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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., JANUARY, 1931

Number 1

Amongst the Chilean Indians

By ADA BECKHART

Casilla 38, Victoria, Chile,
South America, Oct. 17, 1930.

Dear Fellowship Circle:

Would you like to come with me and visit the mother of one of my little pupils. He is a bright, affectionate little fellow and is very faithful in coming to school, rain or shine, and even on cold, frosty mornings he comes barefoot, yet smiling and happy. Several days ago he asked to go home early as his mother was ill. Upon inquiry we found that his mother had been sick about two weeks. The next day we asked the children to wait until school was dismissed and we could accompany them to their home.

Following a narrow path across a field we came to a little, rough board house, with a little vegetable garden in front. As we went around the house a middle-aged Mapuche woman came to meet us. She was dressed "Mapuche fashion" in a black blanket (chamal) wrapped around her body and a shawl over her shoulders. She greeted us kindly and invited us into the house, where we were seated on a couple of boxes covered with sheep skins. The room was small but evidently served for everything [from kitchen to bedroom. On the ground floor a little fire was burning, and the rough walls with cracks between the boards and the rafters over our heads were smoked black. In one corner of the room some rough boards on low trestles served for a bed. While we were there a hen brought her little chicks in and settled down under the bed for the night. In another corner were some iron pots. Our hostess sat on a box beside the fire and answered in broken Spanish our questions about her family and sickness. She was

evidently suffering from a bad case of "la grippe", and should have been in bed but as she was alone with only a couple small children, found it necessary to be up and attend to the work.

Like many women among these Indians (known as Mapuches) we found the little woman had a hard life. Although she did not complain we know her husband is a drinking man and provides very little for the family, not even the barest necessities of life. She has five nice children; the two oldest attend our school, and the next one spends her days out watching some pigs and sheep. It was difficult to have much conversation with her, as the women understand very little Spanish, but we tried to get her to understand that Jesus loved her and was her Friend and Helper, and then had prayer with her. She appreciated our visit. We brought one of the little girls home with us to send her back some food and simple remedies.

Our mission station and school is located in the south central part of Chile, which is the district of the Araucanian Indians, of which there are about 100,000 in these provinces. Until the last few years very little had been done for them. About all the white man did for them was to take their land and sell them strong drink. They live very primitively in little "rucas" made of bamboo or branches of trees, or boards. They engage in agriculture and the raising of sheep, pigs and cattle. Most of them cannot read or write. A few of them pretend to be Catholics, but the majority follow no religion, or cling to their own old religious customs. In times of drought or some special need they have great religious feasts which

last two or three days. The caciques (chiefs) of the different tribes have charge of the services which are held at sunrise along the river. On some occasions they take a lamb which has been kept specially for "feast days." It is killed and the blood sprinkled on the water. Then they all kneel, faces toward the sun, and hands stretched upward, while the caciques recite some prayers to the "great father." After the religious service is over the day is spent in eating, drinking, dancing and a general carousing and very often ending with a drunken fight.

We have a day school of over sixty pupils, in which we teach the regular school branches. There are men in their twenties struggling with their primer. Our work is not educational, but only a means to an end to reach and win these people. School is opened with songs and prayer, and later in the day we have a period for Bible study.

On Sunday we have Sunday School in the afternoon, and evangelistic services in the evening. We have a Mapuche for Superintendent, and another teaches a class in their language. Wednesday afternoon we have our Women's Meeting. We thank the Lord for the true Christians here.

Will you not pray that He who hath begun a good work among the Indians of Chile might speedily carry it thru to perfection?

I look back to when I attended the dear old B. T. S. and what precious memories are connected with those days. What seasons of refreshing and times of rejoicing! Am glad for the Bulletin which helps to keep us in touch with the rest of the "family."

Yours in His glad service,

Ada K. Beckhart, '26.

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 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.

ATTENTION! ! This Is For You!

Again the appeal comes for a hearty response to the request made in the last issue of the Bulletin. For your convenience, it shall again be stated.

Persistency eventually brings results. We therefore kindly ask that all members of the Circle Family submit a brief report or news item as to their location, occupation and anything of interest.

We are confident that this will be a source of great pleasure to all, that it will be a means of recalling fond recollections, that it will stimulate fellowship. Might it not also be a medium of tracing the location of some dear class-mate who otherwise would perhaps be lost sight of.

We're not passing this along to be entertained as a mere joke. No one needs to feel that their contribution will be an imposition upon the editor. Thus far only one response has been made, which appears in this issue and we're sure it will be of interest to all.

Please do not neglect.

Send all material to the editor. Thank you.

ACKNOWLEDGEMENT

We gratefully wish to acknowledge the contributions made toward the financial support of the Bulletin.

IMPORTANT INFORMATION

Be sure to read the financial report in this issue and it will be convincing that the treasury still needs replenishing. It is so urgent that unless immediate support is given, the issuing of the Bulletin must be discontinued. We

are still entertaining the thought that it is mostly negligence and are confident that it will be rectified at your earliest convenience.

Do not forget, the surplus will be disbursed to some needy students.

CORRECTION

Please notice that the contributor of the article "Personal Devotion to the Lord Jesus Christ"—in the October issue—is Rev. Albert Hager.

We regret the mistake.

FINANCIAL REPORT OF FELLOWSHIP CIRCLE

Sept. 18, 1930, Bal. on hand\$36.35

Receipts

Oct. 28, 1930—E. S.\$1.00
Oct. 30, 1930—L. Z. 1.00
Nov. 21, 1930—M. W. 1.00
Nov. 21, 1930—B. W. 1.00
Dec. 22, 1930—L. H. W. 5.00
Dec. 30, 1930—A. B. 1.00
Dec. 31, 1930—S. J. G. 1.00

Jan. 3, 1931, total Balance
and Receipts\$47.35

Disbursements

Oct. 25, 1930, Printing Bulletins \$30.08
Oct. 28, 1930—A. S. 1.25

Total Disbursements\$31.33
Jan. 3, 1931, Balance\$16.02

THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!),
Twelfth of Romans, First of Pro-
(verbs—

Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer,
You who treat the Crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!

—Amos R. Wells.

THE FRUIT OF A PRAYER MEETING

One of the best revivals I ever knew was commenced and carried on by a prayer-meeting among the members of the Church without any preaching at all. The society felt that they were on back ground, and they covenanted to meet every evening for a week, and have public prayer and pray for a revival. The first night God met them and blessed many of their souls; the second night the Lord very powerfully converted two souls; the meeting went on then for about twenty days and nights, and from one to twelve were converted at every coming together. The Saturday and Sunday on which their meeting closed, they sent for me to gather up the fragments, that nothing be lost. On Sunday I opened the doors, and received 119 into the Church, and baptized 47 adults and 30 children, and then marched off to the creek and immersed 27, making in all 119 accessions on trial, and 104 baptized; this was the fruit of a prayer-meeting.—Peter Cartwright.

FAITH IN GOD

Man was made for God, to seek Him, to find Him, to grow up into His likeness and show forth His glory; in the fullest sense to be His dwelling. And faith is the eye which, turning away from the world and self, looks up to God and in His light sees light. To faith, God reveals Himself.

In our quiet time we pray to our Father which is in secret. There "He hides us in the secret of His pavilion". And there, as we wait and worship before Him, He will in very deed, just as the light by its very nature reveals itself, let His light shine into our heart.

Let our one desire be to take time and be still before God, believing with an unbounded faith in His longing to make Himself known to us. Let us feed on God's Word, to make us strong in faith.—Andrew Murray, in "Trust."

Jesus became the Son of man, that we might become the sons of GOD.—Curtis.

To the Members of the Fellowship Circle Bulletin

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. 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 is found on page — of this issue of the Bulletin.

Yours in faith and hope,

EXECUTIVE COMMITTEE.

(Editor's note—We feel that the importance of this article justifies republication.)

The Cost of Discipleship

There are some people who are almost continually trying to get something for nothing. They search for bargains and reduced prices. There are others who are seeking things of real value, and who are willing to pay the price. In matters of religion we find the same two classes of people—some who recognize all the claims laid upon a would-be follower of Christ, and others who ignore, or try to evade the fact.

The first requirement of every disciple is one which has occasioned much misunderstanding. It is self-denial. Quite frequently someone raises the question, "What shall I give up?" That is easily answered. Give up everything which in any way hinders your fullest service to God. Easily answered, to be sure; but not so easily complied with, perhaps, for that may include everything from a pet habit to a life career. John Wesley determined that as long as he saw needy folk about him he would not indulge in what in his day was considered a necessity to every family of repute, so he limited himself to three silver spoons.

But there appears to be something deeper in self-denial than mere abstinence, or giving up of things. The word "deny" carries the idea of disowning. Then to deny oneself is to disown oneself. And self-denial, the prime requisite to discipleship, is not complete apart from a full and final surrender of the entire being unto God.

Returning to the thought of letting go of things, let us observe that the disciple is required to give up not only everything that is positively evil, but often that which at first glance appears to be perfectly lawful. A certain man whom Jesus called to be His disciple asked permission to tarry at home until he could attend to the burial of his parents. Now to a Jew this was the highest duty. He was allowed to disregard any ceremonial law if the funeral of a loved one so necessitated. But the Lord calls us to leave even those duties which seem most urgent, that we may give

our undivided attention to the affairs of the Kingdom. The highest duty of the natural realm fades into insignificance when compared with responsibilities in spiritual matters. God-given duties never conflict. The young man who is called to preach, but cannot because he is called to farm, had better close one ear and turn the other toward heaven to make sure which call came from above. A man's business in itself may be legitimate and honorable, but if it hinders him from serving God as he knows he ought, he'd better resign today.

Again, the would-be disciple is often called upon to separate from loved ones. The necessity is often quite obvious. But in every case it is an indication of supreme love to the Master, without which none of us is

fit to be a disciple of His.

It is of the utmost importance, having once made the separation, whether from loved ones, prospects or property, that the separation be maintained for the rest of life. "No man," said Jesus, "having put his hand to the plow, and looking back, is fit for the kingdom of God." The course taken by such a plowman would be both ludicrous and tragic. Yet there are many people who stand with feet pointing in one direction and nose pointing in the other, and they know not which they are following. Nor does anyone else.

Yes, to be a disciple of Jesus is costly, and one must pay the full price to gain the full benefit. But it pays! Who knows the souls who are depending for the light of salvation upon our faithful, unstinted service. And unto us is promised a hundred-fold gain in this life, and in the world to come, life everlasting.

Harvey L. Mitchell, '29.

A Pastor's Report

It was my privilege to be a student in the B. T. S., having graduated from there almost sixteen years ago. My wife and I were two of six graduates that year. Although a small class, nevertheless, it has a good record for service for the Master. One of our number slipped away to be with the Lord not long after completing her course, but her life, though short, was one of prayer and service. Another of our number, Brother Edison Steiner, answered the call of God to go as a missionary to South America, and while there heard another call to come up higher to the service of the kingdom above. The remaining four are engaged in active service. Three of them, Mrs. D. C. Stucky, Mrs. Sharp, and my wife, are pastors' wives, rendering able assistance to their husbands in their respective charges.

With the exception of a few months spent at Nyack, the Lord has permitted me to be in His service since leaving the good fellowship of the B. T. S. Seven years of this time were spent in charges in the Christian and

Missionary Alliance in New York State. In 1922 after coming to Detroit, the Lord gave us the privilege of opening a new branch of the Alliance in that great city. From there we moved to Flint, Michigan, where for two years we served in the Gospel Tabernacle. Two years ago God led us to Columbus, Ohio, to the pastorate of the Alliance in that city.

A wonderful field of opportunity is open to us here in Columbus, though like Paul we must add, "there are many adversaries." The Columbus church has a very commodious and neat building in which to carry on its work. God is blessing, and at the present we are in the midst of a campaign of prayer in preparation for a five weeks revival campaign. Christians are being awakened to prayer, and to their responsibility, and we can hear the "sound of a going in the tops of the mulberry trees."

My wife and I are glad for this opportunity and channel of sending greetings to all the great B. T. S. family. May God bless you all. —W. Van Clief Yaggy, '15.

SERVICE IN TRAINING

In the catalogue of The Bible Institute there is a statement to this effect: "The primary purpose of the school is to instruct, train, and send forth Christian workers to proclaim the everlasting Gospel of Jesus Christ." It is particularly to one phase of the training feature that I wish to devote this report.

The Rev. Mr. S. A. Witmer, who has charge of the gospel team work of the school, just compiled some statistics which will be gratifying to every friend of the Institute, and to every child of God who is interested in the sowing of gospel seed. Thus far, this year's record in gospel team work has been the best in the history of the school, for this part of the year—September 21st to December 21st.

In all, there have been 112 services, 377 special songs, 57 addresses, and, praise God, 61 souls who have followed David's advice when he said, "Oh taste and see that the Lord is good: blessed is the man that trusteth in Him."

There are four gospel teams which are regularly engaged in this week-end work, and two more which are occasionally needed to fill overflow requests for student workers.

The teams go not only to nearby towns but also to some cities considerably distant. This year a team went to Cleveland for a week-end. (We have no record of any going to Chicago, but there is no telling what might happen if they did. Chicago certainly needs a good warm team to do open-air work in such centers of soap-box philosophy as Bughouse Park!)

The entire per student mileage for the past three months has been 20,620 miles. Had any one student undertaken to do all the traveling, he would have had to drive some 229 miles per day for the entire ninety days!

Our services are confined to no particular sect. Here are some of the denominations with whom our students have been working: the Evangelical, Baptist, Missionary Church Association, Friends, Nazarene, Christian, Mennonite Brethren in Christ, Christian Union, Presbyterian, Meth-

odist Episcopal, Methodist Protestant, United Brethren, and the African Methodist Episcopal. We thank God that where there are His children who love Him, there we have fellowship through our blessed Redeemer. Minor differences vanish in the light of His glory and grace!

Just one more point. You might be tempted to ask, "Where do you get all the money to do this running around over the country side?"

In answering the query, I say again

we have much to thank God for, in that, while financial conditions have not been as prosperous as in other years, He has provided for the car expenses out of the voluntary offerings which have been given at the services. The students who go out on trips receive no remuneration for their efforts. This work is part of the training of which the catalogue makes mention.

In closing, may I say that we believe God has set His divine approval on this work in giving us the many services we have had, but more than this, in saving the sixty-one souls which He brought to Himself. — A. C. Eicher.

The Most Excellent Knowledge

Phil. 3:8.

Thousands of our young people have turned their faces toward schools, colleges and other institutions of learning. They have a passion for knowledge. They desire to get a good preparation for their life's work. It is a fine thing for young people to have an ambition to excel. No matter what our life's vocation is we ought to be at our best. We admire the man who, whatever his calling, determines to excel in it, and to make the highest possible success in his undertaking.

"Were I a physician, I'd make it my pride

The best of physicians to be,

If I were a surgeon no surgeon beside

Should splint a bad fracture like me."

or

"Were I a cobbler the best of all cobblers I'd be,

If I were a tinker no tinker besides would mend a tea kettle for me."

There is a rivalry that is wholesome. Paul exhorted the Corinthians to so run as to obtain the incorruptible crown. When the sons of Zebedee sought the best places in the Kingdom the Lord did not rebuke them but told them that those positions were reserved for those that qualified; that they were not given arbitrarily but fitness in the will of God alone would determine who would occupy these exalted positions.

Most of us are not realizing our possibilities. It is said that the average person utilizes from 2 to 20 percent of his intellectual powers, in other words, we are capable of five times the intellectual powers that we now have if we would develop it. It is conservatively estimated that 20 percent of the adult population of our country have the mental development of a twelve-year-old child. Roger Babson says that the business of our nation is carried on by two percent of the population and the great multitudes are struggling along without an ambition for anything better.

The Book of Hebrews was written to a people that were not realizing their possibilities. The author exhorts them, "Let us fear lest haply a promise being left us anyone should come short of" and many such appeals to stir them out of their insensibility.

The apostle Paul was a man of great knowledge. It was said of Peter and John that they were "ignorant and unlearned men" but such a thing was never said of the brilliant scholar who sat at Gamaliel's feet. Paul was as much at home among the philosophers at Athens and Corinth as a professor would be among his students. And yet Paul gave a testimony concerning the wisdom of the Greeks that almost startles us. He said to the Corinthians, "Hath not God made foolish the wisdom of this

world," and "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent."

Paul placed the greatest value upon the knowledge of Christ. We can know how much a man values a thing by the sacrifice he makes to obtain that thing.

Paul sacrificed his racial pride to obtain the excellency of the knowledge of Christ. He boasted of being of "the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews." The Hebrews were the proudest people in the world and not without reason. They were God's chosen people and enjoyed privileges that no other race enjoyed. Paul was no exception, he loved his people and was proud of their past history but when his eyes were opened to the truth as it is in Jesus he cried, "I count all things but loss," which literally means, "I fling it to the dogs for the excellency of the knowledge of Christ."

Then Paul sacrificed his religion. This is the last thing that a man will sacrifice. Men will fight for their religion when they will fight for nothing else. The bitterest wars have been fought because of religion. Paul was a Pharisee of the Pharisees. The Pharisees had the best and the most wonderful religion in all the world up to the time of Christ. It was a supernatural religion with the finest ritual that man ever had and yet when Paul got his eyes open he said, "I'll fling the whole thing to the dogs for the excellency of the knowledge of Christ, my Lord."

Is not this the price that many must pay in order to win Christ? There are many church people that will have to give up their dead religion before they can experience the knowledge of Christ. How many unscriptural traditions bind many of God's people. We must be willing to fling them to the dogs in order to win the excellency of the knowledge of Christ.

Paul also sacrificed his righteousness. As "touching the law he was blameless." He was sincere and could say with the rich young ruler "all these have I kept from my youth." Paul did not forsake vulgar things but high and holy things in order to win Christ. How could he do it? He found in Christ a righteousness that

met all his need. He saw in the righteousness of Christ that which was far superior to anything he had ever known.

The knowledge of Christ is most excellent because it has a perpetual value. The best knowledge of this world is only temporal and is useful only for this life, but the knowledge of Christ is useful throughout eternity.

The calling of an engineer is a noble calling and the work of an engineer is most useful in this world but there will be no surveys made in the "city that lies four square". The streets are all laid out and the engineers will be out of a job.

Architects and buildings are very important in this world. We marvel at their ability of constructing huge edifices of steel and cement, but of what use will all their technical knowledge be in that city whose "Maker and Builder is God." All the heavenly mansions are prepared and they will have to hunt other jobs.

There is perhaps no nobler ministry than that of the physician. To heal the body is a wonderful thing but

all the doctors will be numbered with the unemployed in that land where "there is no death, neither sorrow or crying, neither shall there be any more pain."

Will there be any lawyers in heaven? No doubt there will be some there. They are very important here, and we could not get along without them. Who but a lawyer could make our laws in such a way that no one but a lawyer could tell us what they mean? and who but a lawyer could write our last will and testament in such language that it takes a lawyer to tell us what it means? But of what value will all this knowledge be in the world to come? Of what use will a lawyer be in that city in which there shall in "no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie."

But the excellency of the knowledge of Christ will never become obsolete. When we have done with other professions, those who have this most excellent knowledge will go on proclaiming and experiencing and enjoying the unsearchable riches of Christ. —John E. Lauby, Van Nuys, Calif.

The Appropriation of Christ

F. B. Meyer.

"Put ye on the Lord Jesus Christ."
—Romans 13:14.

At the beginning of the Christian life, for the most part at least, we try to imitate Jesus Christ. There is Scriptural warrant for our doing so. And the time will never come when we may not look up to Him as our model and ideal, with that eager, longing gaze which must exert something of a transforming influence. But if this be all, we shall find our Christian life one of unutterable disappointment and sorrow. The infinite beauty and glory of our ideal must ever distance our noblest efforts, as the inaccessible heights of the Jungfrau, clad in untrodden snows, rise higher and ever higher above the traveler as he approaches them along the valley at their foot.

In a railway carriage recently I was attracted by the earnest look on the face of a young man who was

reading "The Imitation of Christ." Some kinship of spirit drew me to his side, and the conversation naturally opened by a reference to the holy meditations of the almost unknown saint, which has become part of the household literature of the Church. Without depreciating that precious manual of the holy life, I ventured to suggest that "imitation" alone was insufficient for the purpose we had in view, and that there was a more excellent way.

Years ago, when a lad at school, there was failure in my attempts to imitate with clumsy fingers the smooth copperplate at the head of my copy-book, nor was there better success in the endeavor to imitate the finished drawing placed upon the easel; and the captain of the school could throw cricket-ball and hammer for almost as many yards as the slender arms of his imitator could throw them feet. Yes, and as year after year

I have tried to imitate the matchless glories of Jesus Christ, there has been the same weary sense of failure, beneath which heart and hope have sunk down baffled and disappointed.

There is another word which carries with it the inspiration of a new hope and speaks of the possibilities of faith—the word Appropriation. Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of spring and the fruits of autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces that lie hid in sunbeams.

This thought is Scriptural. What is it but another way of expressing the Apostle's exhortation to "put on the Lord Jesus Christ"? (Rom. 13:14). In Him, by the good pleasure of the Father, all fulness dwells, that we might receive of it grace upon grace; and that reception is but another term for appropriation. In giving us His Son, the Father hath given unto us all things that pertain unto life and godliness; but that gracious provision avails us nothing until we claim and appropriate it by a living faith. The promises are all ours: but they are vain until we lay upon them the hand of appropriating proprietorship; and, as heirs, enter upon our inheritance. All true faith must have in it this thought of appropriation. We first know by hearing what are our glorious privileges and rights. Then we reckon that the record is true. And, finally, we begin to use that which has been so freely given. Like the pilgrim-saints of olden days, "we are persuaded of them, and embrace them." (Heb. 11:13.)

This thought is also confirmed by experience. A little group of earnest men were gathered not long ago around a fire, eagerly discussing the methods of a holy life, and reciting their own experiences of the grace of God. One had recently entered upon the gladness of a life of entire consecration, and spoke fervently of his new-found joys. But when his story was told, a venerable clergyman expressed his disappointment at an experience which was only negative, and told so little of the positive side of the appropriation of Christ.

Years before, when engaged in a gathering of unruly and noisy children, he had been suddenly driven to

claim from the Saviour the gift of His own gentle patience, in the words, "Thy patience, Lord!" And instantly so divine a calm filled his spirit that he realized that he had made a great discovery. And from that moment he had retained the extremes of his brief petition, inserting between them the grace, the lack of which was hurrying him to sin. In moments of weakness, "Thy strength, Lord!" or in moments of conscious strength, "Thy humility, Lord!" When assailed by unholy suggestions, "Thy purity, Lord" or when passing through deep waters of trial, "Thy resignation and restfulness, Lord!" What is this but a living example of the appropriation of Christ?

This thought would light up the darkest, saddest life. We sadly chide ourselves for our failures; and yet we are oppressed by the weary consciousness that we are all too likely to repeat them. We catch glimpses of ideals in the lives of others, and in our own happier moments, that only mock us. We fail to adorn the Gospel of God our Saviour in all things, because we lack the materials for the beautiful garments of our array. And all this because we do not realize that all of Jesus is for us; only waiting for us to appropriate it with exceeding joy.

Jesus Christ is an Armory, in which hang armor for defence, and weapons for attack. Happy is he who has learned to enter the sacred arsenal, to gird on the breast-plate and helmet, and to lay his hand to spear and sword! Christ is a Banqueting-house, in which the tables groan beneath the weight of all that is needed for the supply of appetite and the gratification of taste. Happy is he who makes free of the rich provision, and comes to it whenever he needs! Christ is a Surgery, stored with all manner of restoratives and blessed elixirs; nor lacks an ointment for every wound, a cordial for every faintness, a remedy for every disease. Happy is he who is well-skilled in heavenly pharmacy, and knoweth how to avail himself of His healing virtues: Christ is the Jewel-room, in which the graces of the Christian are held in strong and safe keeping. Happy is he who knows which is the key to the massive doors, so that he can go in and out at his will, and array himself in

"whatsoever things are lovely, and whatsoever things are of good report!" With burning words like these the saintly heart expatiates on the fulness of Christ. But, after all, how inadequate the words are to express all the rapture, the strength, the grace, which become the spending-money of the man who has learned to appropriate the Lord Jesus! He moves from the attic into comfortable apartments. He becomes a first-class traveler by the most luxurious route. He no longer laments his leanness, but cries with the ring of a new hope, "I can do all things through Christ which strengtheneth me."

It is difficult—nay, impossible—to employ words sufficiently emphatic, or forcible, to enforce this habit of Christ-appropriation on Christian hearts. Suffice it to say that it would be as life from the dead for many who read these lines, and whose life has been a series of disappointments. Let us work it out in one or two directions, as suggested by the Apostle when he says: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30.)

(Out of Book—"Christian Living")

HOME SWEET HOME

It is said that John Howard Payne, who wrote "Home, Sweet Home", never knew what it was to have a home—He was a homeless wanderer over the earth. One night sitting on the steps of a home in a great city, he saw a light through a window and heard merry laughter and music. As he sat there the words of "Home, Sweet Home" came to his mind, and he penned them that very night. Years afterwards Mr. Payne visited the same city, and as he walked down the same street after dark, remembering the writing of the hymn, he went over and sat upon the same steps, meditating upon the past. While he sat there the same window was lighted. He heard the notes of the piano, and out into the night came floating his own words with the familiar melody, "Home, Sweet Home." He put his face in his hands and wept as he thought how he had made other homes happy while he was not permitted to enjoy a home himself.

Bible Institute News Items

Two students of last year recently left their homes to carry the message of the Gospel to foreign lands. Miss Virginia Lundwall, a graduate of the School set sail for Africa in October, in company with the Herbert Hallers. Here she will labor with them. Mr. Emery Masters left in November for India. Both these students before leaving visited the School and addressed the Mission Band.

In October the Bible Institute had the privilege with outside friends to listen to a very interesting address given by the Rev. Paul Rader. It was while having meetings in Indianapolis that he favored the School with his presence.

During this term of school two special lecturers spoke to the students. Each lecturer spoke during a period of several days each. These speakers were the Rev. T. H. Robertson from Pandora, Ohio, and the Rev. Paul Rees, of the Gospel Tabernacle in Detroit. Profitable times were spent at the feet of these men of God. In addition to the lectures given at the Institute, evening services were held by the Rev. Mr. Rees in the church across the boulevard from the School. Souls were saved and sanctified in these meetings. The Bible Institute family is looking forward to more of these blessings in the new term when these men will return for another series of lectures.

The officers of the senior class this year are the following: President, Harold Wiswell; Secretary, Mrs. Enoch Hartley; Treasurer, Jasper Lehman. The Mission Band officers this term have been: President, Albert C. Eicher; Secretary, Artimese Church; Treasurer, John Nussbaum.

In December, shortly after the death of his wife, who was before her marriage, Miss Susie Bixel, Rev. A. A. Smith of Minneapolis, Minn., stopped at the School with his four children. He addressed the students in the chapel period. Mr. Smith has been engaged in mission work in Minnesota for twenty years. Before that time he attended the Bible Train-

ing School for three years. His wife who just passed away was also a student here for three years.

The Bible Institute has established the custom of a special day of prayer by the Institute family each month. At these prayer meetings victories are won, help is secured, and blessings received from the heavenly Father. On October 27 such a season of prayer was observed. Miss Lena Gerber, a missionary to China since 1911 and a former Bible Training School graduate, gave her testimony to the student body. Mrs. Jonathan Schrag then gave an address. In this she told how her husband, who was a student in this institution about twenty-three years ago, died in the spring of this year while in Palestine as they were returning to this country to take their second furlough in twenty-two years of missionary work in China. The student body was touched at the account and at Mrs. Schrag's statement that, were she able to choose again, she would again be willing to give up all for the privilege of serving her Master in China.

The Rev. Seth Rees, father of the Rev. Paul S. Rees, addressed the student body on the morning of December 22.

One of our graduates of last year entered Wheaton College last fall. He was given ten hours credit for work done here, whereas students from a much larger Bible school were given only eight hours credit. Naturally he was elated and happy that the school for which he cared so much was thus recognized.

The Rev. and Mrs. Philip Hinkey and Miss Minnie Hilty left in the latter part of November to again take up their missionary work in China.

The Rev. and Mrs. J. E. Ramseyer will spend the next five or six weeks in Tennessee, Alabama, and Missouri.

Mr. Joseph Ummell, who is here on furlough from his labors in Africa, recently returned to the Institute. He gave the students an inspirational

missionary address. He and his brother, Paul, also a missionary in Africa, have done much pioneer work in that land.

Mr. Florian Maurer and Miss Mary Stubblefield were married in the fall. They were both of the class of 1927.

Mr. Ora Shott and Miss Laura Nittrouer of the class of 1926 were married November 16.

Miss Norma Hardin, a graduate of 1919, is working among the Mexicans of Texas.

The Rev. and Mrs. Tillman Amstutz wrote of a convention of missionaries held in Akola, India. Among the missionaries present were the Rev. and Mrs. Jesse Ringenberg, Mr. and Mrs. Clyde Bowman, who came from the far northwest border of Baluchistan, and Miss Elda Amstutz who has the care of many young girls in the Ramabai Mukti Mission. These graduates of the Fort Wayne Bible Institute enjoyed this reunion in that far-away land.

Rev. and Mrs. Reginald Shepley are now located at Princeton, Ill., where they have charge of the Baptist church.

Rev. and Mrs. W. O. Klopfenstein have accepted a student pastorate under the Baptist denomination, at Buda, Ill.

RULES FOR TODAY

DO nothing that you would not like to be doing WHEN JESUS COMES.

THINK no thoughts that you would be ashamed to be thinking WHEN JESUS COMES.

GO to no place where you would not like to be found WHEN JESUS COMES.

SAY nothing that you would not like to be saying WHEN JESUS COMES.

—Selected.