

Taylor University

Pillars at Taylor University

TUFW Alumni Publications

Publications for TUFW and Predecessors

9-1-1937

The Bible Vision

Fort Wayne Bible Institute

Follow this and additional works at: <https://pillars.taylor.edu/tufw-alumni-publications>



Part of the [Higher Education Commons](#)

Recommended Citation

Fort Wayne Bible Institute, "The Bible Vision" (1937). *TUFW Alumni Publications*. 215.
<https://pillars.taylor.edu/tufw-alumni-publications/215>

This Book is brought to you for free and open access by the Publications for TUFW and Predecessors at Pillars at Taylor University. It has been accepted for inclusion in TUFW Alumni Publications by an authorized administrator of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.

"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

SEPTEMBER, 1937

THE PRECIOUS BOOK

THE SECRET OF SUCCESS

Rev. Andrew Murray

MAKING FRIENDS

Dr. Charles L. Goodell

**EDUCATIONAL STANDARD THAT SHOULD BE
MAINTAINED AT THE BIBLE INSTITUTE**

Rev. Jared Gerig

IS THE BIBLE SCIENTIFIC?

Dr. Elmer Ellsworth Helms

BIBLE INSTITUTE NEWS

WITH THE FELLOWSHIP CIRCLE

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

The Bible Vision

Published monthly at Berne, Ind., by

THE FORT WAYNE BIBLE INSTITUTE

S. A. WITMER, *Editor*

B. F. LEIGHTNER, *Associate Editor*

LOYAL RINGENBERG, *Associate Editor*

HARVEY MITCHELL, *Editor of Fellowship
Circle Department*

Publisher

ECONOMY PRINTING CONCERN, Berne, Indiana

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

Address all correspondence regarding subscriptions or subject-matter to
The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne,
Indiana.

Entered as second class mail matter at the post office at Berne, Indiana,
under the Act of March 3, 1879.

THE PRECIOUS BOOK

"This precious Book I'd rather have
Than all the golden gems
That e'er in monarchs' coffers shone
Or on their diadems.
And were the sea one chrysolite,
This earth a golden ball,
And gems were all the stars of
night,
This Book were worth them all.

"Ah! no, the soul ne'er found relief
In glittering hoards of wealth.
Gems dazzle not the eye of grief,
Gold can not purchase health.
But here's a blessed balm,
For every human woe;
And they that seek this Book in
tears,
Their tears shall cease to flow."

THE BIBLE VISION

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

Volume 1

September, 1937

Number 11

THE BIBLE VISION EXPLAINS

The Editors of the *Bible Vision* owe its readers an explanation for the omission of the July number. On account of the June issue being late and for the sake of effecting economies during the first summer of publication, it had been planned to combine the July issue with the August. This was done in regard to the news items. However, we were notified just before the date of publication by the postal authorities that our petition for a combined number could not be granted, and so we could do nothing more than issue the regular August number and omit the July issue. We trust that all readers will be satisfied with this explanation and accept our apologies for any inconvenience that the omission may have caused.

A DAY OF CRISIS

Crises among the nations are increasing. In political, religious, and social realms, general conditions are becoming steadily worse and they point forward to *world crisis*. Who knows what the morrow will bring forth?

In our own country, conservative and experienced observers are predicting another financial crash as the federal government continues to increase public debt and stimulate inflation. In China a nation of over 400,000,000 is being ruthlessly slaughtered and subdued by Japan in an undeclared war that might easily lead to international complications. Russia no doubt would be fighting now were it not for the threat of Germany in Eastern Europe. The critical problem of partitioning Palestine remains unsolved. In Germany the Christian forces are bravely opposing the Nazi government. The courageous leader of the dissident Protestants, Rev. Martin Niemoeller, is in jail along with a number of other pastors. A two month crisis has been going on in Russia under Dictator Stalin, whose recent "purge" is estimated to have cost the lives of five hundred military, industrial, and political leaders and the imprisonment and exile of thousands of others. In Spain the combined reactionary forces backed by Mussolini and Hitler appear to be winning the war against not merely communists but also the truly liberal and progressive elements in Spain. The strategic value and the economic importance of a Fascist victory in Spain can hardly be estimated. France continues to have internal trouble that makes her quite impotent in external affairs. Among the democratic governments among whom are

(Continued on page 8)

The Secret of Success

By REV. ANDREW MURRAY

"In nothing am I behind the very chiefest apostles, though I be nothing" (II Cor. 12:11).

Here we have the secret of being "in nothing behind the chiefest apostles," in nothing behind even the apostle Paul himself. The secret is, "I am nothing."

And why? Because "God hath chosen the things that are not." And why is this? "That no flesh should glory in His presence." And that, as it is written, "He that glorieth, let him glory in the Lord."

God is the All in all. It is His as God to work everything. We are to work, but in the consciousness that "it is God who worketh in us to will and to do." We are to work, but in such a faith in His inworking that all care as to our own strength, all fear as to our own weakness, all pride as to our own performances, shall utterly disappear. We are to work, under the apparently depressing, but actually inspiring conviction—I am nothing; God is all.

This was the secret of Paul's joy, and strength, and success. Hear him speak about the high aim of his ministry to present every man perfect in Christ Jesus, "Whereunto I labor, striving according to his working, which worketh in me mightily." He had heard and learned, like the Psalmist before him. "Power belongeth unto God." Not as well to God as to others; not to God more than to others; not to God chiefly—no, to God, and God alone. And so the paradox is true to its full extent. "*When I am weak, then am I strong.*" "In nothing was I behind the chiefest apostles, though I am nothing. The fittest instrument for God to use is—nothing, a man who is nothing before Him.

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself." What terrible self-deception, and how universal! We think ourselves something, at times very feeble, at other times somewhat stronger; but how little we have learned to rest and rejoice, and find our strength in being—nothing!

But what does this mean? Is it not strange that a man with all his wondrous God-given powers of mind, and will, and heart, should be called to think himself, yea, actually to be—nothing? It does, indeed, appear strange and impossible, until one learns really to know what God is, and what our relation to Him as creatures is. We cannot repeat it too often or too earnestly, that the creature can have no true existence, or blessedness, or glory, but in this—that he is a vessel made to contain God, to have God filling him, and working in him all that he is to be or to do. It is this that constitutes man's being the image and likeness of God; this alone can constitute it, that God lives out in creaturely form the divine life He has in Himself. As the soul sees this, it cannot but say, in the deepest, truest, fullest sense of the words—I am nothing; God is All.

I am nothing. There are some who have, in all their Bible study and Christian experience, never yet come across this word. It has never yet reached them with its searching, condemning, humbling power. There are others who have begun to see that somewhere in this direction must

lie the cause of their spiritual feebleness. And still others there are who have seen the truth, but whose deepest consciousness is that they are not yet nothing. And some, to whom God has in their measure taught what He wrought in Paul, and who, in childlike simplicity and Christ-like humility in all their work for God, as they look forward to it, or back upon it when done, do breathe the very spirit of the word—I am nothing. These all equally need ever afresh to be reminded of the secret of strength and success, and to study the way in which they come. 'Tis that strange path which our Lord pointed out when He said: "Nothing of Myself," which He opened up for us when He went into the grave, and in which His Spirit leads the upright.

"I am nothing." When first the soul has to say this, the words are ordinarily the expression of disappointment and failure. Have I not been doing my very best to work out my salvation, or to secure the salvation of others? Have I not prayed and pleaded the promises, and put my trust in God alone? Have I not looked to God to make me something He could take pleasure in and use? Alas! I seem to go backward where I hoped to advance, and to hinder where I wanted to help. I have nothing, and can do nothing; it seems as if I am of no account in God's sight—a mere nothing. And the soul does not know that *this experience is just one of God's most precious lessons, and that to be nothing will be the only way to let God be all.*

When we begin to learn this, then the words get a new meaning; they become those of consent and surrender. How we fight against this! How we struggle to be something, as we think, to His glory! The truth has been accepted theoretically; we are and must be nothing. But how far are we from really being nothing? Our whole natural life, the greater part of the religion around us, and so much of our own Christian experience, has tended to foster and please and strengthen self, we find it hard to deny it, harder still to be free from it, and to be nothing before God. One often begins in downright earnest the practice of self-denial and humility, but it is as if there is a hydra-headed monster within; for every head we cut off, a hundred arise. And again the soul, that had so heartily consented and surrendered itself to be nothing, has to be brought in despair to learn that however it longs and strives after it, it cannot make itself nothing. *Nothing can do this but the cross of Christ, and the fellowship of His death.* When He died and was buried, He lay there in absolute helplessness and dependence, waiting on the Father. To be crucified with Christ, and enter into His death, this is the only way to true nothingness.

When we begin to see this, that it is only a fuller conformity to Christ that can help us, the word becomes one of faith and confidence. "I am nothing," as "Christ is all." Even as He allowed God to be all in all to Him, and to work all in Him, so that He did nothing of Himself, so now God in Him is to work all in me. Each new discovery of my nothingness, each deeper insight into the All-of-God as exhibited by Christ, each fresh apprehension of Christ's cross as the death and end of human life, and the entrance into a life in which the power of God is more fully revealed, simply leads to a deeper quiet, and a stronger faith, and a more assured confidence that God is working in us and through us,

(Continued on page 17)

"Making Friends"

A Radio Sermon by DR. CHARLES L. GOODELL

TEXT—Proverbs 18:24, *A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother.*

"What is the secret of your life?" asked Elizabeth Browning of Charles Kingsley. "Tell me that I may make mine beautiful." "I had a friend," was the reply, and that is really the epitome of many a noble and successful life. Friendship is well-called the master passion. Ambition is a lion rampant, but friendship has tamed it. Passion is a turbid stream but friendship has halted and purified its stream. Avarice has an ugly face and a fearful grip, but friendship has taken its gold out of its miserly hands and washed its ugly face with smiles. It most controls the strongest characters and bears its best fruits in noblest natures. History will show you what gifts the masters of the world have laid upon its altars and how it has made kings and conquerors out of men.

What beautiful stories of friendship the Bible enshrines. It would take too long to point them all out. There is David saying of Jonathan. "Thy love to me was wonderful, passing the love of women." And here is the love story of Ruth, David's progenitor—"Entreat me not to leave thee, nor return from following after thee, for where thou goest I will go and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest, will I die and there will I be buried. The Lord do so to me and more also if aught but death part thee and me."

In the New Testament what love could be sweeter than that between John and Jesus? What a sweet sentence that is, "Jesus loved Martha and Mary and Lazarus." And there is the love of Paul for his son in the Gospel, Timothy; but for that matter half the apostle's letters were love letters. The list of his friends is almost numberless. That spirit of friendship and devotion passed on to one generation after another in the Christian Church. There is Luther and Melancthon, and Methodism had its birth in the friendships of the Oxford Club. Oh, yes, the

friendships of this life are the best and mightiest things in it.

You remember how Addison said, "A friendship that makes the least noise is often the most useful. For that reason, I should prefer a prudent friend to a zealous one. When two friends part they should lock up each other's secrets and exchange keys."

If you have outlived your friendships, you had as well be dead. That was a sweet sentence which a smiling old man uttered the other day, "Why shouldn't I smile? I have outlived all my enemies and better still, I have outlived all my enmities!"

I have mixed my paint with sunlight so far. I could paint a picture as awful as the shades of Erebus, more lurid with disaster than any which lit up a midnight sky with rockets of despair. Friendships are mighty *both* to make and to mar human life. Therefore, I speak. Now if you find a true friend, hold him fast.

"The friends thou hast and their adoption tried,

Grapple them to thy soul with hoops of steel."

That we may make our analysis a little keener, perhaps we ought to ask, first of all, "Who is my friend?" Not the man who takes advantage of my weakness to lay temptations before me. Not the man who flatters me, not the man who is a "hail fellow, well met" for the spending of my money and the overthrow of my character. He is my true friend who helps me to live up to the best that is in me, who is constantly challenging me to something nobler and higher than that which I have attained, who is setting an example before me that will not allow me to rest upon my laurels but fills me with a holy discontent with any achievements already made, to the end that I may go forward to the very noblest thing of which my life is capable. We are stimulated to do our best by those who believe in us, who expect great things of us, and who will not be satisfied with anything less than our very best. It was Arthur Hallam who challenged the soul of Tennyson; it was Mary Lamb who

made Charles Lamb what he was, and Elizabeth Browning who lived in the matchless poems of her comrade and husband, Robert Browning.

Man's life is measured by his friendships. If our friendships are few, our influence is by so much circumscribed. The power to give and the power to get are each measured by our capacity for friendship. If I can find out who are your friends, I shall know what attracts you and what the gravitations of your own soul are. I shall know the things to which you respond. I shall know your ideals—what you long to be yourself. One cannot fellowship with those who delight in selfish and sensual things without losing the fine edge of devotion for "the things which are pure and lovely and of good report."

I think if there was ever a time when the world itself ought to think of this matter of friendship, it is now. Nations are incarnadined in strife; society itself looks askance at its own family; movies debauch the conscience of our youth; individuals grow bitter and some little thing overthrows the friendships of a lifetime. You talk about lost friendships. Who are "lost friends"? The names that bear the fatal asterisk among classmates and friends—those whose names are cut in marble in the churchyard? Oh, no! They are not lost. They say to you, and you say to them—

"Thee I loved always,
I love still but thee;
And thee will I love
Through eternity."

But the friends you have lost are those you drove away by a bitter word or an unkind act. You will repent it in ashes some day, but it will be too late.

"Boys flying kites haul in their
white winged birds,
You can't do that way when you're
flying words;
Thoughts unexpressed many some-
times fall back dead,
But God Himself can't kill them
when they're said."

True friendship never turns on an equivalent service or affection. Some people call themselves friends but are always on the lookout for slights. If some one is more in your company than they, there is trouble. A letter unan-

swered too long, an invitation unaccepted, a word quickly spoken, a remonstrance made, an honest reproof — and an estrangement follows for days or weeks and perhaps forever. Such friendship is not friendship at all. It keeps you in hot water; it destroys your peace of mind and makes you fall from grace.

It is blessed to have a friend that is true in storm and shine, absent or present, in evil report or good report, so that if you meet them in palace or prison, in Europe or in heaven, you may be sure the even beat of friendship's pulse has not changed. But let me whisper something to you, if you would have a friendship like that, you must be that kind of a friend! It is good to have friends; it is better to be one. Let me say to my young friends everywhere, I have spent my life largely among students. I am anxious about the friendships of school and college. Really the things that did me most good out of my college life were my friendships. It was Arnold who made Rugby, Mark Hopkins who made Williams, Dwight who made Yale and Warren who made Boston University. I shall never forget my college chum, who was my friend for better or worse. He helped me to do my best. He lives in my heart, though his heart has slept under the daisies for more than forty years.

Such friends as I have indicated will bless your life. They will exclude the profane, the profligate, the lazy, the irreverent, the unkind, the low from your bosom friends. They will open your soul to the light that flashes from sincere purpose, and unselfish love. It was Thomas Arnold who said, "Beyond all wealth, honor, or even health is the attachment we form to noble souls because to become one with the good, the generous, and true is to become in a measure good and generous ourselves."

My time will not permit me to dwell on two other friendships that I would like to urge. Next to good men, I value good books. They are always at their best; their brow is never clouded; they are never vain nor frivolous. Forged in a white heat, they hold their form and never dull their edge. Learn to love them, to keep them by you and to heed them well. And there is another friend

whose charm I know. The days are long, spent apart from her, and they are happy when I can lay my head against her throbbing heart. To listen amid her holy silences, to breathe the perfume of her breath, to still the fevered pulse of care, to catch her messages and follow her injunctions—that is to make friends with Nature and to love her.

But, ah, my friend, I shall not have marked the perfect friendship until I touch a sublimer theme than men or books or nature. It is good to be associated with pure and noble men, but I count it supremely good to come into fellowship with Him Who is the noblest of the noble, the purest of the pure, the spotless Galilean, "There is a friend that sticketh closer than a brother." It is good to read the words of the masters; it is better still to listen to His words Who spoke as never man spake.

If you will study the character of the Galilean carpenter, you will discover what made Him the greatest friend the world ever saw. Somebody has said, "Jesus of Nazareth was a private person in search of a friend, and that was the basis of the religion which He founded." All He had to show for His ministry in the world when He hung upon the cross was a few friends, both men and women. None of them perfect, all had faults — grievous ones — but Jesus loved them, not simply because of what they were, but because of what they might become. He saw the saint behind the drapery of flesh; He saw the diamond glittering through the dust. He said to them, "Ye are my friends, if you do whatsoever I command you!" It was His friendship for men that has fastened the world to Him. In His presence men grew ashamed of their selfishness. Matthew closed his books at the seat of customs and followed Him, and Zachaeus, when He saw Him, threw up his hands and said, "If I have cheated any man, I give him back four-fold."

Men left all to follow Him, and even the thief hanging on the cross fell in love with Him and the Galilean went to Paradise carrying a robber in His arms. With His vision before me, I have a new sense of moral loveliness and a purpose to achieve it. Through Him I

have hope of a far and lovely time when sorrow and sin shall cease, when men will forget their animosities and humanity dwell together in perfect love. If we feel that He sees us and hears us and knows us—then contemplation becomes communion.

"The Savior comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
And this is heaven's borderland."

It is the friendship of Him Who "sticketh closer than a brother" which crowns all earthly friendships.

PRAYER

In the Name which is above every name, we come to Thee, our Father, and our Lord. Thou inhabitest eternity but Thou comest to dwell with those of humble and contrite heart. We are all Thy children and all alike in Thy love— young and old, great and small, high and low. We crave Thy promised blessings. Some with bounding feet, some with shattered nerves. Some with laughter, some with tears, all of us are keeping holy day with one another and with Thee. Bless the burdened everywhere, bind up every breaking heart. Color and fragrance run riot in nature. May the beauty of the Lord our God also be upon us. Bless our country and guide our leaders. Bless Thy church of every name and may the world feel its beauty and power. Sanctify business and pleasure, study and work, want and affluence, and lead us all with hope and good cheer in the ways of peace. Amen.

A DAY OF CRISIS

(Continued from page 3)

the United States and Great Britain there seems to be a "low" in cooperation for peaceful ends.

The world is morally and economically bankrupt!

As Roger T. Babson said in a review of world conditions, eventually a receiver will have to be appointed. He was Scripturally correct. One will be appointed and it will be none other than the King of kings and the Lord of lords—Jesus Christ.

“The Educational Standard That Should Be Maintained at The Bible Institute To Adequately Prepare Our Young Men for the Ministry”

By REV. JARED GERIG

EDITOR'S NOTE: *The following paper was presented at one of the ministers' meetings held at the Bible Institute in August in connection with the Annual Missionary Convention. It is a thoughtful approach to an insistent problem, i. e., Is the Bible Institute seriously endeavoring to train ministers of the Gospel? If so, what degree of training shall be considered adequate? The paper provoked considerable discussion and it is herewith presented to the judgment of the readers of the Bible Vision.*

This is a great and vitally important theme. To me it is a theme worthy of exceedingly whole-hearted and open-minded consideration on the part of every minister. Long before, and more conclusively since, I began the study of this subject, it has ceased to be a mere generalization. It has become a personal examination wherein I have found that to be a wise and ready minister and to do a profitable and acceptable ministry, I must be adequately prepared. “Every Scripture,” we read, “is inspired by God and is useful for teaching, for reproof, for correction, and for instruction in right doing, so that the man of God may be complete, perfectly equipped for every good work.” II Tim. 3:16, 17.

The Bible Institute movement finds its origin and progress within the scope of the last half century. This establishment of Bible schools had for its occasion the need for a Bible-centered curriculum with the Bible itself as the chief textbook. It was further occasioned by the need for such schools as a means of saving and perpetuating the great heritage of Gospel truth which was being jeopardized by the beginnings of modernism and a departure from the vital essentials of the faith. The Bible has been the core and circumference of the teaching of such schools, and rightly so. We should recognize the fact here, that while these schools held to the distinctive characteristics of being Bible-centered, they did not ignore the fact and demands of progress. They changed their names, they lengthened their class periods, added relative courses of study, raised their standards for faculty positions, and changed their methods of instruction, until today, the whole place, plan, program, and procedure of the Bi-

ble school is on a plane commensurate with schools possessing state accreditation. Change and advancement may have come unawares, but to the everlasting credit of these schools be it said that they have faithfully and unswervingly held to the convictions which have occasioned their founding.

Adequate preparation for the ministry, what it is, what it consists of, how long is required for such preparation, are questions which must find an answer. We understand that adequate preparation as used in the subject has direct reference to the schooling, and the type and length of such schooling one must have to adequately prepare for the ministry.

An educational standard is simply the degree of proficiency which a student must reach in order to satisfy the requirements of a school or state. Now we are face to face with the question itself, “Is the educational standard maintained at the Fort Wayne Bible Institute high enough to adequately prepare our young men for the ministry?”

Before answering that question, and so as not to be misunderstood, and furthermore, so as to give proper emphasis to primary things, it is understood, I hope, that for the accomplishment of all spiritual ministries, there is no substitute preparation for the baptism with the Holy Ghost. He is needed before anything else. He is prerequisite. A great preacher has put it in these words, “Now we may not be able to command intellectual power. Ours may not be the gift of exegetical insight, and luminous interpretation, and forceful and unique expression. We may never astound men by a display of cleverness, or by massive argumentative structures compel their ad-

miration. But there is another and a better way at our command. With the powers and means that are ours, we can build a plain, simple, honest altar, and we can invoke and secure the sacred fire. If we can never be 'great' in the pulpit, when judged by worldly values, we can be prayerfully ambitious to be pure, and sincere, and void of offense. If the medium is not 'big' we can make sure that it is clean, and that there is an open and uninterrupted channel for the waters of grace."

While this is utterly true, it is also true that the Holy Spirit and His availability to men can never be used as an excuse for intellectual stagnation and laziness. There is no doubt but what He is oftentimes limited by our stunted mentalities, our intellectual littleness, our lack of preparation. The sparkling, living wine of the Gospel has too many times been diluted by the waters of our poor and untrained thinking. It has been made a weak, insipid, unattractive thing. Every intellectual implement we can get should be gotten for the use of the Holy Spirit. There is no sphere where a man's impoverishment is more obtrusive than the pulpit; and there certainly is no logical reason why men with such high and holy calling should be the least prepared and the most poorly educated. In view of these things, the minister's appetite for and his acquirement of knowledge should rightfully be a literal passion. The true order of knowledge and learning, someone has said, is as follows: first, what is necessary; second, what is useful; and third, what is ornamental. Every minister should have adequate preparation certainly in the things that are necessary, but more, if he is to be complete, and perfectly equipped, he must have an adequate preparation in the things that are useful. For example, a knowledge of New Testament Greek is not necessary, but it is useful. In fact, a deep and right study, interpretation, and preaching of the New Testament is certainly enhanced with a working knowledge of Greek. We as ministers need in this day, if ever, to study to commend ourselves to God as workmen who need not to feel *any shame, rightfully* handling and dealing with the Word of God.

Now I wish to make a heart-felt protestation. I protest the idea that any kind of education will do as long as a man is filled with the Holy Ghost. It is true that the blessed Spirit of God will make up for a good many things, and add many other qualifications. He will enlighten, empower, teach, and guide; but the aim of a true Bible education is not to displace the prerogatives of the Holy Spirit, but rather to improve the mind to an efficiency-point of knowing how to think. The greatest knowledge is knowing how to get knowledge. It is not so much a matter of loading the mind as it is training the mind. It is providing not only a clean but a correct and methodical channel through which the Spirit can work.

I further protest that our standards of education are not commensurate with the standard of work we are called to do. We are called to be ministers of God and His Word. We must prepare for such a ministry. The contention is that no educational preparation is too good nor too long for such a ministry. To a man, we as ministers lament the fact, and the too often embarrassing reality, that we did not have more adequate educational preparation for the great and glorious task that is ours. We have learned that through the years. God places no premium on ignorance and certainly there is no virtue in it. We need to know and to know how to know. We cannot communicate a message unless we know how to get, possess, and impart a message. "There is quite a difference in people in this respect; we say of one that he knows more than he can tell, and of another, that he can tell all he knows, but it is a reflection on a man to say that he can tell more than he knows." Yet the latter is true of much of our preaching. We preach sermons that lack the ring of knowledge having been given birth. They are sermons devitalized, conviction is lacking, and shallowness characterizes them. What is wrong? We need more training in the art of thinking. The Holy Spirit has done His best with the way we think.

In the words of a great preacher of our day and generation, I would say furthermore, that "no muffled Gospel will suffice for the needs of this tremendous

age. Only a message of full redemption (a message thought through, preached out, and gotten across) which provides for a man's emancipation here and his eternal life hereafter will be sufficiently virile to command the thinking and acceptance of this generation.—"We are living in the age of swiftest and greatest progress. Knowledge is being increased; and this applies to the realm of Bible and relative Bible knowledge. For the minister of the Gospel to be content with such preparation as served past generations is the folly of one who destroys himself by refusing to go to the table to eat. He kills himself and gets nothing to give to others. This is the tragic fate of too many Christian ministers. They have outlived their usefulness because they have not kept fresh with the legitimate and desirable spirit of progress. Education — and this applies to Bible education—is a progressing thing, and every type of world work demands that we go along with it. And nothing is more glorious to me for our day, for our ministers now, and for those to come, than a raising of educational standards without compromise in spiritual life or doctrine, to meet the challenge and the demands of the present hour. We need the highest standards of education Christianized, and the Bible Institutes are rising to meet that need, as they came into being to meet other needs some fifty years ago.

I, therefore, answer the question raised previously, by proposing for the Fort Wayne Bible Institute a raising of educational standards to more adequately prepare our young men for the ministry. I propose that changes be made to enable the Institute to secure state accreditation, that the main courses be lengthened to four years, and that students be given suitable recognition for the acceptable completion of such a course.

I propose such a course for the following reasons:

First, and of primary importance, it will add one year of time for more extensive training, and more adequate preparation.

Second, it will be consistent with legitimate progress and advancement. This is the trend of our day, and we believe, rightfully so. It is a normal development

and a logical step. The Bible Institutes are taking this step.

Third, it will save the Bible Institute from becoming a refuge for students of inferior qualifications, who from a lack of educational standing or intellectual incapacities are not eligible to enter other schools; and it will become this more and more as young people with best qualifications and abilities continue to seek their training in accredited institutions of learning.

Fourth, it will prepare the student, to go on in preparation if he so desires without loss of time and credit. Many students, capable, talented, and thinking students are passing the Bible Institutes by on this count. They cannot afford in the course of their preparation to lose time and credit.

Fifth, it will meet the demands of such young people who desire a Christian education and at the same time an education of college rank.

Sixth, it will help to meet the situation arising within the Association itself of churches desiring and securing men with higher education than the Bible Institute can give.

I have stated a premise, exhibited a passion, emphasized a prerequisite, raised a protest, and offered a proposal. What attitude does such a proposition create?

WORLD RELIGIOUS NEWS says that a questionnaire sent to more than eighteen thousand high school students in Virginia showed in its returns that 16,000 could not name three prophets in the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name three of Christ's disciples.

CZECHOSLOVAKIA.—An article in the *Tablet*, a Roman Catholic paper, calls attention to the secessions from Rome in the ancient country of John Huss. One diocese admits losing 10,000 a year for the last five years. The Czechoslovak National Church, it is said, is not absorbing all these seceders.

Is The Bible Unscientific?

By DR. ELMER ELLSWORTH HELMS

"Therefore I esteem all thy precepts concerning all things to be right" (Psalm 119:18).

Genesis tells why God created. Geology tells how. "In the beginning God created the heaven and the earth." That reveals the "who" but not the "how."

"And the Lord God formed man's body out of the dust of the ground." How? I do not know. I wasn't there, and God hasn't told me. Who did it we know—"The Lord God." The material He used we know—"The dust of the ground." And we know that is so because left to itself the body goes back to dust—"earth to earth, ashes to ashes, dust to dust." Everything reverts to that from which it came.

The "who" is plain, and the "why," but not the "how." And the bloody stonings of the ages—theologians stoning scientists and scientists stoning theologians — have been over the "how." Foolish stonings!

And stonings over the so-called "unscientific terms" of the Bible; such as, "The Windows of Heaven," "The Doors of Heaven," "The Pillars of the Earth," "The Foundations of the Earth." Recently a famous scientist on an exploring trip was caught in a cloudburst. And afterward in describing the deluge this world-famed scientist said, "The bottom dropped out of the sky." What unscientific language! Does even the most unlearned imagine that noted scientist thought anybody would think that he thinks there is a bottom nailed on to the sky and that that cloudburst broke through it?

Of course the Bible does not use scientific language to express itself any more than do we—any more than do scientists. Scientists unscientifically speak of the sunrise and sunset. And even scientists do not say "Please pass the sodium chloride," but "Please pass the salt." Scientists do not ask for a glass of H₂O, but for a glass of water. The Bible uses the language folk use.

It may sound very old-fashioned and out of date but I am venturing the observation that the Bible is the most up-to-date book in the world.

The Bible was not given primarily to teach the way of the heavens, but the

way to heaven; not to tell the story of the rocks, but the Rock of Ages. Yet if it is false in its story of the North Star who can tell it is true in its story of the Star of Bethlehem? If it is untrue when it claims to be true in things geologic, botanic, astronomic, philosophic, historic, then who can know it is true in things theologic?

The Bible is astronomically up to date. We now have telescopes through which we can read ordinary print fifty miles away, and microscopes through which the thin edge of a razor is as broad as four fingers. Such powerful glasses look holes through false astronomical systems and teachings. During the centuries the Bible was being written many works on astrology and astronomy were also being written. What havoc the telescope and spectroscope have played with all these ancient systems.

Anaximenes taught that the world was the shape of a table; Leucippus that it was the form of a drum; Pindar that it stood on columns; others that it rested on the head of Atlas; others that it stood on the back of a huge elephant—and when the elephant moved that was an earthquake; others that the earth stood on the back of a tortoise which rested on the coils of a snake, and—they silenced the world with, "If it doesn't rest there, where does it rest?" Most people were content to let it rest there! Even Plato, Aristotle, Pythagorus argued that the earth was a living being. The volcanoes were the earth vomiting. The spectroscope, telescope, and navigation have torn to shreds all these ancient teachings.

But five thousand years before Christopher Columbus, the Bible declared, "He hung the earth on nothing"—not on the head of Atlas, nor on the back of an elephant or a tortoise—on nothing. "He sitteth on the circle of the earth." "Behold the circuits of the earth." Plainly teaching the rotundity and globularity of the earth.

The moon. The Stoics taught that the moon is larger than the earth. Anaximander held that it was eighteen times larger than the earth. The Shastas

of India to this day claim that the moon is many times larger than the earth, and fifteen thousand leagues further from the earth than is the sun. Heraclitus, Parmenides—all the ancients insisted the moon was much larger than the earth or sun and shone by its own light. We know that the moon is much smaller than both the sun and earth and shines by a borrowed light. The Bible says it according to science, "He made the greater light to rule the day, and the lesser light to rule the night." And as to the light of the moon — "Behold the moon — it shineth not."

The stars. The ancients taught that there were at most a thousand stars. There are only about that many visible to the naked eye. Sweep the sky with the telescope—millions of stars. How comes it that when all other ancients were saying a thousand stars Moses wrote, "Like the stars without number"? As you look through your telescope across the heavens you exclaim with David, "Who can tell the stars, for they are without number?"

The destruction of the earth. The ancients taught that the world would be destroyed by a deluge poured upon it by the moon. We now know that the moon has not so much as a drop of water. All scientists now hold that the earth will be destroyed by fire. That the pent-up conflagrations will burst forth and consume it. That is exactly what Peter said, "The earth shall be burned up, and the elements melt with fervent heat."

It is unthinkable that as late as 200 years ago the Ptolemaic system of astrology was taught in Yale College. This theory taught that the earth is the center of our solar system. The astronomers now know and teach the Copernican system—that the sun is the center of our solar system. The Copernican system was taught in God's college and God's Text Book thousands of years ago.

The Bible is full of astronomical statements that until yesterday were the laugh of skeptics. Job speaks of the empty place in the north. How many laughs skeptics had over that. But turn your telescope east, the heavens are full of stars; west, full of stars; south, full of stars. Turn your telescope north—no stars, the empty space. No wonder that a great modern astronomer exclaims,

"The telescope but tells the story God has written in His Book."

The Bible is geologically up to date. At the time Moses was writing the Pentateuch a famous Egyptian geologist wrote, "The earth came from pulp." Another wrote, "The earth was hatched from a winged egg." And still another, "The earth came from the slime of rivers." How came Moses to say none of these absurd things? But rather in the first chapter of Genesis you have the story of creation, which Yale's great geologist says "is in perfect harmony with geology," and of which Harvard's great geologist says, "The order of creation as given in Genesis is faultless." And Princeton's great geologist says, "The more the leaves of the book, the earth, are turned, the more they show that Old Book, the Bible, is true." As to the order of creation, science says, "Light was the first and man the last created thing." Genesis says, "In the beginning God said, Let there be light." And the last, "Let us make man in our image." A leaf of Genesis is a leaf of geology.

The Bible is psychologically up to date. Many writers on mental science, contemporary with many Biblical writers, located the intellect in the blood, the heart, the abdomen, the chest, the stomach, between the eyes. Democritus, who wrote when at least six of the Old Testament writers were writing, said, "The thinking part of man is fire." Pythagorus and Heraclitus held the same view. Diogenes advocated that man's intelligence emanated from the atmosphere. That is, at man's birth a part of the atmosphere became his intellect. Moses, Solomon, David, Paul lived in ages as crude as these authors. Why didn't Moses teach that the soul is a section of the atmosphere? Why didn't David sing of the emanation of the soul from the stars? Why didn't Solomon locate the soul in the abdomen? Why didn't Paul place the soul between the eyes? Not only are they free from the errors of their day but their psychological statements in reference to the mind, its seat in the brain, its powers and functions, the memory, the imagination, the conscience, the soul, are in harmony with the present-day well-known established psychological facts and hypotheses.

More, the psychological method for cen-

turies was the Aristotlean, but has long ago been discarded for the Baconian, which reasons from the individual to the general. This is commonly called the inductive method. Francis Bacon is the so-called father of the inductive method. He tells us the way he chanced to discover it. He observed it was the method of the Bible, and also that it is the only practical method. "Job, long before Aristotle or Bacon, gives us a matchless sample of inductive reasoning, when from stars, and suns, and systems, from man, and beast, and earth—the individual created things, he leads up to the Creator. That is Paul's method by which he reasons from the visible to the invisible. That was always Christ's method. When John the Baptist sent his disciples asking, "Art thou he that should come, or look we for another?" Jesus said, "Go tell John how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them—ask him who he thinks I am?" From clods, and coffins, and crusts, and crutches up to Christ. From the individual to the general. Even such scientists as Spencer, Darwin, Tyndall, Huxley, Hamilton, are compelled to exclaim, "In all things the Bible is psychologically right."

The Bible is medically right. In the year 1616 Harvey discovered the circulation of the blood. Two thousand, six hundred sixteen years before Harvey, a half millennium before Socrates and Plato, ages before Rome was dreamed of, Solomon tells us all about the streams that pour forth from the heart through the circulatory system, making the circuit every three minutes. There are plenty of people still living who can recall when doctors bled their patients to death, and if they still persisted in living they drugged them to death. No more. Medical science now says, "Hands off—the blood is the life." Moses said that away back in Leviticus 17:11.

As to drugs—we live in an almost drugless age. Medical science now announces three essentials to health, "freedom from anxiety," "temperance," and "occupation." Here they all are in the world's Text Book, "Take no anxious thought for the morrow," "temperate in all things," "diligent in business."

As late as two hundred years ago lep-

rosy was quite universal in England. The doctors at last concluded the only way leprosy would ever be stamped out was by isolation. Moses prescribed that method for the eradication of leprosy four thousand years before the English doctors discovered it! The germ theory is a recent discovery. That is, it would be if it were not that Moses devotes several pages to it, and modern science has added not one iota.

The Bible is botanically up to date. The Old Testament alone contains references to and descriptions of more than 250 plants, flowers and shrubs. It gives in minute detail the flora of every ancient land bordering on the Mediterranean. Its photography of the Cedar of Lebanon, its anatomical description of creeping vine and trellis is unsurpassed in beauty and accuracy. The botanists themselves being judges, the botany of the Bible is flawless. The early ancient botanists were Empedocles, Plutarch, Plato, Aristotle—men of no mean gifts. But their works today are but curios of botanical errors. How is one to account for the ignorance of these wise men and the wisdom of the ignorant men who lived at the same time and wrote the botany of the Bible? For centuries botanists used the Linnean system of classification of plants—by their flowers. But long since has that system been discarded, and all botanists now classify plants by seeds. That is, we have advanced as far as Moses who does that both in the first and second chapters of Genesis—repeating himself that it might be burned in men's grains. But it took us four thousands years to get it.

The Bible is zoologically up to date. Here are found correct and scientific descriptions of the animals of every clime and country. Much has been the sport in the past that so-called learned men have had over the zoology of the Bible. One example—the Bible states that the vulture discovers its prey through sight, not by scent. The English poet sings of the vulture scenting the carrion afar. Every zoologist knew it was through the nostril, not through the eye, that the vulture detected the carrion. But we have lived to see the zoologists announce that the eye of the vulture is a powerful telescope, and now it is known the vulture doesn't scent but sees the

carriage afar.

The Bible is meteorologically up to date. The mysteries of evaporation, rain, air currents, have been but recently solved. And yet Solomon thousands of years ago told it all when he said, "All the rivers run into the sea, yet the sea is not full; unto the places from whence the rivers come, thither they return again." Any up-to-date physical geography tells us how the currents of the air flow from the equator to the poles and back, one current above the other, and how they whirl around a mass of air at the poles, never resting. It was all told us three thousand years ago by the wise man: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." And again, "He bindeth up the waters in a thick cloud, he draweth up the drops of water: rain is condensed from vapor." And that tell us all we know of evaporation unto this day. The meteorological statements of the Bible read as though they had come out of the signal station at Washington this morning.

The Bible is historically up to date. Pick up any ancient history bearing a date as late as the birth of any living man and lo! it is full of what we know are historic misstatements. Not so the Bible. It has been but few years since the story of Joseph and the seven-years' famine was pronounced by profound historians as a myth. The idea of the Nile not overflowing for seven years, unthinkable. But the spade has done its work and now on monuments and tablets we read the whole story and lo! it is true to the last and least detail. So the story of Esther, and Haman and Mordecai. But just the other year the archaeological spade went down at Hammadon, the summer residence of the Persian monarchs, and up came the story in every particular as told in the Bible, together with the sarcophagus of Esther and Mordecai.

The Bible is prophetically reliable. If one could foretell even five months ahead who would be the next President of the United States any reward would be his for the asking. Of course such a thing could not be done. And yet 150 years before Cyrus was born it was stated that he was going to be born and where, and

that he would become the ruler of a people not his own, and that he would free from their bondage the Children of Israel. Turn over in any ancient history 150 years and lo! it all happens.

In the golden age of Nineveh the prophet says Nineveh shall become a "gazing stock." What absurdity! But Nineveh was destroyed, buried, and for centuries even the site of her unknown. But now Nineveh has been unearthed and in most any great museum you can look upon her ruins. Nineveh has become a "gazing stock."

When Tyre was one of the great cities of the world it was written Tyre shall be scraped as a rock and shall become a place to spread nets upon. Tyre was destroyed and when Alexander swept to the conquest of the world he scraped the site of her as a rock and his army pitched their tents thereon, and I myself have seen fishermen spread their nets there.

And when Babylon was the queen of the earth it was prophesied in the Bible that she should be overthrown and that the Arabs would not pitch their tents there. Travelers tell us to this day no Arab guide can be induced to pitch his tent on the site of Babylon.

When Israel was going through the wilderness Moses said to them, as is recorded in Deuteronomy 28:68, that they would come again into Egypt but not by this way but in ships, and that they would there be sold for bond men and bond women and that no man would buy them. One thousands, five hundred thirty years after, Titus, in the year 79 A. D., destroyed Jerusalem, crucified tens of thousands of Jews, and put something like a hundred thousand in boats, and pushed them across the Mediterranean into the port of Alexandria, where they were sold for slaves. The market became glutted that no man would buy them. That prophecy fulfilled to the letter. Yes, to the last letter. More than 500 prophecies in the Old Testament of a like sort have been literally fulfilled.

In the same way the Bible can easily be proved to be up to date in matters of law, civilization, art, architecture, music, poetry, sculpture, painting — every realm. "Therefore I esteem all thy precepts concerning all things to be right."—*The Free Methodist*.

At the Bible Institute

PLANS UNDERWAY FOR ERECTION OF MUSIC HALL

During the past year the officers of the Bible Institute including the President, J. E. Ramseyer; the President of the Board, J. A. Ringenberg; the Chairman of the Trustees, S. A. Lehman; the Business Manager, P. L. Eicher, and the Dean, S. A. Witmer, met a couple of times to consider the need that has arisen in the school for suitable facilities for the music department. After a careful survey of the situation, they decided to submit the matter to the Conference of the Missionary Church Association for its consideration. The report and recommendation was in part as follows:

Need and Opportunity

"A need has arisen for music rooms through the steady but substantial growth of the music department. This past year (1936-37) there were an average of 49 students studying music. An average of 72 private lessons were given each week, each lesson requiring approximately one hour of daily practise. Among the twenty-two graduates, ten were from the Bible-Music Course. It is evident that a considerable part of the income is from the department of music, which has come to be a major department of the school.

"The many private lessons requiring daily practise has precipitated a two-fold problem: first of room, and secondly of disturbance. At the present time there are thirteen pianos in the two buildings which are used for studio or practise purposes. Not only do these pianos occupy rooms which could well be used for other purposes, but they create considerable disturbance in the dormitories, which are generally used for study. We believe that the constant practise on the pianos is one cause for nervous breakdowns that students occasionally suffer. It is also sometimes necessary for piano practise to continue in a room adjacent to a class room while a class is in session.

"Rather than hinder the department of music by limited facilities we believe that its development should be encouraged. The steady growth which it has enjoyed indicates that the musical offerings are coming to be more widely recognized for their merits and on the other hand that

a present-day opportunity exists for the type of musical education given by the Institute. It is our conviction that an even greater opportunity for service in this line is before us.

Size and Cost of the Building Needed

"We believe that a building that will contain at least two studios and twenty practise rooms at a cost of \$25,000 or less will meet this need. It would be expected that if a building were erected it would harmonize with other buildings on the campus and the neighborhood environment.

Financing Costs

"We believe that the finances should be raised by private subscription rather than by the general campaign among the churches. The need could be presented to individuals of means, and we believe that if the Lord is leading and blessing in this undertaking, the necessary finances will be forthcoming.

"We are heartened to believe that God's seal has already been placed on this project by two gifts of \$1,000 each and the promise of a substantial sum by another man of means."

The Conference which met in August acted favorably upon the recommendation and appointed a building committee to receive subscriptions and initiate plans for building. The Building Committee is composed of: P. L. Eicher, W. H. Lugibihl, John Von Gunten, Vilas Schindler, J. A. Ringenberg, S. A. Witmer, S. A. Lehman, Noah Rich, Noah Schumacher.

We are certain that all friends of the Institute will be heartened at this beginning which has been made to meet an urgent need. We are not in a position to say when building will begin for that depends almost entirely on how soon the necessary funds will be forthcoming. But we can all pray that God's gracious blessing will be on this project, mindful that unless "the Lord build the house, they labor in vain that build it" (Ps. 127:1).

• • •

FALL SEMESTER OPENS SEPT. 8TH

The fall semester at the Institute opens September 8th, which is registration day for new students. Old students register on the day following, and classes are organized on Thursday.

Rev. R. P. Ditmer, Presiding Elder in the Indiana-Ohio Conference of the Mennonite Brethren in Christ has been invited to speak at the opening services on Thursday and Friday evenings, Sept. 9 and 10.

A good enrollment is anticipated. A full report of the opening of the school will appear in the October number of the Bible Vision.

• • •

BETHANY HALL DEBT BEING REDUCED

Praise is given to God for His gracious blessing upon the efforts made to liquidate the debt on Bethany Hall. At the beginning of the depression it stood at \$25,000. Without a debt-lifting campaign it was gradually reduced to \$7000.00 at the beginning of this year. It now stands at \$3979.75. Approximately half of this sum is covered by "live" pledges. It is certainly possible, if we look to God, for this debt to be entirely met at the end of 1937, when the present bond issue expires. The Liquidating Committee would like to place this need anew upon the hearts of Christian friends, while thanking them for their loyal and generous support in the past.

• • •

SCHOOL BOARD MEMBERS RE-ELECTED

The Annual Conference of the Missionary Church Association which convened in Fort Wayne on August 23 and 24, re-elected the members of the Institute Board whose term expired in 1937. Rev. J. A. Ringenberg of Archbold, O., who has been chairman of the Board, and Rev. C. J. Gerig of Berne, Ind., who has been Secretary, were elected to serve for a term of three years. The Central District of the Christian and Missionary Alliance was again invited to appoint one representative to the Board. Rev. L. H. Ziemer of Toledo, O., has been serving as the District appointee.

• • •

POPULAR BIBLE STUDY CLASSES

Offered for Convenience of Public

The Institute is making available to the public a series of book studies during 1937-38 by offering regular Bible courses on Tuesday and Thursday evenings.

During the first semester (September

8 to January 20) the General Epistles—James, I and II Peter, I, II, and III John, and Jude—will be studied under the direction of Dean S. A. Witmer. Classes will meet regularly on Tuesday and Thursday evenings from 7:30 to 8:45. Three semester hours of credit will be given for satisfactorily completing the course.

In the second semester Rev. B. F. Leightner will teach the book of Acts on the same evenings.

Tuition, including registration and library fees, is \$9.00 for each course. Visitors are welcome without charge. Auditors who wish to attend regularly but who do not desire credit, may pay a nominal fee of \$4.50.

THE SECRET OF SUCCESS

(Continued from page 4)

and will yet more abundantly work, all that is pleasing in His sight. And so the word becomes through this faith one of perfect peace and rest, of ever increasing joy and strength. To the soul that can say, "I am nothing," God says, "Enter thou into the joy of thy Lord." God is All and in all.

Beloved fellow workers, as we look back at our work, and see what God has done, let us say in childlike humility and praise, "I am nothing." As we think of what God might have done, let us say, "Lord, teach me fully to know I am nothing." As we look around on believers, and our intercourse with them, let us cry, "Blessed Lord, make us all nothing in Thy presence, and let the gentleness, and tenderness, and meekness of our life prove it to our brethren." As we look forward to work to be done, let us remember the secret of all blessing and power: "Not a whit behind the chiefest apostles, though I am nothing."

Oh, the blessedness of being nothing, allowing God to work out His will and likeness, to breathe His Spirit and love through our whole being! Oh, the blessedness of being nothing, yielded up to God to work through us among men just what He will! Let us ask, "Lord, give us this grace in large measure—to be nothing, that Thy glory may be revealed."

With The Fellowship Circle

Elmer Stockman Accepts Teaching Position

Mr. Elmer Stockman, class of '34, has toured the Mid-West with a Taylor University Gospel Team this past summer. Mr. Stockman received an A. M. degree from Taylor last June. He has been engaged as an instructor in the Colorado Springs Bible School for the ensuing year.

* * *

Ernest Zehr Takes Up Pastoral Work

Mr. Ernest Zehr has been engaged as a teacher in the elementary department of the Westfield Bible Seminary of Westfield, Indiana, is now engaged in pastoral and evangelistic work at Thornhope near Logansport, Indiana. He requests prayer for a revival in the church there being in a run-down condition.

* * *

Mabel Sauder Going to Congo

Miss Mabel Sauder of Grabill, Indiana, has been accepted by the Congo Inland Mission for service in Africa, and expects to sail in January. Since taking a year of work at the Institute she has been attending Bluffton College.

* * *

Missionaries Return from Field on Furlough

Several Bible Institute missionaries returned to the homeland recently. Miss Elizabeth and Miss Minnie Hilty arrived in New York August 9, having traveled from Shanghai via Europe. They have labored for 32 and 24 years respectively at the Hansho station of the Christian and Missionary Alliance in Central China.

Rev. and Mrs. Clayton Steiner and three daughters are at home at Pandora, Ohio, on their second furlough from Peru, South America. They arrived at Miami, Florida, on August 6th. Mr. Steiner is a member of the class of 1920.

* * *

Marriages

Edgar Shady and Esther Welty on Aug. 18 at Bluffton, Ohio.

Willis Woods and Evelyn Holly at Toledo, Ohio, on August 28.

Virgil Stout and Janet Sickles at Altoona, Pa., on August 29.

Emmanuel Stauffer and Miss Stewart at Inez, Ky., on September 3.

* * *

Lois Slagle, class of '35, has entered nurse's training at the Lutheran Hospital

at Fort Wayne, preparatory to foreign service in Africa.

* * *

Rev. and Mrs. Clinton Moser who have been engaged in pastoral work at Yoder, Indiana, have accepted a call to the Lima Missionary Church of Lima, Ohio.

* * *

Bible Institute Rally August 21

Many members of the Fellowship Circle attended the Bible Institute rally on August 21st, an annual event held in connection with the Missionary Convention.

An interesting program was arranged featuring a world tour among former students of the school. Representatives were present from every major continent and every section of the United States. The tour went eastward and the following persons gave brief talks as representatives of their areas:

Rev. Jared Gerig, Cleveland, O.

Mrs. Nornian Hall, Flushing, N. Y.

Rev. Edison Habegger, British Isles

Rev. Waldo Schindler (Missionary candidate, Nigeria, West Africa)

Miss Edna Amstutz, Central and East Africa

Rev. Jesse Ringenberg, India

Miss Elizabeth Hilty, China

Rev. Clayton Steiner, Peru, South America

Miss Elsie Rupp, Colombia, S. A.

Rev. Albert Hager, Phoenix, Arizona

Rev. George Condit, Sterling, Kansas

Miss Virginia White, Memphis, Tenn.

Rev. J. E. Ramseyer, Fort Wayne, Ind.

A feature of the program was the presence of Miss Elizabeth Hilty, who has the distinction of being the first Bible Institute foreign missionary. She began her training in the parent institution, Bethany Home, of Bluffton, Ohio, and was among those who moved into the partly finished school building early in 1905. In the latter part of the same year she sailed for China where she has been laboring since.

Special musical numbers were given by a ladies' trio composed of Lorraine Houser, Irene Ginter, and Elda Gerber; the Niswander trio composed of Mr. and Mrs. Dwight Niswander and Dorothy Hesselbart; and the Bible Institute male quartet: Jack Stout, Willis Woods, Kenneth Geiger, and Alfred Clough.

A Daily Prayer



Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O give Thine Own sweet rest to me
That I may speak with soothing power
A word in season, as from Thee
To weary ones in needful hour.

O fill me with Thy fulness, Lord,
Until my weary heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see—
Thy rest, Thy joy, Thy glory share!

F. R. HAVERGAL.

Leaflet Evangelism Pays

From far Nigeria comes a letter dated July 20th, 1937, regarding a gospel leaflet that, like "bread cast upon the waters," was not sent out in vain but returned after many days with a testimony of fruitfulness.

Usung Inyang Town
S. Nigeria, W. Africa

Dear Soul-Winner:

I have the greatest pleasure in reporting to you the uncountable blessings I have received in reading one of your tracts called "*The World's Saturday Night*." I was very, very inspired in reading it, and it has saved me greatly in the parts of my life. And I consider my duty as I feel it right to write you and acknowledge you that your effort to His service is not in vain. And they that turn many to righteousness as the stars for ever and ever. Daniel 12:3. And he that winneth souls is wise. Proverbs 11:30. So shall my word be that goeth forth out of my mouth; it shall not return void unto me, but it shall accomplish that which I please. Isaiah 55:11. . . . I am a boy whom have accepted Jesus as my real personal Saviour. And I am preaching Jesus to my poor native people. And I beg you to pray for me that I may serve Him according to the Scripture and the Spirit.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen. The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace through Christ our Lord. I have the honor to be

Obediently yours, in His precious Name,

J. U. JAJA.

The above mentioned tract, "*THE WORLD'S SATURDAY NIGHT*" as well as others on timely subjects are published by the Bible Institute. Samples sent free on request. Address: BIBLE INSTITUTE, Fort Wayne, Ind.