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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.

VOL. XII

BERNE, IND., AND FORT WAYNE, IN., DECEMBER, 1932

NO. 3

The Beauty of Holiness

By PAUL S. REES

TEXT: "Give unto the Lord the glory due unto His name; bring an offering, and come before Him; worship the Lord in the beauty of holiness." 1 Chron. 16:29.

This fine phrase, "the beauty of holiness," occurs four times in the Scriptures, and its equivalent many times. One thinks of what the Psalmist says: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:1, 2) And then one remembers that word spoken by St. Paul: "God hath not called us unto uncleanness, but unto holiness." (1 Thess. 4:7) One recalls the prayer of Psalm 90: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us." (Psalm 90:16, 17) And then one remembers that golden passage in Paul's letter to the Ephesians: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25, 27).

The God of the Bible and of Jesus Christ our Lord is a God of beauty. He is a lover of beauty and therefore a creator of beauty. From the compelling magnificence of yonder star, flashing its brilliance for all eyes to behold, to the exquisite tracery and microscopic splendor of the slowly snowflake that flutters to your feet, God has written His beautiful signature across His beauty-crowned universe. It is only from the under side of things that anybody, even with "poetic license," can talk of the flower whose thankless task it is to "bloom unseen, and waste its sweetness on the desert air." Surely it is not unseen, or is its sweetness wasted, so long as God and the angels enjoy it.

But to say that God is a lover of beauty

and confine our study of evidence to the external world of form and color, proportion and perspective, is to dabble in superficialities. If the splendors of sunrises and sunsets, and loveliness of fruits and flowers, are woven parts of the outer garment that God wears, beneath His visible vesture are the unseen but eternally worthwhile beauties of His character. He is the personal source, center and sanction of all moral beauty. He is the infinitely personal essence of holiness and love. In holy love, therefore, He created the race of men in His moral image. In holy love, therefore, His heart breaks because sin has defiled and defaced that image. In holy love, therefore, He is forever seeking to bring men into such willing and complete surrender to Himself that He can create anew in them the spiritual beauty of holiness. As the Apostle Paul expresses it in writing to the Ephesian Christians, "The truth is in Jesus: That ye put off, concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Ephesians 4:21-24.

From start to finish Christianity gives us the religion of holiness and the holiness of religion. It declares that God is the Eternal One whose highest perfection in moral beauty is holiness. It records that our Redeemer and Lord, even Jesus of Nazareth, that Eternal One made manifest in time, bares His character and record to the scrutinizing gazes of all the ages, with the challenge leaping out from that character and life: "Which of you convinceth me of sin?" It calls every sinner to take holy attitude toward every known sin, that is, to "repent". It calls every penitent to a life of practice, even the new life of righteousness in Christ Je-

sus. It calls every believer to the inward realization and demonstration of a holy heart.—

"... a heart from sin set free,
And full of love divine—
Perfect and right and pure and good,
A copy, Lord, of Thine."

It calls the sanctified Church of Christ to a career of holy conquest, in the world and yet not of it; and through conquest to coronation at last amid the transcendent splendors of a holy heaven where nothing "dealeth" or "maketh a lie". And all this, I submit, is very, very beautiful. It is as it should be, given the God of beauty that we have revealed in the Holy Scriptures. Altogether consistently and altogether enablingly, He wants us to be clothed with the beauty of holiness. It is told of Ansker, a missionary in Northern Europe in a day long gone, that the people were so attracted to him that they came to believe he was able to perform miracles. But when they express this confidence his reply was, "If I were able to work a miracle, the only miracle that I would care to work would be the miracle of a holy life." That, my friends, is just the supreme moral miracle that Almighty God can and does work for those who desire above all things else to be cleansed from sin and to be filled with His Spirit.

Now what is it that makes holiness beautiful?

1. For one thing, holiness is spiritual health, and health is beautiful. Any dictionary that deals with derivations will tell you that the Anglo Saxon root of the word "holiness" means "wholeness". What health is to the body, holiness is to the soul. It is the soundness and vigor of the inner man. All converted souls have life; alas, many of them go for years without experiencing the blessed secret of health and power Paul calls "the law of the

(Continued on page 4)

THE FELLOWSHIP CIRCLE BULLETIN

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

"Economic depression," "industrial chaos," "overproduction," "unemployment," "poverty," these are terms every where used to describe an unprecedented condition which has come upon us as a nation.

And yet it is not an American condition alone, but all the civilized world lies under the pall, and world leaders grapple with titanic problems while men's hearts are failing them for fear.

The Church of Christ suffers in all material things along with other organizations. She is finding it necessary to cut and curtail all her programs where finances are involved. And yet she is discovering anew that man's extremity is God's opportunity, and we fully expect that those churches which are maintaining a genuinely Biblical ministry will come through this crisis with increased faith, spiritual power, and God-given prestige.

What an opportunity is ours in this time of distress to be really Christlike—to comfort and provide! Have we ever known days when we could more effectually fulfill the command of Galatians 6:2 and bear one another's burdens, thus fulfilling the law of Christ? The law of Christ calls not for the sharing of wealth but for the sharing and bearing of burdens, a responsibility affecting capital and labor alike.

We as God's people are learning anew the instability of man and his programs and are turning to God and those things which cannot be shaken.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime.

Hark, the waking up of nations,
Gog and Magog to the fray:
Hark, what soundeth? is creation,
Groaning for its latter day?"

The editor is pleased to acknowledge her appreciation for the splendid co-opera-

tion on the part of individuals whose contributions appear in this issue. Let others follow the example set by our friends. We expect you to co-operate with us. Do not disappoint us.

We extend to each member of the Fellowship Circle family the wish for a happy and prosperous year, trusting that God may enable each one to reach out into greater fields of activity and service for Him.

A statement copied from a Bulletin published in 1931:

"If every member would pay for The Bulletin at the subscription rate of 35c per year or three years for one dollar, the work of the Circle would be self-sustaining, but less than one-fifth of the 745 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 freewill contributions to sustain the publication. It is not too early now to send your contribution for the next issue."

ACKNOWLEDGMENT

Sincere gratitude is hereby expressed in behalf of the readers of the Bulletin for the prompt response of those who rallied to the financial support of the publication. The cost has been completely met. While this is true, the balance in the treasury is not sufficient to warrant work on the issue of the Bulletin due March 1. It will doubtless be greatly appreciated by our Editor if we will let her know at once, by a unanimous pecuniary expression, that she is expected to go ahead with the work in regular order. Why not do the thing that has so long been procrastinated,—NOW? A small amount from each member will put the work across with ease. But more than that, it will make you, in *reality*, a part of the Fellowship Circle.

The following is a list of names of those who responded to the recent call for financial support. Will you kindly consult it, and let conscience tell you whether your name should not be in the list:

Martha and Barbara Wanner, Mr. and Mrs. Harvey Mitchell, Ruth Reiff, Adam Bixler, Mrs. Elmer Greiner, Caroline Nussbaum, Rev. Harold Browett, Rev. S. A. Witmer, Lillian Zeller, Myrle Gaskill, Russel Sloat, W. E. Manges, Mrs. Enoch Hartley, Kate Steiner, Eli Steiner, Loyal

Ringenberg, Mrs. Ben Sprunger, Rev. H. H. Amstutz.

Your servant,

L. R. RINGENBERG, Treas.

IMPRESSIONS OF THE BIBLE INSTITUTE

When one attends a Bible School he makes himself an object of judgment to all who are outside, because the natural man underestimates the Word of God. We can praise God that, here at Fort Wayne Bible Institute, the Lord is so preciously near that no student need leave without being able to face the fair judgment of his fellowmen. They expect to see a change. From the training received we ought not disappoint them.

Two changes have been made this year in the Bible Institute teaching department. Mr. Howard Skinner succeeds Mr. Weaver and Mr. L. R. Ringenberg assumes most of the work dropped by Rev. S. A. Witmer. We men are grateful to God for the fellowship we receive through our new teachers. How different they are from the machine-like, God-denying professors of our modern secular colleges!

Another change is the inception of a new three-year Standard Bible Course. It is justly thought that this course will better equip students to glorify God in their respective callings. However, it is extremely gratifying to notice that the whole atmosphere of the school seems to say, "first love, then service."

The characteristic fellowship of the Ft. Wayne Bible Institute is not lacking this year. Daily chapel service, weekly mission band meetings, monthly prayer days—all help to keep our minds stayed on Jesus, our Savior and Redeemer. Prayer meetings, fellowship meetings, practical Christian service, church attendance, and what is very important, divinely guided instruction given by God-fearing teachers, complete a sacred atmosphere that the student soon learns to appreciate.

We love our school because it is "All for Jesus". So, members of the Alumni, "Hold the fort," reinforcements are coming. Let us keep the Banner of Truth waving until the Invincible Conqueror of sin ends all battles in one glorious victory. Praise God, Jesus is coming again to fight the battles that were too hard for us.

RICHARD BERGMAN, '35.

The Conversion of Bokari

I want to tell you of the conversion of a native man and how God is now using him in a wonderful revival which has broken out in the San district of French West Africa. Bokari Saba is a spirit filled man, on fire for God and souls. He was wonderfully converted several years ago. He was one of the crew polling the flat bottom boat which carried one of our missionaries for 600 miles down the great Niger river. In the evening as they camped along the river bank for the night, this missionary would sit in the glorious tropical moonlight or by the smoldering embers of a wood fire with these native boat men and tell them the old, old story. The Word gripped Bokari's heart and he soon showed a real interest. The other men would go to town and spend their evenings dancing but Bokari always lingered near the missionary to hear more. Sunday came and the men wanted to go on but the missionary said, "No, this is God's day and I do not travel on Sunday." The men were angry but when they found that he would not be moved they spent their day in town but Bokari stayed by the missionary. He listened all day as he was told of the Savior who could give him a clean heart. However, Bokari was a Mohammedan and five times a day at the hour of prayer he would face the East and bow bumping his forehead on the ground praying in the name of Mohammed, repeating over and over again, "There is one God and Mohammed is his prophet." When he got through the servant of God asked him, "Does this satisfy your heart and save you from your sins?" His answer was, "God does not count my sin for I am not yet 30 years old and have not yet taken a wife." Had not the teachers taught him that he could do as he pleased until he would take unto himself a wife and from that time forth God would weigh his sins and his good deeds and if the good deeds outweighed the evil ones he would be saved.

Another week of traveling and they reached their destination. After a few words of admonition to Bokari the missionary was about to leave when Bokari turned to him and said, "White man when are you coming back this way? I want to hear more of this Jesus palaver." The missionary responded that he expected to be back in two months. "All right," said Bokari. "I shall be waiting for you." So ended for six months Bokari's hearing of the Gospel, but there had been an

awakening in his heart, a hunger which was never satisfied until he found his Savior.

Six months later this same missionary arrived in Bamako. He was walking down the street with some other missionaries when Bokari spied him. He was not sure that it was he so he ran around the block so that he might meet him face to face again. The missionary was talking and did not notice him in the crowd so he ran around the block once more in order to meet him. The man of God noticing him said to his fellow missionary, "It seems to me I ought to know that man, he seems to be following us and stares at us so." Then stepping up to Bokari he said, "Who are you? It seems to me I ought to know you." "Eh, Monsieur," said Bokari, "don't you know me? I am Bokari the boat man. But white man, you lied to me, you told me that you would be back in two months and I waited four months and you didn't come. I want to hear more of that Jesus palaver."

To make a long story short this man gave him a job carrying his baggage and took him along to his station where he became a faithful Christian and has since joyfully suffered much persecution for the Master's sake.

I had the privilege of having him on our station for more than a year and teaching him to read the Word he loved so well. Reading was very hard for him as he was past thirty years of age and had never studied in his life. Then, too, his eyes were not good. But there was no such thing as defeat for a man who could pray as Bokari could. How many times we were awakened before daylight to hear Bokari off in his native hut praying that God would help him to master his lessons that day. And pouring out his heart for the salvation of his own people.

At the present time there are two lady missionaries stationed in this town. They are living in a native hut about 50 miles from the main road. What a joy it is to do this work for the Master. How I enjoyed teaching Bokari and preparing him for this service he is now rendering.

Just recently there were 29 of these converts baptized after proving themselves real Christians. The native church has been organized. This scene is being repeated in many sections of our field and how we praise God for what He is doing in French West Africa.

Some years ago when a veteran missionary was asked to write in a young lady's album he penned these words and I have made them real through experience:

My album is a savage breast,
Where tempests brood and shadows rest
Without one ray of light.
To write the name of Jesus there,
And see that savage bow in prayer,
And point to worlds more bright and fair
This is my soul's delight.

Friends, pray for French West Africa.

CLARA KLINT.

THE LONELINESS OF JESUS

How often have you listened to the sufferings, heartaches, disappointments, sorrows and dark hours of others? Why? In order to enter into their fellowship, to understand, to feel, to sympathize, and thus with unity of spirit to harmonize in lifting the burden to God in prayer.

How often have you had that much respect or concern for the One who would appreciate it most and who is most worthy of all your love, affection and fellowship—Jesus Christ?

You may be lonesome for human or Christian fellowship but His lonesomeness far surpasses yours. Think of what He endured, "lest ye be weary and faint in your minds."

When only twelve He told His mother that He was about His Father's business. He realized that His own mother did not understand. He had no one to encourage Him, to correspond with a hallelujah letter, or to lift the burden in prayer. He loved the fellowship of man and though He received so little in human recompense, yet He continued to be always giving joy, peace, and comfort when in reality He was the most lonely, had the most reason to be sad or sorrowful and had left the most glorious to come down to the most wicked.

He was lonesome for His Father, yet after being with the race of man He became attached to men for what little of their inner nature He could bring forth responsively, and so asked the Father to let them be with Him that they might be one and in unity and love even as He and His father were.

It is said that they who suffer the most complain the least. How true that is with Jesus, for *He suffered the most of all and complained NOT AT ALL.*

When passing through Gethsemane He longed to know that someone cared, and loved Him, so He asked the three nearest to Him to watch and pray but they failed Him just when He needed them most.

He said, "Oh, couldn't you wait with Me just an hour?" He knew they were sleepy and tired, yet how comforting it would have been if He could have only known that they cared enough to stay awake to watch and pray with Him for awhile. This was not a common request for Jesus etc. He had so often stayed awake not only seldom if ever before had asked for prayer an hour for them but throughout all the watches of the night.

After the resurrection Jesus ate bread and fish with the disciples. There is something about eating at the same table that engenders fellowship. Jesus is just the same today. He likes to eat at our table. He longs for your fellowship and for mine. No gold, sacrifice, or offering can take the place of our entering into what He has to say; to be able to understand Him better and so please Him more by listening to how He suffered, as recorded in Matthew 17.

He was not tempted to come down from the cross when asked to by man because He had prayed through in Gethsemane and knew God's will beforehand so He was living in accordance with directions. Have you received your directions today?

Many may have felt sorry for Jesus but they followed Him so far off that He could not feel their compassion in His suffering, yet how He loved them! How closely are you living to Christ? Are you interested in the life of Joseph or Moses more than you are to become acquainted with Him?

NELLIE E. THUM, Class of '33.

THE BEAUTY OF HOLINESS

(Continued from page 1)

Spirit of life in Christ Jesus" (that is, the law of the Holy Spirit) which, when yielded to, sets one fully free from the law of sin and death." Read the third chapter of I Corinthians for a picture of unsanctified and therefore unhealthy Christians. They are "in Christ" but their spiritual development has been arrested. "And I, brethren," says Paul, "could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you (and here is the diagnosis in terms of specific symptoms) envyings, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:1-3) How different the picture of soul health as given us in the epistle to the Ephesians where, following the call to "put

on the new man" which after God is created in righteousness and true holiness," the apostle says, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, even as God for Christ's sake hath forgiven you." (Ephesians 4:30-32) Such is the beauty of holiness! It is the health and strength, the wholesomeness and winsomeness, to which a holy God calls us and with which if we desire it, He will graciously endow us.

II. *Holiness, moreover, is peace, and peace is beautiful.* There is a peace that comes with divine forgiveness but indisputably there is a profounder peace that comes with our entire consecration to the will of God and our full sanctification by the purifying and unifying power of the Spirit of God. There is, in the language of the book of Hebrews, "a rest that remaineth to the people of God." It is not rest from action; it is rest from friction. The inward division and strife are past. The inner life has caught its rhythm in glad abandonment to the will of the Father. It is not rest from thoughtfulness; it is rest from fretfulness. It is the poise that makes for power. It is the trust that tranquilizes. It is the unworrying attitude that sings with Faber:

"Ill that He blesses is my good,
And unblest good is ill;
And that is right that seems most wrong:
If it be His sweet will."

And sings again, in the development of a splendid analogy, the lines of Harriet Beecher Stowe:

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar;
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore."

Yes, holiness is peace, and peace is beautiful.

III. *But again: Holiness is joy, and joy is beautiful!* The Psalmist felt it when he wrote: "In thy presence is fulness of joy." (Psalm 16:11) Jesus perfectly realized it when in connection with His passion-prayer for the sanctification of His disciples, in the 17th of St. John, He said: "And these things I speak in the world, that they might have my joy fulfilled in themselves." (John 17:13).

The blessedness of the "pure in heart" is that they see God not only in the brightness of life's noon-times but also in the blackness of life's midnights; and see-

ing Him they are glad—glad with a golden gladness that divinely transcends the fragile-winged happiness of those millions who were creatures of circumstance.

Holiness is not sad-visaged; it is bright-faced. It is not a joy-killer; rather it is a joy-creator. It is not mournful; it is melodious. It is not repellent; it is radiant. Having received the "oil of joy for mourning and the garment of praise for the spirit of heaviness," it sings:

"Content with beholding His face,
My all to His presence resigned;
No changes of season or place,
Can make any change in my mind.

"The midsummer sun shines but dim,
The fields strive in vain to look gay,
But when I am happy in Him,
December's as pleasant as May."
Still another beauty-badge is this:

IV. *Holiness is love, and love is beautiful.* When Paul declared "the love of God is shed abroad (literally, poured forth in floods) in our hearts by the Holy Ghost which is given unto us," he gave us an inspired definition of the experience and life of true holiness. It is love; not love as a sickly sentiment, but strong, pure, unselfish, sacrificial!

I want to give you the testimony of an honored friend whose life and ministry of holiness have blessed the world. "On January 9, 1885," he says, "at about nine o'clock in the morning God sanctified my soul. I was in my room at the time, but in a few moments I went out and met a man, and told him what God had done for me. The next morning I met another friend on the street, and told him the blessed story. . . The following day I preached on the subject as clearly and forcibly as I could. God blessed the word mightily to others, but I think He blessed it most to myself.—Two mornings after that, just as I got out of bed, and was reading some of the words of Jesus, He gave me such a blessing as I never had dreamed a man could have this side of heaven. It was a heaven of love that came into my heart. I walked out over Boston Common before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus, and I loved Him till it seemed my heart would break with love. I loved the sparrows, I loved the dogs, I loved the horses, I loved the little urchins on the street, I loved the strangers who hurried past me, I loved the whole world."

And then this mighty man of God asks: "Do you want to know what holiness is? It is *pure* love. Do you want to

know what the Baptism of the Holy Ghost is? It is not a mere sentiment. It is not a happy sensation that passes away in a night. It is a baptism of love that brings every thought into captivity to the Lord Jesus; that casts out all fear; that burns up doubt and unbelief as fire burns tow; that makes one 'meek and lowly in heart'; that makes one hate uncleanness, lying and deceit, a flattering tongue, and every evil way with a perfect hatred; that makes heaven and hell eternal realities; that makes one patient and gentle with the froward and sinful; that makes one peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; that brings one into perfect and unbroken sympathy with the Lord Jesus Christ in His toil and travail to bring a lost and rebel world back to God."

Who is there who would refuse to say, "If that is holiness, it is beautiful indeed"? And holiness it is. It is the kind of holiness, that three-petaled flower of doctrine, experience and life, that I have sought to minister in its various phases as from Sunday to Sunday I have had the joy of preaching to a far-flung audience. The preaching of it has been poor enough, but the thing preached is a radiant, regnant, reasonable Christian reality of which I can never be ashamed. I ask you not to be ashamed of it. Believe it heartily. Accept it obediently. Experience it personally. Cling to it loyally. Witness to it joyfully. Live it consistently. Promote it enthusiastically. Remember, as Gilbert Chesterton says, "God paints in many colors, but He never paints so gorgeously as when He paints in white." And may I add that it is in the soul of man the divine art of painting in white is at its very best.

Then let us "give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness."

(EDITOR'S NOTE—Rev. Paul S. Rees was a special speaker at the Institute during 1931-1932.)

BIBLE INSTITUTE NEWS

A recent letter from Ruth Reiff states that she is working in Colorado Springs. She sounds a note of praise for all the Lord is doing for her. She is always glad for the Bulletin.

Recent guests at the Institute include Miss Myra Martin, Mr. Harold Wiswell, Mr. John Nussbaum and Miss Clara Klint. Miss Klint returned from Africa on furlough last September. We have a clearer vision of the need of French West Africa

since listening to her earnest addresses. Miss Salome Schug, a former teacher, spent a week-end with friends at the Institute.

Rev. and Mrs. J. E. Ramseyer are at present engaged in convention work at Detroit, Michigan.

Miss Eunice Wells, who is superintendent of the Ramabai Mukti Mission, spent a week at the Bible Institute. Her messages with the addition of a chart gave us a vivid picture of the work in the orphanage founded by Pandita Ramabai.

Quite providentially Miss Cora Murdock, a missionary from Ecuador, came to visit our school and remained to speak in chapel. The story of how God worked the impossible in answer to prayer thrilled our hearts.

Miss Sadie Wiedner, the founder of the Mino Mission in Japan, captivated the students with her stirring plea for Japan.

Rev. Isaac Lehman a pioneer missionary in South Africa, visited the Institute. His mission is literally over a gold mine in Johannesburg where God is enabling him to give the Gospel to thousands of miners. Later his son Louis came, bringing pictures of the field.

Mr. and Mrs. Harold Coen, outgoing missionaries under the Sudan Interior Mission, spoke at a Friday evening meeting.

In the providence of God the Bible Institute is enjoying a normal enrollment of about one hundred. A new phase of the desirability of the location of our school is emphasized by the fact that a large number of the girls work in homes to meet their expenses.

A letter from Mr. E. J. Dilgart and Mrs. Dilgart, nee Maude Murbach of '05 and '06 states that they are members of and working in the Missionary church of Clyde, Ohio. Mr. Dilgart is engaged in the furniture business in that city.

HIS IMAGE

Only melted gold is minted. Only moistened clay is moulded. Only softened wax receives the die. Only broken hearts can take and keep the impress of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Christ upon thee.—Selected.

* * *

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with—a second place.

"TREASURES"

REV. HAROLD BROWETT
Matt. 6:19 to 21.

INTRODUCTION:

Our Lord mentions in this passage two kinds of treasures, an earthly and an heavenly treasure. We are invited to the one and warned against the other.

A lady was once visiting at the home of a minister of the Gospel. Three children were playing on the floor with some toys. She watched them for a few moments and then said, "Are these your treasures?" The eldest one spoke up and said, "No, ma'am, these are not our treasures, our treasures are in heaven, these are our toys".

I think the Lord allows some of His children to have "toys" down here, but the "toys" must not become "treasures".

I—EARTHLY TREASURES.

1.—What are they?

I think that these earthly treasures could be said to be of two kinds—those material and those not material.

(A)—Material Treasures.

The late Cawthra Mullock, a financier, was once approached by an acquaintance of his—a poor, but able, young man who had the notion that he could successfully manufacture electric steel castings—given the proper backing. The financier ventured the money to start the enterprise and the young man nursed and nourished the business, through twenty-five years, into one of the most successful companies of its kind. He did it through patient, persevering attention to the finest detail of the business. It consumed his thought-life, his heart's interest, his every effort was spent for it, his every moment of concentration was for it, it lived because he lived—that is earthly treasure.

But this is an extreme instance. It is not a perfect illustration of what our Lord meant by "earthly treasure", because the exhortation is to God's children, and not to the world whose hearts do not belong to God. If God's children were to have an all-consuming passion for an earthly pursuit such as these, they would be completely torn away from God long before their purpose was accomplished, and I do not think that God's children would go to that length in any pursuit.

The exhortation is against our having one interest that so consumes us as to become an idol. And these idols could be such as to lie very close to what is correct and proper in God's work.

(B)—Treasures that are not material.

There is the retaining of one's own will with regard to anything that is contrary

to God's will. Suppose that a young man or a young woman is definitely called into God's service, that is, he is getting no rest about the matter while he is engaged in other things (all good and lawful in themselves) constantly debating the subject about going into God's service, never consenting to doing so, though it comes up at every turn of life as the years roll by—his own will is an earthly treasure.

Then there is the object of one's heart's affection allowed to become set and retained contrary to God's will. This is another earthly treasure.

2.—How is earthly treasure gained?

I have indicated that this treasure is gained by definite, all-absorbing attention on the subject, to the exclusion of all else—the bestowal of one's heart's affection upon a given pursuit, or following the unguarded inclination of the will.

But it does not necessarily follow that one actually gain one's earthly objective in order to have "earthly treasure" in the scriptural sense. Here is the awful paradox, that he strive here and perhaps attain nothing during his life-time, and still lose heavenly treasure as well—thus losing all along the line. Is there anything more deplorable and sad?

Cardinal Wolsey pointing his finger at Henry VIII said, "If I had served my God as faithfully as I have served you, He would not have cast me off in my old age!"

3.—The result of loss.

Intense endeavor, hard work, self-denial in the attainment of earthly treasure all to no purpose—a dead loss. To sustain this loss has very often driven the loser to violence. If he should be a saved man and only discover his loss when he has left this life, then he enters heaven, "Saved, yet so as by fire". His life's work unable to stand the test, consumed as, "Wood, hay and stubble". I Cor. 3:12.

II—HEAVENLY TREASURE.

1.—What is it?

It is the result of service for God. Only children of God could have heavenly treasure, but not all of those do. Heavenly treasure is not eternal like itself. Heavenly treasure is likened to houses and the material things that we have here.

Jesus spoke of mansions in His Father's house. Also the Apostle Paul referring to Abraham said that "He sought for a city whose builder and maker was God". He also refers to our work for God as being "Gold, silver and precious stone".

If these things are going to contribute to our happiness in heaven, then there

will be degrees of happiness in heaven corresponding to the quantity of "possessions" we shall have there, and all of this is something vastly different from the gift of eternal life itself—the mere getting into heaven.

2.—How is it gained?

Primarily by yieldedness to God. This causes us to live lives pleasing to Him, and thus there cannot fail to be treasure in heaven—as a kind of interest on the investment.

Then there are the greater dividends one adds to his treasure by taking up every opportunity for service. These dividends come from the amount of persevering, diligent work he puts in for God, under the direction of the Holy Spirit.

But the greatest dividends seem to come out of being simply faithful. Jesus said in a parable of one who had been faithful, "Well done thou good and faithful servant, enter thou into the joy of thy Lord". And I think in this we have the words of welcome the faithful one will receive on meeting the Lord, and it is also an introduction to the surprises that he will find for himself there.

3.—Impossibility of loss.

Whatever calamities can take from us the things we have here nothing can touch those there. Here we enjoy things but for a time, there we have them for eternity.

III.—HEART'S STOREHOUSE.

"Where the treasure is there will the heart be also." The heart as a storehouse partakes of the nature of the things stored. The proverbs say that as a man thinks in his heart so is he, and he becomes known as this or that kind of a person, in much the same way that the place where cotton is stored might be called a "cotton warehouse" and the same way with silk, produce or steel—the place becomes known by its contents. It is significant to note that both treasures cannot be stored in the same place at the same time.

The storage of worldly treasure is known, or regarded, as being the contents of the carnal heart. While the storage of heavenly treasure is of the heart of those who are spiritually minded. And these two hearts get to be known and easily distinguished by other people.

A lady, a member of a very formal, ritualistic church, called up a minister who was known to be a winner of souls for the Lord Jesus who belonged to another sect entirely, and she asked him if he would mind going to pray for a friend of hers who was very ill. Said the minis-

ter, "Is your Rector out of the city?" She answered that he wasn't but that it would be of no use asking him to go because he couldn't tell her the way of salvation, and that is what she so much desired to know. The minister went and he found one who had been a church-woman all her life, and on her death-bed was seeking the way of salvation. But the "storehouses" were known by their contents. The world knew where to turn for help.

Where do you stand? Are you satisfied with it?

GREETINGS AND REPORTS FROM FORMER STUDENTS

Murdo, S. Dak., Aug. 1, 1932.

Greetings to the Members and Friends of the Fellowship Circle:

Shortly before and during the time I was at the Bible School this verse was made precious to me, "Go out into the highways and hedges and compel them to come in." Luke 14:23.

Then I also remember so well how Rev. S. A. Witmer spoke in Mission Band one evening, telling us of the S. S. work he had done in Alberta, Canada, showing a map to the audience on which he had marked off in black, the places in Rural America where people were without church or Sunday School. He told us of the great need in "Rural America".

That evening I pictured myself working for the Lord somewhere in "Rural America", not knowing just how or where, and here the Lord has placed us in the western part of South Dakota.

My husband has been missionary of the "American Sunday School Union" for almost two and a half years. Eleven counties west of the river have been assigned to us. He hunts up needy communities where they have no church or Sunday School, visits the families in the community, organizes Union Sunday Schools; later on he visits the S. S. from time to time and preaches for them, holds special meetings, group gatherings, holds Daily Vacation Bible School, etc.

There are many opportunities to make the way of salvation plain to individuals, in the homes, in the fields, on the roads and in various ways. Some people are open and very hungry for the Gospel, while others are indifferent. Pray that many souls may find Jesus as their Saviour.

The Lord has blessed our home with two children, Arnold and Ella.

I always enjoy very much reading the

Fellowship Circle Bulletin. We are enclosing 35c in payment for the same.

Yours in Christ,
MRS. ALEXANDER J. JANSEN.
* * *

A NOTE OF VICTORY FROM INDIA
Mission House, Akola, Berar, C. P.,
India, Nov. 11, 1932.

We are at the headquarters' bungalow here in Akola with three other missionaries and the chairman of the field and his wife. We are enjoying peace in our hearts as we never have known before. It is so sweet to be in His will.

MR. AND MRS. BERT EICHER.
* * *

Nappanee, Ind., Dec. 3, 1932.

Dear Friends: We are sending an offering for the Fellowship Circle. Did not intend to let it escape our minds. Thanks for reminding us.

We are living in Nappanee, Ind., and are serving as pastor of the Nappanee and Oak Grove circuit for the fourth year. At the present time we are in a revival meeting at the Oak Grove church. In January Rev. Harold Wiswell will assist us in a meeting in Nappanee. We are happy in the will of God and would not wish for anything better. Yours respectfully,
MR. AND MRS. WARREN MANGES.
* * *

Morton, Ill., Dec. 6, 1932.

Dear Friends: Greetings in Jesus' dear name, our soon coming King!

Yes, I am in favor of having a December issue of the Fellowship Circle Bulletin. I enclose a dollar which I wanted to mail to you a long time ago.

I often think back to the days I spent at Bible School. We had a baby boy born to us on Aug. 27, 1932, but God took him unto Himself on Aug. 30. God's plans were different than ours, so now we are anxiously awaiting Christ's return in Glory. It seems hard sometimes, but He knows best. I'm so glad we have a blessed Comforter. Pray for me as the Lord leads and I shall pray for you.

Yours in Him, LYDIA SEITZ GREINER.
* * *

R. R. 3, Kitchener, Ontario, Sept. 1, 1932.

The Fellowship Circle Committee, Fort Wayne, Indiana.

Dear Friends: Through Mr. P. L. Eicher, I learned that you are responsible for a generous donation which has been applied to my account.

Your kindness is surely appreciated and I am taking this means of expressing my gratitude to you. I thank you most heartily and trust that God will reward you in rich blessings. Sincerely,

MARJORIE DEDELS.

MARRIAGES

Faye Opliger, '32, to Newel Neuhauser on July 6, at Wauneta, Nebr.

Margaret Steiner to Oliver Steiner, August 4, at Pandora, Ohio.

Alice Gillespie to R. D. Wood on June 13.

Vivian Aitkins to Rev. Herman Neff at Detroit, Michigan.

Mabel Swartz, '32, to Mark Burgess, '32, July 2.

* * *

AN EXCERPT FROM A LETTER FROM
H. BROWETT

Praise God, He keeps us in these awful times. He takes us through fiery trials too! and how!! But I can really say that I am going on with the Lord, cost what it may. I think I can say that I have gone miles up the road with Him in the last few years.

Bishop Boyd Carpenter says that when a minister named Dr. McNeile heard of his pending ordination, he placed his hand on Boyd Carpenter's shoulder and said, "At first you will think that you can do everything, then you will be tempted to think you can do nothing; but don't let yourself be cast down, you will learn that you can do what God has for you to do." Best wishes to all.

MR. AND MRS. HAROLD BROWETT.
* * *

Aru, Congo Belge, Via Egypt, Africa,
Oct. 22, 1932.

Dear Friends, Greetings from the hills of Congo.

Am on a vacation just now at Blukwa. Have been very busy at Aru taking care of the sick and suffering. Some days I have been wishing for help, but always God does sustain and gives strength as needed. Blukwa is very short of workers, there being only one married couple and one single worker. It is in a nice cool part of Congo with no malaria. So we, from the malaria infested parts, love to come here to rest a while. I do thank God for such a restful place. From in front of Miss Love's house one can count 59 large villages, If one had magnifying glasses, hundreds of villages could be seen. Hills and mountains all around. And on one side you see the grass huts. These are not small villages of two or three houses but hundreds of huts in each one. Hundreds and thousands of people live in a village. We have a small mud school house in almost every village and the Word of God is preached daily. This station should have no less than 70 workers to really do the work right. But where are the workers? I have described the outlook from only

one small point on this one station. There are a multitude of people; many are waiting for some one to come and tell them the Good News.

The medical work at Aru has grown very large again, and many come daily to hear first of all the Gospel and then to receive treatment for their many ills. Wadri, my head fellow is carrying on without me this month. Am praying much that many souls will be saved while I am away.

Will you not help pray that the 70 new workers for whom we are praying may soon be coming our way. God is able and He wants everyone to hear the Good News of Jesus and His love.

Am praying for the school and am hoping that many are looking forward to our field. The need is great and Jesus is coming soon. I need your prayers.

New Year Greetings,

EDNA AMSTUTZ.
* * *

Denair, Calif., Dec. 5, 1932.

The Fellowship Bulletin, Bible Institute, Fort Wayne, Ind.

Dear Alumnus:

Greetings. Just a few lines to let you know we are still plodding along here at Denair, a little country town in the midst of a fruitful valley. The Lord has blessed abundantly in causing the earth to bring forth so that none would need to go hungry if it were more equally distributed. As it is, conditions generally are about the same here as elsewhere. We have every reason to be happy for our need has been met for spirit, soul and body. To Him be all the glory.

We just closed a series of meetings last Sunday evening, with good results. The Lord blessed in a wonderful way. Some 20 were at the altar to meet God for various needs in their lives. Bro. and Sister A. J. Harrison from Alhambra, members of the C. M. A. church in Pasadena, were the evangelists. They are giving their entire time to evangelistic work.

Enclosed herewith is a token of appreciation of the Fellowship Bulletin. Wishing you all God's blessings, Yours in Christ,

REV. & MRS. H. H. AMSTUTZ & FAMILY.

Do you enjoy keeping in touch with the Bible Institute family, past, present and future? Prove that you do by sending in your subscription which will make this possible.

* * *

Love for the Master translated into service—that is the kind of Christianity that will conquer the world.

213 S. Second St., Sterling, Kans.,
December 6, 1932.

Mr. L. R. Ringenberg, Treasurer
Fellowship Circle, Ft. Wayne, Indiana.

Dear Brother: The little postal card you sent us was a much needed eye-opener. You asked if we favored another issue of the Bulletin? We do. The enclosed greentone engraving of George Washington is our vote in the affirmative. More than once we have administered self-reproof for our negligence toward the Bulletin, but — —

To answer your further questions, we are entering upon our fourth year of ministry in Sterling, where the Gospel Tabernacle is the only full Gospel work, tho it is one of five churches in a town of seventeen hundred. The grace and power of God have been manifest in the progress this work has made, in clearing up some unenviable reputations left by way of inheritance, and in pushing ahead to increasing usefulness. To Him we give all praise and glory.

Times are hard, of course, in Kansas, for here the main crop is wheat; and the price received for last year's grain is no more disheartening than the meager prospect for next year's harvest, for there hasn't been a good rain here in more than three months. Yet the Tabernacle people are loyal, and with the continued favor of the Lord, we see nothing but success ahead, for there are many opportunities here.

I trust the Lord will make possible another issue of the Bulletin soon.

In His joyous service,

HARVEY L. MITCHELL.

* * *

December 1, 1932.

Dear Friends in Christ:

Isa. 32:20, "Blessed are ye that sow beside all waters. . . ."

We praise God for the sweetness of fellowship with our Lord Jesus, and for the joy of serving Him. We are grateful for the health and strength He has given us, and for His supplying every need. We thank Him for the Christian friends whose prayers and help have aided us in working for Him during the past month.

Since the time of last writing, we have been given a more active part in the ministry in spite of the language handicap. Mrs. Sanderson plays the piano for services while I teach the young people's Sunday-school class in English.

Last Sunday the Mission celebrated its second anniversary with more than 200 Mexicans participating. I was privileged to speak through an interpreter. The 50,-

000 Mexicans of this valley have barely been touched with the Gospel, and the thousands in the mining towns of northern Arizona have no Gospel witness as far as we can find.

Sunday-afternoons find us in open air meetings singing the praises of Christ and telling of His love and sacrifice for lost souls.

Pray for this needy field, that the Gospel will go forth in great power, and that God will raise up workers to reap the whitened harvest. Pray that we may learn the language rapidly, and that our financial needs will be met. Above all, pray that our fellowship with Christ will ever grow sweeter.

May the blessing of God rest upon you in these coming days. Your servants in Christ,

HAROLD SANDERSON,
MARION SANDERSON,
936 E. Wash., Phoenix, Ariz.

Article II of the Constitution of the Fellowship Circle states:

The object of the Fellowship Circle shall be as follows:

"To maintain and promote the fellowship which has been begun in the School

"To foster a spirit of prayer on behalf of one another and of the School.

"To encourage every member of the Fellowship Circle to be a true representative of the School; to be active in distributing its literature and in soliciting new students; and to assist the School in every proper way."

We can't overestimate the value of prayer. Shall we not therefore be faithful in bearing one another up before the throne of grace even though oceans or continents may separate us? Many former students are isolated from strengthening spiritual fellowship. Either they are working alone in foreign fields or are standing practically alone because of the hatred which the world holds toward those who preach the absolute integrity of the Bible, redemption only through the precious blood of Christ, and the hope of His blessed return. What blessings are available if we would unitedly remember one another before the throne and systematically pray for our brethren who are working in scattered fields throughout the world.

If you are praying for the School it will not be difficult to fulfill the last object of the Circle. If you can direct some young lives this way, they, by Divine aid, will be instructed in the ways of the Lord.

THE CHRIST OF GOD

He came—the infant Christ of God;
They did not want Him; they receive
Him not,

Though angels sang His birth, and wise
men

Came from far to bow before Him.

He lived—the loving Friend of man;
Some would not have Him; they believed
Him not,

Though blind men's eyes were opened,
and the dead

Were raised to life, and lived to praise
Him.

He died—the Savior of the world:
Few sorrowed for Him; for they missed
Him not,

Though those who followed Him wept
sore a-day,

And went about their missions as before.

He lives today—this Christ of Bethlehem;
Some will not have Him; yet to you He
calls

Though others fail to let Him in their
hearts,

Be thou not one; but crown Him King!

He comes again!—the King of kings di-
vine;

Some look not for Him; yet He shall ap-
pear!

Reject Him not lest He reject thee then
And bid thee from His glory to depart.

REV. RUSSEL E. KAUFMAN, in
Moody Bible Institute Monthly.

IF THERE HAD BEEN NO CHRISTMAS

Prophecy would be unfulfilled, the Bible would not be true, the Christian religion would not exist.

There would be no Church, no Christian institutions, no regenerating Gospel.

Sins would go unforgiven; there would be no lasting peace for the heart; death and the grave would fill us with fear.

There would be no hope of resurrection, no eternal inheritance, no future life of bliss.

Heaven's gate would be forever closed.

There would be no comfort for the sick and the dying.

God would be a forbidding Lord, stern and severe; men would be under the curse of the Law; sin would have free course; Satan would reign unconquered.

There would be no conquests on the mission fields of the world.

The pages of history would not be hallowed with the story of the Church.

If there had been no Christmas, men would be deprived of the finest story in the Gospels and the central truth of the world's greatest book, the Bible.—*Sel.*