

Taylor University

Pillars at Taylor University

TUFW Alumni Publications

Publications for TUFW and Predecessors

5-1-1939

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

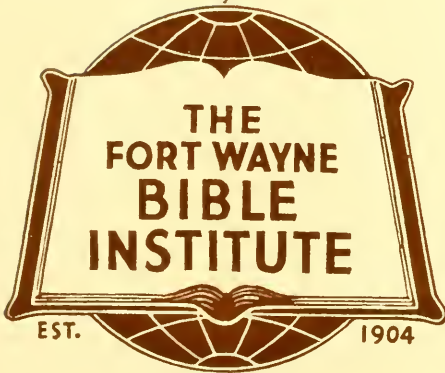
Fort Wayne Bible Institute, "The Bible Vision" (1939). *TUFW Alumni Publications*. 195.
<https://pillars.taylor.edu/tufw-alumni-publications/195>

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

Annual Commencement
MAY 21-26

MAY 1 - 1939



PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
Fort Wayne, Indiana

THE BIBLE VISION

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

Volume III

May, 1939

Number 8

Published monthly at Berne, Ind., by

THE FORT WAYNE BIBLE INSTITUTE

S. A. WITMER, *Editor*

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

LOYAL RINGENBERG, *Circulation Manager*

ELDA GERBER, *Editor of Fellowship Circle*

IRMA JUDD, *Institute News*

JOHN GREENFIELD, *Contributing Editor*

A. W. TOZER, *Contributing Editor*

ECONOMY PRINTING CONCERN, Berne, Indiana *Publisher*

Yearly Subscription, Seventy-Five Cents; Sixteen Months for One Dollar;
Three Years for Two Dollars; 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.

Notices

BOOKS BY DR. JOHN GREENFIELD

Two valuable publications from the pen of our Contributing Editor,
Dr. John Greenfield.

"Lessons From the Life of George Whitefield".....50c

"Power From On High".....35c, or three for \$1.00

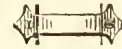
Order directly from the author, 501 Vermont Ave., Daytona Beach, Fla.

STUDENT HELP

Pastors or churches desiring student help during the summer months
please write directly to the Institute. Several capable teachers are avail-
able for Summer Bible Schools. At least one girls' trio will be together,
Phyllis Idle, Doris Seger and Adah Baumgartner. They sing, play in-
struments, conduct children's meetings, etc.

NATIONAL CONFERENCE OF CHRISTIAN YOUTH. At beautiful
Bethany Camp at Winona Lake, Indiana, June 9-16.

Editorially ---



CHARACTER OF WORLD LEADERS

Americans now have the opportunity of getting a deeper insight into the character of some of the world's most powerful leaders and that insight certainly doesn't inspire faith in their respective movements nor does it lead to any rosy optimism about the world's immediate future. The leading figure of communism is Stalin and of nazi-fascism is Hitler. Their treachery and inhuman disregard for common rights, their lust for power and use of the Ogpu and Gestapo to secure it, their use of espionage and propaganda, stamp them both as arch-Machiavellists.

General Krivitsky, the one leading survivor of the great purge of the Red Army, now a refugee in the United States, is telling the inner story of Stalin's purge and his quest for power in Spain. As Chief of the Military Intelligence in Western Europe, General Krivitsky knows about the inner operations of the Stalin regime. This strong man, who holds within his grasp the destiny of many millions, sacrifices every value—national welfare, loyalty of friends, official duty—to the one great goddess of personal power.

The other revelation is being made in Hitler's *Mein Kampf*, which is now being published for the first time in the United States in the unabridged form of the original edition. In this statement of Hitler's program written twelve years ago there is an almost uncanny prevision of his role in history since. So far Hitler has been running true to form; most of his "achievements" were predicted at that time. But *Mein Kampf* is also a revelation of Hitler's character as well as his program.

"It is possible," he says, "by means of shrewd and unremitting propaganda, to make people believe that heaven is hell—and hell, heaven." The purpose of propaganda is "to capture feelings, and the feelings of the masses at that. . . . Propaganda's driving power must be aimed always and primarily at the emotions, and very little at men's alleged reason. . . . Every propaganda must be popular and must pitch its level at the level of the meanest capacities among those whom it would seek to reach. The greater the mass of men to be reached, the lower its intellectual level must be. . . . The point is not to look impersonally for the truth, if the truth is against one, in order to proclaim it to the masses. The point is to serve one's own purpose without fail."

Hitler proclaims the principle that the greater the lie the more readily will it be accepted by the masses. "The very greatness of the lie is a factor in getting it believed. . . . With the primitive simplicity (of the masses) a great lie is more effective than a small one, because they often lie in small matters, but would be too ashamed to tell a great big lie. Hence it will never occur to the broad mass to suspect a large lie, and the mass will be quite unable to believe that anyone could possibly have the infernal impudence to pervert the truth to such an extent."

Such are men among the mighty of the twentieth century.

Perhaps the most consoling reflection is that all men and movements whose foundation is unrighteousness must one day fall. And beyond man's day with its men of might there will reign the Prince of Peace whose government shall be without end.

The Power of His Resurrection

By DR. HAROLD C. MASON, Ph.D., President of Huntington College
(Address given on Missionary Hour over WOWO, April 9th)

"That I may know him and the power of his resurrection." (Phil. 3:10.)

For those who take delight in conjecture, or the nature of whose minds drives them to such contemplation, the universe presents terrific problems. What is the ultimate nature of things? When men have feebly struggled with that problem they are yet confronted with problems of time, and space, and motion.

There are the appalling forces of nature, manifested both in the fury of the storm and in the quiet rise of waters in devastating flood; the voice of nature speaks not only in the quiet of a summer day, but in avalanches and cataracts, in rending lightnings, in fearful eruptions and in roaring flames. There is the quiet but persistent pull of gravitation, the swelling of the tides, the silent but inexorable force of weathering and decay, the constant process of erosion, the ceaseless coursing of heavenly bodies—indeed the whole creation moves! What is force? What is energy? Whence is it?

In the realm of the inanimate, who can answer the questions which press upon the inquiring mind? We can understand the poet's cry,

"Change and decay in all around I see,

Oh, Thou who changest not, abide with me."

In such a universe as this, man's greatest need is God.

And then there is the quiet mystery of life. The seedling pushes its way toward the sky, and out of the mystery of its being fills the pattern of the oak, as though eternity itself had been its waiting mold. There is the life which does not vegetate, which moves with some degree of freedom in space and time, but which yet is circumscribed by physical and intellectual limitations and by death. And there is the life with intelligence, imagination and appreciation, from whence come the arts, which bridge the gulf between the silence of a thousand years and the ceaseless clangor of a machine-age. There is life with love and affection, which establishes homes, builds schools, pours its treasure into temples and its incense upon sacred altars.

What is life?

Whence came it?

Well may these questions be raised upon Easter day, the day which symbolizes their sufficient answer.

Who can solve the problem of ethics and of history? Why is man impotent to create the world of which he dreams? If raising questions could meet the situation in the moral realm, long since we should have been upon the threshold of Utopia.

We have mentioned forces of nature, and the quiet power of life with all its intriguing mystery.

There is the power of will, without which the intellect is like the turning of idle wheels. In so frail a citadel as flesh it may withstand all assaults with the staunchness of martyrdom, or all appeals with the perverseness of criminality. The tallest peak is not in the Andes, it is the towering majesty of the human will. With that will we may turn

toward hope and life, or death and despair. Moral and religious problems are basically volitional. If we persist in spite of adversities and obstacles we can come to a knowledge of the truth. The treasure is worth the quest, it is better than a thousand Holy Grails.

Why is it that out of culture and enlightenment there rise penal institutions, and support of vast armies of police? By what sort of paradox do we establish educational institutions and hospitals for the mentally ill, provide for the helpless and deficient, and tear at one another's throats in the horrors of war? Why are we so adept in the realm of the mechanical, and so dull in the realm of the spiritual? In spite of all our proud boastings ours is a world of hospitals and ambulances, morgues and mausoleums. The philosophy of pessimism only adds to our despair, and fatuous optimism exposes us to cruel mockery. Christianity is neither: it faces reality, recognizes it, and presents the answer and the solution. Men need to be saved from themselves and from a death bound environment.

Sin springs out upon our children, and our children's children like blood-thirsty beasts of prey from lovely thickets.

The world is topsy-turvy. The hearts of men are wrong.

It is a poor dying world. Its greatest need is life! Eternal life! Life which gives strength to live unselfishly, and in that glorious attitude to live forever.

The hearts of men are wrong. They are smitten with death. Who can change them?

Christ can change them!

Real problems demand real answers. Speculative problems may be dealt with speculatively. Death and life are such real problems that we cannot regard them as mere speculative materials. If the answer cannot be found within the limits of human speculation is there no voice from heaven? Can there not be revelation? Must we forever stumble in the night?

The world is topsy-turvy. The hearts of men are wrong.

Who can change them? The power of the risen Christ can change them. Is Christianity a phantasy? Is revelation a superstition? Look around you. The answer is not far to seek. The tabernacle of God is with men. The answer is to be found in the lives of certain men and women about us. They are epistles known and read of their neighbors. They are the branches of the vine, the extension of the personality of Jesus. Christ is in the world now in the Holy Spirit dwelling in human personalities. They are not too plentiful, these people of good-will, but they are in the world, nevertheless, and their influence, their testimony, their magnanimous service, changes things. They are the light of the world in that they are its best conscience; they are the salt of the earth, in that they are its exemplars of unselfish living and its witnesses to the saving power of Christ.

An American divine was asked by an eager boy, "What do you know about God?" He answered, "I know but little, but what I do know changes me."

The purest character of all time, the sinless one, He who is the way, the truth and the life gives the sufficient and efficient answer, and performs the needful miracle. The Word was made flesh and dwelt

(Continued on page 9)

Did Christ Predict the Writing of the New Testament?

By REV. REGINALD SHEPLEY, Class of '19, Pastor of Baptist Church, Greenville, Ill.

TEXT: John 14:26; 16:13

Did Christ predict the writing of the book we now call the New Testament? Let us see.

Christ had a threefold purpose in declaring the words of our texts. He was anticipating the termination of His own unique ministry. He was preparing His disciples for His own departure. He understood the impossible task and utter futility of unburdening all His heart and mind to them. They were not ready spiritually for such a complete revelation. He had many things to say to them but they were utterly unprepared for their reception, John 16:12. Consequently, the unfolding of God's works among them by Christ was limited and the revelation of God's heart in words was partial, imperfect and incomplete.

Promise of Christ

Such being the circumstances, Christ proceeds to declare a threefold promise. His place among the disciples as Teacher and Guide would eventually be occupied by the Comforter, "the Spirit of Truth." His own ministry, seemingly prematurely terminated by cruel death, was to be equalled and even surpassed by the Spirit-indwelled and Spirit-guided ministry of the apostles. The things which Jesus began to do and to teach were to be confirmed to the disciples and, following that confirmation, they were to be supplemented and complimented by the production of the New Testament through the activity and authority of the Holy Spirit.

Notice especially the promised activity of the Holy Spirit in connection with that predicted enterprise. He was to "bring all things to" their "remembrance whatsoever" Christ had said unto them. He was to "teach" them "all things." He was to "guide" them "into all truth." In other words, the Holy Spirit was to commence the work of producing the New Testament as the Remembrancer, continue the enterprise as Teacher and Guide, and conclude the work as the Revealer. From beginning to end the promised New Testament was to be the divine production of the Holy Ghost. It was to be initiated by Him as to the past, inspired by Him as to its record, and illuminated and interpreted by Him with respect to the foretelling and prophecy of future events.

Should there be any doubt in the mind of any with respect to the promised activity of the Holy Ghost in such an enterprise, let such a one remember the promise of Christ with respect to the prescribed authority of the Holy Ghost. He was not to speak of Himself. He is the divinely-appointed Means and Medium of divine revelation. As man's Advocate with God, He learned in divine audience the things He revealed to man. As God's Advocate with man, He faithfully delivered what He Himself had learned in the presence of the Father. For that purpose divine authority was delegated Him both by the Father and the Son.

Fulfillment of Promise

Were these promises actually and literally fulfilled? Did the Holy Spirit "bring all things to" the remembrance of the disciples and apostles

“whatsoever” Christ had said unto them? Did He “teach” them “all things”? Did He “guide” them “into all truth”? An affirmative answer can be given to all such questions!

There are at least five outstanding instances in the New Testament where such personal remembrance on the part of the apostles is expressly stated, Luke 22:60; 24:5-8; John 2:22; 12:16; Acts 11:16. Take the last reference as a pertinent illustration. Peter is in Jerusalem recounting his experience in Caesarea. There, he says, he began to speak and, as he did so, the Holy Ghost fell on the Gentiles as He had fallen upon the Jews in Jerusalem. When that momentous event occurred Peter says, “Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost,” Acts 11:16. There is only one adequate explanation of that experience: The Holy Ghost brought the words of Jesus Christ to Peter’s remembrance in a divine manner with new and deeper meaning. These words were quickened to him now among the Gentiles in Caesarea in a manner in which he did not comprehend them in the Pentecostal experience.

What Peter here affirms as his experience, the rest of the disciples, including Matthew, Mark, Luke, and John, affirm as theirs, John 2:22; 12:16; Luke 22:60, 61; 24:8.

Such being the case, the only other item necessary for the production of the historical portion of the New Testament was the inspiration of the Holy Spirit which guaranteed the faithful, exact and infallible recording of the things which the Holy Spirit brought to their remembrance. Exactly that is the historical portion’s only explanation of its own being. The pregnant phrase of Jesus: “He shall . . . bring all things to your remembrance,” covered and guaranteed the production of the historical portion of the New Testament.

Divine Origin of Epistles

Again, did the Holy Ghost “guide” the apostles “into all truth”? Did He “teach” them “all things”? To believe that He did both is the believer’s only answer and argument to the presence of the Epistles, the second section of the New Testament, among us today.

In the revelation and unfolding of divine truth, the Epistles go far beyonds the Gospels. They make known whole bodies of truth to which the Gospels make no reference whatever. Take as an example the doctrine of justification by faith or the full revelation of truth respecting the church. The Gospels do not even hint at justification by faith and only two references to the church can be found in the Gospels. Where did Paul get these truths? Paul himself answers that question both negatively and positively.

The gospel of grace which he proclaimed and which today we believe, he says, is not human in origin. Neither did he receive it by catechetical instruction from the Jews or other apostles. But he did receive it, he says, “by revelation of Jesus Christ,” Gal. 1:11, 12.

Respecting the church he says: “. . . by revelation he (Christ) made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel,” Ephesians 3:3-6.

These are only samples taken at random from the Epistles. And,

again, what Paul here affirms with respect to his reception of divine truth is affirmed by every other apostolic and epistolary writer. An affirmative answer, then, can be given with respect to Christ's second promise. He promised the Holy Spirit would lead and guide the apostles into all truth and the apostles themselves bear witness that their teachings did not have their source in human intelligence or catechetical instruction, but that they received such truth by revelation from God through the Holy Spirit and recorded it faithfully, exactly, and infallibly, by the inspiration of the Holy Ghost. So the epistolary section of the New Testament, which has conquered the criticism of the elapsed centuries, is today in our hands as definite proof and credible witness both of Christ's promise and apostolic fulfillment. Christ's promises, "He shall teach you all things" and "He shall guide you into all truth," then, guaranteed the revelation and recording of the epistolary section of the New Testament.

The Revelation Through John

Because there is only one prophetic book in the New Testament, our quest here is an easy one. Who can successfully maintain that John did not receive "the revelation of Jesus Christ" from God? John expressly declares that in his introduction to the book, 1:1. Did the Holy Spirit show the apostle John "things to come"? John maintains that He did, 1:1, 19. Seven times in two chapters we are exhorted to listen to "What the Spirit saith unto the churches." What was given John by revelation he was told to "write in a book," 1:11, 19;—a task which was fulfilled by divine inspiration which guaranteed an infallible record.

At the beginning of the book a divine blessing is invoked upon the one who reads what John had thus written and recorded and it closes by decreeing eternal judgment and death upon the one who adds to, subtracts from, or changes in any way, the prophecy of this book.

Present-day authors do not, cannot, and dare not, say that with respect to their own human productions. John's last claim is sufficient to prove conclusively that when the subject matter of this prophetic book was received by divine revelation and recorded by divine inspiration in accordance with divine command, it was the fulfillment of Christ's prediction to show the apostles "things to come."

Then the entire New Testament, the historical portion, the epistolary section, and the prophetic scripture, "The Revelation of Jesus Christ," stands today as a literary monument fulfilling literally the prophecy of Jesus Christ as made known in our texts.

That we are correct in that conclusion can be abundantly proved, like an arithmetical problem, by New Testament scriptures, other than those already adduced. Take the following examples:

"God . . . hath in these last days spoken unto us by His Son. . . ." Hebrews 1:1, 2. That scripture abundantly proves Jesus Christ to have been the divine Spokesman to His age—God's last word to man.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness . . .," Hebrews 2:3, 4. This passage supplements the prophecies of Christ we have been considering. It declares a divine confirmation of the truths spoken by Christ to Matthew, Mark, Luke, John, Peter, James and John, for they all "heard" Christ speak.

That leaves Paul only to be accounted for as a New Testament writer. This is his witness: "Now the things which I write unto you, behold, before God, I lie not," Galatians 1:20. As if he knew a time would come when twentieth-century personages would maintain Paul lied, he swears by an immutable oath that he spoke by divine revelation and wrote by divine inspiration.

Conclusion

Since these three passages cover all the writings of the entire New Testament, we can definitely conclude and that scripturally that before Christ died and returned to "Immanuel's Land" He predicted the writing of the New Testament we now possess, which book He intended as a comfort and consolation to us upon whom the ends of the ages are come.

"Holy Bible, book divine,	Mine thou art to guide and guard;
Precious treasure, thou art mine;	Mine to punish or reward;
Mine to tell me whence I came;	
Mine to teach me what I am;	Mine to tell of joys to come,
	And the rebel sinner's doom;
Mine to chide me when I rove;	O thou holy book divine,
Mine to show a Savior's love;	Precious treasure, thou art mine."

THE POWER OF HIS RESURRECTION

(Continued from page 5)

among us. He died for us, and rose from the dead that we might know Him and the power of His resurrection. We cannot grasp the infinite, intellectually, but we can call the Great Physician, whose mighty power so works in human life that communities and whole civilizations with Him rise to heights of human sympathy and service, and without Him grovel in their own hopeless meanness and cruelty.

Christianity is supernatural. It is not mere social science or idealistic philosophy. It is the power of God unto salvation. It is more than platitudes and ceremonial rites. Men confuse the habiliments of Christianity with its life and power. Just as the farm is not the farmer, but the revelation of him, so the physical and human appurtenances of the church this Easter day, are not the Christ, but His habiliments. He is the supernatural presence, revealed through the lives of those to whom the resurrection has become a blessed fact, whose funerals are but coronations.

Why should a compilation of oriental writings contain the highest and purest, as well as the profoundest ethical teachings known to human kind—ideals and standards so exalted that man in his own weakness, ignorance and perversity cannot find the way or the power to approximate them?

Why should the generic man, the wisest and the purest, have been born in the bottom stratum of a subject people which had forsaken its one redeeming heritage?

And why did He die as a common criminal, only to be heralded this very day, throughout the world, as the God-man, who rose from the dead?

The answer is to be found in the fact of God.

A book there is among us, and a Person. The book tells us, the Person shows us, and by the Power of His resurrection, raises us from our dead and hopeless selves to share His life. We must choose to die to live, however. We accept His cross and thereby share His resurrection.

Deep Thoughts on Great Themes

By REV. FREDERICK RADER, *New Brighton, Pa.*

"AND RUTH SAID, INTREAT ME NOT TO LEAVE THEE, OR TO RETURN, ETC." Ruth 1:16.

The time, 1322 B. C. Place, Bethlehem-Judah. Circumstances:—Famine in the land; Elimelech, Naomi, Mahlon and Chilion go to sojourn in Moab; Elimelech dies; the sons marry and they die too; after ten years the three widows start to return to Bethlehem; Orpah leaves—Ruth cleaves.

I. HER CONDITION

1. She was poor; for all we know, all she had was what she wore—but it is no disgrace to be honestly poor.
2. She was bereft; a widow—no strong arm to lean upon.
3. She was sad; unlike so many giddy, foolish young people of today.
4. She was virtuous; she had what money could not buy.

II. HER POSITION

The crisis hour had come; *before* her lies Judah, Bethlehem, the true God, friends, etc.; *behind* her lies Moab with her idols, sins, etc.

III. HER DECISION

1. Prompt
2. Personal
3. Firm—not ignorant stubbornness, but intelligent firmness.
4. Final—farewell to Moab, Mother, Orpah.

IV. HER DEVOTION

1. It was spontaneous; no urging needed to leave her early associations, friendships, religion.
2. It was supreme—"Thy God, my God."
3. It was fervent—"Intreat me not."
"Let me go, pray, give, serve."
4. It was consistent—"steadfastly minded."
The cost had been counted, the mind made up, the heart fixed.

V. HER PROMOTION

After all her trials and hardships, she finds:—

1. A husband,
2. A home,
3. Happiness,
4. Honor, (Matt. 1:5)
5. Heaven.

*NOTE: Readers will be interested to know that a book of Rev. Frederick Rader's sermon outlines and meditations will soon be published.

Travelogue Number 2

By EDNA PAPE, En Route to French West Africa, Class of '38

I received another surprise when I boarded the train. I had read of the French trains but had forgotten that they are different from American trains. Instead of the aisle being down the middle it is at the right side of the coach. The coach is divided into little compartments. In each compartment there is room for 8 people. There are 5 or 6 of these in each coach. There is a glass sliding door that opens into the long hall on the side. It is not as pleasant to ride in the little compartments as in the big coaches at home, especially if you don't like your neighbors. In French trains smoking is allowed anywhere so I was thoroughly smoked by the time we got to Paris. The freight cars are so tiny as compared to the ones in the States. They look like the drawing that first and second grade boys make of our trains. On European trains there are three classes. In first and second class the seats are padded while in third class they aren't. Instead of a baggage car there is a little compartment in the rear of each coach for baggage.

After the train started we were soon out in the country. It was so different that I was astonished at everything. The grass was already green. We hadn't gone far until I saw flowers in bloom along the railroad tracks. The tiny yellow flowers were so profuse that the bush was hidden. Cabbage, Brussel sprouts and endive were still in the garden and had been there all winter. It practically never freezes here but this winter there was a short cold spell at Christmas time and there was quite a bit of snow but this is very unusual. Many of the shrubs had kept their leaves all winter. Gardens had been spaded and some seeds already planted. Children were running up and down the street, some without coats, bare-headed and merely a scarf tied around their necks. The doors of the houses were standing open. It seemed that spring was already here.

Domestic Life

In the first little town that we passed through I saw a bread woman going down the street with her bread cart. From a distance the loaves of bread would appear

to be sticks of newly hewn wood standing upright in the cart but on a closer view they are loaves of bread three or four feet long and about three to four inches in diameter. The bread here is never wrapped; sometimes there is a small piece of paper around the center where one would take hold of it to carry it. Since then I've seen bread in many other shapes. One day I had occasion to see sandwiches made with the long bread. The loaf was cut lengthwise, buttered and then cut into shorter lengths for sandwiches. The other day I saw a round loaf of bread about fifteen inches in diameter with a hole in the center the size of a man's arm. The man who was carrying it wanted to read the newspaper and so he simply slipped it over his arm and went down the street reading the paper. The shape of the loaf and the method of carrying it may be laughable but the bread is delicious.

One does not need to go far in France to realize that the French are a people who know how and who practice economy. The trees are trimmed very carefully and all the branches are laid very neatly in piles and saved for kindling wood. Even the trees in the small woodlots have the appearance of being trimmed very high up the trunk. Every available lot it seems is used for someone's garden. Since arriving I have learned of other economies. Fish, rabbits and sometimes chickens are served in some places with the head on. I have had rabbit and fish here but without heads.

The things that were so different from what I was used to especially attracted my attention. It was interesting to me to see how the farmers hitched the third horse to the plow. Instead of being at the side, as in the States, the extra horse was hitched ahead of the others. On a two-wheeled cart I saw three horses hitched singly, one ahead of the other. Another thing that impressed me was the way the hay and straw are piled in the fields. In the distance I thought I was seeing very simple shacks but what a surprise when I found that my seeming shacks were haystacks. Sometimes a smaller haystack is placed alongside or

(Continued on page 13)

A Changeless Christ in a Changing World—A Changeless Word in a World of Changing Thought

(Excerpts of Anniversary Address by REV. T. P. POTTS, March 21, 1939)

Some years ago Henry Van Dyke wrote and published a book entitled "The Gospel for An Age of Doubt." The author opens the first chapter with these sentences: "Types of character survive or perish, like the forms of animal life. Some predominate; others are subordinated.

"Thus comes to pass that underneath all diversities of individual life, we may discern, not with the clearness of a portrait, but with the vague outlines of a composite photograph, the features of a *zeitgeist*, a spirit of the time. Generations differ almost as much as the men who compose them. There is a personal equation in every age.

"To know this is a necessity for the preacher. Even as a physician must apprehend the idiosyncrasy of his patient, and the teacher must recognize the quality of his pupil, so must the preacher be in touch with his age."

What a fund of truth is contained in these few words. Certainly the one who is going to give forth the Word of the Lord effectually, and present the real Christ, must and should know his generation. Paul well knew his day and the prevailing thought of the people with whom he came in contact. He tells us he endeavored to be all things to all men that he might win some.

A Changeless Christ

is our first thought this evening. We read in Mal. 3:6, "For I am the Lord, I *change not*." And as Christians we can never forget those immortal words in Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever." What more sure and certain words could be uttered with regard to the unchangeableness of the Christ?

We cannot define Jesus in human terms. There are no terms or phrases so absolutely framed that through all the years would not need some alteration. We see this Jesus as a power that has transformed the ages, as the world in the days of His sojourn here said: "Never man spake like this man." His presence in the world has changed its customs, practices, thoughts and manner in every nation that has received that Personality.

It is necessary that we have this Christ incarnated within us, to the end that the fullest purpose of His coming to earth may be accomplished. In other words, we must be born again, and He must be born within us, and His person become a vital and penetrating part of our being. Paul very clearly and distinctly sets this forth in Gal. 2:20, "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." Even then we may only fathom a little of the depth of the greatness of Jesus and His influencing personality.

"There is a depth below the depth,

And a height above the height:

Our hearing is not hearing,

And our seeing is not sight."

Yet we realize with all this greatness of mind and keen expression of thought, He had a simplicity not far removed from that of a child. Paul speaks of this in II Cor. 11:3, "For I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." When Christ was questioned on seemingly difficult matters He always answered in a most simple manner, either by word or by an illustration, such as settling the question of taxes.

The Changeless Word

Just as unchangeable as is the Christ and the author of all truth so is the Word which has been spoken and given. We may *change in our interpretations*, but *His Word never changes*. It ever *remaineth the same*. We can find no stronger expressions as to the certainty of this Word than from the Bible itself.

P's. 119:89: "Forever, O Lord, thy word is settled in heaven." The word settled here means set, put or placed. One interesting thing about this Word is that it is determined upon in heaven. This word and all of it has its origin or starting place in heaven, where live the Father, Son and Holy Ghost. The origin of all truth and of all things spoken by Jesus and by the prophets of the Old Testa-

ment originated in heaven. All the God-head agreed as to what was to be said. Yes, this Word of the Lord is unchangeable. It is fixed like the great gulf between the rich man and Lazarus. How different from the things about us. We are learning that nothing in this world and this universe of which we form a part is absolutely fixed or stable. The new discoveries of Einstein have forever proven that there is nothing stable or fixed in all this universe. But how satisfactory to know that there is one thing that is stable and forever fixed, and that is His Word or truth. It will never change.

Our Lord brought these truths to mankind, and put them in the simplest language. "The Master did what all great teachers and saviours have done. He simplified religion. He stated in a sentence the Law and the Prophets. He issued but one new commandment—that folks should love one another." "He spoke to the plain people, addressing Himself to their common sense. His Word is like an ocean, on whose shore philosophers stand and gaze afar with wonder, while children sport in its waters about their feet."

Attacks on Bible

As we all know severe attacks have been made upon the authenticity of the Revealed Word of God, but it has been said by a very prominent minister of the Gospel, a scientist and an archaeologist, that but few things remain unproven that have been attacked in the Word of God. Even that incident of Jonah and the fish, which has ordinarily been called "A Big Fish Story," has been so definitely verified by incidents in these modern days which are almost identical with that which happened to Jonah in his day. They have proven the Word to be correct in every respect and without a single flaw. Many tests have been made in these latter days by Christian scientists to discover what kind of a fish might have swallowed Jonah. And a certain shark, known as the *Rhinodon Typicus*, and variously called the "bone-shark" has been determined upon. This fish or shark does not chew its food when it first takes it into its mouth but swallows it whole.

Possibly Archaeology has aided more than anything else in modern times to prove that God's Word is true and unchangeable. It abideth forever, for it is correct in this day as in the day in which

it was spoken and written. We thank God for the Christian Archaeologists of this day who are bringing to light so many proofs of the Word of God. Our God knew that these things were deposited under conditions that would preserve them as proofs down to the present day. Thus in this day of doubt and of unbelief God is permitting them to be brought to light. Not so many years ago a little fragment of parchment was discovered mixed up with other things that proved to be a portion of the Gospel of John, and indicated according to the character of the Greek letters that it belonged to the first half of the first century of the Christian Era. What a precious find, to think that we have in the possession of the Church a manuscript of this Gospel of John, verifying its early authorship in the face of claims that it was written in the middle of the second century by another John

But His Word is sure and abideth forever. Let us remember that it was first settled in heaven, and then God knew just whom to trust it to and also how to preserve it down through the ages.

Since we have such a sure Word of Prophecy let us hold fast that which is true and revealed. Let us do our part in carrying this Gospel to the ends of the earth.

We have an unchanging Christ in the midst of a changing world and an unchanging Word of Revelation in the midst of a world of changing thought.

It is your duty and mine and also our high privilege to carry this sure Word of God to the ends of the earth. And this is the great purpose and the goal of the Fort Wayne Bible Institute, and has been through all the 35 years of its existence.

TRAVELOGUE NO. 2

(Continued from page 11)

at the end of a larger one and then it really does have the appearance of a house. The top of the stack resembles a thatched roof.

There isn't much color to the buildings in France. Practically all of the buildings have a gray stucco stone or concrete exterior and red roofs. The yards are all fenced in by high brick walls. It is very difficult to remember places because everything has the same appearance.

In The World Today

ANTI-SEMITISM RUINS ANTI-SEMITES

The first and probably worst blow to the theory that the impoverishment of the Jews would lead to the enrichment of the States concerned, has come, strangely enough, from Germany itself. From all the conflicting reports which emanate from that country, one arises above all others as undeniably true and beyond contradiction even by the Nazis themselves. This that since Munich the economic condition of the Nazi State as well as of the people has greatly deteriorated. There are frequent public protests in many parts of the Third Reich; there are even upheavals and minor revolts, particularly in Austria and in Sudeten-Germany. And this notwithstanding the huge confiscation of Jewish property, of the collective fines and individual Aryanization of Jewish enterprises, and official looting of Jewish homes and goods.

What is more, it is in those places where the looting, confiscation and demolition of Jewish property was greatest that the misery of the people is greatest. Vienna, which surpassed all other cities in the brutality of the process of Aryanization and pauperization of the Jews is now, according to the official admissions of the Nazi press, the most impoverished city in Europe. People who visit Vienna now, after one year of Nazi rule, do not recognize it. The gay city of dance and music is but a shadow of its former self. Cafes and restaurants are empty; theatres, concerts, entertainments of all kinds are languishing; twelve thousand houses and flats from which the Jews have been evicted are empty and their vacant windows and boarded-up doors stare at the passer-by like blind eyes; labour, slave labour in concentration camps, and in labour camps, is in abundance, but food is scarce and poor, and the joy has gone out of work and life.

And what has become of those thousands of Jewish enterprises of every description which have been robbed, looted, or turned over to Nazi Commissars? What has become of those thousands of medical and other professional practices which have been taken from the Jews and turned over to pure Aryans? Eighty-six per

cent of all those Aryanized enterprises are now boarded up and closed. They were kept open as long as there was stock to loot and salaries to be drawn by the Commissars; after that they were bankrupt in most cases and the Commissars were placed in concentration camps for mismanagement and open robbery, so that even they did not benefit from the ruination. Even those enterprises which were not mismanaged and looted did not succeed in most cases. With the experience, connection and devotion of the old proprietors gone, they soon floundered and collapsed. The result is that a community of two hundred thousand souls has been ruined and broken financially, physically and spiritually and no one has actually gained by it. In fact, everyone has lost; instead of merely ruining the Jews, the Nazis have in the process also ruined their own economy.—*The American Hebrew*.

A RISING GODLESS GENERATION

The American Institute of Public Opinion, whose "straw" polls have been proved accurate by subsequent elections, recently polled the generations on their opinions of the Bible. The results showed that, of people under thirty years of age, the Bible was the favorite book of only six per cent.

Thus 94 young people out of every 100 place the work of some human author above the inspired Word of the Living God. Nothing so reflects the ghastly results of a system of education which, in most states ignores or neglects the Holy Scriptures, while exalting pseudoscience. In most cases, the young people have not "rejected" the Word of God; they simply have no knowledge of it—no opportunity to appreciate it.

Young people today tend to mirror, in a mental way, the attitude of those who have had most to do with the shaping of their tastes and standards of thought. Some time ago, a questionnaire was sent to most influential leaders in the realms of education, science, and literature. Those who have the most to do with the intellectual orientation of youth were asked to list the dozen or so books they would most desire to have, if they were cast ashore on a desert island, cut off for

(Continued on page 18)

With The Fellowship Circle

CHINA

Kweichow-Szechuan

By ROY J. BIRKEY

"O God, strengthen my hands. Then I told them of the hand of my God which was good upon me . . . and they said, let us rise up and build. So they strengthened their hands for this good work." Neh. 6:9; 2:18.

Eighteen months of China's greatest national calamity, the Sino-Japanese war, is now history, but it continues relentlessly. This precipitated the largest migration of civilian population in the modern history of the world, when 16,000,000 Chinese moved from the war devastated zones of the lower Yangtzi River valley to West China to escape the horrors of modern warfare and the unbridled lust of the invader. Since the release of Hankow, Canton, and Changsha cities, this enormous mass of humanity has been greatly augmented, perhaps even doubled or more.

Millions have been rendered homeless and destitute by the advance of the Japanese Army, by their merciless air raids and by the national "scorched earth policy."

"Wherever the Japanese have been," said one of China's prominent leaders, "they have marked our land with ruin. They have left scars upon our earth, our hearts, our minds,—indelible scars, scars which can never be healed."

Missionaries have witnessed the destruction of enterprises that have taken years to build up. Although many of the women and children had to be evacuated, we thank God that the vast majority of the men were able to remain at or near their posts and have been able to render invaluable service during the time of this crisis in the nation and in the church in China. The lasting results of these efforts are difficult to appraise at this time when the ultimate outcome of the conflict is still uncertain. Yet some of the impressions made can be gathered from the following stories.

"One day one of the cabinet ministers in the government, a man who is a non-Christian, remarked that he was studying the Bible. Some one asked him, 'Are you a Christian?' 'No,' he replied, 'but I see

that the people in the country who are the most self-sacrificing are the Christians; therefore there must be something to Christianity.'"

A Chinese woman whose leg had to be amputated and whose baby had six wounds, said as she gripped the doctor's hand, while the building shook and rattled, "You are good to stay with us."

That the presence and the work of the missionaries has been appreciated can be judged from the remarks made by Madame Chiang Kai-Shek at a missionary prayer meeting when she said:

"You know how the missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons and bombs and have stood their ground. The Generalissimo and I feel that no words which we could speak could sufficiently express our gratitude to the missionary body all over China who have been a help to the distressed and the best friends to the hundreds of thousands of refugees."

This, I repeat, is history. Multitudes of civilian refugees are now sweeping into our part of West China. Their distress from wounds, exposure, hunger, bereavement and separation is appalling. What the ultimate consequences upon the nation and the church will be is still obscure. But one thing we know. God has through His Divine Providence called us as a movement to evangelize this isolated part of China and has highly honored us by permitting us to share in the ministry of love, comfort and counsel during her dark hour. So let us be strong in faith and hope. Let us with Nehemiah pray, "O God, strengthen my (our) hands . . . for this good work," to the triumph of His purpose in calling out from Kweichow-Szechuan a people for His Name and to the praise and glory of his Grace throughout all eternity.

Faithful Servant Called To His Reward

Rev. Philip Hinkey, missionary to South China for forty years until he became ill about a year ago, died Thursday, April 20, at the hospital in Glendale, California. He was a man of God and of inestimable value as a missionary of the Christian and Missionary Alliance on the field as well as in the homeland. He was greatly be-

The Field Is the World

A THOUSAND TRIBES!

- The World Almanac indicates that there are 2994 (about 3000) languages in the world.
- The Bible Societies report that the Bible, or portions of it, have been translated into approximately 1000 languages.
- There remain therefore 2000 languages.
- We could subtract half that number as unimportant.
- But still there remain 1000 tribes without the Bible!

Many people are now praying that the young people who have seen this need and are on the field, will become John Wycliffes to some peoples which before their coming never heard the Word of Life. The modest, yet gripping stories told by returned translators this year indicate that Satan is using many powerful and unexpected weapons on the field to defeat this move into his territory. There must be Christians who love the Word of

loved by the Chinese as well as by all missionaries and Christian workers with whom he was associated these many years.

Mrs. Hinkey was a daughter of Rev. B. P. Lugibihl who, for many years prior to his death, was Business Manager of the Bible Institute.

We would ask all of her friends to pray that God may graciously comfort and sustain her in this hour of deep sorrow.

Missionaries On Furlough

Mr. and Mrs. Bert Eicher and family are on their way to the homeland from Akola, India. They are expected to land at New York May 8.

McDowell-Niswander

The marriage of Miss Lucille Niswander to Mr. Paul McDowell took place on Easter Sunday at the Missionary Church of Bluffton, O. May the Lord's richest blessing be upon these young people, and may He give them many happy years filled with service for their Master. Both Mr. and Mrs. McDowell were students of the Institute, Mrs. McDowell having graduated in the class of '37.

Members of the Fellowship Circle!

Make plans now to attend the Annual
(Continued on page 18)

God and care whether every tribe and people receive it! Would that they might really pray, and not merely hope, that these one thousand might receive God's Spoken Word.—*Selected.*

IS THE URGENCY OF MISSIONS LOST?

"A hundred years ago men held very different conceptions of the needs and perils of the foreign field to those which are commonly held today. The conception of God was more awful, more severe. The conception of hell was more appalling, irreparable, full of final destruction. To be ignorant of God was to be lost. . . . The state of the foreign field was looked upon with all the urgency with which we look upon a rudderless and broken ship, held in the grip of a mighty tempestuous sea, with man after man dropping numb from the rigging into the engulfing deep. And foreign mission work was lifeboat work, and the boat was launched, and men went to save imperilled brethren on the tremendous seas of common life! And Oh, the urgency of it, and the sacrifice of it, and the heroism of it! And Oh, the joy of it, and the shoutings of it, when the life boatmen came to shore again, and told the story of salvation, effected on far-off and desolate seas. . . .

"But now, in many ways, for better or worse, the thought of the Church has changed. We have taken the frown out of the sky, and we have removed the peril out of the deep. We no longer think of the heathen as dropping by shoals into unilluminated and hopeless night. If they drop from the rigging at all, they fall, not into engulfing seas, but into the everlasting arms! And because hell has closed her mouth, and mercy's gates are opened wide, we feel that the urgency has gone out of the mission, and that the strain and care of and sacrifice can be eased. We no longer go out as lifeboats—to save souls, but as teachers to enlighten minds; no longer to visit possible wrecks, but to beautify the boats whose certain haven is their Father's land. Our emphasis has changed; we know that 'He is a gracious God, and full of compassion, slow to anger and plenteous in mercy,' and the missionary fleetness has gone out of our steps."—*The Transfigured Church, by J. H. Jowett.*

Our Alma Mater

Chorus Tours

On Friday, March 31, a group of students stood between Bethany and Main waving farewell as a chartered bus rolled out of the Institute drive. Its occupants were sixteen girls from the Women's Chorus, their pianist, and Professor Gerber and Mrs. C. A. Gerber, who were beginning a ten-day concert tour in Indiana, Ohio and Michigan.

At 6:30 the following Sunday morning another chartered bus stood in front of the Administration Building ready for the Men's Chorus, Alfred Zahlout, violinist, and Ira Gerig, pianist and director of the chorus, who were starting on an eight-day concert tour in Ohio and Pennsylvania.

During the Monday evening devotion period following the return of both chorus groups, the student body heard of the profitable and joyous experiences of which various chorus members told by way of testimony. We pray that the message of Christ's redeeming love which was given through testimony and song may be the means of many souls turning to Christ as their personal Saviour.

Visiting Speakers

Those who have come to speak in our Chapel and Mission Band services during the last four weeks are:

Rev. J. H. Brown, pastor of the Wesleyan Methodist Church, Fort Wayne, and Rev. and Mrs. Burl Crow, his evangelists; Rev. J. W. Montgomery, pastor of the Nazarene Church, Fort Wayne; Rev. Tillman Habegger, pastor of the Missionary Church in Cleveland, Ohio; Rev. Paul Allen, Jr., returned missionary from the Holy Land and Rev. E. F. Clauser, pastor of Olivet Missionary Church in Peoria, Ill.; Rev. Edison Habegger, pastor of the Humboldt Gospel Tabernacle of Chicago, Ill.; Dr. H. J. Long, president of Greenville College, Greenville, Ill.; Rev. Harvey Mitchell, pastor of the Missionary Church, Grabill, Ind.; Miss Julia Derr, missionary from India; Dr. W. F. McConn, president of Marion College, Marion, Ind., and Miss Elizabeth Hilty, missionary from China.

The nearing approach of the summer vacation is interesting and exciting but we are going to miss the happy Christian fellowship of faculty and students of B. I. very much. We think of the closing of

this school year with mingled relief and regret. One who has never been a student at B. I. can never begin to realize the precious privilege of belonging to the B. I. family. The Lord has blessed us abundantly and led many into a deeper understanding of His Word and into a closer, more joyous walk with Himself. Surely all of us can say, "It has been good for us to be here."

Death of Dr. Thomas Russel Garth, April 20

Word was received on April 21st of the sudden death of the brother of Mrs. J. E. Ramseyer, Dr. Thomas Russel Garth of Denver, Colorado. Dr. Garth had been ill less than a week, having been actively engaged in teaching until a few days before. Dr. Garth was a professor in the department of psychology and education. He specialized and pioneered in the field of racial psychology. He was 66 years of age at his death.

Bethany Hall Debt Almost Liquidated

"Almost—but not quite" sums up the attempt to liquidate the debt on Bethany Hall by the 9th anniversary on March 23rd. However, there is much cause for thanksgiving and the Liquidation Committee speaks a word of deep gratitude to God for His faithfulness and a tribute of appreciation to the many loyal friends who have given toward Bethany Hall. Only a few years ago, the debt was \$14,000; now it is practically wiped out and the mortgage is canceled.

Only \$305.00 remains to be paid on the debt and there are some unpaid pledges from which payments will yet be realized according to word from the subscribers.

At the 35th Anniversary service on Mar. 21st, a brief report was made in which the net indebtedness approximated \$600. Gifts that have come in since, make the above report possible.

All praise to God from whom all blessings flow. Only \$305.00 left—and we fervently hope that the last cent will soon be given.

At the recent meeting of the Trustees, the Liquidation Committee made its final report and was discharged. We wish to thank everyone who has prayed and given toward the removal of the debt and who

thus made our work a delightful task.

Further payments on pledges or gifts are hereafter to be made to Mr. S. A. Lehman, Treasurer of the Bible Institute, Fort Wayne, Ind.

Gratefully yours,
LIQUIDATION COMMITTEE

John Von Gunten,
Henry Amstutz,
S. A. Witmer.

WITH THE FELLOWSHIP CIRCLE

(Continued from page 16)

Meeting of the Fellowship Circle to be held May 25. The Executive Committee has arranged a splendid program which will follow the banquet dinner at 5 P. M. Of particular interest will be the recognition given to the graduating classes of 1909, '19, '29 and '39. You won't want to miss it. So be sure to get your reservations in early. Send them to Miss Elda Gerber, Bible Institute, Fort Wayne, Ind.

Fanny A. Schmallenberger,
Belgian Congo

(Letter to Rev. B. F. Leightner)

I have thought of you and the other members of the Bible Institute many times but have not taken the time to write. I have been getting the "Bible Vision" and in that way I know the happenings of the school. I enjoy that paper very much and think it is an improvement in the right direction.

I am happy to say that I have enjoyed my work of teaching very much and cannot realize that if the Lord wills I shall be coming home on furlough soon. It does not seem that I have been in the Congo nearly four years. As I look back I can say that the Lord has been very gracious and has never failed. I am glad that He always goes with those whom He thrusts out into His service. They need not fear the unknown way before them.

I can say that the Congo has done something for me also. The language was very trying but He undertook for me in a wonderful way and now when I come home I think I will need to study my own vernacular so I can express myself better. . . . I am planning on leaving my station on April 10 and returning to the State via Belgium.

Death of Harvey Marker, Class of 1925

With saddened hearts we report the home-going of Rev. Harvey Marker of

Hillsboro, Ohio, on April 2. Mr. Marker incurred a lung infection while ill of pneumonia in the first part of January. An operation was resorted to after the infection failed to clear up. Evidently his bodily strength was insufficient for this ordeal for he succumbed to heart failure the day after the operation.

Just before passing away he gave a clear testimony of his devotion to the Lord. Brother Marker was a minister of the Ohio-Indiana Conferenc of the Mennonite Brethren in Christ Church. Both he and his wife graduated from the Bible Institute in 1925. Mrs. Marker is nobly carrying on the work at Hillsboro and the prayers of the Fellowship Circle will certainly support her in her loss and increased responsibilities.

Rev. Charles Roberts Engaged in Relief Work

Rev. Charles Roberts, whose work as Principal of the Hunan Bible Institute was disrupted by the Japanese invasion, is a member of Changsha International Relief Committee which is composed of representatives of many social and religious agencies. Some conception of the extent of this ministry is to be gained from the semi-annual report which shows a total income of \$215,687.06 for relief purposes. One of the refugee camps was established at the Hunan Bible Institute.

The work of restoration will take a long time. "For five long days devastating fires raged over large areas of Changsha during Nov. 13-18. 85 per cent of the business areas and 70 per cent of the residences were destroyed by fire. A large thriving city was reduced to scorched earth."

IN THE WORLD TODAY

(Continued from page 14)

life from access to all other literature. In their carefully prepared lists, fewer than 10 per cent of them even mentioned the Bible!

The great body of young people today seem to be reflecting the indifference to the Scriptures so appallingly apparent among that little group of "intellectuals" who though insignificant in number, have gained control and direction of most of the avenues through which youth receives "intellectual enlightenment." — *King's Business.*

Can God Answer

The God that stopped the sun on high, Josh. 10:12-13
And sent the manna from the sky, Ex. 16:4-15
Laid flat the walls of Jericho, Josh. 6:20
And put to flight old Israel's foe, Josh. 10:8-10
Why can't He answer prayer today, Luke 1:37
And drive each stormy cloud away? John 14:14

Who turned the water into wine, John 2:3-11
And healed a helpless cripple's spine, Luke 13:11-16
Commands the tempest, "Peace—be still," Mark 4:39
And hungry multitudes doth fill, John 6:9-13
His power is just the same today, Heb. 13:8
So why not labour, watch and pray? Matt. 26:41

He conquered in the lion's den, Dan. 6:16-23
Brought Lazarus back to life again, John 11:38-44
He heard Elijah's cry for rain, I Kings 18:42-45
And freed the sufferers from pain, Matt. 8:16-17
If He could do these wonders then, Ex. 14:21-31
Let's prove our Mighty God again, Mal. 3:10

Why can't the God that raised the dead, I Kings 17:17-22
Gave little David Goliath's head, I Sam. 17:32-51
Cast out the demons with a word, Matt. 8:28-32
Yet sees the fall of one wee bird, Matt. 10:29
Do signs and miracles today, John 14:12
In that same good old-fashioned way? Acts 5:12-16

He can. He's just the same today, Eph. 3:20
If we believe it when we pray. Mark 11:23-24
He's no respecter of men, James 2:1-9
He'll do the same as He did then. John 14:12.

—"HAPPY" HARRINGTON.

"Hast thou no wound, Hast thou no scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who has no wound or scar?"

—AUTHOR UNKNOWN.

Commencement Week Activities

(Events held on Central Daylight Saving Time)

Sunday, May 21—8:00 P. M.	-	Baccalaureate Services
Tuesday, May 23—8:00 P. M.	- -	Student Recital
Wednesday, May 24—7:30 P. M.	- -	Senior Program
Thursday, May 25—5:00 P. M.	-	Fellowship Circle Banquet
Thursday, May 25—8:15 P. M.	- -	Annual Concert
Friday, May 26—10:30 A. M.	-	Commencement Exercises

SPEAKER: DR. H. C. MORRISON

1939 GRADUATES

ROBERT BALTZELL.....Plymouth, Ohio	NORMAN MOSER.....Berne, Ind.
ADAH BAUMGARTNER...Ft. Wayne, Ind.	RUTH MOSER.....Wren, O.
JANE BEDSWORTH...McKeesport, Pa.	ROY RAMSEYER.....Elkton, Mich.
ROSCOE BURK.....Tustin, Mich.	MAXINE ROTH.....Grabill, Ind.
PAULINE DIETER...Bowling Green, O.	PAUL RUPP.....Elmyra, O.
GENEVIEVE DILGART.....Clyde, O.	JEAN RISEBOROUGH.....Toledo, O.
OSCAR EICHER.....Elkton, Mich.	DOROTHY ROTHFUSS..Sebewaing, Mich.
E. B. FLETCHER.....Fort Wayne, Ind.	FLORA SIEMANTEL.....Aurora, Ind.
PRUDENCE GERBER...Fort Wayne, Ind.	RENA SMITH.....Detroit, Mich.
DOROTHY HESSELBART.....Lindsey, O.	WESLEY SMITH.....Detroit, Mich.
PHYLLIS IDLE.....Huntsville, O.	MAXINE SOWDERS.....Bay City, Mich.
ADELLE ISAAC.....Bryan, O.	MILDRED THORN.....Alpena, Mich.
MINNIE KNOPP.....Shamokin, Pa.	ROBERT TREAT.....Honor, Mich.
RUTH McCLURE.....Ohio City, O.	ALFRED ZAHLOUT.....Peoria, Ill.
GABRIELLE MARTIG.....Peoria, Ill.	HELEN WAGNER.....Butler, Ind.