The Bible Vision

Fort Wayne Bible Institute

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The Blessedness of the Merciful

The New Morality: Its Whirlwind Harvest

Youth and Age in Christian Work

The Baptism of the Spirit: Is It Accompanied by the Gift of Tongues?

The Unfinished Work of Christ

Reverence in Worship

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LANGUAGE DIFFICULTIES

Often friends in the homeland do not realize what a task confronts the new missionary as he seeks to learn a new tongue. The following examples are but a few of the experiences of those studying Spanish now in Colombia. The poor natives listen with patience!

1. “When you have a man (hombre), eat some fruit,” instead of “When you have hunger (hambre), eat some fruit.”
2. “Erase (borre) the floors, instead of “Sweep (barra) the floors.”
3. To the servant girl at 6 o’clock in the morning:—“It is time to go to sleep” (dormir) instead of “It is time to arise” (levantar). She took the missionary literally, so it seemed.
4. “This broom is a woman” (mujer), instead of “This broom is better” (mejor).
5. “Sweep the meeting-hall” (salón), instead of “Sweep the living-room” (sala).
6. “Please send me a good, big servant” (muchacha), instead of “Please send me a good, big mule” (macho).
7. After stepping on some one’s foot, “with your permission” (con su permiso), instead of “pardon me” (perdóneme).
8. “Good night” (buenas noches) early in the morning.
9. “Have you rock (peña) in your cut finger?” instead of “Have you pain (pena) in your cut finger?”

Columbia Missionary Tidings.
What Will Happen to Missions If the Democracies Fall?

Military strategists in our country are revising their plans on the possibility of a totalitarian victory. Economists are busy attempting to cushion the effect of a collapse of much of our foreign trade. But what about the Christian missionary enterprise? Although mention was made of the perils to missions in the last number of the Bible Vision, events since have made us realize more than ever the seriousness of the situation. An unconfirmed report has already come from French West Africa that missionaries are preparing to leave.

It is safe to say that if the democracies go down before the European dictators, it will mean the most serious blow to missions since the rise of Mohammedanism, which swept across the Near East and Northern Africa in the 7th and 8th centuries. We know what will very likely happen to missions in lands taken over by the dictators—their records in Ethiopia and Eastern Europe show that. All Protestant missionaries—numbering one hundred—were expelled from Ethiopia and most evangelical missions have had to disband their work in Eastern Europe.

To appreciate the appalling peril facing missions, glance at a world map of missions. The latest statistical survey indicates a total of 27,577 Protestant missionaries in the world. Of these, approximately 12,600 are working under the British flag; 1500 more are in French possessions. This means that over half of all missionaries are working in British and French territory. If Hitler’s boast that he will utterly destroy the British Empire should be made good, the outlook for missions in British colonies is indeed dark.

In Africa alone there are 5,400 missionaries working in British territory, while 1,043 are in the French colonial possessions. In India there are 5,112 more missionaries. The difference between totalitarian and democratic regard for missions is observed in this field. There are a considerable number of German missionaries in India, but for four years they have not been able to get any financial support from Germany—resources were conserved for war, no doubt. English and American missionaries have in some instances shared their allowances with the Germans. The very tolerant attitude of the British Government is seen in the present disturbed crisis: German missionaries are permitted to remain to carry on their work so long as they do not interfere.

(Continued on page 6)
The Blessedness of the Merciful

By Rev. A. W. Tozer

"Blessed are the merciful." Matt. 5:7.

Another shining star in this beatific constellation is the word mercy. "Compassionate treatment of the suffering and helpless," that is mercy. It assures "easy treatment of the faults and failings of others." It has as one of its component parts compassion, which is "grief at another's sorrow or misfortune." Mercy stands always ready to spare, to excuse and to forgive.

We have in our theology made this precious quality an attribute of Deity, and having enshrined it there we have gone our hard ways satisfied that when we needed it again we could find it where we left it in the loving heart of our heavenly Father. We have been only too well pleased to let God be the sole depository of mercy. We have praised His compassion and magnified His lovingkindness, but we have been pretty careful to let all this begin and end in Him.

It may come as a shock to learn that mercy is not an attribute of God, only, but it is, as well, an attribute of the man God blesses. "Blessed are the merciful." When mercy enters a human heart to make her abode there, blessedness soon comes and knocks for admittance. Blessedness does not venture in

where mercy is not welcome. The heart that drives mercy from the door must inevitably see blessedness depart in search of her. The two cannot long be separated.

It is when he shows mercy to another that a man rises nearest to God. Let Joseph stand as an example. He was a great man any way we measure him. His deep insight into the ways of God earned him the name of "dreamer" from his jealous brothers. His heroism under persecution and his long patience with injustice mark him as a man of rare strength of character. His clear-eyed wisdom, his grasp of economic problems and his ability to lead others raised him, while still young, to a place second in command under the greatest sovereign in the world. Yet his real greatness lay elsewhere. See him, an innocent boy, for whom his elder brothers should have felt a warmth of affection, bound hand and foot and sold into servitude. See those malicious, unnatural brothers gloating over that slick deal with the Ishmaelites. If ever a young man had just cause to seek revenge that man was Joseph.

The years go by and the tables are turned. His brothers, humbled by adversity, are in his pow-
er. Here is his opportunity, a chance in a lifetime. But somewhere along the way mercy had come to the heart of Joseph, and vengeance could find no place there. He looked on his brothers and a great pity filled his soul. “And Joseph wept aloud, and fell on their necks and kissed them.” All the brutal, bitter past was forgiven. Joseph remembered it no more. Mercy had triumphed. In deepest reverence may it be said, God Himself could not have done a greater thing.

When God shows mercy to His enemies He displays that quality in His holy nature which will bring Him more praise than any other. Every act of God is good, and all His ways are just. Each attribute shines as it is revealed like a diamond point in a coro-net. Each exercise of wisdom or of power raises Him in the esteem of all moral creatures and calls forth new anthems of praise: “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne,” but the grand crescendo is not reached till mercy is the theme. Then it is that they sing a new song which no one can learn except those who are, in mercy, redeemed from among men.

It is in such a world as ours that mercy is most needed. If this were an ideal world, inhabited by a perfect race, there would be no place for it, but suffering and misfortune among men call for mercy as the wounded on a field of battle call for water. The helpless, the tempted and the sinful are our constant companion through this world. No one can live long in human society and escape injustice. We have all been sinned against by someone, often our closest friends. We may as well face the fact that as long as we live, we will, every now and again, be deceived, robbed, maligned and otherwise maltreated by one or another of our fellow mortals. That, as old Epictetus would say, is a matter that lies outside of our will. We have no control over the actions of other people. What we do control is our re-actions. We can react in anger and commit another evil to match the first one, or we can “turn the other cheek” and repay cursing with blessing. This latter is the way to blessedness.

* * *

Now let me give you five reasons why we should show mercy to those who have wronged us:

1. We are all creatures of grief and pain. “Men must work, and women must weep, so goes the world alway.” There is bitter truth in Burns’ statement that “man was made to mourn.” The heart of the world is broken. To strike back at another is to hit a wounded and suffering foe. “I aim,” said Lincoln, “to live so that I may never add an ounce to the weight of sorrow borne by any fellow man.”
2. Most people mean better than they do. Even when someone had wronged us we should remember the strong temptation that has besieged that one's heart and stormed it like a beleaguering army. A thousand enemies fought to make him do me that wrong, and he is probably sorry already, even though stern pride forbids him to admit it.

3. Each one must pay for his evil acts at last. My enemy shall appear before the highest court and answer for his evil deeds. Let us not try to handle the lighting bolt of justice, nor take judgment from the hands of God. "Vengeance is mine, I will repay, saith the Lord."

4. God has been merciful to us. Let us for that reason have mercy on others. "Forgiving each other, even as God, for Christ's sake, hath forgiven us." This is probably the strongest appeal that can be made to a redeemed man.

5. No matter how deep the hurt, how cruel the wrong, remember Jesus died for the guilty one. For any Christian that should be enough. If he was worth dying for, then he is worth forgiving.

Mercy carries its own benefits and bestows them freely where ever it goes.

"The quality of mercy is not strained; It falleth like the gentile rain from heaven Upon the place beneath. It is twice blessed,

It blesses him that gives and him that receives And becomes the throned monarch better than his crown."

Mercy shown to some sin-bruis-ed man or woman may save that one from destruction. So mercy blesses him that receives. And the showing of mercy to another turns the edge of justice away from our own failings and faults. "For he shall have judgment without mercy that has shown no mercy; and mercy rejoiceth against judgment." (Jas. 2:13.)

Our heavenly Father tempers His discipline according to our treatment of His other children. He will abate the rigors of His chastisement when He finds us willing to overlook the faults of others. May God give us merciful hearts!

EDITORIAL

(Continued from page 3) with political matters!

Certainly, Christians need to pray mightily to God that the doors to human need in the uttermost parts of the earth will remain OPEN until every nation will have had the witness of the gospel. We may be certain that God doesn't expect us to take a passive, fatalistic attitude that says, "We can't do anything about it. These things are coming to pass anyway." Until Christ returns, there is a work to do. We are to redeem the time, knowing that the days are evil, and the night cometh when no man can work.
The New Morality
ITS WHIRLWIND HARVEST
By Leslie R. Marston, Ph.D.

The acute problem of today's youth arises from the older generation's surrender of patterns, its weakening of convictions, and its blurring of the focus of truth on vital moral and spiritual issues.

The World War upset the established order of that older generation, and ushered in the disorder of new social and industrial conditions which gave unprecedented opportunities for amassing wealth and advancing purely selfish interests. The anchor-chains of custom and traditional morals snapped under the severe strain of new conditions. Cut loose from the past, society faced the opportunity for reconstruction on a higher plane; it confronted also the alternative possibility of selfish individualism, license and moral suicide. Unfortunately society took the latter course, surrendering the old restraints without achieving new controls, and plunged into a lawless individualism which ignored the claims alike of God and man.

Then came the depression, with its forced unemployment and government relief, still further reducing human aspirations to the biological level of sustenance and pleasure. At the same time, the progressive regimentation of man's activities as a member of the social order brought no re-enforcement to character.

Under the urge of this combination of social and economic forces, abetted by the convenient philosophy of the "new morality" which had found such persuasive advocates among intellectuals, the lawlessness of American society has grown to that appalling extreme which J. Edgar Hoover pictures as virtually a condition of civil war with a criminal army of 4,300,000 active enemies enlisted "in a predacious warfare against society." And the youthfulness of this criminal army is one of the sensational phenomena of American society!

But outside this criminal army, in the ranks of American youth at large, the "new morality" is taking a terrific toll. Recent youth surveys disclose the following disturbing facts:

"53 per cent of boys and 38 per cent of girls between the ages of 16 and 21 admit that they drink; an additional 25 per cent declare that although they do not themselves drink they see nothing wrong in it. Only one young person in five is unqualifiedly opposed to drinking.

"29 per cent of high school and 50 per cent of college boys admit
sexual license, and the corresponding figures for girls are 20 per cent for high school and 25 per cent for college."

But need we marvel at such conditions among today's youth when we consider the wide public influence of prominent advocates of the "new morality," the morally weakening trend of the "new education," and the modern home's surrender to the pagan drag on ideals?

This is a pagan age! Pagan in its fading sense of sin and pagan in the consequent increase in sin's prevalence. America's annual bill for crime is fifteen billion dollars; for alcoholic debauchery, three and a half billions; for gambling, three billions. America's annual murder toll is 12,500 lives—a life every forty minutes. Her suicide toll is 25,000; her toll by highway slaughter nearly 40,000. America's ratio of divorces to marriages has doubled in a generation and is now fifteen times that of Canada; in number of divorces per million of population America rivals atheistic Russia!

Under the domination of naturalism, the modern intellect has uncovered nature's secrets, bringing vast power within human control. Someone has estimated that each of us in America has at his command the potential equivalent of thirty-five slaves. The direction of this power to right ends places a strain on moral character which in its present debility it is too feeble to bear. The very energy which is brought under man's control through chemical science may be directed either to human welfare through medicine or surgery, or to human destruction through more deadly technics of war. It is now becoming increasingly clear that with the decline of religious and ethical controls of conduct, new acquisitions of power are being directed to the destruction of civilization.

"For they have sown the wind, and they shall reap the whirlwind." (Hosea 8:7.)

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**A PREACHER'S PRAYER**

"I do not ask that crowds should throng the temple,
That standing room be counted worth a price;
I only ask that as I voice the message,
They may see Christ.

"I do not ask for pomp in church or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message,
He may be nigh.

"I do not ask that men may sound my praises,
Or flaming headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God."
Youth and Age in Christian Work

There has been an almost universal emphasis on "youth movements" during the past decade or two. Younger men are coming to the front, in business, in government, in educational leadership, and in the "business of the King." Men in their thirties are, in many cases, heads of great universities, governors of states, mayors of large metropolitan communities, and directors of gigantic industrial corporations. The dictators of Europe are building their aspirations on the power of youth, and are succeeding dangerously well. Churches, likewise, are pinning their hopes on the younger generation, hoping for "better times" under the leadership of youth. The older workers themselves are beginning to look disparagingly at the prospects for continued effectiveness in service. They do not feel they can "compete" with the younger workers, and they look forward to retirement and the enjoyment of a pension.

Why should maturity and experience be a handicap in Christian service? Are we not committing a grievous offence by eliminating the older workers from positions in the Vineyard? And are not the older workers themselves sinning against both themselves and the Church of God by considering themselves ready for the scrap heap when they are just reaching the zenith of their intellectual and spiritual power?

A Chicago church was in desperate straits five years ago. The "depression" found it with a mortgage of $11,000 and very little prospects of reducing it, to say nothing of meeting the current expenses. They were in need of a pastor with experience and courage. They agreed upon a man who had passed his seventy-seventh birthday! Last week the members — mostly young people — feted their 82-year-old pastor on his birthday, praising God and commending him for his fine leadership which has put the church on its feet again, greatly reducing the debt and enabling them to more than meet the current obligations. This pastor, at 82, "looks forward to a happy future of useful ministry."

The president of the largest Bible Institute in the country, until very recently, was a man, who in his eighties, was still looking forward to greater things in the service of the King. The active president of Hull House just celebrated her eightieth birthday. Just as we write, a veteran worker who recently celebrated his eightieth birthday, "with eye undimmed and natural force unabated," rushes into our office (having run up two flights of stairs), to get a
few hundred copies of "Chicago-Bladet." He is on his way to the county old people's home — 30 miles distant — to distribute Christian literature and do personal work among the inmates—a weekly assignment for this young old man.

The Pentecostal enduement of power for Christian service was not given to the young only. "Your young men shall see visions and your old men shall dream dreams." Youth, with its forward-looking zeal and enthusiasm, working in cooperation with and under the guidance of experienced and mature workers—that is the ideal combination.

As we speed onward toward our destination, in our automobiles, it is considered rather necessary, now and then, to use the mirror before us, for a backward look, to make sure that everything is all right behind us. Experienced old age is essential to conserve the values of the past and to temper the radicalism of youth.

We need the older workers in our churches. Churches should not hesitate to call a pastor because he is past fifty or sixty years of age. Sometimes a man of forty is "older" than a man of sixty; that is, he is lesss open to new ideas, less progressive and aggressive, less forward-looking in his attitude toward life, less inclined to meet the conditions for continued growth "in grace and in the knowledge of Christ."

It is up to the older workers themselves to do their part to avoid the "shelf." They are often to blame for their own lack of opportunities in the Kingdom because of their defeatist attitude and their unwillingness to pay the price for the training of mind and cultivation of heart that enable one to meet the demands of our generation so far as Christian service is concerned. If one considers himself to be through, others will do their part to consign him to the "shelf." But if one is determined to keep himself fit and usable, open-minded and warmhearted and forward-looking, continuing to improve one's self, both mentally and spiritually, making up in middle age, through persevering study, for handicaps and obstacles and disadvantages of youth, others will continue to appreciate his ministry regardless of the number of gray hairs on his head or years of experience behind him. — Editorial in the Evangelical Beacon.

Only melted gold is minted,
Only moistened clay is moulded,
Only softened wax receives the seal,
Only broken, contrite hearts—
Only these receive the mark
Of the Potter, as He spins us on His wheel:
Shaped and burned to take the mould—
The heavenly mark—the stamp of God's pure gold!
The Baptism of the Spirit: Is It Accompanied by the Gift of Tongues?

By the Late Commissioner Samuel L. Brengle, D.D.

I was both surprised and grieved to learn the other day that two of my long-time friends had recently conducted some revival meetings in which they declared that I had never received the baptism of the Holy Spirit, and with me they included the sweetest saints, the most devout souls, the bravest and most self-sacrificing soldiers of Jesus, the greatest Kingdom-builders I have ever known. The Wesleys, Whitefield, the sainted Fletcher, Charles G. Finney, William and Catherine Booth, the angel adjutant, all these and myriads more were included in their amazing and sweeping statement. I do not know that they mentioned any of our names, but what they taught, if rightly reported to me, excluded us all from the blessed experience.

They declared that no one had the baptism of the Spirit unless it was attested by speaking in unknown tongues. If what they say is true, then I have been deceived as to my own experience for nearly a half hundred years. Long before I met them I thought, indeed, I was perfectly confident, that I had received the baptism of the Spirit.

I was converted when a boy of thirteen; I joined the church and have never looked back. I taught in the Sunday school, I sang in the choir, I studied my Bible, I worked for souls, and led a number to the penitent form. At the age of twenty-three I entered the ministry, and in my first sermon the principal of the public school was won to Christ, joined the church, and went as a missionary to India. A young lady was won at the same time, and we had a revival where no revival had been known for seventeen years. God gave me three revivals at three different preaching places that year. But I was not sanctified, and I had not heard of the baptism of the Holy Ghost.

At the end of the year I went to Boston to complete my theological studies. There I heard a sermon on the "Baptism of the Holy Ghost," and I began to cry to God for it. God searched me. I saw the corruptions of my heart as never before. I was humbled into the dust. I confessed. I hid nothing. I opened my heart to the light. I wept and prayed.

Jesus said, "Ask, and ye shall receive," and I asked.

He said, "Seek, and ye shall find." I sought.

He said, "Knock, and it shall be opened unto you." I knocked.

Day and night for weeks I asked, I sought, I knocked. With
prayers and tears and heart humblings I searched the Scriptures and endeavored to lay hold of the promises by faith, but somehow I was baffled.

I read books to find light, and then one glad, sweet January morning suddenly the door opened at which I had knocked so unfortunately; I received, I found what I had so earnestly sought. It was far beyond what I received when I was saved as a boy. That was the day dawn; this the broad day with the sun risen in my soul. That was "peace with God"; this was "the peace of God." That was forgiveness and the new birth; this cleansing from all sin, heart purity, and fullness of love and joy and peace and long-suffering.

That was accompanied by the witness of the Spirit; this by the fullness of His indwelling. It was the fulfillment of that great group of promises and assurances of Jesus in John 14:15-23. He had fulfilled His promise, and the father had given me the "Other Comforter." Jesus said, "I will not leave you comfortless. I will come to you," and He did. Christ was revealed in me and oh, how I loved it! It seemed I would nearly die of love.

I cries out with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Jesus said, "In that day ye shall know that I am in my Father, and ye in me, and I in you." This I knew, and in this knowledge I "rejoiced with joy un speakable and full of glory" (1 Peter 1:8).

My whole inner being was transformed. God had blessed my ministry before, but it now took on new forms and new power. Men and women, boys and girls, got the blessing under my preaching and testimony. They said the Holy Ghost had come, and their faces shined. They looked as though the Lord of love and light and glory had come and "the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23) was seen in their devoted lives.

Now I have for these many years believed and testified without a shadow of doubt that this was the baptism of the Holy Spirit. But these long-time friends say, "No, it is not, unless it was accompanied with the gift of tongues."

What shall I do? Shall I cast away this joyful confidence? No! The apostle says, "Cast not away your confidence, which hath great recompense of reward"; and we are exhorted to "hold fast the beginning of our confidence steadfast unto the end" on peril, if we do not, of losing all. I still hold fast my confidence. Hallelujah!
But shall I despise these new prophets? No. Paul says, "De-
spise not prophesying," but adds, "Prove all things, and hold fast
that which is good." And John writes, "Try the spirits." This,
then, is the thing to do: to ex-
amine this new teaching and
prove its truth or falsity; and,
fortunately, Paul's writings en-
able us to do this.

1. I cannot and do not deny
that there was such a gift as that
of tongues in apostolic times.

2. I do not deny that if God so
wills He can bestow the gift in
these days. "There are diversi-
ties of gifts," writes Paul. "But
all these worketh that one and
the selfsame Spirit, dividing to
every man severally as he will"
(1 Cor. 12:4, 11). "To one is giv-
en by the Spirit the word of wis-
dom; to another, the word of
knowledge by the same Spirit;
to another, faith by the same
Spirit; to another, the gifts of
healing by the same Spirit; to
another, the working of mir-
acles; to another, prophecy; to
another, discerning of spirits; to
another, divers kinds of tongues;
to another, the interpretation of
tongues" (1 Cor. 12:8-10).

Now all these, says the apostle,
the Holy Spirit bestows as He
will. Each receives some mani-
festation or gift of the Spirit for
the common good.

3. I do deny that there is any
proof in Scripture or in the his-
tory of the Christian church that
speaking in tongues is the invari-
able and essential proof that one
has received the baptism of the
Spirit, or that no one has receiv-
ed the baptism, if he has not spo-
ken in tongues.

Indeed, Paul makes plain the
contrary. He likens the posses-
sors of these various gifts to the
members of the body. Each mem-
ber having a different office, or
function, and yet all uniting to
make a perfect and complete
body.

"As the body is one, and hath
many members, which make the
one body; so also is Christ," he
writes. "If the foot shall say, Be-
cause I am not the hand, I am
not of the body, is it therefore
not of the body? And if the ear
shall say, Because I am not the
eye, I am not of the body, is it
therefore not of the body? And
the eye cannot say unto the
hand, I have no need of thee: nor
the head of the feet, I have no
need of thee."

Again he writes, "By one Spir-
it are we all baptized into one
body," that is, into Christ; but
these friends say, "No, you are
not baptized by the Spirit into
Christ unless you speak in some
unknown tongue," which is as
though my eye should say to my
ear, "You are not a member of
the body unless you can see,"
and my nose to my hand, "You
are not a member of the body
unless you can smell."

Paul writes further and says:
"God hath set some in the
church, first apostles, secondari-
ly prophets, thirdly teachers,
after that miracles, then gifts of
healing, helps, governments, diversities of tongues.” And then he asks, “Are all apostles?” and the only answer is no. “Are all prophets?” No. “Are all teachers?” No. “Are all workers of miracles?” No. “Have all the gifts of healing?” No. “Do all interpret?” No. The apostle further says, “But covet earnestly the best gifts: and yet shew I unto you a more excellent way” (1 Cor. 12:31); but he evidently does not consider speaking in tongues one of the best, for he always mentions it as next to the last, and sets so little value upon it that he writes, “In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue”; and then he adds, “Brethren, be not children in understanding: * * be men” (1 Cor. 19:20), as though he considered this hankering to babble in some unknown tongue to be childish and evidence of lack of a wholesome and manly understanding. Indeed, he says that speaking in a tongue may bless the man who speaks, but will bless no one unless he or someone else knows and can interpret what he says; and he bids such people to keep still in church if they or someone else cannot interpret, otherwise it will only cause confusion and lead unbelievers to conclude that they are gone mad (1 Cor. 14:23).

It was this carnal, contentious, childish lot of church members who were so eager, not for the fullness of love and faith and hope, but for the gift of tongues, which was the least valuable and yet the most spectacular and peculiar of gifts.

Paul says, “Covet earnestly the best gifts,” but he does not consider tongues as one of the best gifts, for he makes it the last one in the list of gifts. He says that he would rather speak five words in his mother tongue than ten thousand in an unknown tongue. Then he says, “And yet shew I unto you a more excellent way.” And what was that? It was the way of perfect love!—The War Cry.

CONSIDER CHRIST
Hebrews 3:1
He is God’s Son—John 3:16.
He is the Lamb of God—John 1:29.
He is our Savior—Matt. 1:21.
He is our Shepherd—John 10:11.
He is our Guide—Jer. 3:4.
He is our Passover—1 Cor. 5:7.
He is our Sacrifice—1 Cor. 5:7.
He is our Advocate—1 John 2:1.
He is our Life—Col. 3:4.
He is our Head—Col. 1:18.
He is our Wisdom—1 Cor. 1:30.
He is our Righteousness—Ibid.
He is our Sanctification—Ibid.
He is our Redemption—Ibid.
He is our Foundation—Matt. 16:18.
He is the Image of God.—Heb. 1:3.
He is our Pattern—Matt. 11:29.
He is All in All—Col. 3:11.—Sel.
Their Last Fight

One of the strangest tales we have heard recently was told by an eminent Finnish engineer, who, as an officer in General Mannerheim's army during the revolutionary period, took part in the recapture of a town:

Among the revolutionary prisoners placed under his care were seven who were to be shot at dawn. They were kept in the basement of the town hall, where his men stood in the passage with their rifles at the ready.

The victorious soldiers taunted their prisoners and their reply was to swear and beat the walls with their bleeding fists, or to call for their wives and children whom they were to leave for ever when morning broke. To everyone's astonishment, one of the men doomed to death began to sing, rather waveringly at first, and then in a strong voice, which filled out until it became natural and free:

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest."

When he finished, everyone was quiet for a few minutes, until a wild-looking individual broke out with: "Where did you get that, you fool?" Koskinen answered quietly: "You ask where I got this song. It was from the Salvation Army. I heard it three weeks ago!"

Then he rose to his feet and continued: "It is cowardly to hide our beliefs. The God my mother believed in has now become my God also. I cannot tell you how it happened, but it has happened. Last night, as I lay awake, I saw my mother's face before me. It reminded me of the song I had heard in the Salvation Army. Then I prayed—like the thief on the Cross—that Christ would forgive me and make me ready to stand before Him whom I shall meet soon."

Koskinen's face shone as he continued to describe his new experience, and the soldiers were listening to what this red revolutionary had to say. Presently, there were two red soldiers down on their knees, praying for each other, and before four o'clock in the morning all Koskinen's companions had followed his example and had begun to pray.

The change in the atmosphere was indescribable. Some of them sat on the floor, others wept quietly, others talked of spiritual things. Someone remembered those at home and an hour of intensive letter-writing followed.

The town clock struck six! Between two rows of soldiers the condemned men marched to the place of execution. They sang Koskinen's song, and, when the lines had died out, the lieutenant gave the word: "Fire!" and we inclined our heads in silent prayer as the seven red soldiers entered their last fight. — By Courtesy of World Dominion.
LOOKING FORWARD WITH THE

Fall Opening, September 10
The fall semester of the Bible Institute will open September 10th, which is registration day for new students. Returning students will register on the 11th.

Present registrations for rooms and for self-help give promise of a good enrollment of both men and women.

Campus Improvements
A group of workers under the direction of the Business Manager, Mr. P. L. Eicher, have been busy during the summer months cleaning and renovating the buildings, besides adding some excellent equipment. Entirely new furniture is being placed in the dining hall. A hard surface tennis and volleyball court is being constructed, and some new facilities have been installed in the kitchen and the Apartment. The hymnbooks of the chapel along with 150 library volumes have been rebound. Altogether the campus and the buildings are in fine condition for another school year.

Teaching Staff

Among the new teachers on the staff will be Miss Bertha Leitner, M. A., who will teach most of the courses in the Department of Christian Education. Miss Leitner comes to the Institute from Portland, Oregon, with fourteen years of teaching experience.

Another new member of the faculty will be Miss Ruth Bixel, M. A., of Pandora, Ohio, who will teach piano and organ in the School of Music. Miss Bixel is serving during the year’s leave of absence granted to Professor Raymond Weaver to continue his studies. Miss Bixel has had extensive experience as a teacher of music in public schools and in private work.

PROPOSED AUDI
ORT WAYNE BIBLE INSTITUTE

Miss Hazel Butz, B. S., of Mission Hill, South Dakota, will assist Mrs. Smith in the Department of History as a student-teacher.

Publication of Book Announced

Plans are being made by Light and Hope Publications of Berne, Indiana, to publish a new book on Personal Evangelism by Dean A. Witmer. The publication date has been announced for Sept. 1st. It is entitled Galilean Sherman: A Manual on Personal Evangelism, and is the outgrowth of a mimeographed manual used in the Institute during the past several years. The book is designed as a study guide for church and school groups interested in personal soul-winning. It will be approximately 200 pages in length and will retail for $1.00.

New Auditorium-Music Hall

A preliminary sketch has been made of the new music-auditorium hall as indicated below. The hall will have three main units: a music hall with practice rooms, studios, and classrooms; a gymnasium for physical education; an assembly room for chapel services and public meetings. The latter two units will be built so that they can be combined for large public assemblies.

Some gifts have been received for the new building in the form of cash and pledges, for which grateful acknowledgement is made. Plans are being made to present the need of the new building more definitely to the friends and constituency of the school beginning about the 1st of September. Prayer is urged that God will bless this project even though it is being planned in “troubulous times.” The need for more room is urgent.

“The Voice of the Andes”

At the invitation of Mr. Clarence Jones, Co-Director of the unique radio station at Quito, Ecuador, HCJB, the Bible Institute has prepared sever-

(Continued on page 19)
The Unfinished Work of Christ

We hear much about the "finished work of Christ," and rightly so. The Cross of Christ must ever be held forth as the crowning work of our Lord in making atonement for the sin of the world. So far as our reconciliation with God is concerned, the atoning sacrifice is accomplished, once for all, and the foundation and ground of our redemption is thus completed.

But the work of Christ through us and in us is by no means completed. The opening verse in The Acts of the Apostles suggests the beginning of a whole new chapter in the work of our Lord, referring to the narrative of the Gospels as "all that Jesus began both to do and teach until the day in which He was taken up." The foundation stone of redemption having been laid, He begins the great work of building His Church through the instrumentality of the Holy Spirit and His Spirit-endued disciples. As followers of the Lord we are "laborers together with Him," which implies, of course, that He is our great active Senior Partner in the work we are endeavoring to do for Him, in carrying out His Great Commission to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo,

I am with you alway, even unto the end of the world." He is with us not merely to inspire and comfort and encourage, but to do through us the "greater works" that He spoke to His disciples about just before His crucifixion.

The fact that His great work of reaching the entire world with His glorious message of salvation is still unfinished after nineteen hundred years is no reflection on the activity of the Head of the Church, but indicates that the members of that Body have been slow to obey the commands of their Head. Paradoxical as it may seem, we have limited Omnipotence in the accomplishment of His great work in the world. He who "could do no mighty work" in His own home town of Nazareth because of the unbelief of the people, is still being hindered and hampered in His great work of evangelization through the unbelief and disobedience of those who profess to be "followers of the Lamb whithersoever He goeth."

In days of old "the king’s commandment required haste." Our King’s commandment ought to stimulate every loyal subject of the Kingdom to do his utmost in hastening the day when "every kindred, and tongue, and people, and nation" shall have heard redemption’s story.

There is also an unfinished
work of Christ in His people. He labors to produce within us "the fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." He is not satisfied with only the leaves of an empty profession, high though that profession may be. If Paul, who followed in the footsteps of his Master so devotedly, could say, "My little children, of whom I travail in birth again until Christ be formed in you," certainly Paul's Lord must travail in birth" as He earnestly strives to produce His own image in us.

Many good evangelical Christians seem to be indifferent with respect to the development of Christian character. They seem even to think there is something "modernistic" about those who stress the importance of a Christlike character. They have very little interest in the ethical and moral teachings of the Bible, even though they profess to believe that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." They take the position that everybody belongs to the devil anyway until he accepts Christ as his personal Savior, and so there is no use in attempting any "Christian training" of the devil's children; and that if only a person can be brought to Christ, everything will be all right from that moment on. And so they concentrate all their energy on Evangelism, trying to fulfill the first part of the Lord's Great Commission, but taking no interest in or heed to the second part — "teaching them to observe all things whatsoever I have commanded you."

It is because our parents received such good Christian instruction and training before their conversion, in the public schools, that they became such stalwart Christians when the revival fires spread throughout our country a generation ago. What kind of Christians will we produce if we fail to give the boys and girls a thorough foundation of Christian training before their conversion, and if we fail to follow up that crisis-experience of conversion with careful instruction and training until Christ be fully formed within them?

—The Evangelical Beacon.

LOOKING FORWARD WITH THE FORT WAYNE BIBLE INSTITUTE

(Continued from page 17)
al transcriptions which will be heard over "The Voice of the Andes" in the near future. Fifteen-minute programs have been made featuring music by Professors Weaver and Gerig, and the Women's Chorus of the Institute under the direction of Miss Dorothy Lugibihl.
Reverence in Worship

By Bishop William Pearce

Reverence in worship will depend upon the estimate that the worshipers have of God. As we look into the solemnity of Old Testament worship, for instance, on the great day of atonement, we are filled with an awe which elevates the soul.

Nor is that feeling changed, but rather heightened, as we consider the setting in the Sermon on the Mount, the Day of Pentecost with its accompanying sermon by the now wholly transformed apostle Peter, the address by the apostle Paul on Mars' Hill, or the sublimity of worship by angels and men in the eternal ages as portrayed in the Book of Revelation.

There is not the slightest excuse, let alone reason, why the jazziness of a lawless age should have any effect upon the exercises of the sacred day. Slang should be absent from the pulpit as indifference from the pew. Imagine the prophet Isaiah emitting in Hebrew the equivalent of "Oh, boy!"

The orderly Sunday school being over in the morning, a very short time should elapse before the preaching service begins. It ought not to be necessary to sing a stanza or two to bring the assembly to order, for at best that is mixed worship and confusion. Remember Israel's ancient days, or, "When he was set, his disciples came unto him. And he opened his mouth and taught them," etc.

As to the preacher: The man is greater than the method. He must be prepared in Christ. He must not preach himself but Christ his Lord.

The opening hymn, the beginning of the service, is very important. It should accord with the chosen subject for preaching. The world did not come through "a fortuitous concourse of atoms." Neither should haphazard govern the devotions.

A vice, not any too uncommon, is that of a little private chat in the congregation. Reverence is thrown to the winds. Palsaver rules out piety. Thoughtlessness makes discord of two kinds: Of the musical side and that of the soul. Such a vice practiced too long might become automatic. The "cute" child and its adult playmates destroy reverence.

A good wide range of hymns should be selected as the weeks advance. Preference should be given to the objective hymns where the Father, Son and Holy Spirit are the objects which evoke adoration and praise and thanksgiving. The doctrine is fontal, a living fountain which redeems and hallows the soul. Too much attention to the subjective hymns, as over against
the objective, will tend after a while to an uncertainty of experience. Each kind in its place is good, but we may watch the thermometer of our feelings until the sublimity of reverent worship is lost and we become material for the next evangelist to work upon. The narrow range of hymns, too, sung in some congregations does no honor to the hymnal or the song books.

In prayer the needs of the people should be in mind. Sorrow, sickness, death press in upon us. God is a God of love. We can appeal to His infinite goodness while at the same time we fear His frown if we disobey His laws and reject His Christ.

The preacher may feel the rich uplift of his own prayer, or another praying may pray a valuable answer of grace upon the soul of the preacher or the hearts of the congregation.

The offering, if scripturally normal, is a thing of reverence and spiritual profit. God is honored as men render to Him not only "the calves of their lips" but a healthful part of the "substance" of their possessions. A keeping back a part of the price is a curse in Christendom.

An exceedingly valuable part of the service is the reading of the Holy Scriptures. There is no reverence in slovenly reading where the preacher seems to be hurrying on to the finish as though to get the tiresome exercise out of the way. He is reading the Word of God, and should not trifle with it. It is far more important than his own. Many a worshiper has left a load of care behind him as he listened to the reading of the Bible given in holy reverence and humble devotion.

A sermon couched in reverence! Who can tell the measure of its undying influence! God is adored, Christ is exalted, the Holy Spirit honored. The burning words of the Spirit-endowed preacher produce awakening, conviction and repentance until the penitent is transformed by faith in Christ into a new creature. Old things pass away, all things become new. Holy thoughts expressed through the Spirit create holy lives, and entire sanctification crowns the whole.

Lightness, cracking jokes, scolding tones, preaching one's temptations are assaults on reverence. Not only should the public speaker have a most profound reverence for God, but he should also have a reverence for the people, originally made in the image of God, and eligible for restoration to the sacred image.

Searching preaching, like that of John the Baptist, is perfectly in order, and is even necessary in order to lead sinners to repentance, but rattling ferocity and the stinging lash of the whip betoken a lack of self-control in the czaristic pulpiteer.

(Continued on page 23)
The Ordeal of Scandinavia

By the Survey Editor of World Dominion

The lands of the Lutheran Reformation have, so far, been the chief sufferers under the heel of totalitarian States. The Protestant Churches of Germany, Austria, Czechoslovakia and Poland are in dire straits, fighting for their existence. The Churches of the Baltic States and Finland are threatened by the anti-God propaganda of the Soviets. Lastly, the two Lutheran lands of Denmark and Norway have been overrun.

Denmark has a million people more than Norway, and is ten times more densely populated. Sixty per cent of its three and a half million people are engaged in agriculture. The towns are small. Copenhagen has only 600,000 people. The history of its Church has been uneventful, perhaps too uneventful. It presents a very united front and allows free organizations within its ranks. There are nine foreign missionary organizations, which support 245 missionaries in thirteen fields abroad. It is to be hoped that this work will not be seriously crippled. Its Church is well organized, with 1,585 pastors and 2,214 congregations. There have been difficulties in its life and witness, and a falling off in Church and Sunday School attendance recently. Socialism is strong.

Associated with Denmark are the Faroe Islands and Iceland. Both now enjoy independent status. The populations are almost wholly Lutheran, but the churches are formal and inactive. The Brethren, Seventh-Day Adventists and Pentecostalists have tried to stir up new interest, but they have made little or no progress. Of the 65,000 church members in Iceland, only 5,000 are communicants. There are only 1,500 dissenters. The people are literate and good linguists.

Greenland is also a dependency of Denmark, and has a population of 14,355. The last heathen Eskimo was baptized a few years ago. This whole region is organized under local church councils.

Ninety-seven per cent of the people of Norway are Lutheran. The Nonconformists form a small group, totalling only 16,000. There are only twenty-three people to the square mile, and not more than 800,000 out of its two-and-three-quarter million people live in its eighteen towns. There are as many Norwegians in the States as in the home country.

Within the Lutheran State Church there is a strong evangelical movement. In Oslo there is a German Lutheran Church of a thousand members. Fourteen missionary societies carry on a widespread work in Africa, In-
dia, and China. Native congregations double the parishes in Norway. Again, it is hoped that the great work will be conserv-
ed.

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TWO GREATEST FACTS

Dr. Massee once told of a friend of his who traveled a long way for an interview with a distinguished savant. When he came to his home and rang the bell at the door, the door was opened to him by the butler. He was ushered at once, upon the presentation of his card, into the study of the great scholar. Here he was cordially greeted. Before seating himself, he stopped to ask a question. Said he, "Doctor, I have come far to ask of you one question. I observe that the walls of your room are filled with books. They are literally lined with them from ceiling to floor. I suppose you have read them all. I know you have written many yourself. You have traveled the world over. It has doubtless been your privilege to hold intimate conversation with the world's wisest men, its leaders of thought, its creators of opinion. Tell me, if you will, after years you have spent in study, out of the things you have learned, what is the one thing most worth knowing?"

The great man's face flushed with emotion. He put both of his hands over the hand of his caller and replied, "My dear sir, out of all the things I have learned there are only two lessons worth knowing. The first is, I am a great sinner. The second is, Jesus Christ is a great Savior. In the knowledge of these two facts lies all my happiness and all my hope."—Selected.

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REVERENCE IN WORSHIP

(Continued from page 21)

Who has not been shocked to hear the wild "Now everybody" from the aroused song leader who found that the people were not singing at their fullest. There is another way, the way of reverence, of getting a result. Ever before the people of ancient Israel in their sublime worship was their great profession of faith, "Hear, O Israel, the Lord our God is one Lord." So before the Christian congregation the glory of God, the deepest possible reverence for His holy Name, and a due regard for the people of His image, or who may receive His image, should ever be.

Conversation during worship, looking around, reading papers, or books, should be avoided like a plague as being unprofitable, vain and irreverent; for "God is a Spirit, and they that worship him must worship him in Spirit and in truth." Ever is He seeking such worshipers. May He find us.

—The Free Methodist.
In the World Today

BRITAIN TURNS TO THE BIBLE

Britain seems to be meeting the present crisis with heartening humility. If the present war is a judgment permitted by Almighty God, the British people, in part at least, are accepting it in the spirit of penitence and are turning to God for help. Recently a call went forth from a number of prominent persons to restore the Bible to its rightful place in homes, schools and in national life.

Pointing out that in British history the greatest progress has coincided with periods when study of the Bible and loyalty to its teachings have been most marked, the appeal continued:

"But although the Bible remains the ‘best seller’ par excellence, there is a growing unfamiliarity with its contents, and this ignorance of fundamental truths is not confined to any one class or party.

"History contains no greater drama than the survival of the Bible through the centuries; neither persecution, nor neglect, nor systematic attempts to exterminate it have been able to dim its immortal radiance. This is not because the Bible is admittedly magnificent literature, nor because of the majesty, poetry and beauty of its language, but because ‘the word of God is quick and powerful and sharper than any two edged sword . . . and is a discerner of the thoughts and intents of the heart’ and transforms the lives of those who receive it.

“It is frequently asserted that the weakening of our national spiritual life is due to the multiplicity of creeds and the failure of avowed Christians to live according to their profession of faith. It is sadly true that, as Henry Drummond put it, many ‘are kept out of the Kingdom of God by the unlovely characters of those who profess to be inside,’ but we plead that to ignore the teaching because of the failures of the students is neither wise nor logical.

From Darkness to Light

“The Bible itself is the Book of Life and within its pages every man may find for himself what he needs to lead him out of darkness and confusion of mind into ‘the light of the glorious Gospel of Christ.’ Every great social reform in Great Britain has been initiated by men and women whose lives were living witnesses to the power of these very principles.

“In this hour of crisis, shall we not be wise to go to the Source whence they drew their inspiration and courage and to seek in the only place where it can be found the vision of tolerance, wisdom and endurance that shall enable us to bring into living
expression a true brotherhood of man?"

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FACTS HERE AND THERE
There are 4,831,180 Jews in the United States, or 603,151 more than ten years ago; 3.74 per cent of the total population.—Selected.

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Five hundred and twenty-two daily newspapers in the United States now bar hard liquor advertisements. — Watchman-Examiner.

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Since the Bible was translated into the Japanese language in 1888, about 28,500,000 copies have been sold in that land.—The Gospel Minister.

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About eighteen per cent of criminals in the United States are under twenty-one years of age, about three-quarters of a million being teen-age boys and girls.—Selected.

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Thirty-eight countries are officially represented at the Vatican. The French delegation, numbering seven members, is the largest. Poland has six, Spain five, Chile five, all others less. The dean of the corps is the German ambassador. He has been twenty years at this post.—United Presbyterian.

* * *

Thirty-eight Methodist Protestant churches in Pennsylvania and New Jersey, which refused to enter the union, have been offered the privilege of retaining their property, wherever more than half vote to surrender the name “Methodist Protestant,” and more than eighty per cent voted not to enter the union.—Methodist Protestant Recorder.

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NETHERLANDS EAST INDIES
Now that Holland has been conquered by Germany, the status of her island possessions is seriously threatened from two directions, and the future of our work there gives cause for serious apprehension. Earnest prayer is requested that the great and effectual door of opportunity so marvelously opened in recent years, may not now be closed.—Alliance Weekly.

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PLIGHT OF PRIESTS IN POLAND
According to official statistics, only 104 priests voluntarily resigned their vocations between October 15th and December 31st, 1939, after Russia occupied a good half of Poland. This they did by declaring, on oath, that they would have nothing more to do with religion.

According to World Dominion, the Soviet Godless Society took a serious view of this small number of resignations. It regarded the failure of more to resign as evidence that priests do not as yet realize the serious danger that threatens them if they continue in religious work.
With The Fellowship Circle

WEDDINGS

The Fellowship Circle extends best wishes to the following couples who were recently married:

Miss Mary Weiker to Rev. Eldon Mitchell at Clyde, Ohio, on June 21st. Rev. and Mrs. Mitchell will make their home in Peoria, Ill., where Mr. Mitchell is engaged in pastoral work.

Miss Olive Harrold to Mr. Marion Rediger on June 29th in Fort Wayne. Mr. and Mrs. Rediger will be in their home near Grabill, Ind., after September 1st.

Miss Alice Watkins to Mr. Kent Welty on June 30th at Bluffton, Ohio, in the Missionary Church. Mr. and Mrs. Welty are planning to do Christian work in the near future.

Miss Pearl Martin to Rev. Elmer Stockman at the Austin Methodist Church in Chicago, Ill., on July 13. Mr. Stockman pursued studies at Northern Baptist Seminary last year in further preparation for the ministry.

ITEMS OF INTEREST

David Russel was born to Mr. and Mrs. Russell Witmer (nee Eleanor Naylor) on May 4th. The family lives in Toledo, Ohio, and is active in the work of the Toledo Gospel Tabernacle of which Rev. L. H. Ziemer is pastor.

Miss Josephine Still, who completed a college course at Asbury College after graduating from the Bible Institute, recently began her missionary career in Guatemala.

Miss Elizabeth Wise, who has been working in a mission in Altoona, Pa., was accepted as a missionary candidate to India with the United Missionary Society and was preparing to sail this month but conditions abroad made it advisable to go at this time. A farewell meeting was held in her honor in Altoona on July 1st with several B. I. students in attendance. The Institute trio with Mr. Charles Imler, who are in the field this summer as school representatives, participated in the program. Miss Wise is continuing her work at Altoona for the present.

Mr. Tillman Amstutz, who is in charge of a gospel work near Bethlehem, Pa., underwent an emergency operation for appendicitis early in the summer. He had a slow recovery and was hospitalized for a month. He is now well on the road to complete recovery.

Mr. and Mrs. Alfred Clough have accepted a call from the Baptist Church of Kingston, Mich. Mr. Clough graduated in May, and Mrs. Clough graduated from the B. I. in '39. May God graciously bless them in their work.

Mr. and Mrs. Herman Wagner, who have been engaged in Christian work at Lomita, Calif., have returned to the East. They are staying at the Institute for the present, and expect to continue Christian work in the Midwest this coming year.

Rev. Albert Eicher, his wife Artimese, and their children Ann and David, are booked to sail for India via the Pacific route by the President S. S. Line.

Rev. and Mrs. William Paul (nee Ruby Eicher) with their son Billy, had planned to sail for French Indo-China in November but may be detained on account of the breakdown of the French Republic. Passport visas are not obtainable at present.

Mr. Gaylord Lehman, President of the class of 1940, has taken temporary charge of the Missionary Church at Fleetwood, Pa., for the summer months.

Mr. Clarence Rutchman, another graduate of the class of 1940, is in charge of the Missionary Church at Vandercook Lake, Mich.

Rev. and Mrs. Robert Strubhar are giving their whole time to evangelistic campaigns. They recently concluded a series of meetings at the Grassmere Heights Missionary Church in Fort Wayne, and are now at Toledo, Ohio,
in the gospel mission directed by Mr. Olen G. Zollner.

MEETING OUR EXECUTIVE COMMITTEE

The Executive Committee of the Fellowship Circle had its first meeting after the reorganization in May on July 15. The following were present: Rev. Robert Strubhar, President, Rev. Clarence Wiederkehr, Vice president, Rev. Kenneth Geiger, Treasurer, Miss Melvena Basinger, Corresponding Secretary, and the two representatives from the faculty, Mrs. Effie Smith and Professor Loyal Ringenberg. Miss Dorothy Ball, the Recording Secretary, was unable to be present on account of a vacation leave of absence from her hospital training.

A commendable report was made of the work of the Loyalty Foundation during the past year. $175 was paid just recently toward the Orgatron by the Foundation in behalf of the Fellowship Circle. The Committee laid plans for the following year, and considered making an appeal to all former students to give toward the proposed new building of the Institute.

GOD GIVETH THE INCREASE

By Edna W. Figg, Ecuador, S. A.

Some of you will no doubt remember the account of a trip made last year to the Macuchi mines by one of our missionaries accompanied by Sr. Padilla, a national worker. We would again remind you that the work in that center is the outgrowth of the faithful testimony of a man and his wife who very shortly after their conversion in Quito were apparently led of the Lord to that needy part of the vineyard. While they went primarily for the purpose of his securing work in the mines, evidently it was also with the fervent desire to make Christ known wherever they might be. At once their light began to shine in the dense spiritual darkness, pointing out THE WAY to some with whom they had daily contact.

Months and even years passed before it was possible for a missionary or fellow Christian to pay them even a visit, but GOD WAS THERE. However, since that first trip made last year, above referred to, Sr. Padilla returned alone a short time ago and spent a month there. Contrary to what is often the case in many sections of this Republic, he found it EASY to witness. Indeed, the Spirit's working was so manifest that it was not he who sought them to hear God's Word but they who at all hours of day and night were ready to hear, requesting services or some explanation of the Holy Scriptures. Praise to Him, to Whom ALL PRAISE IS DUE, souls were born again! During that time a little group was formed who appointed from among their number a president, secretary, and treasurer; and regular hours for worship were determined. Offerings, though small, were gladly made, and plans suggested for the erection of a little chapel. Petitions followed for Sr. Padilla to remain among them to pastor the little flock. Promising them to seek the mind of the Lord in this regard, he returned to Quito and reported to the Quito brethren what the Lord had done.

The result? Our national worker has gone back to Macuchi for an indefinite period. Like Paul, he must labor to meet material needs while at the same time he ministers to the little ones in that center. A recent letter states that the gospel hall set aside for public worship has already proved too small to accommodate those interested in their eternal welfare.

One has planted, and another watered, but truly GOD GIVETH THE INCREASE. That it may ever be thus we earnestly solicit your intercession — that the primary vision of the one who has gone to serve His Master as pastor may not grow dim but rather brighter and brighter, and that the ones to compose His bride may daily be added to the church, in the little while that remains "until the day break, and the shadows flee away."
HUANUCO BIBLE INSTITUTE

Rev. Clayton Steiner, Peru, S. A.

This short term Institute began its labors on February sixth and closed on the first day of March. All concerned, missionary teachers and students, are of the opinion that it was a season of much blessing and profit. The presence of the Lord was felt very keenly and we believe the students received great spiritual help. This is a direct answer to prayer and the definite working of God. In previous years the response to these institutes was not always too encouraging. Sometimes only a few availed themselves of the opportunity for Bible study, and the interest, in general, seemed to be waning. This year, however, we missionaries made this project a subject of definite and earnest prayer. We felt that a poor response this year would indicate that some other system of teaching the brethren of the villages would have to be adopted. So circular letters were sent out at regular intervals and we continued to bring the matter before the Lord in prayer. On February sixth, the opening day, we could not help but see that God had done the exceeding, abundant. Our own hearts were filled with praise and thanksgiving.

First there arrived two brethren from the church in Pachas. They walked two long and hard days' journey, carrying blankets, provisions of food and other articles on their back. They also had a little donkey loaded with necessary provisions. One brother of the church made the trip with them to take the donkey back home. Another dear sister, the mother of one of the students, also walked the sixty miles of rugged mountain trail to do the cooking for all the students. She came of her own accord, knowing that there would be no material recompense from anyone, to do this service of love as unto the Lord. It was her humble way of helping. She too, like the one who gives a cup of cold water in the name of a disciple of Christ, will have her heavenly reward.

Then, there came the brethren from the churches of the Llata region, six of them representing three churches. These walked a bit more than ninety miles, with heavy bundles on their backs. They arrived, noticing greatly the Huánuco heat. Two or three of the lads have had contact with the Gospel for but a few months. We were very happy to have them. The father of one of the boys made the trip with them to take the pack-animal home. Then too, a daughter of one of the students came to help do the cooking. Imagine her walking ninety miles with the rest of them to help make possible this work of the Lord.

Space would not permit to tell of the arrival of the others but they kept coming until there were fifteen students. Seven churches were represented in all. Each one brought his provisions of food as also the necessary bedding. In this manner there fell upon the Mission no other financial burden than to furnish a place where they could do the cooking. The Synod furnished the fuel and that expense amounted to a little less than two dollars.

Every morning teachers and students gathered for a devotional hour. Every service seemed permeated with an atmosphere of God. The singing, the meditation on the Word and the season of prayer brought each one to a blessed fellowship with the Lord. The messages on practical Christian living and on God's provision for the believer were made a great blessing.

The curriculum was composed of the following: Bible History of the Reformation, Bible Study of Israel, Spanish, Hymn singing and Notation. The new Alliance Hymnal was used a great deal in the singing class. The students sang for the first time from a hymnal with music. Rev. and Mrs. Sluyter, who joined our Huánuco staff recently, had many enjoyable classes with the boys. The hearty singing was uplifting. Many new hymns were taught and the students consider their newly acquired
To Mrs. Volstad goes the credit of teaching a class on the rudiments of music. To all the students this subject-matter was as foreign as Greek. But there was not lacking good will. The interest in this class was amazing and when asked whether this course should be omitted for another year, there was a strong chorus of “nays.” It was amusing to hear some of them practice their “do, re, mi, fa, etc.” Perhaps the best indication that this class was not a failure is that their teacher felt encouraged at the way some of them progressed.

The last night the missionaries and students gathered around the tables for a simple meal. Choruses were sung and the friendly visit around the tables made a fitting climax to the month’s effort. After the meal all of us gathered in the church and sang, “God be With You Till We Meet Again.” Soon after that some of the boys tied their huge bundles to their back and started for home. Others waited till the following morning. We were greatly moved when one of the duller ones came to say “good-bye.” He was moved in spirit and had a little difficulty in restraining tears. Then in a few words he tried to tell us how much blessing he received out of it all. Most of us had thought that he was getting very little out of it.

Before the students left for their homes they were given a good supply of gospels and tracts for their efforts in evangelizing others. Great stress was laid upon evangelizing their fellow men and most of them seemed very anxious to go to their loved ones and to their villages to witness for Christ. Will you not pray for them that God may make them great soul-winners?

Bible Institute Briefs

FACULTY AND WORKERS

- Miss Zeller is visiting relatives in Indiana and Ohio.
- Mr. and Mrs. Ramseyer have been filling calls to various churches on week ends.
- Miss Amstutz enjoyed a vacation in Glendale, California, where she went to meet her sister, Miss Elda Amstutz, who had just returned from India.
- Mother Lugibihl has been enjoying having her daughter, Mrs. Philip Hinkey, with her this summer, and has been visiting relatives in Ohio.
- Miss Basinger is spending two weeks at home in Pandora, Ohio.
- Miss Bedsworth spent ten days in Pennsylvania with relatives and friends.
- Miss Rothfuss is vacationing at her home in Michigan, and will return August 1st to resume duties in the kitchen. Meanwhile, Miss Elinor Rice is doing a fine job of satisfying ravenous appetites.
- Mr. Leightner has been engaged in week-end ministries.
- Mr. Ringenberg taught in Daily Vacation Bible School and is doing considerable private study. He also has been carrying on the work of the Correspondence Dept. (Editor’s Note) — The Workers at the Institute have now agreed to include Mr. Ringenberg among the list of workers as well as with the faculty. He has always resisted the fact that faculty members are called such to distinguish them from the workers. He claims that it insinuates that faculty members do not work; but he now has no complaint, for we have given him the title of both...
tion Bible School and has been making weekly trips to Chicago for study.
- Mr. Weaver has been teaching and playing at Lake Webster for summer camps. He will return to Fort Wayne this week to wind up affairs prior to leaving for further study in Chicago.
- Mr. Gerig is taking work at the Indiana University Extension Center and is teaching a number of private pupils.

We were glad to have Mr. Zahlout, a former student and violin teacher, stop at the Institute on July 19. He is rejoicing in the Lord's blessing upon his life and work as he continues to labor with the New England Fellowship League in Boston, Massachusetts.

SCHOOL REPRESENTATIVES

The trio of young women, Mrs. Charles Imler, Miss Dorothy Slabaugh, and Miss Lillian McClaid, with Mr. Charles Imler as speaker, have been in the field this summer representing the school and doing evangelistic work. At present they are holding a revival meeting at Chesterton, Indiana—near Gary. Good reports have come to us of the Lord's blessing in the services. Many souls have been saved and other victories are reported. We praise God for the gracious outpouring of His Spirit in the meetings.

SUMMER CONVENTION

The annual convention of the Central District of the Missionary Church Association again will be held on the Bible Institute campus from August 9 to 18. The new hard-surface tennis court will serve as a base for the tent. Already a great number of reservations have been received and we are expecting a large attendance.

The main speakers will be: Rev. Edison Habegger, who will have charge of the evening evangelistic services; Dr. Harold C. Mason, the young people's worker; Rev. Robert Strubhar, who will preside at the young people's services; and Rev. J. E. Ramseyer, President of the Missionary Church Association, who will give devotional messages.

Some of the missionaries who are expected to be here are: Rev. and Mrs. Clarence Birky, Africa; Rev. and Mrs. Roy Birky, China; Miss Elizabeth Hilty, China; Mrs. Rhoda Hinkey, China; and Rev. David Siemen, South America. These front-line warriors will be a blessing to all who hear them.

YOUTH CONFERENCE

Since we young people of the Bible Institute have found the answer to a happy, satisfied life in the midst of a chaotic world, we are desirous of sharing it with the youth of Fort Wayne. In view of this, we have made plans for a city-wide youth conference to be held October 18, 19, 20. We are glad to have Dr. Leslie R. Marston, bishop of the Free Methodist church, as our guest speaker, for he is greatly interested in youth. Dr. Marston is the former president of Greenville College, the president of the National Conference of Christian Youth of Winona Lake, and the author of several books, among which are "From Chaos to Character" and "Youth Speaks."

"American Youth for Christ" is the slogan of the conference. American youth are tremendously interested in the one who will become the leader of the country. The purpose of the conference is to bring to the attention of young people the one who wishes to become the leader of each life. Unlike the leader of the country who may sincerely desire to bring the nation out of confusion. Christ goes further in His dealing with human life. He does bring it out of confusion. Will you pray with us that this fall young people will cast their votes for the "best man"—Jesus Christ?
Perhaps Today

Earth's night grows darker; nation hateth nation. Distrust, suspicion, fear,—hang o'er each land. There looms ahead a coming visitation, More awful than the wisest understand.

But CHRISTIANS—ere doth burst that conflagration, The Lord from Heaven may catch His Church away,— From every land, from every rank and station; Look up! look up! for He may come TODAY.

—J. Dangon Smith.
A LITTLE PAPER
WITH A BIG
AND
MESSAGE
TOPICS
OF THE
TIMES

THE
BIBLE
VISION

"Order my steps in thy word."

FEBRUARY — 1940

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