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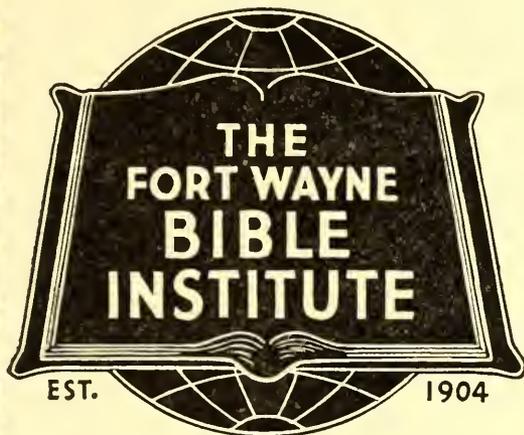
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*"WHERE THERE IS NO VISION, THE PEOPLE PERISH"*



# THE BIBLE VISION

*"Write the vision and make it plain"*

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BERNE, IND., and FORT WAYNE, IND.

AUGUST, 1938

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**WHEN A WORLD BREAKS UP**

Dr. Howard T. Kuist

**THE POWER OF THE GOSPEL**

Dr. Leslie Ray Marston

**DEEP THINKING ON HIGH THEMES**

Rev. Frederick Rader

**BIBLE STUDY IN GALATIANS**

Rev. B. F. Leightner

**WITH THE FELLOWSHIP CIRCLE**

**BIBLE INSTITUTE NEWS**

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Published at Berne, Ind., by the Fort Wayne Bible Institute  
Fort Wayne, Indiana

# The Bible Vision

*Published monthly at Berne, Ind., by*

## THE FORT WAYNE BIBLE INSTITUTE

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## Commencement Address

The masterful commencement address given by Dr. Leslie Ray Marston to the Bible Institute graduating class and assembled friends on May 26 is printed in this issue of the Bible Vision. Listeners will want to peruse it for leisurely meditation and readers who were not privileged to be present will be able to share to some degree the blessing of that event.

Dr. Marston comes to grips with the real issues of the day. He presents a stirring challenge to Christian youth for daring, sacrificial devotion to Christ. He calls for a heroism that is braver than that demanded by totalitarian states. There is only one totalitarian state that is worthy of youth's supreme loyalty and sacrifice and that is the Kingdom of God. Jesus Christ asks to be Master of the whole of life. The one great difference in any comparison with Stalin, Hitler and Mussolini is that He is worthy in asking *all* and they are entirely unworthy.

# THE BIBLE VISION

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

Volume II

August, 1938

Number 11

## ATTRACTIVE FEATURE

Beginning with this issue the Bible Vision is presenting to its readers a new feature in the form of sermon-devotional outlines by the Rev. Frederick Rader of New Brighton, Pa. They will not only furnish suggestive studies for the preacher and teacher but they will provide rich food for spiritual meditation by the lay Christian. Meditation is almost a lost art, but here under the caption of *Deep Thinking on High Themes* is an inviting means of recapturing that most vital of all arts.

Our esteemed brother, Rev. Frederick Rader, has been minister of a single church for forty-eight years. A perusal of a few of the ten thousand outlines of sermons preached during that time will reveal the reason for sustained usefulness in one community. They are nothing less than nuggets of gold. For the first time the *Bible Vision* offers some of them in printed form. A publisher is planning to print a collection of them in book form within the next year. Further announcements will follow.

We are certain that readers of the *Bible Vision* will appreciate this contribution from the fruitful ministry of Mr. Rader. We wish him continued blessing as he nears the half-century mark as a great preacher of a great Gospel.

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## WARS AND RUMORS OF WARS

The situation in the Far East is fraught with the gravest consequences. Russia can hardly afford to permit Japan to win in China; her eastern holdings would be seriously jeopardized. If she is to assert her military might it will be timely to do so before China is defeated and organized into a vast military machine under Japanese tutelage. On the other hand, Russia is likely to invite trouble from the west if she becomes engaged in war with Japan. The fascist nations appear to be working in unison for common ends. Japan also realizes that her congested cities are vulnerable to attack as long as Vladivostok, one of the most heavily fortified fortresses in the world, is a dagger in her back. Momentous days are these and epochal history is in the making in the Far East. Meanwhile let us watch and pray in view of personal readiness for the Lord's return.

# When A World Breaks Up

By DR. HOWARD T. KUIST, PH.D.  
(Given over WOWO, June 19, 1938)

Jer. 17:12—“A glorious throne set on high from the beginning is the place of our sanctuary.”

In one of his later poems, Henry Van Dyke declared this is a bad day for thrones. We have seen many startling illustrations of this fact in one short generation: Russia, Germany, Austria, Spain, to say nothing of others. The toppling of thrones is but a symbol of our day—a day of critical changes in human government on a vast scale. In fact our present day world is changing at such a stupendous pace that it almost looks at times as though our highly prized modern civilization were about to break up. No thoughtful person today will deny that our present day world is badly cracked. Things as they are simply cannot go on indefinitely.

As one's eye follows the tortuous stream called history, he sees that the world of men apparently has always been breaking up. Strong men have gone to pieces. Homes have been wrecked. Great cities have fallen, whole empires have cracked and broken. The world of men seemingly has always been going to pieces—and yet strangely enough, something, some one, has always been holding it together.

That is one reason why the Bible will always be up to date. It was produced by people whose world was breaking up. They were forced by sheer necessity to cry “who is sufficient for these things?”

Here and there along the course of history at moments of unusual crisis, some man, clearer-eyed than others, has seen through the welter and confusion of his day and has told us what he has seen. The prophet Jeremiah of Anathoth saw through the topsy-turvy events of his day and declared—“A glorious throne set on high from the beginning is the place of our sanctuary.”

At a time when the nations and nature were apparently doing their best to shake his world to pieces; the Prophet lifted his eyes—“A glorious throne set on high from the beginning is the place of our sanctuary.”

What is a sanctuary? The term sanctuary has a double meaning, coming (1) from the Latin *Sanctus* which means Holy place—place of worship. But that is not the meaning here. Jeremiah does not say that this throne is merely a place of worship. (2) Sanctuary also means place of refuge, protection, security. For instance we have bird sanctuaries and animal sanctuaries, within whose precincts neither bird nor beast may be molested and they come and go as they please.

In Egypt primitive temples of one room have been discovered, passing into which a man was protected from his enemies. Among the Hebrews, the horns of the altar in the tabernacle were a place of sanctuary. Whoever took hold of those horns claimed safety and his claims were recognized.

So then *sanctuary* is refuge, protection, security.

Our text declares not that the sanctuary of God is a throne, but that in this troubled world, *the glorious throne of God is a sanctuary.*

Jeremiah certainly did not mean that somewhere in the universe there is a material throne which may be touched, seen, handled, that is a sanctuary.

What he did mean is what Oliver Wendell Holmes declares in the hymn we love to sing:

*“Lord of all life enthroned above  
Whose light is truth, whose warmth is love,  
Before whose ever blazing throne  
We ask no lustre of our own.”*

By the throne of God he meant a final perfect authority in the affairs of men—almighty in power, all holy in wisdom, perfect in love.

Since the days of Jeremiah the world has changed vastly: externals have changed, but the essential stream of life still flows on.

Today things that should never have been brought together are being shaken apart. It is no longer a question of what we can save of the old order or what of the old is worth saving. The burning question is: Into whose hands shall the future rule of the world be placed? What kind of authority shall this be? How shall it be constituted? How shall it be exercised? The world stage is rapidly being set for a showdown between sinister forces which claim the right to rule.

Today in the presence of real or imagined forces wholly beyond their control men are seeking sanctuary. In Europe men are seeking security against enemies. In the U. S. A. men seek security against old age, flood, drought, unemployment. Before a creaking and groaning world what a wonderful vision this old prophet of Anathoth presents—“A glorious throne set on high from the beginning is the place of our sanctuary.”

We may be sure that men find security not by seeking sanctuary but men find sanctuary by seeking the throne of God. We are never protected from the forces in life that are against us, nor protected from ourselves until we establish a right relation to the throne of God. Say what men will, God alone is our refuge and strength. At the Throne of God we find sanctuary. Let us observe how and why the throne of God gives sanctuary.

I. It is first of all a HIGH THRONE. God’s throne is set on high.

So then when a man enters into personal, vital relations to that throne he is set on high. It has been rightly said that “The throne of God is the place where a man finds security because he is there set above tumult; the place where a man finds protection, because he is lifted up above all enmity.”

II. But this is also a PERMANENT THRONE in a transitory world. It is set on high “from the beginning.” In a day when humanly constructed thrones are toppling—what a picture! Here is a throne set on high from the beginning!

*“There is an arm that never tires  
When human strength gives way;  
There is a love that never fails  
When earthly loves decay.” (WALLACE)*

III. Ah, yes, it is also a GLORIOUS THRONE! And here it is that the prophet Jeremiah comes to grips with the sad, whining skepticism of the day. How strange that a day of such wonders and marvels should be a day of such pitiable emptiness for many people. Like spoiled children they are fed up with too many toys! Listen to the futile words of Rupert Brooke called "Failure":

"Because God put His adamant fate  
Between my sullen heart and its desire,  
I swore that I would burst the iron gate,  
Rise up and curse Him on His throne of fire.  
Earth shuddered at my croon of blasphemy,  
But love was as a flame about my feet;  
Proud up the golden stairs I strode and beat  
Thrice on the gate, and entered with a cry—

"All the great courts were quiet in the sun  
And full of vacant echoes; moss had grown  
Over the grassy pavement, and begun  
To creep within the dusty council halls.  
An idle wind blew round an empty throne  
And stirred the heavy curtains on the wall."

When his pretty, self-made world begins to break up, then man seeks security, safety, sanctuary in his temporal, material, self-centered world, and finds only emptiness.

Recall the words which came to Francis Thompson:

"Who fled God down the nights and down the days  
Who fled Him down the arches of the years  
Who fled Him down the labyrinthine ways  
of his own mind"; until he heard the soul renewing words—  
"Lo all things fly thee, for thou fliest me!"

And so we have come directly to the words of Jesus—"Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." "For your heavenly Father knoweth that ye have need of all these things."

Yes, those who seek the throne of Grace find on that throne their heavenly Father, and within the precincts of that throne they find sanctuary. Here is a cleansing from sin. Here is freedom from haunting guilt. Here is peace of conscience, heart, and mind. Here is love Divine. Here is Sanctuary!

My friend, is there in your heart a craving for Sanctuary? Then seek the throne! Be prepared to acknowledge His will and surrender to His claims, Who has said "Seek ye my face evermore!"

A glorious throne set on high from the beginning is the place of our sanctuary. My life goes to pieces—or yours? My home upon the rocks—or yours? My nation weighed in the balance, or yours found wanting? My world, your world, about to break up?—

A glorious throne set on high from the beginning is the place of our sanctuary.

# The Power of the Gospel

By DR. LESLIE RAY MARSTON, PH. D.

*Commencement address given at Bible Institute on May 26, 1938 by Dr. Marston, Bishop of the Free Methodist Church, formerly President of Greenville College, author of "From Chaos to Character," etc.*

"... I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. . . ."—Romans 1:15-16.

I. This day witnesses a resurgence of paganism such as was inconceivable twenty years ago. Georgia Harkness, America's distinguished woman philosopher, states that "Christianity finds itself now in a state of peril such as it has not faced since the end of the Roman Empire," and Dr. Cavert refers to those who today speak of "the end of the Christian era" as meaning that "we are at the end of the close association of Christianity with Western culture and civilization."

The western world during the past generation has taken for granted the Christian basis of its civilization, and while resting in the false security of nominal Christianity has consumed its Christian heritage. Paganism has stolen upon us unawares—a soft, indulgent idolatry of self that is dead to the appeal of the heroic and the ideal.

From this morally weakening self-idolatry paganism eventually spawns the idolatry of organized human power, for sooner or later human nature becomes surfeited with self and demands something bigger than self to worship. This second stage of paganism has been reached today in many countries where false loyalties and sacrificing devotion to false heroes have sprung up. In this rebellion against self-worship, this new paganism imitates early Christianity with crusaders, fanatics, and martyrs! The contrast between enfeebled modern Christianity and the fierce aggressiveness of the new paganism is presented by Arthur J. Toynbee in the *Christian Century* as follows:

"Fascism and communism can dare to ask, and can be fairly sure of receiving, from their followers today a response which Christianity now hardly dares to ask, because it can no longer be sure of its hold upon the people who call themselves Christians. It is by making these large demands on human nature, and not by offering people the license to do as they like and live at their ease, that the post-war paganism has been winning its mass of converts."

The ringing call of militant paganism has peculiar power to stir youth to rebellion against the deadening paralysis of self-idolatry. Militant paganism the world around is essentially a youth movement. In *Youth Marches* Dan Poling records that on his recent world tour he found youth everywhere on the march for a cause bigger than self; that everywhere he went youth asked, "Isn't there something better than life—the cause, the nation? What will a man die for?" In China, to his protest that youth's march would be both futile and fatal, youth replied, "China needs martyrs—and we are candidates!"

This militant paganism that has enlisted the youth of the world is even now bidding for America's youth. Can the Christian church outbid this strenuous paganism? Certainly not with easy concessions to

youth's love of pleasure, such as the church has been offering youth in its efforts to compete with selfish paganism, for the modern church is rapidly losing its youth-appeal at this very point of excessive pampering just as selfish paganism is yielding elsewhere to militant paganism. Indeed it would seem that those smaller groups of the Christian church that have demanded most of youth in moral heroism and self-sacrifice, refusing to concede to the pleasure-trend of a selfish age, are the very organizations that are today relatively strongest in their youth following. The church can win America's youth against militant paganism only by challenging youth to a greater sacrifice, the Cross of Jesus Christ. May the Holy Spirit now revive the church to that strength by which she again may challenge youth to sacrifice, and lead the way!

The Gospel is our only hope—and yet, according to Dr. Morrison of the *Christian Century*, the Gospel is as great a novelty today as it was in the days of the primitive church, with this added handicap that today the Gospel is strange even to the so-called Christian church!

II. With paganism snarling at Christianity at many points on the world-front today, even as in the day of the Apostle Paul, let us note the forces which the Gospel successfully opposed in his day that we may judge its adequacy for this day. Not long since I read a sentence by Bonar on our text which splendidly epitomized the situation religiously then and now:

“There were some places in which the apostle might have been especially tempted to be ashamed of the Gospel or afraid of preaching it,—at Jerusalem, for there the whole strength of Jewish ritualism rose against it; at Athens, for there it was confronted by the power of Grecian wisdom; at Ephesus, for there the dazzling subtleties of heathen magic rose against it; at Corinth, for there the torrent of human lust and pleasure rushed against it; at Rome, for there was the concentrated energy of earthly idolatry.”

1. When Paul wrote to the Romans, declaring his readiness to preach the Gospel there, he had already preached that Gospel at Jerusalem, among his old friends, the Pharisees and his former college-mates under Gamaliel. He had preached the Gospel at Jerusalem to those who had crucified Christ and, with Paul himself, had persecuted the early church. Why had they crucified Christ and persecuted His followers? Because the church opposed their insistence that salvation comes by the power of the flesh through the works of the law, and that by obedience to the law merit could be accumulated and saving credit established with Jehovah.

In the religious world today there is Jerusalem, where the Gospel of redemption through an atoning Christ is rejected and salvation through works of the flesh is substituted. There are those today who despise what they crudely term a “slaughter-house” religion, and who seek salvation through their own works rather than through Christ's death. These preach, not the gospel of personal salvation, but the so-called social gospel proclaiming salvation through works and insisting that man has it in his power to *do something to be saved*.

Paul had fought this battle against legalism, first in his own life and then in the early church. As Saul the Pharisee he could boast: “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin,

an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness that is in the law, blameless." Later as Paul, the Apostle to the Gentiles, writing to the Galatian churches which had been invaded by legalistic influences, he emphatically declared that "by works of the law shall no flesh be justified," but rather by the faith of Christ, *i. e.*, by the Gospel. Again, in this letter to the Romans:

"For all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus. . . . Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the works of the law." (3:23-28)

Writing to the Philippian church, after declaring his Pharisaical claim to righteousness under the law as quoted above, he adds that he counts it all but refuse that he may win Christ, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9)

No! the power of God unto salvation is not in the law! And at Jerusalem, Paul's former religious pride would have made him ashamed of the Gospel of Christ. But Paul was not ashamed!

2. Again, when Paul wrote this letter to the Romans he had already preached the Gospel in Athens, among the Greek philosophers at this intellectual capital of the world who were seeking salvation through systems of thought, explaining life's meaning in speculative terms, constantly seeking new doctrines and blindly worshipping unknown gods. In the record of Paul's preaching at Athens special mention is made of the Epicureans who made pleasure the end of life, and of the Stoics who deified nature and nature's laws. And to such—to the Epicureans, Paul preached the Gospel of the Cross, to the Stoics the Gospel of the resurrection! Some mocked; others said, "We will hear thee again"; but, a few believed!

Today likewise we have our Athens, the wise after this world, the intellectual high-brows who by reason and science would unlock the power of nature unto salvation. O our little systems! Our intellectual pride! The Gospel of the Cross repels the wise of this world. Consequently modern religionists have drained the supernatural out of the Gospel so that they may bridge the chasm between reason and revelation, Christianity and other religions, man and God. With what result? The dead level of humanism, with no lift of the supernatural, no power of the Gospel. Our apostle wrote:

"For the word of the cross is to them that perish foolishness; but unto us which are saved it is the *power of God*. . . . For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God.*"

Yes, intellectual pride would have made Paul ashamed of the Gospel at Athens—but Paul was not ashamed!

3. Furthermore, when Paul wrote this letter to the Romans he had already preached the Gospel at Corinth,—sinful, sensual, self-indulgent Corinth, where the pleasure-philosophy of Epicurus held full sway, urging men to press from the fleeting moment its last drop of sensuous sweetness. Here at Corinth men gave themselves over to work all uncleanness with greediness. Paul had already preached the Gospel of Christ in this cess-pool of vice: the Gospel with its exalted standards declaring that adultery consists in the lustful look as well as in the lustful act, and that murder is in the angry thought as well as in the fatal blow. And not in vain had Paul preached the Gospel in Corinth, for there a strong church had been established, and in our text Paul is now writing from Corinth to Rome.

Today we live constantly in the midst of Corinth, and must resist the terrific pull of the flesh: worldliness, pride, sensuality. Social and moral standards are down, patterns have blurred until for many there is no ultimate right or wrong.

“Good and bad and right and wrong!  
Wave the silly words away!  
This is wisdom—to be strong!  
This is virtue—to be gay!

“Let us sing and dance, until  
We shall know the final art;  
How to banish good and ill  
With the laughter of the heart!”

Such is today's paganism, confusing “what is” with “what ought to be.” Note the words of Mrs. Bertrand Russell in *The Right To Be Happy*:

“Let me make it quite clear that I think it part of the legitimate pleasure of men and women, especially the young, to drink and dance to intoxication from time to time.”

Concerning trial marriage and sex experimentation, she admits that broken ideals and grief will follow, but none of this, she states, is “so damaging to personality as atrophy.”

The most appalling fact concerning sin in this age is not its prevalence so much as the fact that those who sin have no consciousness of guilt. The sins of this age our fathers indulged in, but with a keen sensitiveness to sin, while the children of this age indulge without scruple, and as George Eliot wrote of one of her characters of fiction, “with lips that lie with a dimpled smile, eyes with a gleam that no infamy dulls, a conscience that rises from lust and murder without a haggard look.”

And why not so indulge? If there is no eternity and man is a mere machine, if life is explained alone by matter and energy and human conduct is determined by nature and circumstance, then indeed the Corinthians are right, and as Paul wrote to the Corinthian church, “If the dead are not raised, let us eat and drink for tomorrow we die.”

I can hear the ancient Corinthians taunting the early Christians as old fogies, puritans, and back numbers! And if Paul

had been socially proud he would have been ashamed of the Gospel at Corinth. But the power of God is not released by a majority vote; the dictate of fashion is not the truth that sets men free; and Paul was not ashamed of the Gospel of Christ at Corinth!

4. Paul had already preached the Gospel in Ephesus, a city gripped by spurious religions counterfeiting the power of God with magic and sorcery. But the Gospel won! Books on magic were burned, a

pile worth 50,000 pieces of silver. "So mightily grew the word of God and prevailed."

Have we in this enlightened day a modern Ephesus?—our sorcerers and magic-mongers? Indeed, a plenty! Refer to the religious announcements of any metropolitan newspaper, and there you will find listed a multitude of cults claiming special signs of supernatural power, but denying the Gospel. And what watered-down tolerance of error prevails today in so-called Christian circles. We are piously advised that it matters not so much what we believe, as that we be sincere in our belief. We are urged not to stress doctrine, for we might give offense. No, we are told, we must not define and name! But in the welter of cults and "isms" in Ephesus of old an evil spirit could define and name. You recall that when certain exorcists tried to cast out an evil spirit by crying over one possessed, "We adjure thee by Jesus whom Paul preacheth," the evil spirit answered, "Jesus I know, and Paul I know; but who are ye?"

But tolerance of error will never bring the power of God unto salvation, and if Paul at Ephesus had been proud of his magnanimity, if he had coveted a reputation for tolerance and broad-mindedness, if he had sought the good-will of all religious folk, he would have been ashamed of the Gospel of Christ, for it is most intolerant of error.

5. In our text Paul asserts that he is ready to preach the Gospel in Rome also. This Gospel, which had prevailed against legalism in Jerusalem, against philosophy in Athens, against worldliness in Corinth, and against the cults in Ephesus. Paul is ready to preach even in Rome—in Rome the powerful, the self-sufficient, needing nothing, and of all things needing not this insignificant Gospel, a religion for slaves!

Have we today our Rome, the politically powerful? I am so persuaded when I view the rapid growth of the totalitarian state with its domination of all human interests and its claim to supremacy over conscience and religion. Note, for example, the declaration of the official religious leader of a great nation now caught in the clutches of state totalitarianism that a new authority has arisen as to what Christ and Christianity really are,

—Adolf Hitler. Note also the assertion of the doctrinal leader of Germany's new religion that the Ten Commandments and the moral principles laid down in the Bible are insufficient for the building up of society, which task demands unconditional surrender to the highest good of the nation. The will of the nation, he proclaims, is the will of God.

But surely, you think, such a development of the power of the state is far from us in democratic America. Is it? Let me ask you in how many states of the Union are our children compelled to suffer instruction in pagan doctrines, and even to participate in pagan practices in the program of public education?

Paul, had he been proud of his Roman citizenship, had he accepted the totalitarian principle of the state in his day which accorded worship to the Emperor as God,—then indeed would Paul have been ashamed of the Gospel in Rome. But Paul was not ashamed even in Rome. Years after he penned the words of our text, Paul did indeed preach the Gospel in Rome, even in bonds, and writing to Timothy from a Roman dungeon he exulted:

"I am not ashamed: for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

III. When is a man ashamed? When he feels that he has suffered in the esteem of others. Shame is a form of fear, usually a false fear of man. As Samuel Johnson observed, "Shame arises from fear of men, conscience from fear of God." O what anguish of spirit comes when the fear of God and the fear of man clash, duty pointing one way, popular opinion pointing another! But when God's will for us is supreme, with no rivalry of self, the death-grip of popular opinion is broken and unworthy shame vanishes. When God means all, the opinion of man shrivels. When we are ashamed we testify that we consider the cause of the shame unworthy of us. Hence the poignant effectiveness of the hymn, "Ashamed of Jesus."

But the Gospel of Christ was nothing small or mean or insignificant to Paul. To him the Gospel was bigger and more glorious than all else. Therefore he could say, "Christ is made unto us wisdom

*(Continued on page 18)*

# GALATIANS

## SOME SOLEMN WARNINGS (Concluded)

By REV. B. F. LEIGHTNER

### *Warning Against Spiritual Pride* 6:1-5

This is a warning to brethren who are dealing with a person who has been overtaken in temptation. Many of God's people in moments of unwatchfulness fail. The term *fault* is translated *trespass* in the Revised Version. Many try to distinguish between *faults* and *sins* and then treat their own faults with indifference. They excuse themselves upon the assumed ground that "everyone has his *faults*." They fail to realize that the term *fault* is one of the New Testament words for *sin*.

The person thus overtaken needs restoration. *Restore* as used here carries with it the idea of *putting back in place* as in the case of a bone which is out of joint. This is usually a very painful process and requires skill. The measure of pain and success in the work depend largely upon whether or not the persons performing the task are properly qualified. The restoration of the wayward is to be the work of the *spiritual*.

The restoration is to be made *in the spirit of meekness*, literally, in the spirit of gentleness. Those who are themselves guilty of *faults* are usually the most harsh and merciless with others. When David had committed the awful sin with Bathsheba and Nathan related to him the parable, he was quick to pronounce the death penalty upon the rich man who had seized the only ewe lamb which a certain poor man had (II Sam. 12). He would have been very severe in the punishment of others, yet he himself was guilty of a much worse crime. He who is really spiritual will recognize his own weakness apart from God and will therefore not take a haughty attitude in dealing with his faltering brother, but will consider himself lest he be tempted. He will be ready to help bear others' burdens (v. 2).

Some one has paraphrased verses 3 and 4 thus: "Let every one of us mind our own business, without meddling in the business of our neighbor, and then we shall have the satisfaction in what we ourselves have been able to accomplish without

crowing over our neighbor." Surely this is a timely admonition. Many very good (?) brethren seem to know much more about their neighbor brethren than there actually is. Why not prove our spirituality by heeding the inspired Apostle's admonition?

Verse 5 is not a contradiction of verse 2. The term "burden" in these passages are not the same in the original. The "unbearable burdens" of verse 2 are to be shared by others. The "burden" of verse 5 means responsibility. There is a personal responsibility each one has before God. This can not be shifted upon some one else but must be assumed by the individual.

### *Warning Against Selfishness* 6:6-10

These verses show the obligations of the laity toward the ministry. If the latter have shared the spiritual blessings which God has imparted unto them, it is but proper that the former share the temporal blessings which they have received. (Compare I Cor. 9:7-14). To give liberally to the support of the Lord's work is usually an index to the work of grace wrought in the heart. Paul considered such giving as fruit laid up to the credit of the giver for which he will be rewarded hereafter (Phil. 4:14-17). In the light of this fact a minister may rob a church of eternal reward by refusing to receive support from them.

### *Warning Against Glorifying in the Flesh* 6:11-18

After referring to the "large letters" in which his epistle was written (probably because of afflicted eyes) the Apostle sums up all the import of his letter. Those who desired to display their zeal for outward ceremonies, sought to make them necessary to salvation, but their real object was to please self and escape persecution. They gloried in these ceremonies applied to men's bodies, the Apostle gloried, on the contrary, in the cross upon which the religious world of sacraments and shadows and outward ceremonies had been crucified, and upon which cross he

# Deep Thinking On High Themes

By REV. FREDERICK RADER

## "OUR FATHER WHICH ART IN HEAVEN" Luke 11:2

In the prayer our Lord taught His disciples to pray we have all the conditions of prevailing prayer.

- |                     |  |
|---------------------|--|
| I. REGENERATION     | "Our Father"   |
| II. HUMILIATION     | "Which art in heaven"  |
| III. ADORATION      | "Hallowed be thy name"   |
|                     | Our inmost souls cry out "Let God be honored, adored, loved, worshipped and revered on earth." All irreverent prayer is mockery. |
| IV. SUPPLICATION    | "Thy kingdom come"   |
|                     | The spiritual kingdom in the heart, and His eternal kingdom on earth; that we do all we can to promote this great end.           |
| V. CONSECRATION     | "Thy will be done"   |
|                     | Ready to do God's will—instantly, willingly, wholly, constantly.   |
| VI. SOLICITATION    | "Give us this day our daily bread"   |
| VII. RECONCILIATION | "Forgive us our debts, etc."   |
| VIII. LIBERATION    | "Lead us not, etc."  |
|                     | A fear and dread of sin—keep us from sinning against Thee.   |
| IX. GLORIFICATION   | "For Thine is the kingdom, etc."   |
| 1.                  | To use the Lord's prayer as a mere form is nothing more than mockery.  |
| 2.                  | To pray the Lord's prayer sincerely, requires utmost devotion.   |
| 3.                  | Prayer is a privilege too sacred to be trifled with.   |

himself had been crucified, so that he was dead to them and they were dead to him. What is important in the New Birth? Most certainly the irreligious world has been judged and ended in the cross of Christ, but so also has the religious world, and it is the abolition of that world which is the subject of this Epistle. If Paul gloried in anything physical, it was not in the sign of circumcision but in the marks of man's brutality, which in the triumph of faith he called the "marks of Jesus" (v. 17).

Masters branded the bodies of their slaves with marks showing proprietorship. The Apostle's body was horribly disfigur-

ed by the deep wounds caused by many scourgings he had suffered. When groaning under the agony Satan may have whispered to him, "There is no God; and if there is, He has no power to deliver you; in any case it is evident that He does not love you." But as each burning lash tore the Apostle's flesh, triumphant faith said, "Another mark of Jesus"; and that this triumphant grace is available for all, even for the feeblest Christian is declared in the words: "The grace of our Lord Jesus Christ be with your spirit, brothers" (v. 18). May every one of us appropriate His grace.

*Finis.*

# ANNOUNCING . . .

## The Loyalty Foundation

of the Fort Wayne Bible Institute is a voluntary project sponsored by the active members of the Fellowship Circle and other friends who believe in the Bible Institute.

The project simply aims to perpetuate the practical side of the Fellowship Circle.

This aim is fulfilled by keeping ourselves informed as to the current plans of the Institute and by making a united effort to help carry out those plans.

In past years real help has been afforded. Of special mention is the help to needy students, the purchase of the first Gospel Team bus, the purchase of a "baby organ," and a substantial contribution to the erection of Bethany Hall.

During the current year the Loyalty Foundation has chosen to divide its contributions between two objects. Half of its receipts to go to the purchase of an electric organ for the Bible Institute School of Music. The other half of the receipts will be used to help needy students.

There could hardly be a more fruitful way of dispensing one's gifts to God's work than by providing for the training of a young man or woman who will go forth to use that training through a lifetime of Gospel work. It is an appeal which is challenging thoughtful givers.

This appeal which was announced first at the annual meeting of the Fellowship Circle is now an appeal to you. Your response may be made on the form below. You automatically become a subscriber to the "Bible Vision" by subscribing three dollars or more. This magazine is published by the faculty of the Institute.

— — (cut here) — —

### Loyalty Foundation Pledge

I believe in the work of the Fort Wayne Bible Institute. I will pray for it and give it my support. I desire to show my interest by subscribing annually to the Loyalty Foundation the following checked sum:

\$10..... \$5..... \$3..... \$.....

Pledges are to be mailed to REV. JASPER LEHMAN, *Treasurer*, Yoder, Ind.

## With The Fellowship Circle

### Congo Belge

By C. I. Birkey—Class of '23

This week is being spent in village work. Left home last Friday and expect to get home next Friday. Mrs. Birkey is engaged in school work. Florence is quite well and very native. Her language, songs and actions are more black than white, we often think. She belongs to Mrs. Ramseyer's crowd for she surely is a sunshine maker. She certainly loves the black tots. Twice only since July, last, has she seen a white child.

After spending twenty-five years in the homeland, the Lord opened the way for our chairman, Rev. J. D. R. Allison, to return to Congo. His ministry is being richly blessed, for he is a man of God. We were glad to welcome Mr. and Mrs. Macaw and one of their three sons back to Congo, in November. Mrs. Macaw was at Fort Wayne Bible Institute one year. You may have seen her book, "Congo."

The Lord is blessing as He may in the work. Some 1600 were baptized the past year. Some of these have a real testimony; others have merely a profession. More than 400 were expelled, most of them because of immorality. That's the finger that points out the weakness in the Congo church. The Congo church needs prayer. Some look at the annual statistics, then lean back in the rocking chair and forget to pray. We are keen to grasp the need of the pioneer field, but we are slow to support a work where the seed has been sown and the sower after a time has turned back to the ways of sin. Nearly 400 were reinstated in church fellowship. We thank God for having drawn these back to Himself. There are a few, even as there were in Sardis whose garments have not been defiled. There are some who are filled with the Spirit and walk in the Spirit. The pastor, Aloni Nyan, of this district, is one of them. We are glad to hear of God's blessing at the Institute and for the churches of the Association that are growing in grace.

Our field Conference will be in July. The Bible School at Kimkonzi, the Teacher Training School and the 2nd. degree of the primary (boys') School at Maduda graduated their classes June 22. We at

Rurimba closed our school June 1st. Mrs. Birkey has a class of 25 workers (men) in a one-year preparatory school. These are the teachers and preachers in our village church schools. How glad we would be if the state would assume the responsibility for the primary schools so we could teach the Bible courses only. The state does heavily subsidize the Catholic schools and most of the children are being swept into their schools to remain there long enough to be Catholics.

### Mr. and Mrs. C. H. Furman, Betsy Lane, Ky.

Elizabeth Susan Furman arrived May 28, weighing seven and three-fourth pounds. We are very happy with another baby girl to bless our home.

Clarence is getting better from the auto accident which occurred in February. For a while he couldn't use his right arm, but now he is gradually getting back his strength.

The Lord surely has been with us in a wonderful way here in Kentucky. Please keep remembering us in your prayers that the Lord may guide and use us.

Class of 1930. MR. AND MRS. C. H. FURMAN.  
Youth Camp at Winona Lake

Vergil Gerber of the Class of '35 is spending the summer months at Bethany Camp, Winona Lake, Indiana. He is enjoying his work as organist for the evangelistic services of the summer Youth Camp which is under the direction of Mrs. R. G. La Tourneau of Peoria, Illinois. He is in charge of one of the divisions of the boys' camp, supervising their recreation and also their group devotions with the one aim of seeing each boy saved. The camp, which opened June 26, continues through the summer to September 5. Pray that God's richest blessing may rest upon the work at Winona, and that Mr. Gerber may be used of God for the salvation of many young people there.

### Missionaries Return to Field

Reverend Clayton Steiner and family are again returning to their field of labor in Peru, South America. They left his home, Pandora, Ohio, July 18, with Reverend and Mrs. Armin Steiner who accompanied them to New York. The Stein-

ers sailed July 25, and will reach the field about August 10. Pray that God's richest blessings shall be upon them as they begin their third term in this needy field to which God has called them.

**A Tribute to The Fellowship Circle by  
Mr. Eli Amstutz**

O Fellowship Circle, go look on the field,  
The harvest is ready its treasures to  
yield.

There are millions of souls who sit by the  
way,

Yes, calling, "Come over and help us to-  
day."

You may not be able to sing or to preach,  
But a small act of kindness may some  
sad heart reach.

Just a cup of cold water shall have its re-  
ward

And heal up a wound or a long broken  
cord.

There may be someone whose hope seems  
all gone;

They once seemed so happy, but now  
lost their sweet song.

Go, sit down beside them, help lift up  
their eyes

To the hill, where the Psalmist said  
"hope never dies."

If you can help some soul along life's way,  
The Master will smile at the close of the  
day.

O Fellowship Circle, there is plenty to do,  
And Jesus has said, "I am counting on  
you

To carry My message to poor, fallen men."

Let us not disappoint Him; He has no  
other plan;

And then over yonder, that will be grand  
When souls say to Jesus, "It was the  
Fellowship Band,

That brought us the message of hope and  
good cheer,

For through their kind effort we now  
are all here."

And the Master will say, "I knew you'd  
be true;

I'm glad, My dear children, I counted  
on you."

—

Reader, if you appreciate this tribute on the part of Mr. Amstutz, write and let him know it. Address, Eli Amstutz, Bible Institute, Ft. Wayne, Indiana.

**A CONVERSION OF WORLD  
IMPORTANCE**

By REV. GEORGE W. RIDOUT, Santiago, Chile

In the history of the Christian church there have been conversions of men which were monumental in importance. Such, for instance, were the conversions of Saul of Tarsus, Augustine, Martin Luther, John Bunyan and John Wesley.

This year the Methodists around the world are celebrating the conversion of John Wesley which took place May 24, 1738. This event changed John Wesley, the man of Oxford and clergyman of the Church of England, into the prophet of God of the eighteenth century. He aroused England, and the masses rose from the dead; multitudes woke to righteousness; England was saved from revolution by the revival which swept like purifying fires throughout the kingdom.

I have been in London frequently, and every time I am there, I take a run out to Wesley Chapel, City Road, and stand again at Wesley's tomb. Very significant are these words from Wesley's monument:

"This great light arose by the singular providence of God to enlighten the nations and Revive, Inforce, and Defend the pure apostolic doctrines of the Primitive Church."

The history of the eighteenth century is marked all over with the effects of Wesley's work. While his fifty-two sermons in the conference course for Methodist preachers have not one on the social gospel, yet the social implications of the gospel were seen all over England where he preached and evangelized. Wesley went at things differently from the way we are doing them. As Bishop C. B. Brewster put it long ago, Wesley "discerned the possibilities in associated humanity in joining together those that are awakened; social regeneration by personal piety was his aim."

The secret of Wesley's power was a supernatural conversion. If Wesley had never experienced that warm heart at Aldersgate Street (when he said, "I felt I did trust in Christ alone for my salvation, and an assurance was given me that He had taken away my sins even mine") he might have gone to his grave "unhonored and unsung."

(Continued on page 18)

# Bible Institute News

## SUMMER LIFE AT THE BIBLE INSTITUTE

### Remodeling

Many think that every thing is perfectly dead and quiet about the Institute during the summer months. But how different it really is. Immediately after the graduation exercises work really begins. There is a great amount of remodeling to be done during the summer. The chapel was painted. The reception room of Bethany Hall was livened up with two coats of paint. Then there is the new ceiling to be put in the dining hall, and improvements to be made in the apartment. Of course there is bedding to be made over and linens to be mended. And there are bushels of fruit to be canned. Besides all the remodeling, there are the daily vacation Bible school, the seminar, the entertaining of the Old Time Religion Camp meeting guests, our great Missionary Convention on the campus, and the opening of the new school year. Before each event, each room and hall must be thoroughly cleaned.

### Routine

The above are some of the major things to be looked after. Of course there are a multitude of minor details to do. And then, just to mention a few of the routine tasks. All of the weekly cleaning in the building must be done by the workers. Three good over-size meals must be prepared each day. The sixty or seventy new shrubs recently set out and lawn require a great amount of water almost daily. About an acre of lawn calls for regular trimming. Hundreds of letters must be written, applications received, and accepted, and all of the work of the office carried on. And "the telephone has no manners," as Mrs. Ramseyer says, for it rings while we work, eat, pray, and sleep. These and other routine duties alone provide a constant hum of activities.

The day starts at 6:30 A. M. with the rising bell for all. At 7:00 most of the workers sleepily emerge into the kitchen for breakfast. Approximately at 7:30 the day's work really begins. Dinner finally comes promptly at noon. The day's work is supposed to end at 5:30 with supper, but some emergency work often calls for sev-

eral extra hours' work. The squirrels on the campus enjoy summer life at the Bible Institute, and regularly come to the back door for their food.

### Personnel

President and Mrs. Ramseyer supply us with rich after meal thought food. How we appreciate their words of soul food, encouragement, and advice. Their very presence on the campus makes it a bright spot. We give our dear mother Lugibihl a hearty welcome back home, for we have missed her deeds of love, and her smile the past two months. Rev. Eicher, the business manager, oversees the finance of the school, all purchasing, and the remodeling. All of the secretary work, book-keeping, and mimeographing is capably handled by Miss Gaskill. Miss Ehlke has that ability of making meals taste good on hot days. Miss Basinger is in charge of the administration building. Here is the task of entertaining guests during the summer routine. Miss Amstutz is hostess of Bethany Hall, and has charge of the laundry. Even though closed most of the summer, Bethany Hall provides plenty of work just before and during special events. And the handy man is Mr. Clough. The title really fits him, for that is exactly what he is. Others working from time to time are, Miss Pauley, Robert Treat, and Tillman Amstutz.

### Mid West Tour

Dean S. A. Witmer and the Bible Institute Quartet composed of Messrs. Ramseyer, Baltzell, Lehman, and Simonson, are on the last tour for the summer, returning to the Institute by the third of August. Upon return from the east the quartet spent one day at Maranatha Camp on Lake Michigan. From there they filled several appointments in northern Michigan and Chicago. At Cambridge, Wis., they visited at the home of Mr. Simonson. At Dixon, Ill., they sang at Simon Ramseyer's Camp. From Peoria, Dean Witmer accompanied the quartet and Mrs. Ramseyer on the mid west tour. Among some of the places where they held services are the churches of members of the Institute family. They were with Rev. Jacob Hygema, Shambaugh, Iowa, former Bible Institute instructor. And the following former stu-

dents, Waldo Schindler, Wauneta, Nebr., Randall Rice, Bucklin, Kansas, George Condit, Sterling, Kans., Clarence Rutschman, Whitewater, Kansas, and Thelma Haller, Cassville, Mo.

### VACATIONS

Miss Ehlke, the cook, spent a week with her parents in Montague, Michigan. The following week she joined Miss Amstutz for an enjoyable week at "Maranatha," formerly Lake Harbor, Michigan.

Rev. P. L. Eicher, the Business Manager, spent the second week of his vacation with Prof. and Mrs. Howard Skinner at Maranatha camp.

### THE POWER OF THE GOSPEL

(Continued from page 11)

(surpassing the wisdom of Athens), and righteousness (surpassing that of legalistic Jerusalem), and sanctification (in the very midst of corrupt Corinth), and redemption (in the welter of cults falsely promising salvation in Ephesus); that according as it is written, He that glorieth, let him glory in the Lord (not in the power and self-sufficiency of Rome)."

Paul was humble, but not ashamed. Stretching his full bigness against "the measure of the stature of the fullness of Christ" he concluded that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." Therefore he was not ashamed of the Gospel which is the power of God.

IV. In conclusion we note that this Gospel, the power of God unto salvation, is infinitely greater than the power of God in creation, for by Him were all things made; infinitely greater than the power of God in miracle of burning bush, or parted Jordan, or falling walls of Jericho, for He is the miracle of miracles, God incarnate; greater than the power of God in the providences of history, for He is uniquely the maker of history.

The Gospel means good news; it is a word,—*the Word*. Christianity is a religion, not of the sword, not of the political power of the state, not of the power of abstract thought, but of *the Word*; the revealed Word of God in the record, and the revealed Word of God in the flesh. There must be heralds of this Word if men are to believe and thus unlock the power of God unto their salvation: the written Word must be proclaimed, the incarnate Word must be re-lived! Ar-

chimed of old asserted that with a lever long enough and a fulcrum strong enough, single-handed he could move the world, but Conrad more recently has said, "Give me the right word and the right accent and I will move the world!"

Graduates of 1938, you have that Word, the Gospel of Christ. These years you have been in training in this institution to acquire the right accent that you might better know how to proclaim that Word. As you go forth from this day into varied fields of world-service, bear ever in mind that the Word even today as in Paul's day is the power of God unto salvation: in Jerusalem among the legalistic social gospellers to whom the gospel of Christ is a stumbling-block; in Athens among the wise after this world to whom the Gospel of Christ is an offense; in Corinth among the pagan multitudes thronging the way of the flesh; in Ephesus among the babel of voices, the confusion of tongues crying "Lo here! Lo there!"; even in Rome where today the heralds of the Gospel are resisting even unto blood the elevation of organized human power to the throne of God. Then, with the Word and the right accent, you will indeed move the world!

### A CONVERSION OF WORLD IMPORTANCE

(Continued from page 16)

He was a minister and a missionary for eleven years, but they were fruitless years. Not till that epochal conversion took place did Wesley achieve anything of note. Woodrow Wilson, speaking of him, said: "There is a deep fascination in this mystery of what one man may do to change the face of the age." Wesley became changed himself; then he became a life changer and a nation changer!

The world has many religions; it has but one gospel.—Owen.

"No one ever reached Heaven by living a careless, listless life. As Oliver Wendell Holmes once said, 'To reach the port of Heaven, we must sail sometimes with the wind and sometimes against it, but we must sail and not drift nor lie at anchor.'"

# Be Still, My Soul



*Be still, my soul, and know that GOD,  
Who made the sun, the winking star,  
The chuckling stream, the desert waste,  
The valley deep, the mountain peak,  
The dust on silken insect wing,  
And every living, breathing thing,  
Desires to WORK with THEE.*

*Be still, my soul, and know that GOD,  
Whose footsteps are unheard, unknown,  
Who treads the sea, the clouds, the sod,  
Who rides on wings of wind and storm,  
And fills the far off parts of earth,  
The star-strewn sky, the universe,  
Desires to WALK with THEE.*

*Be still, my soul, and know that GOD,  
In whom all wisdom's treasures hide,  
Who knows the speech of every tribe,  
And bird, and beast, and creeping thing,  
Who hears the words of men most wise,  
Of teacher, scientist, and king,  
Desires to TALK with THEE.*

*Be still, my soul, and know that GOD,  
With riches vast, unsearchable,  
With earth and heaven's treasure hoard,  
Unsatisfied, sent forth His Son;  
And with His blood, His precious blood,  
He bought thee, brought thee to Himself;  
Desired, my soul, yet THEE!*

ANN HARVEY.

# Fall Opening . . .

## FORT WAYNE BIBLE INSTITUTE

September 13, 1938

The 35th year of the Bible Institute will open on September 13. A promising group of new students have already sent in their applications, and a good school year is anticipated.

Beginning with the year 1938-39 the departments of the Institute will be recognized as "schools" as follows:

### I. SCHOOL OF BIBLE

1. Theological Course (three years)
2. Christian Education Course (three years)
3. Missionary Course (three years)
4. Bible Course (two years, for college students)
5. Academic Course (four years)

### II. SCHOOL OF MUSIC

1. Bible-Music Course (two years)

### III. SCHOOL OF CORRESPONDENCE

Courses in Bible, Personal Evangelism, and English.

Catalogs will be gladly sent to any one free upon request. Inquiries regarding the School of Correspondence are invited and full information will be sent upon request.

THE NEED FOR THE BIBLE INSTITUTE WAS NEVER GREATER. More people are living without Christ than ever before in human history. This age of materialism and unbelief is sweeping thousands of American youth into the darkness of paganism. The *Institute* stands uncompromisingly on the firm foundation of the Christian faith. It is both a bulwark of orthodoxy and a training center for aggressive evangelism. *It deserves your moral and prayerful support.*

Will you help to make its educational advantages known to Christian young people?

BIBLE INSTITUTE

FORT WAYNE, IND.