2-1-1949

The Bible Vision

Fort Wayne Bible Institute

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Recommended Citation
Fort Wayne Bible Institute, "The Bible Vision" (1949). TUFW Alumni Publications. 131.
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His Promise

There hath not failed one word of all His good promise.—I Kings 9:56.

Inviolable and precious are
The promises of God;
And never has one promise failed
While man on earth has trod.

Throughout all ages men attest
To God's great faithfulness;
His counsels are immutable,
His covenants, changeless.

He sets the rainbow in the sky
(Choice colors on parade)
A sign that He remembers still
Each promise He has made.

So what He's whispered to my heart
About His plan for me,
I am persuaded He'll perform
It all accordingly.

—Phyllis Idle Johnson

FEBRUARY, 1949       VOL. 13       NO. 5

Published monthly throughout the year with the exception of July and August by Fort Wayne Bible Institute. Subscription rate: $1.00 per year, 15c per copy. Publication office, 153 S. Jefferson St., Berne, Indiana. General office, 3822 South Wayne Avenue, Fort Wayne, Indiana. Entered as second class matter September 5, 1939, at the Post Office at Berne, Indiana, under the act of March 3, 1879.
This is January 19. The newspaper headline screams "Chiang Gives Up As President of China." It is no doubt a sad day for the Generalissimo, for China, for the Orient, and, I fear, for our nation as well.

I wonder what thoughts must be going through Chiang's mind. He had every reason to believe from our earlier record that we Americans were his friends. When the stream of history that had carried China on interruptedly as a nation for almost four millenniums came to this modern period of exploration, imperialism, and ruthless warfare, it seemed that China was to be carved up like many other Asiatic countries. But our nation in the person of Secretary of State John Hay strongly advocated the "open door" policy. Our friendship preserved her unity. We showed our magnanimity too in refusing to use the indemnity from the Boxer Uprising for selfish purposes. We turned the other cheek and devoted the money for the education of Chinese youth. Then, too, many of our missionaries brought the blessings of the gospel to China.

The record of the United States was consistent even up to 1932, when Japan invaded Manchuria. Secretary of State Stimson wanted to invoke strong measures, but our closest ally, Britain, didn't support the policy for fear of offending Japan. The period of aggression of blood-thirsty dictators followed. From 1932 onward, Chiang's forces were either opposing Communists or the Japanese. During those long, difficult years we did an about-face; we helped the enemy instead of strengthening the only great center of stability in the Orient.

When Japan invaded China proper and seized all of the coast cities and the rich lands just beyond, Chiang retreated to far-off Chungking and there continued to oppose aggression even when his nation was being steadily drained of her strength. Instead of helping China, we helped Japan. The U. S. Treasury bought her ill-gotten silver and gave the Japs dollar credits with which to buy more gasoline and more bombs with which to destroy more cities. Then when we finally joined the conflict we continued to let China weaken with a pittance of lend-lease aid while we built up Russia to the greatest totalitarian power of all time with nine billion dollars worth of lend-lease. We not only built up China's rival, but our President foolishly invited Russia to grab up the spoils of war, strengthening Communism in North China. Then after the war we sent our top military man, General Marshall, to insist that

*turn to page 14*
"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). To the feverish, thirsting patient who is permitted no drink but only to touch an ice-cube to his cracking lips, the invitation to the thirsty to come to the waters and to buy without price wine and milk not only is a welcome one, but especially is a vivid and significant one. Sensing with his dry throat and parched lips the satisfaction that material water would bring could he only get it, he comprehends how terrible is the soul’s thirst for the waters of salvation and what relief and comfort are promised in the invitation to partake of them freely.

"As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:9). Coming into adulthood and then into maturity and then even to old age, one, at first abruptly, and then with increasing convencement and distress is blocked by stern realism, made aware that he has but begun to learn how to live only when it is time to die. But his disappointment merges into relief, then into the good tidings of great joy, as the Christ of the years, the Lord of life, unfolds the ways in which He has taken the inadequacies and made them perfect in His strength, the course into which He has transformed the uncharted ways and the small ideas and the undeveloped thoughts and channelled them into the perfection of His ways and thoughts, infinitely higher.

"As the rain cometh down and the snow from Heaven and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isaiah 55:10-11). When a burning passion to effect freedom from sin and the encouragement to live is thwarted by spiritual stupidity or resistance—how discouraging! What a temptation to try another field, to give up, or to lose the vision! But wait upon the Lord, renew your strength in His simple teaching. Plain to human observation, satisfying to human physical need is the affect of rain and snow upon crops. They furnish healthful and gainful employment
to the producer and nourishment to the consumer. No question about it. Every normal intelligence comprehends it; every normal soul appreciates it. Just so, says God to any listening ear, is my Word. In spite of all the apparent, immediate failure inside, where one cannot see —under the soil, germinates that good seed of the Word. It is working prosperously. God has sent you with it. He sees to its achievements.

"My people have committed two evils: they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13). Water, again! The Fountain! Constant, bubbling, fresh, always available! Of living water! He who hungereth, he who thirsteth, he who is weary, he who is dying—he may come and drink and live! But how impoverished and helpless and hopeless they whose resources flow out of their own poor, broken cisterns! They have committed two evils: they have turned away from the Source of life and they who cannot sustain life, have become self-dependent.

It is annoying to find weeds in one's wheat field, especially to find them persisting day after day, choking the wheat. But there is not much to do about it. To pull the weeds would be to pull the wheat also. So both grow together until the harvest. Then the weeds are destroyed. But the wheat goes into the barn (Matthew 13:24-30). Farmers and city-dwellers alike are familiar with the picture. No trouble to see that wicked and destructive forces bring about their own ruin, and that the good and the constructive are objects of God's care and subjects of His Kingdom and citizens of Heaven.

"How oft would I have gathered thy children together as a hen gathers her chickens under her wings" (Matthew 23:37). Obligations necessarily accompany life. Only the dead have none. Thus as we court and cherish affection and bind ourselves to one another, we delight to accept the responsibilities and restrictions involved. The picture of the chicks under the hen's wings is as appealing as it is familiar. Almost as familiar has become the story of the hen that spread her wings over her chicks in the prairie-fire, giving her life to save her babies. The loyalty which Christ asks of His followers, self-imposes upon Him that restricting concern and care for them. How oft would I have gathered you in this way, He said.

Only one of the characteristics of a living literature is this: the use of appropriate figures, or pictures. By every other high standard also could one test the greatest Book of them all. Read Isaiah 55 aloud, and 35, and 60, and Job and Psalms and Luke—any portion of Scripture, and listen to the beauty of the rhythm, the phrasing, the diction. This Book the Christian not only loves dearly, but also appreciates deeply.

A DEFINITION OF FAITH

Faith is more than just belief
That comes to the penitent heart.
Faith is more than the soul's relief
When the burdens of sin depart.
Faith is a rest . . . reared like a babe
Nurtured by prayer and trust,
Fostered by patience, strengthened by love,
Coming of age when our bodies are dust.

—Selected.
On BUSINESS for our KING

(Continued from last issue)

Terms That Define
Paul in particular emphasizes the spiritual nature of the ministry in two ways.

First, etymologically, in the choice of words by which he designates the Christian ministry. Of the six Greek words which might be translated "minister," "ministry," and "to minister," Paul uses only three: (1) The terms "doulos," "douleia," and "douleuein," where the basic idea is that of bondservant or bondservant. (2) "leitourgos," a word that connotes "ministry," "ministration," and "service." In classical Greek this word and its cognates were applied to those who rendered special service to the State. In the Septuagint this word is applied to the ritual ministry of the Aaronic priesthood. But, significantly, no New Testament writer ever uses this word to suggest special priestly functions on the part of a professional class. (3) Much preferred in the New Testament is the word "diakonos." Indeed, this is the distinctive name for the "ministry" and "minister."

This term—"diakonos"—appears in Matthew, Mark, and John, and throughout Paul’s letters, but nowhere else in the New Testament. In the Gospels the word means "servant"; in the epistles, for the most part, it means "minister"; in three exceptional cases it means "deacon." The basic idea is that of serving or ministering. The classical usage denoted such service as waiting at table. Paul recognizes that even heathen magistrates are "servants" or "diakonoi" of God. This word also designates the sending of relief to the poor saints at Jerusalem. Archippus is exhorted "to take heed to his ministry" at Colosse. This word likewise designates services rendered to Paul by Tychius, by Mark, by Timothy, by Erastus, by Onesimus, and by Onesiphorus.

In its highest sense, this word refers to personal service for Christ, as in John 12:12; Mt. 27:36; and it is used of him who follows Jesus (Jno. 12:26). It thus appears that every true believer is in some sense a minister of Christ, whilst at the same time, God has ordained others to such offices as "apostles," "evangelists," "pastors," and "teachers," who are expected to give full time and strength to "the ministry of the Word." It was while "certain prophets" at Antioch "ministered to the Lord" (leitourgountwn), that "the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them"
Paul elsewhere speaks of “diversities of ministrations” (I Cor. 12:5); but the word “diakonos” apparently covered them all. Summing up, then, we find that in his discriminating use of words, Paul views the ministry primarily as spiritual.

Metaphors That Illustrate

In the second place, Paul employs certain figures and metaphors to illumine and illustrate his conception of the ministry. These one and all emphasize its spiritual character. For instance: (1) The Christian movement, its message, its ministry, and its resultant quality of life, is likened to a “Way” (Acts 22:4; 24:14; et. al.). (2) The Christian life and ministry is compared to an Olympic race (Phil. 1:30; 2:16; Gal. 2:2; II Tim. 2:5; and I Cor. 9:24-25). (3) He uses the term “warfare” in numerous passages. (4) “Building” is another favorite metaphor of Paul’s. In his letters Paul makes much of the ministry of “edification,” a word which connotes “building.”

Furthermore, the Christian minister, according to Paul, is a Steward (I Cor. 4:1-2); a Trustee (I Tim. 6:20; I Thes. 2:4); a Laborer (II Cor. 6:1; I Cor. 3:9; I Tim. 5:18); a Husbandman (II Tim. 2:6; I Cor. 3:6-8); an Ambassador (Eph. 6:20; II Cor. 5:20); a Witness (Acts 22:15; 23:11; cf. Acts 1:8); an Artisan (II Tim. 2:15); a Watchman (II Tim. 4:5; Heb. 13:17); and a Shepherd (Acts 20:28).

Nowhere in any or all of these references, illustrations, or metaphors do we find any trace of ecclesiastical aristocracy, of overlordship, of a hierarchy, of temporal or secular jurisdiction of human affairs. You simply do not find these things in the New Testament! I for one am compelled to go back to the New Testament for the genetic idea and pattern of what the Supreme Head of the Church intended His Church to be and do during the time of His absence from the earth. And I maintain further that no local church, no ecumenical council, no session, no synod, no conference upon earth, past, present, or future, has any right or authority to alter, amend, add to, or subtract from, the conception of the ministry which God has so plainly set forth in His holy Word!

Isn’t the spiritual ministry unfolded in God’s Word big enough and challenging enough to occupy the time and talents of any mere man? Here is a ministry that is described as a Way, a Race, a Warfare, and a Building. The minister is said to be a Steward, a Trustee, a Laborer, a Husbandman, an Ambassador, a Witness, an Artisan, a Watchman, and a Shepherd. What more do we want or need?

Practical Aims and Techniques

But notice, too, that this ministry, which by its very genius is spiritual, is yet practical in its aims and techniques. Certain definite functions must be fulfilled in order to attain certain practical ends. The idea of a ministry that takes refuge in dingy monasteries and refuses to contact life, is foreign to the mind of Paul. True, the ministry must be spiritually separate from the world, but ministers are not disembodied spirits! Paul does not counsel haughty aloofness or professional detachment from actual life. He hated sin and his soul was stirred—“boiled over” is the word—when he saw sin in Athens, in Ephesus, and elsewhere. Yet his
Continued Growth

Through the faithfulness of God, the Christian work begun in southwest Fort Wayne in the first building of the Fort Wayne Bible Institute in 1904-05 continues to grow and to expand in usefulness. That building, shown as the Administration Building (No. 1) in plot at upper right, has been a prolific mother of other buildings. At first it served as a complete school building, with classrooms, library, dormitories, kitchen, dining hall, apartments, and offices. Besides, soon after it was completed in 1905, the First Missionary Church was organized and met in the school chapel until it outgrew those quarters.

In 1921 the First Missionary Church built the fine edifice on the corner of South Wayne and Rudisill (No. 6 on diagram), where now an average of 500 attend Sunday School and the auditorium is quite well

"I the Lord do keep it; I will water it every moment: lest anyone should pluck it up or break its roots."
School—Church Development

Christian Center

filled for regular Sunday morning services. The Church is just now completing its second major unit, a fine Sunday School plant shown in the solid black half of the No. 6 rectangle of the diagram. The Bible Institute offers its congratulations and well wishes to the First Missionary Church upon bringing into realization a vision born of need. We trust that the small work begun years ago in modest quarters will continue to be an effective evangelizing center until Jesus Christ returns.

The same Administration Building has also served in varying degrees as a headquarters for the Missionary Church Association. In the last several years, with the consolidation of its denominational offices, the central headquarters has become more definitely established. Now that, too, has outgrown its quarters. A Missionary Church Association

any hurt it, I will keep it night and day.” — Isaiah 27:3.
headquarters building will be constructed this year in memory of the principal founder, Rev. J. E. Ramseyer, on the southeast corner of South Wayne and Rudisill.

The Bible Institute itself, through the good providence of God, has long since outgrown the limited quarters of the Administration Building. It continues to serve well for offices, living quarters and library, but other structures have been built since to carry on other functions.

Beautiful Bethany Hall (No. 2 on diagram), a women’s dormitory, was built in 1929-30. Founders’ Memorial, a fine, substantial and spacious building, was put up in 1941-42. It includes the chapel, gymnasium, dining department, classrooms, and music rooms (No. 3 on diagram). The next building was erected to meet an emergency need for more dormitory space—Providence Hall, constructed in 1945 (No. 4 on the plot). The Annex, a five-apartment home for married students, was purchased in 1938.

After these developments, only one available building plot was left on the campus and that was the northwest corner on which a tennis court was located. Now that area has just been occupied with the building of Residence Hall, a U-shaped apartment building that relieves a critical shortage for living quarters. (See diagram.) It has nine spacious apartments and a five-room dispensary.

As may be readily seen from the diagram, the original Bible Institute site is now entirely built up. Through the steady growth that the Institute has enjoyed it now has a student body of more than 300 and academically it ranks in the collegiate division of the Accrediting Association of Bible Institutes and Bible Colleges. It needs all of these facilities to carry on its work.

And just when the Institute has come to this stage of development when the question might be asked “Where do we go from here?” an extraordinary opportunity that comes but once—if at all—in the lifetime of an institution presented itself. The Institute was given an option on the only undeveloped area lying close to the Institute—a fourteen-acre tract which is now being purchased for future needs. How this fine property was preserved in the hands of one family for 100 years, how it was offered to the Institute in the face of numerous lucrative offers, how a contract was negotiated to acquire it at a cost of $60,000 payable in six years, makes a dramatic story, but infinitely more than that, it is a further indication that the promise often quoted by Rev. J. E. Ramseyer, “I the Lord do keep it; I will water it every moment: lest any hurt it I will keep it night and day,” continues to be verified.

This fine tract, surrounded by beautiful homes, is already properly zoned for educational purposes. The colored area on the diagram shows its proximity and relation to other sites of the Christian center. The picture shows a part of the tract looking south from Rudisill Boulevard. The more remote part is wooded with virgin trees.

No public campaign has been launched for the payment of this project. A number of individuals who see its strategic possibilities and who recognize a gracious Providence behind it all, have given $23,500 toward the purchase price. A little less than four years remain to pay the balance. The next payment is due October 1, 1949.
ON BUSINESS FOR OUR KING

soul was filled with tender compassion for the lost and apostate, so much so, in fact, that he could have wished himself accursed, if that would have saved his apostate brethren in the flesh.

Qualifications

Look, next, at the high qualifications demanded of a true minister of Jesus Christ. He must be irreproachable in character and blameless in moral integrity. He must be sober, vigilant, hospitable, temperate, “not given to wine, no striker, not guilty of filthy lucre.” He must be “patient, not a brawler, not covetous.” He must also be well instructed “in the words of faith and good doctrine,” an energetic laborer, a patient sufferer if need be, and a radiant example to his flock. He must, moreover, seek to improve his talents by reading and study. He ought to possess at least some teaching ability. He must discipline himself to “endure afflictions, do the work of an evangelist, and make full proof of his ministry.” As Paul sees it, this ministry is the noblest work that can engage any man’s time and talents, and the qualifications for it are of the very highest order intellectually, morally, above all, spiritually.

What are some of the specific duties of a spiritual ministry? First and foremost, the ministry is charged with the high responsibility of proclaiming the Gospel throughout the entire world. God himself calls and commissions men for this work. Paul received his call directly from God. And the essence of the Gospel to be preached, says Paul, “is Christ and him crucified.” To preach any other gospel, Paul avers, is to invoke the very curse of God. Not the reformation of society, but the regeneration of man as man is the goal of this ministry. Teaching, too, is one of the functions of this ministry. Go through the epistles and underscore the references to a teaching ministry. Paul himself was a master teacher who taught “in every church” (I Cor. 4:17), as well as “publicly and from house to house” (Acts 20:20).

Motivation

What master motive impelled Paul to preach, to teach, to write, to labor, to suffer, and eventually to die a martyr’s death? His answer is: “The love of Christ constraineth us” (II Cor. 5:14). No other motive can carry us through these trying days. No other motive is worthy of so glorious a calling!

Now this, my friends, is the ministry to which some of us have been called, and for which many of you are here to prepare. Do you really believe that this poor world is lost, utterly lost and ruined, apart from this message? Then prepare yourselves to proclaim this message intelligently and effectively to dying men! Do you know that this Gospel can and will meet the needs of this generation, even as it did in the past? Then let its power so grip you as you go from these halls that you can say with Paul: “Yea, woe is me if I preach not the Gospel!”

I tell you, friends, we will never evangelize lost men by merely spraying them with religious atomizers at Christmas and Easter time; by persuading them to gargle their throats with some denominational antiseptic; nor yet by inducing them to swallow capsules of concentrated idealism when life cracks up under their feet; certainly not by offering them religious bouillon cubes as an early Sunday morning snack
Eula Wise ('45), a member of the former Wise-Crow quartet, was married to Bob Bolin October 29. Mr. Bolin is a very talented artist from South Bend, Ind. 

Dorothy Beason ('48-'49) became Mrs. Herbert Yoder on New Year’s Eve, Friday, December 31, at Bellefontaine, Ohio. After Jan. 26 they will be at home in Goshen, Ind., where Mr. Yoder is attending Goshen College.

Gilbert Bixler ('17-'19), Van Nuys, Calif., claimed as his bride Mary Steiner, sister to Rev. Armin and Clayton Steiner, on December 26 at the First Missionary Church, Fort Wayne. The bride's brother Clayton ('20), pastor of the First Church, tied the knot.

A daughter was born to Rev. Russel ('32) and Evelyn Kress ('44) Sloat October 21. The Sloats are at Goshen, Ind., on their first furlough from Nigeria, Africa.

Rev. ('43) and Mrs. ('36-'37) Don Kelley and son Pat arrived on the AMBASSADOR plane in Springfield, Mo., December 22, on furlough after their first term of service in Sierra Leone, Africa.

Miss Edith Harmon ('48) has entered nurses' training at the Swedish Covenant Hospital, Chicago, Ill.

A veteran alumnus, Mrs. C. R. Regier (nee Margaret Epp, '15-'16), Elbing, Kans., writes a note of appreciation to the Bible Vision for helping her to keep in touch with former B. I. I. students. She asks God’s blessing on each Bible Vision reader.

Where are some of you other veteran alumni?

* * *

CLASS OF '47

"Besides engaging in survey work trying to locate some of the places in our country which are entirely Gospel neglected, we have conducted some revival campaigns. Since we have found no entirely neglected field in which to work, there is a possibility that we may take a pastorate this fall, the Lord willing. Have you found a section which is entirely Gospel neglected which you have not been able to enter? If you have, we would like to hear about it."—Art Neuenschwander, Berne, Ind.

“Nearly a year has passed since I came back to my home state (Montana) to labor for the Lord. The Lord made it possible for me to come to my own home town (Ingomar). Our Sunday school is progressing. We covet your prayers.”—Barbara M. Shoup.

“I am taking my place as ‘schoolmarm’ of seven grades. Thirty-five children make life quite interesting each day. Dorothy Wormley still teaches not too far away.”—Olga Soroczak, Fremont, Mich.

“During the course of this past year, we were enabled by the help of God to conduct 23 series of evangelistic meetings, these being held in churches of 10 different denominations. God wonderfully blessed and many precious souls found help in these services. On August 31 we began our second year of evangelistic meetings.”—G.
Robert Magary.

“Last winter I was working as secretary and bookkeeper in a floral company at Hutchinson, Kans., when the Lord put a desire in my heart to return to Missouri to teach D. V. B. S. in the rural communities. God honored His Word and we had the privilege of leading boys and girls to accept Jesus as their personal Saviour.”—Verna Unruh, Newton, Kansas.

“The Lord made it possible for me to come here to Pacific Bible College to be secretary to Dr. Haggard, the president. Along with my work as secretary, I am working in two Mexican Sunday Schools in nearby towns. I find hungry hearts and would appreciate your prayers.”—Helen Hyde, Azusa, Cal.

Glenn McHatton, Ralph Wofford, and Darrell Williams are attending Taylor University, Elbert Neuenschwander Goshen College, Margaret Packer Johnson Bible College, and Ruth Wolf Marion College.

Gene and Betty Sims have a circuit of two United Missionary Churches, one at Pellston and the other at Bliss, Mich.

* * *

CLASS OF ’44

“The Lord gave us a very gracious revival last winter in which 30 lives confessed Christ. Incidentally, the Strubhar-Magary Evangelistic Party were the workers.”—Gerard French, Pastor of Evang. U. B. Church, Zanesville, Indiana.

“I have been able to do a lot of much needed work about the farm besides helping in the work of our tabernacle in Hicksville and do outside preaching. I trust that soon we will be able to go on again to the work to which the Lord has called us. Do remember us in prayer. Our little boys, David and Jonathan are doing fine. David was born July 11, 1947, and Jonathan July 3, 1948.”—Robert Rohrs, Hicksville, Ohio.

“I have been at Dakota Avenue Church for one year. Souls have been saved, victories won, and today we are faced with the wonderful problem of enlarging the church. My main responsibility is visitation and church office work.”—Jeanne M. Schleicher, Detroit, Michigan.

“This year has been the best since we have been out of school. God gave us a wonderful revival last January. Our Sunday School has averaged around 100 this year.”—Rev. and Mrs. Robert McBrier, Nappanee, Ind.

“I am writing this letter while Phyllis is slaving away at Swanton public schools—sixth grade room. The other third, Carolyn, is at Hillsdale College, Hillsdale, Mich., again this year, hoping to be graduated next spring. As for me, I am under the doctor’s orders, a lady of leisure. I became ill with a typical pneumonia three weeks before Wheaton registration. I am up and around now, giving a few private music lessons and helping my children in the Loyal Temperance Legion and helping with choir work at the church.”—Phyllis and Virginia Meier, Swanton, Ohio.

“I am still working as Secretary and Pastor’s Assistant at the First Missionary Church of Phoenix, and in addition am taking ten hours of college work at the Arizona State College of Tempe, Ariz. A new undertaking has been a Junior Church. I have an average of 70 children, which really keeps me hopping, but I love it. Souls have
been saved, children are learning to worship, and parents are coming to church.”—Miriam Schumacher.

Doris Moser, R. N., is night supervisor at the Lutheran Hospital, Fort Wayne, and Florence (“Sadie”) Habetger is in her third year of training at the same hospital. Mr. and Mrs. Andy Rupp are attending Biblical Seminary, New York City.

* * *

CLASS OF ’46

“I am with Village Missions—an outgrowth of Youth Home Missions. I have been engaged in home visitation and personal work under the supervision of the pastor of the church here.”—Bernice Oser, Cannon Beach, Oreg.

“The Lord has been blessing us here in our work. The last time our District Superintendent visited us we had an average attendance of 67, which is exceptional for this church.”—Mary and Jim Geahlen, Hollidaysburg, Pa.

“We are happy to report victory and progress. Our attendance continues to climb and gradually the body of Christians is growing. The average for October was 120 and one year ago 37 approximately.”—Margaret and Jake Hostetler, Mishawaka, Ind. (The Hostetlers have charge of a United Missionary Church and recently built a new basement church.)

“I’m still secretarying for Rev. Cyril Eicher at Eastlawn, and the Lord has been blessing our work during the past few months.”—Ing. Mary Wecksell, Detroit, Mich.

Pauline Wanner is in nurses’ training at the Lutheran Hospital, Fort Wayne; Eileen Bossard Crall with her husband are attending Bethel College, Mishawaka, Ind.; Chloetta Egly (who also graduated with a degree in ’48) and Lyndell and Kathleen Cash are at Taylor University.

Dave Siemens, Jr. moved to Cleveland, Ohio, after serving in a pastorate at New Matamoras, Ohio. Karl Kerlin is still pastoring the Missionary Church at Sylvania, O. Helen Burley and Hazel Shoup, both members of this class, with Ruth Zollner (’48) have arrived safely in Sierra Leone, Africa, after delays and unexpected circumstances.

FROM THE PRESIDENT

China make peace with the Communists and form a coalition government. And when the inexorable climax came and the gallant Madame Chiang came to this country for help, her appeals fell on deaf ears and hard hearts. Shamefully we must confess that we let down a courageous ally who for years fought our battle. What might have happened if the Japs would have subjugated the whole Orient? if the Generalissimo had not been there as a bulwark of resistance?

Yes, I wonder what thoughts must be going through Chiang’s mind. I wonder whether his faith in God is holding up. Once before in a great crisis when his life and his political fortunes were in jeopardy, Chiang stopped in a little chapel and there promised to give his life to Jesus Christ if God would grant deliverance. God heard his cry, and Chiang became a Christian.

If we could speak a word to Chiang, we would say, “The best of men may fail us, but God never lets us down.” God hasn’t failed, but the perfidy, the shortsightedness of man has. Above the changeableness of men let the eternal words be inscribed “I am the Lord; I change not.”
IN BUSINESS FOR OUR KING

before a game of golf! This Gospel must be proclaimed in all its fulness and power. Sin must be shown to be sin. Hell and judgment must be presented as terrible realities. "Knowing the terror of the Lord," said Paul, "we persuade men."

"Seeing then that we have this ministry." Are we conscious of the call of God upon us? Then let us give ourselves to this ministry with the strength of a redeemed body, a redeemed mind, and a redeemed spirit!

To minister effectively, finally, demands a combination of the simple and homely virtues rather than the scintillating brilliance of a genius. One needs in some measure the faith of an Abraham; the perseverance of a Noah; the statesmanship of a Moses; the patience of a Job; the strength of a Samson; the wisdom of a Solomon; the courage of a Daniel; the emotional depths of a Jeremiah; the prophetic vision of an Isaiah; the spiritual insight of a Paul; the rugged convictions of a John the Baptist; the devotion of a Mary; the grace of God; the love of Christ; and the power of the Holy Spirit.

Ours is a Christ-exalting ministry, a Spirit-motivated ministry, and a world-evangelizing ministry. "Therefore seeing we have this ministry, as we have obtained mercy, we faint not . . . but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake."

"Love so amazing, so divine, Demands my soul, my life, my all!"

REVIVAL BLESSINGS AT B. I.

The second semester began on January 28, and the week following was designated Spiritual Emphasis Week. Special chapel services were held from Feb. 1 to 4, and evening services were held on Wednesday, Thursday, and Friday. Rev. J. H. Woodward was the special speaker. He spoke on the need of receiving the Holy Spirit if one is to be effective in Christian service. He also stressed the importance of removing hindrances if the Holy Spirit is to come into a life and if there is to be real revival among God’s people. The messages given were freighted with the unction of the Spirit of God. Heart-searching was followed by confessions and victories. We give God grateful praise for His blessings upon us.

ENROLLMENT

The figures for the second semester enrollment have not yet been released from the Registrar’s office, but it is evident that the totals will show that there are more boys and fewer girls than last semester. All of the rooms in the men’s dormitory are occupied, including two basement rooms with five in each. Eight men are quartered in one wing of the new Residence Hall. Besides there are several in private homes nearby.

While some withdrew at the end of the first semester, there were a number who enrolled for the first time at the beginning of the second semester, including students from Nebraska, Kansas, Michigan, Ohio, Indiana, Illinois, and West Virginia.
School in the Fall?

Now is the Time to Plan

September is only eight months away and it is not too soon to make plans to come to the Fort Wayne Bible Institute for the fall semester. When once the school is chosen, there is the formal application with transcripts of credits to be sent in. Then follows the period of waiting while the Registrar corresponds with references, and finally that letter of acceptance. After the reservation fee is sent in, then preparations for room, wardrobe, etc., can definitely be made. And so, begin early.

The Fort Wayne Bible Institute offers thorough preparation for the various ministries of the church—pastorate, missionary work, gospel music, church secretarial work, Christian education. The Institute is virtually a Bible college, since it is accredited in the collegiate division of the Accrediting Association of Bible Institutes and Bible Colleges. It is spiritually, doctrinally, and educationally sound.

Fort Wayne Bible Institute
Fort Wayne 6, Indiana