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Fort Wayne Bible Institute

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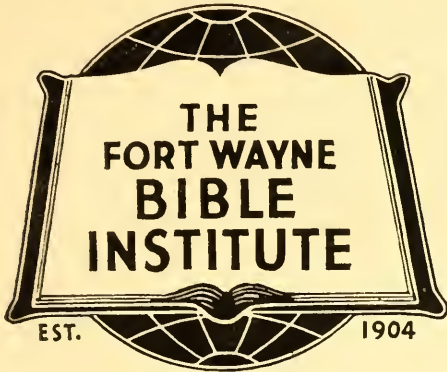
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*"WHERE THERE IS NO VISION, THE PEOPLE PERISH"*



# THE BIBLE VISION

*"Write the vision and make it plain"*

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## THE HEAVENLY VISION

Rev. J. E. Ramseyer

## THE THEOLOGY OF THE HYMNBOOK

Dr. John Greenfield

## THE CROSS ANTICIPATED

Mr. John Tuckey

## THE EPISTLE TO THE GALATIANS

Rev. B. F. Leightner

## WHAT'S NEW AT THE BIBLE INSTITUTE

## WITH THE ALUMNI

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**OCTOBER, 1936**

Publication of the Fort Wayne Bible Institute  
Fort Wayne, Indiana

# The Bible Vision

*Published monthly by*

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## CULTURAL VALUES AT THE BIBLE INSTITUTE

The Bible Institute has always emphasized spiritual values. It has laid more stress upon Christian character than on mere intellectualism. It has been doing this consistently in an age that has deified reason. It is therefore gratifying to note that leading thinkers are coming to readjust their values in favor of conservatism.

Dr. Henry Link, distinguished American psychologist, says in "The Return to Religion" that "there can be no questioning the fact that Western civilization for centuries has deified the mind and reason as an end in itself. Our pursuit of scientific knowledge and the trend of our entire educational system has been a glorification of intellect and a corresponding disintegration of the basic values which make intellect worth having."

He also states the true place of reason: "Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason. Just as teeth are intended to chew *with*, not to chew themselves, so the mind is intended to think *with*, not to worry about. The mind is an instrument to live with, not to live for."

# THE BIBLE VISION

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

Volume I

OCTOBER, 1936

Number 1

## By Way of Introduction

**T**HE BIBLE VISION is no sooner born than it takes on individuality, and, like a baby, it begins making demands. It modestly asks for a place on your library table and a couple hours of your attention each month. It promises to be considerate of your time and so it will state its message pointedly and clearly.

It will speak very little of itself. It purposes to speak of the One who is altogether lovely, Jesus Christ the Lord of glory. It will make repeated references to the Book for its whole viewpoint is based upon the Scriptures. It may have little to say that is entirely new, but it is so enthusiastic about "the old, old story" that it is confident of a hearing if it only faithfully reproduces the *vision disclosed in the Bible*. That means the perspective of eternity, the infinite reaches of grace, the fathomless love of God, and the world-embracing purpose of redemption.

Of course, it will want to chat informally with you about the "good, old B. T. S." (B. I. to later students). And it will tell what it knows about others of the Bible Institute family working in various parts of the world.

So far as possible it will make its monthly call to every friend of the Institute, but it will impose its attentions on no one. It only asks you to pay for the cost of printing and posting—75c per year.

"Thank you, and may I call again next month?"

## DATE-SETTERS MISS AGAIN

Our Lord stated very clearly that the exact time of His return would not be known. (Cf. Matt. 25:13). In spite of this explicit word, date-setters have always been engaged in predicting the unpredictable. This year it was September 16. Quite a number of seers, ranging from the professedly orthodox to astrol-ogers, agreed that a momentous event would occur on that date. In the January number of the periodical known as *The Prophet* a page was devoted to the announcement that September 16 would mark the end of the age, the unveiling of Israel, the revelation of the Anti-Christ! We wonder what alibi the October number will carry.



# Heavenly Vision

By REV. J. E. RAMSEYER

*"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee . . . Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."* (Acts 26:16-19).

In reading the testimony of Paul's Christian experience we cannot but be impressed with the vital importance of "*Heavenly Vision*."

1. *Heavenly vision is a prerequisite to salvation.* Paul had much intellectual light, and was feverishly zealous for his religion, but he was blind spiritually—hence he knew nothing of the "great salvation" until the Lord Jesus appeared unto him on the way to Damascus.

2. *Heavenly vision is an absolute necessity in knowing our calling.* Paul knew what the Lord had chosen him to be before He appeared unto him. But when the glorious light of heaven fell upon him, and he had his first talk with Jesus, he humbly asked, "Lord, what wilt thou have me to do?" The Lord Jesus made known unto him the way of salvation, and then showed him what he was chosen for.

Every believer is called to be a witness and to minister in some capacity. Peter expresses this truth in the following words: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Pet. 4:10).

3. *Heavenly vision is of fundamental importance in the preparation for the work* to which He has chosen us. In His revelation to Paul, Jesus said, "I have appeared unto thee for this purpose, to make thee a minister and a witness." He was not yet "a minister nor a witness," though he was called; but now Jesus came to "*make*" him what He had called him to be. How true this is of us all. We need to be cleansed, and then filled with the Holy Spirit. We must have some experience of the wonder working power of the Spirit of God before we can be a witness for the Lord Jesus, and become effective, in our ministry to others.

4. *Obedience to the heavenly vision is the great condition we must meet,* not only at the beginning of our Christian life, but *continually*. If we want to measure up to God's plan for us. In the morning of his Christian experience the Apostle said, "Lord, what wilt thou have me to do?"—and in the evening of his life he declared, "I have not been disobedient to the heavenly vision."

Jesus not only appeared unto Paul at the beginning of his godly life but again and again. He revealed Himself to the Apostles during his ministry. In fact, he walked continually in the light of divine illumination.

This is seen clearly in the Philippian letter (Chapter 3) in which the great Apostle relates his whole life story. In this passage there is recorded:

- (a) A clear vision of Jesus Christ.
- (b) A full consecration to Jesus.
- (c) An all consuming desire to know Jesus intimately.
- (d) An unbending determination to be made fully like Jesus.

The Holy Spirit will do the same work of grace in every one who "walks in the light as He is in the light."

# The Theology of the Hymnbook

By THE REV. JOHN GREENFIELD, M. A.

TEXT: "*And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in Psalms and Hymns and Spiritual Songs, singing and making melody in your hearts to the Lord.*"—Ephesians 5:18, 19.

OUR LORD left on earth, besides His disciples, two silent witnesses of His death and resurrection, viz., Holy Baptism and the Holy Communion. The pulpit might fail to preach His incarnation, cross and passion; the pew might in consequence fall asleep, and become fruitless and lifeless; there still remained these two sacraments, instituted by our Lord Himself, to proclaim His death until His return.

In like manner He has also given to His Church two books, viz., the Bible and the Hymnbook. Human statements of theology may vary from age to age. None of the so-called great creeds of the Church are likely to reunite Christendom. And yet the Church of Christ has for centuries presented to the world as its doctrinal statement, its confession of faith, two books, the Bible and the Hymnbook. We dare not, of course, place our Hymnbook on the same high plane of inspiration as the Holy Scriptures, and yet St. Paul, in our text, seems to imply that special Pentecostal experiences will result in "Psalms and Hymns and Spiritual Songs." Let us then briefly consider the fundamentals of our creed, the vital doctrines of Christianity as we find them in the Hymnbook. These are the essentials in which there must be unity.

## I. The Incarnation or the Godhead of Jesus

On this rock of His eternal Godhead Jesus declared He would build His Church, and against it the gates of hell should not prevail. This has also been the chief point of attack through the centuries. The Jewish Sanhedrin as well as the power of Imperial Rome set themselves in battle array against the little band of believers who proclaimed that Jesus was God. In the first Roman persecution of the Christians under Pliny, the latter wrote to his Emperor Trajan that he had ordered to execution all who persisted in confessing Christ, and that their chief offense was to "assemble before dawn and sing *hymns of praise to Christ and God.*"

During the first four centuries of the Christian era thousands, if not millions paid the price of cruel persecutions, sufferings, tortures, yea their very life-blood, for faithfulness in confessing, worshipping and proclaiming Jesus of Nazareth as Lord and God.

After that time, external persecutions ceased. Then the enemies of our Lord began to undermine this citadel of the Christian faith from within. Attacks on the Godhead of Jesus came from false Christian teachers and preachers. A recent scholar bore the following testimony: "My unremitting study of ancient manuscripts for the last thirty-two years has shown me more than 100 cases in which letters and words as first written have been altered—always in one direction, viz., *to take away from the Deity of Christ*; and never in one single instance altered so as to bring out more clearly the witness of the first disciples to the Godhead of Jesus."

Destructive criticism all through the centuries has set itself in battle array against this great fundamental and essential doctrine of our Christian faith—the Godhead of Jesus. The one book in the Bible, the Gospel of the beloved Apostle John, has been the object of fiercest attacks. The reason is this—that the Godhead of Jesus is proclaimed on nearly every page of this precious Gospel.

In the recently published biography of Sir Robertson Nicoll, perhaps the greatest religious leader for the last half century in the English-speaking world, we find the following suggestive sentences: "I wrote to Denney and said that I had kept on looking in his book for a clear assertion that Jesus is God. He also objects to the statement that Jesus claimed to be God. I was in Manchester the other day and spent the forenoon with old Dr. Alexander Maclaren, who has a keener insight into the New Testament than any one else I know. Maclaren at once declared that both my expressions—'Jesus is God,' and 'Jesus claimed to be God'—were entirely a New Testament thought and fur-



thermore said that if they were departed from, 'you may chuck up the whole thing at once!' " Napoleon's saying is here to the point: "Admit the Deity of Jesus, and every doctrine of Christianity follows with the precision of a geometrical demonstration."

We would refer to a book besides the Bible to prove the Godhead of Jesus. That book is our Hymnbook. Out of the four hundred thousand hymns that have been written, a few have survived and by divine Providence become the standard hymns of the Church Universal. Our hymnbook is more than three thousand years old. Among the most famous are the songs of David, the sweet singer of Israel.

Very many of these Messianic Psalms have been rendered into beautiful and inspiring English by Montgomery. Chief among these is perhaps his paraphrase of the 72nd Psalm, "Hail to the Lord's Anointed."

Martin Luther considered the greatest Messianic Psalm to be the 110th, which also received the special approval of our Lord. The first verse is the strongest declaration of the Deity of Christ ever made and the one most frequently quoted in the New Testament. "The Lord said unto my Lord: Sit Thou at My right hand until I make Thine enemies Thy footstool." This was the hymnbook of our Lord and His Apostles as well as of the Church of the Fathers, Confessors and Martyrs. During the early centuries more than 30,000 hymns are said to have been written in the Greek language, and later a still greater number in the Latin tongue. Not many of these have thus far been translated. The best known is without doubt the immortal "Te Deum," said to have been composed by Bishop Ambrose to commemorate the conversion of that brilliant young lawyer—later known as the most famous of the Church Fathers—Saint Augustine.

In this great hymn Christ receives equal worship and adoration with the Father. The Reformers followed in the footsteps of the Church Fathers and worshipped Jesus as God. John Huss died at the stake with a hymn of prayer on his lips addressed to Christ. In the Moravian Church, the first Protestant Church to publish a hymnbook, the great majority of the hymns and litanies are prayers of confession, supplication, praise, thanksgiving and adoration addressed to Jesus

as God. The beloved leader and hymn writer, Count Zinzendorf, sets forth this great essential in the following stanza:

"Christ crucified we own as God;  
Though we were scorned by all mankind,  
This is our motto most avowed;  
To such in spirit we are joined  
And them as brethren gladly own,  
Who by this shibboleth are known."

Standard English hymns are equally strong in proclaiming the Godhead of Jesus. The Father of English hymnody, Dr. Isaac Watts, sets forth the Deity of Christ in two of his best known hymns:

"Forbid it Lord that I should boast  
Save in the death of Christ my God;  
All the vain things that charm me most  
I sacrifice them to His blood."

Also in that other equally famous hymn:  
"Well might the sun in darkness hide,  
And shut his glories in,  
When God, the Mighty Maker, died  
For man, the creature's sin."

The same may be affirmed of another great English hymn-writer, Charles Wesley, called the "prince of Christian poets." The Godhead of Jesus is proclaimed in the multitude of his six thousand hymns addressed to Christ as Lord. Note particularly the following stanzas:

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

"Spirit of Truth, come down,  
Reveal the things of God;  
Make Thou to us Christ's Godhead known,  
Apply His precious blood."

"My dying Saviour and My God,  
Fountain for guilt and sin,  
Sprinkle me ever with Thy blood  
And cleanse and keep me clean."

## II. The Lord's Death

"By Thy sacred wounds and precious blood, by Thy atoning death, comfort us gracious Lord our God!"

This is the second great essential truth proclaimed both by the Bible and the Hymnbook. To the Jews a stumbling block, to the Greeks foolishness; denied, ignored and despised in the literature of the world, the Lord's death is to the believer his life, his

strength, his comfort, his inspiration and his eternal hope. If Christ be God then His death is the greatest miracle of the Universe. A more marvellous miracle even than the resurrection is the fact of the crucifixion and death of Him Who was "God over all blessed for ever."

Count Zinzendorf's greatest hymns proclaim victory by the blood of the Lamb: "The Saviour's Blood and Righteousness My beauty is, my glorious dress."

And again:  
"I thirst, Thou wounded Lamb of God,  
To wash me in Thy cleansing Blood."

Our beloved English hymn-writer, John Cennick, of Bohemian and Moravian ancestry, speaks the truth in that verse we sing so often:

"Christ is our Master, Lord and God,  
The fullness of the Three in One;  
His life, death, righteousness and blood  
Our faith's foundation are alone;  
*His Godhead and His death* shall be  
Our theme to all eternity."

"The pulpit may fail to proclaim the Lord's death. Ministers may shun to declare all the counsel of God for our salvation, especially to so-called Blood Theology of the Apostles, Martyrs, Reformers and Fathers; but God has not left Himself without a witness. Mankind will still by two sacraments find the way to Calvary. The Bible and the Hymnbook will still "proclaim the Lord's death until He come." Old creeds may become outworn; new creeds may fail of adoption. The Church still proclaims the theology of the hymnbook.

"The sermon may be perfectly bloodless and lifeless, afflicted with the worst type of pernicious spiritual anemia; but people will still rally around the Cross as they sing these great hymns of the Incarnation and the Atonement:

"Rock of ages, cleft for me,  
Let me hide myself in Thee." or

"When I survey the Wondrous Cross  
On which the Prince of Glory died." or

"Jesus, Thy Blood and Righteousness  
My beauty are, my glorious dress." or

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

"My hope is built on nothing less  
Than Jesus' Blood and Righteousness." or  
"Just as I am without one plea  
But that Thy Blood was shed for me."

Verily our Hymnbook enables us to "overcome by the blood of the Lamb and by the word of our testimony."

### III. The Experience of Pentecost

"The early Church lived and moved under the deep impression and conviction of the Deity of the Lord Jesus Christ, His vicarious death on the Cross for our sins, and the empowering gift and presence of the Holy Spirit."

Have our leaders not in this single sentence set forth the essentials of our faith, the "irreducible minimum" of doctrine most surely believed among us? Is this not the teaching of all our litanies and of all our hymns? The Bible and the Hymnbook are our creed and confession of faith. Of these two Martin Luther has well said that he gave them to the German people in their own tongue "so that God might speak directly to them in His Word, and that they might directly answer Him in their songs." Without the Holy Spirit the most correct creed is nothing but "*dead orthodoxy*."

Each Pentecost has meant a fresh outflow of "Psalms and Hymns and Spiritual Songs." The greatest revival two centuries ago bore eternal fruitage in the largest contribution of standard hymns ever known in the Christian Church. It was Count Zinzendorf who startled many people of his day by praying direct to the Holy Spirit in the well-known hymn:

"To Thee God Holy Ghost we pray,  
Who ledest us in the Gospel way,  
Those precious gifts on us bestow,  
Which from our Savior's merits flow."

James Montgomery has given the Church some of its best hymns on Pentecost and the Holy Spirit. Who does not thrill to his spiritual prayer in his great Whit-Sunday hymn beginning:

"Lord God the Holy Ghost,  
In this accepted hour,  
As on the day of Pentecost,  
Descend in all Thy power."

What more perfect prayer for the baptism with the Holy Ghost than these lines:  
"Jesus, our best beloved Friend,



Draw out our souls in pure desire;  
Jesus in love to us descend,  
*Baptize us with Thy Spirit's fire."*

All these hymns and prayers addressed to Jesus, Who still "baptizes with the Holy Ghost and fire."

While James Montgomery is pre-eminent-ly the Moravian poet of Pentecost, the two other princes of English hymnody, Isaac Watts and Charles Wesley, have also furnished the Church with the true scriptural theology of the Holy Ghost. However, many teachers and preachers might have neglected and ignored the Holy Spirit, some even suggesting that it is unscriptural to pray and wait for His coming and anointing, the people of God have continued to pray with Watts:

"Come Holy Spirit, Heavenly Dove,  
With all Thy quickening powers;  
Come shed abroad a Saviour's love  
In these cold hearts of ours."

John Wesley used to say: "You may be as orthodox as the Devil, and as wicked." Therefore with Charles Wesley, thousands, if not millions, have cried out:

"Oh, that in me the sacred fire,  
Might now begin to glow!  
Burn up the dross of base desire  
And make the mountains flow."

"Oh, that it now from Heaven might fall  
And all my sins consume;  
Come, Holy Ghost for Thee we call,  
Spirit of burning, come!"

That great preacher of the last century, Charles Haddon Spurgeon, also wrote a hymn on the Holy Spirit, which in itself furnishes us with the secret of his success as a soul-winner:

"The Holy Ghost is here  
*Where saints in prayer agree,*  
As Jesus' parting gift is near,  
Each *pleading company.*"

Perhaps the finest modern hymn on the Holy Spirit comes from Dr. Fairfield Warren:

"I worship Thee, O Holy Ghost,  
I love to worship Thee;  
My risen Lord for aye were lost  
But for Thy company.

"I worship Thee, O Holy Ghost,  
I love to worship Thee;

With Thee each day is Pentecost,  
Each night nativity."

These then are the three great fundamentals and essentials of our Church's creed, viz., *The God-head of Jesus, the Lord's death, and the experience of Pentecost.* Remember, then, *that prayer creates the atmosphere in which the Holy Ghost can work.* By prayer, prayer earnest and united, this *Pentecostal atmosphere is maintained* so that the presence and power of the Holy Spirit continue with us as in Jerusalem 1900 years ago and in Herrnhut two centuries ago. May we ministers and Christian workers resolve with the apostles to "give ourselves to prayer and the ministry of the Word." Then we, too, shall be filled with the Holy Spirit as they were, and Jesus shall be glorified as our crucified Lord and God.

## REST

I would not ask Thee *why*  
My path should be  
Through strange and stony ways—  
Thou leadest me!

I would not ask Thee *how*  
Loss worketh gain,  
Knowing that some day soon—  
All shall be plain.

My heart would never doubt  
Thy love and care  
However heavy seems  
The cross I bear.

Nor would I, Father, ask  
My lot to choose,  
Lest seeking selfish ease  
Thy best I lose.

Giver of every gift  
Thy choice is best  
All-wise Eternal Love—  
In Thee I rest.

Yielding to Thy wise hand  
Safe in Thy will—  
Not asking *why or how*  
Let me be still.

Looking on things unseen,  
By faith I see  
Glory exceeding great  
Worketh for me.

*Grace E. Troy.*

# The Cross Anticipated

By JOHN TUCKEY, class of 1936

(Student address given on Commencement, May 21)

IN THE EARLY dawn of human history, a tragedy befell man that resulted in a curse being cast over the entire creation. Back in the Garden of Eden, Adam and Eve wilfully disobeyed the command of God, and thereby invited His disfavor, and caused their estrangement from Him. But God in His love and mercy did not leave man to His ruin, but immediately promised him a Savior, one who would eventually lift him from the curse. The preparation for the Savior, or Messiah, proceeded in a two-fold manner. All through the O. T. can be traced these two marvelous lines of progress. They were both occasioned by the fall of man, and both proceeded from God's Father heart of love. They were, first, the unfolding of the Messianic prophecy, and second, the development of the sacrificial system.

## Messianic Prophecy

The unfolding of the Messianic prophecy is like the unfolding of a beautiful sunrise. Each hour of the morn reveals new views of the rising sun, until it stands forth in the beauty of its completed revelation. So are the revelations of the Messiah in the O. T. Scriptures. The first promise concerning Him was given by God Himself in the Garden of Eden. Later, He raised up prophets, who, one by one, added some new view regarding His person and His coming.

God's promise to Adam and Eve was that the Messiah was to be the seed of a woman, and that He would bruise the head of the serpent. To the serpent He said, "I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel."

God also revealed the line through which the Messiah was to come. He showed that it was to be through Abraham, for to Abraham He said, "In thee shall the nations of the earth be blessed." Concerning Isaac He said, "For in Isaac shall thy seed be called." After passing through several generations, the next promise shows that He was to be of the tribe of Judah. Here was God's

promise to Judah, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Later, the family of David was chosen, for God said, "the Lord hath sworn in truth unto David, He will not depart from it, of the fruit of thy body will I set upon my throne."

As centuries passed by, God raised up other prophets who showed that the Messiah was to be born of a virgin in Bethlehem. Isaiah foretold, "Behold a virgin shall conceive and bear a son, and thou shalt call his name Immanuel." And Micah wrote, "But thou Bethlehem, Ephratha, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting."

There is also nearly an exact statement as to the date of His birth. Daniel's prophecy was, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks."

The Psalmist revealed to the Israelites that while the Messiah was yet in His infancy, kings and rulers would come and bow down and worship Him. It was also predicted that He would flee for His life, and that He would be called from Egypt whither He had fled.

Another prophet showed that He was to be preceded in His ministry by one who would announce His coming. "The voice of one crying in the wilderness, prepare ye the way of the Lord," was the announcement of Malachi.

The one for whom all Israel was looking was to be both a priest and a prophet. A priest — "Thou art a priest forever after the order of Melchizedek," and a prophet — "The Lord thy God will raise up a prophet from the midst of thee, of thy brethren like unto me; unto Him ye shall hearken."

Thus, the O. T. closes presenting a life-



sized portrait of the coming Jewish Messiah. He was to be a Prophet, a Priest, their Redeemer, their Deliverer, their Emancipator, and their King. In short, He was to be their Messiah—the anointed One.

### Sacrificial System

Now let us briefly notice the other line of development in the preparation for the CROSS—that of the sacrificial system.

This great ordinance also had its beginning in the Garden of Eden. It was after man became sinful by nature and estranged from his maker that God took the initiative to win him back. Also, God's holiness demanded that all sin be atoned for by death, either actual or substitutionary. Therefore, instead of destroying Adam and Eve for their disobedience, He took the life of an innocent animal to provide a substitute and also to make a covering for them. Here was the beginning of the great sacrificial system.

Following this first simple sacrifice, there soon appeared a tendency to change the divine method of offering acceptable sacrifices. The first change was attempted at the time of Cain and Abel. Here was the first departure from the original God-given plan. The two sacrifices of Cain and Abel represent the two distinct kinds that are still in existence today. Cain's was a bloodless sacrifice, not accepted by God. Abel's was of the firstlings of the flock, or a blood sacrifice, accepted by God. This proves that God will only accept sacrifices of blood.

The next advance in the system came during the Patriarchial Dispensation. During this time, the heads of the households offered sacrifices in behalf of the entire family. Any member that may have sinned could find refuge and pardon in the blood offered at the family altar.

It is now very noticeable that this system was growing with time. From the simple little stone altar, it grew until under the Mosaic Dispensation, it became an elaborate, complex system. During this period there were four major kinds of offerings. The first was the burnt offering which represented consecration. The next was the meat or meal which typified thanksgiving. Then came the peace offering which stood for communion. And last, was the sin offering.

As to the sin offering, it was exemplified by the great Day of Atonement, a day when

all Israel presented themselves before the Lord, and identified themselves with the slain sacrifice. It was on this memorable day that the high priest entered within the Holy of Holies to appease the wrath of an offended God by atoning for the sins of the nation.

But what did this sacrifice that was of such vital importance mean to the children of Israel? It had a double significance of tremendous importance: *First* was that of substitution. They still remembered that God's law demanded justice; therefore they accepted God's provision of being able to offer another in their place. In the offering of the sacrifice, they identified themselves with the animal, and reckoned themselves dead through their substitute. And *secondly*, it meant divine satisfaction, God's holiness demanded as much then as it did in the beginning. When He could look down and see that man was complying with His law by offering up life for sin, He was satisfied.

### Two Lines Converge

But on the whole, what did all these sacrifices mean? They were but the foregleam of the last and final Sacrifice.

The climax of the unfolding of these great truths is reached as the two lines—the prophecies of a personal Redeemer, and the sacrificial system converge, and the one is identified with the other. The two separate lines meet and become one.

The prophets reveal that this great priest and prophet was to be a meek and humble man, filled with tenderness and compassion. But His deeds of humility caused Him to become a reproach among His own people and led to His rejection and to His being cast out. And yet He, the guiltless One of Israel, was to bear their reproach and suffer for them, and in the end to set them free.

Now listen to Isaiah as he speaks, "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his

(Continued on page 13)



## Release from Self -- and Mere Psychology

**W**E ARE most Christian when we are  
 lest self-conscious. Our experience is  
 most profoundly real when we have com-  
 pletely forgotten ourselves.

\* \* \*

We are trusting Him, not our symptoms.

\* \* \*

The soul of our victorious Christian ex-  
 perience consists in our freedom from our-  
 selves, in the objectification of our thoughts  
 outside of and beyond ourselves.

\* \* \*

If Croesus asks you to do some expensive  
 task for him, it is not your pocket book that  
 is behind it, but his.

\* \* \*

A woman called upon a poor widow with  
 money to help pay her rent. The widow did  
 not answer the knock at the door because  
 she thought it was the owner of the house  
 for the overdue money. That is the attitude  
 of some minds towards Christ. They look  
 upon Him as a moral landlord and they have  
 not yet scraped together the moral coin  
 which He demands.

\* \* \*

Remorse is penitence turned in upon one-  
 self, plunging amidst the darkness of one's  
 own sense of failure. Real penitence, on the  
 other hand, turns the mind outward towards  
 Jesus Christ.

\* \* \*

Am I conscious of God, or of my prayers?  
 If one makes the mistake of substituting go-  
 ing to the spring for drinking the water of  
 the spring, he is deceiving himself.

\* \* \*

Is it not possible for one to pray to his  
 own prayers? Christ is eclipsed by the con-  
 sciousness of praying. It is as if one were to  
 substitute a key for his house, as if he should  
 revel in the fact that he has his key, while  
 he stands outside of his house in the storm.

\* \* \*

If Jesus Christ is to become a vivid real-  
 ity, the mind must get rid of everything that  
 turns the thoughts in upon itself. It must  
 think outwards.

\* \* \*

The ideal mental relation would be for us  
 to make Christ the home of our thought. In  
 this attitude we would certainly be redeemed  
 from mental vagrancy . . . But do not mis-

understand the idea—it is not that we should  
 always be thinking about Christ. To have a  
 home does not mean that we never go out-  
 side the door. It should rather imply that  
 we go out refreshed, nourished, inspired; we  
 live under the spell of it, and come back to  
 it as to our haven of refuge.

\* \* \*

It is not enough merely to think of Christ  
 in a general way. (Muddled, added thinking  
 was never a guaranteed means of grace.)  
 We must intelligently consider Christ as  
 bringing to bear upon the variety of our  
 human need the variety of His sufficiency.

\* \* \*

If we insist upon being taken up with our  
 religious aspirations instead of with Christ,  
 we cannot see Him clearly.

\* \* \*

Let us get away from the idea that mere  
 mental association with even the highest  
 spiritual truth is in itself meritorious. It is  
 a terrible mistake to trifle with spiritual  
 things, to deal in them as a storekeeper deals  
 in his wares, without being personally re-  
 lated to them.

\* \* \*

You cannot settle moral questions merely  
 by psychology.

\* \* \*

The individual Christian who is to have a  
 share in Christ's programme for the coming  
 of the Kingdom of God must grasp the  
 momentous fact that the one kind of effort  
 which counts from Christ's point of view is  
 obedient effort.

\* \* \*

To be concerned about fidelity is one  
 thing, to be anxious about influence is an-  
 other thing. Influence of the right sort is  
 always a by-product of fidelity.

\* \* \*

Some good people . . . are burdened by the  
 appalling anxiety to make an impression—  
 not necessarily in a conceited way, but it may  
 be in an over-zealous attempt to reach  
 others for good. They try too hard. They  
 exhaust people. What is the matter? They  
 are not leaving anything for Christ to do.

\* \* \*

("Under the Highest Leadership" by J.  
 Douglas Adam, Congo Mission News.)

## A BIBLE STUDY

## The Epistle to the Galatians

By REV. B. F. LEIGHTNER

**G**ALATIA was a region in Central Asia Minor. It was so called because of its inhabitants who were Gauls, a people who had migrated thither several centuries before Christ.

Early in his missionary labors, the Apostle Paul ministered to these people. Although, while among them, he suffered in body with an affliction which would naturally make him repulsive to them, yet they had received him whole-heartedly as they would have welcomed an angel of God, or even Christ Himself (Gal. 4:13,14). And with no less enthusiasm had they embraced the message he preached, a message of salvation through faith in Christ.

For a time the churches in Galatia promised much. There was great joy among the believers as a result of their new found liberty; and marked growth and progress were in evidence. (See 3:3-5; 5:1, 7). But by and by evil days came. Judaistic teachers came among them questioning Paul's Apostleship and teaching the Christians that in addition to faith in Christ it was necessary to keep the Mosaic law in order to be saved. They contended that the promise of salvation was to the seed of Abraham only. The Gentiles were completely excluded unless they were adopted into the family by the rite of circumcision and by careful observance of the law in all its details. Since the Galatian believers had not met these conditions, the new teachers held that they were not accepted of God and therefore had no right to claim a place in the Christian Church. They insisted that Paul deliberately withheld this important and necessary information from them in order that he might be more popular with them. Besides, he could not be relied upon as an authority, he was not an apostle as Peter, John, and the others who received their appointment as well as their instruction directly from Christ.

On receiving the first intelligence of the inroads the new teaching was making, "St. Paul hastened to check the evil before it should have become irremediable. He wrote to the Galatians an epistle which begins with

an abruptness and severity showing his sense of the urgency of the occasion and the greatness of the danger. It is also frequently characterized by a tone of sadness, such as would naturally be felt by a man of such warm affections when he heard that those whom he loved were forsaking his cause, and believing the calumnies of his enemies. In this letter his principal object is to show that the doctrine of the Judaizers did in fact destroy the very essence of Christianity, and reduced it from an inward and spiritual life to an outward and ceremonial system; but in order to remove the seeds of alienation and distrust which had been designedly planted in the minds of his converts, he begins by fully contradicting the falsehoods which had been propagated against himself by his opponents, and especially by vindicating his title to the Apostolic office as received directly from Christ, and exercised independently of the other Apostles. Such were the circumstances and such the objects which led him to write the Galatian Epistle."—Conybeare and Howson.

It is difficult to state with finality where and when this Epistle was written. The authors just quoted hold that it was penned at Corinth at about 57 A. D. The great similarity between Romans and Galatians in some of their parts is perhaps the most outstanding reason for reaching this conclusion. It would appear that the two letters were written at nearly the same time. Dr. Scofield agrees with Conybeare and Howson as to the place of writing but gives 60 A. D. as the date. F. B. Meyer says the Epistle was written from Ephesus about 54 A. D. Still others maintain that it was written from Antioch in Syria before 50 A.D. The principal reason given for such an early date is the fact that no mention is made of the decision reached in 50 A. D. at the Council of Jerusalem on the very question at issue in the Galatian churches. Had the letter been written afterward, surely the Apostle would have referred to the decision of that council as a basis of argument.

"Antiquity has nothing to show more no-



table in its kind, or more precious, than this letter of Paul to the Churches of Galatia," says Dr. Findlay. "It takes us back, in some respects nearer than any other document we possess, to the beginning of Christian theology and the Christian Church. In it the spiritual consciousness of Christianity first reveals itself in its distinctive character and its full strength, free from the trammels of the past. . . . It is the voice of the Church testifying 'God hath sent forth the Spirit of His Son into our hearts.' Buried for a thousand years under the weight of the Catholic legalism, the teaching of this Epistle came to life again in the rise of Protestantism. Martin Luther put it to his lips as a trumpet to blow the *reville* of the Reformation. His famous Commentary summoned enslaved Christendom to recover the liberty wherewith Christ hath made us free. Of all the great Reformer's writings this was the widest in its influence and the dearest to himself. For the spirit of Paul lived again in Luther, as in no other since the Apostle's day. The Epistle to the Galatians is the charter of Evangelical faith."

The great theme of the Epistle is *salvation by grace*. The purpose of the letter was to reveal the serious error of the teaching of the legalists who required human works and ceremonies in addition to faith as means to salvation. In this particular it is seen that the Galatian Epistle is most practical for our own day. Ministers who ought to know better are teaching men to depend upon their own merits rather than upon the grace that is in Christ Jesus. It is high time that the church should return to the simple Gospel as taught in God's Word and preach again the righteousness of God as provided in Christ as the only acceptable covering for naked, guilty, and condemned sinners. (Rom. 3:10-26; Phil. 3:4-9).

(To be continued)

## THE CROSS ANTICIPATED

(Continued from page 10)

stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all."

Here the O. T. closes by fulfilling the mission in showing that the Jewish Messiah, the anointed One, the One for whom all Israel was looking, was to be the sacrifice that was

to be nailed upon the cross to provide atonement for the whole human race.

(The four commencement addresses given by graduates of the class of 1936 will be presented serially. The second, "The Cross Experienced," will appear in the November issue.)

A Christian is in an unanxious attitude when his whole personality is focussed upon doing the will of Christ . . . Just as freight trains must wait at sidings, and automobiles at crossroads, and linemen must stand by the side of the railway till the express sweeps past, so in the Christian unanxious attitude there is one supreme purpose which has the right of way.

Never did this old world need guidance as it requires it now. And there is a strong sense in the minds of multitudes that Christ is able to give it its fresh start. But the tragic fact is that Christ does not get His opportunity, because of the preoccupation, distraction, and rivalry of those who are the members of His body.

## WHERE THE TUNNELS ARE

Someone has said, "Railway companies do not make tunnels in sidings: they are always on the main lines that lead somewhere." In life's journey tunnels are on the main lines; not on the little sidings. Tunnels of hate from the world, tunnels of temptation from the devil, tunnels of trial from God Himself, are in the experience of those running on the Great Trunk Line of Heaven. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory also shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12, 13.) "For whom the Lord loveth he chasteneth, and scourgest every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Heb. 12:6-8). *It was because Job was on God's main line that he found so many tunnels.*



# Soul - Winning

By ARTHUR T. PIERSON, D. D.

**T**HEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3). This, with the verse following, is really the conclusion of this great historic and prophetic book. At verse 5, the epilogue begins. (Comp. Rev. 22:3-5.) These verses have a deep meaning. They that be *Maschilim*—"Spiritual teachers"—shall "radiate brightness as the firmament," etc.

This was written in the land of the Chaldean and Parsees, amid astrologers and fire-worshippers. The firmament was their constant study, and the stars were objects of adoration. But the Holy Spirit affirms that they that be "teachers" are greater than the Magi, and converters of souls are greater than the stars the Parsees worshipped.

The following verse may be rendered: "Many shall read through and review (the Book) until thoroughly taught"—that is in the "time of the end" there shall be increased study of the Book. The theme here suggested is the *blessedness of teaching and converting souls*—being spiritual instructors and winners of souls. This truth is one of the great key-notes of Scripture.

## Three Great Centers

There are three great centers of spiritual life, or rather one center with three concentric circles: Salvation, Sanctification, Service. All of these are comprehended in one great saying of Christ, Matthew 11:28, 30, "Come unto me . . . take my yoke . . . learn of me . . . ye shall find." The immediate object of salvation is sanctification—to be conformed to the image of His Son, that He might be the first born among many brethren. God aims at character—godlikeness.

The remoter object is service—reproduction of such godlike character in others. Every tree has its seed in itself after its kind; and the seed is to fall into the ground and die; that it may, by dying, live in the larger crops (2 Pet. 1:5-8). Salvation and even sanctification affect only one: service affects the many. Hence the ultimate and final result is greater glory to God.

Here is the first great argument: Service

is the end even of salvation. We are saved, to save, and so to serve. We are taught, to teach, converted, to convert. It is a curious fact however that service reacts upon the servant of God, promoting his own sanctification and conscious salvation. He that loses his life finds it. Nothing so seals our own saved state or matures us in holiness as the constant endeavor to make others holy.

This will appear in these directions:

1. The soul-winner becomes skilled in the knowledge of the truth.
2. The soul-winner becomes joyful in the assurance of salvation.
3. The soul-winner becomes confident of answered prayer.
4. The soul-winner becomes God's modern miracle worker and witness.

In other words, he became a skilled teacher, a conscious co-worker, a mighty intercessor and an instrument of power.

The best way to learn truth is to teach. He who seeks to instruct is compelled to study. He cannot impart knowledge unless he knows, and hence he is compelled to read through and search, and go back and review until he is thoroughly skilled in knowledge. In searching for what may help others he finds what helps himself.

The reflex effect on the teacher's own assurance is equally marked; for two results follow: first, his morbid introspection is corrected by getting his eye on others, outside himself; and second, he sees doubt and difficulty reflected in others and learns to deal with his own by seeing them mirrored in another's experience.

## Power in Prayer

There is a singular connection between power in prayer and work for God (John 15:16). This is the last thought of this climax of parables. Christ chooses and ordains us to bring forth fruit that is enduring, that there may be this unlimited power in prayer. What is the link of connection? The soul-winner has a constant incentive to earnest intercession. Love for lost souls gives definiteness to supplication and refines away the dross of selfishness. No man is more likely

to pray and pray in the Spirit than he who in the Spirit is seeking to save. Compare Philip and the Eunuch, Peter and Cornelius and others. While prayer centers on self it is apt to be selfish—even in spiritual requests, and selfishness hinders power (James 4:3).

The soul-winner becomes God's miracle worker (Isaiah 55:13). Supernatural signs never cease, but they change *form*, while still continuing as *facts*. Physical cures are displaced by *spiritual*. Jehovah is still as ever the *Healer*. Whether or not the defects, deformities and diseases of the body continue to be cured, God's everlasting sign is never cut off and every true worker for God sees wonders wrought in the name of Jesus quite as great as *any* of Apostolic days.

### In the Sphere of the Divine Presence

And so, in a sense, soul-winning keeps the servant of God in the constant and conscious atmosphere and sphere of the Divine Presence when the supernatural power is ever active and effective.

Beyond all this fulfillment of divine purpose, and reflex result in personal piety, there is a definite reward, expressed here in two ways: Glory intense and glory eternal. "Shining" is always in the Word of God the expression of divine beauty and glory. Nothing is so pure, perfect and permanent, as light. It was not created but was called forth. It can take no defilement, though everything else can, and it diffuses blessing unceasingly. Hence it stands for the essential character of God, uncreated, immaculate, glorious, eternal, and beneficent.

Salvation does not necessarily imply reward (1 Cor. 3:15). The highest honor is reserved for soul-winners. The dignity of soul-winning lies in identification with the whole Deity.—*The Bible Today*.

### BANK-NOTES OF HEAVEN

Scripture promises are real banknotes of Heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where divine faith is found it takes the notes to Christ's bank and receives the cash. But human faith cannot traffic with this paper; it reads the notes and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.

## IMPRESSIONS

### True and False

#### *How To Test Them*

By REV. E. E. SHELHAMER

There are two classes of people in the world, and likewise two classes of teachers. One class is suspicious of any strong impression, for fear it might be fanaticism. The other class go to the other extreme and receive all impression as from God. \* \* \* Thomas Upham says, "Those impulses and impressions which are from God are of a peaceful and gentle character. They lay a wholesome restraint upon the mind, and hold it in a state of deep solemnity and attentive stillness. Impressions and impulses which are not from the Holy Spirit, but from some other source such as a disordered imagination, the world, or the devil, are not of that peaceful and quiet character, which have been mentioned, but are hasty, and violent."

I will now mention the difference between true and false impressions. Impressions from the devil are, as a rule, very strong and impressive at first, but upon deliberate investigation, become more uncertain, and sometimes absurd. On the other hand, those from God are very gentle and unassuming at first, but by being put to the test, become fixed and established.

Impressions from beneath are always accompanied by a hurry spirit, such as, "You must do it now, or never! If you hesitate, you will lose your opportunity, and fearful consequences may follow." Not so with impressions from above. God allows plenty of time to consider and be fully persuaded. If you should miss one opportunity while honestly confused, He can give you another just as good.

Impressions from Satan are usually accompanied by an unteachable, unyielding spirit; while those from God will patiently bear and survive contradictions and misrepresentations from friends or foes.

Impressions or leadings from the devil are usually evasive and impatient at the thought of investigation; while those from God are open and free from deception.

"Beloved, believe not every spirit, but try the spirits whether they be of God."



# What's New At the Bible Institute

## Opening Days

Through the gracious providence of God a new Bible Institute year has just been begun. Up to date one hundred thirty-four young people have found their way to the Institute halls coming from many states and Christian societies. The classes have been organized and students and teachers are working.

A series of five services under the ministry of Dr. John Greenfield, noted Moravian preacher, marked the opening of the year. Dr. Greenfield has a gifted memory filled with an abundance of scriptures and hymns of the Church and his messages were freighted with inspiration and life. Two emphases remain distinctly from Dr. Greenfield's messages, namely, the value of scripture memorization and the importance of a high standard of hymns and Gospel songs. It is indeed obvious that modern worship comes short in these lines.

God's Spirit has been real in the classes from the first day. We believe that our student body has been divinely selected and that students have come to us with a purpose to make good in their preparation for His service. It has been a prayer heard repeatedly from the lips of our President, Dean, and instructors that God should keep away those who might disrupt the unity of the Spirit, and let only such come to us who will go through with God.

The Bible Institute needs your earnest prayer support. Pray that God may keep it clean, alive, and increasingly fruitful in its services for Him and a needy world.

## New Instructor Joins Institute Staff

Rev. Paul Updike who has a pastorate near the Institute in the south side of Fort Wayne, has been secured to teach in the department of Christian Education. Rev. Updike comes to the Institute with the training and experience which commend him to his task. He is a graduate of North Manchester College, and has done considerable work at the University of Chicago in the field of Education. He served as a High School Principal for several years. Soon after his conversion he was called from the field of secular education into the Christian ministry. His ministry in Fort Wayne has been most

successful. He has addressed the student groups of former years and has already found a place in the circle of our fellowship.

## The Summer Renovation Project

"Renovation" has been the word at the Bible Institute during the summer months. In the Administration building, beginning with the entrances, the returning students have been able to trace the painter's brush all the way to their rooms. There the faded green has given way to a light, sunny cream, affording, we should think, an ideal enclosure for mental activity and health. The kitchen has been reconstructed, re-equipped, and painted almost beyond recognition. The lavatory and bathing quarters have been enlarged and equipped with up-to-date facilities. An entirely new electric wire system has been installed and a new roof has been put on. In short, the Administration building has been reconditioned from top to bottom.

Emmanuel Stauffer of the class of '20 observed a recess of a part of the summer from his missionary work in the Southern Highlands to do the carpenter work of the summer reconstruction program at the Institute.

Carl Parlee of the class of '26 donned his plumber's vesture to install the new bathroom and heating equipment. Vincent Rupp was an assistant in the work.

Donald Eicher and George Agin, students of the school, have been the chief painters. Meachen Cash has been summer man-competent in most every household line.

## Summer Whereabouts of the Faculty

Miss Lillian Zeller spent the summer months with friends on the west coast, Kansas City, and Salt Lake City. She reports a lovely stay at the Alliance Missionary Rest Home at Glendale, California.

Mother Lugibihl spent a portion of the summer with Rev. and Mrs. Philip Hinkey who are on furlough from China. She also spent some time with her sister, Mrs. Niswander at Bluffton, Ohio.

Mr. Witmer has had a variety of interests. Besides the office duties at the Institute he has been in evangelistic work, taught in a



youth conference, attended the Winona Lake School of Theology and represented the Institute at several convocations.

Mr. Ringenberg and Mr. Wiswell also attended the Winona Lake School of Theology.

Mr. Gerber taught in the Summer Vacation Bible School and spent several weeks in charge of the music at the Cadle Tabernacle.

Mr. Weaver and Mr. Zahlout and a quartet of young men from the Institute were engaged in an evangelistic tour for two months this summer.

Mrs. Smith found a pleasant resort at Lake Wawasee for a part of her summer vacation.

Mr. Eicher, Miss Gaskill, Miss Basinger, and Miss Miller have been constant "indispensables" in the work at the Institute during the summer.

Brother and Sister Ramseyer have had a close interest in the renovation program. At present the workmen are excavating ground in view of erecting a house on their Tacoma lot just south of the Institute. This is the house fondly anticipated by the Ramseyers for some years and we rejoice with them in the prospect of soon seeing them live in a home.

## WHERE TO LOOK IN THE BIBLE

When "things look 'blue,'" read Isaiah, chapter 40.

When tempted to do wrong, read the 139th Psalm.

If you are facing a crisis, read the 46th Psalm.

When you are discouraged, think over Psalm 23.

If you are "bored," read Psalms 103 and 104, or Job, chapters 38-40.

When business is poor, read Psalm 37.

When you are lonely or fearful, read over Psalm 27.

When you are anxious for dear ones, read the 107th Psalm.

When you plan your budget, read St. Luke's Gospel, chapter 19.

To live successfully with your fellowmen, follow Romans, chapter 12.

If you are sick or in pain, read Psalm 91.

When you leave home from labor or travel, carry Psalm 121 with you.

When you are very weary, seek St. Matthew 11:28-30, Romans 8:31-39.

When everything seems to be going from bad to worse, try II Timothy 3.

The best investment is described in St. Matthew's Gospel, chapter 6.

Does God figure in our national life? Read Deuteronomy 8.

When your friends seem to go back on you, hold fast to I Corinthians 13.

For inward peace, consider the 14th chapter of St. John's Gospel.

Have you been placed in a position of great responsibility? Read Joshua, chapter 1.

If you have been bereaved, there is a message for you in I Corinthians 15, and Revelation 21.

For a stirring record of what trust in God can do, turn to the 11th chapter of Hebrews.

If you are satisfied with being "well-to-do," read chapters 15 and 16 of St. Luke's Gospel.

If you have experienced severe losses, read the last paragraphs of chapter 8 of Romans.

If you are having to put up a stiff fight, there is a fine equipment listed at the end of Ephesians.

When you have sinned, read I John 1, St. John 3:1-21, Isaiah 53, and make Psalm 51 your prayer.

The way of prayer—I Kings 8; Psalms 42, 51; St. Luke's Gospel, chapters 11:1-13; 18:1-14; St. John's Gospel, chapter 17; Ephesians 3.

If you have a fear of death, read St. John, chapters 11, 17, and 20; II Corinthians, chapters 4, 5; Romans, chapter 8; Revelation, chapters 7, 21, and 22.

## ON COMMON SENSE

If a man can have only one kind of sense, let him have common sense.—If he has that and uncommon sense too, he is not far from genius.—*H. W. Beecher.*

\* \* \*

If you haven't grace, the Lord can give it to you.—If you haven't learning, I'll help you to get it.—But if you haven't common sense, neither I, nor the Lord can give it to you.—*John Brown (of Haddington, to his students).*

# With the Alumni of the Fellowship Circle

## ADDITIONS

Two young men have demonstrated their full sympathy with the sentiment of Gen. 2:18.

On June 5 Miss Lucille Hesselbart became the bride of Dwight Niswander. Their home is at Lindsay, Ohio, but they are giving their time to evangelistic singing and school work in Fort Wayne, Ind.

Miss Agnes Sutherland of Swanton, Ohio, and Homer Clauser of Pennfield Junction, Ohio, were united in marriage August 1. They have the pastorate of a church at Pennfield Junction.

## MULTIPLICATIONS

JOSEPH SYLVAN, the first son and second child of Mr. and Mrs. Sylvan Honderich (Edna Engbrecht) of Detroit, Michigan, was born June 18.

Mr. and Mrs. Herman Ebersole (Lavinia Williams) of Ft. Wayne, Ind., are the parents of a baby boy or girl (we haven't heard which).

Rev. and Mrs. Alfred Jacob of Midland, Michigan, were gladdened August 11 by the arrival of a baby girl.

## JOHN EDWARD MOSER

JOHN EDWARD, infant son of Rev. and Mrs. Clinton Moser (Lynwood Kurth) of Yoder, Ind., died of complications August 14, 1936. He was their first child, and was born August 10. Our sympathy is extended to the parents.

## SAMUEL J. SCHOTT

Friends of Mr. Schott were shocked by news of his sudden death, due to heart failure, at his home in Hutchinson, Kansas, Sept. 1. He was operator of a hatchery, and dropped dead while busy at work. He is survived by his widow, the former Ida Klopfenstein, and a daughter, Doreen, who have the sincere sympathy of all their friends.

## REMINISCENCE

Anton Locher, a student of 1907, stopped at the school one day last summer on his way from the East where he had been for a brief visit. Mr. Locher and wife, nee Martha

Keenen, also of the class of 1907, have worked among the Navajo Indians in northern Arizona for a number of years. The desire to see "the dear old B. T. S.," as he called it, was strong enough to bring him from the Pennsylvania station for a few minutes' visit to the place he loves. He was the baker while here in school and he made all the bread, cookies and cakes. He said it had changed much since he was here when it looked more like the edge of the city—no street cars, no paved streets, and not a house south of what is now Rudisill Boulevard. His train only stopped a little more than an hour and so his short visit had to suffice for this time. We trust he and his wife can come again and stay longer.

## ON THE CIRCUMFERENCE OF THE CIRCLE

MR. RUSSEL SLOAT, class of '32, has been manning a station single-handed in Upper Nigeria. In a recent letter to friends in the homeland he said that he hadn't seen a white man for three months. Mr. Sloat is with the United Missionary Society, which has its African headquarters at Jebba.

REV. AND MRS. PAUL UMMEL returned from Nigeria this past summer for a year in the homeland. It was a happy reunion for them. When they left three years ago it was necessary to leave their darling baby girl, who was less than a year old, in the care of relatives, but upon their return it didn't take long for her to "get acquainted" with her parents.

REV. CLAYTON STEINER, class of '20, who has been serving with the Christian and Missionary Alliance in Peru, South America, is expected home on furlough late this year. He has not fully recovered from the serious injury of a crushed arm when he fell from a horse while traveling in the Andes.

REV. FLOYD BOWMAN, who has the distinction of being the first driver of the gospel bus which was purchased by the Fellowship Circle in 1926, for use by students of the Institute, left New York in August to take up his work at that romantic point known as Timbuktu among the Tourags.



# We Must Have the Bible

HUGH THOMSON KERR

**W**E MUST have the Bible. There are some things we can get along without. If we must, we can get along without the telephone or the radio or the automobile. It would be interesting to sit down and make a list of the things we could get along without. One of the world's greatest men once said that he liked to look into the shop windows and note the things he could do without. There are many people in the world today who must of necessity do without many things to which they have been accustomed. There is one thing every one of us must have.

*We must have bread.*

*We must have bread for our hungry bodies.*

*We must have bread for our hungry souls.*

"It is," says Ruskin, "the curse of every evil nation and evil creature to eat and not be satisfied. The words of blessing are that they shall eat and be satisfied."

We *must* have bread. The Bible is bread.

The Bible ministers to hungry bodies. It is the guidebook for all who minister to the hungry, the needy, the unemployed, the underprivileged in this and other lands." The Word had breath, and wrought with human hands." The Bible will allow no one to carry an easy conscience when men and women and little children need bread. The Bible issues the mandate "Give ye them to eat." It demands an answer to the question, "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" It passes judgment according to the rule, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink."

The Bible ministers to hungry hearts. We remember what Jesus said, and we know what He means. "Man shall not live by bread alone." We need more than wheat and corn and coal. We must have bread to satisfy our hungry hearts. The world is full of weary feet. They must find rest. The world is full of folk who carry about with them disappointing hopes and broken purposes. They must have courage. The world is full of aged people and ambitious youth. They must have peace and aspiring gladness. The world is full of sinners. They must have a Saviour. We can get along without the newspaper and the magazine and the latest book; but we *must* have the Bible.

The chamber of commerce *must* have it.

The court of justice *must* have it.

The hall of legislature *must* have it.

The college and school *must* have it.

The office and the factory *must* have it.

The home *must* have it.

Every man, woman, and child *must* have it.

It was a President of the United States who said, "I am sorry for the men who do not read the Bible every day." Certainly. We are sorry for the man who misses his daily bread. We are more than sorry for the man who starves his soul.

We *must* have the Bible.



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## To The Bible Vision

### ORIGIN

The *Bible Vision* originated in what we believe were Spirit-imparted convictions. For some time it has been on the minds of the Institute administration that a periodical should be published to adequately reach the whole B. I. constituency. The Institute has been grateful for the space granted in *The Missionary Worker*, but since this is the organ of the Missionary Church Association it is not altogether suited to reach the many friends of other denominations. The Fellowship Circle Bulletin was filling a very useful purpose, but when it encountered financial difficulties, it seemed an opportune time to launch this new periodical.

### RESPONSE

Already the response from loyal friends and alumni of the Institute is gratifying. Before a single copy was published well wishes were received.

One former student sent in the names and addresses of several friends and said: "May the Lord richly bless the publication of this new periodical." Another wrote that he was "glad to hear of this publication." Another writes, "We wish you success and the Lord's blessing on the new venture."

### MAKERS OF HISTORY

The following from eight states have the honor of being the first subscribers to "The Bible Vision."

Marion E. Grosh, Indiana  
Ethel Smith, Indiana  
Richard Swedburg, Minnesota  
George Hostetler, Maryland  
Allen Amstutz, Ohio  
Rosella Carpenter, Wisconsin  
Elma D. Schutz, Indiana  
Mr. and Mrs. Frank Greenwood, Ohio  
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Lucile Lehman, Ohio  
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