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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. VI.

FORT WAYNE, IND., OCT. 1926

NO. 3

THE CHRISTIAN MINISTRY

Col. 1:24-29.

Many people seem to have a very strange and distorted conception of the Christian ministry. They think that it is a lazy man's job—a job for him who desires to live on Easy Street. They have the idea that this is what prompts men to decide to become preachers. It may be true that some have been induced to enter the ministry through such false impressions. It may be true that some have been selfish in their choice. But these are not true examples of what the Christian ministry was intended to be. Neither would such preachers be qualified to give us a proper description of this vocation.

We shall do well if we will let a real preacher tell us what the ministry is like. Perhaps none is better qualified to do this than the Apostle Paul. Let us note what he has to say in our text about it.

1. It is a ministry of joy in spite of suffering—"Now I rejoice in my suffering" (V. 24 R. V.). Just at the time of writing, while Paul was a prisoner at Rome with heavy chains fastened to his wrists, with the future uncertain as far as this life was concerned, just then he said, "Now I rejoice".

The joy of the Christian minister does not always come as a result of congenial environments or circumstances. If it were dependent upon these, the supply would often run very low or entirely wanting, for the servant of Christ is called upon to go with Him without the camp bearing His reproach, (Heb. 13:13). He is to fill up that which is lacking "of the afflictions (or tribulations) of Christ." This does not mean that he is in any way to share the pain and anguish which Christ bore on the cross. That would be impossible, because the suffering on Calvary was expiatory and was finished. But Christ suffered afflictions during His earthly ministry. Even now "He is despised and rejected of men." Notice that the verb in Isa. 53:2 is in the present tense.) There are many present afflictions of Christ. As the

Head of the members of the mystical body, the church, our Lord continues to suffer and we as members of that body suffer with Him.

This gives us one of the secrets of Paul's joy. The fact that he was a fellow sufferer with the Lord of glory added dignity to his afflictions and his "valley of Baca" (weeping) was at once transformed into a fountain of joy, "the bitter water was made sweet." This is the spring from which the true minister of the gospel must often drink if his supply of joy is not to be exhausted. But let him turn to it as frequently as he will, there he will find a refreshing and never failing supply. The Christian ministry is a ministry of joy, but it is so in spite of suffering. (See II Cor. 6:4-10)

2. It is a ministry of unselfishness—"For His body's sake, which is the church" (v. 24). It was not for any selfish purpose such as making himself a great name and to gain popularity that the Apostle suffered in his flesh; it was all for Christ's body, the church,—for its growth and development. Had he just ceased his preaching in the name of Christ, his persecutions would have ceased and he would not have been confined to prison, but the cause of the Gospel would have suffered. How unselfish he was, willing to endure all things and be made all things to all men if by any means he might save some. Read II Cor. 23:32 and see the many things he suffered for the sake of the propagation of the Gospel. Even now his imprisonment was the indirect cause for his writing this epistle as well as those which were sent to other churches and to individuals—the epistles which we treasure so highly. Not only so, but his imprisonment at Rome was also the means of bringing the Gospel to Caesar's household. Thus it is seen that the Gospel ministry is one of great self-sacrifice. And, if it ever ceases to be that, it ceases to be a success for God, "When we cease to bleed we cease to bless."

3. It is a ministry of Divine appoint-

ment,—“Whereof I am made a minister”, (v. 25). Paul did not make choice of the ministry as one does of a secular profession. He did not become a preacher because he considered it a desirable means to earn a livelihood, nor for the sake of the honor and publicity it might bring. He entered the ministry in response to a definite call from God. With him it was a question of obedience. When God called there was no alternative. He said, "Necessity is laid upon me; yea, woe is me if I preach not the Gospel", (I Cor. 9:16).

The reason so many ministers of our day are a failure is because they are either self-appointed or have been appointed by other men. They have run without having been sent, and consequently God's approval and blessing cannot rest upon them, (Rom. 10:15; Jer. 23:30-32).

Dr. A. T. Pierson's daughter, who laid down her life as a missionary, once wrote in the form of advice to her brother who was a prospective missionary: "Do not go to any foreign field until you know beyond a doubt that God sent you to that particular field at that particular time. If you marry any mission field in haste you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first minute you step upon shipboard upon your way to the foreign field, the devil and all his agents will attack, and entice and ensnare you, or try to do all these in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command, 'tarry until ye are endued with power from on high' Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering you

there and now, go and fear not, and when through days, months, and years of suffering that are sure to come in this cross-bearing life, the question arises again and again, 'Why is this? Am I in God's path?' The rock to which you will hold in this time of questionings and distress is, 'God sent me here, I know beyond a doubt, therefore I may go on fearing nothing, for He is responsible, and He alone.' But if you do admit, 'I do not know whether He sent me or not,' you will be thrown in an awful stress of mind by the attacks of the great adversary not knowing what will be the outcome, and you will find yourself crying out 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord!' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, and One who sent us forth and therefore will carry us through. I pray that this message may shake in you all that can be shaken that that which cannot be shaken may remain at the Rock of Ages."

4. It is ministry of a great mystery, (vs. 25-27)—"Christ in you the hope of glory." "This mystery is something more than the gospel of our salvation," states another, "for that had been 'hid' in the Old Testament. It is an altogether unique blessing, belonging only to the Church of this dispensation, and is the indwelling of Christ. And note that this indwelling itself is not the 'glory' spoken of but the hope of glory. The glory includes our resurrection bodies; our new hearts in unhindered development of Christly life; our coming back again with Christ to earth, and sharing in the triumphs of His reappearing; our sitting with Him on His throne as He sat down with His Father on His throne; and finally the glory which shall endure 'to all the generations of the ages' (Eph. 3:4), for when at length the millennial church shall have been transferred to her place among the glorified, then shall there be 'a new heaven and a new earth.'" Who would not be glad for the privilege of proclaiming this great mystery which is now revealed?

5. It is a ministry with a great aim,—"to present every man perfect in

Christ" (v. 28, R. V.). How much loftier this aim than that of the modern pastor who is quite content in getting folks to join his church and pay in their dues regularly no matter if they are saved or not.

The Apostle Paul was not content with such low accomplishments. He was not even satisfied when his congregation had obtained an experimental knowledge of sins forgiven (v. 14), he was deeply concerned that every one should be presented perfect, that is, full grown matured, at the coming of Christ. As a certain writer states: "He has won these Colossian souls to faith; he sees them lodged in Christ, redeemed, reconciled, filled with hope of glory. But therefore, he is insatiably desirous that they should be taught the depth and range of Christian holiness, and should be cautioned against every inconsistency, and should so grow that when the Lord comes they may be presented before Him not as stunted products of redemption, but as mature and developed sons of God. And this is his longing not for a few, for an inner circle, for such as might elect to follow 'counsels of perfection' while the rest might be allowed to walk contentedly on a lower level. He is spending his soul upon the effort to get this holiness developed in 'every man'; the words recur again and again with urgent emphasis.—This is St. Paul's urgent, we may almost say passionate, aim—the unreserved and instructed obedience, the adult holiness, of every individual, man and woman, that has come to Christ," This, too, should be the aim of every shepherd of God's flock today.

6. It is a ministry of great toil (v.29).—"Whereunto I labor also" (R. V.).

"Toil even unto weariness", so the Greek verb denotes. Paul does not say that the ministry is easy—that it is a lazy man's manner in which he fulfilled his obligation as a minister that he spared no pains nor efforts. His mind was intensely set upon accomplishing two things, namely: that he might present all of them perfect at the coming of the Lord, and that he might be able to render an acceptable account to His Master at the judgment seat. Every minister should have such an aim. To carry it out requires much strenuous and patient labor. Any one who is not willing to put all his strength into the service of the Lord will accomplish but little good.

7. It is a ministry which involves conflict (v. 29). This is implied in the word "striving" The powers of darkness, the hosts of evil, are arrayed against the servants of the Lord. These must be overcome even while we labor. Oftentimes it seems to be necessary to have a "weapon" in one hand while we carry on the work with the other (Neh.4:17); only, it must be borne in mind that the weapons of our warfare are not carnal, but spiritual and mighty. See 2 Cor. 10:4; Eph. 6:11-17.

But whatever may be involved in the gospel ministry let us remember that he who has been made the steward of the manifold grace of God holds a position that far outranks any earthly vocation. He holds an appointment direct from the King of glory. This being true, who would not be willing to make every sacrifice, to endure great afflictions, to toil on untiringly and to continue to press the battle uncomplainingly?—B. F. Leightner.

BEING USED OF HIM

The old story of the feeding of the five thousand in Matthew 14:21 is very familiar to us all. We have read the account many times and often quite lightly or carelessly. It has been only an incident to us and we see no greater significance in it than that. However, as we look at it more closely, we find more meaning than is usually seen. Certain truths in it are vital and concern us and others as well.

1. The command given by Jesus to the disciples was pointed. They had suggested that the multitude be sent away into the villages to buy food when Jesus said, "Give ye them to

vital. Jesus said, "You give". The command is personal. So many people today are trying to shift responsibilities. We are willing to implicate others as long as we can steer clear. God has called us to be witnesses for Him and when we shirk our duties, we lose a blessing and others suffer too. Practically the last words of Jesus while on earth, were, "Go ye." If we truly love the Lord, we must take this command ourselves. The next word, "give" needs emphasis too. Eternal life is a free gift and we must accept it as such. Therefore as we eat". Each word in this command is have received of this gift, we are to

give it out to others. We are only channels through which God wishes to bring this free gift to others. If we have really received, we will gladly give it out. It is very important that we have first received eternal life. No gift or attainment of grace can really be communicated to others until it has been made real in our lives. The word "them" means those who are in need of food. The world is dying for want of the gospel of Jesus Christ. There is no country in the world but what needs the gospel. Many places are not willing to accept the gospel and in some places they do not care to hear it. Some localities have had good gospel preaching so long that many have become hardened to it. Yet there are many who are really hungry for the Word of God. How the natives of Africa beg for teachers and missionaries. Other countries are longing for the gospel. Even in parts of our own country and Canada people are eager to receive the truth into their hearts and lives. We must give them "to eat". As the outer or physical man needs food, so the inner or spiritual man needs food as well. The reason so many are so miserable and lean in their experiences, is that they fail to feed on the true Bread of life. Many who are filling pulpits are not giving forth substantial food. It means for us to present the real article to people. There is fullness in the Godhead and we may draw upon Him for our needs.

2. Upon the giving of this command to the disciples their nearsightedness becomes manifest at once. Their eyes were closed to the power of Jesus. All they could see was the great multitude and the small amount of provisions. They simply had lost sight of Jesus. This explains the fruitlessness of many professing Christians. Their eyes have been taken off Jesus by the enemy of their souls. Their eyes are upon the seeming impossibilities. With our eyes on circumstances, we are entirely unfitted to feed the multitudes. Oh, for a holy desire and determination to see Jesus. Zaccheus was not to be denied seeing Jesus because of his diminutive stature. He climbed to a vantage point so that he might not miss Him. The woman with the issue of blood was not satisfied with being on the outside of the crowd. She pressed through until she saw Jesus. The Greeks also had a real desire to see Jesus. We know the time in which we live is evil and things about us may look

dark. But when the burden of the work gets so heavy that we can hardly bear it, we need to get a fresh glimpse of Jesus' face.

3. As Jesus went about feeding these people, we see the Divine order illustrated. First of all he "took" the few provisions. This signifies salvation and consecration in the believer. We must be saved and then we must give ourselves over to Him in complete consecration. Our will must be lost in His will and we must be willing and obedient to that which He requires of us. Next He "blessed" the food. After we have made a clean cut consecration, the blessing will fall upon us. This is the benediction of God upon us and the endowment of power. Without the power of the

Holy Spirit in our lives, we are unable to be what God wants us to be. Next He "broke" the food. Thus we are brought in full subjection to Him and made meet for the Master's use. Then He "gave" to the multitude. This is the active service which we are to render to a lost and dying world.

4. The result was most gratifying as well. The people had enough to eat and to spare. Oh, that we might be so submissive in His hands that we can be used of Him to the feeding of hungry hearts. May the prayer of our hearts continually be, "Take me, bless me, break me, and make me food for the hungry multitudes". He will do it if we give Him a fair chance.

—Chris J. Gerig.

IN THE BEGINNING OF THE B. T. S.

When asked to contribute something to the Bulletin, my mind wandered back twenty or more years ago to the beginning of the School for it has seemed to some of us older students that the Bulletin mentioned only the students of the past ten years.

To go back then, we think of the time of the beginning, when, on Jan. 2, 1905, the School opened in the Mission on East Columbia St., which was then under the direction of Rev. A. E. Witmer. Rev. D. Y. Schultz was the first superintendent of the School, and to him more than to anyone else, is due the credit for the plan and arrangement of the building and work. He was giving lectures on the book of Romans, which to many of us opened up like a flower. Rev. J. E. Ramseyer was also present, giving lectures on Christian Work with the theme, "Saved to Serve." Mrs. Ramseyer had General Chorus. Rev. D. W. Kerr, then of Dayton, Ohio, gave lectures on the Psalms. Rev. Wm. Egle, then in the city, and Rev. C. W. Oyer, then of Pandora, O., each gave us a series of lectures on Bible themes while some were studying grammar and rhetoric under other teachers.

Our classes met in the Mission in the mornings and afternoons, with an occasional disturbance by some poor unfortunate "drunk" who dropped in. The evening service was evangelistic as might be expected.

All of us were boarding around in private homes. Brother Ezra Rupp, now of Dodge City, Kans., Edward Leightner, of Pandora, Ohio, Isaiah Kohli, who has gone on before, and

myself were located about one mile east of the Mission. Rev. Sol Klopfenstein, who lived about four blocks from the new building, had a house full. So we were all eagerly waiting for the day when the building would be completed.

Permit now the mentioning of a few of us who sat together at the feet of Jesus, five having already been mentioned. Rev. and Mrs. S. D. Birkey were there; Miss Rilla Klopfenstein, now Mrs. Menno Amstutz, of Pettisville, O., Rev. W. J. Amstutz, of Swanton, O., his sister Mary who later married George Sharp, also a student. Mrs. Sharp went to be with the Lord a few years ago. Rev. Emil Schwab, who later married Leitia Jackson, was there; they are now engaged in missionary work among the American Indians. Also Mrs. Schwab's sister Etta, now Mrs. Marte, of northern Arizona; Rev. and Mrs. P. L. Eicher, now of Ft. Wayne, Ind., after having served two terms as missionaries in India; Wm. Miller, now of Oregon, and his sister, Idella, now Mrs. S. J. Grabbill; Miss Elizabeth Hilty, of Central China, who with her sister Minnie, a graduate of after years, are doing valiant work for the Master; Miss Bertha Canfield, of Pettisville, O., whose poems and articles have often appeared in the Missionary Worker and Bulletin; Miss Agnes Sprunger, who has lately returned for her second furlough from Africa; Rev. and Mrs. Chris Fliginger, now of Sterling, Kans., Miss Fannie Baumgartner, now of China; Rev. J. F. Steiner, who with his wife and child, has lately returned

for a second furlough from service in Hunan, China; his brother Edward of Lima, O., and sister Stella, now Mrs. A. Abegglin, of Pandora, O., Miss Barbara Eicher, now Mrs. Cox, who this spring was called to pass through that dark hour of burying her husband in India, while she and the three children were left; Rev. G. J. Christener, of Nebraska; and Lewis and Philip Diller, of Phoenix, Ariz.

Some of these students had attended the school the previous year when it was conducted in the home of Mr. and Mrs. B. P. Luginbill, at Bluffton, O., where this work really had its beginning.

After about six weeks of waiting, the day for moving into the new building was announced. The work had been rushed to completion, some of the boys having taken turns in firing the furnace in order to hasten the drying of the plastering.

The getting settled was a great time, but all went well and soon things became systematized under the careful planning of those in charge. After breakfast we had our morning worship, after which each went to his assigned task. Rev. Jos Switzer, now pastor of the Concord Missionary church of Dodge City, Kans., would bring the kerosene can to each room and fill our lamps, as the electric lights did not come until later; some cleaned the paths; and brother Ezra Rupp cleaned the center halls. But imagine the possibility of keeping things clean with no street-car line, pavement or sidewalk for four blocks, and only one door, the front one, the porches at the ends not having been built until spring.

Mr. and Mrs. Luginbill had charge of the business management, while Mrs. Hochstettler, the mother of Mrs. Carl Norquist, was the cook; Rev. and Mrs. Schultz had the general oversight of the school.

The second year brought in a large number of new faces, many of whom have filled, and are now filling places of trust and responsibility. Here are a few names: Rev. J. J. Schrag, now with the Bartel mission in China; Rev. A. A. Smith (nee Susie Bicel), who have been engaged in mission work in Minneapolis, Minn., for about twelve years; Miss Tena Goosen, now Mrs. Jos. Weatherly, of Scranton, Pa., also engaged in mission work; Rev. and Mrs. Andrew Schmidt, of Elbing, Kans., where he is now pastor of the Missionary church. Mrs. Schmidt was

formerly Amelia Kliewer. Also Miss Nellie Bowen, who after a few busy years in China, contracted typhoid and later smallpox which resulted in her death; Rev. Alfred Gauthy, of Palsade, Nebr., and his sister Sophie, now Mrs. Menno Egle, of Glendale, earthy ministry. Even new "He is Christ suffered afflictions durnig His Calif., Miss Judith Lehman, who for many years has been connected with the Chicago Hebrew Mission; Rev. E. Kuhnle, now pastor of the First Missionary church of Detroit, Mich., Mr. Wm. Hirschy, who for some years has been Principal of schools in Phoenix, Ariz., Miss Dersie Quince, now with the Lincoln National Life Insurance Co. of this city as special nurse; Rev. and Mrs. Hiram Amstutz, now of the Missionary church at Denair, Calif. Rev. and Mrs. H. C. Thiesen, who for some years was Principal of the B. T. S. and is now with the Northern Baptist Seminary of Chicago and two brothers, Rev. John Thiessen, pastor of a Baptist church in Illinois, while Cornelius, the other brother went to be with the Lord some years ago; and brother John Wahl, who after a short term of service as missionary in Africa, laid down his life in the land called "the white man's graveyard."

Mr. and Mrs. John Schmidt had charge of the cooking. They later were with the Bartel Mission in China. Their little son, Levi was a bright little fellow and brought sun-

shine wherever he went. Another young face in which we were all interested was Miss Esther, the daughter of Rev. and Mrs. D. Y. Schultz. She is now engaged in Christian work in the east.

Among those doing valiant work for the Master of the third school year (1906-07), are the following: Rev. and Mrs. A. K. Locker of Chin Lee, Ariz., where they have been laboring among the American Indians; Miss Mary De Garmo, now of China; Miss Anna Goosen, now of East Africa; Mr. Wm. Smith of Mich., an accountant and teacher of Bible classes; Miss Affie Smoots, now in the Congo on her third term of service; and Rev. Peter Boehr, a missionary in China, who has recently gone back from furlough, having visited the school last winter.

Miss Carrie Bolton, the rhetoric teacher, later became Mrs. Milton Bales of Cleveland, O. They also lived in the south where Rev. Bales held important pastorates. Prof. German, the music teacher, is still interested in music and lives in the city.

Thus the B. T. S. family of years ago is scattered in all quarters of the globe, but we are looking forward to the great reunion when we shall bring our sheaves and lay them down at the feet of the Master, hoping that we shall be able to hear Him say "Well done," and enter into the rest He has provided. Yours in the service, W. H. Luginbuhl, 619 McBean St., Peoria, Ill.

THE HOME COMING AT THE B. T. S.

To the two hundred and more people who attended the home coming of former, present, and prospective students of the Bible Training School, on the School campus, July 5 of this year, it was a day of rich blessing and sweet fellowship. To those who were unable to attend this gathering, a brief sketch may be of interest.

The morning gave promise of an ideal day for the occasion. And so it was until the exercises were almost concluded. The workers and students who roomed at the School arranged tables under the beautiful trees for the basket dinner. They also improvised a platform and arranged seats for the afternoon program. The forenoon was spent in an informal way visiting and renewing acquaintances. The dinner was one to which all present did justice.

The principal event of the day, how-

ever, was the program which began at 2 o'clock. Professor Gerber led the congregaton in several hymns. A Scripture lesson was read and prayer was offered. A brief word of welcome was then given by Rev. Chris J. Gerig, president of the Fellowship Circle. The service was in charge of Rev. J. E. Ramseyer. Several songs were sung by former quartettes of the School. Then followed the address by Rev. Walter C. Morris, formerly a missionary to India, and now a pastor at Elkhart, Ind. The message was timely, soul stirring, and one long to be remembered by those present.

An offering was lifted to defray the expenses of the meeting. The School song, "God Bless the Good Old B. T. S." was sung. This song was written, both words and music, by Professor Elton Roth, a former graduate of the

School, and now instructor of music at the Missionary Institute, Nyack, N. Y., the service was brought to a rather abrupt close by a sudden thunder shower. There was a beautiful spirit of Christian fellowship mani-

festated and we sincerely believe that everyone present felt richly blessed and amply repaid for coming. We trust that this gathering was but the forerunner of still greater homecomings.

OF SPECIAL INTEREST TO THE B. T. S. F. C.

We are in receipt of a testimonial from Miss Bertha R. Comstock, 6529 Broadway, Cleveland, O., in which she praises God for a gracious spiritual uplift recently. Several years ago she sustained serious injuries, having been run down by a reckless autoist. With the spiritual touch also came healing for her body. We rejoice with her for the newness of life in Christ Jesus. She says, in part, "I am very busy and seldom have time to write personal letters. But I want to reach as many as I can, and tell them what Jesus has done for me, how He has answered my prayer and restored my soul and healed my crippled body." Miss Comstock attended the Bible Training School in 1908-09 and also taught the English classes during that year. She is now a poultry and bird specialist with a large practice. She invites correspondence from the students of 1908-09.

THE TWENTY-THIRD YEAR OPENS

School days are here again. Once more this big building—big when few are in it, small when crowded to the limit, is aglow with life.

The opening day, Tuesday, September 14 was filled with the formalities of registration, at the close of which all gathered in the chapel for the first service. Our President, Rev. J. E. Ramseyer presided. After a short message of welcome and encouragement the meeting was opened for testimonies. Many recounted God's gracious dealings in bringing them to the Bible Training School.

The matriculation thus far has been encouraging and with the addition of those who are unavoidably delayed

in entering we will have a record enrollment for the beginning.

One of the greatest difficulties attending opening day is that of adjustment. Just to be able to drop into a specified routine cheerfully, to fit into a new environment neatly, and to adapt one's self to strangers graciously is one of the best tests of christian character. And this God is enabling us by His grace to do.

We are grateful for this choice group of capable young men and women whom God in His providence has sent to us for the primary purpose of studying His Word and we trust they will not only find "training for service but service in training."—Miss Zeller.

A WORD OF EXPLANATION

At a recent meeting of the executive committee of the Fellowship Circle, Miss Esther Wagler, the corresponding secretary, tendered her resignation. Her many duties as secretary and stenographer at the Bible Training School made this step necessary. The committee accepted the resignation with regrets, and then asked the Vice-president to act as corresponding secretary for the remainder of the year.

While we always aim to do our part, we question whether time will permit us to do as well as our predecessor. We already have our hands more than full. Our pastoral duties are many; and then we are carrying a heavy course of school work by correspondence besides. So time will not permit us to give the Bulletin the time or attention that it really deserves. Will you not remember us in prayers and co-operate?—W. O. Klopfenstein.

Called to see a man eighty years of age, he talked with him on secular matters, ended his visit, and went Dr. Chalmers says: "I called the household about me and asked forgiveness. I walked in the woods by day and night, saying, "If I had only spoken about Eternity." "If thou spoken! If I had only spoken about Eternity." "If thou forbear." (I Prov. 25:11, 12.)

A VERY URGENT REQUEST

This is not a special request for prayer. Strange as it may seem, this is not even an appeal for money. But we are asking every member of the Fellowship Circle to cooperate with us in the following:

Write us a brief letter, but do not forget to give your present address, this will enable us to correct our mailing list.

State extent to which you are engaged in Christian work, that is, how, and what, and where.

Put down a few items of interest concerning yourself and work, a word of testimony, or a note of praise, something that will be of interest to all our readers.

Now this is not an impossibility for anyone, yet it will mean a more interesting Bulletin and an enriched fellowship for all of us.

Simply invest a two cent stamp and a few moments of time and thus show your interest in the Fellowship Circle. And we urge you to do so NOW. Do not delay this matter. To delay is to neglect or forget. Address your communications to the acting secretary, W. O. Klopfenstein, 3929 South Wayne Ave., Fort Wayne, Ind

The Misses Olive Wright, Golda Hughes, and Elizabeth Klopfenstein, of the class of '26 have entered the Bethany Sanitarium of Chicago. They are taking a course in nursing.

Mr. and Mrs. Clyde Bowman, the Misses Edna Figg, Ada Beckhart, and Viva Lewis, also of the class of '26, are continuing their training at the Missionary Institute, Nyack, N. Y.

Mr. Marion Grosh, '25, is now stationed at Greensburg, Pa., he is holding a charge with the Mennonite Brethren in Christ.

Mr. and Mrs. Charles Everett, of the classes of '26 and '24 respectively, are engaged in Christian work at Indiana Chapel, Indiana.

Rev. and Mrs. S. J. Grabill are now in North Dakota, enroute to Oregon. Rev. Grabill was pastor at Peoria, Ill., for the past year and is now expecting to engage in evangelistic work in the far west.

Mr. Emanuel Stauffer, '20, is now at home in Fort Wayne, Ind. He is contemplating another itinerating trip through the southern mountains in the near future.

Rev. A. J. Harms, '14, is now pastor of a Baptist church at Burlington, Iowa.

Mr. and Mrs. Clayton Steiner are now in charge of the Missionary church at Clyde, O. Mr. Steiner was a member of the class of 1920. They are expecting to enter foreign missionary service as soon as the way fully opens.

Miss Emma Richert has returned from her first term of missionary service in Africa. She landed in New York on Sept. 23.

Rev. John Oyer, wife and children of San Benito, Tex., were visitors at the Bible Training School recently. Their daughter, Miss Helen, is a student at the School.

Rev. J. A. Greider and wife of the class of 1917, are returning to Phoenix, Ariz. They will take charge of the Missionary church at that place.

Mr. Chris J. Gerig, president of the Fellowship Circle, and pastor of the Missionary church at Woodburn, Ind., will be ordained to the Gospel ministry in the near future.

Miss Salome Schug, graduate of 1918 and a former teacher of the School is attending Wheaton College, Wheaton, Ill.

Mr. and Mrs. Reuben Ackerman of Groveland, Ill., announce the arrival of a baby girl on June 4th of this year. Mrs. Ackerman was formerly Miss Lydia Zimmerman, of the class of '22.

Born to Mr. and Mrs. Jacob Grabill (nee Sadie Bontrager), both of the class of 1925, a son.

Rev. and Mrs. W. H. Luginbihl and family have moved to Peoria, Ill., to assume the pastorate of the Mount Olive Missionary church. Be sure to read Rev. Luginbihl's article in this issue on school life in the early days at the B. T. S.

Rev. E. F. Clauser and daughter Mary ('26), are leaving shortly for an extended trip through Kansas and Nebraska.

Rev. and Mrs. James H. Allen, former teachers at the Bible Training School, are engaged in pastoral work near Pembroke, Ontario.

Mr. and Mrs. S. D. Tung were recent visitors at the School. They

have started on their westward trip, and will sail Oct. 14th for China. Mrs. Tung will be remembered as Miss Mary Lee, a graduate of the class of 1926. Mr. Tung also was a student of last year. An impressive farewell-service was held at the School on Thursday evening, Sept. 23rd. May God richly bless them as they return to their native land to witness for Him.

The many friends of Mr. Franklin Chant and Miss Lillian Roth, both of the class of 1923, will be pleased to learn of their marriage on Sept. 12th at Grabill, Ind. The vows were received by Rev. J. E. Ramseyer, president of the School. Mr. and Mrs. Chant will locate in Fort Wayne and Mrs. Chant is to have oversight of the work in the basement at the B. T. S.

Rev. and Mrs. Henry Tropf, graduates of 1917, have taken charge of the Eastlawn Avenue Missionary church of Detroit, Mich.

Rev. and Mrs. J. Frank Glock are now located at Pandora, Ohio.

Mr. and Mrs. Harold Schlink, of classes '26 and '25 respectively, are laboring at Busby, Mont., among the American Indians.

Mr. Roy Birkey, of the class of '23, writes encouragingly from China of the Lord's gracious leading in a recent Bible conference. He makes special mention of the work of a native evangelist, Mr. Hsueh Meng Tsai, who was converted through the efforts of the China Inland Mission nearly thirty years ago. Mr. Birkey writes concerning him, "Although he is a very ordinary man with no high education, his ardent and diligent study of the Word and his life of absolute trust in God, have made him a mighty man of God." Mr. Hsueh has conducted evangelistic meetings or Bible classes in more than three hundred places, in eleven of China's twenty-three provinces. Prayer is asked for more faithful, self denying native workers like Mr. Hsueh.

Miss Amy Applegate, of the class of 1920, returned this summer from her first term of service in China. She addressed the Students Mission Band on Sept. 24th.

Mr. Harold B. Oyer, a former student, is now attending the Northern Baptist Theological Seminary of Chicago. He supplied a Baptist church in North Dakota during the vacation months.

Mr. W. P. Stauffer, '22, is faithfully laboring at the Prairie Grove Missionary chapel near Fort Wayne. Mr. Clarence Wiederkehr, '23, is now assisting him.

Mr. William Schlatter, who attended School during 1922, is attending the Northern Baptist Theological Seminary in Chicago.

Rev. Stanley Dodgson, '21 is now pastor of a Baptist church near Chicago and is completing his seminary work at the Northern Baptist Seminary.

Miss Sylvia Amstutz, '17, who has been engaged in city mission work with the Mennonite Brethren in Christ, has been transferred from Omaha, Nebr., to Council Bluffs, Ia., for the coming year.

Miss Rachel Moser, '21, and her two sisters who have been engaged in evangelistic work for several years, attended the Missionary convention near Berne, Ind., recently. They are continuing their labors this autumn and winter in Kansas, Colorado and California.

Mr. Albert Hager, the president of the class of '22, has been working in Fort Wayne for some time and supplying the pulpit at the Philley school near the city.

Rev. Jesse M. Amstutz, graduate of 1914, is now located at Berne, Ind. He is the manager of a grocery there and supplies pulpits at various places on Sundays.

Rev. and Mrs. Howard Paschal, students of 1914-15, who have been in charge of the Fort Wayne church of the Nazarene for the past seven years, have moved to Indianapolis, Ind., and will serve the First Nazarene church at that place.

Babylon.—W. O. K.
send our last contribution to the work of the Fellowship Circle? Remember that it takes money to print and mail the Bulletin, and that the treasury is

seldom overflowing. Send your gifts to the treasurer, Rev. S. A. Witmer, 4106 S. Wayne Ave., Fort Wayne, Ind.

**"AN ELOQUENT TRIBUTE
TO THE GOSPEL"**

"The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men, who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads, and tanned their hides, like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard,—when sceptics can find such a place ten miles square on this globe, where the Gospel has not gone, and cleared the way and laid foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they disregard for the privilege they enjoy, they may well hesitate a little before they rob the Christian of his hope, and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."—James Russell Lowell.

"Prayer is the strategic point which Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and His people is broken, the true source of life and power is cut off. In how large a measure he has succeeded in causing the Church of Christ to neglect, prayer, constant, prevailing prayer. Prayerlessness shows that we do not value communion with God."—Andrew Murray.

David Dixon, the eminent Scotch

Covenanter, said, when asked about his spiritual state, as he lay dying, "I have cast my good works and my bad works into one pile, and run from them to lay hold of Christ as my righteousness."

Dear Members of the Fellowship Circle:

Last May you appointed me custodian of the Fellowship Circle funds for the current year. Now it is quite evident that there must be monies in the treasury if the custodian is to function in that capacity. So far he has had a steady position, all due to your loyalty in giving. Up to the present we have not been embarrassed with insufficient funds with which to publish the Bulletin and defray other expenses. It certainly is not the desire of the Treasurer to assume the part of a Shylock and exact his pound of flesh, but rather to remind you that the Executive Committee is depending upon your liberality to carry on its work.

Please note that funds and pledges for the Bible Training School Building Fund are payable to the Treasurer of the B. T. S., Rev. P. L. Eicher. There was a splendid response from some to the appeal of our President for that fund. However, a great number have not been heard from. It is hoped that a more complete report of the contributions toward the Building Fund will be made in the next issue of the Bulletin, as well as the progress made by the committee appointed by the last General Conference of the M. C. A. to further the plans.

Sincerely yours,

S. A. Witmer

**THE BIBLE TRAINING SCHOOL
FELLOWSHIP CIRCLE
OFFICERS**

President—Rev. C. J. Gerig, Woodburn, Ind.

Vice-President and Acting Corresponding Secretary—Rev. W. O. Klopfenstein, Fort Wayne, Ind.

Recording Secretary—Miss Meryl Gaskill, Fort Wayne, Ind.

Treasurer—Rev. S. A. Witmer, Fort Wayne, Ind.

The "goodly Babylonish garment" that Achan stole proved to be his shroud. It is an unmistakable sign of a backslidden heart when a Christian professor gets his garb from Babylon.

"ODDS AND ENDS"

To shout "Amen" is one thing; to "quit yourself like men" is another.

Self made people usually show some defects in material or workmanship.

If some people would mind their own business they would have nothing to do.

The steam that escapes from the safety valve never helps to move the train.

No man is so insecure as he who is entrenched in the citadel of self.

A French bevel mirror makes a splendid altar for folks who worship the god of fashion.

Whenever a man gets to the place where he does not need advice, he is ready for the undertaker. If he refuses to take advice, it is quite likely that he will soon need undertaking.

If there were no fault finders in the world we never know how imperfect we really are.

The person who has never seen himself has certainly missed a good laugh.

Modern godless youth is largely the result of the modern prayerless home, the Bible-less school, and the Christless church. Restore prayer in the home, replace the Bible in the school, and reinstate Christ in the church, and give youth a chance.

One of the biggest conundrums today is the man who finds perfect satisfaction in Christ and who has time to attend the weekly prayer meeting.

Dean Burgon, one of the greatest scholars that ever lived, said at death, "Put my Bible under my head, I want no other pillow but that. Every book, every chapter, every verse, every word, every syllable, every letter of the Bible is the direct utterance of the Most High. The Bible is none other than the Word of God,—not some part of it more, and some part of it less, but all alike the utterance of Him that sitteth upon the throne—absolute, faultless, unerring, supreme."—Sel.

A CAPTIVE OR A CONQUEROR

By W. O. Klopfenstein

"Be not overcome of evil, but overcome evil with good." Romans 12:21. A captive or a conqueror! Two words that are poles apart in meaning, yet both expressive of Christian experience, the one representing ignominious defeat and the other, glorious triumph. While all Christians may be conquerors, it is yet a fact that many of them are still captives. They are tormented by doubt, fear, worry, or timidity, hence are afraid to enter the list and never distinguish themselves as true soldiers of the Cross. Imprisoned in the temple of self, they have never experienced the joy of full and complete deliverance. They have not learned that "he whom the Son maketh free, is free indeed." Truly, such souls need deliverance. They can never conquer who have not been set free. No man can be a conqueror until he has conquered himself. Self must be crucified before there can be life more abundant.

But why this bondage when it is God's will that all should be free? Some may have yielded to the subtle temptations of evil, forgetting that to avoid temptation is next to resisting it. It was Thomas Fuller who quaintly said, "If you do not wish to trade with the devil, keep out of his shop." Robert E. Speer once asked a group of young folks, "How wide is the margin between you and evil?" Do not jeopardize your Christian liberty by becoming intimate with sin. Always keep a wide margin between yourself and sin and its charm will be broken. Others may be bound because they have never "laid aside every weight and the sin which doth so easily beset" them. No man can run in the race when his feet are in irons, or when he is loaded down with weights. No man can succeed in the Christian life unless he disposes of all excess baggage. He must be separate from the world; he cannot be a conqueror who is a slave to its lusts. He who allows evil to overcome him becomes the servant of sin and sin is a hard master.

But someone says that it is necessary for a man to be overcome by evil occasionally so that he may be kept humble. But that would not be humility, that would be perpetual disgrace. And God has something better in store than that. To say that a man may sin is to state a well known fact; sin is untrue because unscriptural. To say that a man cannot sin is pre-

sumption; but to say that he must. The blood of Jesus Christ cleanses and frees man from all sin. Not only is he forgiven and freed, but he becomes, by the grace of God, a conqueror. Christian experience becomes a matter of glorious reality to him. His warfare is not only defensive, but also offensive to the hosts of darkness. He leads captives to the Cross all evil habits, sinful tendencies, besetting sins, perhaps a violent temper or an uncontrollable tongue, all short comings, failures and sins, and there sees them crucified. He witnesses a bonfire of all his own plans and ambitions. Henceforth he can say with Paul, "It is no longer I, but Christ." The Holy Spirit is the secret of his overcoming and conquering power. The coming of God's Spirit into man's life marks the beginning of his conquest and usefulness in Christian service.

Our text suggests two alternatives: being overcome by evil, or being the overcomer of it. We need not be overcome, but we may be "more than conquerors" over evil since Christ overcame for us by His death. Notice that we are told to "overcome evil with good." Love and kindness are weapons against which no force can stand. Love will completely disarm evil. Even enemies will respond to the touch of love. They can be loved into friendship. True love is irresistible. If you have an enemy and have been unable to bring him across by threats, arguments, persuasion or otherwise, try love and watch him wilt. Surround him with the forces of love and kindness and he must surrender. A Southerner, in speaking of the Civil War, said, "Your northern troops whipped us, but they did not conquer us. When the yellow fever was raging in Memphis, and the dead carts went through the streets and we heard the awful cry, 'Bring out your dead,' and then in our despair the telegrams came from the cities of the North, offering us help, our hearts melted. The bitterness passed away and we were indeed conquered."

WHAT ONE CENT CAN DO

A son of one of the chiefs of Burwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, and with much difficulty preached the Gospel at his own home,

and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Arracan as members of the church. And all this through one little tract! That tract cost one cent. Oh, whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some little boy. Yet what a blessing it has been!—From a tract.

"Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea and carried another in a chariot of fire to heaven: what has not prayer done?" —Sel.

I KNOW!

Though prospects fail and hopes grow dim,
My faith shall still look up to Him
Who knows the way.
He holds the future in His hand,
And after life's short course is spanned,
Then comes Eternal Day!
Though mountains crumble, rocks decay,
His Word will never pass away,
No Nevermore!
And so I trust His changless grace
My sin stained record to erase
FOREVERMORE!

—W. O. K.

Paderewski is probably the only musician portrayed on a postage stamp during his lifetime. Poland took this method of honoring her pianist-premier in 1919.

Emerson's remark about the world making a beaten path to a house in the woods where better stuff is made was certainly prophetic.—Florence (Ala.) Herald.

We continue to civilize primitive peoples. The Charleston is replacing the hulahula in Hawaii.—Pittsburgh Chronicle Telegraph.