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### The Fellowship Circle Bulletin: October 1930

Fort Wayne Bible Training School

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# The Fellowship Circle Bulletin

## OF THE FORT WAYNE BIBLE INSTITUTE

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

VOLUME XI

BERNE, IND., and FORT WAYNE, IND., OCTOBER, 1930

NUMBER 1



Miss Elsie Rupp,  
'28, B. T. S.

## GOD SPEED YOU!

*Farewell Message of Miss ELSIE RUPP,  
Outgoing Missionary to Venezuela, S. A.*

**"Faithful is he that calleth you, who also will do it."  
I. Thess. 5:24.**

Next station? Venezuela, S. America.

Praise God it will soon be a reality!

The Spirit of God has been faithful to me in the past, many times speaking to me concerning my vow to Almighty God. "Vow and pay, saith the Lord." Never shall I forget the night when that first **yes** was breathed to God, for foreign service. My soul, as Job of old, said, "Though he slay me, yet will I follow and obey him." I never could doubt the existence of a personal devil after the conflict of that night. Thank God, Christ won on Calvary, and He won for me, a reality that the devil himself can not deny. He was seeking to do away with that other **yes** which he knew would follow.

When God spoke and seemingly crushed my heart with the need of the neglected millions of South America, I could but gladly say Yes, Lord, Yes,

and forever Yes. Not my will but Thine. Spurgeon once said, "I knew the Lord could save the world without me, but when He said I could help Him, I praised Him." I, too, deem it a blessed privilege of being a representative of the King of Kings.

It is blessed to know that God has gone before and prepared the way and that no fancy of my own has entered into it; only the sure Word of God.

When the Lord said, "Depart ye far hence unto the Gentiles", although I didn't see the promise fulfilled at once, yet as the disciples who having seen the promises were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth, so I, Lord, hold on it and counted it mine.

How fittingly the apostle said, "Ye have need of patience that after ye have done the will of God, ye might re-

ceive the promise." Surely God is never in a hurry and He must teach us to wait His own time and in the waiting He says, "Be anxious for nothing."

Though he bid us tarry, Praise His name, He is faithful and will fulfill His promise in the midst of the most impossible circumstance.

Someone said, "We love to see the impossible thing done, and so does God. We do not test the resources of God until we try the impossible. God loves with a fervent love, the man whose heart is bursting with the impossible."

He still promises to make a way where there is no way, even in the wilderness. Praise His Name!

As I go to Venezuela, I earnestly covet the prayers of the Fellowship Circle family that God only will have the pre-eminence and His name be glorified,

ELSIE RUPP,

## THE FELLOWSHIP CIRCLE BULLETIN

Published quarterly by the Fellowship Circle of the Fort Wayne Bible Institute, Fort Wayne, Indiana.

Subscription Price, 35c per year, or three years for \$1.00.

Send all reports and matters intended for publication to the editor, Rev. Armin Steiner, Clyde, Ohio.

Send all monies to the treasurer, Mr. Waldo Schindler, Berne, Indiana.

Entered as second-class matter July 9, 1927, at the post-office at Berne, Indiana, under the act of March 3, 1879.

A splendid suggestion was made at the last meeting of the Executive Committee: that ALL members of the Circle Family submit a brief report or news item as to their location, occupation, and anything else of interest. We heartily endorse this suggestion. What do you say?

Send all news items to the editor of the Bulletin for publication within six months.

Thank you.

If the Bulletin meets with your approval and you enjoy its contents, kindly inform the editor. Suggestions for improvement will also be very acceptable.

### FINANCIAL REPORT OF FELLOWSHIP CIRCLE

May 22, 1930 Bal. on hand --\$ 5.40

#### Receipts:

May 22, 1930, Annual Offering	\$24.45
May 23, 1930, E. B. ....	1.00
May 23, 1930, S. A. W. ....	1.00
May 23, 1930, J. U. ....	1.00
May 23, 1930, J. H. ....	1.00
May 23, 1930, W. M. ....	1.00
May 23, 1930, C. G. ....	1.50
July 25, 1930, C. H. ....	1.00
Aug. 4, 1930, H. G. ....	1.00
Sept. 8, 1930, H. B. S. ....	1.00
Sept. 8, 1930, B. S. ....	1.00
Sept. 18, 1930, Total Balance	

and Receipts ----- \$40.35

#### Disbursements:

Sept. 18, 1930, A. S. ....	\$4.00
Balance .....	\$35.35

Waldo Schindler, Treas.,  
Berne, Indiana.

work has been taken over by Mrs. Rosina Parlee. Mrs. Parlee, formerly Miss Rosina Ramseyer, was for several years instructor in piano in the Bible School, and we welcome her as she joins the teaching staff again.

Still other changes are to be noticed. Mrs. Lugibihl, better known to us as "Mother" Lugibihl, a resident and for many years matron in charge of what is now the administration building, has taken up her residence in Bethany Hall and is in charge of that building. Miss Pauley, who formerly presided over the kitchen as cook, has taken charge of the men's dormitory in the administration building and also of the dining room. Miss Melvina Basinger is serving efficiently as cook in Miss Pauley's place.

The total enrollment this year is not quite equal to that of last year. It is gratifying to note, however, that the number of new students is almost equal to other years, the decrease in the total enrollment being largely due to the fact that so many former students who planned to return have found it impossible to do so. No doubt the employment situation and financial conditions in general are largely responsible for this.

On the whole the year is starting well. May we not have the prayerful support of the members of the Fellowship Circle throughout the year?  
Rev. B. G. Smith.

### ITEMS OF INTEREST

The following marriages of Fellowship Circle members occurred in the spring and summer months: Clarence Zimmerman and Flora Egle; Tillman Habegger and Evelyn Luginbill; Ralph Neuenschwander and Grace Arnold; Waldo Schindler and Cecil Davison; Alfred Jacob and Olla Grove; Lois Steinman and Daltic Maggart.

\* \* \*

Miss Hannah Bracy returned this spring to her home from laboring in South Africa.

\* \* \*

Mr. and Mrs. Elmer Wagler have again resumed missionary work among the mountaineers of Kentucky.

\* \* \*

(Other Items you will find on page 8)

## Bible School Opening

By Rev. B. G. Smith

One more vacation season came to its close on Wednesday, September 17, when registration day at the Bible Training School rolled around on schedule time. But why should the period between commencement and registration be called "vacation"? To most of us it is a period of intense activity. However, the change from one line of work to another is in itself a rest to worn nerves and tired bodies, and we return to face the tasks of a new school year with renewed vigor.

Following the usual custom, an opening service was held in the school chapel Wednesday evening. This service was in charge of the president, Rev. J. E. Ramseyer, with Professor C. A. Gerber and Mrs. Rosina Parlee assisting with the music. The Rev. J. E. Ramseyer delivered a very appropriate and helpful address based upon Ephesians 1:3 and II Corinthians 3:3-6. He emphasized three things which should concern every student: first, to understand

what he studies; second, to retain what he learns; and third, to have ability to impart to others what he has acquired. "If we would do this we must 'keep our body under'—i.e., not be governed by our natural desires. We must not let our minds rule our little empire, but our whole being must be under the sway of the Holy Spirit. Prayer must also have its proper place."

In the tender mercies of God neither serious illness nor death has entered our ranks during the vacation season. However, as the school opens we note several changes. Perhaps the most noticeable of these is in the teaching staff. The Rev. J. Hygema, for several years teacher of Bible and exposition, resigned last spring to enter the evangelistic field. His work has been taken over by the different members of the faculty. Mr. Raymond Weaver, instructor in piano, obtained leave of absence in order that he might pursue advanced studies in piano technique. His studio

## To the Members of the Fellowship Circle:

Greetings:

In a meeting of the Executive Committee on September 12 the question of the running expenses of the Fellowship Circle was discussed, and it was decided to present the facts to the members and make an appeal for renewed interest and loyalty.

On another page of the Bulletin there appears a financial statement of the Treasurer. With the payment of the publication of this issue of the Bulletin the treasury will again be depleted. It was partly on account of meager funds that no Bulletin was printed in July. Is the Committee to infer from the few contributions that the Fellowship Circle no longer desires the publication of the Bulletin?

The question as to the cause for this condition may be properly raised. Perhaps negligence, in part, supplies the answer. At any rate, revenues appear to have decreased since a subscription price of 35c per year was placed upon the Bulletin a few years ago. That step was taken in order to enter the Bulletin as second-class mail and thus materially reduce the mailing costs. If every member of the Circle would pay for his Bulletin at the above rate the work of the Circle would be self-sustaining, but less than one fourth of the six hundred members pay anything, yet all receive the Bulletin. It simply means that a fraction of the membership is making it possible for all to receive the Bulletin. It is readily seen that the Committee must depend upon free-will contributions to sustain the publication of the Bulletin. The alternative, which we hope will never be necessary, is to reduce the mailing list to those who pay for their subscriptions.

Furthermore, the Circle at one time did a splendid service in helping worthy B. T. S. students by making grants from the surplus in the treasury. A number of needy young people were given aid in this way. At the last meeting of the Fellowship Circle, the retiring President, Rev. W. O. Klopfenstein, made a public acknowledgement that he was enabled to

begin training for the ministry through a grant from the Circle. In later years the Fellowship Circle helped the work of its Alma Mater in other ways. It largely financed the purchase of a gospel bus and since subscribed heavily to the new Bethany Hall. However, the Executive Committee feels that during the current economic depression it would be timely to once again aid needy students who are struggling for an education.

To that end and to meet running expenses the Committee appeals to the Circle for funds. Contributions large or small are welcome. It is planned to devote the surplus above running expenses toward the education of worthy students. The Executive Committee will meet on March 1, 1931, and will at that time disburse the surplus in the treasury. How much aid can be granted depends upon the response to this appeal.

The Committee in making grants has agreed upon the following conditions:

1. Selections will be made from among recommendations received by the Finance Committee of the School. These recommendations are to be accompanied by pertinent facts as to the candidate's needs, scholarship, etc.

2. Only those who are willing to work and help themselves will be given aid.

3. Proficiency in studies and Christian character must be of such a level as to make the candidate worthy of aid.

4. A maximum of 35 per cent of the actual tuition and boarding costs will be given to any one student.

Fellow members of the Fellowship Circle, do you believe that a forward step in this direction is honoring God? If so, will you pray with us that His will be done, and then will you seek His directive will as to your share in this worthy cause?

Remittance should be made to Mr. Waldo Schindler, Berne, Indiana.

A detailed financial report will be made in the January issue of the Bulletin. Watch for it.

Yours in faith and hope,  
EXECUTIVE COMMITTEE.



# Good Tidings from India

By Esther Roth Siegel

Dear Members of the Fellowship Circle:

It has been a long time since we have written to you. But we have not been idle, nor has the battle always been easy. The powers of spiritual darkness are so very real, but the God of Israel fights the battles for us. Just recently we had a series of meetings with our School boys. For months we had been greatly burdened for some of our older boys who were out of touch with God. They kept up an outward form of godliness but we knew that there was something wrong in their lives. How quickly one feels it when something is wrong, although sometimes it is not easy to put one's hand on the thing that hinders. After a hard struggle the boys were once more set free from the attacks of Satan. They made a complete surrender and confessed sins which were hidden away in their hearts for several years. They are also making restitution. It seems so good to see the joy of the Lord on their faces again.

Besides the work of the Lord in the hearts of many of our own boys we were again greatly encouraged when five of the Hindu day scholars definitely and clearly accepted Jesus as their Savior. One of them wept with a loud voice and said, "O! Jesus! Please forgive me for talking against the missionaries and the Christian religion." These boys have formed their own prayer band in their heathen village. These boys are all juniors and therefore cannot be baptized without their parents' consent. The caste lock which the Hindus wear is usually the last tie they break when they become Christians. It is often cut just before they are immersed. This means that they have said a final goodbye to all that pertains to caste. But these lads who are not allowed to be baptized yet came and asked our boys one day to cut their caste locks. Of course our boys did it. The next day while I was on the compound our boys were greatly delighted over the deed which they had done and they told me all about it. I was greatly surprised and a bit alarmed as to what the Hindu

fathers might do. For in the Hindu eyes it was quite an offence. If the Hindu boy had cut the locks for each other it would have been different but for our Christian boys to cut these locks looked rather serious to me. I feared that the converted Hindu boys as well as our own might get a good beating. Just then one of these new converts shouted with a great deal of glee and said, "My father never said a word about it when I came home last night. I am a Christian now and I do not want this caste lock." Pray for these boys. They have already met with some opposition and as they grow older they

will be forced to perform many of the Hindu rites. One of the boys who was saved last year told me very happily the other day that since Jesus saved him he has never worshipped the idols. But he said that when they have a religious feast that his father compels him to break the coconut and pour the milk over the god. Once he refused and his father threatened him a good beating. So he said he offered the coconut but refused to fall at the feet of the idol.

Political conditions are very unsettled here and we see no bright future for any of the Christians in India. We trust you will continue to pray for India.

Yours in Him,  
Esther Roth Siegel.

## Evangelistic Work in Western Canada

By Rev. and Mrs. S. A. Witmer

Fort Wayne, Indiana.  
Sept. 2, 1930.

Dear members of the Fellowship Circle:

During our trip to the Canadian West this summer we were impressed more than ever before with the uniqueness of the fellowship of our society. The sun never sets upon the whole of the Circle at once, for it encompasses the globe. It is quite literally a circle, with a circumference of 25,000 miles. On our delightful motor trip from Fort Wayne, immediately after the close of school in May, we had several visits with friends enroute, and invariably they were members of the Fellowship Circle.

At Minneapolis we stopped at the Southside Mission for an hour or two, where we met the superintendent, Rev. A. A. Smith, Mrs. Smith, and Mrs. Bernard Martins. It so happened that Mr. Martins was away from home during our short stay. Mr. Smith showed us through the institutional building, explaining the nature and scope of their work, and we were favorably impressed with the vital Christian work they are doing in a needy section of Minneapolis. Of course, the conversation turned occasionally to the B. T. S., for it appears that common interests and

ties that bind are increasingly precious in proportion to the distance from our Alma Mater.

We stopped a few days at Brinsmade, North Dakota, with relatives and friends. There we saw two more Fellowship Circle members, Jesse Ringenberg and his sister Esther. Quite fortunately Mr. and Mrs. Jesse Ringenberg returned from the C. & M. A. Council at Ottawa while we were there, and we were especially glad for this opportunity of fellowship in view of their returning to India at an early date.

After a few hours' drive from Brinsmade over well-conditioned North Dakota roads, we arrived at Minot, the largest city of the western half of the state. There we spent a happy hour with Rev. and Mrs. Stanley Dodgson and their family of three robust boys. Mr. Dodgson is pastor of the First Baptist church. Although he is noncommittal as to his likes or dislikes for the West, he is very much interested in his work, and the Lord is blessing their efforts in Minot. The city doesn't have the best traditional reputation for piety; however, the challenge is all the greater.

In Saskatchewan we didn't meet any members of the Fellowship Circle, but it was through a loyal member of the Circle that we went. For

eight weeks we were in charge of the Christian and Missionary Alliance branch at Regina in the absence of Rev. and Mrs. Gordon Wishart. Mrs. Wishart is better known—and the name seems to persist in spite of the change—as Myrtle Bradley of the class of 1926.

We were especially happy for the fellowship we had with the group of faithful people at Regina. The Christians of the West appear to be made of the real stuff. In genuine loyalty, free hospitality, and Christian devotion they are indeed exemplary. For six weeks we were engaged in gospel tent meetings, but the results were somewhat disappointing. Regina has been liberally treated to a number of high-powered campaigns of the sensational, wild-fire type, and the burnt-over areas left by them do not seem to yield most readily to the gospel. There are, of course, some needy people, and we are thankful for those who were touched by the Spirit of God.

From Regina we traveled 570 miles farther west to Langdon, Alberta, the home of Miss Alta Nichols, class of 1928. A series of meetings was held in a rented hall, and God graciously poured out His Spirit during the two weeks of meetings. Langdon hadn't had a series of evangelistic services in twenty years, but a few people with a burden for the needs of the community had been long praying for a revival. God heard the petitions and apparently had been saving the answer until this summer. The command that came to us was, "Stand aside, and see the salvation of the Lord." It was indeed a privilege to "stand aside" and see the Spirit of God honor the truth and the faith of His people.

We were much interested in Canada and the Canadians. Canada always amazes one with its size. It doesn't seem to be generally known among us "Yankees" that Canada is larger in area than the United States. These provinces are almost inconceivable in size. When tourists travel the 250 miles from Windsor to Niagara Falls through Ontario, they have seen but little of that vast province, for Ontario is four times larger than the area of the thirteen original states. From north to south it covers an area greater than the distance

from Chicago to New Orleans. Even then Ontario is little larger than half of Quebec. The prairie provinces, Manitoba, Saskatchewan, and Alberta, are each approximately the size of Texas.

Canadians often lament over the ignorance of Americans as to the size and civilization of the country which they proudly own as their "land of the free and home of the brave." A friend who assisted us in meetings graduated from Moody Bible Institute several years ago. While there a fellow student, upon learning that she was a native of Canada, naively asked the question, "Do you know my auntie up there?" Of course, the absence of knowledge as to the other half of the continent isn't all on the other side of the border, as some questions of the same type have been asked me from subjects of King George.

Western Canada presents some strange contrasts. The few cities of that wide expanse of prairie are attractive and modern in every respect. They are linked together with a splendid system of air mail and passenger service. The two railroad systems, the Canadian Pacific and the Canadian National, are second to none in point of service and equipment. But with the roads it is quite different. Alberta and Saskatchewan have just begun to build improved highways between the principal cities. Even though we traveled on provincial highways from the border to Regina, a distance of almost 200 miles, we had only sixteen miles of graveled road. Sixty miles of this stretch was driven during a steady downpour of rain, and from the behaviour of the car on the road, one might be led to believe that the surface was liberally mixed with soap.

It may seem incredible, but the fact is only too patent, that one cannot travel by automobile from Eastern to Western Canada. The reason is quite obvious—for a distance of several hundred miles in the Ontario Highlands, just north of the Great Lakes, there are no roads. A recent statement by the Vice-President of the C. A. A. sets forth the situation most graphically: "The trans-Canada highway is as important today for the Dominion, as was the building of the first trans-Canada railway in the

early days of the Confederation. It will become the great avenue of motor traffic between East and West. From the national point of view the most needed section of this main street is the section which does not exist at all—that section between eastern and western Canada, through northern Ontario—the missing link."

The current economic depression was quite noticeable there. The general adverse conditions were aggravated in some sections by crop failures. Regina issued warnings locally and in the newspapers of other cities advising the unemployed to stay away because there was no work to be found. In spite of these measures and the strict supervision of the police, it was not uncommon to be asked on the street for something to eat. Once I noticed a young man clad in ragged overalls walking down the alley to the rear of our dwelling. He stopped at the neighbor's garbage can, took several crusts of bread from it, hastily slipped them into his clothes, and nonchalantly walked on. However, with the government undertaking public improvements to give relief to the unemployed and with the 1930 harvest, which promised to be generally fair, the outlook was more encouraging.

One would think that "hard times" would cause people to turn to God to ask for His mercy and help, but there was little evidence that present adversities were having such effect. Some even accused God of cruelty in permitting such hardships; and thereby hardened their hearts still more. Others remained tragically indifferent.

The Canadian members of the Fellowship Circle are much better qualified to speak about the spiritual conditions than I, but since our esteemed Editor suggested something along that line, I shall give my observations from the limited experience afforded by this trip and a summer spent in Alberta several years ago. There is no question, however, about there being many needy places on the prairies, particularly in the sparsely settled districts. Here and there are people hungering for the truth who have practically no church privileges. There are particular fields in need of gospel light such as the mining camps of upper Manitoba and the Peace

River Valley of Alberta, which is just now being opened up by settlers. The difficulties encountered by the Christian worker by climate and distribution of people, are not made easier by the many language groups—a little more than half of the population of the prairies are of non-British extraction.

From Calgary, which is only sixteen miles from Langdon, we turned southward and homeward, crossing the border near Glacier National Park. After a brief stop at the park we crossed the spacious stretches of Montana to Yellowstone National Park. On the homeward trip of 2,430 miles we saw a wealth of scenic splendor. Refreshed in body and soul, and with happy memories of the summer's work, we find ourselves facing another school year encouraged to go forward.

With fervent hope that every member of the Fellowship Circle may remain true to his convictions, to our common faith, and our Lord, we remain,

Yours in Christian fellowship,  
Mr. and Mrs. S. A. Witmer.

#### A PLEA FOR THE AMERICAN INDIAN

By H. A. Schlink.

The American Indian is with us still in spite of all our efforts to exterminate him! Ever since white men began to settle upon our eastern shores the Indian has been driven west. Today he is corralled upon reservations where the ground is in many cases practically useless for agriculture. No nation still holds prisoners from the World War yet there are tribes which were prisoners of war until a few years ago, and the peace treaty is yellow with age! They were the first Americans yet not a fourth of them are recognized as citizens.

To facilitate the driving of the Indian from the productive areas the United States made three hundred and seventy official treaties and has broken every one of them.

We think of the raids which they made upon our ancestors and consider them cruel, yet their treatment at the hands of the white man has been much more vicious. Where they have

killed tens we have slaughtered hundreds.

These people have been wards of the government for nearly three hundred years yet three-fourths of them are illiterate. Missionaries who work among them must learn their language if they are to do efficient work.

The American Indians number over 244,000. Sixty percent of these have never been evangelized. Twenty percent are being reached by the Protestant churches. Another twenty percent are nominally Catholic, which means they have simply added to their heathen worship!

With regard to the religion of various tribes I cannot speak generally. Our experience with the Cheyenne, however, brought some things vividly before us. The native religion of the Cheyenne is as debasing as any

on earth. Their god is one who gives them more strength to satisfy their natural passions. Their powers of procreation are practically deified. Immorality is at the very heart of their great religious ceremonies. Their children know no chastity. Their practices evoke no evidences of shame or disgrace. They are steeped in iniquity as vile as that of India's millions.

Do you seek a heathen religion to combat—a deep seated custom to correct—a load of national shame and disgrace for which to make restitution—a difficult and foreign language to master? Do you seek the hardships of frontier life—the pangs of loneliness—the majesty of nature? Go with your heart filled with passionate love to the 150,000 unevangelized Indians of America's great unconquered frontier.

## Personal Devotion to the Lord Jesus Christ

By Albert Oyer

Human beings have been peculiarly constructed. Human experiences are strange and varied in their outward revelations of what lies hidden in the heart. Life in action speaks most eloquently to the world about us and tells it what we are within. If that life be sinful, sin surely will find some form of exit; if that life be righteous, righteousness will discover a mode of expression. Evil passions may be restrained with bit and bridle, but eventually they break forth with volcanic violence; noble desires oftentimes lie dormant in the heart, but at last they declare themselves in deeds of mercy. If an Achan, because of greed for gain, could not refrain from stealing the golden wedge and the garment, neither would a Mary, because of love for her Lord, be restrained from breaking the box of costly ointment over His head. If a Judas, out of lust for silver, was resolved upon the betrayal of his Master, a Peter, with well meant devotion, said he would die rather than forsake Him. If an Orpah could leave a Naomi and go back to her gods, a

Ruth would cling to her through life and make Naomi's God her own. Demas forsook Paul because he loved this present world; Silas suffered with him because he had a vision of the world to come. Supreme decisions like these uncover the soul and foreshadow the final gloom of a misspent life or the lasting bliss of a triumphant follower of the Lord.

There is a time, I know not when,  
There is a place, I know not where,  
That seals the destiny of man  
For glory or despair.

The heart must be devoted to something, whether it be self or another, one's country or one's God. During the Revolutionary war, General Washington needed information concerning the movements of British troops on Long Island. A young man, Captain Nathan Hale, volunteered to undertake the perilous mission of discovering the British position. He disguised himself, entered the enemies' lines, succeeded in acquiring the knowledge his chief desired and was returning to his own



command, when suddenly he was recognized by a British soldier. Found guilty as a spy, he was sentenced to be hung. His captors heaped indignities upon their helpless victim. His last letter to his mother was destroyed. But before the trap was sprung, he uttered these words, "I only regret that I have but one life to give for my country." If a young man could gladly give up all that life held dear to him for the sake of his native land, should not we joyfully refuse all that this world may offer for the sake of citizenship in a country whose king is God and whose Crown Prince is Christ? If men can suffer to obtain a corruptible crown, should not we suffer infinitely more for one that is incorruptible? If they can be charmed by the natural grandeur of this world which will pass away as flowers wither before the first frost of autumn, should not we gaze entranced at the imperishable beauty of the Rose of Sharon and behold with wonder the unfading loveliness of the Lily of the Valley.

It is the personal element in Christianity that distinguishes it from other systems of belief. It is the Christian's devotion to his teacher that makes him take heed to his Master's teaching. Never man spake like that man, because no man's heart was ever like that man's heart. Had His lips remained silent, men still would have marveled at the radiance of His person and at His compassion toward those of sorrowful heart. It is devotion to this remarkable incarnation of all that is virtuous and divine which inspires a man to sacrifice all worldly ambitions and to renounce every prospect of material acquirement. If man can sacrifice for man, how much more ought man sacrifice for God? Napoleon had hardly a man in his whole army but that would gladly have laid down his life for him. The soldiers of Alexander suffered terrible hardships out of devotion to their young commander. The incomparable Captain of our salvation deserves of us absolute loyalty and is entitled to our full measure of obedience. The Chief Shepherd went through the wilderness, suffered at the hands of His own flesh and blood, and finally died for the sheep of His love. Should not His sheep in turn penetrate the wilds of South

America, enter the regions of perpetual ice and snow, suffer at the hands of Chinese banditry, traverse the jungles of India and pierce the darkness of Africa in obedience to the last command of their departed Chief and Captain?

It is the personal magnetism of the Lord Jesus that leads a person to genuine sacrifice. Some years ago two men from Boston, one a lawyer and the other a physician, planned a trip around the world. Their pastor was much alive in regard to foreign missions and asked them to take note of any unusual thing they might see in heathen lands. When they came to Korea they were shown from one place to another by an American missionary. One day their eyes were attracted by the novel sight of a man and boy pulling a plow. The lawyer, amused, took a snapshot of the scene. The missionary asked them if they would like to know the reason for this unusual occurrence and they answered "yes". "Well," the missionary said, "when we built the church a year ago, they had no money to give. All they had of any value was the ox that pulled their plow. So they sold the ox, gave the proceeds for the erection of the church and this year they are pulling the plow themselves." "That must have been a real sacrifice," said the lawyer. "They did not think so," answered the missionary; they thought it fortunate that they had an ox to sell. A personal passion for a living Christ moves a soul to self-denial. To know Him means to love Him; and true love involves the sacrifice of self.

Personal loyalty to Jesus oftentimes means the removal of other objects of devotion. Christ demands, modestly but reasonably demands, that He be made the object of our supreme affection. He would be Lord of all or not Lord at all. He sadly, but firmly, refuses second place in our lives. The measure of His suffering for His redeemed was great enough to make His demand for pre-eminence a just and a logical one. To the rich young ruler, He said, "Sell all that thou hast and follow me." Some of the greatest tragedies of mankind have been the result of a deliberate refusal to forsake all for Christ's sake. When Aaron Burr was

a young man, he attended a revival meeting and was so powerfully convicted of the Holy Spirit that he trembled. He was urged to accept Christ as his Saviour, but he refused saying that he had other ambitions. The sequel to that rejection is recorded in some of the darkest pages of early American History. Refusal to yield our lives to Christ inevitably means the loss of that we try so hard to gain. Winning by losing and living by dying is contradictory to the natural law of this world, but it is in perfect accord with the law of the kingdom of God. "Except a corn of wheat fall into the ground and die" it cannot bear fruit. That for which a man will lay down his life, is that which he holds most dear.

"Were the whole realm of nature  
mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Our devotion to the Lord ought to be the more earnest and sincere when we think that comparatively few today have set their hearts upon Him. The glitter and glamour of the age have proven deceptive to modern youth. They fail to see in Christ a friend more true and excellent than any other in the world. They do not know that pleasure, complete, is found in His presence alone. They chase to the end of the rainbow for the mythical pot of gold and find instead a vessel filled with disappointments and vile refuse. They search night and day for something that will satisfy the craving of the soul and all they get in return is a sad and an aching heart. It grieves the heart of our Lord to see vast multitudes of youth groping in the night and refusing to grasp the torch that will make a light for their stumbling feet. Does it not mean that we, who are of the day, must gladden His heart by being the more faithful in His service, by maintaining within ourselves a more devout allegiance to His cause and by resolving in our hearts that regardless of what course others may take, we will bow our heads and bend our knees in humble, consecrated devotion to our Lord and King.



## NEWS ITEMS FROM AMONG CIRCLE MEMBERS

At the close of school last spring the Rev. B. F. Leightner, Dean of The Bible Training School, attended the Christian and Missionary Alliance Council held at Ottawa, Canada. On his way home he visited a former principal of the School, Rev. J. H. Allen, who now ministers at three rural churches in Pembroke, Ont.

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Our president, the Rev. J. E. Ramseyer and Mrs. Ramseyer left last spring immediately after the close of school for a tour through southern and western states. Many churches were visited. They returned from this profitable trip on the first of August. On their way home from the West they received the message of the death of Mrs. Ramseyer's brother in Union City, Tenn. Soon after their arrival in Fort Wayne Mr. Ramseyer's mother also passed away. But they "sorrow not as they who have no hope."

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Prof. C. A. Gerber again this summer assisted the evangelist Bob Ingersol in open air meetings on Cadillac Square, Detroit, Mich. Prof. Gerber has reported wonderful conversions of individuals who gathered with the large crowds that came day after day to listen to the Gospel message brought to them both in word and song.

\* \* \*

The greater part of her summer vacation was spent by Mother Lugi-bihl in California with her son-in-law and daughter, the Rev. and Mrs. Philip Hinkey. The Hinkes spent many years in China and will again very soon return to their work there.

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During his vacation months Mr. S. A. Witmer took charge of the work which the Rev. and Mrs. Gordon Wishart have been carrying on in Regina, Sask., Canada. (Mrs. Wishart was formerly Miss Myrtle Bradley of the class of 1926.) The Wisharts did evangelistic work while Mr. Witmer and his family were in Regina.

\* \* \*

In preparation for future missionary work the following B. T. S. students are now taking a short course in nursing at Bethany Sanitarium of Chicago: Anna Moyer, Sophia Yoss,

Arvilla Damman, Geraldine Munday, Mae Loun, and Ola Fusee.

\* \* \*

After school closed last spring some of the students began meetings in Oak Grove School House which is about seven miles west of Fort Wayne. Those who helped in these services were Alfred Jacob, William Koehnlein, Edison Habegger, John Nussbaum, Jasper Lehman, and Frank Albright. A Sunday School has been started at this place with Mr. Albright in charge.

Mr. Jacob, Mr. Habegger, Mr. Nussbaum, and Mr. Ezra Meier also assisted Mr. Forest Kuhn in tent meetings which were held at Bluffton, Ohio, where Clifford Grabill is pastor of a church.

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Mr. John Schlenker of the class of '29 has charge of a mission in Morton, Ill. Mr. Kuhn and he, together with the help of Mr. Ezra Meier, held a series of special meetings in the mission this fall.

\* \* \*

This summer Mr. Dale Baggs, who is chorister at The Fort Wayne Gospel Tabernacle, took a course of six weeks in the Chicago Conservatory of Music.

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Mr. Ezra Meier has taken charge of the Missionary Church in Bucklin, Kans. Mr. Tillman Habegger who left the work at Bucklin has now taken charge of the First Missionary Church in Detroit of which Rev. H. E. Tropsf was pastor. Mr. Tropsf is now ministering in Berne.

\* \* \*

The Rev. Mr. Glock, who had been living in Fort Wayne, has taken up a pastorate at Morton, Ill. Rev. Arthur Albro, formerly pastor there, is now residing in Grabill, Ind.

Rev. W. O. Klopfenstein has left the First Missionary Church of Fort Wayne to attend school at the Northern Baptist Seminary of Chicago. The Rev. Gerhardt Kliever is now pastor in his stead.

Mr. Paul Stauffer is continuing his work at Prairie Grove near Fort Wayne.

\* \* \*

Rev. and Mrs. Richard J. Oliver made their home at the School this

fall for several weeks while Mr. Oliver took charge of the choir at the Fort Wayne Gospel Tabernacle. Mr. Oliver was formerly director of music at the Rader Tabernacle in Chicago, and is a talented song writer.

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Rev. J. E. Lauby from Van Nuys, Calif., was one of the principal speakers at the Annual Convention of the Missionary Church Association held in the First Missionary Church of Fort Wayne.

\* \* \*

Rev. and Mrs. Norman Hall visited their parents at Fort Wayne during the early part of September.

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Mr. and Mrs. Earl Leonard have returned to Boston to continue their studies. They plan to go to Arabia as missionaries.

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Mr. and Mrs. Wildan Tuttle are engaged in supervising the music in evangelistic campaigns. They are now at Omaha, Nebraska, in their fifth campaign since the close of school last spring. Mr. and Mrs. Tuttle expect soon to take up a permanent work in Brownville, Texas.

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Mr. and Mrs. Archie Haller are expecting to return to their work in Africa in October. Miss Virginia Lundwall, a graduate of the class of 1930, is planning to sail with them to Africa.

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A short visit was paid the School by Rev. and Mrs. Reginald Shepley, both graduates of the B. T. S.

\* \* \*

Mrs. Primitivo M. Acosta, formerly Luella Benz, returned in company with her family to the missionary work in which she and her husband are engaged in Cuba. They had spent a three month vacation in the United States.

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Mr. and Mrs. Jesse Ringenberg sailed on Sept. 8 to resume their work in India.

\* \* \*

Mr. and Mrs. Olen Schlatter are now on furlough from their work in India.

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(Additional Items of Interest are found on page 2)