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The Fellowship Circle Bulletin: June 1922

Fort Wayne Bible Training School

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The Fellowship Circle Bulletin

OF THE FORT WAYNE BIBLE TRAINING SCHOOL

"Truly our fellowship is with the Father, and with the Son Jesus Christ." I John 1:3.

Vol. 1

FORT WAYNE, INDIANA, JUNE, 1922.

No. 3.

COMMENCEMENT SEASON at the Fort Wayne Bible Training School

Baccalaureate Service

The Baccalaureate service was held on Sunday afternoon, May 14, in the Chapel of the School with Rev. J. E. Ramseyer presiding. The following sermon was delivered by Rev. T. P. Potts of the Westminster Presbyterian Church:

Phil. 3:14—"I press toward the mark for the prize of the high calling of God in Christ Jesus."

A unity of purpose, "one thing I do," a mind which has eliminated the thought of what is past, "forgetting

those things which are behind," an intense moving forward toward a fixed goal, "I press toward the mark," is the picture of a runner in an Athenian game in one of their gymnasia. Athletics was a part of the training of young men in the schools in the days of Homer, Plato and Aristotle. The great apostle to the Gentiles has frequently made use of the vivid picture of such scenes to represent some phase of Christian life or Christian service. It is so in our text.

This little introduction brings us immediately to our subject, as we find it set forth in verse fourteen, and which we have chosen to term "Three Sublime Elements in Christian Service," namely, the Calling; the Mark; the Prize.

I. Although the Calling comes last in the order of mention in the text, nevertheless it must come first in order of experience. Without the call the other two elements will not enter into our line of activity. There is nothing more sublime in human life than to have such a call as is designated here in our text. Men enter the great professions of the world and climb to the top, and their names appear in every generation at the head of the list of successful contestants in the race in State affairs; in science, in invention and in the numberless arts of the world. But none of these are to be compared to the place which may be occupied by the soul that climbs high in the scale of Christian life and service. Does this calling inspire us to the same extent as was that boy which we used to read about in our school readers? Several boys were carving their names on the rocky walls of the great natural bridge in Virginia. Names had been carved high on the rocky surface, but one boy determined he would carve his higher. He climbed to the place where he could reach just a little above all the others. With his knife he carved one letter after another until he came near the end, and his blade was wearing away. Suddenly, he looked down and realized the dizzy height to which he had climbed and would have fallen if he had not been told to look upward until a rope was secured and thrown from above, and he took hold and was drawn upward to a place of safety.

1. **This Call Is Celestial or Upward.** It is so designated as the High Calling or in other words the Upward Call. It is celestial or upward in the sense, first that

(a) It is celestial in its origin. The call is from God. This is according to the words of our text. The call is from God and is



GRADUATING CLASS OF 1922

Left to right, top row—W. Paul Stauffer, Fort Wayne, Ind.; Emma E. Richert, Gotebo, Okla.; Esther M. Becker, Woodburn, Ind.; Jennie Moser, Berne, Ind.; Edward E. Seitz, Sterling, Kansas.

Middle row—Mary Hartsel, Haviland, Ohio; Safara A. Witmer, Grabill, Ind.; Albert Hager, Pandora, Ohio; Mildred L. Barndollar, Lorain, Ohio; Agnes A. Thiess, Berne, Ind.

Bottom row—Weldon O. Klopfenstein, Fort Wayne, Ind.; Edith D. Squires, Fort Wayne, Ind.; Sylvanus J. Hausser, Cleveland, Ohio; Lydia B. Zimmerman, Groveland, Ill.; Archie P. Haller, Bucklin, Kansas.

through Christ Jesus. It has its beginning in the Creator of all things. He who called the sun and moon and stars into being. He who said, "Let there be light" and there was light. He who called the seeds to bring forth according to their kind and by whose call all things are accomplished today that are worth while is the One who calls into Christian service.

(b) It is celestial in its working. The writer of this epistle tells us this in another part of the letter, (2:12, 13), "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and do of His good pleasure." It is therefore celestial or heavenly in its working, for it is all through the God of heaven.

2. **The Calling is Personal.** God does not call wholesale, but individually. Notwithstanding His greatness and the multitude of the called, the call is ever personal. We cannot go that way because some one moves in a certain line, but only because it is the call clear and plain to us individually and personally. Someone has said, "Those who fail are, as a rule, those who are out of their places. A man out of his place is but half a man: his very nature is perverted." While this is only along the natural line it contains a world of truth, for we will not do our work well if we have not been called of God in some particular line. The call must be personal.

(a) As to experience. We cannot go on some one else's experience, but only on our own. God gives to each one His own personal experience as to his call so that there will be no mistake in it. And no two experiences are necessarily just the same. God suits each one to the individual. Your experience will set God's seal upon the call which He gives you for life. Paul had no mistaking his call when the Lord appeared to him at the Damascus gate; Peter had no doubts as to his duty in the matter of going to Cornelius when God showed him the vision of the sheet let down from heaven. Neither will you have any doubt when God reveals Himself to you personally.

(b) The call will be personal as to your service. No two persons are led exactly along the same line of Christian service. The lives of the great and successful Christians will be patterns for you and will be especially inspirational to you, but none of them will represent exactly the pathway of service along which God will lead and guide you.

11. **The Mark.** The second great and sublime element in Christian service is the mark or goal. We must all know that in the Athenian races there was always a definite goal toward which the runner was using his every energy to reach. But this is small as compared to the importance of the goal which is set before us in this life when we receive the upward call.

What mark to aim at, how to use the bow—
Then draw it to the head and let it go."

1. One of the greatest qualities nec-

essary for such an archer is that he make a definite aim to reach a definite goal. Unless we have a definite goal in our Christian service and for our lives then we will not be able to possess a definite aim.

There are necessarily two very important elements in this thought, namely the goal and the aim. A life that has no purpose in it is of all lives most useless, but a goal, a purpose, a fixed mark ahead, toward which a life has set its aim is one of the most wonderful inspirations a life can have. Find out what the end is toward which you should bend every energy and you will be surprised how everything you have ever learned and accumulated will begin to fit into that purpose and design of your life. A few years ago we were called upon in a Western state to identify the body of a man, if possible, as he was from the same state where we had practically lived all our life. They said of him that he was wonderful in the amount of knowledge which he had and the books which he had read but that he had never shown any ability to make a profitable use of it and had died a pauper. Find what your mark in life is to be.

"Brutes find out where their talents lie;

A bear will not attempt to fly,
A foundered horse will oft debate,
Before he tries a five-barred gate.
A dog by instinct turns aside
Who sees the ditch too deep and wide.
But man we find the only creature,
Who, led by folly, combats nature;
Who, when she loudly cries—Forbear,
With obstinacy fixes there;
And where his genius least inclines,
Absurdly bends his whole designs."
—Swift.

Someone has said, "The world does not demand that you be a lawyer minister, doctor, farmer, scientist or merchant: it does not dictate what you should do, but it does require that you be master in whatever you undertake. If you are a master in your line, the world will applaud you and all doors will fly open to you. But it condemns all botches, abortions and failures."

This is the first element, therefore, in your definite aim to reach a definite goal. But there is also the aim. Your whole heart and life and strength and energy should be in the thing toward which you are aiming and then we will be almost sure to reach the desired goal. It is the man who says, "This one thing I do" who in the end wins in the race. Columbus set his aim to reach the goal of sailing around the world and reaching the shores of the Eastern Continent by going in the opposite direction than that in which sailors had been accustomed to sail. And this was a determined aim. "This day we sailed westward, which was our course," were the simple but grand words which Columbus wrote in his journal day after day. Hope might rise and fall, terror and dismay might seize upon the crew at the mysterious variations of the compass, but Columbus, unappalled, pushed due west and nightly added to his record the above words. "This one thing I do" are the words which hold in their secret bosom final success. The great

man is the one who never steps outside of his specialty or dissipates his individuality. It is an Edison, a Morse, a Bell, a Howe, a Stephenson, a Watt. It is an Adam Smith, spending ten years on the "Wealth of Nations." It is a Gibbon giving twenty years to his "Decline and Fall of the Roman Empire." It is a Webster spending thirty-six years on his dictionary. It is a Field crossing the ocean fifty times to lay a cable while the world ridicules. And so we might go on endlessly enumerating the names of those who had one single aim in life and they worked at it and reached the goal.

2. Then there is the determined purpose to bring others to this same glorious goal. This might not apply always to the ordinary things of life, but it does and must apply here for this goal concerns every man who has entered this arena of life and activity. We want others to follow also. Paul was ever travailing even in pain to see some one or some company of people brought forth as a child into the new day and into the light of life. We must lead others forward toward the same goal if we would accomplish all that has been laid upon us to do.

It was in vain that the father of young Jeanne, or as she is more widely known, Joan of Arc, when he heard her purpose, swore to drown her ere she should go to the field with men at arms. It was in vain that the priest, the wise people of the village, the captain of Vaucouleurs, doubted and refused aid to her. But she answered them all, "I must go to the king, even if I wear my limbs to the very knees. I had far rather rest and spin by my mother's side," she pleaded with a touching pathos, "for this is no work of my choosing; but I must go and do it for my Lord wills it." "And who is your Lord?" they asked. "He is God." Words such as these touched the rough captain who took Jeanne by the hand and swore to lead her to the king. At the court of the king she was placed at the head of 10,000 men to lead them to the city of Orleans which city had already been driven to offer surrender when Jeanne appeared in the French court. The girl was only eighteen, tall, finely formed, with all the vigor and activity of her peasant rearing, able to stay from dawn till midnight on horseback without meat or drink. When she came to Orleans and was met by Du-nois who was at the head of the affairs at this place, Jeanne met him with the words, "I bring you the best aid ever sent to any one—the aid of the King of heaven." She brought new hope and courage to the men of Orleans. Yes, the aid of the King of heaven is what those about us all need. Your work is not all done when you have set your own aim and found your own goal, you must also have the determined purpose to bring others to the same final goal in life. This is a sublime element in Christian service. Pursue it to the very end.

III. The third great sublime element in Christian service is the Prize. Yes, there is the Upward Call, the Mark or the Goal, and now there is

the Prize. When young men entered the games in the old days of Greece they entered them with the determination to win if possible. They, of course, put their best into it. The figure used here refers to the act of the arbiter or the umpire who awarded the athletic prize. Paul has made it clear in the preceding verses what his great hope was as to the final outcome of all this persistency and determination.

1. In the first place he had determined to be in the very highest rank of Christian service and therefore gain, of course, the very supremest prize that was offered by the great Arbiter and Umpire Jesus Christ. One thing which the apostle especially desired to gain was that of being among the "out resurrected ones," this means, as we must well know, the desire to be among those who are to be first resurrected, namely the first resurrection. To be among those who are resurrected out from among the body of believers that are to be resurrected finally is to occupy the place of advantage, that is to occupy a place with the king in the establishment of His earthly kingdom and reign. The follower and the servant of Jesus should only be satisfied to be superior in everything which has to do with the greatest kingdom upon earth and the kingdom which fills both heaven and earth. Lord Bacon, in speaking of Julius Caesar, says of him that it is possible to be a very great man and yet be very inferior to Julius Caesar. He had a versatile capacity which was the wonder even of the Romans themselves. The first general; the only triumphant politician, inferior to none in point of eloquence; comparable to any in attainments of wisdom; in an age made up of the greatest commanders, statesmen, orators, and philosophers, that ever appeared in the world; an author who composed a perfect specimen of military annals in his traveling carriage; at one time in a controversy with Cato, at another writing a treatise on punning, and collecting a set of good sayings; fighting and making love at the same moment, and willing to abandon both his empire and his mistress for a sight of the fountains of the Nile. None of us should be satisfied without the assurance of obtaining the very highest possible place in the kingdom. This is the privilege of every one who serves the king.

2. To receive a reward from the King. Last of all in reference to the prize it is a reward from the King Himself. How glorious that we may look forward to receiving a reward from the greatest King in all the universe, namely, from the King of Glory, that is Jesus Himself. Jesus has promised a reward for every faithful service rendered in the name of Jesus and for His glory, even a cup of cold water given to a thirsty soul shall be rewarded. Then there are the crowns spoken of in the New Testament, that is, the crown of life, and the crown of rejoicing, the crown of glory and many other rewards for service. Every bit of service rendered to the Master will draw a wonderful interest.

Some years ago, one of the richest

men in the world, Baron James de Rothschild, sat as a beggar for the great artist Ary Scheffer. While the great financier, attired in rags of a beggar, sat in the studio of the artist, a man who was a friend of the artist stepped into the studio and seeing the beggar man, as he supposed, sitting there, he slipped up to him and put a louis into his hand. The pretended model took the coin and put it into his pocket. Ten years later the giver of the louis received a note at his residence with an order on the office of the great financier for ten thousand francs, inclosed in the following letter: "Sir—You one day gave a louis to Baron de Rothschild in the studio of Ary Scheffer. He has employed it, and today sends the capital with which you intruded him together with its interest". The great heavenly Financier does manifold more than this for the little service which you may render for Him and in His name.

MUSICAL PROGRAM

A chorus of about sixty voices rendered a sacred concert on Wednesday evening under the direction of Prof. C. A. Gerber at the Westminster Presbyterian church.

CLASS DAY EXERCISES

A large crowd gathered at the Westminster Presbyterian church, Thursday afternoon, May 18, to listen to the class program. The class furnished its own speakers and music. Rev. C. W. Oyer presided at this service and Rev. H. C. Thiessen presented the diplomas.

FELLOWSHIP CIRCLE

Rev. B. F. Leightner, presiding.

Perhaps the most interesting service of all was the annual Fellowship Circle meeting at which former and present teachers and students met together for a time of blessed fellowship with one another and "with the Father, and with His Son Jesus Christ."

After the president's address of welcome and the reports of all the officers, the election of new officers took place. The following officers were elected for the ensuing year:

President, Menno N. Amstutz
Vice-Pres., Aaron L. Roth
Cor. Sec., Salome Schug
Rec. Sec., Esther A. Anderson
Treasurer, S. C. Witmer.

The Nominating Committee consists of Henry Tropf, Reginald Shepley and Harvey Witmer.

The three-minute talks given by the following persons were most interesting:

Rev. H. C. Thiessen represented the 1909 class; Menno S. Hirschy '11; Mrs. D. C. Stucky '15; Rev. J. C. Clasper '17; Rev. Reginald Shepley '19; Miss Mary Hartsel '22. In addition to these speakers, Rev. Charles Roberts of China and Mr. Joseph Ummel, outgoing missionary to Africa, spoke. The various parts of the program were interspersed with musical numbers. The piano solo by Miss Esther Pohlman, former piano teacher, was highly appreciated by all.

TREASURER'S REPORT

Spencerville, Ohio,
May 30th, 1922.

To the members of the Fellowship Circle:

Greeting: I have been asked to give a financial report for the year 1922.

Total receipts\$256.77
Total disbursements 227.00

Balance\$ 29.77

The treasurer reported at the Fellowship Circle meeting that the publication of the Bulletin had cost over \$100.00, leaving \$100.00 only for our student support. As we had agreed at the Fellowship Circle meeting in 1921 to raise \$200 for needy students above the other expenses it was moved and carried that we pay our debt of \$100 before we set our amount for the new year. It was also brought to the notice of the Fellowship Circle that only about sixty students out of a membership of over 400 had contributed to the Circle last year.

Many confessions of neglected payments were made, and in a few minutes the \$100 had been pledged and before the service closed \$55.00 had been paid which was turned over to the B. T. S.

As the membership of the Fellowship Circle now stands at 440, it was moved and carried that we endeavor to raise \$440.00 at the rate of \$1.00 per member, or more, if possible.

The money on hand at the close of the Fellowship Circle meeting was:

Balance on hand\$33.47
Evening offering 18.38

Total\$51.85

John C. Clasper, Treas.

RETROSPECTIVE AND PROSPECTIVE

Only a few years ago some progressive students, with the aid of a part of the faculty, framed the constitution of the Fellowship Circle. The plan of this new bond of fellowship appealed to all who had the sacred privilege of ever being a student at the Fort Wayne Bible Training School. The first service was a glorious success. The last annual gathering manifested a marked progress.

No doubt the letters sent to every member, met with the greatest and widest appreciation. Thus the ones in the remotest places are brought in touch with the whole student family of our beloved Bible School. The present Bulletin speaks of material growth, however, due to the faithful and efficient efforts of the former officers.

The membership and extent of service has kept pace with the spiritual inspiration. What a privilege it is to be a member of a Circle that embraces the globe, that holds for its objective the evangelism of the world.

Realizing that great blessings and opportunities have been ours, hence we will face the greater responsibilities. The Psalmist exclaims, "What shall I render unto the Lord for all His benefits?" Psa. 116:12. His own answer offers inspired suggestions by which we will profit if we accept them.

He does not intend to repay the Lord, but merely offer an expression of gratitude.

First: "I will take the cup of salvation." An interpreter states that the term, "take" has a two-fold meaning—to accept and to advance. The first interpretation is a settled fact in the minds of those who sat at the feet of our blessed Savior at the Training School. There our cups overflowed constantly as the blessed Word was expounded. Now, the advancing has become our portion. May we ever consider it the purpose of our lives, for "Unto us is committed the Word of reconciliation."

Next: "I will call on the name of the Lord." If there ever was a time when the call sounded for the Christian to call on his God, it is at this very hour. If God does answer prayer in behalf of the lost and His cause, we are responsible to intercede. First, let us pray for the Bible Training School to which we owe so much. May it continue to prosper and be made a blessing to the ends of the earth. Our fellow students that are lifting the blood-stained banner of the cross will be strengthened by our prayers. But perhaps no less needy are some that are filling humbler places than those in active service. Since our life's work is a calling rather than a profession, let us remember such who are not clear as to their vocation. How few hear the voice of God in the midst of this rushing age.

Last, but very consistent, "I will pay my vows." The Fellowship Circle has been doing this. Last year's pledge was met very cheerfully. The goal has been raised considerably for this year. Since the most of this money is to be used to assist worthy students through school, it is a splendid opportunity to express our gratitude to the Lord and also to the School. An early response will be appreciated by the treasurer and will mean an early blessing.

If every one will repeat the, "I wills" of the Psalmist, we may surely "Expect great things from God."

Yours in Christ,
M. N. Amstutz, Pres.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Let Him be thy Guide;
And run not before Him,
Whatever betide;
In joy or in sorrow
Still follow thy Lord,
And, looking to Jesus,
Still trust in His Word.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control:
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

From Former Students.

Lanfeng, Honan, North China,
Mar. 27, 1922.

Dear Co-workers in the Lord:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. Amos 8:11.

I will just sound a note of praise to our heavenly Father for His keeping during our stay in China. When first coming out to the field and looking forward to a term of seven years the time seemed so long. But now more than eight years have already passed since we came and if it were not for the need of a furlough and a desire to meet friends and loved ones in the homeland, we would gladly labor on till Jesus comes, for we believe that time is not very far hence.

We have labored here at this station of Lanfeng for nearly four years. Have met with many trials and difficulties as well as blessings in the work. We have sought in various ways to reach these sin-benighted people with the gospel of light, but as yet have not seen a famine for God's Word as mentioned in the above quoted verse.

At present we are seeing a famine of bread. Year before last, the crop was short because of drought and last year most everything was drowned as a result of heavy rains. Most of the fields around here were under water. Consequently the greater part of the grain must be shipped in, making the cost of living very high, and the poor people have no money with which to buy.

For this reason we are now doing famine relief work which we find is no small undertaking. In order to give the people work, we are having them dig ditches to drain the land, so that, Lord willing, such floods may be somewhat avoided in the future. The land here in China is so level that the water scarcely finds any way of escape.

For this work the men get the meager wages of about 5 cents (gold) a day, women get about 2½ cents and children 1½ cents. This sounds very small, but it is necessary to give low wages in order to keep out the better class who are not so needy. This is enough to keep them from starving and help them through this hard time.

It is really pitiful to see some of the old men and women, 70 years of age, trying to work in the dirt. Some have no tools whatever with which to dig, but scratch with hands, just like an animal would dig with its paws.

Our prayer and heart's desire is that through this condition of poverty and distress these people may repent and turn to the living God for salvation and life eternal.

This also affords us special opportunities of preaching to them. Our congregations nowadays are mostly made up of such half-starved and ragged dressed people. Yet we know that the Lord is no respecter of persons and we praise Him for the privilege of preaching to the poor. Will you not

unite with us in prayer and supplication in their behalf, that the Lord may send a spirit of revival into this sinful land?

Now, in closing, I wish to state that we are just about to start on furlough. We have engaged passage for May 5th, so this leaves us only about a month yet on the field. Our home address will be Hillsboro, Kan., R. 5.

The Lord greatly bless and strengthen each member of the Fellowship Circle. We are always glad for the news and messages which the "Bulletin" brings to us.

In His service,
Peter and Lydia Baltzer.

Shanhsien, Sung., China
March 15, 1922

From Far-off China,
Dear Co-Workers in the Master's Glad Service,—

Greetings in the Precious Name of Jesus. Please read out of God's most precious and holy Word, Isa. 46: 1-12, and I Cor. 15: 57-58. May the dear Lord bless and quicken these few words to each of you.

First of all, I must thank you most heartily for sending to us the Fellowship Circle Bulletin. I received it the other day, and was glad, indeed, to see its lines and read so many encouraging words. It is my prayer that its lines may be made a blessing to many a soul. As I read the Bulletin, the Bible Training School, anew, came so vividly and forcibly to my memory. May the Lord bless the Fort Wayne Bible Training School. Years have gone by, and now one is here and one is there. But praise God, all are out for lost souls. O how precious to know that we also can do a little for our dear Master who has done and is daily doing so much for us. All glory be to His precious name. Once, we were together at the Fort Wayne Bible Training School, happy and blessed together, now we are scattered almost all over the whole world. But that does not matter, if we are only out for the glory of God and souls. May the Lord be pleased to use each one that many may be brought to Him, out of darkness into the marvelous light of the Gospel. Let us hold each other up in the "arms of prayer". Yes, dear ones, we need each other so much, and cannot get along without each other. I praise God for ever having had the privilege of getting in touch with the Bible Training School. May the Lord put His special seal upon it, that many more workers may come out of there, and go out in all the world with the precious Gospel. We are in China and you are somewhere else. We also want to let you know of the Lord's leadings here in China. We shall never regret our coming to China. The Lord has been very good to us, although not without trials. The Lord also has put His testing hand upon us. Some years ago He took our precious Levi, who was so dear and sweet to our hearts to Himself. But that is just what the Lord takes first. Nevertheless, the Lord gave him and the Lord took him, blessed be His Holy Name. It only drew us nearer

Lansdale, Pa.,
May 16, 1922.

"I wish I might be there again, (commencement) and see all the friends. I was at Nyack last week both for the Baccalaureate and Commencement and was delightfully surprised to see so many from the Association there; the Hilty Sisters, Mr. and Mrs. Eicher, and a host of missionaries whom I had known at the Institute in New York and College Point and California. I cannot tell you how much it meant to see them all again face to face after so many years. The messages given were also inspiring after coming from a place where one hears practically nothing of the full gospel truths. May the Lord abundantly bless and guide each one during the summer months is my prayer."

Sincerely yours,

Mrs. D. Y. Schultz.

PERSONALIAS

Misses Emma and Annie Dierstein, '18, have charge of an Alliance work at Brantford, Ontario. They like their work very well.

Mr. Stanley Dodgson, '21, of Hamilton, Ontario, attended closing exercises of the Bible Training School.

Miss Eva Erhart, a former student, now of Los Angeles, Cal., attended the Commencement exercises of the School.

Miss Sylvia Amstutz, '17, who is engaged in Christian work at Council Bluffs, Iowa, attended the Commencement exercises at the School.

Mr. Bert Siegel was graduated from the Missionary Training Institute, Nyack, New York, this spring.

Miss Christene Zollinger, '19, was graduated from the St. Joseph's hospital, Ft. Wayne, Ind., May 18.

The Misses Esther V. Roth and Gertrude Angus are expecting to work with the Gospel Workers in Cleveland, O., this summer.

Miss Lydia B. Zimmerman, '22, will engage in Christian work in Detroit, Mich., this summer.

Miss Agnes Sprunger, '09, returned to Belgian Congo, Africa, Feb. 8.

Miss Rilla Klopfenstein of Free-town, Sierra Leone, Africa, arrived home on furlough Jan. 12.

Mr. Edison O. Steiner, '15, missionary to South America, arrived safely at Rio de Janeiro, April 15.

BORN

To Walter S., '09, and Mrs. Herr, '13 (nee Gertrude Ball), a son, John Samuel, December 30, Denair, Cal.

To Albert and Mrs. Greiser, '11 (nee Dora Kriege), a daughter, Geraldine Amelia, December 29, Woodburn, Ind.

To Norman A., '16, and Mrs. Hall (nee Ada Moser), a daughter, Norma Jean, January 4, Madison, N. J.

To Walter, '16, and Mrs. Lamb, '16 (nee Florence Schlatter), a daughter, Muriel Louise, January 10, Canwood, Sask., Canada.

To Raymond and Mrs. Moser, a daughter, Doris Eileen, Jan. 21, Berne, Ind.

To McCleary and Mrs. Blakemore, a son, Robert Easley, Jan. 18, Fort Wayne, Ind.

To P. M. and Mrs. Acosta, '19 (nee Luella Benz), a daughter, Eunice Luella, Feb. 8, Havana, Cuba.

To Henry, '16, and Mrs. Tropf, '17 (nee Clara Steiner), a son, Gordon Henry, March 16, Pandora, Ohio.

To L. F. and Mrs. Appelgate (nee Nellie Snyder), a daughter, Mary Helen, April 5, Grabill, Ind.

To Elton M., '14, and Mrs. Roth, '12 (nee Emma Scherer), a daughter, Romona Ethel, April 23, Fort Wayne, Ind.

To Weldon O., '22, and Mrs. Klopfenstein (nee Celina Amstutz), a daughter, Ruth Mildred, May 8, Berne, Ind.

MARRIED

Gilbert Bixler, and Rhoda Lehman, Feb. 5, 1922, Van Nuys, Cal.

Alexander Macau and Grace Main, Feb. 21, 1921, in China.

Peter Nofzinger and Irene Rice, April 23, 1922, Archbold, Ohio.

Tillman Amstutz, '17 and Esther DeMann, Feb. 28, 1922, Lonavla, Poona District, India.

DEATHS

On March 20, 1922, at eleven thirty in the evening, after several weeks of suffering, Rev. William Friedrich received the Home-call and passed quietly over to the Father's house.

During the past year Mr. Friedrich served as pastor of the First M. E. church at West Salem, Illinois. While serving in this capacity, his health began to fail. At length, he was forced to give up his work, whereupon, he, with his family, moved back to Fort Wayne, Ind., where he hoped to recuperate. In his efforts to regain his health, he submitted to an operation at the Hope Methodist Hospital. Two or three days after he contracted influenza which was the immediate cause of his death.

A loving wife, and three small children, Bertha, Morris and William, survive him.

Following a short funeral service, held from his home in the city, on March 22, the body was taken to Hoopertown, Ill., for burial, there to wait the summons from on high, the "trumpet sound."

It was a blessing to have Mr. Friedrich as a student in the Bible Training School during the school year of 1919-1920. May the Lord make the memory of his life a continued blessing.

On May 10th, 1922, after two days of intense suffering, it pleased the Lord to take unto Himself Ruth Mildred, the infant daughter of Mr. and Mrs. Weldon O. Klopfenstein.

After a short funeral service from the home of the grandparents, Mr. and Mrs. J. U. Amstutz, the little body was laid to rest in the M. R. E. cemetery at Berne, Ind., there to await the resurrection of the saints.

Sin is a most persistent adversary. How overcome it? God said, "Thou shalt call His name Jesus for He shall save His people from their sins". Matt. 1:21.

FORMER B. T. S. STUDENT TAKES A BRIDE IN INDIA

On Feb. 28, 1922, at 11:30 A. M., at the Christian and Missionary Alliance Home, in Lonavla, Poona District, India, occurred the marriage of Miss Esther Marie DeMann to Tillman Amstutz.

Miss DeMann's home is near St. Paul, Minn. She was a student at the St. Paul's Bible School and also at the Missionary Training Institute at Nyack, New York. She went out to India under the Alliance Board in the late fall of 1920. It was in India where the bride and groom first met and where the romance began which culminated in their marriage.

Mr. Amstutz's home is at Berne, Ind. He is a graduate of the Fort Wayne Bible Training School and also of the Nyack Institute. He went to India under the Missionary Church Association in the fall of 1919.

In a letter to his parents, Mr. Amstutz writes, "Tuesday morning the young people were out early to get some decorations for the occasion. They had some greens brought from the mountain sides and our neighbor, Mr. Claridge, brought us the loveliest bouquet of white roses and other white flowers. In a short time we were ready for the wedding march played by Miss Garrison. . . . There was no delay and for the first time I tread with Mr. B. Hostetter to my right as best man the threshold as the rest of the young people were singing, 'Father of love plighting their troth gladly Thy altar come Thy children both,' etc. Then came the flower girl, Joice Claridge, 8 years, and the bridesmaid, Miss Blanvelt, and then the bride. Under the arch stood the young people in whom you are interested. Rev. Wm. Moyser performed the ceremony and after plighting our troths he prayed a most affectionate and fatherly prayer. The Lord's presence was there in a most marked way. . . . You cannot imagine the lovely marriage feast we had with the friends we have learned to love here."

The second day after the wedding the young couple had the pleasure and honor to go out a mile into the harbor to meet Mr. Jesse Ringenberg, a new missionary, and a graduate of the Fort Wayne Bible Training School, and take him through the customs and do the business for him in Bombay.

Mr. and Mrs. Amstutz are now stationed at the same place where Mr. Amstutz had been the last year, Pachora, East Kandesh. They now have full charge of the station.

The Circle extends to Mr. and Mrs. Amstutz its heartiest congratulations and wishes them God's continued presence in their "labors of love" to which He has called them.

The Lord's answers to prayer are infinitely perfect, and eternally will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like stone.—J. Southey.

"AM I MY BROTHER'S KEEPER?"

Address Given at Commencement Exercises by Miss Lydia B. Zimmerman of Groveland Illinois.

In the early history of the human race there was born a son of whom his mother said, "I have gotten a man from the Lord." A few years later, another son was born. These children were reared in a godly home and taught to worship the true and living God. One day when they had grown to manhood these sons brought an offering to the Lord; the elder, who was a husbandman, brought of the fruits of the fields, and the younger, who was a shepherd, of the firstlings of his flock. God had respect to Abel and his offering, because he brought it in faith and recognized the necessity of the shedding of blood in order to approach God. Thereupon, Cain was sorely displeased with his brother, and when he found him in the field he slew him. What a great disappointment this must have been to their mother who probably thought that Cain would be the coming Deliverer.

Then the Lord came on the scene and asked Cain, "Where is thy brother?" Cain answered, "Am I my brother's keeper?" Has this question any bearing on our relation to our fellowmen today?

The popularity of the teaching of the "Brotherhood of Man" makes it necessary for us to determine who is our brother. The modern conception of brotherhood is erroneous, for only as we are the children of God by Christ Jesus are we brothers and sisters in the true sense. The idea that all are the children of God is the devil's lie and his attempt to minimize the awfulness of sin. By a common human parentage we are brothers in the flesh. This truth Paul emphasized on Mars Hill when he said, "And hath made of one blood all nations of men for to dwell on the face of the earth." But this does not make us brothers as to spiritual things; we can only become such by the new birth. However, because of this relationship to each other by a common descent from Adam, are we not responsible for our fellowmen?

Did Christ assume any responsibility? If He did, then we should do so likewise. David Livingstone said, "God had an only Son and He was a missionary." The sacrifice that the coming of Christ involved cannot be measured. He left a home which cannot be compared with a king's palace. Neither Webster nor we can find words to describe its splendor and beauty. Enjoying the esteem and worship of the heavenly hosts and having authority co-equal with the Father, Christ had a home such as there is no other. However, sin entered the world and marred God's creative work. Our first parents sinned and were expelled from the garden. Wickedness increased until "every imagination of the heart was only evil continually", and God sent the flood which destroyed all but eight souls. Again, man plunged into sin, and God sent the confusion of

tongues. The history of God's chosen people is of a similar nature. They failed to drive out the enemies, but instead made a league with them. God punished them by taking them into captivity. The voice of the prophets was not heard. Israel was sold under sin. Consequently, the Father had to send His only Son, Jesus, to give His life a ransom for many; He took on Him the form of man apart from sin, that He might die for us. He came unto His own but His own received Him not. Pride could not stoop to poverty and welcome a babe wrapped in swaddling clothes.

Missionary zeal prompted His ministry far and wide. The gospel of transformation by repentance and faith sounded throughout the land. Sight was given to the blind, bodies were made whole, peace and joy were bestowed upon the believers—all the results of His faithful ministry.

However, His ministry on earth did not end with deeds of mercy and the granting of pardon. He must needs give His life before His work is complete. Although our Lord knew no sin, yet when He assumed the guilt of the whole human race, He suffered the penalty that was due a lost world. On the night of the last Passover, Jesus, with three of His disciples, entered the garden of Gethsemane. He was exceedingly sorrowful, because He knew that He would soon be betrayed and be made an offering for sin. He fell upon His face and sweat, as it were, great drops of blood. While His disciples were asleep He wrestled in prayer; and when He had finished His praying, the soldiers came and took Him and brought Him to the High Priests and Pilate for trial. He was condemned to be crucified and was led to Calvary.

The suffering of the Son of God reached its climax upon the cross. Jesus hung on the cross of Golgatha with a crown of thorns on His head and water flowing from His wounded side. There was no malice in the heart of the Savior. He acted the part of a brother's keeper; for He cried, "Father, forgive them, for they know not what they do." Not a word in this prayer was uttered for Himself, it was all for others. He was left alone bearing the sin of the world. The very sun hid its face at high noon for three hours, and it was midnight. The frenzied mob was terror-struck when suddenly out of the midst of silence and loneliness there was heard a cry from the most forsaken One in the universe, "My God, My God, why hast Thou forsaken Me." He truly was forsaken, because God could not look upon sin. Out of the bitter agony of Calvary there sprang forth a fountain for "sin and uncleanness". Since then

"There is a fountain, filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

At this critical moment just one word fell from His lips. The crisis had passed, sin had shot its last venom shaft into His bosom. The malice of men was gratified when Jesus bowed His head and spake the one word "tetelestai" — "It is finish-

ed". When He began His ministry He said that He must be about His Father's business, but now the work was completed. He conquered death and Satan and provided redemption for the whole world.

In the following words Dr. Newton sums up the blessings to the believer: "I dare assert, without fear of successful contradiction, that the inspired writings attribute all blessings of salvation to the precious blood of Jesus Christ. If we have redemption, it is through His blood; if we are justified, it is by His blood; if washed from our moral stains, it is by His blood which cleanseth us from all sin; if we have victory over the last enemy, we obtain it not only by the word of the divine testimony, but through the blood of the lamb; and if we gain admittance into heaven, it is because we have washed our robes, and made them white in the blood of the Lamb. Everything depends on the blood of Christ."

In addition to these spiritual blessings there are the temporal blessings of life, a sound mind, health, food, and raiment that flow to us indirectly from the atonement. Do we ever stop to recognize that they come to us as a result of Christ's death? Do we ever praise God for Christ's sacrifice that purchased these blessings?

What significance does the Lord's death have for us? Did He merely suffer that we might escape death? True, this is the primary object of His coming; but it is also true that He is our example. The Word says that we are to follow in His steps. If He, then, felt constrained to seek the lost, we, too, ought "to go out into the highways and hedges and compel them to come in".

Does the present condition of the world place any responsibility upon us? Let us look at India. Today, many of its mission stations which once were manned by men and women who preached a message of redeeming love are manned by liberal theologians. The principal of a theological college in India said that the abandonment of Pantheism would mean a spiritual peril. The New Testament is regarded as a revolutionary book of the first order. This shows that in many cases India is not privileged to hear the true gospel by those who are considered its missionaries. But in addition to this, it might be noted that the Mohammedans are fighting for India's independence from Protestant England. The Albany Knickerbocker Press says, "What makes the Indian outbreak especially portentous is that it is evidently part of a world-wide movement by the Mohammedans to reconstitute their power and put down the Christian." Should this be a successful attempt, the doors would be closed to the gospel.

We turn from India to China. The greatest peril of China arises from a large and influential class of missionaries who substitute the social gospel for the saving gospel of Jesus Christ. Furthermore, just now the Russelites are disseminating their literature far and wide throughout the Republic. Shall we not endeavor to rescue them from the snares and pitfalls of Satan?

Think of it! A million a month in China are dying without Christ. What are we doing for them?

Let us take a glance at Japan. The Christian church of this empire has fallen prey to the systematic modernizing endeavors of the liberalists. Nowhere has this movement been more successful than in Japan.

In Africa, we observe that the French are trying to rule out Protestantism in the Soudan; consequently, the doors are closing in this country. Since Egypt has practically received her freedom, it is to be feared that this will be a tremendous victory for Mohammedanism.

And as for our own sister continent, South America, we know that its millions have been sadly neglected. The whole continent is widely open to the gospel. It is one of the largest unevangelized fields of the world.

These combined needs may tend to bring discouragement to the church at home and cause it to think that missionary work is useless. But we thank God for consecrated men and women who have surmounted difficulties and given their lives for a perishing world, because they had a vision of the awful condition of a lost soul. Dyer said, "If I thought anything would prevent my dying for China, the thought would crush me." Mrs. Archibald said, "I have been in India for twenty years and if I had twenty lives to live I would give them all to that sin-cursed land."

Truly, the foreign fields are needy. But we need not look beyond our own beloved United States to see that conditions are appalling. Since the twentieth century thirteen million immigrants have come to our shores to whom we owe the gospel. Thirty million of the population of the United States are unchurched. There are 3,500,000 fewer children in the Sunday school today than a year ago. Immortality is rapidly increasing; the percentage of divorce is much larger today than in any previous period in our history.

Finally, do Christ's own commands place any responsibility upon us toward our fellowmen? Missions are a privilege and God wants us to view them in that light. However, they are not only a privilege but also a duty—a debt we owe. If we are expected to instill respect for the other injunctions of Scripture, should we not also lay an equal amount of stress upon the last command given by Christ before He ascended into heaven, "Go ye into all the world and preach the gospel to every creature"? In fact, should we not regard the last command as even more important? We always remember the last words of our departed loved ones and fulfill their desire. However true this is in the case of our loved ones, we are forced to admit that many of us do the opposite when it comes to our Savior's last commission. If it is a duty, are we not under obligation to go?

Our Savior has various ways for us in which to go. We may be asked to go in person. When we have had a vision of the Lord as Isaiah did, we will also hear a voice, saying, "Whom shall I send, and who will go for us?"

Shall we not reply with the Prophet: "Here am I, send me"? No amount of praying and giving can take the place of going in person when God bids us go in this manner. Neither will any other method reach the heart of the heathen like the personal touch of a human soul filled with the love of Christ. Some of us have heard this call and we are willing to respond to it as He may open the way, being confident of this fact that when He calls us to go in person, He will also equip us for the work. He has trodden the path before us and we desire to follow where He leads.

However, those who are not asked to go in person must not forget that they cannot evade responsibility, because they may go by giving. There are many ways of giving, but let us adopt the Scriptural ones. The churches of Macedonia are a good example. Of them it is said that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality". The seal of God's approval was upon their gifts because they gave until they felt it. From the human standpoint they sacrificed beyond their ability. It was all spontaneous; there was no mechanical coercion back of it. It is not the amount we give, but the love that prompts our giving that counts. The Lord loves a cheerful giver. Giving is a service; it is a debt we owe to God. This was manifested in the giving of His Son and by the Son's giving of Himself. The thought of giving is well expressed in the following words:

"Give as you would if an angel
Awaited your gift at the door,
Give as you would if tomorrow
Found you where giving is o'er;
Give as you would to the Master,
If you met His loving look;
Give as you would of your substance
If His hand the offering took?"

A third way in which the Lord has of going is sending. This applies especially to parents, who cannot go in person and who may not have much to give, but who can go by dedicating their children to the Lord. Many times sons and daughters are willing to say "yes" to the whole will of God and to go to the benighted millions with the Gospel but they are kept from doing so by opposition in the home. O, that parents would awaken to the fact that God has given the command and that He demands obedience! Dare you say "no" to God, when you know that you and your sons and daughters are responsible for those whom the Lord has entrusted into your care? Many of the churches of today are equally guilty in this respect, inasmuch as they do not encourage and help their young people to comply with the Master's request. How can a church remain spiritually alive without taking a practical interest in missionary work?

Should there be any one present who feels that he cannot go in any of the ways already mentioned, we would like to point out that there is a way in which he can go, and that is by prayer. All can go in this way

and all should go in this way. The Master Himself asks us to pray for laborers; the missionaries say to us in the words of Paul: "Brethren pray for us;" and Samuel declared that it would be a sin to cease to pray for Israel. Is there any need for prayer? Millions are dying in heathen darkness, consecrated men and women are needed, funds are to be supplied, the difficulties of a strange language are to be overcome, a hard climate is to be endured, conviction is to be brought upon people, souls are to be won, and converts are to be established in the new life in Christ. Surely, you can help by prayer.

In view of these aspects of our responsibility that we have considered, can we remain indifferent toward a world groping in darkness and lost in sin? Can we sit idly by and see our fellowmen go into Christless graves? Or does our heart cry with the poet:

Stir me, oh, stir me, Lord—I care not
how,

But stir my heart in passion for the
world;

Stir me to give, to go, but most to
pray,

Stir till the Blood-red Banner be un-
furled

O'er lands that still in heathen dark-
ness lie,

O'er deserts where no Cross is lifted
high.

Stir me, oh, stir me, Lord, till all my
heart

Is filled with strong compassion for
these souls,

Till Thy compelling "Must" drives me
to pray,

Till Thy constraining love reach to
the poles,

Far north and south, in burning deep
desires,

Till east and west are caught in love's
great fire.

Stir me, oh, stir me, Lord, till prayer
is pain,

Till prayer is joy—till prayer turns
into praise;

Stir me till heart and will and mind,
yea all,

Is wholly Thine to use through all the
days;

Stir till I learn to pray "exceedingly",
Stir till I learn to wait expectantly.

Stir me, oh, stir me, Lord, Thy heart
was stirred

By love's intensest fire, till Thou didst
give

Thine only Son, Thy best beloved
One,

E'en to the dreadful cross, that I
might live.

Stir me to give myself so back to Thee,
That thou canst give Thyself again
through me.

Stir me, oh, stir me, Lord, for I can
see

Thy glorious triumph day begin to
break;

The dawn already gilds the eastern
sky;

Oh, church of Christ, awake! awake!
Oh, stir us, Lord, as heralds of that
day,

For night is past—our King is on His
way.