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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. VIII

BERNE, IND., and FORT WAYNE, IND., JANUARY, 1928.

No. 2

The Importance of the Bible Training School

Rev. H. P. Welton, D. D.

The Church at large has not yet begun to awake to the importance of the Bible Training Schools and their relation to the work of the Church. Among the causes of weakness in the church, the chief one is the prevailing ignorance of the Bible on the part of its members. This is crippling every department of Christian work. In the Sunday School, every pastor and superintendent knows how difficult it is to find teachers competent to teach the classes, because of the general lack of knowledge of the Bible. The result of this is, that with all our elaborate machinery and improved methods which are displayed and discussed in the great conventions, there is very little Bible teaching done in the average Sunday School today. With lesson papers and helps with which enterprising publishers are flooding the schools, many of which are full of false and pernicious teaching, even denying the fundamental truths of the Bible, the grossest and most dangerous errors are coming into the schools, because of the lack of teachers who know enough about the Bible and its truths to detect the errors and guard against them.

The same difficulty appears with the evangelists and revival work. The faithful pastor and evangelist finds it almost impossible to secure workers who know their Bible well enough to deal with enquirers and help them to the light. They may be earnest and faithful Christians, who desire to work for the Lord, but who know too little of the Word of God to be able to explain to anxious souls the way of salvation. They are quite as likely to lead the seeker to a false hope as true one. The extent of this evil will be seen if one will investigate the kind of work that is being done in many of the great revival meetings which are being held.

The same trouble will be met again in connection with missionary work. We hear much of the growing need

of workers to go into the fields that are opening and ripening for the harvest; but greater than this is the need of workers who, if sent to these fields, have sufficient knowledge of the Bible and its saving truths, to do intelligent and scriptural work when there. The emissaries of Satan are flooding the mission fields of the world with deceptive and deadly errors in the name of Christianity. Never before was there such need of workers thoroughly taught in the Word of God, to detect and meet these errors, and give in their place the pure truth of God from His own Word.

Where are workers for the church the Sunday School and the mission field to come from? Somewhere they must be found and prepared very soon, or the church will utterly fail of her mission. Those who are very soon to assume the whole responsibility of the work of Christ on earth are today the Christian young people in the churches. Here are the materials,—but what about their preparation? How shall they be taught the great truths of the Bible in such form that they will be competent to do efficient work in any of these departments?

It may be said that the preaching in the pulpits, and the teaching in the Sunday Schools should furnish the needed instruction. To this we would say—these have never yet done this, as the present conditions show, and the outlook today is not favorable that it is going to be much better in the near future. Besides, if the church and Sunday Schools were doing all they ought to do, they would not be able to prepare the workers as they must be prepared. The duties of the pastor are so numerous, requiring so much of his time and thought and energy, that he cannot do this work as it should be done. The office of the teacher is put alongside of that of the pastor and evangelist. As to Sunday Schools, even if they were well equipped with well taught teachers,

could do little more than to give a superficial knowledge of the Bible in the paltry thirty minutes a week which is allotted to them.

How then shall the needed instruction be provided, which is absolutely necessary to anything approaching efficiency in the church of the next generation? The only solution to the problem is—the Bible Training School. This is a place where Christian young people of the churches can gather and give their individual attention to a systematic and thorough course of Bible study, under competent and experienced teachers who are giving their lives to the work. There are no other schools where this is, or can be done. The public schools and colleges supported by the state are not allowed to do it. The denominational colleges and seminaries, not only cannot do any thorough work in Bible teaching because of the many other subjects they must carry, but besides, most of them in these days are rather destroying the Bible than teaching it as the Word of God. Therefore, if anything like thorough Bible teaching is ever done, it must be done in schools established and supported for this special purpose. And in the providence of God, and under His guidance, such schools are springing up over the land.

But we are met at this point by the objection: "Our young people cannot give their time or money to such work, however desirable it may be. They must work for their living, and take on such a course of education as will fit them for the duties of life." There we find the real difficulty,—a false idea of the purpose of life. No doubt one must prepare for the duties of life; but what are the duties of the life of a child of God, who is not his own, but is "bought with a price, . . . that he should not henceforth live unto himself, but unto Him who died for him and rose again?" (I Cor. 6:20; II Cor. 5:15.)

(Turn to page 8, please)

THE FELLOWSHIP CIRCLE BULLETIN

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EDITORIAL

May the Lord grant to each member of the Fellowship Circle a happy and prosperous New Year.

This is a good time to take inventory of our spiritual resources. Have we made progress during the past year? Have we a richer, deeper, fuller realization of God? Has our vision enlarged? Is our spiritual horizon clear? There are vast storehouses of grace that we have not yet touched. God is still "able to do the exceedingly abundantly above all that we ask or think, according to the power that worketh in us." Let us begin to utilize our untouched resources.

The treasures of heaven are ours to use for God. He opens the doors of His treasury to us that we may go forth to scatter cheer and gladness to others. We are debtors. Are we paying our debt to the world and to God? An occasional gift to missions or an act of service now and then will not suffice. Our lives must be a continual offering of sacrifice and service if we would even pay the interest on our debt.

No life is so empty and useless as that which is lived only to gratify self. Posterity does not rise up to bless the memory of a self-centered life.

After all, it is only the thoroughly consecrated life that is really happy. Half-heartedness is a stranger to the "peace of God which passeth all understanding." Peace and joy are never obtained by holding back a part of the price. Paradoxical though it may seem, the triumphant life is impossible apart from absolute surrender. "Had I a thousand lives to give, Lord they should all be thine."

The editor is pleased to acknowledge his appreciation for the splendid co-operation on the part of individuals whose contributions appear in this issue. The fact that they were given in answer to a personal appeal does not lessen our appreciation for them. Several very timely articles have thus come to hand. Let others fol-

low the noble example set by our friends. We expect you to co-operate with us. Do not disappoint us.

A VOICE FROM THE PAST

The article that appears on the front page of this issue is reprinted from the "Missionary Worker" of May 1, 1912. It presents very forcefully an incontrovertible argument in favor of Bible Training Schools and Institutes. The writer, the Rev. H. P. Welton, D. D., was then teacher at the Bible Training School. He has since gone to his reward. It was our privilege as a boy to listen to some of Dr. Welton's sermons. In spite of boyish inattention and mischievousness at the time, some fragments of his messages lodged in our heart and still linger in memory. Though his voice is now hushed, his influence still lives. May his message, then so timely, and timelier still today, be made a blessing to all. Do not fail to read it.

HELP! HELP!! HELP!!

Will not the readers of the Bulletin favor us with short, timely contributions for the April 1 issue? News items and reports are always welcome. Will not each member of the Fellowship Circle at least drop us a line with your correct address so that our mailing list may be brought up to date? One cent will do it. We are unable to send this issue to several persons because we have no correct address. The postal authorities have informed us that these people have moved away and left no address. This is very unfortunate indeed. Undeliverable second class mail is a nuisance and an expense to the postal department. Keep the editor informed of any changes of address if you want to receive your Bulletin regularly. No editor is omniscient.

THE BULLETIN

May we remind you that the subscription price of this periodical is thirty five cents per year, or three years for one dollar? A goodly number of our members have already paid their subscriptions for this year. The rest ought to do so. And may we remind you further, that the Fellowship Circle has other expenses besides the printing of this Bulletin? The thirty five cents merely pays for the subscription to the Bulletin. The rate is very low and would leave a bare margin even if all our members paid their subscription regularly. It is self-evident, therefore, that the Fellowship Circle requires some funds above the cost of printing and mailing this paper. The ministry of the Fellowship Circle, is, in a sense restricted to the funds that are available and since no dues are assessed, this ministry can only be enlarged as the receipts are increased. Our suggestion is this: Let every member who is financially able to do so pay his subscription for one or three years and in addition to that, make a donation, large or small, toward the maintenance of the work. No offering will be too small; and certainly none can be too large. Your gifts will be gratefully received by the treasurer, Rev. S. A. Witmer, 4135 S. Wayne, Ave., Fort Wayne, Ind.

"HITHERTO."—"HENCEFORTH."

"Hitherto hath the Lord helped us." We are passing another milestone on our earthly pilgrimage. We raise our "Ebenezer" a little nearer Home today than we did a year ago.

"Hitherto hath the Lord helped us" temporally. All needs have been supplied. Health has been graciously preserved. Life has been marvellously sustained. As far as we know, not a single member of the Fellowship Circle has been claimed by death during the past year.

"Hitherto hath the Lord helped us" spiritually. Our souls have been sweetly kept by His love. His grace has been sufficient for every trial. His power has enabled us to minister to others. All praise be to Him! The past year has witnessed new trials and triumphs. New territory has been taken for the King. We praise God for the way in which He has honored the humble ministry of the Fellowship Circle with the salvation of souls. Our only regret is that our unfaithfulness has made it impossible for Him to do more through us. But we praise Him for His gracious help hitherto. "The Lord hath done great things for us whereof we are glad."

But there is another side of this "Hitherto," and that is "Henceforth." It is unthinkable that anyone can enjoy a continuation of divine favor without reciprocating that love which prompts the favor. "Hitherto" is retrospective; "Henceforth" is prospective. "Hitherto" spells privilege; "Henceforth" spells responsibility. What has He who first loved us a right to expect in return? "What shall I render unto the Lord for all His benefits?"

First, it is axiomatic that Henceforth the child of God must not serve sin, (Rom. 6:6). To sin is to forfeit instantly all peace and joy. The sin changes friend to foe. We must not serve sin because Christ came to deliver us from it. The conditions to deliverance from sin are so simple, and its resultant consequences are so far-reaching, that none of us afford to be under the dominion of sin. And thank God! We may be delivered!

Henceforth,—having been made free from sin, "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The Christian cannot lead a selfish life. Self-forgetfulness must be its aim. How far short of this standard so many fall! Henceforth, we may not live unto ourselves. We have

been bought with a price, and therefore, are not our own. We should live unto Him who loved us and gave Himself for us. There came a day when Paul died to sin. There came another day when he died to himself. He died to his nationality, to his proud Phariseeism, to his ambitions, to everything. All earthly gain was charged to the loss column. Having died to himself, Paul was ready to live. "I am crucified with Christ, nevertheless I live." But it was no longer Paul; it was Christ living in Paul. What a blessed life is the Christ-centered life! Its only theme is Christ. Its only aim is His glory. It is Christ preeminent, enthroned, high and lifted up in the life of the individual.

Another "Henceforth" looms before us. "Henceforth" there is laid up for me a crown of righteousness." This remarkable statement is prefaced by a history of Paul's earthly ministry pressed into sixteen words: "I have fought a good fight, I have finished my course, I have kept the faith." Having "fought a good fight," "finished his course," and "kept the faith," Paul was now ready to be crowned with the laurels of victory. He was more certain of the crown than he was of his own head. He exchanged his head for the crown and swept through the gates of the eternal city triumphantly.

We, too, may be encouraged by the "Henceforth" that encouraged Paul. The Lord had a crown for Paul; He also has crowns for us. "And not to me only, but unto all them that love his appearing." May we so live that we need not be ashamed before Him at His coming. Let us fight the good fight of faith. Let us run with patience the race that is set before us. Let us finish our course. Let us keep the faith.

The Lord's faithfulness "Hitherto" is a guarantee of His faithfulness "Henceforth." He has answered prayer "Hitherto," He will do so "Henceforth." What He has done Hitherto, He will do Henceforth in response to faith and obedience. All that He has been Hitherto, He will be Henceforth. He is God. He never changes. "Hitherto Hath The Lord Helped Us." "Henceforth" Let Us Go On Till The Crowning Day.

RETREAT

Rev. James H. Allen, Rector of Stafford
Former Principal, B. T. S.

May the writer venture to sketch for the Fellowship Circle a thought that he learned from a Catholic monk with whom he is slightly acquainted? The principle, indeed, is not known to us; but its consistent practice is best found among the Catholics, among whom it is generally obligatory on the clergy, and frequently urged on the laity.

Retreat, using the term in a technical sense, signifies a time devoted to silent meditation on divine themes. It may be either solitary or companionate.

The solitary retreat is the simple form, and the basis of the other. It may be practiced in a great many ways. Some suggestive forms are:

1. A pause of from one to five minutes before we begin to pray, in which we meditate on some aspect of prayer. We may think of its promises, or of its power, or of its privileges, or of its duty, as well as many other lines of thought. But the earnest soul need not be told how much our prayer life will be the gainer by the consistent practice of such a time of quiet thought before we actually begin our prayer.

2. Frequent pauses while we read the Word in which we meditate on what we have just read. We all do this more or less; but why not make it a rule to pause at, say, the end of each paragraph?

3. A pause here and there through-

out the day. We are continually pausing thus for many purposes: the point is to adopt a fixed rule to observe some of them for pious meditation. The monastic rule will serve as an illustration. It is—1, on awaking. 2, on completing dressing and devotions, but before beginning the occupations of the day. 3-5, at the third, sixth, and ninth hours, i. e. 9 A. M., 12 noon, and 3 P. M. 6, at supper time, 7, on retiring.

4. A greater while each evening when we withdraw ourselves from the cares and distractions of the day to be alone with God; not to do the talking, but to let Him speak to us.

In this connection, many of the saints here have found it most helpful to select certain subjects for meditation on certain days of the week. A favorite plan with many is to devote the time on Wednesdays to thought

on the Incarnation, on Fridays to the Passion, and on Sundays to the Resurrection and Ascension of our Blessed Lord, and so immense are these subjects, and so marvelous the truth contained in them that they can never be exhausted though we dwell upon each weekly for a life time. Yea, rather, how our own souls will expand as we consistently devote ourselves to their weekly contemplation!

5. A definite spiritual holiday where we withdraw from the world and from all human fellowship and pursuits to devote a day or longer to the uninterrupted contemplation of things divine. Such a withdrawal should not be made without first planning a definite program. We should have an objective, either a book to study (which is perhaps the easiest way to begin), or some doctrine to be thoroughly explored, or some other well-defined plan. Otherwise our time is likely to be passed in spiritual laziness rather than in real development. A couple of days of our annual holidays or a Sunday now and then, devoted to this quiet retreat brings the devout soul a refreshment beyond words to express.

Turning now to the companionate form, we begin very simple.

1. We often hear a minister call for a few moments of silent prayer. Try asking your congregation to devote two or three minutes to silent meditation on some subject you suggest. And here let us emphasize the principle that the companionate retreat, if only for a few moments, should always have a leader who directs the course of meditation. There is a cumulative effect of spiritual power and blessing where a body of people unite in silent meditation on a single theme which is lost when their thought is undirected and each strays off by himself.

2. As a definite form of worship. The writer had the privilege recently of attending a gathering of workers where the first hour of each day was devoted to worship. Less than half the time was occupied by praise, prayer, and Scripture reading; the remainder of the time was spent in retreat. All were on their knees and all preserved absolute silence save the leader. As an example of how he led, he might say, "Let us meditate on the Incarnation of our Lord." Then, after a minute or two of silence, "On its cost to the Father." Another consider-

able pause, "On its cost to the Son,"—and so on throughout the whole period, sufficient time being allowed between each thought for every one to catch its meaning, yet not enough for the different minds to stay far apart.

3. The idea can be still further developed into an afternoon or a whole day or retreat for the congregation. A suggestive program for such a time would change the leader, or at least the subject, every hour. The hour might be opened with a hymn, followed by a short address, prayer, perhaps another hymn, to give opportunity to change position, and then the guided meditation. It is often well then to close the hour by ten or fifteen minutes of complete silence during which the leader retires to another room where anyone in difficulty may seek him for spiritual help if he so desires. The benefit to our churches of one or two such retreats each year would be incalculable.

4. Finally, there are the workers retreats, usually conducted in a school or college where a group of workers (not to large; twenty or thirty is the

maximum) assemble to spend several days in retreat. The time is usually three days; and the subjects are introduced by leaders of acknowledged power. The periods are usually limited to three a day, two to two and a half hours to a period; the remainder of the time is spent as the individual sees fit. Throughout the retreat, day and night, at meals and at all other times, the rule of absolute silence is followed. Each one is free to occupy the time as he sees fit; but he must on no account interfere with another, least he interrupt the current of his communion with God.

This is the idea of retreat as outlined by my friend the monk, and as we are slowly learning to practice it in our own lives. And the blessing has been so great that we take this opportunity of passing on the suggestions, trusting that God will enable each one to appropriate that part which fits in with his own opportunities, and so lead us all into a closer walk with Him.

Stafford Rectory,
Pembroke, Ontario.

LETTERS RECEIVED

Dear Readers of the Bulletin:

It has been our privilege to labor in the Hope Mission, Omaha, Neb., during the past year. The work was quite encouraging and there was not one barren week during the year. From two to eight souls knelt at the altar every week. Some sought the Lord for salvation, some for sanctification, and others for the healing of the body. In all there were about four hundred seekers. Some of the converts attended the mission regularly while others left Omaha and went to other cities.

Meetings were held every night except Monday. The average attendance was from 23 to 60 people. As long as the weather permitted, street meetings were held. The attendance at these meetings was very good and the people listened eagerly to the songs, prayers and testimonies. Many were touched by the power of God. One elderly man past sixty years of age could not stand conviction any longer and wept aloud. Another young man knelt at the drum and gave his heart to the Lord. One young man, twenty-one years of age, who was a backslider, came to the street corner and heard the Gospel. He raised his hand for prayer at the close of the service

he followed into the service at the hall. That night he was reclaimed. Later he received employment and was reconciled to his wife.

Meetings were held in the jails every Sunday morning and afternoon. Several hundred testaments were given to those who had no Bibles. Visitation was a very important part of the work done. Some needy people were found and some clothing was distributed that was sent to us by the Milford, Neb., sewing society.

The mission kept a book containing requests for prayer. These requests were prayed for every day during the noon hour and especially at the all day prayer meetings on Wednesday. Many of the prayers have already been answered. Some people have received employment. Some families have been reunited and many have been saved. It is wonderful to know that the Lord hears and answers prayer.

"Prayer changes things,
Prayer changes things,
No matter how heavy the burden
you bear,
If you cast it on Jesus, He'll carry
your care,

And nothing will hinder the soul
that will dare,
For prayer changes things."
Yours for lost souls,
Barbara and Martha Wanner

From Africa

Greetings in Jesus' Name from Africa.

We surely are glad for the Bulletin, even though we have been away from the school for some time and have rather lost direct contact with it. Yet we are still greatly interested in the welfare of the good old B. T. S.

This writing finds us both well and happy in the Lord's service. The work on this field in general is improving. The seed sowing has taken some time in this part of the Sudan, but, thank God, it is beginning to take root and some fruit is being harvested. On the new stations where I have been stationed all the time I have been in Africa we have not seen the results they have at some of the older stations, but this encourages us to keep faithful and preach the Word, believing that the time will come when some of these here will seek the Lord.

Words fail me to tell of the need of these people. Most of them are poor, merely living from hand to mouth, yet their spiritual condition is far worse than their temporal need. Most of them are down in the depths of sin and vice about as far as it is possible for human beings to descend. Lying, stealing, gambling are very common while morality is something to be laughed at. While this is so, yet it is not hard to get them to see they are sinners in the sight of God; yes, they know without our telling them. But they are so satisfied with their sinful lives that it is hard to get them from it. Only much prayer will ever accomplish that.

We have been on this station since the middle of last March. It took us about that long until we were able to get here after our arrival on the field. Since that time we have built a new living house. This has taken much hard work, but we think it is well worth all the effort it has taken. Some people who seem to think that all a missionary does is to go preaching with a Bible under his arm, but if they could be with us for a month or so I am sure they would see that other things need to be done at times and that a good missionary should

have a knowledge of other things in one way of building, etc.

The attendance at all services is fairly good. For a time during the past months not so many attended because of the farm work which always is a hindrance to the services at this time of the year, but now it is letting up and more are coming.

We have had a serious food shortage in various parts of the country this year owing to scanty rains last year. To the north of us, some have starved, but it did not get that bad here. Food has been high in price and hard to get, but some new crops are being harvested so the situation is better. For a time rains did not come well this year which caused fears that the same thing might be experienced again, but lately we have had good rains and all seems to bid fair for good crops.

My brother Paul left two weeks ago today on his way home. He will sail with Miss Stouder and the Sherks early this coming month. This leaves Mrs. Ummel and me alone for the present.

Your brother in Christ,
Joseph Ummel.
Zuau via Kontagora,
Nigeria, W. Africa.
Oct. 11, 1927

Kitwit-sur-Kuliu, Idiofa,
Congo Belge, W. C. Africa.

Dear Readers:

Greetings from far-off Congo in Jesus' Name. It is now about 18 months since we wrote a note to the Bulletin readers. We were then nearing the field of our calling, namely—the

Belgian Congo. Since then many and varied have been our experiences; truly God has been leading us step by step.

Our first ten months were spent laboring in the Apende tribe at Mukedi Station after which we were called into an adjoining tribe of 165,000,—the Ambunda. Just think, 165,000 raw natives for four Missionaries, or 41,250 people who know not the Gospel, and who had never before heard of the true Light for each one of us. Don't you think we have our hands full? If I could only convey to you just a little of the great appalling need I am sure your heart would be stirred. We would so love to go into the surrounding villages but as yet the lack of fully knowing the language and the abundance of work on the station hinders it.

Our hearts swell in Praise to our Lord for His over-ruling and in giving us confidence with the natives during the first five months that we have been in this new work. Already to His glory, we have 65 boys and 16 girls, and others are still coming in. We have been able to get all the village men we needed for building and also the women for planting. We now have our main building and the planting of crops for this rainy season completed. Our hearts overflow with joy because of the peace and satisfaction we have in His word at our Mangungu Station. In closing we eagerly covet the prayers of the Fellowship Family.

Yours for the Lost of Congo,
Archie Haller

ANOTHER JERICHO TAKEN

Joseph J. Klopfenstein, '27

"The walls fell down flat!" That is what a great rain storm caused the gospel tent to do on the last Sunday of our camp meeting in Angola. Brethren Safara Witmer, Ezra Meier and myself, with about fifty of our friends, were completely soaked in no time. That meeting, at least, was no dry affair. However, I am glad that the spiritual interest did not drop as quickly as the tent did. The Lord had given us a gracious meeting and the people felt that the work should be continued.

And it is being continued. Today we are quite comfortably situated in what

was a deserted church. This building is located in a neglected part of the city and here we have found a real missionary field. Our Sunday School has an average attendance of fifty and the Sunday evening services are attended by a larger number. There is a great opportunity for work among the children and the interest among the unsaved people is rather unusual. It has been our privilege on several occasions to have gospel teams from the School, whose fellowship, songs, and live testimonies were a real inspiration to us.

At this time we feel that the Lord

is preparing us for a time of real refreshing. Last September a special meeting was conducted in which a number received the Savior of the world as their own. Since then others have been saved and we are preparing for another series of revival meetings. Party the Bradley-Parlee Evangelistic Party who are former B. T. S. students. Just a brief survey of this field will convince any one that it is a place where there are open and hungry hearts. Therefore, dear Fellowship Circle friends, when we meet around the throne of grace in prayer and fellowship, please remember us and this work that Jesus may enter many closed hearts and that He may be formed in those who believe.

Angola, Ind.

NEWS ITEMS

Miss Edna Amstutz, a student during the year 1918-1919, and a returned missionary from Africa, addressed the Student's Mission Band recently. She brought a most interesting and illuminating address.

Born to Rev. and Mrs. Gerhart Kliewer at Ft. Wayne, Ind., a daughter, on Oct. 14, 1927.

Rev. and Mrs. Omar Sutton and Miss Richert sailed on December 3rd for Antwerp, Belgium, where they will spend the winter in the study of the French language. They expect to proceed to the Congo in the early spring.

Miss Mary Hartsel, of the class of 1922, is laboring in the Orphans Home at Defiance, Ohio. She has full charge of thirty-six children. She says, "My work here is almost entirely Biblical. We sing, quote Scripture, and tell and read Bible stories. The superintendent and matron encourage me, but leave this part entirely to be. I am the only one who attempts to lift up Christ." What a privilege and yet what a responsibility!

Since their return from India in Sept., Rev. Gerhart Kliewer has been restored to health sufficiently to enable him to assume the pastorate of the Missionary church at Archbold, Ohio. We rejoice with our brother for his gracious deliverance.

On the evening of November 22nd, a number of the members of the class of 1922 met at the home of Rev. and Mrs. S. A. Witmer, Fort Wayne, Ind. The event was in honor of Miss Emma Richert who has since sailed for Belgium. The evening was spent in

fellowship and prayer. Those present were: Mr. Albert Hager, Mr. and Mrs. W. Paul Stauffer, Mr. and Mrs. S. A. Witmer, the Misses Edith Squires and Emma Richert, and Mr. and Mrs. W. O. Klopfenstein.

The Rev. J. D. Williams, formerly Principal of the Bible Training School, gave a very inspiring address at the Student's Mission Band on December 16th. The Rev. and Mrs. Williams recently returned from a world tour that covered 30,000 miles. In his address, Mr. Williams reviewed God's gracious dealings with them in the Philippine Islands, French Indo-China, Egypt, and the Holy Land.

Mr. Joseph Klopfenstein, ('27), and Miss Mary Clauser, ('27), were united in marriage on December 24th. at Fort Wayne, Indiana. They will be at home at Angola, Ind., where Mr. Klopfenstein is in charge of a new church. May God bless them and make them a rich blessing in His service.

The members of the Fellowship Circle are asked to contribute news items for this column. Your co-operation is absolutely necessary.

Have you paid your subscription to the Fellowship Circle Bulletin for this year? Better do it to-day.

Rev. C. H. Erickson, of Indianapolis, Indiana, and the Alliance colored Quintette of Cleveland, Ohio, who held a three weeks meeting in our city, spoke and sang during the chapel hour at the School, on the morning of December 14th. Their ministry was a real inspiration to all who were privileged to attend.

"THANKS," SAYS THE TREASURER

The Treasurer wishes to make a public acknowledgement of the splendid response in the form of cash to the Fellowship Circle treasury—that has come from a goodly number in answer to an appeal for funds in the October 1st issue of the Bulletin.

From the annual meeting on May 20th to the Oct. 1st Bulletin the Treasurer received nine contributions totaling \$6.55. In October and November 45 members (counting husbands and wives, who became one during post-graduation days, as individual members) sent in contributions ranging from 35c to \$5.00.

We are thankful for what has been

done, and trust that the "revival" of loyalty will spread yet further.

S. A. Witmer
4135 S. Wayne Ave.,
Fort Wayne, Ind.

EXCERPTS FROM LETTERS FROM F. C. MEMBERS RECEIVED BY TREASURER

Elbing, Kans.

Dear Brother in Christ:

Enclosed you will find remittance for the "Fellowship Circle Bulletin," which we are very glad to receive from time to time to hear about the former B. T. S. students.

The Lord is blessing us for which we praise Him.

In His keeping,
Henry B. Schmidt.

* * *

Lima, Ohio,
Rescue Home

Dear Brother:

I just received the last number of the Bulletin. It gives me pleasure to read the interesting articles and reports of our many B. T. S. school-mates.

I am in a place where I can put into practice many things I tried to learn in School. The men I deal with are a wicked and tricky bunch, but there is often a good opportunity to speak the word of salvation to them. My work is janitor, clerk and speaker. The latter is true only in a small degree.

Yours in His Service,
O. E. Schmidt.

* * *

Bethany Hospital,
Chicago,

Dear Brother in Christ:

I always enjoy the Bulletin very much. Have always been thankful for the time spent at the B. T. S. I date the real beginning of a deeper spiritual life from that time.

Yours Sincerely,
Oliver Wright

* * *

Pasadena, Calif.

Dear Brother:

We are always glad to hear the news through the Bulletin, and trust the Lord will make it a blessing to all students and many others.

Praise God for all His goodness to me.

Yours in Him,
Mrs. S. D. Burkey.

Berne, Ind.

Dear Mr. Witmer:

The moment has arrived. Time shall be no longer. There shall be no longer delay, so I am sending you a dollar for the Fellowship Circle Bulletin. You have undoubtedly found out that you have to be longsuffering and merciful in waiting for funds to enlarge the treasury.

We are enjoying the meetings in Berne which are being conducted by Mr. and Mrs. Parlee and Miss Bradley.

Yours,

- Earnest Zehr.

* * *

Chicago, Ill.,

Greetings.

I am sure the Bulletin always brings a lot of news to me.

Ruby Lundgren is home from China. I spent a very enjoyable time with her over Sunday, a week ago. She is taking a Bible Music Course at the Moody Bible Institute this term.

Am hoping and praying much to be able to return to Congo in the spring.

With kindest regards,

Edna Amstutz

* * *

Tipton, Mich.

Dear Brother in Christ:

The Fellowship Circle Bulletin comes to me regularly, and I enjoy reading its pages.

Wish we might hear more from the old students.

Yours in Him,

Lydia A. Nofzinger.

* * *

Lorain, Ohio.

To the Fellowship Circle:

Enclosed find check—

I am a graduate of 1916 and enjoy reading the Bulletin. I have never been able to come back to the dear old place where I learned to know Jesus in a fuller measure, but my thoughts often wander to the B. T. S. In this last year we have been privileged to meet several of the students, and our hearts have been stirred anew to press on toward the goal.

Yours in Christ,

Mr. and Mrs. Frank Greenwood.

* * *

Brooklyn, N. Y.

Dear Brethren:

When leaving Ogema, Wisconsin, June 1st, I had not received my copy of the Bulletin for May.

Have the opportunity to hear Dr.

I. M. Haldeman of the First Baptist Church, 79 and Broadway, New York. He is past eighty years of age (nearly 82) but speaks with almost youthful vigor.

With greetings to all,

Yours by grace,

J. G. W. Berglund.

"THEY NEED NOT DEPART"

Rev. H. E. Troup

Jesus had been preaching to the multitude that had thronged about Him, and His words so captivated the hearts of men that they did not realize that the night was drawing nigh. The disciples, however, were concerned about the physical needs of the people and asked the Master to send the multitude away. But Jesus said, "They need not depart."

This was a representative multitude. We cannot think of these people without thinking of the multitudes of people who throng our cities, and who are in similar circumstances. Like this multitude upon which Jesus had compassion, they are hungry and needy, and will perish unless they get help.

Many followed Jesus for the loaves and fishes, but there were no doubt many who were really hungry for God. Likewise there are people today who are dissatisfied with the things of the world, and the cry of their heart is, "O that I knew where I might find Him, that I might come even to His seat." How our hearts go out for this multitude, and how glad we are to tell them that they need not depart, but if they seek Him He will be found of them!

Then, the multitude was needy. They were in need of the Bread of Life. We cannot look upon a multitude anywhere without seeing a "needy multitude." One needs but to stand at a street corner in our large cities and watch the crowd as it passes by, and you will see in the expression of their faces that their life is filled with sin and sorrow. They need Christ! He alone can satisfy.

This multitude was also a perishing multitude. They were in a desert place and would have perished had not bread been provided for them. What a picture of the multitudes who throng our cities and who are perishing for want of Christ! How glad we are to tell them of the Christ Who died for them, and Who is the Bread of Life

that satisfies every hungry soul!

What a comforting message Jesus had for these people! "They need not depart." Thank God! In Christ there is a sufficient supply of grace for every need. If we come to Him, hungering and thirsting after righteousness, we shall be filled. His sacrifice was sufficient to atone for all our sins; His blood is sufficient to cleanse from all sin; and His love was sufficient to reach down to the lowest depths to which man had fallen. And, thank God, having been lifted by His grace, we shall find His power sufficient to keep us from falling. And some day He shall present us unto Himself a glorious Church, having neither spot or wrinkle, or any such thing. Hallelujah, what a Saviour!

"They need not depart," is God's message to the multitude today. He only has words of eternal life. To depart from Christ is to turn from life, light and glory, to death, darkness and eternal despair. "They need not depart," for God loves them, Jesus Christ died for them, and the Holy Spirit is wooing them. He desires to reveal Jesus unto them as the supply of their need, and as the one altogether lovely to their soul. But to this end God is calling us, dear members of the Fellowship Circle, that we might be the channels through whom His message can be conveyed to others. Shall we not, therefore, tell them that "they need not depart," and that if they do depart they will grieve the heart of God, suffer eternal loss, and close the door of salvation upon themselves?

Detroit, Mich.

LESSONS LEARNED IN FISH UNIVERSITY

Rev. J. E. Lauby

Jonah 2.

God graduates His servants in His own school. Heavenly secrets are not learned in the schools of men. In his younger days Jonah was trained under the schools of the prophets under Elijah, but he needed a post-graduate course in Fish University.

God sent Paul to the desert for three years and he came back with a heavenly secret. There on the desert he listened until he heard the inaudible voice and gazed on the invisible. It was probably there that he passed thru the door of Paradise and heard

unspeakable words which it is not lawful for a man to utter.

Some one has well said, "O ye tollers of the street, ye lovers of the crowds, ye worshippers of the movies. What would you do if you were cast on the desert for three years? Yes, what would some do that cannot content themselves at home for a single night in the week, that cannot enjoy themselves alone for ten minutes, if they suddenly found themselves in the desert? Yet this would be the best thing that could befall them. To get alone with God and think. That is the need of the servants of God.

God's servants in all ages have been placed in great physical danger. Joseph found himself in great danger again and again. David was in the greatest danger for more than ten years during his persecution. Paul speaks of "perils of the sea," "perils of the city," and "perils of the desert." "We are always delivered unto death for Jesus sake" might well have been the testimony of all the apostles. The psalmist says, "From the horns of the wild oxen thou hast answered me." About the last place where we want to be would be on the horns of the "wild oxen." To be tossed on the horns of such ferocious beasts would be a terrible experience, yet from such a desperate place the Lord answered the psalmist. Ps. 21:21. R. V. What would we do if we found ourselves in a place of danger?

Jehoshaphat, the good king of Judah, with Jehoram the king of Israel, was at war with Moab. They found themselves in the desert without water. Jehoram declared that God brought them to that place to destroy them, but Jehoshaphat, the man of faith, trusted God and accepted the situation as a challenge of faith. The result was that God gave them streams of water and a glorious victory over their enemies.

It is ever thus. In time of trouble the ungodly man will throw up his hands in despair, but the man of faith will accept the test as a challenge and will make it the occasion of a glorious victory.

Then Jonah learned that "Salvation is of the Lord." Satan gets us into difficulties, but it takes the Lord to get us out. It was the devil that prompted the prodigal to ask his father for his portion of goods; it was the devil that caused him to spend his substance in riotous living; it was the devil that

paid him off with husks that the swine would not eat. But it was the Lord that inspired him to say, "I will arise and go to my father." It was the Lord that moved him to make that noble confession. It was the Lord that restored him to the father's house.

If Jonah had ever thought that salvation is of works he was delivered from that delusion in the belly of the fish. How long would it have taken Jonah to work his way out of his prison? It would have taken him no longer than for a sinner to work his way to heaven. But there is no climbing to heaven when once we have learned the sweet lessons of grace. Salvation truly is of the Lord.

Then again, Jonah promised to pay his vows unto the Lord. "I will pay that that I have vowed." No doubt Jonah consecrated his life to the Lord while yet a student in Elijah's school of the prophets. At our recent revival meeting at Van Nuys, 184 young people stood consecrating their lives to the Lord. What a wonderful sight! But when the word of the Lord came to Jonah commanding him to go to Nineveh he ran away. He had forgotten all about his consecration. How like many of us. When the task gets heavy and difficulties arise, how we try to make ourselves believe that our work is done and we ought to move to another field. More of God's servants have wrecked their ministry in that way than in all other ways combined. But in the big fish Jonah renewed his consecration. He promised God faithfully that he would obey and go to Nineveh. "I will pay that that I have vowed."

Sam Jones once said that more people backslide because they fail to pay their vows to God than for any other cause. We promise God our money and time, but we fail to keep our promise. Dr. Gaunsalus tells how he was a little fatherless boy he saw his mother laboring over the wash tub to make a living for her little brood. He often saw her weep as she was rubbing the clothes. It was then that the young boy vowed to God that if he would let him grow up and be strong that he would give his life to help the widows and orphans of Chicago. God took him at his word. He prospered, became rich and great, but forgot all about his vow. He drifted away from God and he soon found himself doubting his faith in God. He did not believe his mother's Bible

any more. He was very unhappy. It was then that God reminded him of his vow. He renewed his consecration and told God that if He would give him back his faith that he would devote the remainder of his life to the poor of Chicago. God took him at his word and he became a blessing to thousands.

"I will pay that that I have vowed."
Van Nuys, Calif.

THE IMPORTANCE OF THE BIBLE TRAINING SCHOOL

(Continued from page 1)

The whole work of Christ throughout the world will very soon fall upon the shoulders of those who are now the young people in the churches. They must do it or it will not be done, and where does the responsibility lie? Schools and colleges abound everywhere for the purpose of training young people for self-advancement in the world, and young people flock to these by the hundreds of thousands because they are taught to believe that these things constitute the purpose of life. Can one adopt such a false idea and be a Christian? There is something wrong when Christian young people spend money and time in preparation for worldly life, and plead the lack of money or time for preparation for the chief duties of life to which they are called by their Savior and Lord, and which duties they soon must shoulder or be untrue to their calling.

It follows from this that Christian men in the churches cannot put their money to more fruitful use for God, than in building and supporting Bible Training Schools, for in so doing they are helping to put such workers into every department of the Lord's work as are absolutely necessary to its efficiency. Also Christian parents and pastors in the churches everywhere should teach the young people under their care, their responsibility in regard to the Lord's work, and the need of preparation for it, and that a course in the Bible Training School is quite as important a part of a Christian education as the high school or college, and that no education is complete without it; and then use their influence to induce them to take it, and if necessary and possible, provide the means to enable them to do so.

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