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THE FIELD IS THE WORLD

BIBLE INSTITUTE NEWS

WITH THE FELLOWSHIP CIRCLE

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AN APPRECIATION

The following lines were found on a B. I. student’s weekly report. They are wholly voluntary.

"I thank God for what the Fort Wayne Bible Institute stands for! Truly Christ is not behind the B. I. but before, calling and drawing youth on. How I wish we could say this of other (so-called) Christian institutions. I shall always be able to speak a good word for the school.

"I thank God for the vision of life He has shown me. No man can make a failure of life. He can only make a failure of himself. Jesus is not the door into a little life. He leads us into the largest, fullest life."—M. S.

THE BIBLE INSTITUTE CONTINUES TO OFFER THE BEST IN EDUCATION BY GIVING FIRST PLACE TO THE BEST—THE HOLY WORD OF GOD. THE FALL SEMESTER OPENS SEPTEMBER 13. 1938-'39 CATALOGS ARE NOW AVAILABLE AND WILL BE SENT TO ANY ONE FREE ON REQUEST. ADDRESS

BIBLE INSTITUTE FORT WAYNE, INDIANA
STATE ABSOLUTION

States based upon pagan philosophies are today claiming absolute supremacy over the individual. Authoritarian states like Germany, Italy, and Russia regard the individual as possessing worth only as he serves the nation. In the end the state becomes an idol asking for undisputed homage from its citizens. Communism and Fascism both develop mythologies, catechisms, priests and prophets. All the paraphernalia of religion are virtually present. The remarkable characteristic of these systems is that as unworthy as they are, they nevertheless release in many individuals marvelous self-sacrifice, discipline, and creativeness.

It is well said that "the absolute is a life-necessity for man. Therefore when he has annihilated God, man the inveterate god-maker, creates new gods or makes himself God." But all of these idols must perish. The only absolute state worthy of unconditional devotion is the Kingdom of God. But in this kingdom its citizens are prompted by "the perfect law of liberty." Christ the perfect God-Man is the worthy object of devotion.

THE WORLD TURNS COLD

Not in climatic temperature, but in affection and love. "Because iniquity shall abound, the love of many shall wax cold." Among God's own people, the fires of divine love are waning. There is little of that warmth, kindliness, and fervency that characterized the spiritual life of the early church. Among nations, the antithesis of love—hate—is the ruling passion. The radio was once hailed as the instrument to spread culture and good will among the nations. It was thought that when peoples would become better acquainted with one another, the barriers of racial and national pride would be broken down. But not so; the radio is now being used as the principal instrument of propaganda. Propaganda has been defined as the longer way of spelling a lie. As employed today by great nations, it is the poison intended to corrupt the thinking of peoples in other lands and generate ill will and hate—the inevitable precursor of war.
Grieving the Holy Spirit

By Dr. S. Ridout

We can make the flesh moral, we can even make it religious, but we cannot make it please God. Thus the seeker after holiness may starve his body and merely please the flesh, puff himself up with pride. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). A crucified thing is not to be bettered or sanctified. We are, on the contrary, to abstain (hold off) from fleshly lusts that war against the soul (I Peter 2:11). To strive against it is but to repeat the hopeless struggle of the seventh of Romans. The only remedy is the walk in the Spirit, with the flesh in its true place: "no confidence in the flesh."

But through carelessness we fail to "mortify the deeds of the body"; we give room to the flesh, and even make provision for it to fulfil its lusts. As a result, the Holy Spirit is grieved. Mark, He is not grieved away, that could never be; but He can no longer occupy us with our Lord; He must occupy us with our failures. You will notice that grieving the Spirit is connected particularly (Eph. 4:30) with those forms of fleshly indulgence most common among Christians: malice, strife, bitterness, an unforgiving spirit. Ah, upon how many has the sun gone down in this wrath!—their day of communion exchanged for the night of a grieved Spirit! Other and grosser forms of fleshly indulgence are specified, but any, even the slightest, yielding to that, grieves the Holy Spirit of God.

And what a mercy it is that this is the case. How many a child of God has been brought to himself by the consciousness of having grieved the Spirit. His peace is gone, his communion has ceased, he is miserable until he judges the evil, confesses and forsakes it. Instead of going on in carelessness, only to fall deeper and deeper into sin, he is made to feel the seriousness of that which blocks the intercourse between the Spirit and himself.

Doubtless none of us realize how often we have grieved the Spirit by our careless ways, and correspondingly have hindered the communion we otherwise would have enjoyed; and perhaps we less realize how much we owe to the patient faithfulness of the Holy One in showing His grief where we have drifted.

But think, beloved brethren, of that word "grieve." Is not the grief of Christ our Lord over our sin sufficient? "The Lord hath put Him to grief" when He bore our sins. Is it possible that we should now cause pain to the blessed Spirit of God? Oh, how it should make us hate and abhor all forms of sin!—"The Person and Work of the Holy Spirit."
Love's Four Dimensions

By Dr. Paul S. Rees

In a lofty passage in the Ephesian Epistle Paul declares concerning the love of God that it has "breadth and length and depth and height." It is a thing of four-dimensional wonder and glory.

The love of God in Christ Jesus has breadth!

Its width is the world. Its range is the race. Its vastness is more than continental, more than oceanic; it is planetary. It knows no social exclusiveness. regards no national boundaries, stops at no racial differences, discriminates between no economic classes, raises no ecclesiastical distinctions. It has room within its tender and transforming embrace for all groups and types; from princes in their palaces to paupers in their hovels, from the Martin Luthers with their anxious souls full of restless striving to the Jerry McAuleys with their evil hearts rioting and rotting in passion and vice.

The love of God in Christ Jesus has length!

Nothing will last so long. Naught else will go so far. By the distance it was willing to travel to the Cross for those upon whom it had set its yearning heart, by the limit to which it was willing to go to reach and rescue the last straying member of the flock, by the far margin to which its longsuffering and patience will stretch—by such golden tokens does it prove itself. "Love never faileth." It will never break down. Not humanly frail or fickle, it has the duration of divinity. It will walk the last mile of the longest road, endure through the last hour of the longest night, sweeten the last breath of the longest life; and then, because it knows not our human distinction between time and eternity, it will move on in regnant beauty and benign ministry through the measureless reaches of the everlasting tomorrows.

The love of God in Christ Jesus has depth!

It is no sickly sentimentalism. Never maudlin, it is forever meaningful. It is the heart of the Creator-Redeemer in action. It reaches all the way from God on His throne to man in his thralldom. It drops its mercy-tufted plummet to the lowest level of the lowest man's degradation and wretchedness. If given a chance, it will rest its fulcrum on the very threshold of hell and, with the gleaming lever of its grace, lift the lost to hope and happiness, to holiness and Heaven.

The love of God in Christ Jesus has height!

It is a child of noblest parentage. High-born because Heaven-born, it succeeds with wondrous power in elevating and ennobling all that it touches. It is of the nature of God. Receive it in its redemptive, healing ministry, and you have received God, for God is love. Let it invade you, possess you, saturate you, master you, overflow you; so shall you have a heart from sin set free and a life by grace transfigured. Verily in you shall the love of God be made perfect. And as you, with St. Paul "follow after love," you will discover after a while that, having lifted life to the zenith here, love will be the loftiest vocation of Heaven forever.
We Need the Bible

By Charles G. Trumbull, Litt.D., Editor of The Sunday School Times

Men need life. Therefore men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive. "For the word of God is living, and active." "The word of God . . . liveth and abideth for ever."

Men need a book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a book that shows the way of deliverance.

In fear and distress, men have been asking, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And He gave the answer. "Your heavenly Father knoweth that ye have need of all these things," He said; and He continued: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only book that tells us just how we may seek first God's kingdom and His righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
At the Crossroads in Our Colleges

By Raymond M. Young

American youth stand as never before at the crossroads in our colleges and universities. It must be recognized that an alarming trend toward atheism, materialism, communism in clever disguise, and skepticism in all of its varying degrees, are clearly evident in our secular institutions of higher learning. The cherished idealism of our God-fearing pioneer ancestors is in the process of slow retrogression. Christian college youth receive a real challenge! They can no longer remain indifferent, but are forced in one way or another to assert their beliefs and points of view. Will they turn to follow the path of least resistance by imbibing devitalizing dogmas which insidiously sap the mental and moral resources and lead to ultimate ruination of spirit, soul and body? Or will they like true soldiers of Jesus Christ, unashamed of His glorious Gospel, select the more difficult way, and by complete faith in God, experience an abundant life in this world and attain the crown of life everlasting in the world to come?

It is very essential that college youth be warned of the potently poisonous "isms" and character-blasting dogmas set forth in many college textbooks and rehashed by professors in their lectures. They should be warned of the perils and pitfalls which skeptical professors cleverly prepare for the unwary. Being warned of the falsity of wretched, paganistic doctrines, students who treasure their Christian faith will be more readily induced to keep their faith intact and to emerge from their collegiate careers unmoved from their rugged foundation—the Rock of Ages.

Putting God Out of Existence

The most popular false doctrines which are set forth as being quite creditable, are those associated with atheistic-evolution, materialism, including the mechanistic theory of life, Freudian psychology, determinism, fatalism, Marxian socialism, Nietzscheanism, and communism insidiously camouflaged under the guise of ethics and socialism, social problems, or what have you. Generally speaking, the two main objectives of most of these "isms" are to convince college youth that the existence of an omnipotent, omniscient, omnipresent Creator and Sustainer of the universe is so much "hooey," and to effect a conviction that since man has no moral conscience, the reality of sin is inconceivable.

Some professors delight in associating sin with religious fanatics, who "because of their mental disposition are irresponsible for their peculiar ideas. Some isolate it insignificantly as merely the "cause of rebukes from pious theologians to demented religionists." Others define sin as being "a peculiar phase of emotional adolescent development which fades into oblivion when one becomes more mentally mature." The matter is thus treated in an indefinite manner and in such a way as to convince the unwary that since God and sin do not exist, one can safely cast aside self-restraint and follow the path which affords the greatest amount of pleasure. The fact that man is a free moral agent, having a strict moral conscience, is imetical to such loose, inconsistent reasoning, and we wonder at times if the professors themselves are sorely demented, or if they are educated beyond their intelligence.

Evolution, both atheistic and theistic, is widely taught in our colleges. Most any textbook in biology, embryology, anthropology, paleontology, geology, or the social sciences, will teach a godless evolution, which refutes the existence of God and which refutes the belief that man has a soul. We are taught that life has evolved from blind material forces, that the idea of a supreme Being arose from legends in Hebrew mythology, many of which are found in the Old Testament. Quoting from a textbook in zoology, a few sentences read:

"Living matter originated as a jelly formed on the shore of the sea, and out of this evolved first plants and then animals. The simplest forms developed first followed in order by others of gradually increasing complexity up to
man ... The Mosaic, or special-creation theory of the origin of life, appears in the first chapter of Genesis and was the legendary explanation accepted by the Jews."

The necessity of a First Cause is entirely ignored.

**Man a Soulless Brute**

Year after year altruistic young men and women enter college, having as an objective the development of the mind in order to ameliorate the conditions of life for the less fortunate, and to be a power in this world for righteousness. However, their hopes are blasted when a self-exalted professor in a biology or anthropology class convinces them that the ultimate objective in life is self-gratification! Each to himself and none to others is a thought which characterizes the Darwinian theory of natural selection, which points out that the best of the species, the most fit, are destined to survive. How stunned are they when they are told that man is merely an ape of high order, a soulless brute destined to be annihilated when this fleeting period of consciousness is snapped from us at death. A glaring account of a college student suicide is often recounted in the newspapers. When a student is taught and believes that there is no God to live for, that salvation through the blood of Christ is a big joke, that heaven is an imaginary place, a fairyland conceived of by lunatic fanatics, and that hell is equally absurd, why should he not terminate this futile, fitful farce which he calls life?

The matter of student suicide presents a real problem to educators. They ponder over the problem and ask how to solve it. The solution is simple. Oust from our universities agnostic, antichristian professors who are vicious parasites sapping the spiritual life from thousands of our youth and imparting in return death-dealing poison.

**Why America Is Criminal**

Among the diabolical teachings which have flung many into the abyss of moral degeneracy, is Freudian psychology or psychoanalysis. According to Dr. Freud, self-restraint is dangerous. One must not repress his base passions else he stands in danger of becoming seriously afflicted with a neurosis that borders on insanity. Humanity is taught to follow the inclination that affords most pleasure, and to suppress conscience and inhibitions. Undermining dissipation and immorality in every form and degree are perfectly legitimate according to the teaching. Dr. Freud also intimates that adjustment could be made for most of the ills and abnormalities of mankind if self-restraint is cast aside and the baser instincts given full reign.

One of America's salient national problems is crime. It is truly a paradox to try to eliminate crime by nurturing its roots with the immoral teaching that college youth assimilate in advance courses in psychology. Yet the people of the nation, including Christians, pay these pagan professors in our tax-supported universities to impart such character-blasting, soul-destroying doctrines.

At the crossroads in college, a self-appointed Antichrist, Friedrich Nietzsche, beckons youth to follow along his highway that leads to ruination. Nietzsche, who was a clever philosopher and a genuine false prophet, maintains that by means of what we call evil, the elixir of supermanhood can be attained here on earth. Nietzschean philosophy is alluring to the easily tempted, especially those who having been surrounded by a protecting home influence, are now freed from this steady-ing barrier. During late adolescence the mind of youth is most formulative; the spirit of youth is most volatile, and most alluring doctrine becomes receptive among those who are drifting from the Rock of Ages. Nietzscheanism teaches that the wages of sin is no longer death, but success and happiness which contribute to the elixir of super-existence.

**Unparalleled Blasphemy**

In the field of sociology, skepticism, is carried to the extreme. A popular reference book in this field is one written by Dr. Henry Thomas, entitled *The Story of the Human Race*. Great personalities are discussed in the various chapters. One chapter entitled, "Jesus, the Outcast of Nazareth," is the most heartrending of all skeptical material I have read. It is permeated with bold blasphemy. Christ is represented as being the cause of the
bloody wars and ills which have befallen mankind during the last nineteen hundred years. One passage reads:

“What sort of man was he? At first, a hot-headed rebel. He hated the society of respectable people. He had a fiery temper . . . . In short, he was an ardent, faithful disciple of that other impatient revolutionist, John the Baptist . . . . The anecdotes about his life, as told in the four Gospels, are nothing but folk tales handed down at first by word of mouth, and then put into writing by men who had no scientific knowledge either of psychology or of history” (p. 164).

Another passage reads:

“This, then, as I see it, is the logical picture of a human Christ—a man rejected by his family, threatened by his townsmen, deserted by his friends, crucified by his enemies, and misinterpreted by his followers to the present day. He performed no miracles. Were he alive today, he would see a church reviling the very nation that had given it a God. If he came to Germany, he would be mobbed as a Jew by Christian students. In Roumania, he would be thrown out of the window of a moving train. In Palestine he would be killed by the Arabs while the Christian soldiers of England looked complacently on. In America he would very likely be refused admission into a number of colleges. In short, if Jesus were to return to the world today he would find it an impossible task to convert the Christians to the religion of Christ” (pp. 170-1).

Again I say that reading such blasphemy is heartrending, especially when one perceives that its purpose is to snatch the faith of those who are not well grounded in God’s Word and Christian experience.

Marxian socialism is boldly set forth in economics and sociology textbooks. According to the teachings of Karl Marx, Christianity is an enemy in the world, for it has caused much tyranny and bloodshed. He treats of religion as a “fantastic degradation of human nature.” Marx teaches that class hatred and bloody class war will usher in a Utopia; but this state will be attained only when religion will have been fully suppressed.

_Exponents of Communism_

A kindred “ism” to Marxian socialism is communism. This false “ism” is inimical to all that Christians and democracy-loving people hold dear. Communists stir up class hatred. They deny the existence of God. They do not revere the sanctity of the home, matrimony and consistent Christian living. The noted radical Professor Scott Nearing, formerly of the University of Pennsylvania, who spoke at our college a few months ago, placed a few books in the library which defend the cause of communism. An America free from Christianity, democracy, capitalism, convention and morality would be an ideal habitation for communists. They are striking at the heart of college youth because they believe it to be the most fertile ground to cultivate their faith-destroying program.

_Atheism in the Textbooks_

A college course as far removed from the subject as history, is not without traces of infidelity and biased atheistic opinion woven into the threads of historical facts. This fact is true of a history textbook that we used entitled _The History of Western Civilization_, by Dr. Harry Elmer Barnes, professor of history at Smith College. Dr. Barnes writes in his textbook:

“At any period of man’s development the gods or God simply represent an idealized and glorified type of man’s own character, a projection of his moral ideals, molded into a definite form as an object of worship; and therefore have only a subjective existence in the mind of man” (p. 110).

In another chapter he writes:

“The traditional view is that man was made by God in God’s image. The historical fact is that God was made in terms of man’s phychological imagery” (p. 107).

Among the many other satirical remarks Dr. Barnes thrusts at Christianity is one that reads:

“Something like Christianity might have arisen if Jesus had never lived. But it is very probable that Christianity would have been a transitory and obscure cult, long since forgotten, had it not been for Paul’s religious zeal and missionary strategy. It was he

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Living for the Peruvian Campas

By Rev. William R. Hurley

(Report written to Miss Gabriele Martig)

There are between forty and fifty tribes in this region, each having its own peculiar habits, customs, etc. There are some characteristics, however, that are probably common to all, and, since we are more familiar with the Campas than with any other, we shall be glad to tell you something about them. I am enclosing also a copy of a general letter we sent out several months ago. This may give you some information that may be of use to you.

The main body of the Campa tribe lives in what is called the Gran Pajonal, or great hayfield, a section of land lying east of the Andes Mountains, and bounded roughly by the Upper Ucayali River on the east, the Tambo on the south, and the Pachitea-Pichis on the west. Many live outside these limits but the named rivers form the boundaries of the greater part of the tribe. The Campas are uncivilized savages, and those who live in the remote interior are fierce savages, living to themselves and desiring to be left alone, and resenting the intrusion of the white man. The missionary has a reputation among them and they do not care for him to come among them because they know that his teaching and life condemn them.

Needless to say they have queer habits and customs. Their dress is both fantastic and attractive. It consists of a long sack-like covering which falls from the shoulder to the feet, with an opening in the bottom through which passes the head and one on each side for the arms. They are fond of adornment and employ various kinds of seeds from the forest to make beads which are sewed on the dress or made into long and often very heavy strings to hang over the shoulder. Some of them are very fragrant. The head is usually adorned by a crown bearing feathers of various kinds. Their hair is long, black and coarse and usually falls to the shoulders. Both men and women paint their faces and it is very difficult for one who is not accustomed to seeing them to distinguish between men and women.

If the Indians are on the march on the trail it is not so difficult. Look for the one with the burden and you have the woman. The one with the bow and arrow is the man. I once saw a man and woman come in, the woman carrying a year old boy seated on her shoulders, a nursing baby carried in a sling hung from the shoulders, and with a large basket full of manioca, hanging down her back and supported by a rope of bark across her forehead. Her "husband" walked proudly before bearing his bow and two or three arrows.

As a general rule, they have no conception of comparative values and are from the white man's standpoint poor traders. A thing is valuable to them in proportion to their desire for that thing. They may pay an exhorbitant price for an article today and exchange it tomorrow for an article worth almost nothing. They usually tire quickly of the things they have and articles change hands very rapidly, perhaps having several owners in one day. I heard of one man who traded his gun which cost him seventy soles for a bow and a few arrows which he could have made himself simply because the other wanted it. Another wanted to buy a small mirror and when he was asked to pay thirty centavos refused and said he wouldn't pay that much, but would pay one sol (one hundred centavos). Needless to say, unscrupulous white men take advantage of this ignorance and characteristic.

Women and children are considered personal property of the man and can be bought or sold or even killed without interference on the part of other persons. There is no marriage ceremony; "wives" being simply bought. Boys are of more value than girls due to the fact that they are potential hunters and warriors, and girls are little more than slaves who do the heavy work about the house, cultivating the farms and carrying the burdens when on the march.

Some consider the Campas lazy. They begin work late in the morning and stop working early in the afternoon. They
take a day off as the whim strikes them and go hunting or fishing. However, I rather think that this attitude is due to their philosophy of life. They live to eat and if they do enough work to sustain life they see no need of doing more. Their needs are few and simple and when these are supplied he is contented. When they want something from the white man they are willing to work long and hard for it.

They have no idea of cooperation in working or doing anything else. We often see a canoe cross the river with several Indians in it. One of them may be seated in the stern doing all the paddling and the others will be standing, talking and gesticulating wildly. Even in poling a canoe upstream it is almost impossible to get two of them to work in unison.

They are quarrelsome and when an argument is in progress it is an interesting sight. Each shouts at the top of his voice, stamps his feet, waves his hands wildly, or brandishes his bows and arrows or a machete as if he were going to kill some one immediately. The storm either blows over and they are quickly friends again or a blow is struck and someone is injured or killed in the heat of an argument, and another inter-family or inter-district feud has begun.

They are fond of eating and drinking. They consume immense quantities of masato, the native intoxicating drink made from the mandioca. The mandioca is cooked and mashed and mixed with a portion of the root which has been chewed and well mixed with saliva, and the whole mass set aside to ferment. Coca chewing is another vice which holds them in its clutches and which works havoc among them. The coca is the small leaf of a common plant and contains a large amount of cocain. It is usually chewed with the bark of a large creeper and mixed with lime to sweeten it. Some...

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**AT THE CROSSROADS IN OUR COLLEGES**

*(Continued from page 9)*

who first clearly sensed the necessity of transforming the new religion from a local Hebraic mystery into a universal religion* (p. 366).

Many professors use ridicule and sarcasm to break the faith of students who dare to stand by their convictions. Because of a string of degrees attached to their names and their ability of carrying an ever-conscious learned aspect, together with imagined superiority in scholarship and education, they feel qualified to slash down the great doctrines of the Bible. Moreover, the possibility of there being educated fools is not at all improbable, for the Bible informs us that "the fool hath said in his heart, There is no God" (Ps. 14:1).

**Destructive Doctrines Universally Taught**

The teaching of faith-destroying doctrines at this college is not exceptional, for friends in other colleges and universities support what I have written as being true in their own schools. Textbooks and reference books that are used here, are widely used in other colleges also, and their influence in moulding student thought is very intensive. Brilliant, promising careers have been cut short, and the unfortunate victims thrust into a slough of hopeless despond. If you question the teaching of such adverse doctrines, investigate for yourself. You will be convinced! The college student who knows Christ as his personal Saviour and who has his faith well grounded in the impregnable Word of God, becomes a strong bulwark and is not easily moved by the surges of atheism, modernism or any other inimical "ism."

From the above discourse it is easy to comprehend why young men and women reach the main crossroads of life when they enter our secular colleges and universities. In short, at this point a philosophy of life is usually formed from which there is little deviation. We are often compelled to assert in one manner or another our view of the great doctrines of the Bible. With Christ as my Guide, and with the Bible as "a light unto my path," I choose the Christian road which will take me triumphantly through this fleeting world of time to the portals of an eternity of everlasting bliss with Christ and His own. Which choose you?—*Moody Monthly.*
Keeping the Home Fires Burning

"The love of Christ constraineth us." (II Cor. 5:14)

Missions began in the heart of God. God so loved that He gave His only begotten Son. And the Son, in turn, was moved to undertake redemption by the giving of His life through love. And on more than one occasion His biographers record the fact that He "was moved with compassion." His heart beat in sympathy for the lost. At one time He observed the multitude as sheep without a shepherd. He Himself made the claim, verified later by the pierced hands and the bleeding side, "I am the good shepherd: The good shepherd giveth his life for the sheep." And His love was as wide as the human race. He was always thinking of those without the fold and beyond the pale of grace.

Then later, love-baptized disciples went forward to carry the good news of salvation to the whole civilized world. Constrained by the love of Christ, the Apostle Paul blazed a veritable path of blazing holiness across the Roman Empire. And may it be said very emphatically, every missionary enterprise that has ever been undertaken in the name of Christ has been prompted by love—that inner urge to win the lost that is born of the Spirit of God in the hearts of men. All of the great missionaries such as William Carey, William Morrison, Adoniram Judson, Robert Moffat, and David Livingstone, were men imbued with a divine passion. "Now let me burn out for God" were the words of Henry Martyn two days after his arrival in India. That brilliant flame did burn out in six short years of heroic endeavor!

The modern missionary enterprise has been sustained by constraining love. Why have men faced untold privations, sacrificed homes and even lives? Why have Christians in the home land given generously and why have they prayed earnestly to sustain the forces on the worldwide front? Divine love is the answer. And that is why the foreign missionary enterprise in days past has achieved such glorious triumphs. It was blessed with the right kind of men, men of heart culture as well as mind training. Dr. Paul W. Harrison, famous Presbyterian missionary to Arabia, said some time ago to the students of an Eastern Seminary that technical training in medicine and pedagogy counts for 90 per cent. As a factor in bringing Christ to men it counts for no more than 25 per cent—although it receives nearly all of the attention. And what he tried to impress upon his hearers was the place and need of a spiritual culture.

It has been well said that the gospel of a broken heart demands the ministry of bleeding hearts. "As soon as we cease to bleed we cease to bless." But facts must be faced that there has been a marked loss of interest in missions. The awful blight of modernism has dried up many of the living sources. Recurring economic crises have caused curtailment and limitation. Even among evangelical fundamentalist groups the home fires are going out. There is a tragic lessening of interest in the burden that broke the heart of the Saviour who loved the world.

How Christ must be grieved as He looks upon His professing followers who pray so little, who give so little, and are so apathetic about the millions who are perishing without a ray of hope! There are still great areas that lie in the shadow of darkness. The world is by no means evangelized. More people live today in the darkness of sin than ever before in human history.

There are in most missions, many fine men and women whose hearts are aglow with the constraining love of Christ. The great problem today is not in finding competent and trained missionaries. The problem is at the home base. The fires of missionary enthusiasm have almost gone out in some churches. There are men to go but there is no money to send them and none to pray them out to the field.

Oh, that we might have something of that same divine compelling urge among supporters as possesses missionaries. Of three factors in the situation, whitened harvest fields, laborers, and prayer, we have the first two but not the third. The home fires of missionary zeal need to be

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GALATIANS

By Rev. B. F. Leightner

SOME SOLEMN WARNINGS

CHAPTERS 5 AND 6

Chapters one and two of the Galatian epistle were largely of an historical nature; chapters three and four were polemical, the remaining ones are of a practical nature. In practically all of Paul's church epistles, the doctrinal division precedes the practical. This is the logical order, we need to be instructed before we will know how to conduct ourselves. Of course, it is possible to have theory without practice. To have a knowledge of Christian doctrine without having it translated into our daily walk of life will profit us little. The Apostle realized this and therefore gave the Galatians a number of solemn warnings. We shall do well to heed them also.

Warning Against Spiritual Bondage

5:1-12

"Stand fast therefore," says the Apostle, "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (v. 1). The Galatian believers had enjoyed the liberty which Christ had purchased for them until they gave heed to the new teaching brought them by the legalists. Now their peace and joy was slipping away because they were being brought back into slavery to the law.

The term "therefore" takes us back to the arguments presented in the preceding chapters. It had been clearly pointed out that there is no need for being in bondage because Christ has provided for our freedom. He has delivered us from "this present evil world" (1:4); He has redeemed us from the curse of the law (3:13); He has liberated us from its dominion (4:4, 5, 21-31); and, through His death and resurrection, there is deliverance from our own sinful selves (2:20). All this may be ours through His grace. He paid for it by the sacrifice of Himself.

But to turn to the law is to forfeit that which is ours through grace. "If ye be circumcised (if ye depend in any measure upon works of the law as a means of salvation) Christ shall profit you nothing" (v. 2). If we insist that some meritorious work is necessary on our part in order to be saved, we thereby insinuate that Christ's work for us was not sufficient, and God's statements concerning Christ are not true. This is a most serious position for any one to take. Preachers and teachers had better take heed. "Let God be true and every man a liar" (Rom. 3:4).

Then, too, to turn to the law in any degree is to become a debtor to do the (Continued on page 18)

KEEPING THE HOME FIRES BURNING

(Continued from page 12)

rekindled in our churches. We are told that things aren't as they ought to be and we dimly realize it. But what is being done about it? What can cold hearts do?

Cold hearts and skilled heads invariably have round table conferences, commissions of fact-finding and recommendation-making, appraisal commissions — instead of prayer meetings at altars of prayer.

A thousand and one problems at the home base would be solved if hearts were aglow. But dead hearts don't give sacrificially. Cold hearts don't pray for missions. They are not even interested. But just as a lover will do anything for his loved one, so Christians will go to any length in pleasing Christ when He is the one object of their devotion. Every Christian ought to be giving regularly for some missionary work. Every Christian ought to be praying for definite needs in various parts of the world. You, my friend, if you are a child of God, ought to be related to the Great Commission, carrying it out in one way or another. "If ye love me ye will keep my commandments." And His last important command was this: "Go ye into all the world and preach the Gospel to every creature."

And if your heart has cooled off, do as Isaiah did. Permit the flame from the altar to consume the dross and then kindle within your heart the warmth of divine love until you too will gladly say, "Here am I, Lord, send me."—S. A. W.
The Field is the World

NEITHER JEW NOR GREEK
Recently a Japanese soldier entered a Chinese Christian Church in north China at service time. His entrance created misgiving and alarm until he stood up and said, "I am a conscript soldier, but I am a Christian. I must worship with you." They welcomed him. After the service was over, the Japanese went up to the minister and asked him to sign his name in the Bible he had brought with him from Japan. The minister wrote in Chinese, "In Christ there is neither Jew nor Greek."

THE TROUBLESOME SHRINE QUESTION IN KOREA
Difficulties with the Japanese authorities touching obeisance at the shrines continue to cause trouble. A number of leading men of the Pyeongyang Presbytery, as well as theological students, were recently arrested for short periods. "In southern Korea, where the Southern Presbyterian Mission's schools have all been closed on the shrine issue, some of the Churches received instructions from the Governor's office that in future all Christians before going to Church should first do obeisance to the Sun Goddess at the shrine. If there was no shrine in the village the Church would be expected to put one up on its own premises."

PHILIPPINE INDEPENDANCE DEFERRED IN VIEW OF FAR EASTERN SITUATION
President Roosevelt and President Quezon of the Philippine Commonwealth have agreed that it is desirable in the interests of both countries that the complete economic independence of the Philippines should be deferred from 1946 to 1960. The present troubled Far Eastern situation has convinced the Philippine leaders that complete independence from the United States might lead to dependence on Japan. By the year 1960 it is considered possible that the Philippines should possess some form of Dominion Status, in response to a desire shared by the United States and the Philippines.

JEWISH WORLD
Since Austria was incorporated in the German Reich the 200,000 Jews and 100,000 non-Aryan Christians of Vienna have been humiliated and oppressed even more than the Jews in Germany. "The Jews must get out quickly," said Marshal Goering in his recent plebiscite campaign in Austria.

A repercussion from Austria is the anti-Semitic demands and violent nationalistic spirit of the Germans in Czechoslovakia. The 400,000 Jews here are widely scattered over the country, though there is an important concentration in Prague.

The Fascist Rex Party and the National Flemish Movement in Belgium have intensified their anti-Semitic propaganda recently. In many towns leaflets have been distributed calling upon the population not to buy from Jews.

The campaign of terrorism and murder continues in Palestine, and reached its peak in the latter part of March and the beginning of April, when thirty Jews and Arabs and two British soldiers were murdered.

THE INTERNATIONAL COMMITTEE REPORTS ON CHRISTIAN WORK IN SPAIN
The International Committee for the Evangelization of Spain met in Paris during the last week of April. For a second year it was faced by a task complicated by the devastations and uncertainty of civil war. It was reported to the Committee that in Government territory services had been held throughout the war, and that during recent months there had been a great demand for the Scriptures; in Insurgent Spain Evangelical worship has been carried on in Seville and one or two other places. Evidence was given that eleven pastors and workers had been killed, and that two pastors were still imprisoned on unknown charges. The Committee placed on record its abhorrence of persecution on religious grounds, whether of evangelicals or of Roman Catholic priests.
Bible Institute News

Commencement Week Resume

As these last lines go to press the Commencement season closes. It has been a gracious fulfillment of the prayer and hope that God might signal manifest Himself in a benediction upon the disbanding student body. The events of the School of Music were appreciated by large audiences. Senior night was an interesting exhibition of the varied talents of the seniors, reflecting a dominant spiritual tone.

The Baccalaureate sermon delivered by Dean S. A. Witmer on the subject, "Living for the Invisible," was based upon the ideals of service set forth in the parables of Matthew twenty-four and twenty-five and constituted an impressive appeal for unswerving loyalty to the departed yet ever present Master.

The Fellowship Circle Banquet was attended by approximately two hundred. Addresses were given by Salome Schug, Alice Kronman, and Harold Arman, representing the classes of '18, '23 and '38 respectively, and reporting the activities of the members of these classes. A resume of the past accomplishments of the Fellowship Circle was given by Harvey Mitchell of the class of '29. Dean Witmer spoke of the present outlook and prospective lines of advance at the Institute. An appeal was made for pledges to a Loyalty Foundation Fund by the vice president of the Alumni. Indications are that next year it may be necessary to secure still larger quarters to accommodate the annual meeting of the Fellowship Circle.

A memorable address by Bishop Leslie Ray Marston closed the season. Bishop Marston repudiated the incipient paganism which has so extensively displaced Christian ideals, and staunchly contended that earth's only panacea is to be found in the Gospel which is the power of God. This address will be given in the summer numbers of the Bible Vision.

Executive of English Missionary Society Lectures at Institute

Norman P. Grubb of England startled and challenged the thinking of the Institute students along missionary lines as perhaps no one else has done this year. Mr. Grubb is Executive Secretary of the World-Wide Evangelization Crusaders. He is the son-in-law, the biographer, and the successor of the famous C. T. Studd.

The principles of C. T. Studd's missionary success were two, Mr. Grubb said, namely, discipline and faith. During the years following C. T. Studd's death (1931) depression has retarded Missionary advance generally in the world, yet in response to faith God has prospered this mission. By the first anniversary of the founder's death ten new recruits were engaged for missionary work. By the second, fifteen more were sent forth. By the third, twenty-five more were added, and by the fourth anniversary fifty more were engaged. The outlook of faith has now extended to an increase of seventy-five new missionaries.

Regarding the character of missionaries sent forth Mr. Grubb said, "Quality not quantity is everything, and we are responsible to the Lord to send forward only those who have given proof that they are filled with the Holy Ghost." Further and most emphatically he said, "There is need not for bottle babies but for soldiers of the Cross."

Victory Crowns Youth Convention

The Rev. Edison Habegger, B. I. graduate, and the evangelist of the Cleveland colored quintette, was the guest of the Institute while conducting a young people's convention in the First Missionary Church. God signalized his ministry with many decisions in the convention. He was also the special chapel lecturer at the Institute during his stay. On Thursday morning God poured out His Spirit on the speaker and audience. Classes were waived while many various victories were won.

D. C. Rupps At The Institute

"Your friends and my father and mother" was the introduction given to Mr. and Mrs. Rupp, returned missionaries from Africa, by their son and the Mission Band president, David Rupp, Jr. The Rupp's have been speakers in chapel, in Mission Band, and in the after-supper devotions. They are remaining for the
commencement exercises in which their son, David, a senior, is a participant.

Side Lights

Commercial Artist, May 13—Francis Chase, recent Mission Band speaker, gave an interesting lecture on Church Advertising. He is a commercial artist of note and a Christian layman of the Alliance Tabernacle of Chicago.

Eckwald of Tibet, May 6—The Rev. Mr. Eckwald, missionary author, and pioneer in Tibet, thrilled and challenged B. I. students with his Tibetan version of "becoming all things to all men, that by some means some might be saved."

Blue-Note Monday, May 16—The Gerber's entertained a student recital in their home in which private pupils of Professors Gerber and Weaver participated.

Light Towers—The Senior project of publishing the Light Tower deserves commendation. The book is larger and depicts the originality and genius of the class.

Institute Outing and Fellowship, May 21—B. I. students enjoyed an outing at Foster Park in afternoon and evening. Baseball, tennis, and horseshoe courts were all pressed into use. Wiens and marshmallows were roasted for the evening meal. After the meal, by special request six students were baptized in the river flowing through the park. God was preciously near as each of the group was buried with Christ in the watery grave, and was raised again as a symbol of eternal life.

WOWO Broadcast; May 22—A company of more than fifty students including the Seniors gave an hour program over the air. Responses indicate much appreciation for this program.

Student Testimonies

Even though reared in a godly minister's home, I was made to realize the necessity of a personal experience of salvation and of sanctification. Before I knew what my life work was to be, God led me to the Institute. It has been a blessing to trust Him and to follow Him step by step as He works out each detail of His plan for my life. Recently while in prayer concerning my future, the Lord said, "Can't you trust me?"

I said, "Yes, Lord." Since then by closing doors, and opening others, He has called me into active Christian service.

TILLMAN F. AMSTUTZ.

The Lord called me into His service when just a child. When older I started working for my Master at every opportunity.

One day father mentioned about my coming to Bib'le School. In a month I was there.

Everything seemed to run so smoothly for a long time and the Lord was so gracious; when all of a sudden things turned about. My father was unexpectedly called to his reward. Through this I learned what it meant to trust the Lord in every circumstance. Now His presence grows sweeter every day. Truly God is good for His mercy endureth forever.

CARRIE CARPENTER.

After hearing some one pray for me, I became conscious that I was a sinner. As a result, I confessed my sins to God. Then peace came to my poor, troubled, sin-sick soul. Later the Lord directed me to the Fort Wayne Bible Institute. Here, I have learned to know the Holy Spirit as my Sanctifier; then, too, I have enjoyed Christian fellowship, the ministry of Spirit-filled teachers, and have witnessed some gracious outpourings of the Holy Spirit. I am fully satisfied with Jesus, but I am concerned that He be satisfied with me.

HERMAN WAGNER.

These past three years which I have spent in the Fort Wayne Bible Institute have been blessed years in my life.

During my first year in school, the Lord definitely dealt with my heart until I consecrated my life to Him. Since then, He has been unspeakably precious to me.

I have had to venture out on the promises of God and trust Him for my needs but I have learned from experience that He can do exceeding and abundantly above all that I could ask or think. I find a real joy in trusting such a wonderful Saviour.

CLARA E. SMITH.
With The Fellowship Circle

Former Students in the Quaker State

On April 29th Rev. and Mrs. J. E. Ramseyer left Fort Wayne for a convention tour in Pennsylvania. Their first stop was with Rev. Frederick Rader in New Brighton. Services were held in two Baptist churches of which he is pastor. There was a sweet spirit manifested in all services. On Saturday, April 23rd, Rev. Norman Hirschy arrived in New Brighton to take the convention party to Evans City where he is pastor of a church. Here they met four former students, Rev. Hirschy and wife, nee Esther Sprunger, Mr. Paul Kennedy, and Mrs. Lewellyn Nolshiem Wall. Paul Kennedy has two children and Mrs. Wall has one little girl nearly three years old.

Their next stop was at Altoona where they met Miss Mary Hoke and Miss Elizabeth Wise who are working in a mission under the Mennonite Brethren in Christ. Miss Geraldine Munday met them at the train just as they were leaving the next morning. Miss Munday is in charge of the Missionary Worker’s Mission on East Chestnut Street in Altoona. The three girls were all students since 1930.

The next stop was Fleetwood where they met Melvin Reiser, a student in 1934-36. Here also Miss Mabel Wittwer is the church missionary. She is now nearing the end of her third year and is a great help to the pastor, Rev. C. Vlot, in visitation work. The ninth former student was one who was in our party, Mrs. Tammar Wright Sterling who has spent a number of years in India.

Rev. and Mrs. D. C. Rupp in the Homeland

While in Pennsylvania the Ramseyers saw an item in the paper from Butler that Brother and Sister D. C. Rupp were to land in New York on the 27th of April. Their address was given as Bible Institute, Fort Wayne, Indiana. Their son, David, is one of the graduates and they will attend the commencement.

Allentown Bible School

The convention party had the pleasure of attending the chapel hour at the Allentown Pilgrim Holiness Bible School on May 4th. Rev. C. Vlot speaks to the students every Wednesday morning and was very willing to give the time to Rev. Ramseyer. The atmosphere of the chapel hour was like home and the courtesy was appreciated.

Yelwa, Nigeria, Africa
April 4, 1938

Greetings to Our B. I. Friends:

Today another issue of the Bible Vision reached us and it always brings with it a message of interest and inspiration. Over “With the Fellowship Circle” I delight to ponder, interested in the Members of the B. I. family and their activities in God’s vineyard.

For sometime already I have been wanting to write a few lines. I do enjoy the Bible Vision and it does keep us in touch with some of the friends whom we have learned to love at the B. T. S. So often do I think of this one and that one and wonder what they are doing and how they are getting along. So it is with delight we read of the reports of some. Especially was I interested in hearing of Miss Figg recently. So I thought I had to do my part also in letting our whereabouts be made known. Someone may be interested and will pray for us.

We are on our third term in Nigeria. The Lord has been good to us and we do praise Him for His kind Fatherly care over us and for His answers to prayer during these years. On November 3rd, 1937 we came to this new station, Yelwa, where the first buildings are being erected. My husband and Mr. R. Sloat who was with us for five weeks have been busy at the building work. The rainy season is fast approaching and we shall be glad to see the roofs on all the buildings.

This is a sort of cosmopolitan town and the majority of the people are Mohammdans. Numerous pagan villages are about us and we are hoping to get the Gospel message to them also. We thank God for the LIVING WORD which we know “shall not return unto Him void.” In His name we go forward giving out the Gospel Light. The future is what is troubling the poor heathen and what good
news we have for them if they will but respond! Thank God for the Holy Spirit who deals with their hearts and is calling some of them to salvation. May God grant to each of you a blessing as we fill our appointments for Him.

One who appreciates association with the B. I. All for Jesus,

MRS. JOSEPH UMMEL

(nee Mabel Hygema).

141 Norwood Ave., Asheville, N. C.

Dear Friends of the Fellowship Circle:

I am rather tardy in returning the enclosed card with the money for my subscription to the Bible Vision, published for the benefit of the Alumni of the Institute, but I simply haven't been able to get around to writing when I felt I could subscribe. I am the loser, for I did so want every number and thus keep track of our beloved school, and its family.

Please find enclosed one dollar for sixteen month's subscription, Thank you.

For the present at least I am at this address. I never know, however, just when I shall move from one locality to another. I like the Southland very much and expect to remain until the Lord shows me that I should move on. Am kept very busy with my editorial work on the Alliance Weekly and Bible teaching, as well as speaking on behalf of missions. Shall be very glad for the prayers of our large circle, that God will make me a great blessing as I endeavor to live for and serve Him while I "wait for His Son from Heaven." I think our time for service will soon be over. The sky darkens and our redemption certainly draweth nigh. May we be faithful until He come.

Yours looking for Him,

EDITH BEYERLE,

(Class 1911).

LIVING FOR THE PERUVIAN CAMPAS

(Continued from page 11)

times they work or travel all day with nothing to eat excepting their coca. They think it gives them strength and endurance because it deadens their sensibilities, and makes them insensible to pain and fatigue.

The Campa is fearless of the things with which he is familiar, but has a dread of things which he cannot see or understand. He has a deadly fear of evil spirits and of death.

The Peruvian Jungle provides the Campa with everything he needs for his daily life, except Christ. The Campa does not find Him there. Men say that one can find God in nature, and it is true that all nature speaks of Him, but I wonder if unregenerate man often finds Him there. No one lives closer to nature than these wild savage Indians of the Jungle, but no one is more absolutely without Christ and more ignorant of Him than they. It remains for Christ to be revealed to the Indian from outside the jungle. To reveal to him his condition and to awaken him to a sense of his need, the missionary has been sent to present Jesus Christ to him. No task in the world is more difficult.

The problem confronts us here at Cahuapanas as we attempt to present Jesus Christ to the Campa Indian. He lives in sin and degradation, with eyes darkened and heart hardened. He knows nothing, cares nothing about God and is not aware of his need of Him. If the first chapter of Romans describes any people today, it is the Campa Indian. No sin is too black, no crime too horrible for him to commit without compunction. He lives for today, striving to satisfy the desires of the physical body, knowing nothing, caring nothing about the future. He is totally ignorant of spiritual values. It is a slow task, humanly impossible, but He is able to make grace abound where sin abounds so freely. Pray with us that the Campa may be made to realize his condition and awaken him to his need of Christ.

GALATIANS

(Continued from page 13)

whole law (v. 3). No man outside of Christ has ever been able to do this. The law, Peter admitted at the Church Council at Jerusalem, was a "yoke which neither our fathers nor we were able to bear" (Acts 15). To fail in the least degree at any time is to be guilty of all (Jas. 2:10). To turn to the law, then, is to fall from grace (v. 4) and to be brought under the curse (3:10).

(To be continued)
"The Lord Knoweth The Days"

God knows our Days! The days of darkest sorrow,
When crushing grief hath stunned the heart with pain;
When no desire seems left that life's tomorrow
Should pleasant be, or smile or shine again.

He knows the Days of overwhelming weakness,
When laid aside, we may not join the throng:
Knows, too, the days, when—all through Christ's own meekness,
We silent suffer insult, shame, or wrong.

He knows the Days when conflict strong is raging;
When wicked hosts our spirits sore assail;
He knows the warfare we, through Christ are waging;
Knows, too, and waits to lift us should we fail.

He knows the Days! the darkest and the brightest!
He knows each day: He knows them one by one:
The sunny days—the days when heart is lightest:
He knows them all! Our God! Our Shield! Our Sun!

J. Danson Smith.
Announcing - - -

1938 SEMINAR IN JEREMIAH

Monday Noon, June 20th, to Saturday Noon, June 25th

with

DR. HOWARD T. KUIST

at

The Fort Wayne Bible Institute

for

Christian Workers, Bible Students, and Lay Workers

DR. HOWARD T. KUIST

One of America's leading Bible teachers, who possesses the happy combination of scholarship and fervent spirituality. Acting Dean of Biblical Seminary of New York. Recently conducted a retreat for 300 ministers. Students in seminar last summer were most appreciative of values received: "I was enriched in the Word and in the grace of God," "The methods of Bible study were of great benefit," etc.

Dr. Kuist's own appraisal of the 1937 seminar: "The Bible seminar confirmed my conviction of the value of concentrated group study of a single Book. The unhurried sessions—a two-hour period each morning and a one-hour period every afternoon—allowed for prayer and song in the creation of a spiritual atmosphere, thus combining both the spiritual and intellectual to best advantage... It proved to be a gratifying experience... I am deeply thankful for the privilege of having had a part in guiding a group under the blessing of the Divine Spirit."

Total cost, including board, room, tuition, registration, $8.50.

Certificate of credit will be issued for work completed.

Send reservations as soon as possible.

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