

Taylor University

Pillars at Taylor University

TUFW Alumni Publications

Publications for TUFW and Predecessors

12-1-1938

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" (1938). *TUFW Alumni Publications*. 200.
<https://pillars.taylor.edu/tufw-alumni-publications/200>

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

Christmas Number

DECEMBER - 1938



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

December, 1938

Number 3

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.

Greetings from Chairman of Bible Institute Board

TO THE FRIENDS OF THE INSTITUTE:

The greatest event in all the history of man is associated definitely with the birth of Christ. Calvary was possible because of Bethlehem. The Empty Tomb was possible only as a result of Calvary. Time is reckoned as it is related to the birth of Christ. Every public document bears testimony to that event. All the wondrous work of redemption as it will be revealed in the fullness of time will be possible only because Jesus came as the Babe of Bethlehem. At that coming the angel came from the glory to announce to men, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

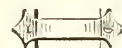
The glorious tidings of that day are the most priceless treasure of the ages. It is a word of salvation to all people. God has given man the privilege of carrying this wondrous message to the world. It is indeed an honor to carry such a royal message. No one need make apology for it, nor for devoting his time to carrying it forth.

The training of young men and women for this task has been entrusted to Christians, and a definite place has been assigned to The Fort Wayne Bible Institute in this important work. As Trustees of the Institute, and as Chairman of that Board, I feel that our greatest and most sacred trust is that of keeping our objective definitely centered in the preparation of young people for this task. In the name of that gracious Saviour, and as a representative of an organization which is functioning to make that message known, I send this word of Greeting.

Yours in the Conquering Christ,

J. A. RINGENBERG.

Editorially ---



Christmas

Christmas has a fascinating charm all of its own. Its spirit pervades the world as well as the church. For once the impulses of good-will and generosity seem to predominate over hatred and greed. The very air vibrates with the strains of pleasing carol and anthem. Nature frequently adds a touch of purity by throwing a lovely blanket of white over the drab lifelessness of autumn. In human hearts it's the time to think of friends and to renew friendships. It's the time to think more kindly of enemies as the message of peace and good-will is heard. This year especially, may Christmas shed "a soft light over the chaos and tumult of an angry world."

Greetings

And so the Bible Institute—faculty, workers and students—would clasp the hand of every friend, patron, and alumnus with a hearty "Blessed Christmas," wishing each one the grace and mercy of God in the bonds of Christian fellowship. For Christian believers Christmas should mean infinitely more than it does to a worldling. It should commemorate the redeeming facts of God's Love, the Incarnation, and Divine Self-Giving. As hearts are opened anew to behold the glories of the God-Man may attention to things of time be lost in "wonder, love, and praise." May we hasten to offer the gifts of thanksgiving and fully-surrendered lives—not to the Christ-Child—but to the glorified and risen Saviour, the timeless Christ of the Ages. And then may we, as did the Shepherds, make "known abroad the saying" which was told us.

Appreciation

This opportunity is taken to warmly thank all friends of the Bible Institute for their prayerful interest and generous support in the past. In countless ways have loyalty and good-will been shown. The present year is one of the best in the history of the school. Continuous spiritual and educational progress have been noted from the beginning of the semester. 141 students have registered for resident work and 12 more are studying for credit by correspondence. We are praising God from Whom all blessings flow!

The Child Jesus

By REV. J. E. RAMSEYER, President of the F. W. B. I.

"And, behold there was a man at Jerusalem whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2:25-30.

"Mine Eyes Have Seen Thy Salvation"

The old saint, Simeon, saw in the little Babe he held in his arms the "Saviour of the world—the Redeemer of the whole creation." "Of which salvation (Peter writes) the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." I Pet. 1:10-12.

This is the "Child" of whom we read in Isaiah nine, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

He is the one, "Who of God is made unto us wisdom, and righteousness, and sanctification and redemption." (I Cor. 1:30.) What a world of meaning lies in these few words!

"*Wisdom*"—heavenly light to illuminate our benighted minds and hearts; and to enable us to understand spiritual things.

"*Righteousness*"—spiritual life—the new birth.

"*Sanctification*"—godliness—Christ-likeness.

"*Redemption*"—Oh, yes, in Him, this "Child" are all the wonders of Redemption! All the boundless fulnesses of God, of which all those who believe and obey Him, now receive an earnest in the new birth, in the baptism with the Holy Spirit, in the help for our physical bodies, and in the enrichment of our spiritual life—until we shall be fully like Him.

Simeon saw all this wrapped up in the little Babe he held in his arms, though he lived on the other side of Calvary. By obedient faith he obtained in looking forward to the Great Atonement what we now receive by looking backward through the same means.

Salvation in Christian experience is a divine revelation. If we want to see and rejoice in what Simeon saw and experienced, we must get the same preparation that he had. We read that "He was just and devout . . . and the Holy Ghost was upon him . . . and it was revealed unto him by the Holy Ghost . . . and he came by the spirit into the temple." These

(Continued on page 11)

Christmas---Its Origin and Purpose

By REV. HERBERT DYKE

Regarding the modern observance of Christmas as one of the popular festivals of our "Christian year," there are many believers who are not aware that it is not attested to by the Word of God. There are no Scriptures that establish the twenty-fifth day of December as the date of the nativity of our Lord Jesus.

Upon investigation of the account of the birth of Jesus in the Gospels, there is not one text of Scripture that informs us that our Lord was born on or even near the date claimed for His birth.

In our endeavor to trace this festival to its origin, it does not appear that there was any uniformity in the period of observing the nativity among the early churches. The occasion of this event was observed by some in the months of May and April, and by others in January. The date, December 25, for the birth of Christ, has been shown by modern research to be most improbable. From our study of the subject, we are persuaded that our Lord could not have been born later than September.

The term "Christmas" is made up of two words of Latin origin: "*Cristes Masse*," which means Christ-mass, or mass for Christ. The term did not have its origin in the Apostolic church, and the word was used in connection with another festival, celebrated about December 25, which had long been observed before it was held sacred as the birthday of Jesus our Lord.

It was somewhere about the fourth century that the Christians began the regular observance of what afterwards was called "Christmas" (December 25), in commemoration of the coming of Christ to the world. The early Christians, evidently struck by the coincidence of the dates, decided to hold a festival on that day, designed to lift up the standard of Christianity and to put piety on the increase, by calling attention to the truth of the birth of Christ as the Saviour of mankind. The Christian festival was not borrowed from Paganism, but was independent of and in opposition to the Pagan festival observed on the same date, which was marked and marred by excesses and debauchery.

The church of today needs to take heed in view of some of the questionable practices that have crept into our sacred festivals—abuses and practices that make our Christmas, so-called, a holiday rather than a holy day.

We hope that no one reading this article will become conscience-smitten because of the unscriptural terms used with reference to its celebration, and because of the inaccuracy of the historical date of Christmas as we celebrate it. It is not the date so much as the event that gives importance to the truth and glory of our faith in the birthday of our Lord and Saviour Jesus Christ.

The Purpose

The Scriptures reveal the full meaning of the Virgin birth of Jesus in Bethlehem. Some of the details may be difficult to understand, but let us not miss its plain and all-important lesson. The gift of God's Son was His last word to a world of lost sinners. If that gift is rejected, nothing remains but certainty of judgment. We cannot enter into the full

meaning of the birth of Jesus unless we view it from the standpoint of the fact that He was born to be bruised, or crucified; the birth and bruising of Jesus were inseparably connected. He was the "Lamb slain from the foundation of the world" in the mind of God. God knew before the creation of man that sin, while not a necessity, was a possibility; hence God made provision for the fall of man, in prophecy and promise, before it was an actuality. This is borne out in the promise and prophecy of the words of Genesis 3:15, the pivotal text of the Bible, which reads as follows: "I will put enmity between thee and the woman, and between thy seed and her seed; it (He) shall bruise thy head, and thou shalt bruise his heel." Here is the longest shadow falling forward from Calvary and intervening events, including Bethlehem, stretching as it does over thousands of years, right up to the fall itself. Our loving God could not deal with man's primal sin without some unveiling of His great purpose to put away sin by the sacrifice of Himself. It was in connection with the birth of Christ that the announcement of our wonderful Christmas Gift, the words of Matthew 1:25 were uttered: "His name shall be called Jesus; for He shall save His people from their sins."

His coming as a babe to Bethlehem was in effect God's coming to man, as Jesus in His Virgin birth identified Himself with every creature of Adam's race. It was in His birth, where Christ and our nature met together, that the Son of God became the Son of Man. The Word became flesh and dwelt among us; the Christ of God became the human Jesus. He became heir to human nature, but not sinful human nature, for while He was born in the flesh He was not born of the flesh. It was in His sinless human nature that He condemned sin in the flesh, not in the life.

The crowning act of the incarnation of Jesus was to introduce Deity into humanity, and in His death He introduced humanity into Deity.

It is a great mystery, but it is the sheet anchor of our faith. It was in the coming of Christ to this earth on the occasion of His nativity that He and the believing soul are joined together, and while this union is also too deep for our finite minds to fathom, it is not beyond the reach of living faith. Praise be to God, Christ desires to be united to the penitent, believing sinner. While we cannot give a clear explanation of the process, we humbly testify to the reality of the mystical experience. This amazing, supreme and infinite purpose of God to create a new humanity in Christ is the only hope of the enlightened believers.

Another benefit of the Virgin birth of Jesus is that of the union of Christ to the Church, or to the body of Christ of which He is the Head. It is the design and desire of our Lord that His people should be one, first in a great allegiance to Himself, and secondly, in a great spiritual, enduring brotherhood. This union and fellowship can only be obtained and maintained in our attachment to Christ. Here was the basis on which Saint Paul stood, and any departures from it the Church was to "mark" and "avoid."

Your attitude of acceptance toward the Premier Promise uttered in connection with the Biblical description of the birth of Christ as found in Matthew's Gospel, chapter 1:21, "His name shall be called Jesus, for He shall save His people from their sins," will determine your appreciation

(Continued on page 11)

Christmas Joy on the Wings of Song

By J. B. TROWBRIDGE
Los Angeles, California

Combining joy with wonder, awe, and reverence, the music of Christmas provides a medium through which we may express our gratitude to God for that holy event, the birth of the Saviour, which ushered in a new epoch in God's divine program. Christmas music ranges from the bright, happy, folk-song carol to the great hymns with their broader form and deeper meaning, and to the dignified, Scriptural oratorio.

The Christmas Carol

One of the oldest carols is "Noel" (or "Nowel"), probably of French origin, a fascinating narrative covering several of the Nativity stories with a tune of the folk-song type, and a stirring chorus:

"Noel, Noel, Noel, Noel,
Born is the King of Israel."

Another without which Christmas would be incomplete is that sweet German song, "Silent Night, Holy Night," written in 1818 by Joseph Mohr, a minister of Oberdorf. The tune is by Franz Gruber, who was his organist. These men were close friends, and on Christmas Eve the writer presented the poem to his organist as a gift, and the result was this happy combination.

Our own American carol, "O Little Town of Bethlehem," written by the beloved Phillips Brooks, prince among preachers, is being greatly used. The poem was composed in 1867 while the author was meditating upon a visit to Bethlehem which he had taken at Christmas time two years previous. Truly, "wherever the gospel of Christ has gone on the wings of song, wherever the festival of the Christ-Child is observed, there is Phillips Brooks remembered, there hearts are lifted on the wings of his deathless words in praise of 'Our Lord Emmanuel.'"

"O holy Child of Bethlehem,
Descend on us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

The Christmas Hymns

While the Word of God does not specify that the multitude of the heavenly host sang as they praised God on the night of Christ's birth (Luke 2:13), it may very well be that their message was the first great carol—which is really a hymn. Inspired by these words, many poets have been led to elaborate this truth in their own language. For instance, Charles Wesley, "the sweet singer of Methodism," wrote in the eighteenth century:

"Hark! the herald angels sing,
'Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled.'"

This hymn may be called a "glorified Christmas carol," possessing as it does the lilting, happy movement of a carol with its rhythmic swing, yet maintaining the deep spiritual and Scriptural content that characterizes a hymn of the highest rank.

In this selection, the lyric element is outstanding—a quality that every good hymn must have in a high degree. A hymn is made to be sung. A didactic poem may be set to music, but lacking the lyric fire, it usually does not go beyond the first edition, if indeed it goes that far. Dr. Torrey once remarked in looking over a poem submitted as a hymn: "That's a good poem, but why sing it?" It is not enough to say of a hymn, "It may be sung," but rather that "It must be sung" in order to reveal its real worth. The true lyric, such as "Hark! the Herald Angels Sing," carries the singer or the listener to far greater heights emotionally and spiritually when sung than when merely read.

The most familiar of our Christmas hymns—one that is always joyful, stirring, and worshipful in its spirit—is "Joy to the World! the Lord Is Come," a paraphrase of Psalm 98 by Isaac Watts. This hymn was published in Watts' epoch-making book (1719), *Psalms of David Imitated in the Language of the New Testament*—the book that made Hymns out of Psalms. The tune "Antioch" is an old patriarch among metrical tunes, being about the only fugue found working successfully in modern hymn-books. It is by Handel and is the blending of two themes from his *Messiah*, the solo, "Comfort Ye," and the chorus, "Lift Up Your Heads."

The Christmas Oratorio

Unquestionably, the most comprehensive, Scriptural, and thrilling medium for expressing the Christmas spirit is found in Handel's *Messiah*. The scope of this great work goes beyond the Nativity, and deals with the notable sequence of events in the life of our Lord—not only bringing to a reality the stupendous fact of the Incarnation, but leading also to Calvary, resurrection, and glorification.

We hear the voice of the tenor singing the words of Isaiah 40:1-4: "Comfort ye my people," and "Every valley shall be exalted," the chorus singing the message of the next verse of this chapter, "And the glory of the Lord shall be revealed, . . . for the mouth of the Lord hath spoken it," and the chorus again, using Isaiah 9:6: "For unto us a child is born." From the Bethlehem manger, where we bow in adoration, we are led on into the various scenes of Christ's life on earth, to view His humiliation, to see Him rejected, spat upon, suffering the agonies of Calvary for us. We stand in amazed wonder before the empty tomb and hear those wonderful words from Job 19, sung by the soprano: "I know that my Redeemer liveth." We take our place with Him as, on that fortieth day after His resurrection, He led His disciples out to Bethany. We see Him taken up out of men's sight, and by faith behold Him now seated "on the right hand of the Majesty on high." Then we hear those glorious climax choruses, "Hallelujah! for the Lord God omnipotent reigneth!" (Rev. 19:6), and "Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, and riches, wisdom and strength, and honor, and glory, and blessing" (cf. Rev. 5:12).

As we contemplate this future consummation, we kneel in reverence

(Continued on page 11)

The Young Preacher's Tomorrow

By H. R. HODGSON, Class of '35

(Pastor of M. E. Church, Gladwin, Mich.)

North of the lane near the old elm tree, the horses steadily pulled the plow. Striking stones and alfalfa roots, it twisted and jerked in my hands. Between the jerks and twists, my thoughts wandered far from that field, far from things and people, even to God. I had been converted but a few days. The newness of the experience still charged my soul. Thinking of God, my new life, my future, I followed the plow and turned the furrows. Plodding south along the west side of the field, my meditation was suddenly broken by a voice, the voice of God, "Will you preach the Gospel?" That voice seemed faint, but it was real, for after seven years it remains vivid. It did not come through the eargate; it came directly to the soul, and registered in my inner being. That call grew louder and more insistent. After some months of quite serious thinking, I answered, "Yes, Lord, I will preach."

Did I say I thought *seriously* about my call? I wonder now if I really did. Did I think of the training necessary today for the successful preacher? Did I think of the condition of today's church? Did I think of the new problems in a new modern world? Did I think of the new trends and forces in modern civilization? Not much. Perhaps it was well that I did not. Being a young preacher, I cannot speak as a sage who has years of experience and observation with which he can know certain trends and thus predict the effects of those trends in future years. Yet, every young preacher, I believe, cannot help but see some ominous clouds rising from the horizon of the future, black clouds that portend storms of trouble for the church and the orthodox ministry of tomorrow. These clouds, in my mind, rise from one head—modernism.

Modernism engulfs more and more in its spreading flood. Each year church colleges and seminaries pour out a fresh supply of preachers. A great majority of these reject the fundamental doctrines of Scripture and teach their congregations to reject them. Furthermore, the professors of most colleges inject their skeptical notions into the minds of thousands of students who continuously enter various walks of life. Thus the pressure of modernism increases everywhere. I do not speak of denominational pressure; I refer to that pressure exerted by the results of modernism in the lives of people and society. What are these results? What are these black clouds that threaten the young preacher's tomorrow?

Evils of Modernism

First, modernism removes the fear of God. If all are born without sin, and God saves all, why have any fear of God? Folks who believe this doctrine do not. Without God-fear, they plunge recklessly and madly in sin. Church members? Oh, yes! What difference does that make? These are but *innocent* amusements. Only the narrow-minded object to them. But these amusements take them away from church, sap their spiritual lives, and make them rebellious to the Gospel. These worldly-minded people wish to bring these same amusements to the church program. This must be resisted by the true minister. Worldliness becomes

his great enemy. Without God-fear, the Ten Commandments are meaningless. Why keep them if there is no punishment? The sixth is broken; crime increases, "mercy killings" come to the front and may soon be legalized. The seventh is broken; divorce spreads like fire, loose morals abound. We could go on and mention direct results of breaking each commandment because of no God-fear, bringing disastrous results in lives, homes, and churches, and furnishing more and more puzzling problems for tomorrow's preacher to solve.

Second, modernism quenches faith in the Bible. If it is not inspired by God, then it is no longer an infallible authority. Human beings, it seems, must have some final authority in which to base their faith. Forsaking the Bible, he turns elsewhere—to man or a state. He becomes a gullible victim of false teaching and a good prospect for a false cult. He swallows propaganda and is a ready prey of the dictator. Thus, we see and understand the growth of false religions and totalitarianism.

Some say that the latter cannot happen here in America, but it can happen and is happening. Listen to H. C. Morrison in the November 16 issue of *Pentecostal Herald*: "Destructive criticism has blasted the religious life of Germany and made that nation a menace to the peace of the world. The blind modernism of this nation refuses to see what has happened in Germany, and what is transpiring in this nation. The octopus of unbelief and formalism is entwining its tentacles around the spiritual core of the religious life of our nation, and little is being done to counteract its baneful influence."

Modernism and Communism

The November issue of the *Reader's Digest* has an article "Churchmen Crusade Against Capitalism." This article states that a strong growing minority representing several denominations are working for the overthrow of capitalism and the setting up of socialism. They call it social reform, the application of Christian principles. We all believe in social reforms, but there is a vast difference between social reforms and socialism. Who wants the socialism of either Germany or Russia? "We'll eliminate its bad features, dictatorships, persecution, etc." But dictatorships are not accidents in those countries; they are a necessary part of the system. They say, "The Russians are pointing the way to the realization of the Christian brotherhood of man." We ask, "How can godless Russia point us to Christian brotherhood?" Not only is true democracy crumbling from forces within but forces without batter it. Democracies suffered a smashing defeat at Munich. South America and Mexico are fertile ground for Naziism. Who can say with certainty that America will not succumb to it? Who knows but what the days of pulpit freedom are numbered? Who knows but what the true minister of tomorrow will suffer like Niemoeller of Germany?

Third, modernism destroys a sure hope of eternal life by denying the resurrection of our Lord. Many religious people no longer are greatly interested in the hereafter. They think far more of a heaven on earth in this life. They create all kinds of schemes for a Utopia. They cry for security and old-age pensions more than for the salvation of their souls. In their lives, the values of time displace those of eternity. "Eat, drink,

and be merry, for tomorrow ye die" is their motto. This is materialism—the never ending quest for wealth, things, earthly pleasures.

Modernism, then, directly produces worldliness, skepticism, materialism, and paves the way for totalitarianism. It does more; it takes away the sense of stewardship. Folks do not feel obligated to attend church or tithe their income. This forces many churches to use worldly methods to get attendance and support. These results of modernism are rapidly becoming the warp and woof of modern society, making it increasingly difficult for the Bible preacher. Unless God intervenes by a revival or Christ's Coming, these are the clouds that hover menacingly over the young preacher's tomorrow.

In the face of this, am I glad that God called me to preach? Yes, a thousand times, yes! We know that as these things progress, more lives will need God, more broken homes will need mending, more souls will need the encouragement of the Word. Our responsibility becomes greater, our service more needful. Will it be worth while to be true to God and stand against these forces that apparently are coming this way? The other night as I knelt and prayed with a dying man, who a few minutes later exclaimed to the doctor, "I am a Christian," I said to myself, "It is worth while!" There is no richer field of opportunity than the ministry. With enthusiasm and personal optimism, I look forward to the young preacher's tomorrow.

THE CHILD JESUS

(Continued from page 4)

expressions show that Simeon was a very godly man. He lived in close fellowship with the Lord, so that he understood even the whisperings of the Holy Spirit.

In closing, let me say, God always reveals Himself to spiritual men and women; and through them He makes known His will known to others. What we read in Psa. 25 and Amos 3, holds good in all ages: "The secret of the Lord is with them that fear him; and he will show them his covenant." "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

CHRISTMAS—ITS ORIGIN AND PURPOSE

(Continued from page 6)

of God's Gift of love to the habitable earth. Alas! Unbelief turns into empty sound the words pregnant with infinite meaning and inconceivable blessing that are as reliable and real as God Himself!

"His name shall be called Jesus, for He shall save His people from their sins."

CHRISTMAS JOY ON THE WINGS OF SONG

(Continued from page 8)

before the Manger-Throne, thanking God for His infinite Gift, and singing in glad invitation:

"O come to my heart, Lord Jesus;
There is room in my heart for 'Thee.'"

—*The King's Business.*

Deep Thoughts on Great Themes

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

"Be ye therefore ready also: for the son of man cometh at an hour when ye think not."—Luke 12:40.

VIGILANCE AND REWARD

- I. VIGILANCE is most acceptable to God;
no condescension is too great from the Master toward
a watchful servant;
He, the Host, becomes a *slave* to wait on such a
servant. Luke 12:37.
- II. VIGILANCE is most commendable when watchfulness is most
difficult.
The Second Watch (9-12 p. m.) and
The Third Watch (12-3 a. m.) are times when sleep is
most natural, and hardest to shake off. v. 38.
- III. VIGILANCE is especially needful in view of the thief and the un-
certainty of his time.
He will seek to break through and rob the house of
its richest treasures when we are most likely to be
off guard. v. 39.
- IV. VIGILANCE is demanded in view of stewardship, and the account
which will be required of what is held in trust.
v. 47.

REASONS FOR VIGILANCE

1. The peculiar danger of sleep,
2. The thief's possible coming,
3. The Lord's certain coming,
4. The loss of opportunity,
5. The forfeiture of reward.

OUR GREAT RESPONSIBILITY AS:—

1. WATCHMEN—v. 39
Watching over himself and waiting for his Lord.
2. SERVANTS—vs. 45-48
With loins girded, performing every duty faithfully.
3. STEWARDS—v. 42
Entrusted with both temporal and spiritual possessions.
How great our responsibility!

A Visit to Palestine

(CONTINUED FROM LAST ISSUE)

Stenographic report of address given by Miss SALOME SCHUG in the Mission Band service at Fort Wayne, Indiana, October 21, 1938.

A Day at Karahba

Karahba is the name given to a village about eighty-five miles out of Damascus. It was through the efforts of Rev. Ralph Fried, a missionary under the Christian Missionary Alliance Board, that we were privileged to visit this mission station out in the heart of the desert. Long before we reached the compound, we could see the native Christians waiting at the entrance of their village to greet us. How happy they appeared as they escorted us to a chapel built of stone where services were to be conducted. Our hearts rejoiced as we watched the radiant faces of these Arabic Christians as they gave their testimonies and raised their voices in singing some of the good old hymns we love to sing. Again and again we were reminded that God is no respecter of persons.

After having partaken of a good lunch we had taken with us from our hotel in Damascus, we broke up into small groups to visit some of the Christian homes. How thrilled we were at such a prospect!

After winding about through many narrow dusty lanes, we reached a small compound enclosed with stones. Into this place we entered. Not a soul was in sight! Were the people all asleep or had they gone away! After gazing about a few moments, our leader started to climb a ladder which was the only means of access to the home proper. Just as started up, the granary door suddenly opened and out stepped a beautiful young girl who had been asleep on the grain sacks. Somewhat surprised, yet apparently pleased, she motioned for us to ascend the ladder. Having reached the top rung, we stooped to enter a low door opening into a rather large room, where we found a family of four, seated on the floor which had been covered with home-spun rugs. We, too, sat down on the floor in true native fashion. How comfortable we were with two large pillows, as arm rests—one for

each arm. To be out of the direct rays of a noon-day sun in a rather cool room certainly was refreshing. After a season of fellowship with these dear people we bade them good-bye, our hearts having been refreshed and our souls enriched.

On our return to Damascus we stopped at a Bedouin camp. The Bedouins are wandering Arabic tribes. Just inside one of the tents a woman was mixing meal and water and baking it in thin flat cakes on a rude metal stove. To show their hospitality these dark-eyed Arabs passed the cakes around as well as Turkish coffee. I edged away from the group so as to avoid refusing their food. Most of the men in our party seemed to relish it.

A Sunday at the Garden Tomb

'Twas on Sunday morning that our group wended its way to Gordon's Calvary, the Protestant site for the place of the crucifixion. There is the mound called Golgotha, the rocky side of which has the appearance of the eye-sockets, nose, and mouth of a skull—a hill "outside a city wall." It was here no doubt that the cross of Christ was lifted up, bearing the body of the Messiah, that He might draw all men unto Him.

Close by in a very lovely garden is the "Garden Tomb," the unfinished rock in which the tomb of Joseph of Arimathea had been cut and in which our Lord's body was laid. A groove ran along the front of the tomb for the rolling of the stone. There was a flat slab at both the head and feet of the body as indicated in John 20:12, "And (Mary) seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain."

We all gathered in the shade of some ancient trees overlooking the "Garden Tomb" for a season of worship. The various passages given in the four Gospels pertaining to the death and resurrection of Christ were read, prayers were offered and hymns were sung. After the serv-

ice we all went into the tomb one by one, stooping as we entered the door. At this place, so sacred to each of us, we lingered until high noon. Perhaps this tomb was the scene of the first Easter. The service we held here was conceded to be the most impressive one we enjoyed on the entire tour.

How differently were our feelings when we visited the tomb of Lazarus, near Bethany! A grouchy little old man guarded the entrance to this tomb which was entered by a low door. Crowds of children followed us trying to sell us slings and begging for "backsheesh."

Fulfilled Prophecies

When did the rebuilding in Palestine begin? In 1917 came the marvelous capture of Jerusalem by General Allenby without the firing of a single shot. To the Bible student this seemed nothing less than a divine providence that the city should have been wrested from the hands of the cruel Turks without its being besieged or largely destroyed. This capture of the city from the Turks paved the way for the restoration and rebuilding of the city and making Palestine a national home for the Jews under the British mandate. The Turks were not builders but destroyers. They cut down all the Lebanon trees for fuel with exception of a few that are still standing on the mountain tops.

Tyre and Sidon

Our visit to the old cities of Tyre and Sidon shall never be forgotten. It is thrilling to see how these very cities are fulfilled prophecy. As our Lord said, Tyre was to be destroyed and never rebuilt—so we saw the ruins lying—while further up the Mediterranean coast we came to Sidon which has been destroyed many times and always rebuilt. Today it is a city of about 15,000.

We spent several days on the shores of beautiful Galilee. One morning we secured some boats and crossed the sea to the traditional site of Capernaum. Here amid the ruins of the city was a convent kept by the Franciscan Fathers. We visited the ruins of an old synagogue where Christ preached many times. A sense of desolateness came over me as I

walked about the ruins of the city and along the shore of the Sea of Galilee where once had been such life! Had not prophecy been literally fulfilled? "And thou Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades."

Not a word of judgment was pronounced against Tiberias, another city on the shores, of Galilee. Today it is a flourishing city. "Heaven and earth shall pass away, but my words shall not pass away."

Out in Haifa a pipe line carrying about one million gallons of oil daily has been built from Mesopotamia to Haifa, a flourishing city lying on the shore of the Mediterranean and entering up the slopes of famous Mount Carmel. Since returning home I have been asked whether this bringing of oil to Haifa is not a direct fulfillment of a prophecy uttered more than fifteen hundred years before Christ and expressed in Deuteronomy 33:34: "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." It appears as if this might be a direct fulfillment of prophecy because the portion of land that fell to Asher lay along the coast of the Mediterranean Sea.

Water Supply in Jerusalem

Isaiah writes: "And the desert shall rejoice and blossom as the rose." The rainfall in Palestine is not sufficient for the cultivation of crops, therefore irrigation is practiced. As we motored through Zionist sections from Jerusalem to Lydda, we saw thrifty looking fields of grain, orange groves and grape vineyards. How we marveled at the great changes that are taking place in Palestine! The once swampy places infested with malaria germs have given way to fertile fields and the sand dunes to flourishing valleys. "I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord

(Continued on page 18)

Our Alma Mater

Debt on Bethany Hall Rapidly Liquidated

The Liquidation Committee for the debt on Bethany Hall was reappointed by the Bible Institute Trustees at their meeting on September 16. The Committee met on November 18th to take inventory of its task and to consider plans to complete it by wiping out the remainder of the debt.

The Committee wishes to share with all friends of the Institute the gratifying report that was made. The total indebtedness is now \$1764.06—a reduction of almost \$1000.00 since last January when the last statement of the need was published. An additional gift of \$500.00 on the annuity plan is now being negotiated, which will reduce the debt to \$1264.06. The Liquidation Committee would very much like to see the last cent of debt removed by the 9th anniversary of the dedication of Bethany Hall next March. It is considering an appeal to the many friends of the Institute for modest-sized gifts to reach this much-desired goal. Prayer is urged for this attempt. Gifts may be sent at any time to the Treasurer of the Liquidation Fund, S. A. Witmer, Bible Institute, Fort Wayne, Indiana.

Campus Day

The Bible Institute campus was the scene of much activity in the late afternoon and evening of October 31. The campus swarmed with rake wielders and basket carriers. We frequently found it necessary to sidestep in order to escape the onslaught of a dashing wheelbarrow bearing—leaves? Well, yes, part of the time.

By 5:30 p. m. there was a large pile of leaves out north of Bethany Hall. As the dining room crew appeared with the picnic supper all put up in individual boxes except the delicious hot coffee and cocoa—the leaves were set to burning and we ate by the light and warmth of a great bonfire.

After supper the group sang several choruses, quoted choice Scripture verses, and joined in a season of prayer. By this time our bonfire had nearly burned out

and the air had become chilly. We appreciated the warmth of our rooms as we resumed our studies.

In her chapel message the following morning, Miss Martha Amstutz referred to the practical applications which she had drawn as she watched the burning leaves which the students had raked together. She said that our lives might be likened to the burning leaves in that they also need to be lit—lit by the Holy Spirit in order to give forth light, warmth and beauty.

Evening Devotions

You would have enjoyed “listening in” on the evening devotions in the dining hall Monday, November 7. We pushed our chairs back against the wall and Mr. Witmer announced that each person would be given an opportunity to testify. One after another testified until the entire group had voiced words of gratitude and praise for special manifestations of God’s love and mercy. These testimonies were a source of encouragement to each one of us. God is working in our midst. Hearts are being searched, needs are being supplied and many hearts are burdened for the salvation of lost souls. We enjoyed hearing of the definite answers to prayer, the spiritual victories and the earnest desire of the students to know God more intimately and to be used in His service.

Mission Band Speakers

We have been privileged to have several missionaries speak to us in our Mission Band services this fall. To date, these speakers include Mrs. Ray Clark, from Peru, South America, Miss Julia M. Hodge from the Philippine Islands, Miss Edith Beyerlie from Asheville, North Carolina, David and Kenneth Rupp who plan to go to Africa in the near future and Mr. O. T. Lord, a business man from Jamaica, who has traveled extensively and has given much time and effort in behalf of missionary work. His daughter is now a student in the Bible Institute.

Chapel Gems

Following are a few of the fine thoughts

which some of our chapel speakers have given us:

Christ had no earthly ambition to become great in the eyes of men, but he had a passion for being in the will of God.

* * *

The greatest need of Christian workers today is to work in the power of the Holy Ghost.

* * *

To do anything for Christ here no half or three-quarter measure will do.

* * *

We must not think that we must prevail upon God to be willing to fulfill His promises to us, but to prepare our hearts for the answer.

* * *

It is important to answer God's call as a missionary but it is just as important not to push ourselves into places where God does not want us.

Presentation of School Insignia

No doubt there were many who wondered why a wall map adorned the front wall of the Chapel on Wednesday morning preceding our Thanksgiving vacation.

The chapel period began in somewhat the usual manner but presently Mr. Witmer called our attention to the fact that the front wall seemed very bare and asked us if we would like to see the bareness relieved by something decorative. He then told us that the wall map merely covered the real decoration. Upon the removal of the map by Mr. Clough, we saw before us a circle of deep blue felt, 36 inches in diameter, with the parallels and meridians of gold felt, representing the world, which is nearly covered by an open Bible. On its leaves of gold-covered felt is printed in large letters of deep blue, THE FORT WAYNE BIBLE INSTITUTE.

In presenting the insignia, Mr. Witmer pointed out the ideals which it portrays. The world suggests the extent of our task of spreading the Gospel and is symbolic of the world-wide ministry of those who have gone out from our Institute. The open Bible represents the release of

Truth and Light and is symbolic of the religious liberty which we enjoy in our land. The fact that it nearly covers the world reminds us of our goal—that of reaching all parts of the earth. The gold is symbolic of the Deity and unchangeableness of our Lord, while the blue signifies heavenliness, the purity, majesty, and redeeming love of our Saviour.

Following the impressive presentation of our beautiful and meaningful insignia, Prof. Gerber led the student body in the singing of our school song. Thus ended an unusual and delightful chapel period.

Acknowledgement

Public acknowledgement was made in the chapel service on November 23 of several gifts made by students who themselves took the initiative in improving the Reception Room of the Administration Building. Lamps, tables and drapes were among the new furnishings which add to the attractiveness of this room, which now extends a friendly welcome to Bible Institute guests.

Second Half-Day of Prayer

Friday morning, November 11, will long be remembered because of the very real manifestation of God's Spirit in the prayer service.

Evangelist Warren C. McIntire from Wilmore, Kentucky, who was conducting a series of revival services in the First Missionary Church, brought us a heart-searching, soul-inspiring message. A large number of students who felt a need of and desire for a deeper, closer fellowship with God, knelt in the front of the chapel where many prayed through to victory.

The poem below, written by one of our students, expresses, I believe, the thoughts and impulses of our hearts.

Oh, Father, heavy burdens weigh
Upon these hearts of thine today:
Many problems all around,
Thoughts of people hell-ward bound.
But Thou hast said we would receive
If we but ask and then believe;
So trustingly we seek Thy face,
And learn anew of matchless grace—
That saves, that lifts, that never fails

(Continued on page 18)

With The Fellowship Circle

Liuhö, Honan, China

"And the Lord added to the church daily such as should be saved" (Acts 2: 47). During the spring months we were privileged to be out in the villages much of the time. Our hearts were much encouraged to see the Lord's working in that the gospel seed sown in years gone by has taken root and is now bearing fruit unto life eternal in the hearts of men and women.

When we first came to China some twenty years ago, we used to hitch up and drive out, stopping in places as the Holy Spirit led, and audience was given by the people to the preaching of the Gospel. Now that the desire and hunger for the Word of God has been created in the hearts of the people, we receive more urgent invitations for regular weekly services in the homes than we are able to fill. Since most of the Chinese houses are too small to accommodate one hundred or more people who gather for such meetings the natives in some places donate money to buy cloth and make tents which serve as shelter from the piercing Oriental sun.

In normal times our two evangelists, Yang Chekuei and Chu Tzuk'uan, make their weekly rounds by bicycle, teaching the people to read and sing new songs, besides giving them short gospel messages. There are usually a number of special requests for prayer in behalf of the sick and such who are burdened for their sin or who have some other pressing need. Very often there are newly saved ones, who are eager to give their testimonies telling how the change took place in their hearts and lives.

One young woman told how the burden of sin came over her one day while grinding flour. When she could bear it no longer, she asked her mother-in-law to stay by the grinding while she went to pray and cry to God for salvation. Had the mother-in-law not been a Christian she would never have done this for the daughter-in-law is always used as a slave in the home. After praying through, her

heart was light and cheerful and she came back a new creature in Christ to finish with renewed energy her work at the mill.

This spirit of revival has been the means of preparing God's children for the political conflict which has come into some parts of our mission field. One woman told how she was frightened one day when many soldiers came to her place. God gave victory by putting them to flight while she stood praying in the open doorway. When she opened her eyes, they were all gone and she had reason to praise God for His help in time of need.

During the four-day siege and the three weeks' lull at this place we have had over two hundred refugees living in our mission compound. Since it is impossible to admit all the Christians and inquirers of this Liuhö district, white muslin arm badges have been provided for them, charging a very small price for the same to cover cost of material. On these badges are printed a cross, name of the Liuhö Church in Chinese, and the initials of the China Mennonite Mission Society. The number and name of each bearer is written on when the badges are issued. Over eight hundred badges have been issued up to this time at our mission station. These badges are used throughout our entire mission field, the form varying slightly at the different mission stations.

These have been some help and identification to Christians in their homes, but more specially to such who find it necessary to be on the road, which is heavily guarded at this time. Some also attend Sunday services under these present circumstances, but the attendance is decidedly smaller than in normal times. Since we are not so free now to go out and visit the people, we pray much for them that their faith fail not when hardships and dangers assail them.

We are also confident that a host of praying friends in the homeland are earnestly interceding for God's children in this land at the present time. God's

Word has been a real comfort to us especially during the four days of bombarding and cannonading which took place so near by just before June 3rd when this section was taken by the Japanese. Since then it has been comparatively quiet but no one knows how long it will be so. Our times and lives are in His hands and we know He is able to keep us if it be His will for us to serve Him longer in this body.

How much more we long and yearn for the Lord's coming when such experiences overtake us. He has promised to take His own out of this sinful world before that final and great tribulation takes place. If this is already a foretaste of that event, we cannot but pray with the aged Apostle John in Rev. 22:20: "Even so, come, Lord Jesus."

We have had no mail service here for about a month, making it impossible to send out letters as well as to receive any mail from friends in U. S. A. or more distant parts of China. Occasionally we send messengers to our nearest coworkers in Ningling and Tsaohsien whereby we keep in touch with them.

Yours in war-stricken China,

Lydia Baltzer (Word of Testimony).

Illness

During a recent visit in Pettisville, O., Rev. Hiram Amstutz, pastor of the Missionary Church of Flint, Michigan, suffered a stroke of paralysis. Rev. Amstutz's condition had been critical, but we thank God that in answer to prayer in his behalf the Lord has undertaken and his condition is somewhat improved. Pray very definitely that God will completely heal His servant so that he may continue in the work that God has given him.

Swanton, Ohio

Clara Eicher, a graduate of the 1938 class of the Institute, plans to enter Nyack in January for the second semester. May the Lord bless her as she further prepares herself for God's service.

Evangelistic Services

Mrs. Jess Neuenschwander is engaged in evangelistic meetings in Midland, Michigan. Mr. and Mrs. George Agin are

in charge of the Missionary Church of this place.

Russel Sloat

of the class of '32 missionary to Nigeria, W. Africa, is taking a medical course at the National Bible Institute in New York City while on furlough. He plans to return to Nigeria in June.

Births

A son, William, was born to Mr. and Mrs. William Paul of West Allia, Wisconsin, on Sept. 1. Mrs. Paul, remembered as Ruby Eicher, graduated from the Institute in '36.

Mr. and Mrs. M. C. Whiteworth (nee Ada Beckhart) of Louisville, Ky., announce the birth of Albin Crawford on October 26, 1938. Weight, 7 lbs., 3½ oz.

OUR ALMA MATER

(Continued from page 16)

To meet our hearts' demands, and hails
The Giver,—the Lord so kind,—

For they that seek shall surely find.

(Phyllis Idle.)

A VISIT TO PALESTINE

(Continued from page 14)

thy God," Amos 9:14, 15.

In the days of the Roman rulership, Jerusalem was supplied with water by means of aqueducts. We saw the remains of one of these while on our way to Bethlehem. About a decade ago Jerusalem got most of its water supply from the pools of Solomon and a spring located in a beautiful glen somewhat off the road from Jerusalem to Jericho, at a distance of twenty miles from Jerusalem. Since Jerusalem has grown so rapidly in recent years, these sources of supply have been found to be very inadequate. Thus pumping stations, reservoirs and pipes for bringing water from the many springs near the Mediterranean coast, a distance of thirty-eight miles from the city, have been provided. Jerusalem is situated on the top of a mountain about 2,500 ft. above sea level and it requires no mean feat to pump water nearly half a mile high as well as through thirty-eight miles of steel pipes.

(To be continued)

The Angels' Song of Peace



Let us steal away to Bethlehem
In thought this Christmas eve,
And listen again to the angels' song
That echoes still, though the time is long
Since that first glad Christmas eve.

Shut out the noise of weary strife
That clamors on every hand,
And quietly listen and you will hear
A voice that bids you no longer fear,
And sounds over sea and land.

The song that the angels sang that night
That night of the Saviour's birth
Oh, sing it forth with a glad refrain
That all may join in the jubilant strain
Of peace o'er all the earth.

Peace, for the Prince of Peace shall reign
On His throne exalted high;
Already the clouds with His glory blush,
His bride now waits with expectant hush,
For His coming is drawing high.

Let us steal away to Bethlehem,
Away from our doubts and fears,
Let us close the door on the hurrying throng
And listen once more to the angels' song
That echoes down the years.

That message of peace will enfold our hearts
As a garrison all the way,
Though storms may rage and though dark the night,
The morning cometh with golden light—
The light of God's new day.

(LILLIAN M. WEEKS)

Christian Young Man Or Woman!

"Are you adequately prepared for life's responsibilities?"

A Bible education is indispensable to serving Christ and your generation acceptably. In the estimation of one of America's leading educators, William Lyon Phelps, "a Bible education without college is more valuable than a college education without Bible."

The Fort Wayne Bible Institute offers Bible education on the college level with supplementary courses in Music, Languages, History, Missions, Education, Philosophy, Evangelism, and Expression.

2ND SEMESTER OPENS JANUARY 23

Applications now being received.

Catalogs and application forms sent free upon request.

Address:

BIBLE INSTITUTE

Fort Wayne, Indiana

Bible Vision Gift Subscription

Let your Christmas gift be increased TWELVEFOLD in its expression of your good will to your friends.

Let your Christmas gift make a spiritual contribution to your friends.

Let your problem of Christmas shopping be simplified into a few minutes of time.

Let your gift appropriation buy a real gift for a larger number of friends.

THE BIBLE VISION will do these things for you. An attractive gift card will be mailed to your friend as from you at the appropriate time.

THE BIBLE VISION ought to be in the home of every friend and alumnus of the Institute. If you do not receive this messenger regularly, subscribe now. Your own subscription may be included in the combinations and rates below.

SPECIAL RATES

One, one year subscription	\$.75
One, sixteen months' subscription	1.00
Three, one year subscriptions	2.00
Four, one year subscriptions	2.60
Five, one year subscriptions	3.15
Six, one year subscriptions	3.75
Seven, one year subscriptions	4.35
Eight, one year subscriptions	4.90
Nine, one year subscriptions	5.50
Ten, one year subscriptions	6.00

Order early to insure prompt delivery.

Address: **THE FORT WAYNE BIBLE INSTITUTE,**
Fort Wayne, Indiana.