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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.,

NOVEMBER, 1936

THE BATTLE OF THE BOOKS

Dr. Samuel M. Zwemer

THE EXPERIENCE OF CHRIST AS LORD

J. Douglas Adam

THE CROSS ACHIEVED

Sylvia Gerig

BACK TO CHRIST FROM ATHEISM

Rev. Martin S. Charles

THE EPISTLE TO THE GALATIANS

Rev. B. F. Leightner

TRAIL'S END

Clarence W. Jones

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

The Bible Vision

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HOW STRANGE IT MUST SEEM!

This year there are twenty-two students of the Bible Institute who are working in homes of the community for their room and board. In many cases the most congenial relations have been established. Many more homes are open than there are girls who need to work in homes to defray expenses.

Some of the women who engage student-help have said quite frankly that they prefer girls from the Institute because they are dependable. A few days ago a cultured woman who has had student-help for several years told, in the course of a conversation, of the following reaction: "I was talking to a friend of mine in another city and she said that in these days it is to be taken for granted that all young people will indulge in such things as smoking and drinking. I replied that there are some exceptions, and then I told her of the Bible Institute in Ft. Wayne where there are young people who do not do these things. She could hardly believe it. Since then she has been in my home here in Fort Wayne, and one day I took her for a walk past the Institute. I pointed to the school and said, 'It isn't a large place, but the young people there really try to live the Christian way. There isn't a girl there that drinks, smokes or uses lipstick!'"

Her friend was amazed! She didn't know that such a place existed!

THE BIBLE VISION

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

Volume I

NOVEMBER, 1936

Number 2

WHAT AILS THE CHURCH?

WHILE perusing the current number of a religious periodical which contained articles from Christian leaders the world over, we were impressed with the frequency of criticisms toward various phases of church life. Everybody admits that there is something seriously wrong. But just what is wrong, and how shall it be corrected?

In this magazine one writer stated that "religion in the home has been on the decline. The note of punishment has sounded too faintly in our preaching." Another asks, "What is wrong with our missionary activity? Why do we have so many unemployed young clergymen? Why are most church buildings locked 166 out of the 168 hours that constitute the week? . . . Why are so many of our clergy worn-out, discouraged men?" One suspects that there is too much machinery: "People are afraid, and this fear keeps them from being satisfied. People are afraid of the framework. Many have become involved and lost in the machinery of religion." Still another mournfully adds, "How many men and women have lost their Faith and broken with Christianity owing to the inability of the Church to meet their real needs."

It is gratifying to know that there is at least a growing realization of the serious lack of moral and spiritual power in the church. The symptoms are readily acknowledged, but what are the causes? Do not many attempts to diagnose the anemia of the church deal only with effects rather than causes? Like the depression through which we have been passing, a superficial diagnosis is followed by the recommendation of a quack remedy. And we have had both quantity and variety! The most common one has been a "shot in the arm." Various stimulants have been used to put new life into the patient.

But the depression is passing in spite of these superficial remedies. The natural forces of recovery have been working steadily for improvement. But with the church it is different, for natural forces are not working for revival. The life of the true church is supernatural and divine. It is the absence of the breath of the Spirit that makes the machinery creak. And the very fact that leaders are seeking improvement by man-made devices indicates that the church has not yet been humbled to the point of implicit trust in the resources of grace through the Lord Jesus Christ. God must come upon His people, and the Holy Spirit will infuse the valley of dry bones with all His quickening powers when there is adjustment at the point of departure—SIN.

The Battle of Books

By Rev. Samuel M. Zwemer, D. D.

(Dr. Samuel M. Zwemer is well known as a veteran missionary to the Moslems, a teacher, a writer, and he is recognized as the greatest living authority on Protestant missions to the Mohammedan world. Dr. Zwemer generously contributed this timely article to THE BIBLE VISION.)

THE whole history of civilization goes back to the day when man began to write records. Everything before that is prehistoric and shrouded in mist.

It is the *book* which stands preeminent, invincible, overwhelming in the affairs of the human race. The Vedas gave us Indian social life and thought. The Book of the Dead tells the story of ancient Egypt. "At the beginning," as some one has said, "Sinai — God and a tablet of stones; and at the end of all things earthly — God and an opened Book." But between that earliest Revelation and God's last word is the Battle of the Books — the Word of God, against the words of man. For there are many voices on religion, but only one Revelation. There have been many prophets, but only one Savior. That is the eternal issue. "The grass withereth, the flower fadeth, but the word of God abideth forever." In the last analysis all the sacred books of the non-Christian religions are a challenge to the supremacy, the finality, and the sufficiency of God's Word. This is specially true of Islam; for the Koran professed to be a new revelation from God, supplanting that of Jesus Christ our Lord. From that day, down the centuries, the Koran has captured the tongues and minds and hearts of 250,000,000 people.

The book of Mohammed has been the source of inspiration for a vast Moslem literature in many languages and for thirteen centuries. Even so, the Bible has produced Christian literature in every tongue and for all nations where its influence has been felt. The Koran itself bears clear testimony to the Bible. Other sacred books have no references to the Gospel or to Jesus Christ. In this book He is referred to again and again, in spite of the fact that the Koran and all Moslem literature present not a portrait but a caricature of our Saviour. The very corona witnesses to the totality of the eclipse.

Today in every Moslem land the Battle of the Books is on. Every Christian colporteur is a captain in the fight. Every bookshop is a battlefield; every tract a missile of truth against error. Christian literature is the hammer of God, more powerful than that of Charles Martel at Tours.

The more literacy takes the place of illiteracy, as is the case in Turkey, Egypt and India, the more important is the production and circulation of clean, Christian literature for all classes. If the government schools create a reading public, Christian missions must produce books for them to read. We have witnessed large personal gifts for education and for medicine, who will make a *large* gift for literature? One envies people of wealth this extraordinary opportunity. One drop of ink can make a million think. Mohammed said, "The ink of the scholar is more sacred than the blood of the martyr." The Apostles began the battle of the books. It will not end until the Word of God rides triumphant in Armageddon, and all that is untrue and unholy in life and literature is forever banished by His glory. He is saying to us today, "*What thou seest, write in a book and send it . . .*" The printed page is the most economical and most effective of all present-day missionary agencies. *Will you send it forth?*

Princeton, N. J.

The Experience of Christ As Lord

By J. Douglas Adam

St. John 20:28, "My Lord and my God." The experience of Christ as Lord. What it means:

I.—CHRIST ACTUALLY EXISTS.

(1) He is not merely a memory, or an ideal, or a system of doctrine. He is a presence, an actual living reality. That fact is verified by the highest Christian experience through the centuries. The greatest lives and books proclaim Christ as a presence. It was upon that fact that the Church emerged as a spiritual reality in the world.

(2) *As a presence Christ is an actual intelligence* with an actual personal authority, having an actual programme to express through lives surrendered to Him. There is in Christ an actual communication of real things to be thought, said, and done by men and women from the very heart of the spiritual world.

(3) *The living Christ mediates the overtures of the Eternal world* in time, in human affairs. He has definite practical ideas and purposes to express through human lives. He is continually ready to reveal the expression of His Will to all who will listen to Him. He is prepared to begin with the next thought passing through our minds.

II.—THE CONSCIOUSNESS OF CHRIST AS LORD.

(1) One is aware of Christ as Lord when he is conscious that Christ's ideas and practical plans are getting the right of way in his heart and mind; when the mind of Christ is getting precedence over whole areas of merely human thoughts, words and plans. When one becomes aware of Christ as Lord he has reached a supreme crisis in his life; for it means the abandonment of a certain way of living, a change from self-consciousness to the consciousness of Christ's presence, His will and way.

(2) *Christ as Lord does not mean merely the holding of the thoughts upon the person of Christ*, but rather the possession of the thoughts *by Christ*, which is an entirely different matter. Thinking upon Christ may proceed from purely self-centred living. It may be an attitude of self-consciousness seeking an escape from the actualities of life. But Christ as Lord means that the human consciousness is being acted upon by Christ. He is having the use of our minds, He is not merely the object of our thoughts. It is one thing to try to use Christ for your own happiness, it is quite another thing to be used by Christ for His purposes. The Christianity of some people consists of sweet personal sensations and the sense of having blessings, utterly separate from the actual programme of Christ for the fulfilment of His Will in life. The Lordship of Christ means the *actual initiative of Christ* through a human heart and mind for the achievement of something which Christ seeks to have done.

(3) *There is a very great temptation in the lives of many to make Christ the object of their contemplation*, instead of yielding themselves up to the activity of Christ's own mind through their minds; our supreme contact with Christ is not feeling happy, but obedience to His thoughts and plans. There is a spurious spirituality which is pure selfishness, trying to make Christ contribute to mere happy frames of mind instead of being used for the coming of the Divine Kingdom within ourselves and in the world.

(4) There is no deeper need in individual Christian life, in the Church, and in our world than that Christ's vision of the human situation should have the right of way in human affairs, to displace every kind of substitute, from whatever source that substitute may arise. And the starting-point is in the individual life surrendered to the presence, the atmosphere, the illumination which Christ Himself creates in every willing soul.

III.—THE CONSCIOUSNESS OF CHRIST AS LORD LIBERATES THE HUMAN PERSONALITY FROM THE DOMINATION OF THE PAST AND THE FUTURE.

(1) In the days of His flesh His own consciousness was always in the present hour, and He emphasized the supreme importance of the present: "Sufficient unto the day . . ." He never made the events of the passing hour a makeshift. One hour was the creator of the next. Today was the creator of tomorrow.

(2) *And when He is Lord in a life He lifts the mortgage of yesterday from today.* There is a duty to forget. It is that failure which paralyses many lives. They are led captive by the past. They are the prisoners of memory. But one may ask: "*Dare a man forget the past?*" That question has been asked by some of the keenest minds throughout the ages. You will find it in all great literature from Homer to Hawthorne. But there is no answer except in the Scriptures. Christ alone gives the power, and the right to forget the past, and He does it within the moral order of the universe. His Cross alone solves the problem of liberating human lives from the tyranny of the past, and when Christ liberates from all the past, the conscience is not debauched, it is renewed, quickened.

(3) *Christ as Lord redeems life from bondage to the future.* What wonderful things men are hoping for in a new era; the coming of some new idea, some personality, some new order of society. The minds of men are upon the horizon of life. It was the same when Jesus was born. People were gazing upon the horizon for some one who would arise and break the power of Cæsar. They could not see God in the present, in an infant life, in a manger. They were looking for something immense, spectacular, portentous. So while Christ as Lord is here now, men are hoping, visualizing the future, discussing regarding tomorrow. But to those who listen to Him our Lord is saying: Now, here, on the spot, the voice of God, the Divine programme, issues through the illumination of your own soul. The Divine unfolding begins in the next thought faithful to the mind and spirit of Christ.

(4) *Christ as Lord within the soul living in the facts of the present hour* is the actual experience of eternal life. Such an experience while it is in touch with common, everyday facts, is at the same time above time and space. That is the essence of Christ's place in redeemed lives. He brings through them the eternal realities into actual human conditions. The blessing of the world is not coming through looking for great statesmen or leaders. Christ is His own leader. He has His programme in His own heart and mind and reveals it to all those who submit to His guidance and direction. There is no moral authority in this world except as it emerges from the eternal world.

IV.—CHRIST AS LORD IN A LIFE IS MANIFESTED IN THE SPIRITUAL IMPORTANCE OF ALL ACTIONS.

When we look at God's way of doing His work we see the same perfection in a crystal as in a constellation. And Christ through a human life seeks to bring the same principle and spirit into all actions. Where God is concerned there are no important and unimportant actions. The idea of important and unimportant is a purely human conception. There is large or small. The life of Jesus was dominated by the importance of all His actions, whether it was in speaking to a woman at a well, or to five thousand people. He was as deeply concerned in doing what the world calls a small thing as in doing what is called important. Jesus was not swayed by such thoughts and differences of outlook.

It is possible to break with Christ in our eager pursuit of what we call important things to the neglect of what the world calls unimportant. Christ as Lord means that we shall have a new sense of the importance of everything which is a part of life, whatever that thing may be. Christ creates in life an elevation of spirit which is beyond the ways and the judgments of this world, so that the emphasis is not upon what is done, but upon the obedience and the spirit in the doing of it. "Obedience is the organ of spiritual vision," not the achievement of this or that thing upon which people have set their hearts. It is our false estimates of great and small in actions which have darkened and confused the entire situation in the affairs of mankind. There has not been a recognition of the supreme importance of Divine leadership in human affairs, so that we have all more or less followed merely human ideas in the pursuit of life. And the world is in darkness.

V.—WHEN CHRIST IS LORD THEN CHRISTIAN CHARACTER BECOMES A BY-PRODUCT OF WORSHIP AND OBEDIENCE.

(1) The thought of growth in character is not the business of a Christian. It is the triumph of the mind of Christ which is the supreme issue. The culture of Christian character is Christ's business in life, not ours.

All the supreme things in life come to a Christian as a by-product of concern to do the will of Christ. Happiness and influence come just in the same way that Christian character grows. Let us not forget it is possible to become a supreme egoist in the direct pursuit of character.

To be so insistent upon personal spiritual development as to take it into one's own hands is to defeat the end in view. One can be as selfish in the pursuit of spiritual blessings as in the quest for earthly treasure. When we turn to a life like St. Paul's we find him so conscious of Christ and of His Will as to have no concern regarding himself. He disenfranchised himself. "I live yet not I but Christ liveth in me." A medical specialist wrote to me some time ago asking me for my opinion as to why so many religious people were so self-conscious. My answer was that, as it seemed to me, so many of them took the problem of Christian character into their own hands. They were concentrating upon a problem which should not be in their hands at all. For there are two burdens connected with our living of life, one which Christ carries and one which He expects us to carry. Christ's burden is the heavy one, the one connected with our growth, our influence, our happiness, our future. The other burden is the light one, which has to do with our obedience, and not responsibility. We can fall to

having no concern for our spiritual growth through carelessness and we can rise above being anxious over our spiritual progress by simple trust in the sleepless concern of Christ. "He is able to keep that which I have committed unto Him."

VI.—IT IS WHEN CHRIST IS REALLY LORD IN A LIFE THAT A CHRISTIAN BECOMES A COSMOPOLITAN.

(1) Christ had a universal relationship. He was concerned for those nearest Him and those who were farthest away, for the whole life of the individual and also for the whole life of the universal, and through all time. And when Christ reigns in a life He reproduces the same attitude and spirit of universality. The universal is in the individual. The individual is a microcosm of the whole.

(2) Christ alone has the programme of universal renewal. No man or combination of men can grasp that vast programme. It is only as each lives individually in His presence that each gets his own part to fulfil. And Christ alone has the universal sympathy which transcends all local relationships. He would not submit to the merely local relation in the days of His flesh, and He urges the universal relation through all who live under His Lordship.

(3) *The Missionary enterprise of the Church of Christ* is the attempt to recognize the universal purpose of our Lord. And it is not a question as to whether we individually believe in missions, as it is a question whether we are under the direction of Christ for the fulfilment of His universal purpose. We are each individually responsible to Him for the maintenance of a universal relation of vision, sympathy, and service.

VII.—BUT WE ALL HAVE MORE OR LESS FAILED IN LETTING CHRIST COMPLETELY RULE OUR LIVES.

There have been times of crisis when we have felt that we have retreated from the supreme attitude towards our Lord. And it may be that many of us have declared that it was necessary to live on a lower level.

To imitate Christ rather than to let Christ live His own life through us; to try to do the will of Christ as we humanly see it, rather than as He personally directs us to do it; to try to live the highest kind of life by purely human wisdom and power, that is perhaps the greatest weakness in the entire church of Christ.

We retreat from the supreme challenge of Christ. And when we try to serve Christ on the lower level of imitation rather than on the higher level of inner obedience, then problems of compromise, of half truths, of unrealities, arise and then we have lost the clear light upon life. New problems which Christ never intended to arise block the way, because He is not actually leading the situation. Is not that where the Church is standing today?

He calls upon us to precipitate a crisis in our inner life; to break away from the attitude of compromise and unreality; to return to a definite inner listening to His voice; to wait for the unfolding of His programme as He reveals it to us in the quiet places of our souls. The need is for a new simplicity, a new direct obedience, a new contentment with the leadership of Christ wherever that may appear to lead; a greater willingness to leave all kinds of consequences in His hands. For the control of the entire situation is in His hands, not ours.

(By courtesy of *World Dominion*)

The Cross Achieved

By SYLVIA GERIG, Class of '36

(Senior Address given on Commencement, May 21)

INSPIRED prophecy must be fulfilled. The Cross was anticipated; therefore, it had to come to pass. In the Scriptures the account of its fulfillment is picturesquely given. I will endeavor to show how the Cross was achieved in Jesus of Nazareth.

Jesus was born of the Virgin Mary in the city of Bethlehem. In His lowly birth His humility stands forth. He was born in a stable, for there was no room in the inn. He, like no other young child of the day, was wrapped in swaddling clothes. The fact that He was clothed in this manner predicted the Cross, for swaddling clothes are grave clothes. Children today are born to live. He was born to die. He willingly left His home in glory to become a man and to dwell among men. Why did He do this? Hebrews 10:9 answers it for us, "Lo, I came to do thy will, O God." God's will for His Son is found in John 3:17:—"For God sent not his Son into the world to condemn the world; but that the world through Him might be saved."

Very little is known about the early life of Jesus, but we know He grew up to manhood to fulfill His mission of self-giving. At the age of twelve He accompanied His parents to Jerusalem to attend the feast of the Passover. After the days of feasting were over the company returned to their own homes. When they had gone a day's journey, His parents missed Jesus. They returned to search for Him. Before the doctors of the law they found Him, hearing and answering questions. When they asked Him why He was there, He answered, "Wist ye not that I must be about my Father's business?"

At the age of thirty, in baptism, He dedicated Himself to carry out the Messianic Mission. Christ had no sin, yet He was baptized. In His baptism He identified Himself with the Cross. It was there that God placed His seal of approval upon Him when He said, "Thou art my beloved Son, in whom I am well pleased."

Soon after the baptism Jesus was led into the wilderness by the Spirit. During the forty days spent there in fasting and praying

Satan was tempting Him. In the second temptation recorded, Satan took Him up into an high mountain, showed to Him all the kingdoms of the world in a moment of time. These were to be His if He would bow down to worship Satan. If Jesus had done this He would have received the crown without the Cross. The temptation was great. Would He carry out the will of the Father? Would He keep His face set toward Jerusalem? Or would He yield and be their King?

Later in His ministry as He went from place to place teaching and preaching, and as His disciples were following more closely, He told them of things to come. One of these was that He was to give His life a ransom on the Cross. At one time, while passing through Cæsarea Philippi, Jesus asked His disciples, "Whom do men say that I am?" Some said, John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He then asked the disciples to give their answer. Peter boldly stepped forth to answer, "Thou art the Christ, the Son of the living God." "From this time on Jesus began to show the disciples how He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day." Again after the Transfiguration, while they were passing through Galilee, He made a statement similar to the previous one, but they understood Him not. During the latter part of His ministry, just before the beginning of the Passion week, Jesus again took aside His disciples, and for the third time foretold His death. This time He was more specific for He told them He was to be crucified. Before Him loomed with increasing clearness the shadow of the world's greatest tragedy — the Cross!

In the upper room on the eve of the crucifixion, Jesus was quietly preparing the disciples for the last hour. He told them that He would be betrayed by Judas, and that Peter would deny Him. He told them that He was going away, not to stay, but to prepare a place for them, a place not made

with hands, and then He would come again.

Soon after this Christ went into the garden to pray. Three times He prayed to His heavenly Father asking Him to remove the cup. In His agony He sweat as it were great drops of blood; yet He prayed, "Not my will, but thine be done." After an angel ministered to Him and strengthened Him, He immediately went to meet Judas, who betrayed Him.

Christ was led away and delivered to Pilate. He was accused of perverting the nation, of forbidding to give tribute to Cæsar, and of saying that He was the King of the Jews. That trial was different from those of today. Christ had no lawyer to plead His case. He made no plea for Himself. There were no excuses to give. In all, He opened not His mouth to any of the accusations. Even Pilate found no fault with Him; but to meet the demands of the angry mob—whose good will he craved—he released to them the Christ. Jesus was then led away by the soldiers, a crown of thorns was placed upon His head, and with a reed He was smitten. He was spat upon and in mockery they bowed their knees and worshipped Him.

After this He was made to carry His own cross to Golgotha's brow. Jesus was not the only one to carry His cross to the place of the skull. With Him were two men, thieves, each bearing his own cross. Not only did Christ bear the cross, but He also suffered the pain of crucifixion. Here He suffered intense physical pain. And yet, the greatest pain endured was not when the long spikes were driven through His hands and His feet, but rather when the Cross was raised and dropped into the pit prepared for it. The mental pain was even more excruciating. He endured the shame of a cross. It was a disgrace to be a criminal; yet for the joy that was set before Him, He was willing to be accounted as such. The anguish of His soul was great. There He hung during the heat of the day—for you and for me—for your sins and mine. The crowd was mocking Him and railing Him. Even His best friends had followed afar off. In this crucial hour, even His Father forsook Him, for He cried, "My God, my God, why hast thou forsaken me?" Once more He cried, and gave up the ghost.

What is so different about this Cross, the Cross of Calvary? Crucifixion was no

extraordinary occurrence, for many had been crucified before by process of law. The first difference is, Christ voluntarily laid down His life. He could have had twelve legions of angels come to His rescue, but the Scriptures were to be fulfilled. He not only voluntarily laid down His life, but He also commended His own spirit into the hands of the Father. No other man has ever had the power to release His own spirit.

Unnatural manifestations were present in nature at this critical hour. For three hours darkness was upon the whole land. Even the earth quaked as Christ gave up the ghost; the veil in the temple was rent in twain, and a new and living way was consecrated for us through the veil of His flesh.

Think, too, above His thorn-crowned head there was an inscription written in three languages denoting that He was "Jesus of Nazareth, the King of the Jews." Never before had a cross borne such an inscription. This man was different. The testimony of the Roman centurion proved this. In alarm, he cried out, "Truly this man was the Son of God."

It was at that time when the prophet's words were fulfilled, "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed."

Prophecy was fulfilled. The sacrificial system was consummated. In the hour of death there was achievement. "It is finished," was His cry.

OPEN MY EYES

Open my eyes, that I may see
This one and that one needing Thee,
Hearts that are dumb, unsatisfied,
Lives that are dead, for whom Christ died.

Open my eyes in sympathy,
Clear into man's deep soul to see;
Wise with Thy wisdom to discern,
And with Thy heart of love to yearn.

Open my eyes in faith, I pray;
Give me the strength to speak today,
Someone to bring, dear Lord, to Thee:
Use me, O Lord, use even me.

—Elizabeth Scott Stam.
Martyred in China, Dec. 8, 1934.

Back to Christ from Atheism

A PERSONAL TESTIMONY

By REV. MARTIN S. CHARLES

(Note: In this article the author, a reclaimed atheist, tells of his work as an agent of atheism. Mr. Charles was a co-founder of the American League of the Godless and he was the first editor of the "Godless World." One of his articles published in that magazine was subsequently published in other periodicals and in other languages. He received over five thousand replies from persons in all parts of the world saying that his article had confirmed them in atheism. The story of his conversion is a miracle that rivals that of the Apostle Paul as an exhibition of divine grace. It was told in part at a recent chapel service in the Bible Institute. Through the courtesy of Mr. Charles it is shared with the readers of The Bible Vision. The other part of the story, "Back to Christ from Atheism," will be told in the December issue. Copies of this testimony may be secured at a nominal sum from the author, Martin S. Charles, P. O. Box 805, Station H, Los Angeles, California. Mr. Martin may also be engaged for special services in churches.)

MANY years of my life were spent as a professional atheist and anti-religious lecturer, debater, organizer and writer. During this time I traveled extensively throughout the United States, Canada, Mexico, Central and South America, delivering lectures against God, the Bible, Christianity and the Church, organizing anti-religious societies, participating in debates with ministers of various denominations, and doing everything in my power to promote the cause of militant atheism and unbelief. I doubt if there is a city or town in the United States of more than fifty thousand population where I did not appear as a champion of uncompromising atheism and infidelity. I lectured in all the principal cities of the Dominion of Canada, and made two speaking tours of the Republic of Mexico. I made one trip of several months through Central and South America, and visited the Island of Cuba.

During the latter five and a half years of this time I was accompanied on most of my tours by a young atheist lecturer by the name of Ralph Underwood, as godless and blasphemous a young man as ever mounted a platform, stage or soap-box in behalf of the warfare of militant atheism against religion. Commencing his career as a professional street speaker when he was not quite fourteen, Ralph Underwood was seventeen when I first met him in Chicago, and already a seasoned veteran of the godless crusade. Together we traveled, lectured, debated and organized, distributing tons of infidel propaganda.

We were absolutely honest and sincere in

our conviction that we were right, and that we were carrying on a good work in behalf of human liberty, progress and intellectual advancement. We were zealous to the point of fanaticism. So much so that we were quite willing to suffer and make sacrifices on behalf of the "cause" to which our lives were committed. On many occasions we were persecuted, beaten, driven out of town, arrested and thrown into jail. We gloried in such persecutions, considering ourselves martyrs in the cause of science, freethought and educational progress.

But we were wrong. It is quite possible, you know, to be absolutely honest and thoroughly sincere, and yet be wholly mistaken. Remember this: Satan is primarily a deceiver and deluder of men. His greatest achievement is when he misleads and misdirects an otherwise sincere and honest man or woman. The devil's most effective instrument is a good man or a good woman *on the wrong track*. We are warned in the Word of God that Satan can transform himself into an angel of light, so if possible to deceive and delude the very elect. Satan can even cause a truly born again, regenerate child of God to doubt the fact of his own salvation, if that child of God listens to the devil's lies. He was a liar from the beginning, and the father of lies. He isn't the hideously ugly and repulsive creature of horns and forked-tail that he is pictured on sardine cans and other such untruthful representations. He appears oftentimes in the form of some beautiful and alluring philosophy or doctrine, and thus is able to lead away those who put their trust

in the wisdom of this world, and are not rooted and grounded in the Word of God. So it was with Martin S. Charles and Ralph Underwood. So it was with Saul of Tarsus, who persecuted the early Christian Church, and who believed that he was doing the will of God in carrying on such persecutions. The militant atheist does not believe that he is doing God's will, of course, in the promotion of his godless propaganda, because he does not believe in the existence of God. But he does believe that he is serving the cause of humanity, and that he is doing his bit toward freeing the world from the bondage of fear, superstition and ignorance.

Too many Christians have the idea that all atheists, infidels and unbelievers generally, are a very wicked, insincere and vicious class of men and women. Nothing could be farther from the truth. From personal acquaintance with thousands of freethinkers, infidels and skeptics I can truthfully testify that many of them are just as sincere, and just as honest in their unbelief, as Christians generally are in their faith. Many of these men and women who describe themselves as atheists and infidels, or perhaps agnostics, are men and women of fine education, culture, principle, character, morality and idealism. Some avowed atheists are profound lovers of their fellowmen, kindly, charitable, benevolent and deeply devoted to various causes which they believe to be for the common good.

It is not the purpose of this tract, nor of any of my lectures or addresses to malign, villify or insult my former friends and associates in the rationalist, freethought and atheist movements. Many of them I love as warm, personal friends, and for thousands of others I cherish a profound respect and admiration. As a matter of fact, I must confess that I have a great deal of respect and admiration for the out-and-out, uncompromising, one-hundred-per cent atheist and infidel, who comes out in the open, tells you what he is, why he is what he is, and who scorns pretense, subterfuge, compromise, evasion and hypocrisy. Frankly, I have infinitely more respect for *him*, than I have for the so-called "Modernist" preacher, who calls himself a Baptist, Methodist, Presbyterian, Episcopal, Congregational or Disciples minister, who fills the pulpit of a nominally orthodox, evangelical church, or

teaches in a nominally orthodox, evangelical school, college or theological seminary, but who is an infidel at heart, and who uses his influence, power and position to undermine and destroy all the fundamentals and essentials of the historic Christian Faith! Before you have finished reading this tract, you will understand why I feel as I do with respect to such infidels in pulpit, college and theological seminary.

I was not always an infidel, nor did I come from an unbelieving home. My mother was a good Christian woman, who believed in God and in prayer, and my father, while not a professing Christian was certainly not an unbeliever. Among my earliest recollections are those of hearing my mother read and relate Bible stories. I cannot remember the time when I did not believe I would grow up to be a preacher. When I was only four or five years of age, whenever I was asked what I intended to become when I grew up, I would reply, "I'm going to be a preacher."

I was converted when I was nine years old, in a Sunday afternoon children's service in the Methodist church of the small town in Texas where I was raised. It was an old-fashioned Methodist revival where there were old-fashioned *shouting* Methodists! Thank God for those old-time hallelujah-amen-praise-the-Lord shouting Methodists! What a pity that modernism, that cultured, Christ-belittling, Bible-destroying and evolution-championing philosophy, has made such terrific inroads into the grand old Church of John and Charles Wesley! If those two holy men of God could hear what is being preached from the pulpits of many Methodist churches in these apostate days of the Twentieth Century, methinks they would turn over in their graves!

When I was twelve years old, I joined the Baptist church and was baptized.

A few months before my fifteenth birthday, I went away to a Christian Academy to begin my educational preparation for the ministry. My first, real, honest-to-goodness sermon before an adult congregation was preached the next day after I was fifteen. Then during the whole of my three years in this school, I preached somewhere practically every Sunday, and during the summer vacations I was busy conducting protracted meetings. In this way I helped to finance my way through the Academy.

I was graduated from this preparatory school when I was seventeen, and the same year was ordained to the Baptist ministry.

In the fall of the same year I entered a denominational college, where I continued to finance my education mainly by preaching for various churches on Sundays, and by conducting revival meetings during the vacation seasons.

I was not yet twenty-one when I received my A. B. degree. At this time I had no other hope or expectation in life, than that I should always remain an evangelist and a preacher of the Gospel of Christ. The denominational schools, which I attended were good schools, and I came out of both Academy and College with my faith virtually intact. True, I did come in contact with much discussion and debate concerning the theory of evolution, and with some phases of Biblical criticism. But these had left little or no impression upon my mind, and I had no other thought than that I should continue in the ministry as my life's vocation.

Shortly after this I came under the influence of a highly intellectual pastor of "liberal" and "modernistic" tendencies. He was a graduate of a certain interdenominational theological seminary, committed to the so-called "historical criticism" method of Biblical interpretation. Despite his definite modernistic leanings, he was by no means as "advanced" as most liberal preachers are today, and I was invited to conduct an evangelistic campaign in his church. During the two weeks I was a guest in his home, I read a number of the books in his library, and we had many serious discussions. He was a most amiable and lovable man, personally, and I soon came to feel a deep affection, respect and admiration for him. It was upon his advice that I ultimately decided to enter a certain theological seminary, to complete my preparation for the ministry.

There is no need that I should state the particular name or location of the theological seminary where my spiritual eyes were put out, because after all, this particular seminary is only *typical* of perhaps the *majority* of our theological training schools today; viz., a hot-bed of higher criticism, modernism and infidelity. Nor do I wish to imply that *all* theological seminaries are like the one I attended. I thank God that this is not true. There are *still* a number of regular theo-

logical training schools of various denominations, and several Bible Institutes, which have remained true and loyal to the doctrines and beliefs of historic Christianity. Nevertheless, I do believe that God has raised up the Bible Institutes as His answer to the insidious spread of heresy, modernism and infidelity in so *many* of our nominally orthodox and evangelical theological seminaries.

Well, the particular seminary to which I refer, and which I attended, turned out to be a veritable slaughterhouse of traditional Christian doctrine and faith. Within six months after my matriculation in this school, the foundation stones of my evangelical faith had been so thoroughly undermined, that when I came out of the school at the end of my three-year term, I was an *infidel* with a Reverend in front of my name! All that was vital, living, fundamental and essential in my faith was *gone*! I was a rationalist, a modernist, an evolutionist and a freethinker!

I haven't sufficient space in this tract to enter into any detailed explanation or analysis of the kind of instruction I was given in this ultra-modernistic theological *cemetery*. Suffice to say, I came out of that school with an altogether *different* religion than I had when I went in! Modernistic or so-called "Liberal" Christianity is, in reality, not Christianity at all, but an altogether *different* religion. A *new* religion which is not new at all, but which is merely a revival of pagan philosophy and ethics.

As a "modernistic" preacher I discovered soon after my graduation from the seminary that I hadn't anything left to preach. No authoritative, Infallible Bible, no "Thus Saith the Lord," no Crucified, Risen Savior, no born again experience, no atonement for sin, no salvation, no heaven to gain, no hell to shun. Nothing supernatural. All I had left was "The Sermon on the Mount," the "Ethics of Jesus," the "New Social Order," "Jesus the Great Exemplar," and such poor substitutes for the Old Time Gospel of Salvation from sin through the atoning blood of Jesus Christ on the cross.

I left the Baptist denomination before my first year in the seminary was over. I joined a more liberal communion. And then after less than three years in the "liberal" ministry, I gave up preaching altogether and became an out-and-out rationalist, freethinker and

(Continued on page 18)

A BIBLE STUDY The Epistle to the Galatians

By REV. B. F. LEIGHTNER

Chapter I—The Salutation - vs. 1:1-5.

Remembering that Paul's apostleship had been denied by the legalist teachers who had influenced the Galatian Christians to question his authority as a teacher of divine truth, we can appreciate the manner in which the Apostle begins this letter. In order to give his readers adequate grounds to take heed to what he has to say to them he immediately calls attention to his office and to the fact that he had received it by divine appointment (v. 1). He was not an underling who was assigned to his position by the apostolic group at Jerusalem nor by any other ecclesiastical body. Man had nothing whatsoever to do with it. He was an apostle by direct appointment from God the Father, and from Christ the Son. There could be no greater authority than this. Later in his epistle Paul goes into greater detail to substantiate these claims and to prove that no other apostle held a position superior to his. This, however, is not done because of any feeling of pride, but for the purpose of vindicating the gospel which he had preached among them.

The greeting, "grace be to you and peace from God the Father, and from our Lord Jesus Christ," is that commonly found in his other letters. The order is always the same; *grace* precedes *peace*. It cannot be reversed.

Apart from grace the soul can never have peace. If we depended upon our merits to make us acceptable before God, we could never have real peace. We would always be wondering if, after all, what we have done truly meets with His full approval. Only when we trust His grace which is freely bestowed and is greater than all our sin can we possess genuine peace (Rom. 3:24; 5:20).

The ground for both grace and peace is mentioned in verse four. Christ "gave himself for our sins." He gave His own life blood to pay the penalty which the law required because of our sins (Ezek. 18:4; Rom. 6:23). He fully settled the account that stood against us. Therefore, God can freely justify every one who by faith receives the Saviour (Rom. 3:22-26). And the resurrection of Christ is our guarantee that His work for us has been acceptable to the Father (Rom. 4:25). Is not this sufficient ground to remove from our hearts all anxiety? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

(Continued on page 18)

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?

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Fort Wayne, Indiana

At the Bible Institute

Rev. H. V. Andrews Speaks of Changes Transpiring in India

Changes in the laws, government, and religion of India mark the turning point of millenniums in India, according to an enlightening missionary address brought to the Institute students by Rev. H. V. Andrews. Under British control new laws have gradually outlawed human sacrifice, suttee, child marriage and numerous other social evils. Next year India is to become semi-independent in government. As to religion, one of the most phenomenal movements of history is the present decision of sixty million Hindus, largely lower caste people of the aboriginal tribes, to turn from Hinduism. The great question before them is to determine what religion shall take the place of abandoned Hinduism. Dr. Andrews gave statistics indicating that in this hour of crisis the number of Protestant missionaries has been tremendously reduced and he plead for an unabated loyalty to the cause which now faces such great possibilities for gain or for loss.

Dr. E. D. Wilson Addresses Chapel Group

Speaking on the theme of the life more abundant, Dr. Wilson discussed three grades of life in men. First, there is the physical life inherited from parents. Second, there is the soulish life which is a matter of development. Third, there is the spiritual life, which is not derived from either heredity or culture, but is received from God either directly or indirectly. Men possess physical and soulish life in various degrees, but they are unbalanced and live beneath God's purpose for men until they receive spiritual life, God's gift to a believer.

Student's Mission Band Services

The regular Friday night services of the Student's Mission Band have offered a variety of outside speakers, keeping the worldwide perspective of the missionary enterprise vividly before our eyes. Missionaries who brought addresses are: Dr. John Greenfield of Warsaw, Indiana, and evangelist of the notable Moravian Missionary Movement; Mrs. Philip Hinkey, formerly of China; Rev. F. G. Save, a missionary of French West Africa; Miss Julis M. Hodge of the Presbyterian mission in the Philippine Is-

lands; Rev. H. V. Andrews, formerly of India.

Group from Bluffton, Ohio, Visit the Student's Mission Band

Rev. Clifford Grabill, pastor of the Missionary Church at Bluffton, Ohio, and a group of eleven others of his congregation attended the Mission Band service on Oct. 9 in a body. This news item should be a fruitful suggestion to other pastors who are near enough to the Institute to do as Mr. Grabill has done. Nearby pastors are invited to bring groups with them to the Institute Mission Band services held every Friday evening.

Enrollment—For What?

Applicant: "I'd like to enroll for some *knowledge*."

Dean: "Sorry, Sir, we enroll no one for knowledge, but we shall be glad to enroll you for *work*."

Gospel Team Whereabouts

Eight Gospel teams are now organized and engaging in the most extensive ministry of Gospel team history. Some of the churches where teams have been ministering are: The Fairview Missionary Church of Angola, Indiana, of which Rev. Paul Steiner is pastor; the First Evangelical Church, Avilla, Indiana; Calvary United Brethren Church, Fort Wayne; the First Missionary Church, Ft. Wayne; the Evangelical Church, Kendallville, Indiana; The Northside Missionary Church, Ft. Wayne; the Irene Byron Sanatorium, Ft. Wayne; the County Infirmary, Fort Wayne; the Hollywood Missionary Church, Fort Wayne, Indiana; the Auburn Missionary Church, Auburn, Indiana; the Berne Missionary Church, Berne, Ind.; the Methodist Protestant Church, New Haven, Indiana; the Mennonite Brethren in Christ Church, Wakarusa, Indiana; the Methodist Episcopal Church, Kendallville, Indiana; the Sunnyside Missionary Church, Fort Wayne; the Gospel Tabernacle, Bluffton, Indiana; the First Church of the Brethren, Fort Wayne; the Christian Union Church, Delta, Ohio; the Church of the Nazarene, Columbia City, Indiana; the Curdes Avenue Missionary Church, Fort Wayne; the Methodist Episcopal Church, Chattanooga, Ohio; the Missionary Hour over WOWO.

Fellowship Circle News

MRS. ROSE CAVENDER is assisting in the work of the church at Sunnyside, in Fort Wayne. Paul Rager, a student in the Institute, is acting as minister there.

CLARENCE VOLLMAR, '36, the former pastor of Sunnyside, has taken charge of the Missionary Church in Canton, Illinois, assuming his new duties about the first of October. During the previous year this work had been served by Arthur Ulrich.

MISS LUELLA BURLEY went to Jackson, Michigan, recently to assist the Rev. Simon Schindler in the work of the Missionary Church and Sunday School.

MR. AND MRS. OWEN SMITH (Hazel Harrie) of Wayne, Michigan, are the parents of a son, Eugene Milford, born Sept. 28.

MISS SOPHIA YOSS returned recently to her work with Miss McConnell in Wolfe County, Kentucky, after a six weeks' vacation at her home at Berne, Indiana. Miss Yoss assisted in the missionary convention at the West Church there Sept. 10-13.

REV. EMANUEL STAUFFER is planning to return about November 1, on another extended missionary tour of the mountain regions of Kentucky.

REV. TILLMAN AMSTUTZ of Berar, India, is engaged in deputational and convention work during his furlough. He and Mrs. Amstutz have established their home for the next year at Northfield, Minn., where several of their children are attending school.

REV. V. ODEL HARROLD is taking charge of a new work under the M. C. A., located on the corner of Pontiac and Gay Streets in Ft. Wayne. First services were held Oct. 25.

REV. AND MRS. A. F. ALBRO of Elkton,

Mich., returned home Oct. 19, from a visit of several weeks with relatives in Phoenix, Ariz. The illness of Mrs. Albro's father and his desire to see his children again, furnished the chief reasons for the trip.

MISS LOIS SLAGLE of Pioneer, Ohio, a member of the class of '35, spent the summer months in the mountains of Tennessee assisting Rev. Eli Oyer in evangelistic work. During the winter months she will be located in Smithville, Tenn., and will conduct daily services in rural schools of the community.

MR. AND MRS. EARL GUTH, '35, are engaged in Christian work in the mountains of Kentucky.

REV. AND MRS. EDISON HABEGGER (Florence Thomas) are on a preaching tour in Ireland, England and Switzerland.

MR. AND MRS. CLARENCE FURMAN (Eva Mitchell) have recently taken up mission work in Kentucky.

MISS HELEN SLAGLE, '35, who has been working in Long Island with the Missionary Workers has been transferred to Altoona, Pa.

MR. AND MRS. SAM HARA (Lillian Zimmerman) are the proud parents of a baby girl—Marilyn Ruth—born October 5th.

MR. AND MRS. CLAUDE RICHARDS (Mary Ellen Klinck) are engaged in Christian work in Frontier, Michigan.

The marriage of Miss Elizabeth Ritchey to Mr. Morrison Fuller took place on October 4th at Ashland, Ohio. They are under appointment as missionaries to Africa.

REV. AND MRS. BENJAMIN EICHER of Alpena, Michigan, visited at the Institute for a short time on October 20 and 21.

Bible Institute Missionaries

It may be of interest and a reminder of our prayer responsibilities to note the foreign missionaries who have graduated from or taken work at the Bible Institute:

Class of 1904

Elizabeth Hilty—Central China

Class of 1905

Rev. P. L. Eicher—India (At home)

Mrs. P. L. Eicher—India (At home)

Class of 1906

John J. Schmidt—North China

George Sharp—China (Returned)

Mrs. Geo. Sharp (Mary Amstutz)—China (Deceased)

Mrs. H. H. Cox (Barbara Eicher)—India (Retired)

Frank Steiner—China

Class of 1907

Fannie Baumgartner—China

Peter Boehr—China
Mrs. Philip Hinkey—China (Returned)

Class of 1909

Affie Smoots—Africa
Agnes Sprunger—Africa
Mary DeGarmo—China
Nellie Bowen—China (Deceased)
Walter Herr—Africa (Returned)

Class of 1910

Helena Goosen—South Africa

Class of 1911

Mrs. Peter Baltzer (Lydia Meyers)—China
Edith Byerlie—China (Retired)
Minnie Hilty—China

Abraham Lahrenz—China
Mrs. Frank Steiner—(Madelene Hueb-
scher) — China

Class of 1912

Peter B. Baltzer—China

Class of 1914

Charles A. Roberts—China
Mrs. Charles A. Roberts (Florence Suter)
—China (Deceased)
Grace Main—Africa

Class of 1915

Edison O. Steiner—South America (De-
ceased)
Henry Klopfenstein—Africa (Returned)

Class of 1916

Mrs. Harry Sterling (Tamar Wright) —
India (Returned)

Class of 1917

Tillman Amstutz—India
David F. Siemens—South America
Henry Sandercook—Africa (Retired)
Mrs. Henry Sandercook — Africa (De-
ceased)

Class of 1918

Maë Baucher—China
Eleanor Haberling—Burma (Returned)
Mrs. Peter D. Kiehn (Susie Baltzer) —
China.
Gerhardt Kliever—India (Returned)
Mrs. Ezra Roth (Helen Siemens) — China
(Returned)
Ezra Roth—China (Returned)
Omar Sutton—Africa

Class of 1919

Ruby Lundgren—China
William D. Oyer—Honolulu, T. H.
Mrs. Omar Sutton (Laura Becker)—Cuba
Mrs. Gerhardt Kliever (Viola Welty) —
India (Returned)
Edna Amstutz—Africa

Class of 1920

Mrs. Fred J. Joder (Clara Klint)—Africa
Jesse Ringenberg — India
Clayton D. Steiner—South America
Hannah Bracey—Africa
Amy Applegate—China
Olen Schlatter—India.

Class of 1921

Elda Amstutz—India
Alvin Becker—Africa
Thomas Miller—Africa
Bert D. Siegel—India (Returned)
Alvin Oyer—Hawaii

Class of 1922

Archie Haller—Africa
Sylvanus J. Hausser—South America
Emma Richert—Africa (Returned)
Mrs. Bert D. Siegel—India (Returned)
Joseph Ummel—Africa

Class of 1923

Clarence Birkey—Africa
Roy Birkey—China
Mrs. Roy Bartel (Ina Birkey)—China
Mrs. Sylvanus Hausser (Eunice Diller) —
South America

Class of 1924

Herbert Haller—Africa
Mrs. Melvin Rich (Esther Wagler)—Africa
(Returned)
Paul Ummel—Africa
Mrs. Paul Ummel (Mabel Hygema)—Af-
rica
Ruth V. Eicher—India (At home)
Irene Stouder—Africa

Class of 1925

Loyal Bartel—China

Class of 1926

Clyde Bowman—Afgan (At home)
Mrs. Clyde Bowman—Afgan (At home)
Shu Doh Tung—China
Mrs. Shu Doh Tung (Mary Lee)—China
Adah Beckhart—South America (At home)
Edna Figg—South America

Class of 1927

Floyd Bowman—Africa
Melvin Rich—Africa (Returned)
Elsie Rupp—South America

Class of 1928

Mrs. Paul Ummel (Phoebe Brenneman)—
Africa
Jonas Miller—Africa (Deceased)

Class of 1930

Emery Masters—India (Home on furlough)
Mrs. Elmer Hutchinson (Virginia Lund-
wall)—Africa

Class of 1931

Bert Eicher—India
 Mrs. Bert Eicher (Artimese Church) —
 India
 Fanny Schmallenberger—Africa

Class of 1932

Ola Fussee—India
 Russel Sloat—Africa
 Others who have spent some time at the Bible Institute and have been on the Mission field are:
 Mrs. Menno Amstutz (Rilla Klopfenstein)
 —Africa
 Ezra Steiner—India
 Jonathan Schrag—China (Deceased)
 Hattie Salyer—Egypt (Deceased)
 Nancy Ramseyer—India (Deceased)
 Frank Hein—China
 Mrs. Frank Hein—China
 Mrs. Alexander Macaw—Africa
 J. A. Pierson—Africa
 Paul Thompson—Africa
 Mrs. Paul Thompson—Africa

BACK TO CHRIST FROM ATHEISM*(Continued from page 13)*

infidel. After this came the gradual process which led to militant atheism.

My career as a professional propagandist of materialism and unbelief came in the early part of the year 1931, when I became general secretary of the International League of Militant Godless, and editor of the notorious infidel monthly magazine, *The Godless World*.

A BIBLE STUDY*(Continued from page 14)*

"That he might deliver us from this present evil world" (age, marg.; v. 4). Besides setting forth another purpose of Christ's work in our behalf, this clause gives us God's estimate of the character of this age. God says it is evil. Those belonging to it have no love for God, nor for Christ, nor for God's children. Men, however, think it is a wonderful age. They boast of its scientific discoveries, its multiplied inventions, its advances in civilization, its intellectual achievements, etc. Every day in every way, they claim, the world is getting better and better. But over against these loud claims and proud boasts we have God's indictment. It is an *evil* world with evil men and seducers

waxing worse and worse, deceiving and being deceived (II Tim. 3:1-5, 13). Is it really such a wonderful world? Is it such a comfortable and satisfactory place in which to live? Think of the sin, the suffering, the sorrow, the distress, the disappointments, the dissolutions, the heartaches on every hand. Every issue of the newspaper, every news report over the radio reminds us of the truthfulness of the Apostle's statement. The strides made by science and education have not brought men closer to God. The reverse is true. Men have been educated away from God with the result that they have become more and more corrupt in their nature and openly defiant in their attitude toward Him. Today there are many organized groups, even nations, which are putting forth determined efforts to stamp out the knowledge of God from the earth. Truly, it is an evil age. Back of all is the devil himself who is the "prince" and the "god" of it (Jno. 14:30; Eph. 2:2; II Cor. 4:4). He and his whole system are hastening toward the day of destruction. But, thank God! Christ has become our deliverer. Though we are still in the world, we are not of it. Through His grace and power we can have victory over it. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I Jno. 5:4). Faith trusts in the work of another, even Christ. We never could have delivered ourselves from bondage of the prince of this world, but Christ has set us free (Jno. 8:36). And all this is "according to the will of God and our Father, to whom be glory forever and ever. Amen."

AGGRESSIVE WORK

We put it as our most sober judgment that the great need of the Church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigour and consuming zeal, that their prayers, faith, lives, and ministry will be of such a radical and aggressive form as to work spiritual revolutions which will form eras in individual and Church life. Natural ability and educational advantages do not figure as factors in this matter; but capacity for faith, the ability to pray, the power of thorough consecration, the ability of self-littleness, an absolute losing of one's self in God's glory.

—E. M. Bounds.

Trail's End

By

CLARENCE W. JONES

(Written after a visit to the jungle Indian station of Dos Rios and given as a Christmas token to Mr. and Mrs. R. E. Larson. Effectively presented by Mrs. Larson in a B. I. chapel service)

From the Trail's End we are calling,
Where the sun is smoking hot,
Where the tortuous twisted foot trail
Leads to us—whom God FORGOT!

No one comes to our far country;
'Tis a seething sickening spot.
No one hears our wail at midnight;
We are those whom God FORGOT!

Every flower, the birds, the heaven,
Speak of joys that we know not;
But the shadow of tomorrow whispers,
"What matters?—God FORGOT!"

In the whisper of the breezes,
In those silent realms of thought,
There are stirrings, strange, insistent—
But God FORGOT!

At the Trail's End we are waiting,—
We blindly hope,—we know not what.
Only, do not let us perish,
Thinking still—that God FORGOT!

Postlogue

Where skies blend gold with azure
And restive rivers run,
Where the trail burns up at mid-night,
There is still sowing to be done.
In that tangled jungle fastness
There are battles to be fought.
At the Trail's End tell the story;
Tell them—GOD HAS NOT FORGOT.

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This is the second issue of **The Bible Vision**—a publication sponsored by the Fort Wayne Bible Institute. **The Bible Vision** is the successor of **The Fellowship Circle Bulletin** and is meant to serve as a medium of fellowship among the many friends of the Institute as well as a means of raising a prophetic voice in this crisis hour of world need.

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SUBSCRIBE NOW TO THE BIBLE VISION

Among the letters received from friends of the Institute who whole-heartedly favor the publication of a paper of this kind, is one from Rev. William Egle of Eden, Nebraska, Superintendent of the Mid-West District of the Missionary Church Association and one of the pioneers who promoted the work of the Institute in its beginning at Fort Wayne. Catching up the idea expressed in the first issue that **The Bible Vision** is like a baby which is no sooner born than it begins making demands, he says:

“Congratulations to the new comer—the ‘Bible Vision.’ I like the little fellow. He looks good to me. I predict for him a great future. If we feed him well, he will soon become self-supporting. With being born at the right time and in the right sign—there is no telling why he should not become a giant in the battle for truth.”

And our esteemed brother, who has had experience with real babies as well as with infant publications, correctly anticipated its needs by adding: “Well, here goes a little food in the way of a dollar bill. I think this is what he is crying for just now.”

And that is exactly RIGHT! Will you not help to make this publication self-supporting as soon as possible?

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