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THE POWER OF THE CHRISTIAN'S CROSS
Rev. Paul Updike

ON READING THE BIBLE FROM ITS OWN WINDOW
Dr. Howard T. Kuist

THINKING TO SCALE IN THE MISSIONARY ENTERPRISE
Dr. Thomas Cochrane

THE CROSS INTERPRETED
William Uphold

BACK TO CHRIST FROM ATHEISM
Rev. Martin S. Charles

THE FIELD IS THE WORLD

DAYS OF BLESSING AT THE INSTITUTE
GOD’S BLESSING ON STUDENT MINISTRIES

The motto of the Bible Institute is “Training for Service and Service in Training.” We are endeavoring this year to give every student at least one assignment in practical Christian service. God has graciously honored these varied ministries. In the Gospel Team department there have been a few more calls than could be filled even though there are more teams organized than usual.

The reports for the first part of the present semester until November 16 show the following encouraging results: 89 persons were converted and 136 others received definite spiritual help. Altogether 279 persons requested prayer. 173 addresses were given; 146 Sunday School classes were taught; 318 special songs rendered; 448 homes were visited; 2844 tracts were distributed; and services were conducted in such local institutions as the C. C. C. Camp, the City Rescue Mission and the County Infirmary.

Opening of Second Semester

The second semester begins January 22 and applications are now being received. Catalogs sent free upon request. Pastors are invited to send names and addresses of interested young people.

Address: THE BIBLE INSTITUTE, Fort Wayne, Indiana.
Greetings

The Bible Vision in behalf of the Institute greets readers, friends, patrons, and alumni in the name of our blessed Lord, who in the fulness of time clothed Himself with humanity and was born in Bethlehem’s manger. “And without controversy great is the mystery of godliness, GOD WAS MANIFESTED IN THE FLESH!” May we never cease to wonder at this matchless event in the annals of time. We can wish nothing more appropriate at this season of the year than a fuller, richer and profounder appreciation among Christians of the great fact of the Incarnation, that the eternal Son of God entered our time order to bring in concrete and visible form the blessed truth of God’s redeeming love.

The Need of Revival

One of the surest indications that America needs a mighty revival is the loss of moral idealism. On every hand there are signs of moral decay. Standards of right and wrong have been lowered to the point of inversion. They are upside down. Wrong is right and right is wrong. Puritanical restraint is held in contempt, for it cramps freedom and stultifies personality. It is fashionable to sin and quite out of fashion to lead an upright life. The tobacco and liquor interests are spending millions to make smoking and drinking by both sexes appear attractive.

And yet a moral collapse is not unexpected. As invariable as the law of gravity, morals are lowered, sin increases, wickedness flourishes in high places and low, iniquity abounds—when people forsake God. We are now reaping the whirlwind of the sowing of a godless evolution and a Christianity stripped of its supernaturalism. May God help America, and in wrath remember mercy.

Conviction

Christians wonder why sinners have so little conviction. It is usually decided that it is merely one of the signs of the times. We are constrained to believe that there is about as much conviction among the unsaved as there is concern for them among the saved. Then the question for us is, “Why isn’t there more of a burden for sinners among us Christians?”

Among the most tragic utterances in Scripture are the words of Isaiah, “Our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee” (Is. 64:6, 7).

May God through His Spirit restore to His people the ministry of intercession.
The Power of the Christian's Cross

REV. PAUL UPDIKE, Member of B. I. Teaching Staff

"Death worketh in us, but life in you."—II Cor. 4:12.

Any divine ordering of things results in a glory. The glory of the law caused the people to hide their faces. It was so because there was no full inner response of the individual to that glory. Regardless of the greatness of its power, man could not rise to its attainment. Under grace, however, the new glory moves upon the individual and changes him into that glory and, by responding to it, he goes from glory to glory, or into deeper degrees of Christ-likeness.

The ministration of this glory, or the way it is served to humanity is called death—death not by the law, but death by the cross. Too many times we have the idea that the cross is only crossed timbers on old Calvary. But that wooden cross is gone. Here, however, years after the crucifixion, Paul said he still bore in his body "the dying of the Lord Jesus." The cross, then, must have been a living one which was active in the life of Paul. In fact, where there was one cross there are now as many crosses as there are believers in the cross. Yet it is still the cross of Jesus.

In verses eight and nine of this chapter he mentions the forms that this cross took in his life,—troubles, perplexities, persecutions, being cast down. All of these had a sacred connection with the purposes of Christ in him. They made his death so real and his pain and sorrow so pronounced that he called them death by the violent way of the cross of Christ.

It was this ministration that produced the strange, new glory that worked death in one while it worked life in others. And it is true that the glory of Christ will always shine from the cross of Christ, whether it is raised in the vicinity of Jerusalem or in our lives. To shun its sufferings and squirm out from under its burdens is to strip the Christian life of its glory. On the other hand, to take up the cross and follow Him is the most effective way to lose one's self in the depths of the glory. The amount of the glory will be determined by the working-effectiveness of the cross. But the cross is an instrument for crucifixion. Hence, the real, pure, Christian joy that every believer can have depends on the crucifixion of the inner self, or this dying of the Lord Jesus. That and that alone will produce the new glory.

The power of this glory is two-fold: it changes the individual into deeper likenesses to Christ, and it works life in the hearts of the believers.

The former of these is easily seen, but the latter needs some further attention. One can see on every hand sinners hiding in the shadows of careless, Christian lives. But, if those lives could shine with resplendent glory, the shadows would disappear. Then the Christian life would be a "light" manifesting and rebuking sin rather than being a refuge for evil.

But how is this accomplished? Of course, much Christian living will of necessity be done before people, which will convince them of its truth. The question we are interested in here is, does it matter what we do when nobody sees us?
To properly answer this question, we must recognize that our activities in prayer, testimony, and Christian service of all kinds are not natural with us. We have picked that up from another. That One is He whose heart is naturally disposed from the foundation of the world that men might see and know God. In other words, when we pray for a revival, preach a sermon, or do personal work, it is the Holy Spirit that prays and works through us. Whenever God can have the flesh He will reveal Himself through the flesh.

But there is only one way to get the flesh in the proper place before God and that is to have it fully submitted to His will. There is only one instrument, however, that can accomplish this “perfect submission, perfect delight.” That is the cross of Christ. When we suffer for Christ and the gospel’s sake we are really being adjusted before God into a more effective agency for accomplishing that purpose in grace.

Paul and the Corinthians were far separated, yet, he says, as death works in him life is working in them. Some way as he experienced the “dying of the Lord Jesus” the life processes of the Corinthians become animated and life stirred within them.

That comes about by the cross being the power of God. This is true though its pain be borne in secret and its form be hidden from the world. That which drives us deeper in Christ will lift Christ higher in us. Our public life is no stronger than our private life. Though the two may take different channels, to live well away from men is to do well when we are with men. The pain of the cross endured becomes the power of the cross secured.

It is true, some of Paul’s life was lived openly before the Corinthians, but that which was lived away from them was still open before God. Now, only God’s power has power over God. The power of the created must always yield to that of the Creator and never force or compel the latter in any of his actions. If we would move God we must be able to lay hold on the power of God. That power, for us, is the cross of Christ. By grace, that cross develops the power of God within us by which we deal with God as well as with our fellow men.

Since that is true, we have often prayed earnest and sincere prayers and then hindered the moving of God by going out and shunning the cross when no one was looking. That is, no one—but God!

For life to work in others, for revivals to break out, for an old-fashioned awakening we must have the working-effectiveness of the cross deepened in our lives. In other words, we must better “bear in our body the dying of the Lord Jesus.” It is surprising how God can break through our victories and answer our prayers. As Moses’ hands were held high in victory over Moses’ weakness his people got the victory over their enemies. The Lord instructed Joshua how to have a victorious army. He told him to “Be strong and of a good courage.” As we gain the victory over the nails, the spear, and the jibes of the cross we can say “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.”

If you would be a force in the kingdom of grace then hug your cross, whatever its form, and let its tears, pains, and groans weave their crown of glory that shall not only change you from glory to glory but shall work in those for whom you labor, the peculiar, mysterious power of the cross of Christ, giving life to perishing multitudes.
On Reading The Bible from Its Own Window

By Dr. Howard Tillman Kuist

(Editor's Note: Through this article the Bible Vision presents Dr. Howard T. Kuist to its readers. Dr. Kuist heads the Department of New Testament Language and Literature of The Biblical Seminary in New York. He has been engaged to conduct a Bible seminar in the Gospel of Luke next summer at the Institute. Details are given elsewhere in this issue.)

BOOKS are like windows. We see through them to life. A book is never a mere end in itself. It serves as a medium to bring life to us in some one or more of its varied forms. A good book lets light into the mind; it ventilates the spirit. We go to a window and lift the curtain. We see what is going on outside. We do not influence what is without, but what transpires without may influence us. Just so with a book. Is it what we do to a book that matters, or what the book does to us?

This applies as well to the reading of the Bible. How easy it is when opening the Bible to feel that we must do something to it: to outline, to defend, or to criticize it! Does not reading the Bible from its own window presuppose that we come to it not primarily for content or for criticism but, as Duncan Black Macdonald has so well put it, "purely for the effect of each passage upon ourselves?"

Why is it, for instance, that we like to read or to repeat Psalm 23? Is it not for its effect upon us? Is it not for the emotions it arouses in us, for the way in which it quickens our faith in the great Shepherd? We might turn to and read Ezek., ch. 34. It presents a far more complex picture than the psalm just referred to, but as we read does not a dominant figure emerge to whom we respond almost in spite of ourselves? What from this reading has impressed us most? How is it like or different from the effect of a fresh reading or repetition of the Shepherd Psalm? Turn now to John, ch. 10. About what dominant figure is this chapter arranged? Viewed as from a window, what does this setting disclose to the sympathetic reader? What effect must Psalm 23 and Ezek., ch. 34 have had on Jesus, from the way in which He speaks of Himself in this passage? Doubtless He carried them both in His memory.

Certainly these passages are splendid examples of the way in which the Bible appeals to us when read purely for the effect upon ourselves. But, we may ask, can this be true about the reading of the Bible in general? Not all passages appeal so readily to us. What are we to make of them? Are we to expect of a passage what it does not purport to give? But is it not amazing how very obscure passages unfold when we approach them in some such manner as this? John Hutton says: "When I first encounter a poem which looks difficult and elusive, I read it right through to the end, thankful for anything I can get out of it. It is very wonderful how, looking backward from the conclusion to the source, I can see the general lines or drift of something which as I struggled through it seemed merely useless and perverse." Sometimes, though not always, it is this leading thought or dominant characteristic that appeals most strongly to our susceptibility. Sometimes it is the way in which this dominant thought throws light on some otherwise obscure detail that makes the reading of the passage an experience to us. Despite the complexity of detail
in *Isa.,* ch. 40, or *ch. 53,* or *Luke,* ch. 15, or *I Cor.,* ch. 13, or *ch. 15,* we read right through such passages without stopping over obscure details, because the dominant trend of the passage is already more or less clear to us. Each reading brings some previously obscure detail into line with this trend, or we see how two or more such details stand in relations hitherto unsuspected.

Would you like to test out this principle on a slightly more elaborate scale? Try this experiment: The book of Numbers is considered by many people to be utterly impossible. One modern writer has suggested that if we are out to get the best in the Bible in the easiest way, we may well avoid the book of Numbers. And yet *chs.* 11 to 21 of this much neglected book constitute a masterpiece of literature. However obscure or disturbing some of its details, there is nevertheless a drift, a dominant trend, disclosed in the whole which we are likely to discover only at a continuous reading. When once this trend has been detected, how differently the story of the man gathering sticks on the Sabbath Day appears (*ch.* 15), or the episode of the quail (*ch.* 11)! Where else can we find so genuine a picture of human nature at different levels? Set *chs.* 11 to 21 in almost any part of the world, and you will find that they match human nature as you find it there. If these chapters, like a view through a window, disclose the human heart in its reactions to high privileges, what do the poetic portions of *chs.* 23, 24 reveal of divine care? When read from its own window the book of Numbers is indeed great literature. Try it! You will be amazed at the enjoyment in its reading.

How may we cultivate the ability to make our reading of the Bible more rewarding? Daniel Webster as a youth used to walk along the main street of his home town and stop before a shop window all dressed up with various articles. He would take a good square look at that window and then walk on and seek to enumerate mentally just as many articles or separate objects as he had seen on display. When he started the practice, he could remember only a few things. He kept it up until he could remember a dozen or more. After more practice, with a single glance—a careful, comprehensive, swift glance—at the window of a shop, he could enumerate every single article in it. He had cultivated what is called grasp, the ability to comprehend a number of details in their total setting. Cultivate this ability in the reading of the Bible from its own window, and your reading of it will become more and more rewarding.

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**THE UNEXPECTED**

I know not what may come today;  
Some needy soul may cross my way,  
Lord, give a word of cheer, I pray.  
To meet the Unexpected.

Perhaps some loss may come to me,  
Some care or some perplexity;  
Then He my strength and stay shall be.  
To face the Unexpected.

How oft within the trivial round  
So many trying things are found,  
But He can make all grace abound,  
For all the Unexpected.

No matter what the call may be,  
Or changes that may come to me,  
His Hand of Love is all I see,  
From sources Unexpected.  

*(Author Unknown)*

To know God's will one must (1) Become spiritual, (2) Desire to know God's will in order to do it, and (3) Live under the leadership of the Holy Spirit.—Pres. J. E. Ramseyer.

Being in Christ it is possible to forget the past; to be sure of the future; and to be diligent in the present.—MacLaren.
Thinking to Scale in the Missionary Enterprise

By Dr. Thomas Cochrane

(The following is a gist of a lecture given by Dr. Cochrane at the Mildmay School of Sacred Instruction and reprinted by courtesy from World Dominion.)

The definition of a “principle” given in the Oxford Dictionary is “A general law as a guide to action,” and in our missionary thinking it is essential that we should recognize that there are certain laws which are fundamental. If we were asked to name all-inclusive principles which should govern the whole missionary enterprise we should reduce them to three:

(I) Readiness to Go Away
(II) Thinking to Scale
(III) Planting the Church

I. Going Away.—The missionary should remember that he is only a temporary factor. He goes to evangelize, to plant a church and then to pass on. This does not mean superficial work, his task is an exceedingly difficult one and requires solid work, it may be slow, but, as far as the missionary is concerned, it is of a temporary character. His temptation will be to engage in all kinds of activities, but it must be borne in mind that the permanent factor is the Indigenous Church, self-governing, self-propagating and self-supporting. Christian activities should not centre round the missionary, but should be the outcome of the life of the indigenous church.

II. Thinking to Scale.—In the missionary enterprise we must ever remember that the task is the evangelization of the whole world. If we really thought in world terms it would mean that forces and resources would be intelligently distributed on a plan suggested by continuous world survey. It would mean that we should not spend time and money on activities which would be much more effective if done by the indigenous Christians. We should not find, as we do at present, that undue attention is given to some fields and peoples while others are still unevangelized.

III. Planting the Church.—The Church is a divine institution. It is the permanent factor in the education of its members and the evangelization of the country. Unfortunately, some missionary societies, particularly unattached missions, do not give sufficient attention to planting a Christian church.

Our home surroundings and practices are not always a good preparation for planting a Church in the mission field. We are apt to think too much in terms of buildings and a paid ministry, and to forget that a Church is a group of believers, with the Scriptures and Sacraments, under the leadership of the Holy Spirit—with perhaps no roof over it but the sky—self-governing, self-supporting and self-propagating from its very inception.

Missionaries are apt to get a “station complex.” They erect a station, and then as more money comes in, they plant out-stations and engage paid evangelists, all dependent on the first station and the missionary, and the progress is dependent on the money sent in by missionary constituencies. On the whole this has proved a dangerous principle. Let us remember that the missionary’s main task is extensive evangelism and the planting of churches.

These methods are applicable at home as well as abroad. For instance, it is possible to travel long distances in the new housing areas without finding a church. Instead of waiting until churches are built, Christians might, in the meantime, begin by inviting neighbours into their own homes for meetings.
The Cross Interpreted

By William Uphold, class of 1936

(Student address given on Commencement, May 21)

YOU HAVE been shown that the event of the Cross did not occur as a thunderbolt out of a clear sky. The Cross was not an afterthought of God. On the contrary, information concerning the event of the Cross as a crisis in the history of the world was vouchsafed to a number of men who lived centuries before the incarnation. In some instances, the revelation to the Old Testament saints even extended to details. You have also been shown the tremendous and kaleidoscopic drama of the fact of the Cross. Now we are anxious to know just what the meaning of this great event is. The Cross has been made the theme of poetry and prose, of music, painting, and sculpture. The Cross has been made the emblem of our faith. Why is the Cross important?

The Cross has a varied significance from various viewpoints, just as the Bible Institute has a varied significance to various observers. The Institute means one thing to the instructor; it means something else to the new student; it has perhaps an entirely different meaning for the older student, and still another import for the visitor. Therefore, let us consider the meaning of the Cross to the various personalities involved.

WHAT DOES THE CROSS MEAN TO ALMIGHTY GOD as the sovereign of the universe? Three words designate the meaning of the Cross to God the Father: propitiation, reconciliation, and satisfaction. Because of the sinful deeds of disobedience of the entire race, God was angry. In His righteous fury, He had consigned every son and daughter of Adam to the lake of fire as a just retribution for their sins. John tells us in one of his epistles that Christ became the propitiation for the sins of the whole world. In other words, the wrath of God was appeased. God's righteous demands were fulfilled in the dying Christ. Reconciliation is an advanced step in the changed attitude of God towards man through the Cross. When the heat had been removed from the wrath of God, then the foundation for reconciliation—for restored friendship between God and the human race—was laid. "God was in Christ reconciling the world unto Himself," we read in Second Corinthians. Then we see the Father gazing upon His Son as a sacrifice for the whole world. Ah, yes, we admit that His back was turned at the precise moment that the curse fell on the Man on the tree, yet the fruition is reached in the words of Paul, "as Christ hath loved us and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." The sacrifice of Christ was perfume to the Father. He was satisfied. "This is my beloved Son in whom I am well pleased."

In the second place, WHAT DOES THE CROSS MEAN TO THE SINNER? To the sinner, the Cross of Christ means an offer of a seven-fold emancipation. And should there be a man, woman, or child here on this occasion who does not have the blessed assurance of salvation, I would have you consider with me the emancipation declaration of the glorious Gospel, certified by the precious blood of God's own Son. First there is the release from the penalty of sin. Release from the guilt of sin is known in the Scriptures as the blessed doctrine of justification. Paul uses this term frequently, especially in the Epistle to the Romans. Col. 2:14 makes the tremendous assertion that Christ nailed our death sentence to His Cross. That is, the Cross means that we are no longer legally responsible for our debt of sin.

Secondly, there is the release from the curse of separation from God. According to Eph. 2:13: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." The gap between God and man, which had been so wide, was now bridged by means of divine link, Christ Jesus. Fellowship one with the other was again restored.

Thirdly, there is the release from the currency of sin. We have already spoken briefly concerning reconciliation. The Word tells us in Eph. 2:16: "And that he might..."
reconcile both, that is, Jew and Gentile, unto God in one body by the Cross, having slain the enmity thereby.” God is holy. His righteous nature is opposed to any and all sin. Therefore, man’s transgression has brought a wall of enmity between himself and God. The work of Christ on the Cross destroyed this enmity.

Fourthly, there is the release from the pollution of sin. I John 1:7: “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” Rev. 1:5 contains the doxology: “Unto Him that loved us, and washed us from our sins in His own blood.” At birth man is the heir of a depraved nature. Only a few years suffice to allow him to increase the filth in his soul through outward transgression and direct contact with this present evil world. Certainly the sinful heart has great need of purification from sin. This washing is effected through the Cross and the blood.

Fifthly, there is the release from dead works, according to Hebrews 9:14: “How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?” This release from dead works is an emancipation from all self efforts and false pretences of salvation. It is true, “The way of the Cross leads home”; but it is also true, “There is no other way but this.”

Sixthly, there is the release from the dominion of sin. I Peter 3:18, 19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a Lamb without blemish and without spot.” The Bible doctrine of redemption conveys the idea of the ransoming or buying back of a slave or person who for some reason has lost his civil and personal rights. Because of Christ’s death on the Cross, the sinner need no longer be held as a slave under the dominion of sin, but may be released in order to serve God in righteousness.

Lastly, there is the release from the bondage of death. “Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that has the power of death, that is, the devil. The sinner need not perish, but may have everlasting life, if he will only meet God’s conditions.

And this last statement leads us to another thought. The meaning of the Cross to the sinner is conditioned entirely by his attitude towards the Christ of that Cross. If he refuses to believe in Jesus as his Savior, then “he crucifies to himself the Son of God afresh” and seals his eternal doom. But when the sinner receives the Christ of the Cross into his heart and life, at that precise moment the sinner ceases to be a sinner and must henceforth be placed in a different category. He is now a child of Almighty God! Hallelujah! But the Cross does not cease to figure in the life at conversion. The Cross is the basis for the entire Christian life and is fundamental to the mortification of the self-life, to the victorious or overcoming life, to the hidden-with Christ-in-God life, to the prevailing prayer life, and to the perfection of every good work.

Our fourth main consideration is, WHAT DID THE CROSS MEAN TO SATAN AND HIS HOSTS? The Bible plainly shows us that the forces of evil met their Waterloo at Calvary. Heb. 2:14 states that Christ died that He might destroy or put out of commission him that had the power of death, that is, the devil. Indeed, for this purpose the Son of God was manifested, that He might destroy the works of the devil. Col. 2:15 is a tremendous passage. “And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it,” that is, the Cross. Here the entire Satanic organization received notice of its impending doom. It is only a matter of time until the last enemy shall have been put under the foot of Jesus.

Lastly, WHAT DID THE CROSS MEAN TO CHRIST HIMSELF? Several New Testament writers state the fact that Christ was the Lamb slain from the foundation of the world. Let us hold this fact in mind coexistent with the prophetic truths concerning the Cross which our brother has set forth, and thereby grasp the significance of the Cross in the plan for the eternal ages. When Christ on Calvary said, “It is finished.” He announced the completion of (Continued on page 16)
Back to Christ From Atheism

A PERSONAL TESTIMONY

by

Rev. Martin S. Charles

(In this second article, Mr. Charles, who was a co-founder of the American League of the Godless, tells of his conversion to Christianity. Copies of this testimonial may be secured at a nominal sum from the author, Rev. Martin S. Charles, P. O. Box 805, Station H, Los Angeles, California. Mr. Charles may also be engaged for special services in churches.)

In my former article, "How I Became an Infidel," I gave the history of my religious life up to the time my spiritual eyes were put out, and I was inoculated with that virus of rationalism, historical criticism and evolution, in a modernistic theological seminary. It was there that I was started on the road which led at last to militant atheism. In this installment I hope to relate the incidents involved in the amazing sequences of events through which God led me back into the evangelical faith.

It was in May of the same year that the Godless World magazine appeared, that I was called upon to face the greatest test that any man's philosophy can face. The acid test of any religion, of any system of thought, or of any point-of-view, is not how well it works in times of normal life and stress, but how will it meet the shock of a great tragedy? What solution has it for the agony of a great sorrow? What has it to offer in a time of heartbreak and of bereavement?

It was this test that my materialistic, atheistic philosophy was called upon to face, just when I had reached the zenith of my career as an anti-religious propagandist.

In May of the year 1931 I lost one I loved best in all the world—my wife. The companion of my youth, the mother of my son and daughter, was taken from me, suddenly and unexpectedly. Confronted with this terrible loss, I was utterly unprepared to meet it. It seemed that the whole world had come to an end, for me; that the bottom had dropped out of everything. I was in a daze of blinding, numbing, paralyzing grief. I had no faith in God, no deep, abiding trust in Christ to sustain me, no hope of reunion in any other world.

It would be utterly impossible for me to describe the events which followed during the first three weeks after I lost my dear one, I was in such a state of agony and suffering. Acting upon the earnest advice of my friend Ralph Underwood, I determined to close my home in Oakland, and get out of town for a while. I wanted to get away from familiar scenes and places, and be among strangers. Accordingly, I sent my young son down to Los Angeles to live with relatives there, and my little daughter I took to an aunt who lived in Sacramento.

For the next fifteen months I did nothing but travel back and forth over the State, from one end of California to the other. I became a motor tramp. I couldn't work, I couldn't write. I was restless, discontented, unhappy, no matter where I was. I was desperately trying to run away, to escape from myself, and from the terrible grief that had turned my days and my nights into a living hell. I almost forgot how to sleep. During all these agonizing months I don't believe I slept more than four or five hours out of any twenty-four. I lost so much sleep that I very nearly lost my sight.

At one time I owned property in Oakland appraised at between twenty and thirty thousand dollars. I had ten thousand dollars in stocks and bonds, and I had a clear title to my own home. Before these fifteen months had passed, through a series of economic and financial calamities, I lost everything, and was deeply in debt.

The month of July, 1932, found me in Los Angeles, broken in health, in mind, and in morale. It was then that I began to brood and meditate upon the possibility of suicide, as the only way out for me. Returning to Oakland, I informed my friend Underwood what I had resolved to do. Naturally, he tried to dissuade me from my purpose, as
any friend would, but deep down in his heart he was as convinced as I, that it was the only sensible and logical thing for me to do.

On the morning of the 28th of July, 1932, I sat down at a table in the room which Ralph Underwood and I occupied together, and wrote three farewell letters. One to my son, one to my daughter, and one to my friend Underwood. I finished them a little before noon.

Leaving the house, I got in my car and drove to Eleventh and Harrison Streets, where I parked. From there I walked over to Broadway, and south on Broadway to a pawn shop, where I purchased a gun and some cartridges. When I walked out of that pawn shop with that loaded gun in my pocket, I don't believe any human argument, or any human influence, other than force, could have held me back from the thing I wanted to do more than I wanted anything else in the world. I wanted to die! I was so tired, so weary, and so fed up with agony and suffering, that I simply wanted to go to sleep, and never to wake up. But it was just at this crisis that the God of love and hope intervened in my life, performing the miracle of supernatural grace which brought me back from the very brink of a suicide's grave. To me the thing which happened that morning was just as supernatural, and just as miraculous, as it was in the life of Saul of Tarsus, when the Lord Jesus called down to him from out of heaven. "Saul, Saul, why persecutest thou me?"

I was walking north on Broadway toward Eleventh Street, where I intended to cross over to Harrison, where I had left my car. From there I would drive to some secluded place near the Alameda Estuary, and put an end to my unhappy existence. Just as I reached the corner of Tenth Street, my ears were assailed with the words and music of an old gospel hymn, coming from the loud speaker of a gospel car which was parked just around the corner on Tenth Street, off Broadway. There was a phonograph inside that car, and someone was in there playing religious records. Just as my feet reached the corner, out of that loud speaker came these challenging words, sung by a male quartet:

I dreamed that the great Judgment Morning
Had dawned, and the trumpet had blown;
I dreamed that all nations had gathered,

In judgment before the white throne.

Perhaps you can imagine the effect those words produced upon me under the circumstances! There I was with a loaded gun in my pocket, on my way to blow out my brains, when I was suddenly arrested by the startling and sobering words of that grand old hymn! As I stood there listening to the beautiful rendition of those solemn words, through my dazed consciousness the thoughts began to race. What if those words were true? What if this thing I was about to do was NOT a leap into oblivion, but a door into the presence of Almighty God? What if death were NOT the end, after all?

That song made such a terrific impression upon me, that scarcely realizing what I did, I turned upon my heel, retraced my steps to the pawn shop, and turned back the gun. Leaving the pawn shop again, this time with an empty pocket, I hurried as rapidly as I could to my car parked at Eleventh and Harrison St., and drove back to the house I called home. Once in my room I closed and locked the door, dropped to my knees beside the bed and cried out to God for mercy.

But he that cometh to God must believe that He is! My brain was so filled with the doubts and questions of my years of infidelity, that I couldn't seem to get anywhere with my prayers, no matter how hard I tried to pray. All that afternoon, and all that night, I remained in my room, pacing the floor and crying out to God. Not one wink did I sleep that night. When morning finally arrived, reaction had set in, and I was cursing myself for a sentimental and emotional fool, and wishing I had gone on with my plan. And then, just when I seemed to have reached the ultimate depths of despair, there came into my mind the name of an Oakland pastor. I recalled the time, eighteen months before, when I had sent this preacher a challenge to meet me in public debate. He answered with a simple request that I send him a sample of my Godless World magazine. I sent him two copies, the April and May numbers—and I recalled having remarked to Ralph Underwood at the time, "Say, I'll bet that sky-pilot will get the jolt of his life when he gets these magazines!"

Something seemed to tell me that I should telephone this preacher and have him come
down to see me. Acting upon the impulse, I called him up, and within twenty minutes he was there.

The moment I looked into his face I knew I had found a friend. Without hesitation and without preliminaries, the whole story came tumbling from my lips, sometimes in incoherent syllables, but this man understood. When I had finished, my whole frame was shaken with sobs. I was crying!

When I had finished this minister put his hand on my shoulder and said, "Brother Charles, you have just now reached the place where God can do something for you. It is when we reach the end of our rope, that the Lord Jesus Christ can make His power most effective." And standing there on the porch of that house, a house that was known as the Oakland Godless Headquarters, this man of faith prayed for me! And as he prayed, I began to feel a delicate flower of hope springing up in my heart! Ah, truly, the effectual, fervent prayer of a righteous man availeth much. When he left me that morning, it was with the promise that he would pray for me without ceasing, until I had found my way back to God.

Three days and nights passed after this. Days and nights of terrific soul-searing and struggle, when I would find myself alternately upon the mountain-tops of hope, and then in the valley of despair.

Came the night of the first of August. In reality, the morning of the second, because it was well past midnight. For hours I had been walking the streets, torn asunder by conflicting emotions, the prey of alternating waves of doubt and hope, faith and despair. A grim determination was in my heart. I would either get through to God before that night was over, and know the truth of His existence and power, or I would end it all on the morrow!

Dropping to my knees beside the bed again, I prayed until I was physically exhausted. Then I undressed and went to bed, but I didn't cease to pray. I prayed as I lay there, quietly.

It was twenty minutes to two o'clock that morning, when I happened to glance at the clock on the dresser. And then the strangest thing happened. I don't know whether the experience was subjective or objective, or whether it was a hallucination, an illusion or a vision. But all at once it seemed that a great weight of some kind was upon my chest. It seemed to be a great pile of sand, or gravel, or lead, or rock, I didn't know what. But I did feel that it was crushing the very life out of me! I tried to move my arms, but they were pinioned to my sides. My limbs, too, were paralyzed by the weight. I could only move my head. I found myself gasping for breath. The weight was pushing me down into the bed. I thought perhaps I was dying, and I'm not so sure now that I was not!

Then all at once it seemed to dawn upon me that this terrible weight, this awful burden upon my chest, was in some way the symbol of my years of backsliding, unbelief and rebellion against God. Yes! That was it! I was being crushed to death by the weight of my own infidelity and unbelief! A slight movement of my head enabled me to glance once again at the clock on the dresser. It was two minutes of two o'clock on the morning of the second of August, 1932.

And then, in that moment, out of the very depths of my agony and pain and sorrow, I prayed this prayer:

Oh, God, in the name of Thy Son Jesus Christ, take this terrible burden off my heart, or let me die!

No sooner had this agonized cry escaped my lips than I seemed to see, swinging across the room, a white-robed hand and arm. The arm came nearer, and the fingers of the hand slipped underneath the weight that was upon my chest. In a moment, in the twinkling of an eye, it appeared that that hand had lifted that burden from my body, and it had literally vanished into thin air! At the same moment I rolled out of bed, and when my feet touched the floor, I was laughing and crying, all at the same time! All at once I realized that all the sorrow, and all the pain, and all the agony of all those terrible months was gone! And in their place, sweeping through my soul as waves upon the seashore, were billows of glory and joy!

I didn't need anyone to tell me in that moment that there was a God! I knew it! And from that moment unto this, I have never had so much as a question mark in my mind! Since that hour of two o'clock (Continued on page 18)
The Field Is the World

Mass Movement in India

Perhaps never before in the era of modern missions have Christian leaders been faced with so momentous a problem as that which now confronts them in India. The Depressed Classes are rising up to assert their liberties and they are candidly asking the voitaries of various faiths what they have to offer them. In the foreword to "Movements of the Depressed Classes into Christianity" the writer says that religion "is now called to the bar to give an account of itself as to what it has done, what it is doing, what its basic outlook is, and what power it offers for human regeneration in the total life. It is the judgment hour of religion. And the astonishing thing is that the 'outcaste' has become the judge! Seldom have events so thoroughly reversed themselves as in this case—the despised 'outcaste' the examining judge!"

An exceedingly helpful contribution to the problem is the monumental work of Dr. J. Waskom Pickett in "Christian Mass Movements in India." It is a study of the mass movements of the past and seeks to give Christianity's answer to the challenge of the Depressed Classes who are about to leave the Egypt of their bondage under the leadership of Dr. B. R. Ambedkar in pursuit of a Land of Promise that will free them from the degradations of the past.

Pray for the Depressed Classes that they may make the right choice in this great hour. Pray, too, for the missionaries who are seriously asking the question: "What can we do when a whole village or community knocks at our doors and wants to become Christian?" They need wisdom from above.

The Cost of Drink

"The first forty months of the liquor traffic re-established under federal sanction,—during the first eight months of which the sale of beer alone was legal,—in the light of U. S. Government figures tabulated up to August 1, 1936, and just made available, show an astonishing come-back for a trade known to be a prime factor in piling up economic losses for legitimate business, increasing automobile fatalities and industrial accidents, and everywhere breeding crime, destitution, disease, corruption of youth and demoralizing the American home," according to a statement issued by the American Men's Research Foundation of Chicago.

The total cost for the forty months is estimated at $8,050,328,170.29. This means $259.85 per family or $4,658.75 per minute. In this period it is estimated that almost four and one-half billion gallons of beer were consumed, or 4.67 barrels per family. The total alcohol consumption for the fiscal year of 1936 is 114,841,548 gallons, an increase of 23% over 1935. The total estimated drink bill for this year is $2,826,368,756.73.

Arab-Jewish Hostilities

During the last five months Palestine has come before the eyes of the world. Leading writers have written long columns to report on the present conflict between Jew and Arab in the Holy Land. All nations have turned their thoughts towards the centre of the earth, because a modern miracle has occurred in the Land of Israel. A few years ago the place was barren. The Arabs looked with scorn on the waste rocky wilderness. They sold it gladly to the Jew, who turned this no-man's-land into a garden of roses, and a place of business activity. The Arabs were staggered at the transformation, so much so, that today they are like a crowd of jealous little children, saying to the Jews, "We won't let you plant vineyards and orange groves; we shall root them up. We don't want any more Jews coming into Palestine; because we know that in a short time they would overwhelm us both in number and wealth."

The Jews have taken the attitude of a passive resister, and put their trust in their brother, the British. In the meantime the Arabs are playing a kind of guerrilla warfare, with the result that a large number of innocent people have had to suffer cruelties and death."—The Jerusalem Mission.

Belgian Congo

Recent statistics of the Belgian Congo and the mandated territories of Ruanda and Urundi, published by Fides, the Vatican organ, show the grip of the Roman Catholics upon these countries. Out of a total population of 14,000,000, Catholics number 1,399,525.—World Dominion.
A BIBLE STUDY

The Epistle to the Galatians

By Rev. B. F. Leightner

A Solemn Reproof

1:6-10

At this point in the other letters of Paul there are usually words of commendation and praise for ministries performed or for gifts and graces manifest in the churches addressed. To the Roman church he wrote: "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8). And even in addressing the church at Corinth where there were so many irregularities which needed correction, he wrote, saying, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him in all utterance, and in all knowledge" (I Cor. 1:4, 5). But in this letter, instead of praise there is reproof. The error to which the Galatian believers were giving heed was serious. The Apostle therefore begins by saying, "I marvel that ye are so soon removed (removing) from him that called you into the grace of Christ unto another Gospel." (V. 6). They had so recently embraced the gospel Paul preached and had rejoiced in the liberty and blessing which they found in Christ. And now, so soon, they had allowed themselves to be influenced by the new doctrine of the errorists and had turned again to seeking righteousness by the works of the law. Their action was so sudden, unexpected, and disappointing to the apostle that he marvels at it.

The Galatians as a race were noted for their fickleness. But it can also be said that men in general are not very dependable. They are very easily swayed by circumstances. The crowd that one day in their enthusiasm cried: "Hosanna; blessed is he that cometh in the name of the Lord," shouted with the mob a few days later, "Crucify him! crucify him!" It has been well said that some men are like mirrors which having no light themselves equally reflect whatever is before them for the moment. This seemed to have been the case with the Galatians.

Paul's gospel and the so-called gospel of the new teachers were in sharp contrast. "They were the gospels of Grace and of the Law, respectively; of salvation by Faith, and by Works; of life in the Spirit, and in the Flesh; of the Cross and the Resurrection on the one hand and of Circumcision and the Calendar and 'clean meats' on the other; the gospels of inwardness, and of externalism of Christ, and of self." At once it can be seen that the two cannot possibly be reconciled; they stand at opposite poles; one or the other is false. In the Apostle's mind there is no question whatever but that the gospel he preached was divine. Of this fact he presents ample proof a little later. Hence, the new gospel was most certainly spurious.

As followers of Christ we are to be charitable toward others. And no one beside the Lord Himself gave more consideration for the feelings and scruples of others when it was proper to do so than did the Apostle Paul. He was ever ready to curtail His own liberties for the sake of others; he was willing to be made all things to all men for the sake of their eternal welfare. But to manifest a conciliatory attitude towards the new teaching and its advocates would have involved too much. It would have required the compromise of divine truth; it would have required the surrender of the cross and Christ's meritorious work; in short, it would have meant the giving up of those fundamental principles which are absolutely essential to our salvation. Therefore, to yield an inch would have been fatal.

In the light of this it is easy to understand why he called the wrath of God down upon the heretical teachers. Said he, "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed" (V. 8). The term "accursed" is literally "anathema" and devotes the severest judgment of God. It must be considered as having been pronounced by one under special divine authority as in the case of Peter against Ananias and Sapphira, and of Paul himself against Elymas the sorcerer (Acts 5:1-10; 13:6-11).

From the curse pronounced upon these (Continued on page 18)
Fellowship Circle News

Mr. and Mrs. Allen Birkey (Esther Pfund) of Pekin, Illinois, are happy over the arrival of Samuel Edward, their first child, Nov. 2.

Rev. Clarence R. Gerig of Woodburn, Indiana, has been compelled to quit his pastoral duties temporarily because of ill health. Will all who read this unite in prayer for his speedy recovery.

Mrs. Harry Sterling, the former Miss Tamar Wright, missionary to India, is now located at Perrysburg, Ohio, and is spending much of her time in missionary and evangelistic meetings.

Miss Arvilla Dammann of Grabill, Indiana, is looking forward to missionary work in Africa. She is to appear for examination in January, and as she has not yet fully recovered from a prolonged illness which has delayed her going to the field, she is in need of prayer help.

Rev. Frank Foster is engaged in evangelistic meetings in Fleetwood, Pa.

Miss Katherine Gratz, who has been employed in Ft. Wayne, and has assisted in the work of the Sunnyside Church, has had to return to her home in Bluffton, Ohio, because of ill health. Prayer is requested for her.

Miss Edna Amstutz, missionary to China, who has been detained at home for some time because of ill health is being tested severely in body at the present time and asks that the alumni stand with her in prayer that the Lord may definitely undertake in her behalf.

Mr. Donald Kopp and Miss Dorothy Wilson, former students of the Institute were united in marriage on October 10.

Born to Mr. and Mrs. Clyde Cox (Mil- dred Suter) on November 9, a daughter.

Roland Laverne came to gladden the home of Mr. and Mrs. Jesse Hughes on September 22.

A recent word from Rev. Clayton D. Steiner informs us that he is not due for furlough this year as was stated in our October issue, but that he will be home in July, 1937. Rev. Steiner is serving as a missionary in Peru, South America. He reports a rich blessing of the Lord upon their work since the beginning of the new year.

Mrs. Fred J. Joder (Clara Klint) writes from French West Africa: "Much to our surprise some one has sent us a loud speaker. We had been praying for a bell or for some better means by which we could call the people, but the Lord did the abundant. "One of the outstanding conversions of the month was that of a court jester. He came to the house almost daily for help but always said that a court jester could not be saved—but God. Last Sunday night he came and prayed the penitent's prayer. Pray for him that the Lord may lead him on with Himself for we need some of these older men in our church here.

"We covet a continued interest in your prayers that the Lord will help us to plant this church on a good foundation."

THE CROSS INTERPRETED

(Continued from page 10)

the design of the Omnipotent Godhead for the world. But in order to accomplish this end, the Cross meant intense and unspaukable suffering for Jesus. He suffered as no other man has ever suffered, both in soul and in body. The Cross also meant humiliation and obedience. Phil. 2:8: "And being found in the fashion of a man, he humbled himself and became obedient unto death, even the death of the Cross." According to Heb. 5:12 the Cross meant great shame for Christ. But the Cross also meant reward for Christ. Rev. 5:12: "Worthy is the lamb to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The Cross likewise meant the ultimate and supreme lordship of Christ. Rom. 14:9: "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living."

May we ponder carefully the meaning of the Cross. May we catch a glimpse of the deep value of the Blood of Jesus? Then let us turn to the world with the words of Paul, "I am determined not to know anything among you, save Jesus Christ, and Him crucified."

"Cross of Christ! Lead onward, Through the Holy War; In this sign we conquer Now and evermore."
Days of Blessing at the Institute

FACULTY AND STUDENTS HONOR THEIR PRESIDENT

An epochal evening of fellowship was recorded in the annals of B. I. history on November 18 as the Institute family assembled in honor of President and Mrs. Ramseyer. The occasion for the gathering was the fact, now probably common knowledge, that the Ramseyers are soon to evacuate the suite of dormitory rooms which have been their home for thirty-two years, to move into their newly erected cottage across the boulevard from the Institute. An appropriate program in which faculty and students participated was carried out. At the close of the program a room full of useful furniture was unveiled as a gift from the Institute family. The mingled emotions which the occasion induced were given expression in a part of an address from Mrs. Roma Clark as follows: “We surely can rejoice with them, sharing their joy, and although the southern wing of the administration building will seem strangely bereft until we get used to the idea that they are only across the street, we the students of the Bible Institute wish them all joy as they move into their new home.”

C. M. A. GUEST SPEAKS OF WORLD CONDITIONS

Rev. J. H. Woodward of the Christian and Missionary Alliance spent several days at the Institute during the past month speaking to the student body at their Mission Band service and at a number of chapel services. With the use of stereopticon slides, Rev. Woodward presented a panoramic view of the mission fields of the world. He believes that the revival for which we have prayed is not only coming but that it is already here. Rev. Woodward related instances of remarkable movements of the Spirit in a variety of fields as a basis for this belief.

REV. FORMAN LINCICOME IS CHAPEL SPEAKER

Rev. Forman Lincicome of Gary, Indiana, has been a frequent chapel speaker during the past two weeks during which he has been carrying on revival services at the Free Methodist Church in Fort Wayne. Rev. Lincicome is well known for his classic messages on the subjects, “What is Your Life,” “Three D’s of the Sanctified,” and “Differences of the Sanctified.” Booklets containing these and other messages, all of which are packed with pointed facts, have had a very wide circulation.

M. B. C. PASTOR SPEAKS AT EVENING DEVOTIONS

Rev. and Mrs. D. Paul Huffman of the Mennonite Brethren Christ Church at Wakaw, Indiana, spent an evening at the Institute recently. Rev. Huffman spoke to the students concerning practical Christian living, stressing the importance of each Christian being an effective worker in his sphere. Rev. Huffman is one of the pastors with whom Bible Institute Gospel teams have enjoyed a continual ministry in past years.

PANDORA GROUP VISIT THE INSTITUTE

Rev. Armin Steiner, pastor at Pandora, Ohio, followed the precedent set by Rev. Clifford Grabill some weeks ago, by bringing several car-loads of his young people to the Friday night service of the Students’ Mission Band. The young people came prepared to contribute a beautiful choral number in the program of the evening.

OTHER RECENT GUESTS OF THE INSTITUTE

Mission Band Speakers: Rev. and Mrs. Reuben Larson of the C. M. A. Missions in South America; Miss Isabelle Hallenbeck, Missionary of the M. B. C. in Africa; Miss Rose L. Fecker, Missionary of the Evangelical Church in China.

Other guests: Elizabeth Baker, Mr. and Mrs. Herbert Harrold, John Rohrs and daughters, Ann Cunningham, Bert Lewis and family, Avilla Geiger, Lela Steiner, Lenna Augsburger, Mary Ellen Gerber, Celona Reichenbach, Helen Reichenbach, Mildred Reichenbach, Mrs. James Woods, Mabel Woods, Rev. and Mrs. C. H. Suckau, Mr. and Mrs. Roy Ramseyer, Ezra Rupp.

SPIRIT OF REVIVAL PERVADES INSTITUTE

November has been a month of memorable revival at the Institute. At the monthly day of prayer on the third, the Holy Spirit began His work of heart searching, bringing to everyone, it seemed, a sense of personal need.
Confessions were made for wrongs done; letters of restitution were written to parties outside the Institute. Many of these confessions took genuine courage and will mark the beginning of a new course for those who made them. Confessions opened the way for the inflow of divine grace with the fruits of love, joy, and peace, those rare qualities which make true Christian fellowship. The spirit of revival manifested itself in a second day of prayer on November fifth when at the chapel period it was announced that the classes would give way to the special work of the Spirit. Throughout the month God has continued to pervade the Institute life and work in a degree for which we feel unworthy but deeply grateful. The following testimonies reflect some representative victories.

The blessing of the Holy Spirit is now a real experience in my life.

It was several years ago when I first knew Jesus in a personal way. Since that time I suffered a spiritual declension and was again brought back to Him. I have since served with some measure of blessing on my efforts, but I sensed a real lack. This lack became increasingly evident to me especially so whenever I read or heard the Scripture about the Holy Spirit.

I praise God that on November 5th, 1936, God showed me exactly what I lacked; why, and the conditions I must meet. They were soon taken care of and that night God filled me with the Holy Ghost.

Robert Treat.

On November 2, 1936, the Lord gave me peace on a certain matter. I said, "Lord, I can't go on like this. I must have peace, or I will have to go home." I was willing, in part, to bear it, but not wholly. God gave peace to me through His Word. I praise Him for it.

Clarence Farmer.

I am most thankful to the Lord for bringing me to school again, and for the work He has done in my heart.

Oliver M. Harrold.

"Bless the Lord, Oh, my soul, and all that is within me, bless His Holy Name!" Words are too weak and insufficient to express the real praise that wells up in my heart. As one of the members of a gospel team quartette, I say, Thank God for the privilege of serving Him. Thank God for the fulness and greatness of the Gospel that we have at our disposal, to give to others. Thank God for His Word on which we can stand; truly it is sure and abideth forever. Thank God for the blessed Holy Ghost who is come to teach, to lead, and to guide us. And thank God for His faithfulness to us as we call upon Him and trust Him. He has been especially near within this last month.

Willis W. Woods.

I praise God for courage and strength which He supplied in making restitutions that He showed me were to be made when I received the Holy Spirit. "I can do all things through Christ which strengtheneth me."

Erma Weldy.

I am happy to report God's faithfulness in my behalf. In the last week, God has answered prayer in behalf of my finances. A person for whose salvation I had been praying wrote this week requesting prayer.

Herman Wagner.

BACK TO CHRIST FROM ATHEISM

(Continued from page 13)

in the morning of the Second of August, 1932, I have been able to testify that I know there is a God! And I know that Jesus Christ is the Son of God, and my own personal Savior! And I know that the Bible is the Word of God, and that it talks to me of the marvelous grace and mercy of the God whose very existence I denied for so many years!

THE EPISTLE TO THE GALATIANS

(Continued from page 15)

false teachers it can be seen that it is no light thing to pose as a teacher of divine truth. "Woe is me," said the Apostle, "if I preach not the gospel" (I Cor. 9:16). Think of the many who occupy pulpits and positions in religious institutions and who are substituting their own theories and philosophies of salvation for that which is revealed in the Bible. What an awful curse they are bringing upon themselves and upon the dupes that give heed to them!

Paul could not afford to compromise divine truth for the sake of pleasing men. "For is it man's favor or God's that I aspire to?" he asks. "Or am I seeking to please men? If I were still a man pleaser I should not be Christ's bondservant." (v. 10. Weymouth).
Bible Seminar
June 21 -- 26, 1937

The Bible Institute takes pleasure in announcing an event of unusual interest to Christian workers who are desirous of renewing habits of study and continuing their Bible training—a week of intensive, non-credit, Bible study in the Gospel of Luke from June 21 to 26, 1937. The seminar will be limited to thirty-five ministers, Bible teachers, missionaries, or others engaged in Christian work. 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 classroom 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 has taught at the Winona Lake School of Theology.

The whole week will be given to an intensive study of the Gospel of Luke, beginning Monday afternoon, June 21, and continuing to Saturday noon, June 26. The cost for the seminar including board, room and tuition will be $8.50. For those who will not board at the Institute, the cost is $4.00 per person.

An advance payment of $2.00 should be made to make a reservation effective.

This is an opportunity for which many alumni have longed—to come back to the Bible Institute for fellowship and more Bible study.

Reservations may be mailed to the Registrar, Bible Institute, Fort Wayne, Indiana.
A Suggestion for a Christmas Gift

What can I get him (or her) for Christmas? A timely question and a fitting answer. A year’s subscription to the BIBLE VISION will be a reminder of God’s great Gift of Love throughout the year, for the Bible Vision means to exalt the Christ. Why not send that friend or relative a gift subscription?

Subscription for one year with gift card .................. $0.75
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