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The Fellowship Circle Bulletin

OF THE FORT WAYNE BIBLE INSTITUTE

"Truly our fellowship is with the Father, and with His Son."

1 John 1:3.

VOLUME XI

BERNE, IND., and FORT WAYNE, IND., APRIL, 1931

Number 2

In the Southland

WE SPENT two months south of the "Mason and Dixon line," and they were the months of January and February. The Mason and Dixon line is only an imaginary line but at a certain point one is as conscious of a change as if the line were a real one.

One fancies he can detect the softly pleasant slurrings and elisions of the southerner. Not only in the voice is this consciousness but the ways and customs make one aware that some line has been crossed. The train speeds on and at a certain point the eye catches the words on a board just outside the car window, "Crossing the Mason and Dixon Line." That is the line that we say is imaginary. You have to go farther on to "feel" that you have crossed it.

We are all one people when it comes to the spiritual need. This brings us to the thought we want to bring out by way of comparison. It makes no difference where you are, north or south, those who have "passed from death unto life" have passed over a line not imaginary though invisible. The "feel" of this line is very decided in that one knows when they have passed it and there is a perfectly "at home feeling" and the picket sentinel is none other than the Holy Spirit who knows whom to admit, as He knows the "born again ones."

We were in Tennessee and Missouri, Alabama and Florida. On the 22nd of Dec. when the holiday vacation at the Bible Institute, Ft. Wayne, Ind., began, we also left for a tour. Under our heavenly Father's care we reached Union City, Tennessee, the following day. The first few days were spent in quietness with our dear kin folk; then we held an eight days'

meeting in the little chapel, where we usually minister when we visit the home folks. Though the gatherings were small yet the blessing was great. We had a very precious time with some dear friends at Malden, Mo., Jan. 18 and from there went to Memphis, Tennessee. We were with the Misses White and Allen who are known by the name, "The Tennessee Girls". The Lord blessed the few days spent with them in the Gospel Tabernacle. These girls have an unabated interest in the school and the Fellowship Circle. Miss White said she "could have cried when she heard the name had been changed from the good old B. T. S. to Bible Institute, but that it was 'all right.'" Miss Allen shared her feeling and thought they would feel at home whatever the name the school bore.

The next six days were spent at Elberta, Alabama, and was a real uplift to our hearts. The weather was beautiful and though the people were very busy in the fields, yet they had time to attend the meetings.

Our next stop was nine miles north of Pensacola, Florida, with Brother and Sister Lueck, who moved there from Detroit, Mich., some years ago. The two nights we were with them we had services in private homes. We were met by a real soul need on the part of the little band that meets with Brother and Sister Lueck weekly as they gather in the homes. The life testimony of dear Brother and Sister Lueck has been blessed of God in this needy section.

From here we went to Crestview, Florida, about fifty miles east of Pensacola. Here we were entertained in the homes of two of our friends and it was our privilege to minister in the three churches in the little

town. This all came about through the open-heartedness of one little woman. God needs some one and it makes no difference who, but He does need that one, and the one He uses gets the blessing. We saw it demonstrated in this instance. Some places we passed over because there was no point of contact. We have been to this very place before and found no place for ministering to the people and now because there was one little servant of God willing to be used the doors of three churches were open. You who are reading these lines, remember that there is no service too small to bring you a great blessing when lent to the Master and done in His name. Space forbids more. We want to thank you for your prayer help in the past and crave it for the coming days so long as "He Tarry."

Love that is hoarded, molds at last,
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away.—Selected.
Yours in Him,

Mr. and Mrs. J. E. Ramseyer.

CHURCH SINS

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins."

THE FELLOWSHIP CIRCLE BULLETIN

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

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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.

ABOUT FINANCES

A financial report from our treasurer, Mr. Schindler, reveals that there is not sufficient amount in the treasury to cover expenses of the present publication of the Bulletin. There is only \$20.29, on hand. It requires a considerable amount more to meet this present obligation.

By a recent survey it was discovered that only one-fourth of the Fellowship Circle constituency assume any responsibility toward the continuation of the Bulletin. "Where are the other nine?"

Quite a few have expressed their reluctance of discontinuing the publication of the Bulletin. This will not be necessary if contributions come in at once.

We urge that each member assist us immediately. We thank all those who have so generously sent in their gifts. Remember, promptness relieves our treasurer from financial embarrassment.

"WHAT OTHERS SAY"

"To President of Fellowship Circle: Please find enclosed two dollars (\$2) for the Fellowship Circle. We enjoy the Bulletin very much and read it through hungrily. You who are in America in the midst of things, may not realize what it means to us who are so far away from friends, natural environment and loved ones."

* * *

"My heart is blessed and cheered from time to time as I pick up our little paper, and I for one would exceedingly regret to know that the publication had to be discontinued."

* * *

"Enjoy the Bulletin immensely."

The Gypsies of Angola Africa

by Miss Hannah Bracy

During my last visit to the villages I had the unexpected pleasure of spending the night with the Bushmen people. We had been traveling all day in the hot sun; the carriers were tired and thirsty; they had had no water since morning except the little they carried with them in their gourds. They had emptied them long before noon, and this was about four o'clock. We had as yet two hours to travel to reach the village in which we had planned to stay for the night. We were moving along towards our destination everyone quiet, "thinking his own thoughts," when to our surprise we heard someone calling. As is always the custom, calls are heeded. Soon two old men appeared, each having a small gourd with which they were going to get water. They were Bushmen.

A Bushman woman had seen our caravan, a white person on a donkey with carriers in the "path." She had watched us from behind trees and shrubs for a time, then scampered off to the camp to tell the others what she had seen. Since all the young men were not home, these two old men came to see who the strangers were. They do not as a rule make their presence known, quite the opposite. However we stopped to see what the calling was about.

The carriers who were Christians talked with them about this and that, then asked, "Do you know about the white folks that are at Cangamba?" No, they had not heard. "These white people are not Portuguese, those that collect taxes; they have come out here to tell us the Gospel, the 'Words of God'. Have you ever heard the Words of God?" "No, we have not, but we have a friend who has seen Him."

I can assure you that it was most interesting to hear these folks talking. I watched them with as keen interest as they did me. We discovered that they had a camp very near. It being late in the day, everyone tired, and a rare privilege of finding them camping so near, I felt as if it had been arranged. One question that had to be settled though before we could decide to stay, "Was there

water near?" Those Bushmen often camp, very far from water. Often they find enough water to supply them in a hollow of a tree, but this time there was good water about twenty minutes away.

When we arrived we heard strange sounds. The women and children were talking in a strange language full of clicks that not even the Christian boys could understand. Their language has nothing in common with the other languages of this country. There were no greetings as one hears when strangers enter a village. The carriers stood and looked at the place this people calls home and marveled. The Bushmen likewise stood about and eyed the strangers.

The place they called home was an enclosure about fifty feet long and twenty feet wide. They had cut down branches of trees for protection; but being in a lion country this could hardly be called a protection. About twenty people, men, women, and children, lived in this place, each family having a little corner of their own. This was in the dry season. During the rainy season they make shelters of grass to keep some of the rain off.

After the evening meal we went into the enclosure, asked them to gather together and we would tell them the "Words of God." One of the Christian boys told them in as simple language as possible the Gospel story. The head man of the camp in turn told the women what was being said. They listened to this strange message. They had never heard anything like it before.

In the morning, just before leaving, we again called them together and once more repeated the same message of the night before, told them about God, about His Son, about His love for men, what He has done for man, including them. How much did they hear, understand?

It's hard to imagine such people, yet God had these in mind too when He said, one soul is worth more than the whole world. How can this people be reached? Jesus died for them and they have a capacity within them

such as you and I have to appreciate Jesus and the Salvation which He offers. It seems beyond a white man to reach them as they are such wanderers; but there are Christians here who could be missionaries among

them. I am writing this so that you might pray for some of the Christians here, that God might thrust them forth among the Bushmen people.

Missao de Muie, Cangamba,
Angola, Portuguese W. Africa.

Ecuador Mission

Casilla 11, Riobamba, Ecuador, S. A.
Dear Fellowship Friends:

Here in far away Ecuador I have just been reading of some of your activities 'round the world. My heart is blessed and cheered from time to time as I pick up our little paper, and I for one would exceedingly regret to know that publication had to be discontinued. May the Lord enable each one of us to do our bit!

Our last field conference held the latter part of the year 1930, when we were privileged to have in our midst Mr. H. M. Shuman, our President of New York City, was a season of benediction and refreshing to each of us in this part of the vineyard. At that time some new territory was taken in His Name which has since been entered. I refer to three new stations which have been opened this year in the highlands, centers where never before a messenger of the Cross has been stationed. Some real opposition and persecution have been and is being encouraged, but our workers are "holding the fort" in the security of His promises.

Another matter brought before us at that time which calls forth thanksgiving is the anticipation of soon having the glorious Gospel going forth to this people over the air. In this way will be reached Indians and "whites" who doubtless otherwise would continue groping in the night without the Light which was given for the world. A party of eight World Wide Christian Couriers stand ready to give themselves to this work, and will sail to join their forces with ours as the Lord provides the means for this great project. Will you not pray with us that they may be enabled to be on the ground to begin their work prior to July 1 in accordance with previous plans?

Ecuador has three distinct divisions—the jungle, the highlands, and the coast. In the highlands or sierra much more opposition is experienced

than in the coastal regions. At present I am located in Riobamba, one of the sierra cities, in company with another lady missionary. Here God has called us to be witnesses with a little band of believers, our only real friends, where Catholicism about 30,000 strong, in the name of religion, mocks us, tears up God's Word oftentimes in our

faces, and interferes with our worship. Throughout the entire republic the power of the enemy is keenly felt, Catholicism has an iron grip, superstition is at high tide, ignorance has a large percentage—But God!

Yes, our God is almighty and is able! It is because we believe this that we are here. Yet we need you to help "hold the ropes as we go down." Remember you will also share the rewards "at His appearing." May the Lord Himself lay the needs and claims of this land upon your hearts, and His spirit make intercession for us through you "with groanings which cannot be uttered."

Yours in the riches of His grace,

Edna Figg.

ATTENTION! MEMBERS! !

The annual meeting of the Fellowship Circle of which you are a member, will be held Thursday evening, May 21. This is an extraordinary service, as here you will have the privilege of fellowship with many of your former classmates and fellow-students. Not only this, but a unique and interesting program has been arranged. You will enjoy hearing the band, as well as the special numbers by the gospel teams and by the former students. This annual meeting is always a service of great blessing and inspiration. We are expecting you to be here this year.

May 17—Baccalaureate Service.

May 20—Recital.

May 21—Fellowship Circle.

May 22—Graduation Exercises.

The Work and Power of The Holy Spirit

by W. E. Manges

The Holy Spirit is not a mere influence, but a personality, the third person of the Trinity, one that is working in behalf of all true believers. The Holy Spirit is to the believer:

1. A Comforter. Jno. 14:26; Jno. 16:7.

Jesus knew that the disciples would be greatly discouraged after His decease, therefore He gave them the promise of the Holy Spirit coming that they might not be left comfortless.

This same Holy Spirit is in the world today to comfort the broken hearted, the oppressed, and the lonely. It would be a blessing if many

more, who bear the name "Christian", would know this Comforter.

2. He is a Teacher. Jno. 14:26; Jno. 16:13; I Jno. 2:20.

In verse twenty-six of Jno. fourteen He is spoken of as a Teacher. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." He is the Teacher and we are learners. This is an age when people are seeking for knowledge, and in their seeking to increase their education they have ignored the Great Teacher. There are many things the believer does not learn from books, but by yielding to the will of God and searching the

Scriptures. The world is producing many questionable pleasures that have been a snare to many Christians. If the believer will mind the teaching of the Spirit, he would not become entangled so early with worldly things.

This great Teacher will also open the Scriptures to us that we might know His will concerning our spiritual needs.

3. He fills the heart with the love of God.

In Rom. 5:5 we are told that "The love of God is shed abroad in our hearts by the Holy Ghost." Also Gal. 5:22. "The fruit of the Spirit is love."

The spirit of Anti-Christ is in the world, and people have become selfish, greedy and full of prejudice. Even in the churches there is too little of real genuine love manifested. Egotism has manifested itself openly.

What professed religion needs is more of Christ and less of self. And the believer needs to be filled with the Holy Ghost that the love of God may be shed abroad in his heart. It is this love of God that has constrained people to spread the Gospel in every land. This same love has caused men and women to leave home and loved ones to bring the Gospel to those who naturally are unlovely. Oh, that this love might be shed abroad in the church.

4. He helps us to pray. Rom. 8: 26, 27.

The promise is to the Christian. The Lord knows our need, so the Spirit "helpeth our infirmities," not sins, but infirmities.

This should be an encouragement to those who think they cannot pray as well as someone else. The Lord does not answer our prayers because we pray nicely, but because we pray in the Spirit. The Holy Spirit may present many prayer needs that we had not thought of before entering into prayer. Without Him it is impossible to enter into a spirit of prayer.

5. He gives power to witness.

"Ye shall receive power when the Holy Ghost is come unto you, and ye shall be witnesses."—Acts 1:8.

This promise was fulfilled to the disciples and if believers will yield themselves fully to God, trust in the cleansing blood for heart purity, the promise will be fulfilled to them.

Before Pentecost the disciples were prejudiced and weak in taking their stand as followers of Christ. After they had received the Holy Ghost there was a demonstration of power. They were fearless in bearing testimony to Christ. There are so few people who will fearlessly bear testimony for Christ any where. Some do at church or prayer meeting where

every one is in sympathy with them, but never witness for Christ in speaking to the unsaved. He will give power to those who have received the baptism with the Holy Spirit.

"It is God (The Holy Ghost) that worketh in you, both to will and to do of His good pleasure." Phil. 2:13. "Where the Spirit of the Lord is there is liberty." II Cor. 3:17.

News From Canada

by Alta M. Nichols, '28.

Dear Members of the Fellowship Circle Family:

Greetings to all of you in the precious name of Jesus.

I think that was a wise suggestion given in the last two issues of the Bulletin, that All members of the Circle Family send in a brief report as to their location and the work they are engaged in. If other members who are enjoying special privileges in or near the old Bible school realized how much we miss that dear spot and the fellowship of its students, I think there would be more than one contribution made in response to our editor's earnest appeal. Probably other members are like myself, they do not appreciate the contents of the Bulletin or hardly glance at its pages until many miles separate them from the Bible school, then they look forward to its coming every three months and digest the news of its pages from cover to cover. I thoroughly enjoyed Ada Beckhart's letter. May the Lord richly bless her in the work for our Master amongst the Chilean Indians, and all our fellow members who are in such trying, needy places.

I notice that our editor made mention of a brief report, but I cannot promise him how brief this one will be.

As Mr. and Mrs. S. A. Witmer related their experiences in Evangelistic Work in Western Canada, an article found in the October issue of the Fellowship Circle Bulletin, they made mention of the work begun at Langdon, Alberta. I shall merely add to what was written about those wonderful revival meetings, and mention some of the ways in which God is continuing to bless His work here. God surely proved to us once more

how He answers believing prayer, in making possible the evangelistic meetings, in pouring out His Spirit in convicting power to the salvation of souls, in strengthening the faith of believers, and best of all in sending along just the right evangelist and his co-laborer in the persons of Mr. and Mrs. Witmer. Mr. Wilson, one who had been praying with us for a revival, stated that Langdon had never had such revival meetings, and he had been a resident in the community for many years. He declared at the time that since it was the beginning of harvest, he was afraid the people would not turn out, but he says now that he will never tell anybody the proper time to have a revival. Among those who were saved were some from his own family, one of his sons-in-law was gloriously changed soon after the meeting closed, and he believes his wife has given her heart to Jesus just recently. At the beginning of the new year we were put out of the United Church, in which we had charge of the Sunday School, but the Lord has fulfilled Mr. Wilson's vision of a real, Spirit-filled church (though our services are held only in a rented hall as yet). Here we hold our prayer meetings, different ones from our number taking charge of these, Sunday afternoon we have Sunday School with a fairly good attendance, and Sunday evening we usually have a splendid service with a student from the Prophetic Bible Institute in Calgary, taking charge of the meeting. The presence of the Lord is manifest in all these services, for which we surely praise God. The Lord has also supplied our temporal needs in the way of an organ, a pulpit, and some seats.

We are looking forward to the time when there will not only be a few saved here and there, but when the revival will spread throughout the whole community, when many will turn to the Lord, and when the Gospel message will be carried from here to those who are still in heathen darkness. We are praying that if it is the Lord's will, God will bring Mr. Witmer back here again this coming summer to finish those meetings which

seemingly, were just nicely begun. (We hear that the Lord has recently added a new member to their family, in giving them a dear baby girl).

May the Lord richly bless all of my fellowmembers and enable us all to be greater fruit-bearing disciples of Jesus. "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." John 15:8.

Langdon, Alta., Canada.

Faithful Fortitude

Gal. 6:9.

Rev. Roy Birkey, Elkton, Michigan

The apostle Paul stands out, in the New Testament era, as an unusual example of Christian fortitude. Perhaps no other, under God, so fearlessly and so successfully encountered national and ecclesiastical cross and counter currents as did this saintly hero. Under the inspiration of God's Holy Spirit, he bequeaths of the wealth of his wide and varied experience in the words of the text; "Let us not be weary in well doing, for in due season, we shall reap, if we faint not."

If the apostle even then sensed the need of endurance, how much more now as we approach the pre-tribulation days with their increasing pressure of Satanic malignity. Hence the text, let it speak.

The text first calls us to unwavering fortitude,—“Let us not be weary in well doing—if we faint not.”

The call comes because of possible discouragement under trial. God's servant Job is an excellent example of an individual under trial. With the sweep of a mysterious hand, the wealthy, influential, mighty and righteous man was quickly reduced to a mass of putrefying flesh on an ash heap. But God's presence was not withdrawn.

In Genesis twenty-two, we find a Hebrew family under trial. The promised son was now a man. See them, as they, father and son, approach the summit of Mt. Moriah. "Father. . . behold the fire and the wood, but where is the lamb for the burnt offering?" Humanly speaking, was it dark? Indeed it was, hopelessly dark! But God's presence was there!

Ah, and here is the prophet who

proved to wicked Ahab, with Heaven's response by fire that God lives. Elijah had to flee and in doing so he thought he alone of God's few was left. Was the prophet blue? I wonder! But God's presence was not withdrawn!

My dear friend, are the scorching and withering blasts of fiery trials and tests blowing upon your soul? Remember God is there with you. "So count on his presence in darkness and dawn; only believe."

Again the call to unwavering fortitude comes because of possible discouragement in service. Perhaps you have worked hard, patiently, self-denyingly, sacrificially. You have done your best, yet you hear few or no words of encouragement. You have preached and taught faithfully, prayed earnestly and unceasingly. You have denied your self home privileges and sacrificially given of your means for the support of foreign and home missions and for the support of your church and pastor. When all this and more has been done and there are little or no visible results, there is the subtle temptation to let our, "hands hang down" and our "knees become feeble" and of saying "what's the use." Ah, it is then we should remember, "Let us not be weary in well doing."

Once more the call to unwavering fortitude comes to us because discouragement loses the harvest,—“If we faint not.” The text implies the possibility of rendering a measure of service and at last reap no harvest. I recall thrilling incidents of mid-western early life as related by pioneers. Drought, dust, blizzard, hail and destruction fought desperately to dislodge

them. Many left. Others were too poor to leave. Nearly all of the latter have been successful materially. The former never shared the bountiful years. In like manner, if we faint or grow weary we shall not reap. What a tragedy of tragedies this would be, to have labored and toiled, denied and sacrificed and yet have no harvest. Therefore let us not be weary in well doing and let us not faint.

The text not only calls to unwavering fortitude but it also offers courage.

Courage is offered by reminding us of the certainty of the harvest,—“For in due season we shall reap.” There is no mistake about this. God's Word declares that seed time and harvest shall not cease. This fact is one of God's fundamental laws of the universe. How accurately nature responds. How encouraging and strengthening to know we shall reap a harvest of all service rendered under the anointing of the Holy Spirit. Every sermon, every lesson, every prayer, every testimony, every sacrifice, and every dollar will ripen in fruitage. All tears, all burdens, all toil, all effort, all losses, all crosses, all, yes, all actuated by the Spirit of Christ will be repaid. “We shall reap.”

We are further offered courage by reminding us of the time of the har-

NOMINATIONS FOR FELLOWSHIP CIRCLE

ARTICLE VII.—Elections.

Sec. 3. A ballot containing the nominations for President and Editor shall be prepared by the Editor, and sent to each member of the Fellowship Circle in ample time to allow them to reply before the date of the Annual Meeting. Each member is requested to submit their ballot for the two offices by mail if they cannot be present in person at the Annual Meeting. Only those present at the Annual Meeting shall be entitled to vote on other elections or questions.

President

S. A. Witmer
Harvey Mitchell
Roy Birkey

Editor

Armin Steiner
Myrle Gaskill
Salome Schug

vest,—“In due season.” None too early, none too late, just right, in due time we shall reap. How many times we would like to push aside the curtain that veils tomorrow. How we would reach out and bring the future into the present. In due season we shall see and know. Then sometimes we question why a promising young life is cut short while others linger

long, waiting to go. Perhaps their work has been completed while yours and mine remains unfinished; in due time we shall know. May God grant us all faithful fortitude.

“We'll work 'till Jesus comes;
We'll work 'till Jesus comes;
We'll work 'till Jesus comes,
And we'll be gathered home.”

NEWS ITEMS

by Miss Naomi Roth

Plan to attend the annual meeting of the Fellowship Circle. There will be band music, special songs and other unique features which you will enjoy.

The Fellowship Circle will meet on Thursday evening, May 21. Do not miss the inspiration and blessing of this service!

The new term opened on January 26. The Rev. H. M. Shuman, president of the Christian and Missionary Alliance, addressed the students in the opening service for the term. The message was one that will not soon be forgotten.

Dean Leightner of the Bible Institute is the teacher of a large Bible class which meets Sunday afternoons at the Fort Wayne Gospel Temple. Mrs. B. G. Smith, a member of the Institute faculty, is also one of the Bible teachers at the Temple.

Mr. Carl Parlee is now song director for the Fort Wayne Gospel Temple. Mr. Dale Baggs, who formerly was song leader, has felt the call to enter the field of evangelistic preaching.

The work in the Harvester district of Fort Wayne has been prospering. The attendance has greatly increased since the building of the church. It has been named the Bethel Sunday School. Mrs. Carl Parlee and Miss Judith Bixler are workers there in connection with Mrs. Parlee's father, the Rev. M. E. Ramseyer.

Revival services of two weeks were conducted by Joseph Klopfenstein at

Sunnyside. The people meet for services in a home that has been opened for that purpose. The attendance during the meetings was very good and souls were won for the Lord. Miss Luella Burley and Miss Naomi Roth are in charge of the work at Sunnyside, a suburb of Fort Wayne. The workers request prayer help from the Fellowship Circle that it may soon be possible to have a church building at that place. The need for a building is great.

Miss Arvilla Damman is attending the Missionary Training Institute at Nyack. She entered training there in January in further preparation for missionary work in Africa.

Mr. Forest Kuhn has been out in evangelistic work since he graduated with the class of 1930. He is now holding meetings at Sterling, Kans., where Mr. and Mrs. Harvey Mitchell are laboring. After the services close there he expects to go on to Elbing, Kansas, for another series of meetings.

A two-weeks meeting was conducted by Harold Wiswell, who is now in training at the Institute, in the Union church at West Charleston, Ohio, where Clifford Sando is pastor.

Mr. Alfred Jacob has returned to the Institute after an absence of two weeks during which time he was in revival meetings in Edgerton, Ohio. Mr. and Mrs. Jacob are both students at the Institute.

Miss Elsie Rupp's going to South America has been delayed because of conditions in Venezuela which made

it impossible to enter that country. She is now looking forward to Colombia and expects to sail for that country if the way fully opens.

A new work has been started in Maples, a small town which is about ten miles from Fort Wayne. Mr. V. O. Harrold, a student, is in charge of the work which is carried on in what was an abandoned church building.

Two students of the Institute, Mr. Russell Witmer and Mrs. Joseph Klopfenstein recently underwent operations for appendicitis. Both have nicely recovered, for which the Institute family praises the Lord.

The Rev. and Mrs. J. E. Ramseyer left the Bible Institute on December 23 for the South and the West. The Lord blessed their ministry in meetings which they held in Missouri, Tennessee, Alabama, Florida, and Illinois. They returned to the Institute on February 27. The students are again enjoying the rich messages which Mr. Ramseyer delivers in frequent addresses before the student body.

The Rev. E. Sylwulka of the African Inland Mission, who has spent sixteen years of service in Africa, recently gave several interesting and practical talks to the students.

Mr. John Schlenker, who is engaged in Mission work in Morton, Ill., spent some time in a visit to the Institute. While here he addressed the students in one of their chapel services.

The Rev. Thomas Millar, and his wife were the speakers at the students' mission band meeting on January 9. Mr. Millar, a former student of the Institute, spent two terms of service in Africa. His work has been largely pioneer and language work. He is looking forward to returning to Africa in the near future and again expects to enter a new tribe. He will appreciate the prayers of the Fellowship Circle.

Other speakers who addressed the students' mission band this term were Miss Fannie Schmallenberger; Mrs. Alfred Jacob (both are students of this school year); Miss Cobb, a missionary to China; Miss Hannah Bracy,

a former student and a missionary to West Africa; the Rev. William Frazer of Windsor, Canada; the Rev. Mr. David, a native Persian; the Rev. John Norton from India; the Rev. John F. Derr from India; and Dr. Webber who is working with the Defenders.

During the week of March 1-7, a convention conducted by the Defenders was held in the Fort Wayne Gospel Temple. The following speakers from the convention addressed the students at the Institute during the week: Dr. Webber, Dr. Gerald B. Winrod, and Dr. A. I. Brown of Vancouver, B. C.

Mr. Duane Petit, pastor of the church at Lepaz, Ind., spent several days visiting the Institute. Mr. Petit attended school here in 1927.

Mr. and Mrs. Norman Zimmerman are assisting Mr. Clarence Zimmerman with special meetings in the latter's church in Detroit, Mich.

The Rev. Arthur Albro, who is giving his time to evangelistic work, is now conducting revival services in the church in Detroit where Mr. Tilman Habegger is pastor.

Mr. Emmanuel Stauffer is preparing for another missionary tour through the Kentucky and West Virginia mountains.

A little daughter was born to the Rev. and Mrs. Otto Stockman on December 24, 1930. The Stockmans are ministering at New Carlisle, Ohio.

The Rev. and Mrs. S. A. Witmer are now the parents of two daughters since the birth of their second child on February 1.

The Rev. and Mrs. Stanley Dodson are the parents of a baby girl. They have three sons.

A little daughter, Lois Ilene, was born to Mr. and Mrs. Elmer C. Wagler on December 28.

A son, Daniel Russell, was born to Mr. and Mrs. Wildan Tuttle on January 4. Mr. and Mrs. Tuttle are both of the class of 1930.

Norman Zimmerman and Pauline Beck of the class of 1930 were married in the early part of 1931.

Miss Ina Birkey of the class of 1923, and a missionary in China, was married in China on January 1, 1931, to Mr. Roy Bartel, also a missionary to China.

SELF-CONTROL

A statesman once held in his hand a book containing the names of soldiers on whom high military honors had been conferred. His son, a soldier, asked to see the list. His father replied that the book was sealed by order of the Government. "Then,"

said his son, "tell me if my name is there?" The father replied that all the names had to be kept secret. "Well," the son replied, "at least tell me for what the honors have been conferred." The young man was living a dissolute and dissipated life; and when he heard the list, knew he could not be in it. He withdrew, repented, mastered himself; and when the soldiers advanced for their medals, he boldly put in a claim. "On what ground?" he was asked. "Because," he replied, "I have made the noblest conquest of all." "How so?" said the examiner. "Because," the young man answered, "these have conquered foreign foes, but I have conquered myself."

Is it the Letter of a Lost Soul?

May I just mention a few details of my spiritual history? If they do not interest you, or if you feel you cannot help, you can straightway forget them. I am in my 34th year, single. My father has served the Lord for 25 years. When I was 14 I came under convictions of sin, and several months I endured much agony of mind and conscience. There came a critical moment when I knew I had to settle there and then the eternal destiny of my soul, and God sent me a definite ultimatum to that effect. I wanted to be saved. There was a great struggle, Satan trying to drive me hence. He was resisted, and I was on the point of being saved, when I sinned.

A tremendous solemnity fell upon me. The Holy Spirit caused my soul to realize that He would, there and then, reveal Christ to me as my own Saviour, and would enable me to believe in Him from the heart. Just then, a small temptation to go away presented itself. I knew instantly it was a temptation. I knew I must resist it. I knew my eternity depended upon it. I made a show of resisting it, and then, yielded.

By yielding, I entered into hell, into the outer darkness. Immediately, all spiritual experience and sense of the presence of God was withdrawn; my very nature seemed to undergo an unutterable change in its deepest depths; I seemed to become accursed. I knew I was accursed. I realized in all its horrors I had committed a sin

against the Holy Ghost. I realized I was utterly cut off from God.

No efforts of mine ever availed in getting back into touch with Him. Moreover, all my nature was changed. True repentance towards God was gone. I felt irretrievably fallen, spiritually and morally. God, and all spiritual things, have become utter unrealities to me. They are but so many abstract ideas. At the same time I know them to be realities, through memory. I remember having experienced in the past that they were realities. Were it not for memory, I should know nothing, neither to be able to know anything, of God.

I am as a man that does not possess a soul. A mere machine, capable only of eating, drinking, working, and sinning. I have ever carried about with me, since that moment, day and night, a sense of absolute damnation. I am altogether dead, dead, dead to an unimaginable degree. I have been in touch, through correspondence or verbally, with countless Christians of all "kinds"; none have ever fully understood my condition, or been able to help me. There are two, one brother and one young man, who pray especially for me, and who declare they have assurance of my ultimate restoration and salvation. I feel sure they must be mistaken, or rather do I feel nothing at all. It seems to me that even such persevering praying could go on for eternities, without saving me (i. e. rendering salvation ac-

cessible to me). The sort of incident recorded in your February issue awakens an "unreal" kind of hope that perhaps something of the same kind could help me. But at the same time I firmly believe I am eternally damned, finally and absolutely.

My whole being has deteriorated since that catastrophe, 20 years ago. Morally, I am corrupt, (I am sorry to have to say so, but it is of no use hiding anything). I know there has been an insinking of my moral being. Evil seeds, that had been allowed to enter my heart before conviction, sprang up again into new life when I lost every hold on spiritual matters. I do not live a life of open sin: I resist the temptations to vice, but in the mind and heart there is very often riotous debauchery, perhaps not of the vilest kind, as humans judge, but nevertheless a complete loosening of moral bond. My heart is filled with lust, and feeds on that. There are also desires for all that is good and true, but at the same time there is a sort of cunning impurity about me. I am morally unclean; that much I know, but it is difficult to make others understand. Not in the sense in which each sinner discovers himself to be unclean when first convicted of sin by the Holy Spirit. I am in a certain way corrupted, morally—it must be a form of lasciviousness. All within is chaos; not only in spiritual matters, but more. My life is an absolute blank, there seems to be not one spiritual faculty left.

I am sure God meant me to work for Him; to live and die for sinners; I have ever felt the responsibility of many souls, to whom I ought to have been if not a blessing at least a warning. Ofttimes my heart has greatly longed for that activity, and even now I like to lose myself in an "imaginary" delusion of Gospel work. But alongside that there is that dreadful moral declension, and worse—that fearful spiritual guilt, resulting in the most inaccessible deadness. My life is an utter waste. I am in business; have succeeded fairly well; but it is boredom to my mind. I wish something could happen to me like that man. I wish it were possible to God to arise in all His might against me (for it is judgment I need first), and crush me in His vengeance, breaking me up al-

together; smashing my hard, impure and cunningly wicked heart to pieces; reducing me to utter resistlessness; killing me if need be, or afflicting me in any way for a lifetime, if only I could at the same time be forever saved from this abominable spiritual and moral degradation and guilt and doom.

For I am sick of my life; I should not mind if it were instantly ended, if I could but just be saved at the last instant. I know I should have to deplore throughout eternity the lost opportunities (lost forever) of service down here; but that is in any case forever gone. I am conscious at the same time of an utter unwillingness on my part to submit to God (just like that man "hoped God would not grant his request"); I realize exactly how that man felt. But that God would crush me nevertheless. That something could move God to do so. It would end an abominable and utterly worthless existence and save a soul. But if I have sinned against the Holy Ghost an unpardonable sin, then all must be in vain. I should almost prefer to be fixed, than live on as I am.

For me to be saved would be marvellous beyond words. Should God ever be able to do such a thing (and to my mind His justice makes it impossible), I should delight to devote all my remaining energies to Him, if my deteriorated and undeveloped faculties permitted it. I am well acquainted with the Gospel, "theoretically". My case is known to many, but they cannot help me. I would give my life a million times to escape this spiritual hell, but that does not change the fact that my heart is hard, lustful and accursed. I believe I shall continue to exist in this indescribable way and die Christless.

—From "Dawn."

COURAGE

John Fletcher was in his pulpit one Sunday night. The opening service was begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon; he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text

or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach, and the Spirit gave him liberty. The crowded assembly was baptized from on high. He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to church tonight. This is what that lost sermon meant. But she had the One she needed. When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted she walked up the steps, and he fell on his knees crying: "Oh, wife, pray for me! pray for me!" We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him.

THREE BOOKS TO BRING

A negro preacher walked into the office of a newspaper in Rocky Mount, N. C., and said: "Mista Edito, they is forty-seven of my congregation which subscribe fo' your paper. Do that entitle me to have a ch'ch notice in yo Saddy issue?"

"Sit down and write," said the editor.

"I thank you."

And this is the notice the minister wrote:

"Mount Moriah Baptist Church, the Rev. John Obadiah, pastor. Preaching morning and evening. In the promulgation of the Gospel three books is necessary: The Bible, the hymn book, and the pocket book. Come tomorrow and bring all three."

Other pastors than Pastor Obadiah and other churches than Mount Moriah may well send out word to everybody to bring these three books to church.—The S. S. Friend.