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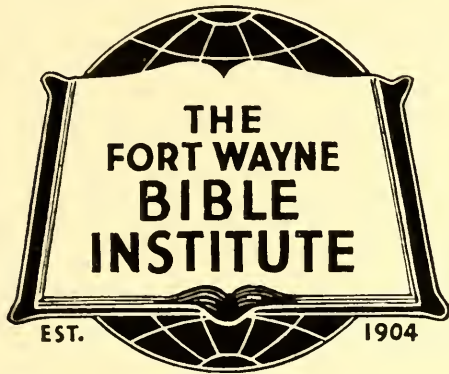
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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.,

FEBRUARY, 1937

PRAYER'S PRIVILEGES

Dr. Henry W. Frost

LIVING UNTO GOD

Rev. Joseph H. Smith

THE BIBLE—ITS OWN COMMENTARY

Dr. Howard Tillman Kuist

O LOVE THAT WILL NOT LET ME GO

Dr. Matheson's Famous Hymn

THE PROBLEM OF THE MOHAMMEDAN WORLD

Dr. Samuel M. Zwemer

A BIBLE STUDY IN GALATIANS

Rev. B. F. Leightner

Published at Berne, Ind., by the Fort Wayne Bible Institute
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The Joy of Intercession

I like to feel that though on earth
We never meet,
Yet we may hold heart fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger
prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence.

THE BIBLE VISION

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

Volume I

FEBRUARY, 1937

Number 5

CONFUSION

Our generation is in a state of confusion. And certainly without the sure anchorage of our faith there are more than enough cross currents and winds of doctrine to produce instability. Science, guided by no purpose, has discovered a bewildering lot of facts that leave most persons wondering what they are all about. The accepted moral standards have either been repudiated or reduced to changing mores. For most people there are no fixed points in the moral universe. The break with the tested values of the past is almost complete and the future is faced without the wisdom of experience. The whole social order is in a state of flux and profound changes are taking place with breath-taking rapidity. And in the midst of the confusion, our age is not without its false prophets offering their gospel of shallow optimism: "Peace, peace, when there is no peace."

Thank God for the foundation that standeth sure! We have not followed "cunningly devised fables" but we have "a more sure word of prophecy." With Luther we can stand upon the immutable promise, "For ever, O Lord, thy word is settled in heaven." But the rock of our faith becomes efficacious only as we place our feet squarely upon it. It must be the foundation for belief, for character, for life, for victory. It is God's will and provision that we "withstand in the evil day, and having done all, to stand." It is only then that we can lend a hand to others. So long as we ourselves are in doubt and confusion, without a certain grasp of truth, we can give little help to those who are floundering all about us. Timothy was advised first to "hold fast the form of sound words" and to keep "that good thing which was committed unto" him. After that he was to commit it to others (II Tim. 1:13, 14; 2:1).

OUR TASK TO OUR GENERATION

Again it is borne home with irresistible logic that we alone are responsible for the evangelization of our generation. In a masterful article by Dr. Robert E. Speer in the current number of *The Missionary Review of the World*, he says, "In one sense, to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their opportunity to fulfill their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted time. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation."

Prayer's Privileges

By REV. HENRY W. FROST, D.D.

Prayer is not an action. It is a state. It is not so many words said, so many minutes spent upon one's knees, so many emotions, so many tears. It is abiding in Christ and exercising faith toward God as a Father. This is the truth which Jesus brought forth when He said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7); and it is the fact which the writer of the Epistle to the Hebrews set forth when he said, "Without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

Pray Simply

It follows that prayer may be very simple. As it is the inner rather than the outer man which is exercised in the act of prayer, the process of prayer may be as natural as that of a little child coming to a great and good father. And to the degree that we realize that answered prayer depends, not upon our intensity, but upon God's power and grace, the more simple may prayer become. I have had seven children, and I have never yet seen one of them try to wrest from me by contorted word or act something desired, even if it were greatly desired; they knew their father too well to fall into any such error as that. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11). The science of prayer is very simple: we need and hence we ask; God is our Father and hence He gives. The only difficulty in the situation is to be simple enough in order that God may reveal Himself in all tenderness and plenitude of His fatherhood.

Pray Confidently

More than this, prayer may be very confident. The largess of God depends altogether upon His character. If God is a small God, He will give little when we ask; if He is a mean God, He will close His hand when we pray; if He is a hard God, He will think more of our unworthiness than our need and we shall find it necessary to plead and plead again in order to break through His reluctance and force from Him what He is loath to give. But, happily for us, our Father in heaven is just the opposite of all this. As Christ gave us to understand, God is more willing to give than we are to receive. What we need then is enlargement of desire and confidence of obtaining.

Pray Triumphantly

And finally, prayer is triumphant. Prayer is a great mystery. We wonder how our petitions can affect, not to speak of changing, the eternal counsel of God. But we find that such a difficulty is with reason and not with faith. Faith is like a chemist who goes into his laboratory with a theory and experiments with it until he finds that it works; then, in spite of reason's difficulties, he is assured that this theory is a fact. So we may experiment with prayer. . . .

Let us pray simply, confidently and triumphantly. And when we have so prayed, let us look up with wide-open eyes for God's answers, great and many.

Living Unto God

By REV. JOSEPH H. SMITH

In Romans 6:11, the death unto sin is only half of the reckoning. The greater clause is "*Alive unto God.*"

Now, let us inquire: First, What is meant by being "alive unto God"? Second, What is the "reckoning" and the condition requisite thereto needed to insure it?

And *first*, that only is life which is responsive to environment. A blind eye is *dead to light*. A deaf ear *to sound*. A man asleep is dead to *business*.

God is love. One alive to God is responsive to His love of the lost, His love of the church; and to His love of His Son.

God is truth. Insincerity, distrust and deceit are banished from the man that is alive unto God; and his spirit responds to essential, eternal and Divine Truth as the normal eye responds to light. Not only responds to but assimilates and reflects.

God is holy. The soul alive unto God responds in all its vibrations of desire, affection and impulse to His righteous law and His holy character. And his conscience ratifies this standard, while his volition exemplifies and executes in all the ways of life. Avoiding evil, *he does good*.

God is eternal. To a man alive unto God, dying is as incidental as is but the momentary flicker of a candle light. Though he may pass through "the valley of *the shadow*" he shall never die. His prospects, his pursuits and his preparations are not for time (save but casually) but for eternity. Mortality is but the divestment of the grave clothes of his former self. Now, Love, Truth, Holiness and Everlastingness are not preserved in him by volitional effort. They are the life of Him. As such vital organs as our heart and lungs function of their own vitality without conscious effort or volitional exercise upon our part, so Divine life within our souls has no more strain to maintain its likeness and keep up its affinity with God than water come from the clouds, and carried by the rivers to the sea needs to be pumped up to the clouds from which it came. Life unto God is life *from God*, life *like God*, life *to God*.

It is as to us purely the *Life of Faith*. No heredity has ever bequeathed it, nor has any environment ever supplied it. It is the very life of God; and it is obtained only by faith. Its inception is as epochal as resurrection (to which it bears a close analogy) and its prerequisite condition (as of that) is death. Hence the two clauses of this sixth of Romans text are closely related, and in immediate succession, and that most rapidly, as was the resurrection of Jesus in such quick succession to His crucifixion. To bear this likeness to His resurrection it is important that we bear a like similarity to His crucifixion. "*If, we have been placed together in the likeness of his death, we shall be also in the likeness of his resurrection.*" And faith is the condition and the potent factor in both of these.

This faith must, of course, be authorized of God's Word, and enabled of God's Spirit to effect any such result. It would be as vain as Pharaoh's assaying to cross the Red Sea for any of us to count ourselves to be "dead indeed unto sin" (that is without any response to it without, or any motions of it within), if there were no Scriptural grounds for

such reckoning. And, likewise, would it be madness for us to count upon a life spiritual, eternal and Divine, if there were neither promise given to warrant nor provision made to sustain such reckoning.

But the full deliverance from sin and the "life more abundant" are not fiction but fact. "The Lamb of God taketh away the sin of the world." And in Him is life. *Some have realized this*; as Paul when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." And the philosophy of this is explained that: "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." With this demonstrated by precedent, with the purpose of Christ's death declared to effect it, with the condition of entire consecration met to receive it, we have the completed factors for the reckoning of ourselves dead. And true to the merits of the Blood of Christ which He administers, and true also to us, whose Comforter He is come to be, the Holy Ghost stands present to enable our faith in this reckoning and Himself to make actual the liberation from sin.

To stop here would but leave us in Joseph's tomb. God's gift of His Son was not simply that we "should not perish"; but moreover that we "should have eternal life." Now eternal life is not to be begun at our entrance at the pearly gates. It is begun already. It is eternal as God. Christ is come that we might have it—have it now. "He that believeth *hath* everlasting life." And this life is righteous, it is holy, it is true. It is in harmony with and in response to God, "in whom we live and move and have our being." Its source and sustenance is the Atonement of Christ. Spiritual in its nature, it is capacitated for habitation in our mortal bodies. Suitable for Heaven it is adaptable to earth. Good and agreeable among men it is acceptable unto God. And it will be forever under His care and at His disposal. Our *reckoning* thus is verified by a "life hid with Christ in God."—*God's Revivalist*.

WONDERFUL

This is one of the names of Jesus that has doubtless been brought near to our thoughts during the late Christmas days. It is worth a second thought. It means that our blessed Master has come to lift us into a supernatural life, and is waiting to do for us things that will take our lives out of the common drift of mere ordinary things, and make them higher, nobler, and more sublime. It is so easy to get into ruts and drift on with the old currents and along the old trend. The real meaning of this word is *something out of the ordinary*. Every step of our Christian life ought to be above a mere earthly plane, and every day may be a romance of divine confidence and overcoming faith. It has been well said: "They that look for providences will have providences to record." The man that walks with God and keeps in touch with heaven can never have a dull or commonplace life and even of the most ordinary things, it may be said that "Though our life consists of common things, we can do them in a magnificent way."

May God give us during the coming year the wonders of His love, the wonders of His providence, the wonders of answered prayer, the wonders of victory over the world and sin, and the wonders of grace in redeemed souls and triumphs for His cause and kingdom.

—A. B. Simpson.

The Bible -- Its Own Commentary

By DR. HOWARD TILLMAN KUIST

(This is the second article by Dr. Kuist of The New York Biblical Seminary, giving helpful hints in Bible study. The reader is referred to page 19 of this issue for an important announcement regarding the Bible seminar to be conducted by Dr. Kuist next summer.)

When Professor Sohm declared that "the natural man is a born Catholic," he doubtless meant to say that in spiritual matters it is far easier to depend upon some one else for authority, guidance, and inspiration than to summon our own God-given powers. This tendency asserts itself especially when it comes to the reading or study of the Bible. Although we Protestants cry aloud over the Reformation principle of private interpretation, we do not practice it so faithfully as we might. We are all too ready to read some book about the Bible and let it go at that rather than to capture and digest the message of the Bible itself. It is not the purpose of this article to decry helps to the study of the Bible—they are very desirable and necessary—but rather to suggest how to become less dependent upon aids and make the reading of the Book of books itself more profitable.

In many ways the Bible is its own best commentary. A masterpiece never yields its secrets to a mere superficial glance. The student must stay for a while in its presence before it begins to work effectively on his susceptibilities. The joy of discovering some minor secret in a masterpiece often exceeds the intelligence retailed by some guidebook.

Sometimes an obscure passage becomes luminous, or some well-known passage is newly appreciated, when we merely take the trouble to read it aloud correctly. A trained reader can always detect how well another reader understands a passage by his very emphasis here or his lack of emphasis there. A person can soon become proficient as his own critic in this matter. If he reads over a passage several times, he will observe how each successive reading raises questions of emphasis. The ear will often reveal what has escaped the eye. By merely increasing his own powers of receptivity, the reader has thereby assisted the Bible to interpret itself. A number of passages illustrating this principle very well may be cited:

Micah 6:8 by itself is one of the best known passages from the Old Testament, but how rarely we hear it quoted in its correct sense, simply because it has never been read aloud in its context. If we start reading at *v.* 6, this will become plain. A thoughtful reader is led to ask, "What does the question of *vs.* 6, 7 have to do with the answer of *v.* 8?" Furthermore, if the reader begins at *v.* 1, he will doubtless sense a connection between *v.* 4 and *v.* 8. Three or four thoughtful readings aloud will make this verse vibrant with fresh meaning.

Another good example is *Jer.* 17:1-11. The reader who gives special attention to the word "heart" as he reads aloud will catch fresh significance from this passage. *John* 6:40 becomes startlingly vivid when read aloud with an emphasis that reflects the trend of the context. Read *v.* 39 and note especially the import of it. Three long sentences that unravel very readily by this process are *Heb.* 1:1-4; *I Peter* 1:3-5, 6-9. The only go-between sometimes necessary for an intimate appreciation of a passage from the Bible is but the sound of your own voice.

Another way in which the Bible acts as its own commentary consists

in the clues that it supplies to its own appreciation. One of my former teachers used to speak frequently of the earmarks of a passage. For instance, the word "love" is the earmark of *I Cor.*, *ch.* 13, just as the fact of the resurrection is an earmark of *I Cor.*, *ch.* 15. A number of involved passages in The First Epistle of Peter supply instructive examples. The first chapter, for instance, consists of nine long, involved sentences that fairly bewilder the unfamiliar reader with their complexity of structure, variety of imagery, and obscurity of reference. What unity of impression can a person ever carry away from a reading of such a passage? To a person whose eye or ear is trained to discover earmarks, the word "Father" affords a valuable clue to appreciation of this complex passage. A thoughtful reader cannot help being impressed with the way in which the author magnifies God's fatherhood in this chapter. In fact, the family relation dominates the whole passage. See, for instance, the word "Father" in *vs.* 2, 3, 17; "children of obedience," *v.* 14; "love of the brethren," *v.* 22; "begotten again," *v.* 23. What would such an emphasis mean to the "sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" but to remind them that, although far from their native land and separated from their kinsfolk and amid alien surroundings, they belong nevertheless to a family—a redeemed family of which God is the Father and they all are brethren? Who are they? "the elect"; what are they? "sojourners"; whence are they? "of the Dispersion"—all within the foresight of the heavenly Father's provision, *v.* 2; all under the blessed benediction of His mercy, *v.* 3; all designed to reproduce His character in holy living, *vs.* 15, 16; and all committed to the disposing of their affairs according to His justice, *v.* 17. A reading of this passage with this earmark in view greatly enhances the reader's appreciation of its magnificent sweep of truth. It serves to confirm Professor Bigg's judgment that this chapter is but a commentary on the first two verses. An earmark, then, is any clue in the passage (usually a dominant word) that contributes to an appreciation of the whole.

Sometimes a reader discovers that a single expression in a given passage epitomizes it. In such a case the author has given a clue to the interpretation of the whole surrounding context. Such an expression is found in *I Peter* 2:9: "Ye are . . . that ye may." Observation reveals that the expression was given before in the same chapter in slightly different form. *V.* 5. A recognition of the two-fold emphasis of this expression compensates for whatever obscurity may be involved in the complexity of statement in these verses. Where else are Christians called upon more effectively to demonstrate the validity of their faith by the good manner of their lives? In fact, this two-fold emphasis is developed more fully throughout *chs.* 2, 3, as we observe the repeated injunction to well-doing in *chs.* 2:12, 15, 24; 3:16. Professor Hart is quite correct when he suggests that *ch.* 2:9 is "the pivot upon which the whole epistle turns."

Still another way in which Biblical writers supply clues to the enjoyment of their writings is in occasional descriptive statements, such, for instance, as the reader finds in *ch.* 5:12, "I have written unto you briefly, exhorting, and testifying." Let any interested reader follow this clue to an appreciation of this epistle by comparing *ch.* 1:3-12 with *vs.* 13-25. Which is the testimony? Which is exhortation? How does the one anticipate the other? Which of these methods does the author use most dominantly in the epistle?

O Love That Will Not Let Me Go

DR. MATHESON'S FAMOUS HYMN

Many different versions of the origin of this well known hymn have been given. It has been put down to a disappointment which Matheson is said to have experienced in love, but in point of fact Dr. Matheson said, "My hymn was composed in the manse of Innellan on the evening of June 6, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying over night in Glasgow. Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. The Hymnal Committee of the Church of Scotland desired the change of one word. I had written originally 'I climbed the rainbow in the rain.' They objected to the word 'climb' and I put 'trace'."

The origin of the tune is likewise interesting. Dr. Matheson always insisted that his hymn was greatly indebted to the music written to it by Dr. Peace. The tune goes by the name of "St. Margaret's" and was composed with as little deliberation as Dr. Matheson wrote the hymn. As musical editor of the Scottish Hymnal, Dr. Peace was in the habit of always carrying in his pocket a copy of the words for careful study. Sitting one day on the beach at Arran, he was reading "O Love that wilt not let me go" when the tune came upon him like a flash, and taking out his pencil he dashed it off in a few minutes. Dr. Matheson received constant communications regarding his hymn. One of these which testifies to the overwhelming power of it when played and sung by a musician of first rank, is as follows: "It was in March, 1904, and the sunshiny scene still lives in my memory. I had left my hotel and made my way through the picturesque crowds in the streets of A—. By force of habit I had turned

aside that day from globe-trotting pursuits, and taken my place in the Church of the United Free among some three-score of God's people, whose mother-tongue was English. On my right and left were missionaries of the North African Mission. They found it refreshing to assemble for worship, in the midst of their labours among a fanatical Mohammedan people; they from Africa and I from India. It seemed to me a meeting of the oceans, that we should stand for worship in the same pew, and sing out of the same hymnal. I could not, of course, turn round to see who sat behind, but worshippers in front looked like those who might be residing in this watering-place for purposes of health or trade—some were certainly, like myself, of the tourist type. Immediately in front of me was the English Consul, a man well over six feet, with shoulders like Sandow's. On his left was his wife — also tall and well built.

The church was not built for show, but for use. By this I do not mean that it was common. There was an aisle on each side, and the seats ran right across the width of the structure. A platform was placed in front, on the side of which the organ stood. The pulpit was at the rear of this platform, and suitably raised for its purpose. Thus minister and organist were in our full view.

The organ was in keeping with the building: a plain instrument of the American type. The organist was a lady. What the minister preached about I really forget. Perhaps that was not the preacher's fault. He was a Pastor there for his health, and displayed no special vigor. I have no objection to a written sermon, but that morning the read sermon seemed, though an able treatise, to fall flat. The order of the service was what I had been used to in Wellesley Square United Free Church, Calcutta. To me it was all lifeless, formal, uneventful, messageless, comfortless. Even the words and music of the hymns had failed to stir the deeps of my nature that day. I blame no one. Perhaps I was not in a receptive spirit. I cannot tell — but

so it was. On went the minutes, and I was not sorry.

The hour had at last fled. Invocations, prayers, sermon, collection, announcements were all over. What had been a most uneventful service to me was now to be punctuated by a hymn and a benediction. The minister announced George Matheson's 'O Love that wilt not let me go.' When a much-loved hymn is announced in Wales, the land I know best, the people stir with joy, and cast meaning glances at each other. The worshippers stand as if to pour out their hearts, and one gets thrilled before a chord is struck. That morning it was all contrary. 'Listless' could have been written over the whole service. The announcement of even that hymn seemed to stir no one.

While the minister was reading the first verse I noticed a man of, perhaps fifty, change seats with the lady organist. It was nothing to mark. 'He is the local organist,' I thought, 'and the lady is a visitor.' Suddenly the notes were touched, and the little American organ seemed to have been 'born again.' Bar followed bar! We all brightened up. There was a master at the keys. We stood up and sang:

*'O Love that wilt not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.'*

Was the change in me or in my environment? I cannot tell. The lost chord seemed to have been found. If a seraph had come to wake me with a song of Zion, the surprise would not have been greater. The organist seemed to be in the third heaven. Here and there he made pauses not in the book. He sang and played and carried us on irresistibly. Then we plunged into the second verse:

*'O Light that followest all my way,
I yield my flickering torch to Thee:
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.'*

I could not fail to notice the deep emotion of the Consul's wife, for she stood in the next pew in front. She had ceased to sing, her trembling was made manifest. The music was like the sound of many waters. The volume of it increased. The third verse was reached:

*'O Joy that seekest me through pain,
I cannot close my heart to Thee:
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.'*

With a strange suddenness the Consul's wife fell on her knees and was convulsed with emotion. With her hands she covered her face, while the majestic music swept on. The husband knew not what to do, for all eyes were turned towards his wife. With inborn calmness and strong sympathy he then bowed in prayer at his wife's side. The sight was beautiful, and there were many wet eyes near where I stood. But what of the organist? He was in rhapsody. Down his furrowed face tears made their way. Bending over the keys, he poured out his very soul. Of time and space he seemed ignorant. The emphasis was that of intense feeling, born of rare experience, controlled by musical ability—both instrumental and vocal.

When we reached the last verse, I, for one, wished blind Matheson had provided us with more. And yet we might not have been able to bear it.

*'O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms
red
Life that shall endless be.'*

The scene continued the same to the end, only with deeper feeling. Great was the relief when the last note died away, and the minister, as awed as the rest of us, pronounced the benediction. So great was the solemnity of the occasion that no one wanted to disturb the silence by rising from their knees.

When the congregation did rise to disperse, several went forward to thank the organist. I was one of them. In the group were several Americans, and one said to the organist, still bathed in tear-marks, 'We knew your wife.' The one answer was a quiet smile, followed by a quick retirement from the church. This man did not feast on plaudits or compliments. He was gone before we could say a tithe of what we felt.

In the aisles and the church door I learned that the man who had waked up everybody's soul was a distinguished Christian singer from England and Scot-

(Continued on page 18)

The Problem of the Mohammedan World

By The REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

Canon W. H. T. Gairdner, of Cairo, in his book, "The Rebuke of Islam," calls Mohammedanism "the impossible problem."

God delights in the impossible, and challenges the meanest of His followers to attempt that which no man ever has attempted, and to succeed. We have a God, Who, like Elijah His servant, pours out the water on the burnt sacrifice, and does it a second time, and a third time in order to make it impossible for Himself to answer by fire—and then does it! It was William Booth of the Salvation Army who said, "God loves with a great love the man whose heart is bursting with a desire to accomplish the impossible for Christ."

There is no doubt in the minds of those who have lived for many years in the near East, that the most impossible task (humanly speaking) which challenges us is "The evangelization of the Moslem world in our generation." When we think of its dimensions, of its colossal difficulties, of its age-long disappointments, and of its present-day urgent, importunate demands, we may well say, "Who is sufficient for a task like this?"

Let us face it then in the strength of His promise, "The things that are impossible with man are possible with God," for unless the Christian Church can evangelize Arabia, and enter Afghanistan, regenerate Turkey, and lift high Christ's royal banner in the Sudan in spite of opposing governments, and gather together out of the Mohammedan nations a self-supporting, self-governing, self-propagating church, then Christianity is defeated before this great non-Christian faith.

We must face the facts. For thirty-five years, when I was in the Orient, or pleading the needs of the Moslem World in America and in Britain, I realized the difficulties of winning the Moslems for Christ, and now as never before I feel the insurmountable obstacles that oppose us.

THE HISTORICAL PROBLEM

First, this Moslem problem is a *grave and a great historical problem*.

As you have thought of the Moslem

East, stretching from Morocco to Persia and Western China, have you ever asked, "How long, O God, how long?" That question has been wrung from the hearts of Christians in Egypt and Persia and Turkey and Asia Minor until their eyes are blinded with tears, until hope deferred has made their hearts sick unto death, until some of them have said, "Doth God know, and is there knowledge with the Most High?"

Search your libraries and ask why Mohammed ever came, what purpose in history God had in this greatest of all Arabians, this acme of the race of Ishmael. Scholars are perplexed, historians dodge the issue, encyclopedias contradict each other. Thomas Carlyle spoke of heroes and hero worship in Edinburgh, and no one ever paid so high a tribute to Mohammed as did Carlyle. His great lecture on Mohammed is being sold in India today as a Mohammedan propagandist leaflet. But no Mohammedan would ever print what Carlyle said two nights later in the same series of addresses in Edinburgh. When sobered by the facts in the case he qualified what he had said previously, and, in his lecture on Dante, the poet, used these words:—

"Alas, poor Mohammed! All that he was conscious of was a mere error and a futility and triviality. . . . His Koran has become a stupid piece of prolix absurdity. We do not believe, like him, that God wrote it. It was intrinsically an error, that notion of Mohammed's of his supreme prophethood, and it has come down to us inextricably involved in error to this day, dragging along with it such a coil of fables, impurities and intolerances as makes it a questionable step for me here and now to say, as I have done, that Mohammed was a true speaker at all, and not rather an ambitious charlatan, pervert, and simulacrum; no speaker, but a babler. Even in Arabia, as I compute, Mohammed will have exhausted himself and become obsolete while this Shakespeare, this Dante, may still be young."

If Carlyle was perplexed by this paradox, by how much more is the missionary? The greatness and the puerility, the

marvellous theism and the degrading ethics, the heights and the depths of this religion, are beyond our comprehension. The more you study it the less you are prepared to measure the strength and the weakness of Mohammedanism.

THE NUMERICAL PROBLEM

In the second place, it is a baffling problem, because the more we investigate the more we are astonished at the numbers and the distribution of this religion.

The Mohammedan religion still grows in Africa and in portions of Asia. One-eighth of the human race confesses Mohammed as the final messenger of God. Two hundred and fifty million people face us individually and corporately in this colossal host.

The largest and most difficult home missionary problem in America is not Mormonism, for Mormons number less than the Mohammedans in the Philippine Islands. It is not the Negro, it is not the immigration problem, because the Negro and the immigrant have all round them Christian folk of their own kith and kin. But in the Philippine Islands are 586,000 American Mohammedans, who are practically untouched by Christianity except for the work of one or two societies and less than a dozen missionary workers.

Yet the Philippine Islands are a mere fraction of the Moslem problem. Step over to China, where the new statistical survey shows that there are between ten and twelve million Mohammedans.

In India, according to the latest census, there are seventy-seven millions; in Java and Sumatra there are forty-six millions more. In Western Asia every country is dominated by this religion, and the bulk of the population is Mohammedan. Every country in Asia, with the exception of Japan and Korea, has its distinct Moslem problem.

Europe has over three and a half million Mohammedans, and not yet have we seen the end of the difficulties in evangelizing those multitudes in the Balkan States, in Greece, in Albania.

Africa, of course, is a great Mohammedan continent, with forty-nine millions. A rising tide coming from the East and the West and the North threatens to engulf much that remains of African paganism.

Islam is found in South America, where

there are over three hundred thousand Mohammedans, we are told.

THE POLITICAL PROBLEM

The problem is more grave *because it is so largely political*. The Eastern political question is Mohammedanism; if there were no religion of Mohammed there would not be an Eastern question. Zionism, Bolshevism, Nationalism, Imperialism and Mohammedanism, if you can trace the inter-relation of these movements you have found the key to all the political, social and economic problems of Egypt, Palestine, Arabia, Turkey and Syria.

Bertrand Russell says, concerning Bolshevism in Asia:

"Among religions Bolshevism is to be reckoned with Mohammedanism rather than with Christianity and Buddhism. Christianity and Buddhism are primarily personal religions, with mystical doctrines of salvation and a love of contemplation. Mohammedanism and Bolshevism are practical, social, unspiritual religions of might, concerned to win the empire of this world at any cost. Neither of their founders (Lenin and Trotsky and Mohammed) would have resisted the third temptation in the wilderness. What Mohammedanism did for the Arabs, Bolshevism may do for the Russians — bind them together until they become the menace of the world."

Apart from this twofold menace of a disappointed, disillusioned, desperate Mohammedan world and a great propagandism on the part of Bolshevism, think of the political situation even in those countries where peace obtains. Think of the political situation where Queen Wilhelmina, for example, extends a Protestant sceptre over forty million Mohammedans. The Dutch do not believe in slavery, the Dutch do not believe in polygamy, the Dutch do not believe in Mohammedan civil or criminal law; and yet these forty million people must somehow be governed so that they may have life and liberty and the pursuit of Mohammedan happiness under Dutch rule.

Think of the colossal problem of disestablishing the Moslem Church with its endowments covering sometimes one-quarter, or at one time in Algeria, one-third, of all the real estate. Think of the enormous difficulties of securing the rights of a convert from co-religionists

who count every convert an apostate, and every apostate worthy of death. To this day in Egypt, with a million Christians, there is not a single court of justice that could set aside that Mohammedan law legally and say that a convert to Christianity would have the right to retain his property or his wife, or would even have the right to defend his life against the Mohammedans.

THE SOCIAL PROBLEM

This problem is also a social problem of the most serious import, because social problems relate themselves to the home.

In Egypt, according to a recent census, only five out of a thousand women can read and write. That is, the illiteracy among women in Egypt is nearly ninety-nine per cent. And there are still people who are asking what Jesus meant when He said, "Go ye and teach all nations."

The motherhood of the Moslem world is sunken in illiteracy, superstition and degradation, and there is no hand that can turn the key to those homes and those hearts save the hand of a Christian Woman. Will you go?

Here is the testimony of a Mohammedan who wrote a brilliant book of essays on Indian Mohammedanism. An Oxford Graduate, still calling himself a Mohammedan, he tells of home life in India:

"Children brought up in this poisonous atmosphere can hardly be expected to be a credit to society or a glory to their country. We cannot gather grapes from thorns, nor figs from thistles. Let us then, first and foremost, purify and sanctify our homes and our hearts. We cannot lay the foundation of a healthful Mohammedan community on a foundation of sand. We cannot have a very high regard for womankind with a system which sanctions four wives. Polygamy is destructive alike of domestic peace and social purity. Nor can we have a sound basis for family life with our women sunk in the deepest ignorance and the wildest superstition."

Not without reason did Ian Keith Falconer, the first great missionary to Arabia, speak of the horrors of Islam in his challenge to the students of Edinburgh University, when he said:

"While hundreds of millions are suffering the horrors of heathenism and Islam, the burden of proof rests upon you to

show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

Those who wish to know what these horrors of Islam are, need only read books on Mohammedan childhood, or books of travel that tell of conditions in Morocco and Afghanistan.

THE RELIGIOUS PROBLEM

This problem goes far deeper. It is a religious problem. It faces us with the strength of the greatest of all the non-Christian religions with its noble theism. As Dr. Henry Jessup says, "Whose lofty highlands are lifted up into the heights in their belief in the unity of God and their comprehension of His glorious attributes, but whose foothills run down into the sloughs of wickedness and social degradation."

In the library of a Mohammedan university you meet that contrast on every shelf. Take down books of theology, on God and His attributes, His mercy, His compassion, His power, His greatness, His omnipotence, His omnipresence, and you can compare them with anything that is taught in a theological seminary on theism and yet in those same books you have passages on the tradition and character and ethics of Islam that are untranslatable because of their vileness and degradation.

Such is the religion of Islam face to face with Christianity, with its best and its worst, with its lofty conceptions and its lowering standards. Between Christ and Mohammed there yawns a chasm of thirteen centuries of misunderstanding and lack of comprehension and lack of gospel proclamation.

The Mohammedan says that the Bible is not God's Book, that it has been tampered with. The Mohammedan says that Christ is not God's son but He is the son of Mary. The Mohammedan says that Jesus never died on the cross; but that He was taken to heaven, and Judas died in His place. The story otherwise would not end correctly from his standpoint. Speak of Christ's glory and of the atonement, and the Moslem says that God is almighty, and can forgive sins because He has all power in heaven and on earth. Speak to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the gospel

record, and will try to show you — that Jesus lost His temper, that He was unkind to His mother, that He was drunk at the last supper and threw aside His garments. Deeper still do they go in order to depreciate the Christ and to glorify Mohammed and whitewash his character as it appears in history.

That is the Moslem problem in regard to Christ. Add the intolerance of Islam, the absence of freedom of worship and freedom of speech and freedom of conscience, even in India or in Egypt. Every Moslem who confesses Christ before men experiences the tenth chapter of Matthew — “A man’s foes shall be they of his own household.” He is persecuted and forsaken, and loses literally everything.

THE MISSIONARY PROBLEM

It is a missionary problem, a problem of neglect and timidity, a problem of indirect and often casual effort.

Never yet has this problem become a great passion on the part of any society of Christendom. We have scores of societies organized to evangelize the Jew — and may God bless their efforts! — but where are the societies in Great Britain or in America definitely organized to pray and fast and toil until this great unbroken line of Islam breaks and our God gives us the victory? There are Christian communions that do not touch even the hem of the garment of Mohammedan needs, that have no work whatever in Mohammedan lands or among Mohammedans. Those societies that have worked among Mohammedans are themselves only too conscious that only recently have they girded themselves for this great effort, and put this watchword in the van of their enterprise, the *evangelization of the Mohammedan World.*

Thank God, the thing that seems impossible to men is possible with God! Every city on the map of the Mohammedan World of over fifty thousand population is already occupied in some way for Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great centre is already a centre to proclaim

the truth of Christ. Not only so, but the Bible has been put into every Mohammedan language, and there is a growing Christian literature for Moslems prepared and published in all the leading languages.

More than that — for we look by the eye of faith — there is no part of the mission field where there has been such precious sowing of seed. “The good seed,” said Jesus — the ordinary seed are His words and His works — but “the good seed,” He said, “are the children of the Kingdom”; and “except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” We thank God for that noble army of martyrs in the Armenian church, a million seed kernels that have fallen into the ground and died since August, 1914! Doth not God know, and is there no knowledge with the Most High? Hath He not said? Shall He not do it? Will not His Word be fulfilled and accomplished?

THE PERSONAL PROBLEM

There are those who can go, who should go, who will go. But all of us can help to solve this Mohammedan problem on our knees. “This kind,” said Jesus, the hard kind, the baffling problems, the things that are impossible with men, “this kind goeth not forth save by prayer.” I plead with you to pray for the Mohammedans! Pray for them in their utter need. They are broken, they are disappointed, they are desperate, they are hungering, they are thirsting, they are restless, and they will find no rest until they find Christ. Pray for the women, behind the lattice, behind the veil. Aye, and pray for those women whose hearts beat true to Christ, the great number of Armenian girls kept against their will in Mohammedan harems. God grant that we may burst their prisons as the Church burst the bonds of Peter, and they will go and preach Christ to those who once made them Mohammedans by force!

Pray for the lonely missionaries. None are so lonely and so discouraged as those in the far stations of the Moslem World. A friend of mine in the heart of Central Asia writes books, multiplies them on a gelatine press, and binds them and then sells them. There are men in Western

(Continued on page 16)

GALATIANS

Paul's Authority and Message

(Continued)

By REV. B. F. LEIGHTNER

Gal. 1:11—2:14

Today's study brings us to the beginning of Chapter two. It is a continuation of the line of thought considered in the preceding issue.

Fourteen years after his first visit to Jerusalem after his conversion, Paul again went to the Jewish capitol. If the Apostle is relating the order of his visits to Jerusalem, then this was the second, and was occasioned in part by the carrying of gifts from Antioch to the poor in this Jewish center (Acts 11:30; 12:25). Others hold that the visit referred to in Gal. 2:1 has reference to the time when the Council at Jerusalem was held (Acts 15). Considering the nature of the Apostle's argument and the point he is seeking to prove, the former seems more logical. However, expositors are about equally divided in their conclusions. To our mind the greatest objection to the acceptance of the latter view is that the Apostle does not quote in this letter the decision of the Council, which decided the very question that was at issue in the Galatian churches and would have carried weight since it came from the Jerusalem Church which was made up wholly of Jewish Christians.

Be that as it may, the Apostle makes it clear that he was not summoned to Jerusalem by the church leaders there, but he had gone up "by revelation," that is, by the direct leadings of the Lord. This fact reveals that the Apostles at the mother church did not manifest any spirit of superiority over Paul.

While at Jerusalem on this occasion, in a private gathering of the church leaders, he related to them the Gospel which he preached among the Gentiles, and of God's blessing upon his ministry. He had acted wisely in taking with him Titus, a converted Gentile and one well-known to the Galatian churches. In him Paul had a concrete example of what the Gospel of Christ had done apart from any legal observance.

True enough, some false brethren who

came in stealthily to spy out their liberties in Christ, tried to bring them into bondage (v. 4; Ch. 1:6-9). They insisted that it was necessary for Titus to be circumcised in order to share the gospel. To those sticklers for law observance, Paul never yielded an inch. He refused to compromise the truths of the Gospel in any form or degree (v. 5). And the Apostles and elders were wise enough to see that these objectors were too late with their demands. God had already performed the work of regeneration in the heart of Titus as must have been very evident to all. And now Paul can report to the disturbed Galatian believers that the Christian leaders did not require Titus, the converted Greek who was a test case, to be circumcised (v. 3).

Now to show that his apostolic office was not inferior to that of the chiefest apostle in Jerusalem. Paul submits several proofs. In the first place, he asserts that, no matter how lofty their position in the church was considered to be, none of them—not even Peter or James or John, had added anything to the truth which had been divinely revealed to him (v. 6). And in conference with them he showed himself to be "not a whit behind the very chiefest apostles" (II Cor. 11:5). They in turn fully recognized this fact; they perceived the grace that was given to him, and gave to him and Barnabas the right hand of fellowship.

Secondly, Paul's rebuke of Peter for his inconsistent behavior at Antioch was another proof that his own position was not inferior to that of any who dwelt at Jerusalem. Just what occasioned Peter's visit to Antioch and when it was made is not definitely stated. It was very probably sometime after Paul's first missionary tour while he and Barnabas tarried at this Gentile Christian center.

From the inspired record it is concluded that when Peter first came to Antioch he mingled freely with the uncircumcised Gentile believers and adapted

himself to their customs and practices without reserve. His fellowship with them was in full harmony with the divine revelation he had received years before in connection with the house of Cornelius. He recognized them as his equals in relation to Christ.

But by and by certain brethren came "from James." Whether they were actually delegated by James to visit this church, or whether we are only to understand that these brethren came from Jerusalem, is not clear. It is, however, quite certain that they were of the exclusive type who continued to be prejudiced against the uncircumcised, and Peter knew it. As soon therefore as they came on the scene Peter was seized with a manfearing spirit and withdrew from the uncircumcised brethren, ceasing to fellowship with them.

"Such conduct could not fail to excite in St. Paul the utmost indignation. St. Peter was not simply yielding a non-essential point through a tender consideration for the consciences of others. This would have been quite in accordance with the principle so often asserted by his brother-Apostle, that, "it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak." Nor was this proceeding a prudent and innocent accommodation to circumstances, for the sake of furthering the Gospel, like St. Paul's conduct in circumcising Timothy at Iconium; or, indeed, like the Apostolic Decree itself. St. Peter was acting under the influence of a contemptible and sinful motive,—the fear of man: and his behaviour was giving a strong sanction to the very heresy which was threatening the existence of the Church; namely, the opinion that the observance of Jewish ceremonies was necessary to salvation. Nor was this all. Other Jewish Christians, as was naturally to be expected, were led away by his example: and even Barnabas, the chosen companion of the Apostle of the Gentiles, who had been a witness and an actor in all the great transactions in Cyprus, in Pisidia, and Lycaonia,—even Barnabas, the missionary, was "carried away" with the dissimulation of the rest. When St. Paul was a spectator of such inconsistency, and perceived both the motive in which it originated and the results to which it was

leading, he would have been a traitor to his Master's cause, if he had hesitated (to use his own emphatic words) to rebuke Peter "before all," and to "withstand him to the face."

The words addressed by St. Paul to St. Peter before the assembled Christians at Antioch, contain the full statement of the Gospel as opposed to the Law. "If thou, being born a Jew, art wont to live according to the customs of the Gentiles and not of the Jews, why wouldest thou now constrain the Gentiles to keep the ordinances of the Jews? We are Jews by birth, and not unhallowed Gentiles; yet, knowing that a man is not justified by the works of the law, but by faith in Christ Jesus, we ourselves also have put our faith in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law. For by the works of the law SHALL NO FLESH BE JUSTIFIED." These sentences contain in a condensed form the whole argument of the Epistles to the Galatians and Romans."—*Conybeare and Howson*.

THE PROBLEM OF THE MOHAMMEDAN WORLD

(Continued from page 14)

China, at the Borden Memorial Hospital, a little handful of witnesses for Christ in the province of Kansu. There are others on the coasts of Arabia, or crossing far into the interior and out of touch with their own fellow missionaries. There are women on the borders of Afghanistan, brave women, looking across the border for years, and hoping against hope! There are missionaries in Persia, looking forward to meeting those who come from India.

Pray for them. Take this burden upon you of the impossible problem Mohammedanism, and pray it through with us until the kingdoms of Mohammed, until Cairo and Mecca and Constantinople and Bagdad and Fez and Teheran shall have become the Kingdoms of the Lord and of His Christ!

The Christian life means, on the inner side, fellowship with the Man that died; on the outer side, a warm, upright touch with one's fellows.—*S. D. Gordon*.

At the Bible Institute

SECOND SEMESTER REGISTRATION REPORT

God has very graciously enabled all but a few of the first semester students to continue their work into the new semester. This fact speaks of numerous remarkable answers to prayer in which a kind Heavenly Father has proved that He both leads and provides.

The following new students have also enrolled: Richard Hartman, Macy, Ind.; Roy Johnson, Spencerville, O.; Donald Kelley, Bowling Green, O.; Milton Noble, Cleveland, O.; Robert Kaiser, Dearborn, Mich.; Mable Woods, LaGrange, Ind.; Helen Wagner, Butler, Ind.; Cecil Wilson, Wayne, Mich. (previously a student). Another former student to return was Sarah McDowell of Muncie, Ind.

Besides this number the names of the outside students to be taking evening classes are not yet available. The men's dormitory is now filled to capacity and Bethany Hall is nearly filled.

BIBLE INSTITUTE TO SPONSOR THREE-DAY YOUNG PEOPLE'S CONVENTION

A group of approximately twenty-five students is to minister in services extending from Friday to Sunday, January 29-31, at the Goshen Mennonite Brethren in Christ Church. This is to be a district convention of the Mennonite Brethren in Christ young people. The entire convention will be in charge of students. Inspirational, missionary and evangelistic services have been arranged.

PLANS FOR CHORAL PROGRAMS

Preparations are being made for a series of brief tours of the Men's and Ladies' Choruses of the Institute. In previous years this work has been engaged in principally by the men. This year two groups will be available making it possible to work out a more extensive schedule. Invitations from churches for special concerts and services are being received.

A REMINDER

That up to February 15 the *Light Tower*, a yearbook published by the student body, will cost \$1.25 and afterward \$1.50.

From the Chapel Hour

Be ready:—

- (1) To preach
- (2) To suffer
- (3) To be offered

—S. J. Grabill.

Don't imitate another preacher; one man imitated Billy Sunday in his pulpit and lost his job.

—S. J. Grabill.

Marks of spiritual-mindedness: (1) Hunger for truth; (2) Quickened discernment; (3) Sanctified imagination (4) Humility.

—Evangelist Hames.

LIQUIDATION OF BETHANY HALL INDEBTEDNESS

An appeal is being made at this time by the Bethany Hall Liquidation Committee to the constituency of the Institute asking for special prayer and giving that the debt on Bethany Hall may be entirely liquidated in 1937. Bethany Hall was erected in 1929-30, at the very beginning of the depression. At the time it was dedicated, the bonded indebtedness was \$25,000. Without a former campaign, but through the faithfulness of God and the loyalty of His people, this debt has since been reduced to \$7,000. The bond issue expires at the end of this year, and the Committee, working in cooperation with the Trustees, is very desirous that it will not have to be renewed. If \$7,000 can be raised during the year, the only incumbrance on the entire property will be removed.

The Liquidation Committee is composed of John Von Gunten, Henry Amstutz, and S. A. Witmer. Contributions should be sent to the Treasurer of Bethany Hall, Bible Institute, Fort Wayne, Ind. The progress toward debt reduction will be reported in the columns of *The Bible Vision*.

Fellowship Circle Briefs

MISS VERA BAUMGARTNER, class of '33, is now engaged as a secretarial assistant to the Registrar of Columbia Bible College, Columbia, N. C. Miss Baumgartner graduated from Wheaton College in 1936.

REV. AND MRS. EDISON HABEGGER, who are now touring the British Isles with the Alliance Quintet in an evangelistic ministry, report God's gracious blessing in the conversion of many souls. Their itinerary calls for campaigns on the Continent during the spring months.

REV. AND MRS. JOSEPH KLOPFENSTEIN, classes of '27 and '26 respectively, who are in charge of the Missionary Church of Flint, Mich., recently visited the Institute. Mr. Klopfenstein brought a helpful chapel message on "The Holiness of God."

Several young women who have received their training at the Institute are engaged in active service with the Missionary Workers of which Miss A. C. Spellman of Detroit, Michigan, is the founder and director. They are Lydia Burkholder, Esther Ringenberg, Alta Nichols, Gertrude Lemanski and Marguerite Howard.

REV. A. M. FROESE is taking a year of advance work in Theology and Bible in Washington, D. C., and is thereafter expecting to become actively engaged in Christian work.

MISS MARTHA AMSTUTZ of Royal Oak, Mich., is preparing to go to French West Africa under the Christian and Missionary Alliance. The necessary outfit has been almost entirely assembled and most of the required funds are either on hand or promised.

MISS VIRGINIA WHITE is investing her time and energy in teaching in her home city of Memphis, Tenn.

REV. EMANUEL STAUFFER, class of '20, is now engaged in an itinerary through the Southern Mountain Highlands. His work takes him into many public schools where he distributes Bible portions and encourages Bible reading.

REV. CLAYTON STEINER wrote on Dec. 9 from Huanuco, Peru, S. A., giving a little insight into their work and their home: "On January 5th our short term Bible Institute is to begin. This is chiefly for the believers of this region who are anxious to prepare themselves for evan-

gelizing others. The term is to continue for six weeks. So far about twelve have notified us that they are planning to attend. I suppose we shall have about twenty in all. We covet your prayers that God may abundantly honor us with His presence and blessing. May these lives be baptized with divine fire so that they may win hundreds for Christ.

"We are grateful to God for His tender care over us. We have been enjoying good health. Our baby has been doing nicely and lacks two weeks from being a year old. She is indeed a jewel and has often helped us forget our troubles and difficulties. She is just now beginning to walk. Ruth Pauline has grown very much during the past year. She is in her fourth year of school. Her parents are her teachers. Mary Carolyn is still a midget but every bit of her is activity. She is to sing a solo for the Christmas program.

"The Lord willing, we are to go on furlough next July. We are greatly anticipating seeing our loved ones and many friends. It will seem rather strange not to find my father there but the Lord will give sustaining grace. We have a very full program till next July and are eagerly looking forward to those months of service. In all I am to make five itinerating trips and your prayers will be much appreciated. 'Oh, for the showers on the thirsty land! Oh, for a mighty revival! Let's pray it down.'"

O LOVE THAT WILL NOT LET ME GO

(Continued from page 10)

land. Two years before his wife lay dying—and she was an American, equal to him in musical talent. She had asked him to sing to her, as she entered the valley of the shadow of death, 'O Love that wilt not let me go.' He did so, but had not ventured to sing it again, until that memorable morning. Ah, that was a sufficient explanation. Sorrow had wrought the power.

I wandered my way hotel-wards, but my thoughts were on the wings of the music—'blossoming red.' *Such* music (that lost chord), set to *such* words, I can never hope to hear again until I stand within the gates of the New Jerusalem."—*The Reaper*.

AN OPPORTUNITY FOR ALUMNI TO RETURN
to the
BIBLE INSTITUTE FOR FELLOWSHIP AND STUDY

BIBLE SEMINAR SCHEDULED FOR JUNE 21-26, 1937

A number of alumni and friends of the Institute have expressed interest in the coming seminar to be conducted by the Bible Institute from June 21 to 26, inclusive. The seminar will be a study in the Gospel of Luke and is intended for advanced Bible study for Christian workers. Some have already notified us of their plans to attend. The seminar is open to thirty-five ministers, Bible teachers, missionaries, or others engaged in Christian work, without regard to denomination or previous connection with the Institute. Wives of pastors are also eligible.

DR. HOWARD TILLMAN KUIST of the Biblical Seminary of New York has been engaged as instructor. Dr. Kuist is one of America's foremost Bible teachers and is eminently qualified to conduct the seminar. His educational equipment is the best, having studied at the University of Berlin and Mansfield College, Oxford, after having graduated from the New York University School of Education with the Doctor of Philosophy degree in 1924. But more important are his spiritual qualifications. His students bear joyful testimony that back of the class room lectures is a man of God who is vibrant with spiritual power and life. Dr. Kuist's methods of Bible study are unique; he employs the direct approach, permitting the Bible, unaided by commentaries, to speak for itself.

Dr. Kuist is the author of "The Pedagogy of St. Paul" and is a contributor to the "Biblical Review." He is head of the Department of New Testament Language and Literature in the Biblical Seminary and is a teacher at the Winona Lake School of Theology.

The entire week, beginning Monday afternoon, June 21, and continuing to Saturday noon, June 26, will be devoted to a non-credit but intensive course in the Gospel of Luke. The cost for the seminar, including board, room and tuition, is \$8.50. For those who will not board at the Institute, the cost will be \$4.00 per person.

This is an opportunity for which many have longed—to come to the Bible Institute for a short period of fellowship and Bible study.

Reservations may be mailed to the Registrar, Bible Institute, Fort Wayne, Indiana.

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