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The Bible Vision

Fort Wayne Bible Institute

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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"

THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND. JANUARY, 1938

SEVEN CHARACTERISTICS OF THE BIBLE
Henry W. Frost

THE PASSING OF MEN OF NOTE IN 1937

REVIVALS AND HYMNS
John Greenfield

TESTIMONIES OF CHRISTIAN EXPERIENCE

THE FIELD IS THE WORLD

BIBLE INSTITUTE NEWS

WITH THE FELLOWSHIP CIRCLE

Published at Berne, Ind., by the Fort Wayne Bible Institute
Fort Wayne, Indiana
The following contributions are reported by the Liquidation Committee since the report in the last issue of the Bible Vision:

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The Liquidating Committee is indeed grateful to God for the gifts that have come in for the reduction of the debt on Bethany Hall. The net balance is now $3338.85. A report will be made in the next issue of the Bible Vision as to the status of the debt on December 31st. The remainder of the debt is being refinanced, and there are still some gifts to be reported before the total reduction for the year 1937 can be estimated.

Faithfully yours,

LIQUIDATING COMMITTEE.
THE ARM OF THE FLESH OR THE POWER OF THE SPIRIT?

The great temptation in a period of spiritual decline is to meet defeat with analysis instead of confession, to trust in human ingenuity rather than the power of the Spirit. Samuel Chadwick aptly describes the condition in The Way to Pentecost:

"The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. The problems of the Church are never solved by talking about them. The problems arise out of failures. There is no need to discuss the problem of reaching the masses, so long as the masses are being reached. There is no problem of empty churches, so long as the churches are full. There is no class-meeting question, so long as the class-meeting throbs with life and ministers to the manifold needs of heart and life. The power to attract is in attractiveness, and it is useless to advertise the banquet if there is nothing to eat. We are acting as though the only remedy for decline were method, organization, and compromise. The Church is failing to meet modern needs, grip the modern mind, and save modern life. The saints are the ordained rulers of the earth, but they do not rule; indeed, they have dropped the sceptre and repudiated the responsibility. The helplessness of the church is pathetic and tragic. There might be no such Person as the Holy Ghost.

"The Church knows quite well both the reason and the remedy for failure. The human resources of the Church were never so great. The opportunities of the Church were never so glorious. The need for the work of the Church was never so urgent. The crisis is momentous; and the Church staggers helplessly amid it all. When the ancient Church reproached God with sleeping at the post of duty, God charged His people with being staggering drunk. The Church knows perfectly well what is the matter. It is sheer cant to seek the explanation in changed conditions. When were conditions ever anything else? The Church has lost the note of authority, the secret of wisdom, and the gift of power, through persistent and wilful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God."

May God grant us a Pentecost as we confess our failures and trust in the enabling power and presence of the Holy Spirit.
Seven Characteristics of the Bible

Henry W. Frost

The first characteristic of the Bible is its unity. It is one book, containing a certain number of printed pages for its content and carrying as a whole, outside and inside, the title, Holy Bible. Besides this it has, however variously expressed, but one theme, namely, God's relationship to man and man's relationship to God.

A second characteristic of the Bible is its variety. The book is divided into two major portions, the Old Testament and New; and each of these portions is subdivided into minor parts, called books, there being of these thirty-nine in the first portion and twenty-seven in the second. Moreover, these books were written, through a period of about sixteen hundred years, at different times. They had as their authors different classes of men, such as lawgivers, kings, artisans, farmers, fishermen, and scholars. They were produced in different countries and they were indited under different social and political conditions.

A third characteristic of the Bible is its clarity. In the first place it is divided into the two portions mentioned, namely, the Old Testament and New; and in the second, each of these portions is subdivided into three parts: first, the historical; second, the doctrinal and practical; and third, the prophetical. Reading through the Old Testament, one discovers that its subdivision—speaking in general terms—is as follows: the historical, from Genesis through Exodus; the doctrinal and practical, from Leviticus through the Song of Solomon; and the prophetical, from Isaiah through Malachi. Reading through the New Testament, one discovers that its subdivision—speaking in general terms—is as follows: the historical, from Matthew through the Acts; the doctrinal and practical, from Romans through the Third Epistle of John; and the prophetical, from Jude through the Revelation. In addition to the above, the message of salvation contained in the Old Testament and New is very clear, in the sense that it is very plain.

A fourth characteristic of the Bible is its harmony. Considering the fact that the different books of the Bible were written by different men, living at different times, dwelling in different places, occupying different social positions, having different degrees of education, possessing different measures of Scriptural knowledge, occupying different positions of spiritual attainments, and, in some cases, enjoying no opportunity of consulting the other books of the Scripture which had been or were being written, one is astonished that there is any harmony at all between the various books. And yet one finds that a harmony does exist, there being no proved contradiction in the whole book, chronologically, historically, doctrinally, prophetically, or spiritually. This is nothing less than a divine miracle. It proves that the writers of the Bible were
wholly, particularly, and constantly controlled by a single Master Mind, namely, that of the Holy Spirit.

A fifth characteristic of the Bible is that it is scientific. It is not a book of science; but it is a scientific book. This means that while the writers of the various books were not professed scientists and did not have as their objective the presentation of scientific truth, that they were, each and all, under the control and direction of the God of all truth, which included scientific truth. As a result of this, they were, on the one hand, restrained from all speculation such as characterizes the authors of other sacred books, and, on the other, led out into the expression of great scientific facts regarding the universe, and particularly our world, which are so scientifically exact that they were not only beyond the crass ignorance of their own times, but actually are in advance of the refined intelligence of present times.

A sixth characteristic of the Bible is that it is corrective. The Old and New Testaments and profane history make it clear that the nations in early times had adopted polytheistic and pantheistic beliefs and that the Israelites of those times, under their influence, had done the same. Then the reader of the Old Testament discovers that Moses, who was learned in all the wisdom of the Egyptians and thus had been under the influence of their views of cosmogony, by divine instructions broke away from all of their false teachings, set before the Jews and the world at large the conception of a divine Creator and a divinely ordered creation, and so delivered mankind from exalting the creature above the Creator. Further, the reader finds that all of the sacred writers who followed Moses maintained the same high position of thought and faith, and that they, in their turn, influenced multitudes of men to conceive of and believe in God as the alone Creator and Maintainer of the universe. Moreover, the investigator learns that the testimony of the Book, wherever it has been received, has dissipated superstition and myth, has displaced all false conception of God, life, and service, and has given to men everywhere a religion which, alone among all religions, is wholly pure and undefiled.

A seventh characteristic of the Bible is that it is creative. The student of religions finds that there is in the world a very remarkable phenomenon. He ascertains that other sacred books have had their chance of proving their truth, most of them through centuries of time and among many nations, and that not one of them has produced a religion which has glorified God, given a real valuation of sin, provided for the expiation of human guilt, begotten in believers inward peace and outward holiness, and developed among adherents a self-denying and altruistic service in behalf of mankind; whereas the Bible has done all of this and much besides. Moreover the observer perceives that whenever the Bible has had its way, either among Jews or Gentiles, it has newly created life, and has transformed in character and action individuals and even races and nations. This to the man whose mind is open to truth is not simply phenomenal; it is also miraculous, and it is a final and lasting proof of the fact that Christianity is from God and is wholly and forever unique in form, substance, and effect.
The Passing of Men "Wise in Heart and Mighty in Strength" in 1937

In 1937 a number of valiant defenders of the faith, missionaries, and preachers of note passed on to higher service. Among these, four may be given mention in a retrospective survey of the year that has just passed.

DR. J. GRESHAM MACHEN

On the very first day of the year this peerless scholar and mighty defender of the faith was suddenly smitten at Fargo, North Dakota, while on a preaching itinerary. Dr. Machen was known throughout our land and beyond as a conservative theologian. For some years he was associated with Princeton Theological Seminary. He eventually withdrew from that institution on account of liberal tendencies in the Presbyterian Church and became the leading figure in establishing Westminster Theological Seminary.

It appears now that the small group of ministers and churches which seceded from the main fellowship of the denomination under his leadership will not constitute a lasting monument to his work, for disintegrating forces have already been active. His lasting contribution was on the side of conservative theology. His works on "The Origin of St. Paul's Religion" and "The Virgin Birth of Christ" are monumental in their scholarship. The latter work has been praised as the greatest book ever written on the subject. His death at the age of fifty-one was a great loss to the cause of fundamental Christianity, for there are altogether too few men of his calibre in the orthodox ranks. A scholar, a saint, a warrior has passed on.

DR. A. Z. CONRAD

On January 22nd, the ripened ministry of this man of God came to an end. Dr. Conrad had ministered at the Park Street Congregational Church in Boston for thirty years. He was an interesting and forceful character. He, too, was a valiant champion of the truth "once for all delivered to the saints." He possessed a striking gift of preaching and was an able church executive. Through his radio preaching his ministry extended to every part of New England. His writings were circulated far and wide.

His successor at the Park Street Church is Dr. Harold Ockenga.

DR. THOMAS M. CHALMERS

Dr. Chalmers was considered one of the best-equipped and most capable missionaries to the Jews. He spent several years of study in Germany before taking up the work in New York. He mastered German, Yiddish and Hebrew, which enabled him to meet the Jews on their own ground. He lived and literally gave his life for the salvation of the chosen people. For more than forty years in New York, Chicago, Pittsburg and other centers, he witnessed faithfully to the dispersed of Israel.

Dr. Chalmers was known to many readers of the Bible Vision. He visited the Institute on a number of occasions. His widow, Mrs. Anna Magdalene Chalmers, is a sister of Miss Eliza Von Gunten, formerly a missionary to Central China. The laborer has passed on to higher service, but by his labors he “yet speaketh.”

Professor Leander S. Keyser, M.A., D.D.

America lost one of her ablest defenders of the faith on October 18 in the passing of Dr. Leander S. Keyser, Professor Emeritus of Systematic Theology in Hamma Divinity School of Wittenberg College, Springfield, Ohio. Dr. Keyser wielded a tremendous influence beyond his own Lutheran fellowship. He lived a most useful life as a pastor, theologian, scientist, editor, author, and apologist.

As a scientist Dr. Keyser became world renowned through his investigations and books in the field of ornithology. Even as a boy he took a special interest in all kinds of birds. He wrote six volumes on bird life as a result of his studies and travels in North America and Europe.

As a pastor he served in a number of churches of the Middle West from 1879 to 1911. In the latter year he was called to become professor of theology in Hamma Divinity School, which post he held until his retirement in 1932. For eight years he was also an active professor in Winona Lake School of Theology.

As a writer, Dr. Keyser was an associate editor of The Christian Faith and Life and the author of many books. Among the best known are A System of General Ethics, A System of Christian Evidence, A Manual of Christian Ethics, A Handbook of Christian Psychology, and The Philosophy of Christianity. All of these have been used as textbooks in the Bible Institute. His clear presentation, his uncompromising loyalty to the faith, his fair and generous spirit, are outstanding qualities in his literary productions.

“But above all, Doctor Keyser was beloved by those who knew him because of the tenderness of his heart, the magnanimity of his spirit, and the sensitivity of his soul to the deeper spiritual values of life. . . . His spirit was at home with devout Christians everywhere, no matter what their denominational affiliation.” His simple but forceful testimony to the forgiveness of sins and his unsophisticated reverence will be remembered by those who heard his commencement address to an outgoing class of the Institute several years ago.
Revivals and Hymns

By Dr. John Greenfield

(Address given in chapel service on subject of revival)

The subject this morning is revivals and hymns. “I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.” Psalm 40:1-3. Here we see what a real hymn is. It is praise to God. When you select a hymn, try to get one that praises God. If you sing that kind of hymn something will happen—viz., “a revival.” “Many shall see it, and fear, and put their trust in the Lord.” That is how true hymns operate.

Read also Eph. 5:18, 19. There is a revival when the Holy Ghost comes in fulness. I like Rotherham’s translation, “Be not getting drunk with wine, but be getting full with the Spirit.” The Apostles in those Pentecostal days were filled several times — again and again.

The first great hymn we know was the result of a revival. There was a revival down in Egypt where they were delivered by the power of God — the death of the lamb and the sprinkling of the blood; getting behind the blood and feeding on the lamb; being “baptized unto Moses in the cloud and in the sea.” It was then that “they sang unto the Lord.” The fifteenth chapter of Exodus is their song. It is the first written hymn that we have, and it contains all the elements of evangelical experience beginning with redemption and deliverance, including the victorious possession and enjoyment of the Promised Land. It wasn’t heaven, for there were enemies and warfare. It was a picture of the victorious life. Learn this first and greatest Hebrew hymn by heart, for according to Revelation 15:3, it has a future in the Father’s House, where “they sing the song of Moses, the servant of God.”

Hymns and revivals are also found in the fifty-first Psalm. The best advice ever given for obtaining a revival is found in this penitential hymn of Israel’s greatest poet in verses 10-13, “Create in me a clean heart, O God!” “Take not thy Holy Spirit from me.” “Then will I teach transgressors thy ways, and sinners shall be converted unto thee.” David cried out, “Have mercy on me!” Wm. Carey, father of modern Baptist missions, on his death bed said to Dr. Alexander Duff, the great Presbyterian missionary, “When you preach my funeral sermon don’t talk about Dr. Carey, talk about Dr. Carey’s Saviour, and take as your text the fifty-first Psalm.”

Much of the Old Testament is poetry. The New Testament was written in Greek, and the first churches in their services were largely Greek. Do you know how many hymns those early Christians wrote in the first four centuries? No less than 30,000 hymns! In your song book is an old Greek hymn:

“Art thou weary, art thou languid?
Art thou sore distrest?
‘Come to Me’ says One, and coming,
Be at rest.”

The last stanza of this beautiful Greek hymn is a great revival appeal:

“Finding, following, keeping, struggling,
Is He sure to bless?
Saints, Apostles, Prophets, Martyrs
Answer, ‘Yes.’”

We are indebted to a Greek physician for our greatest Christmas hymns. These are found in the first and second chapters of St. Luke’s Gospel. Later when the Roman Empire was evangelized, hymns were written in Latin, many thousands of them. There is a hymn that comes to us from a Latin revival when a young man was converted one Easter morning. A young lawyer was to be baptized. He was a gifted, brilliant man. His mother and bishop had prayed for years for his
salvation. His mother said to the bishop again and again, "You must pray for my son." The bishop finally said, "Oh, woman, it is impossible that a child of so many prayers should be lost." The bishop was so happy when he baptized him that he wrote a hymn. He chanted one verse, and the candidate the other verse. It is called "We praise Thee, O God, we acknowledge Thee to be the Lord." In Latin it is the "Te Deum Laudamus." St. Augustine was the young man and Bishop Ambrose the hymn-writer.

It is one of the greatest Latin hymns ever written. The first half of the hymn is a prayer to the Father, and the second half is addressed to Jesus. Our Moravian negro congregations in the West Indies sing that whole hymn from memory.

A thousand years later, Luther, Paul Gerhardt, and Zinzendorf wrote great German hymns. During the mighty Reformation a Roman Catholic Bishop complained that "the whole German population is singing itself into the Protestant faith." Verily, great is the power of song. Some one has well said, "Let me write a nation's songs; and I care not who makes its laws."

Coming down to the times of Charles Wesley, Isaac Watts, and John Newton, who were all contemporaries, we find their hymns during the greatest revival since the days of the Apostles. Hymns are always connected with revivals. You can judge generally the character and depth of a revival and its lasting good by the kind of hymns that are produced at that period. Those revivals that God gave to the church two hundred years ago through Zinzendorf, Watts, Wesley, Cowper and Newton, were of such a superior character that their hymns are nearly all first-class. Many modern so-called hymns give a rather superficial idea of the kind of revival that may have produced them. Isaac Watts became weary of singing Psalms; so we went to his mother and wanted to know if they couldn't have hymns in addition to the Psalms. In Germany they were singing hymns besides the Psalms, so why not in England? The preacher curtly told him to write some hymns. Next Sunday young Isaac Watts brought the minister his first hymn. We quote the first stanza:

"Behold the glories of the Lamb
Upon the Father's throne!
Prepare new honors for His Name,
And songs before unknown."

Isaac Watts wrote nearly 600 hymns, and is called "the father of English hymnody."

Next comes Charles Wesley, the "prince of English hymn writers." He wrote over six thousand hymns, and his first hymn began, "And can it be that I should gain an interest in the Saviour's blood?" It is a wonderful hymn and is found in all Methodist hymnals. Peter Boehler, a Moravian missionary, who has been called the "spiritual father" of the Wesleys, said to John Wesley, "If I had a thousand tongues, I would praise Jesus with every one of them." This led Wesley to write one of his greatest hymns:

"O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King.
The triumphs of His grace!"

Wesley's greatest hymn doubtless is "Jesus Lover of My Soul." Oh, what a hymn and what a prayer to Jesus! Henry Ward Beecher said, "I would rather have written that hymn than have all the fame of all the kings who ever sat on earthly thrones."

The great Moravian and Methodist revivals two centuries ago reached their climax through the hymns of Count Zinzendorf and Charles Wesley. The great American preacher, Henry Ward Beecher, once said, "Charles Wesley's hymns are Moravian Theology set to music." John Wesley translated Count Zinzendorf's hymn beginning:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy I shall lift up my head."

A brief mention must be made of two great hymn writers, John Newton, and William Cowper. Newton was a wild lad who ran away to sea at nine years of age and became a drunken sailor in his early teens. Then he went on a slave
ship to capture poor Africans, and he himself was captured by them. He became "a slave of slaves in Africa." There his conscience was awakened. The Lord saved him and in a few years he was ordained in an Episcopal church in England. He served congregations in Olney and London many years. One of his parishioners was the great poet William Cowper. They wrote 200 hymns and published a book called "The Olney Hymn Book." Newton's best known hymn is the one beginning:

"Amazing grace, how sweet the sound
That saved a wretch like me!"

Cowper was a fine, delicate and cultured soul. He experienced conversion in one of Newton's little prayer meetings, and wrote that wonderful hymn which has brought many thousands to Christ—beginning:

"There is a fountain filled with blood
Drawn from Immanuel's veins."

In closing, I want to tell you how God used a very fine Christian lady to write revival hymns—Frances Ridley Havergal. She had a Christian father, but she was unconverted. She attended a Christian school and a revival broke out. Her roommate, Diana, got saved. Frances craved the joy that she had found, but she didn't get it. She went home and there another lady said to her, "Just think now, if you saw Jesus coming in the clouds of Heaven, couldn't you trust Him?" "I surely could," she said, and ran to her room and knelt down and prayed, "Jesus, I can, I will, I do trust Thee." She was converted alone there in her room. Sometimes Bible teachers say that you are not told to pray, but to believe. You say, "I am coming to Jesus." Well, tell Him that! That is a prayer. If you trust Him; then tell Him. Miss Havergal wrote the hymn beginning:

"I am trusting Thee, Lord Jesus,
Trusting, only Thee."

She became a great soul-winner. One day she visited a family where she was going to stay a week, and she prayed, "Lord, make me a blessing to everyone in this house." Some in the family were converted; some were not. "He just did it," she said, "and the last night I was there, I was too happy to sleep." Well, that's not bad to get too happy to sleep; so she wrote the famous hymn so often sung in the great Moody revivals both in America and Europe. Some of its stanzas contain the following earnest prayers addressed to Jesus:

"Take my life, and let it be
Consecrated Lord to Thee!
Take my voice and let me sing
Always, only for my King.

"Take my intellect and use
Every power as Thou shalt choose;
Take my heart, it is Thine own,
There erect Thy royal Throne.

"Take my lips and let them be
Filled with messages from Thee;
Take myself and I will be
Ever, only, all, for Thee."

CHRIST LOVED AND GAVE

"Even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

God loved the world and gave His son; Christ loved the church, even before it was the church, and gave Himself. He loved the church enough to die for it, even when it was yet "dead because of trespasses and sins" (2:1), and this love is the measure and standard in the Christian home. "Husbands, love your wives, even as." The word for "gave" here means to give one's self up, surrender, yield. Paul lived by faith in the Son of God who loved and gave Himself up to the cross (Gal. 2:20).—H. S. Miller.

"Intercession leaves you neither time nor inclination to pray for your own 'sad sweet self.' The thought of yourself is not kept out, because it is not there to keep out; you are completely and entirely identified with God's interest in other lives."—Light.
The Testimony of Christian Experience

There have always been two divergent tendencies at work to destroy the fine Scriptural balance between the subjective and the objective. The one tendency emphasizes the objective revelation at the expense of experience. Here the Pharisees of old are the classical example. They held to the letter of the law but they were wholly devoid of its spirit. The other tendency stresses subjective experience at the expense of revelation. This usually ends in superficiality or fanaticism. Unless Christian experience is interpreted, corrected, and nurtured by the Word of God, it soon ceases to be Christian. It takes both the objective revelation of God’s Word and the experience of grace to produce healthy spirituality.

Today there is a movement which emphasizes experience in the form of “changed lives” but which is deplorably deficient in recognizing the authority of the Word of God. It even boasts of being creedless and finding a common meeting point for liberals and conservatives, Protestants and Catholics, in experience. It is the Oxford movement.

However, all true Christians are able to give testimony to “change” in their lives. The Apostle Paul testified on a number of occasions, and the records (Acts 9:1-18; 22:1-16; 26:1-19; Phil. 3:1-14) show how pure his testimony was. As a witness he simply gave first-hand evidence of what he had seen, heard, and felt. The interpretation in the form of a verdict was left to the hearer.

The power of the creative Word is ever the same. When received by faith it still produces “change” as the following testimonials of B. I. students indicate.

** * * *

My Conversion

One night, during a revival meeting held at our church, I decided to attend. I did not go for enjoyment, but just to have some place to go. A quartette from the Bible Institute was there and I enjoyed their singing very much. I managed to listen to the sermon, too, without feeling uncomfortable.

Then we were asked to rise and sing. Not having been reared in a Christian home, I was very ignorant concerning all that was going on. They started to sing and I opened my mouth to join them, but I just couldn’t sing. I couldn’t even raise my eyes. I felt as though I was guilty of murder or some other crime. Finally, I managed to raise my eyes and I saw one of the members of the quartette looking at me. No doubt, I looked as guilty as I felt.

Finally, the girl next to me went to the altar and I went too. I did not understand at all what salvation was, but I knew that I wanted to get rid of that distressing, guilty feeling. I cried quite a bit and I felt relieved, but I do not believe my sins were forgiven that night, for when I went home I was ashamed to tell my folks that I had become a Christian. I was very careful also not to let any one catch me on my knees.

However, later, understanding more of the meaning of salvation, I again went to the altar and I prayed until I felt the burden of my sins roll away. I did not have to guess about it; I knew it. I started laughing because I felt so light and airy and clean inside. I had never felt that way before and I knew that it was only God who had scrubbed me up clean inside.—E. O.

From Dissatisfaction to Peace

Before I was converted, I was under conviction of sin for at least a year and a half, although I wasn’t aware that it was conviction of sin that was disturbing me. I did not go to church, but every now and then I would hear my sister tell about the Lord and His salvation. I could not see how it could possibly be applied to a young person; so I stayed away from her house, because she irritated me.

Upon the first definite sign of conviction, I did not turn from my sinful ways, but every place I went I was miserable and I realized that I was a slave to sin. I became sick of the dance halls and insane amusements of the world, but they had a strong grip on me. Reform seemed to be of no effect.

One night I felt as though I couldn’t possibly go on in such a state. I entered my room, and there in the darkness, the Lord seemed to say, “Come unto me, and I will give you rest.” I fell to my knees
and the Lord showed me my life as He saw it. A horrible sight it was. But I confessed it all to Him down to the very bottom. Then He showed me the two ways that lay ahead. Entirely separate they were. One—the wide and unrestricted way was full of adventure and the friendship of many, but moral suicide was sure and in the end eternal damnation. The other—the sweet, the beautiful, and pure way—straight and narrow it was; but oh! so far above the commonness of my life. I longed for the right way, but it seemed so impossible. But God was kind and patient. He plead with me, telling me that He would help me; all the while filling my heart with an aching longing for His love and approval.

Then I prayed, "Oh, God, if You can make anything out of the mess I've made of everything, take me and change me!" Then the Lord just reached down out of Heaven and lifted off that weight of sin which was heavier than myself, threw it far away. The heavenly tide flowed through me, and through me, and through me. Was the Lord able? How could I doubt that I was free?—N. G.

**My Conversion To Christ**

One night in a tent meeting conducted by the Free Methodists, I was listening to a message on the terribleness of hell and how awful it would be to have to go there when we die. I was fourteen years old and had gone to Sunday School and church regularly.

During the climax of the sermon I became so frightened that my body trembled. But when the altar call was given I was unwilling to go, because I was timid and afraid of what people would say about me being a church member and not saved. Then, too, I was afraid I might not get saved right away and would have to stay up all night listening to those people pray. But a man came back to where I stood trembling and said, "Little girl, are you saved?" Without even answering I stepped out and went to the altar where I knelt and prayed, and cried as though my heart would break. An elderly lady in the front row came and knelt with me and prayed for me, and then told me to ask God to save me. I did, and my body stopped trembling, and I didn't want to cry any more. I felt as though I was warm and safe. The lady asked me if the burden had rolled away. I didn't know then just exactly what she meant, but I said "Yes." So she said, "Now get up and tell the people what God has done for you." So I did and then went back to where my foster parents were seated and had been praying for me. They were very happy, but I think I was happier. We went home immediately, for it was late.

On the way home we sang songs of Christian joy and I felt that all the wickedness had been emptied out of me. I went to bed that night praying that God would always keep me true to Him. Before this time I had never liked to read the Sunday School papers. In fact, I sometimes made fun of them. But now I wanted to learn about Jesus and God. I had found a new friend who was better than any I ever knew before.—C. G.

**From Doubt To Faith**

The following excerpts are given from the testimony of one young man whose mind was once filled with doubts but whose heart craved certainty and peace.

"I did not immediately accept the statements of the Bible as being true, nor did I seek to determine whether they were true but rather endeavored to find reasons for not believing them. I found that it was impossible to build up any valid reasons for unbelief, but in order to justify my conduct, I tried to hide behind certain liberal interpretations of the Bible. But I began to realize that the enjoyment I had expected to find in doing as I pleased was not such genuine enjoyment after all.

"During all this time I had a vague unrest which could not be shaken off. I attempted to find relief in one pursuit after another, thinking that it was only a matter of environment. My unrest would be heightened when the claims of the Bible were presented.

"Through association with a relative who was a heavy drinker, I could see that the statements of the Bible were being literally fulfilled in his life. I began to see in a most vivid way the end of the path of one's own choice. It seemed that the struggle within was becoming more

(Continuing on page 16)
The Field is the World
(World Dominion Information Service)

THE INDIAN CHURCH THE BASIS OF INDIA'S EVANGELIZATION

Indian missions need rethinking. Evangelical Christians number at least 4,000,-000, and to these approximately 250,000 are being added yearly. These believers have been gathered chiefly through the witness of changed lives and spontaneous testimony of Indian Christians; therefore, the completion of the unfinished task of India's evangelization lies in making the witness of her Church more effective.

India has her face turned toward Christ, but there are only nine missionaries to every 1,000,000 of her people, and in her 670,000 villages, Christians reside in not more than 70,000. Foreign enterprise cannot overtake this colossal task; in the last analysis it must be done by India's own Christian people.

Nevertheless, a necessary and indispen-sable task remains for missionaries. They can contribute a spiritual experience. Christian wisdom, and a brotherly undergirding expressed in rich helpful fellowship, which the Indian Church vitally needs. Foreign missionaries should greet the new day in India in a new spirit of collaboration and a profound and thankful humility.

THE REAL PROBLEM IN PALESTINE

The Report of the Royal Commission on Palestine makes plain that the real problem of Jewry is outside its terms of reference. This problem is to find a home for nearly 500,000 German Jews, 1,-500,000 Polish Jews and 500,000 Roumanian Jews. This could only be done by including Transjordan in Palestine, also the Hauran and Julian and Wadi-el-Arish. These territories are large, but thinly populated. If any Arabs in them objected to finding room for the Jews, they could be accommodated in the purely Arab state of Iraq, and Jewry could pay all necessary compensations.

An appeal for a stop to terrorism was issued jointly on 16th November by the Arab and Jewish members of the Jerusalem Municipal Council. This is the first time such joint action by Arabs and Jews has been made, and brings new encouragement. The Arab National Defence Party charges the Government with favouring Jews; the Government has promptly replied that it will equally and firmly suppress violence whether by Arabs or Jews.

The Government is closely watching the Arabic press. *Al-Liwa*, an important daily largely used by the Mufti, was again suspended for six weeks, and at the end of the term ceased to appear. The other three Arab dailies are strictly censored and the pro Arab weekly *Falastin and Transjordan* has been suspended for three months.

Recent reports state that the British Government has decided to meet the anti-British propaganda in the Near East with the same weapon $5,000,000 is to be spent annually for radio propaganda to counteract that from Italian sources.

UNCONQUERED ABYSSINIA

Information derived from the Ethiopian Legation in London has consistently maintained that the Italian occupation, except in the principal towns, is not effective. Articles in *The Times* of 8th October, 3rd and 26th November, fully confirm this. The roads from Addis Ababa to Jimma and Gore, and that to Diredawa, are constantly cut, as is the Dessie-Massawa road, and movement outside the limits of Addis Ababa is restricted to within a few miles.

Marshal Graziani is retiring in favour of the Duke of Aosta. On 26th September he delivered a speech to Italian nationals on drastic economy. Italy spent last year 1,200,000,000 lire of gold on her African Empire. This cannot be continued and the Empire must become self-supporting as quickly as possible. Petrol is responsible for extravagant outlay and must be severely rationed until petrol is found within the Empire. A resisting or passively suffering Ethiopian population
has almost entirely abandoned their lands, and agriculture is a thing of the past. Hardly any cereals are grown, millet is imported via Jibuti, not exported as formerly. The once abundant coffee from Harar, Jimma and Sidamo, is remembered in these days of scarcity. Non-recognition of the conquest by the League, makes hopeless the floating of a foreign loan for the development of Ethiopia, so earnestly desired by Italy.

WORLD REVIVALS
Praise and prayer are asked for the revivals which are now proceeding in the following countries:

AFRICA
(Cameroons) A mass movement is in progress almost beyond the power of the Swiss Mission to deal with it. (Gabon) Revival proceeding since last year, new churches are being built, and more Bibles sold than in the preceding four years. (Congo) The revival at Bolobo has changed the whole missionary outlook in that region. (Ruanda) Revival continues; churches are increasing, and missions are outreaching.

INDIA
The Telegu field (South India). The large response by the Depressed Classes continues and baptisms are constantly increasing. Hinganghat, near Nagpur (Central Provinces) reports that a remarkable mass-movement is in progress.

THE SACRED MEDINA OF FEZ
The Medina of Fez was occupied by the Foreign Legion and a detachment of Berber troops on Friday (the day of prayer) 29th October. The French authorities struck just in time to frustrate a general rising to overthrow the Protectorate, timed to start in about a month. Fez, the centre of religious and political fanaticism, was founded about A.D. 808 by Idris II, son of Idris I, who was a descendant of Ali, the son-in-law of Mohammed; the city, therefore, claims special Moslem sanctity. The streets leading to the shrine of Idris were forbidden to Christians, Jews and transport animals. The magnificent college and mosque of the

Karouayn is among the most important centres of Moslem learning in Africa. There is liberty for missionary work in Fez; men with special preparation are needed.

THE ARMENIANS AT REST IN FRANCE
Under the auspices of the “Christian Action in the East” there was created in France in 1924 the Armenian Evangelical Churches, which minister to 80,000 Armenian refugees. Four pastors and seven evangelists care for this spreading work which also has 33 Sunday Schools. The total annual budget raised is about 250,000 francs. The Evangelical Society of Geneva assists in its maintenance, and the churches are working toward self-support.

TIME FOR PRAYER
More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried. A Christlike temper in its sweet and passionless fragrance would not be so alien and hopeless a heritage if our closet stay were lengthened and intensified.

We live shabbily because we pray meanly. Plenty of time to feast in our closets will bring marrow and fatness to our lives. Our ability to stay with God in our closet measures our ability to stay with God out of the closet. Hasty closet visits are deceptive, defaulting. We are not only deluded by them, but we are losers by them in many ways and in many rich legacies. Tarrying in the closet instructs and wins. We are taught by it, and the greatest victories are often the results of great waiting—waiting till words and plans are exhausted, and silent and patient waiting gains the crown.

Jesus Christ asks with an affronted emphasis, “Shall not God avenge his own elect which cry day and night unto him?”

—Rev. E. M. Bounds.
Bible Institute News

DR. AND MRS. E. E. SHELHAMER
GUEST SPEAKERS

For a few days just previous to the Christmas vacation we were privileged to have Dr. and Mrs. E. E. Shelhamer as guest Chapel speakers. Both are evangelists, authors, and world travelers. They recently returned from an evangelistic tour in South Africa and Australia and are looking forward to another itinerary across the Pacific early in 1938. Their messages were very practical, dealing especially in students’ problems. On December 20 Mrs. Shelhamer spoke to the young women and Mr. Shelhamer spoke to the men in timely heart to heart talks. Since the next day was our monthly day of prayer, Mr. Shelhamer gave the message of the morning. It stirred our hearts and helped us in our needs. We appreciated their messages and ask God’s blessing on them as they continue their work.

—Mabel Woods.

FIRST INSTITUTE MISSIONARY

Miss Elizabeth Hilty, the first missionary from the Fort Wayne Bible Institute spoke in the Mission Band service December 10. Miss Hilty has been a missionary in China for over thirty years. Later she was joined by her sister Minnie. The students were also privileged to hear Peter Dyneka from Russia and Henry Moser from Africa in Mission Band services.

CAROLING

Just before going on the Christmas vacation, the students of the Institute sang carols at the Lutheran Hospital, at the homes of the faculty and friends, and for several invalids. Immediately after the night class on Dec. 21, the carolers gathered in the chapel for prayer and last minute instructions. Mr. Ringenberg was in charge of the event and Harlan Eicher led the singing of the carols. After tramping around the city for a couple of hours the hundred or so students returned to the Institute for a lunch.

SIDE LIGHTS

Dean Witmer, with a men’s quartette, conducted a Bible conference near Gladwin, Mich., Dec. 10 to 12. Ivan Hodgson, a B. I. graduate, is pastor of the circuit. The churches at and near Beaverton, of which his brother Harold is pastor, also cooperated. Gladwin is 265 miles from Fort Wayne. They not only reported good services, but also God’s blessing on their long, cold trip.

A team from the Institute conducted six rally services over Dec. 18 and 19 in Shelbyville, Ind. God blessed their ministry very graciously. The team included a trio, and two speakers. The personnel of the team consisted of Roy Jonson, speaker; Kenneth Geiger, preacher and bass; Wayne Steiner, tenor; and Alfred Clough, baritone.

COMMITTEES—The Institute was host recently to the General Committee of the Missionary Church Association, the Institute Trustees, and the Institute Building Committee, which is developing plans for a new music hall.

VISITORS—Former students visiting the Institute have been: Mr. and Mrs. Virgil Stout of Peoria, Ill.; Miss Mabel Wittwer, of Allentown, Pennsylvania; Rev. and Mrs. John Nussbaum, evangelists.

JUST HAPPENED SO—At table eight, in our dining hall, Herman Wagner, of Peoria, Ill., was host, Helen Wagner, of Butler, Ind., was hostess, and Edward Wagner of Lorraine, Ohio, was on the side. None of the Wagners at the Wagner table are related, nor were they acquainted before coming to the Institute.

FAMILY AFFAIRS—John and Minnie Knowpp, Wayne and Mabel Steiner, and Ray and Ruth Hein (twins), were all placed at table four in the dinning hall. Other pairs of brothers and sisters are: Ruth and Helen Lucks, Bob and Vera Rohrs, Lois and Eunice Gerg, Anna and Ethel Adams, and Blanchard and Tillman Amstutz.
LIGHTS OUT—The Institute buildings are peaceful for a while. From the time the Vision goes to press to the time you get it, the B. I. students will be celebrating their Christmas vacation.

A VISIT TO THE CHAPEL

Upon entering the chapel I was greeted by a large number of seats. It is a large room with six windows on each side, allowing plenty of sunshine and fresh air. In the front of the room is the platform; the pulpit is in the center. On the left side is the piano, and on the right is a blackboard used in some of the classes conducted there. Behind the pulpit are three chairs for the speakers and those having part in the program. As I seated myself, after having observed the things about me, I especially became interested in the plants beside the piano. Looking back I noticed many students coming in and sitting down in their regular seats. When the bell rang, the song leader and pianist went upon the platform. The pianist started playing as students were still coming in. The leader gave out the number and the group began singing. For the last verse the congregation stood. Following the singing, prayer was offered by one of the faculty members. After this, Mr. Witmer, the dean, announced the speaker who was a local minister. He gave a very inspiring message, after which the students were dismissed with prayer. I enjoyed my visit to the chapel very much.—Lydia Fiedler.

THE MISSIONS CLUB

The Missions Club is an organization among the girls who are especially interested in missions, both home and foreign. The group meets twice a month with the desire to increase missionary interests. The interests have been aroused by direct correspondence with missionaries, by heart talks given by missionaries, by discussions on various mission fields, and by the missionary work that the girls have done themselves. They have done some visitation work in various parts of the city, have made sacrificial offerings for missionary causes, and have unitedly interceded for missions. At present the members of the club are buying Testaments and gathering old Sunday School papers which they will send to some hungry hearts in the Ozark Mountains.—A. Baumgartner.

"THOU HAST BROUGHT ME HITHERTO"

Strange the way—unmapped, uncharted; Landmarks gone—now all so new: What can bring me peace and comfort? "Thou hast brought me hitherto."
Tests and trials weight and press me; Sight perceives no clear way through; Should I doubt—since, looking backward, "Thou hast brought me hitherto."
"I will never, never leave thee!" 'Tis His word! His word is true! Can He fail—when He is faithful—And hath brought me hitherto? Onward then—I dare to trust Him! He will show me what to do; He will guide, provide and succour, Who hath brought me hitherto.

J. Danson Smith.

THE TESTIMONY OF CHRISTIAN EXPERIENCE

(Continued from page 12)

and more unequal. I had to admit that the Bible was the inspired Word of God and therefore contained the only plan whereby I, a condemned and guilty person, could ever be saved from the punishment that I justly deserved.

"Finally, the moment came when I act upon what I perceived to be the Truth. Turning about, I confessed my sins and accepted the free gift of pardon. I experienced a most decided change. The struggle, with its antagonism against the claims of God in the Bible, all vanished, and instead of unrest I had peace. Instead of a hidden, revengeful spirit against God, I was conscious of a spirit of love and gratitude flowing out toward Him. I now began to see things from an entirely new point of view. Surely the words of the Apostle Paul could be used to express my emotions at that time, "Old things are passed away; behold, all things are become new." I had a new goal in life and more than that, an intense urge within me to press on toward that goal."

J. S.
With The Fellowship Circle

By Mrs. J. E. Ramseyer

Members of Classes of 1912 and 1914
We had the pleasure recently to have Rev. and Mrs. Norman Hirschy with us for a short stay. Rev. Hirschy, class of '12, conducted one of the morning worship chapel services. There were eight in the class of 1912. Seven are living and one has gone on to be with the Lord. Five, including Mr. Hirschy, are actively engaged in the service of the Lord.

Mrs. Hirschy (nee Esther Sprunger) is of the class of 1914. There were thirteen in this class. Two have gone on to glory and seven are actively engaged in the Lord's service.

Lois Hirschy, second daughter of Mr. and Mrs. Hirschy, is now a student at the Institute. She comes from Evans City, Pa., where her father is pastor of an independent Baptist church.

Miss Minnie Brindley
Miss Minnie Brindley passed away on November 4th in a Toledo, Ohio, hospital. She was a member of the class of 1913, and visited the Bible Institute occasionally since her graduation. She was at a convention held on the B. I. campus in August.

Her death was due to bronchial pneumonia. Her going marks the last of the family, since she was an only child and her parents passed away many years ago. The Brindley home was a Godly home and Minnie was an exemplary Christian. Heaven is all the richer by her being there.

Three More Grandchildren of The Fellowship Circle
James Wesley Cox
Born Nov. 25, 1937. His mother is Mildred Suter Cox. Mildred attended the Bible Institute in 1932.

Shirley Ann Lehman
On Nov. 19, 1937, a little girl came to the home of Rev. and Mrs. Jasper Lehman. Mr. Lehman is of the class of 1931, and Mrs. Lehman (nee Alice Norquist) is of the class of 1933. Rev. and Mrs. Lehman are now stationed at Yoder, Ind.

Jared Paul Smith
Born to Mr. and Mrs. Harold J. Smith Oct. 28, 1937. Mrs. Smith was Goldie Hughes of the class of 1926. Mrs. Smith writes:

"I am always so glad to get my copy of the Bible Vision and to read the news along with the other good things. Perhaps somebody would be interested to know that a little boy arrived at our house on Oct. 28. We named him Jared Paul. We came home to Wakarusa to care for my mother last fall and have been here ever since. My health is much improved and was able to assist with the young people and children's work as well as teaching a Bible class in our church here during the summer. Baby is real good and so I expect to resume my duties at the church."

May God bless these three precious lives and give the dear parents the grace to raise them for His glory.

Miss Aletha Mills
is a missionary in Lumberton, N. C. She is teaching Bible in the public schools and also conducts children's meetings and assists in services of the Alliance Church. When she reads these lines may she feel assured of our cooperation in prayer. Miss Mills is of the class of 1934.

Rev. and Mrs. S. J. Honderich
are engaged in real missionary work in a new field together with the work in a church under their charge. Mr. and Mrs. Honderich heard of an abandoned church whose doors had been closed for some time. Some people in the neighborhood began to feel the need of preaching services, and in faith they repaired the building. This was unknown to the Honderiches, but hearing of the needy neighborhood, they inquired about the possibility of opening the church and found that the people had repaired it with the hope that some one would feel led to start the work again. They felt clearly led of the
Lord even though only two attended the first service. Undaunted they kept going twice a week for months and now they have a very encouraging little company of people. Rev. and Mrs. J. E. Ramseyer were there from Nov. 29 to Dec. 4, and it was very blessed to see God working in His own way with no one holding back. Singing, praying, and preaching were easy. Mr. Ramseyer said he did not know when it was so easy to preach. He had the undivided attention of the entire congregation. One soul was saved in the last service on Sunday night. Praise God for young people who are willing to be faithful in a hard place. Mr. Honderich is of the class of 1924. Mrs. Honderich (nee Edna Embrecht) was a junior but did not complete the senior year. They have two precious children, Rosemary, thirteen, and little Joey, eighteen months.

"Betty" Scott

is of the class of 1935 and came to us from the Quaker state. She conscientiously made the best of her school days and has gone into active service for her Master. She with Miss Ariel Schoenhals, also of the class of 1935, has been engaged in evangelistic work practically all the time since leaving school. Miss Scott writes as follows: "I am enclosing seventy-five cents for the Bible Vision that it may be renewed until May, 1938. I do enjoy reading the Vision, for otherwise it seems I get so little real news from the school. The good report of the Gospel team work rejoiced my heart. Have you given them the "ten commandments" that we received?

"I can say that the Lord has been extremely good to Miss Schoenhals and me and given us all the work we could do since leaving school, plus the joy of seeing precious hearts respond to the Gospel call.

"Our work together as a Gospel team while attending the Institute was the beginning of the work God had for us to do since. We praise Him for those days as well as these. The past three weeks we have been laboring in a very indifferent community. One of the two churches we have been in had been closed for about six years until just recently, but the people seem more anxious now to have it than before the meetings. Some have received definite help.

"We have just one open date in February until spring, and the fall months have been full. We praise Jesus for the privilege of working in His vineyard."

Joyfully His,

Betty Scott.

Letter From Roy Birkey In China

The letter from Mr. Birkey was written to Mrs. Marion Witmer and she quotes from his letter: "We are unable to say what the future holds for us. If conditions become much worse Betty and the baby with other missionaries of our mission may be evacuated to Hongkong or even farther." Mr. Birkey expected to have to stay along the coast or near by in order to keep in touch with the work on the field. Then he says: "I am sure you will be standing with us in prayer, and we sincerely enlist the prayers of our home friends and churches for our safety and ministry during these days of emergency." Mr. Birkey appeals for united prayer among the churches of our constituency for the work in China and for themselves.

We trust that those who read these lines will feel that the call comes to them personally and feel responsible to uphold them in prayer. Mr. Birkey is of the class of 1923, and Mrs. Birkey (nee Miss Elizabeth Klopfenstein) was of the class of 1926.

Miss Edna Figgs Writes From Quito, S. A.

"The conference of this year was a time of refreshing when all the workers came together for the few days' fellowship. They had the great pleasure of having Rev. A. C. Sneed present and his ministry in the Word was a real feast of soul. Some parts of the field are still without a witness because of lack of missionaries." She adds, "Intercede with us that as the days wear on we may hear Him continually say to us, 'Cast not away therefore your confidence which hath great recompense of reward.'" Miss Figgs is of the same class as Mrs. Roy Birkey, 1926. Their class letter takes quite a trip ere it makes the round visiting each member.
The Amazing Power of Prayer

In the third chapter of Ephesians, the Apostle Paul prays one of the most sublime prayers that ever came from the lips of a redeemed sinner. He bows his knees before the Father of our Lord Jesus Christ and prays for such exalted blessings that one becomes simply amazed at some of the things he prays for. Then he closes his prayer with these tremendous words: “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”

Now meditate for a few moments on the amazing power of prayer as revealed in this Scripture. First, Paul says that God can still “do” things for us when we pray. He has lost none of His power to answer prayer. His arm is not shortened one bit. He is still today the mighty wonder-working God that He has been in all ages. Truly He can still “do” things. But notice the next expression. He can do “all we ask.” There is absolutely not a single wonder or marvel that we can utter with our human lips that God cannot do for us when we pray. He can do “all” that we ask Him to do. But He can do even more than that. He can do all we “think.” Beloved, this is truly wonderful. When a child of God goes on his knees before his Father in heaven, there is not one thing his mind can imagine or “think,” that God cannot do for him. But the power of prayer goes even higher than that. God can do “above” all that we ask or think. That does not only mean that God can do “more” than we ask or think. The word is “above,” and means that the things God will do for us are things from “above.” They are heavenly things. That is why they are “more” than we can ask or think. But the power of prayer soars even higher yet. God is able to do “abundantly” above all we ask or think. Ah, Christian, you have no conception of the “abundance” of God’s power in prayer. He can do “abundantly” more than we can imagine. But the next word is an hyperbole, and is used because there are no more words in man’s language to express the power of God in answer to prayer. He can do “exceeding” abundantly above all we ask or think. Right here we reach the sublime and awful heights of infinitude. That word “exceeding” is away beyond the farthest stretch of the human imagination. The power of God is simply unlimited when the Christian prays.

But what are these unbounded and exceeding great things that God can do for us when we pray? Certainly they are not simply and only earthly things, for earthly things, no matter how great, are always things that we can “ask or think.” A further examination of this prayer shows us that these amazing possibilities of prayer, are heavenly and spiritual things. He prays that believers might be blessed with the riches of God’s glory, and strengthened with God’s might in the inner man. He prays that Christ shall dwell in our hearts by faith, that we might know the length, and breadth, and height, and depth of the love of Christ, and that we might be filled with all the fullness of God. Oh, how we need this prayer again today. Never has it been so necessary as now for the Church to pray, not for earthly trash, but for God’s riches in glory. Never has it been so necessary as now for children of God to pray for the strengthening of God’s might in the inner man. . . . And never has it been more imperative for Christians to pray that Christ might dwell in their hearts by faith. What the poor languishing Church of Christ needs today is a mighty realization of the living, conscious presence of the glorified Christ in their lives. And never has it been more important than now that our cold, loveless hearts shall expand under the infinite warmth of the length, and breadth, and height, and depth of the love of Christ. Ah, beloved, we need to pray anew all of this great prayer today, and most of all do we need to pray that we might be filled with all the fullness of God. Our lives are lean, and empty, and barren. What we need is the “fullness of God,” yea, “all” the fullness of God. And when we once begin to pray for such things, then God can indeed begin to reveal to us what He means when He says that He can do “exceeding abundantly above all that we ask or think.”—C. J. Waehlte.
AN EDUCATION THAT PROVIDES FOR BOTH HEART AND MIND—

THE BIBLE INSTITUTE CONSIDERS CHRISTIAN CHARACTER A MAJOR AIM IN THE EDUCATIONAL PROCESS. It provides wholesome surroundings; it advocates the superior “enduement” by the indwelling of the Spirit; it gives encouragement to devotional habits of prayer and Bible study; it places the BIBLE in the center of the curriculum.

In most colleges the Bible is not even given serious consideration. Perhaps that accounts for the indictment made by one of America’s foremost psychologists, Dr. Henry C. Link, against higher education. Says this eminent scientist: “There is no body of evidence in the whole field of psychology that proves any definite growth of character or personality as a result of higher education in its generally accepted forms. . . . Indeed, there is some good evidence that the contrary often occurs, and that the prolongation of formal education results in a deterioration of personality.”

Dr. Link also pays this tribute to the Bible: “The greatest and most authentic textbook on personality is still the Bible, and the discoveries which psychologists have made tend to confirm rather than contradict the codification of personality found there.”

A BIBLE-CENTERED CURRICULUM WITH COURSES LEADING TO GRADUATION IN THEOLOGY, MISSIONS, CHRISTIAN EDUCATION, AND SACRED MUSIC.

Opening of Second Semester, January 21, 1938
THE BIBLE INSTITUTE FORT WAYNE, IND.

Will You Help Make the MINISTERS’ NUMBER of the BIBLE VISION Count?

The Bible Vision has a special message to ministers. If readers will send us the names of pastors we shall be glad to see that they receive a copy of the February number, which is especially for ministers. Send names not later than January 24.

ADDRESS: CIRCULATION MANAGER, Bible Institute, Fort Wayne, Indiana