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The Bible Vision

JUNE - JULY, 1946

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THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume X

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EDITORIALS

Men for the Ministry

"The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Tim. 2:2)

It is evident from Paul's instruction that the authority of ordination has been vouchsafed to those who already have been ordained. "Commit thou to faithful men" is the warrant for a certain kind of apostolic succession by which the work of God's kingdom in this age is to be carried out. Next to the work of making converts is this work of making ministers.

Ordination is not the arbitrary passing on of offices and jobs in the church. It is not the ordination and the appointment that makes the minister. Rather, ordination is the recognition, endorsement, and commissioning of men on the basis of their qualifications for transmitting the truth which is to be passed on to others.

In the passage quoted from Paul the general qualifications given are threefold. First, candidates for the ministry must possess a knowledge of the testimony which Christ gave to the world. Secondly, they must be faithful men. In the third place, candidates should be able to teach others. According to these simple, yet vital principles God would have those selected who are to be assigned to spiritual leadership in the church.

The first of these standards refers to nothing less than thorough knowledge of the Scriptures. Knowledge of one's denominational creed is not sufficient. As a minister, a man must sift all secondary sources and come to the conviction that he has the word of God.

(Continued on page 10)

"Across the Threshold Into Service"

(Baccalaureate sermon delivered by DEAN JARED F. GERIG on Sunday Evening,
May 26, 1946)

"For a great door and effectual is opened unto me, and there are many adversaries."—1 Cor. 16:8-10.

Few texts will adapt themselves better to our present service than this pronouncement of the great apostolic warrior, Paul. It was written at Ephesus, and the great and effectual door of opportunity which was opening for him, was restraining him from leaving this great center of evangelism. We wish to apply the text with its context to this present scene and occasion and make it especially applicable to the graduating class of 1946.

The door, a great and effectual, is again swinging open to a group of young men and young women. It opens into a world of need where men are suffering and dying in their sins. It is a door leading from the sphere of predominating study into the sphere of predominating service, from the place of training to the place of testing, from the halls of learning into the school of life, from the cloister to the conquest.

The great statesman Gladstone said, "There is one, only one great international problem, and that is taking the Gospel to every nation." The door is opening to you to enter the front line ranks in helping to solve that

persisting problem of the centuries.

I wish to draw upon the text and its setting for three simple directives for our consideration.

TREMENDOUS OPPORTUNITIES

You are stepping across the threshold to face tremendous and challenging opportunities. In this month of May, in 1946, "a great and effectual door is opened" unto you. The present opportunities as they relate to the spread of the Gospel are more potent, more challenging, more meaningful, more demanding than have ever faced the church of Jesus Christ in any other age.

These opportunities center first of all in universal human need. The cry of suffering humanity is heard on every hand. Our generation is one of lostness and un-doneness, one that is perishing and dying. The church needs a new vision of human need, and it is true that wherever need lifts its hungry and wounded head, there an opportunity presents itself to the church to help, to preach, to minister.

An old Chinaman described his experience like this: "I was down in a deep pit. Soon Buddha came along and pitied me, but could do nothing for me; then Confucious came along and said, 'If you were not in the pit, I could help you.' But Jesus Christ came along and got right

down into the pit and lifted me out." You are going out into the pit of human need, down where men are lost and perishing. The world, two billion strong, represents hunger and need and desperate plight. It all adds up to great, urgent, and unprecedented opportunity.

These are opportunities possessed of great possibilities of extension and service. Paul's sense of world need, his vision of Asia and the great field around him, represented a "Great Door" of opportunity. "For Paul, the door was great because of the commanding position of Ephesus." He gazed to the East and thought in terms of evangelization and spiritual conquest. The seven cities of Asia called him and he was in the strategic center of Ephesus. It is enough to make this application that in this twentieth century wherever we locate, we find ourselves in a strategic Ephesus. We are in position to minister widely and effectively by the grace of God.

These are opportunities characterized further by a readiness for immediate attention. It is not only a great door, but an effectual. The word *effectual* as it is used in the original carries the idea of a "mill in working order," or of land tilled and ready, or of "wrought iron." In its relation to opportunities, it makes them present tense, crying for attention, and pressing in upon us. The door is now open wide. This is the "effectual"

hour for the advancement of the evangels of Christ into all the earth. It is needless to recite what the recent global war has done to prepare and open the way. Into every nook and cranny of earth by every possible means have our soldiers gone. Now let the soldiers of Christ follow in their train. Let them walk, run, ride, or fly to the uttermost part, and do it without tarrying. The harvest is ripe and ready.

ENTRENCHED OPPOSITION

You are stepping across the threshold to encounter entrenched opposition. "There are many adversaries." You will encounter deadly opposition in many forms and ways.

There is opposition within the professed church. Too much of the religious front of our day will not tolerate warm, spiritual, glowing evangels who believe in the saving Gospel of Jesus Christ and yearn to see it work in the hearts of men. There is paralyzing indifference, lack of vision, a tragic prayerlessness in the church. This you will encounter as you go out to serve. Your warm and zealous enthusiasm will not always be welcomed.

The church is caught in the deadliness of rut, routine, and regularity. Formalism and ritualism has left no room for the Spirit of God to do a new thing. In Canada, there is a road with a sign, "Be careful which rut you take; you will be in it twenty-

five miles." You will face the opposition of the ruts the church has gotten into, the stagnancy and the lifelessness. You will be grieved by the lack of stir and passion, the spiritual indolence, the self-saving and self-complacency. You will encounter the inadequacy and littleness, the smugness and pride, the miscarriage of ministry and devotion.

Dr. Charles Jefferson made the following observations: "The church is curing a few headaches, reducing several fevers, and healing some lameness. It is serving coffee and sandwiches to the poor and suffering; but it is doing no mighty work. . . ." This form of opposition in the church has become entrenched.

There is opposition within the world about us. False philosophies, entrenched unbelief, spiritual ignorance, insensitiveness to personal need are strong opposing forces. There is the momentum of the times, the preoccupation, the moral degeneracy.

No greater enemy will the messenger of the cross have to confront him than the shallow surface thinking of the times. Men no longer think deeply and seriously. They feed upon the light and smutty, the straw and chaff. One month's consumption of literature in America includes ten million love and adventure story magazines, eight million "true confession" type magazines, three million detective story magazines, ten million movie magazines and twenty-five

million adventure comic magazines. This is an index to the public mind, the ability of Americans to think. There is some hope where men will muster the mental energy to read, but now it is going a step further and must be dished up in the form of cartoon and picture magazines. So we have *Life*, *Look*, *Peep*, *Gaze*, *Squint*, and what have you. Christianity is a religion of truth, deep truth, mighty convictions, and great revelations. It takes mental girth, ability to come to grip with reality. The lack of these you will face in this modern world. You go out to preach to a generation which has lost its ability to think.

Bishop Chavasse, addressing the Church of England Assembly in London aptly said, "Today we confront a new phenomenon—a generation that has lost God and a whole dimension of life, the spiritual dimension. Half our countrymen are worse than heathen in that they believe in nothing—not even themselves—after a second World War in one generation."

There is opposition in the heavenlies (Eph. 6:10). This constitutes the mobilized forces of evil arrayed between you and God. Wicked spirits in heavenly places, demon power, satanic opposition, are the great enemies of the called of God. Breaking through this army of evil, and keeping in contact with God and fresh in one's own soul

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"USES OF THE CROSS"

By DR. JOHN WENGATZ

(Commencement Address delivered at the Fort Wayne Bible Institute

May 30, 1946)

President, Friends, Student body, Faculty, and the Class of 1946.

It is a very happy occasion for me. My soul began feeling a disturbance bubbling as I got out of my car and walked down the campus of your school. It is not only imagination, but where the people of God live there the Spirit of God may be felt.

These are anxious days; these are days of uncertainty; these are days of disturbance; days of hatred, days of greed, days of selfishness, loot and murder such as I do not know that we have ever gone through. Travel the world over, if you will, and you will find the people with a sense of insecurity. The future does not seem to mean much to the world at large; in fact, there is very little thought of the future. I am thinking that if some of our United Nations conferences and our Congress meetings in Washington would pay a little more attention to a certain and definite future they would lessen the disturbance that is upon the earth today. There has never been a time since God created man such as that which we have just gone through. There has never been a time since God made man when there has been so much uncertainty. There has never been a time when there

have been so many homeless people, hungry people, sick people as there are at present. There has never been a time when there has been so much blood poured out upon the earth as in recent years. There has never been a time when so many dimmed eyes have looked out to the horizon looking for someone to come back whom we know will never come back. There are empty chairs in our homes, empty places at our tables that will never be filled. We should turn around and ask the reason for all this. We do not need to ask why. Everyone in this house knows why. We have been reading a great deal in the last few years of what they are pleased to call the "Big Three." Three very important people hide out in the oceans or in the sands of Africa or any other place they find, fill themselves with booze, and then say that they are going to shape the destiny of the nations for all time. I wish that before they went into conference someone had had sense enough to say, "Brethren, let's open the Word and read it and have God help us out." If they had done this, we would not be in the mess we are in today.

The world today is trying to get along without God. The cross is left out and man has set

himself up as the important object. We want to talk a little about that cross. The first cross was not the cross that our Lord died upon. The cross had been in use many years before that. It was used long ago by the Egyptians; through the ages it was used as an instrument of humiliation and torture. Perhaps that is why it was used for the death of our Lord. Many crosses have appeared on the horizon, but there was never one like the one that our Lord hung upon. It was only a tree cut out of a forest somewhere. I am inclined to think that when Christ was hung upon it; if the wood could have trembled, it would have. When that cross was laid on the ground with our Lord on it, that tree would have trembled as the spikes were driven in it and the boards would have cried out, "Many men have hung on our branches, but no one has caused such a sensation as this one. This Man is divine." When the blood trailed its way down over the branches of that tree, it cried out a testimony to a world in the past and to the world of all future generations. But the blood testified to the efficacy of the vicarious suffering for all humanity. Jesus put a new significance into that cross. It was no longer merely a tree. It had a significance that no other tree ever had. In a sense He put life into it that day. That cross has stood out on the horizon of every believer from that day unto this.

There are people, plenty of them, who do not want to hear the word "Cross." It irks them; it reminds them of a debt and they stop their ears when you talk about the cross of Christ. There are people today who have so worshipped the cross that they have substituted the material for the life-giving faith that springs up within us when we look at the cross. They cross themselves and bow to a stick of wood instead of what the cross stands for.

The cross has been given; the blood has been spilled — a testimony to the world that the Son of God hung upon it. It has become to you today either a stumbling block and a rock of offense or you have made it a stepping stone. There is an ancient legend that after the creation all the animals held conventions to decide what they were to do about the mess they were in. The deer and all that species got together. They said, "We have these horns sticking out on our heads. What are we going to do with them?" They said, "Let's use them for a defense." They all went away more confident. The cat family, the lion, the leopard got together and said, "We have these hideous fangs and claws. What are they for? They look almost as ugly as if they were painted red." They decided to use them to bring in their food. The cows and horses held their conferences. After many wonderful

speeches they said, "Let's use these tails to drive the flies off. The pigs decided to stick their hideous snouts in the ground and keep them there as much as they could. The birds went around where the cats could not find them. They said, "We are pretty and can sing, but what about these ugly things hanging at our sides that drag in the mud. They had a big conference and soon began to flap their wings as the delegates usually do at the big conferences. They never did come to a conclusion of what to do, but as they kept flapping their wings and the wings began to lift them until they soared into the skies. They found out what to do with their stumbling blocks. The Son of God put a new significance into that stick of wood. You may use it as a stumbling block if you will, or you have the opportunity of lifting it higher and higher. In reading *Pilgrim's Progress*, remember how you were thrilled when you thought of a pilgrim looking in the distance and seeing the cross out in the future, and though sorely tempted, as long as he kept his eyes fixed on the cross he kept climbing higher.

The cross is a testimony. As I drove into your city I saw first a church with a cross on the top of it. I went on and saw figures of the cross in the windows. I knew that they were Christian churches or at least make a profession. As I came on your campus I met a young man who

was wearing a gold cross in the lapel of his coat. I passed a girl in the hall who was wearing a cross on a chain. I said to myself, "They must be Christians." That is about as far as the testimony of the cross goes today, with one exception, when I go back home, I will go back by a graveyard and the crosses testify to something else. They give a different testimony.

But, friends, now I am talking to the graduating class, and that will give the rest of you a little bit of breathing spell and it will be perfectly all right. You are going out to face a world—not the world that we faced when some of us went out, but a different world. You are going out to make a new age and a new epoch in life. You are going out to do new things that perhaps have not been done before. The world will be what you make it; life will be what you make it. It is time we pulled the cross down from the churches and off the coat lapels and put it into boats. The things that the church needs today is Christian character with shoes on. If we had that and enough of it, this world would have what it needs. A religion without the cross is a dead religion, a cruel religion, a sadist religion. In the great war that we have just passed through were engaged three nations. They were outstanding in the part that they played in the conflict. Those nations a few years back closed the Book and said,

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THE BIBLE and SANCTIFICATION

By J. D. WILLIAMS

Formerly Principal of the Fort Wayne Bible Institute, President Emeritus
of Simpson Bible Institute

WHEN DOES SANCTIFICATION TAKE PLACE?

To this question, a variety of answers have been given. A great many excellent Bible teachers claim that it takes place at conversion. That after the experience of regeneration, there is no further crisis in the Christian life, but only a gradual and progressive growth in grace and in the knowledge of the Lord Jesus Christ. Still other good people hold that sanctification may never be hoped for on this side of the grave, but that there is something in the article of death that will sanctify the soul and prepare it for that Holy City where sin can never enter. Still others claim that it is an instantaneous experience, and others that it is a gradual process and growth. What then shall be our attitude toward this difficult question as to the time sanctification takes place? The Word of God, when its complete testimony is considered, seems clearly to teach that sanctification is first a *crisis*, then a *process*; that it is both *instantaneous* and *progressive*.

(a) In the sense of *separation*, it may be instantaneous. The Apostle cried out, "God forbid that I should glory save in the cross of Christ, whereby the world is crucified unto me and I unto the world." We may reckon

ourselves dead indeed to sin and to the pleasures of this world that would allure us. By one act of surrender we may let go the sinful pleasures and follies that once tempted us, and relinquish them for His sake.

(b) In the sense of *consecration*, it is a crisis. If once we "present our bodies a living sacrifice" (Rom. 12:1), this dedication may be in a very real sense final and complete. It is not necessary again and again to consecrate ourselves to the Lord if once we have rightly apprehended the meaning of this blessed transaction. Like the sacred marriage vow, it need not be repeated, but a final commitment is made never to be revoked. If "we take Him" to be ours, and we give ourselves to be His, thank God, even death shall not part us or "separate us from the love of God which is in Christ Jesus our Lord."

(c) In the sense of the *baptism of the Holy Ghost*, it is instantaneous. Just as the baptism with water is instantaneous, so may be the baptism with the Holy Ghost. "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." At Pentecost He came as a rushing mighty wind, and they were all baptized

with the Spirit. The Samaritan disciples were baptized with the Spirit when Peter and John laid their hands on them and prayed for them. Cornelius and his household were baptized with the Holy Ghost while Peter was preaching to them. So it is also possible for God's children today to be baptized with the Spirit definitely and permanently when they yield up all to His control.

Sanctification as a process. There is a very real sense in which sanctification is progressive, and after we have experienced the real crisis of separation, consecration, and filling with the Spirit, there is a blessed and spontaneous growth in grace that is intensely practical and real. In II Peter 3:18 we are commanded to "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Here is just where so many of God's children fail. They become stagnant and stereotyped in their experiences, and cease to appropriate and lay hold of that for which Christ has apprehended them. God's promise to Joshua was "Every place that the sole of your foot shall tread upon, that have I given unto thee." They must, however, press forward to conquest. They must dispossess the thirty-one kings of Canaan and enter into their promised inheritance. Many battles were yet to be fought and victories to be gained. They were promised constant and uninterrupted victory as they marched forward at their leader's command, but it was no time to stop and congratulate themselves or to boast of their attainments.

Next Issue: "How We Are Sanctified."

EDITORIALS *from page 2*

He can never minister with the authority that the desperate need of humanity requires until he has such a conviction. His mind and heart must find the truth spoken by God, and this must mould his creed and give words to his lips.

Contrary to the theory of the Roman Catholic Church, *character* is an essential on the part of the candidate for ordination—the candidate must be a faithful man. This precludes the ordination of the novice, because faithfulness can many times be proved only by experience. In our day of shallow antinomianism in evangelism it cannot be assumed that all who profess faith have the purpose of heart that it will take to be faithful shepherds of men's souls. The peril cited by Paul is that people would come to have itching ears—there would be a tendency to substitute what the people want for what they need. There are churches that are cursed with a policy of getting members, of pleasing the young people, or of pleasing the older people—at the sacrifice of a clear and effective ministry

(Continued on page 28)

Diety's Diadem of Dust

By J. J. KLOPFENSTEIN

Pastor of Mt. Olive Missionary Church, Peoria, Illinois

When Joyce Kilmer concluded his poem on "Trees" he wrote,
*"Poems are made by fools like
 me,
 But only God can make a
 tree."*

"Only God can make a tree." We heartily assent to that conclusion. We affirm it, however, about another proposition: "Only God could create Man." The early chapters of the book of Genesis record God's creation of man. From them we learn that Adam or mankind possesses life—self-conscious, self-determining life—as the result of a distinctly divine creative act.

As I meditate upon that act, I am made surprisingly aware that the divine creation of man differs from and is superior to the divine creation of the physical universe and land animals. All three were divine acts but there is a startling distinctiveness about them.

For example, regarding the creation of the physical universe it is written, "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast" (Psalm 33:6, 9). A divine fiat, however, was not God's method in the creation of man. It was a co-operative venture. The Son, Man's Architect, took the dust of the ground, previous-

ly created by the Father, and formed man. He was then an organization but not an organism. He had shape but not life. The Spirit of God then breathed into his nostrils the breath of life and man became a living soul. Man, consequently, is. He is able to say "I am" and "I do." He is the possessor of life—self-conscious life, self-determining life.

The simplicity of such an act, when an omnipotent God is predicated, overwhelms one. How it relegates man's theories and speculations and hypotheses to the dust heap and the discard.

When God created man he had work for him to do: work for his hands, problems for his mind, and worship for his soul. His first task was to dress and keep the garden God had given him as a home, Genesis 2:15. Adam, consequently, was a gardener or a horticulturalist. It was his responsibility to keep the home beautiful which God had given him. Some people have the mistaken notion that all labor is the result of man's fall and, consequently, spend all their time trying to escape it. God had infinitely more for Adam to do than perpetually sitting in the shade of a tree and perennially twiddling his thumbs. He was to dress and keep the garden. What a pleasure that must have been. There

were no weeds, no insect pests, and no marauding animals!

Another of Adam's tasks was the naming of the animals, Genesis 2:19, 20. If his first task demanded physical strength, this demanded mental intelligence. Adam had been given both. He was strong and intelligent. Watch him as an animal with a massive head, a sinuous body, and a flowing mane, is ushered into Adam's presence by God. Adam immediately recognized it as the king of beasts. He therefore called it a lion. What would you have called him? Could you have done better?

Adam's greatest task was fellowship with his Maker and the worship of his Creator. Provision, too, had been made for that by the presence of the Tree of Life in the midst of the garden. Immortality, therefore, was within his reach. Adam was created an innocent being. He had to be tried. If he disobeyed God he became a sinful person, and if in that state he partook of the tree of life, he became confirmed eternally in his sin. If he obeyed God, he became a holy being, and if in that state he partook of the tree of life, he would be everlastingly confirmed in holiness. Such was God's divine purpose.

We wish it were possible thus to leave man in his idyllic surroundings, but it is necessary to face other facts revealed in the divine narrative. Look at them:

We saw Adam in Eden, the

abode of rest. We now see him in the earth, the abode of unrest.

We saw him in the garden of God. We see him expelled from it.

We saw him made in the image of God. We see that image marred and defaced and erased by sin.

We saw him living happily in the presence of God. We see him dying unhappily in the presence of men.

We saw him physically and psychically and morally perfect. We see him physically and psychically and morally imperfect.

We saw him when his whole being was an intergrated unit and his body was the obedient organ of his soul. We see him when his whole being is disintergrated and his soul is the obedient organ of his body.

We saw him about to be confirmed in immutable holiness and absolute immortality. We see him confirmed in immutable unrighteousness and absolute mortality.

As we consider these contrasts, we naturally ask "why?" There is a three-fold answer to that question.

1. Man's inattention. God had said regarding the presence in the garden of the tree of knowledge of good and evil: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt

surely die" Genesis 2:17. What was man's attitude toward that divine prohibition? Inattention! He did not listen! He did not hear! He did not heed! He paid no attention to it! Inattention to the declarations of God, then, was the first and main factor in the beginning of sin and its entrance into the experiences of the individual and the human family.

2. Man's unbelief. Neither did Adam believe what God had said. He was aided in this attitude by the Devil himself. He said "Ye shall not surely die," Genesis 3:4. Man's consequent actions prove he disbelieved God and believed the Devil.

3. Man's positive rejection.

God aided man in making his choice in two directions—all he could ever do—by precept and by penalty. Man flatly rejected both. Adam substituted human sovereignty for divine sovereignty. He substituted human experimentation for divine revelation. Based on the power of choice—a divinely endowed gift—Adam proceeded with and finished his experiment. But when it was finished, he knew only three things more. And it had been better if he had never known some of them! The truth of divine revelation was confirmed in human experience. Man now knew experientially what God had spoken was truth! He knew himself a sinner! His acquired conscience told him that. He knew himself as the

victim of the penalty of the divine law he had deliberately transgressed. He therefore began to die physically, spiritually and eternally.

We began this message with the proposition "Only God could create man." We finish it with another, "Only God can re-create man in righteousness and true holiness." That gives meaning and explanation to Calvary. Man dead in trespasses and sins, consequently, can be made alive in Jesus Christ. By the reception of the finished work of Christ man is translated into the kingdom of his dear Son thus triumphing over the destruction of man's transgression. In other words, what we lost in the first Adam has been restored to us—and more beside—by the last Adam, Jesus Christ.

FABLE

RALPH WALDO EMERSON

The mountain and the squirrel
Had a quarrel
And the former called the latter "little sprig"
Bun replied
You are doubtless very big
But all sorts of things and weather
Must be taken in together
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I'm not so large as you
You are not so small as I,
And not half so spry;
I'll not deny you make
A very pretty squirrel track;
Talents differ; all is well and wisely
put;
If I cannot carry forests on my back,
Neither can you crack a nut.

Prophecy—Its Use and Abuse

By HARVEY L. MITCHELL
 Editor of *The Missionary Worker*

A considerable part of the Bible is predictive. Some of its prophecies, particularly those of the Old Testament, have already been fulfilled, either in Jewish history or in the first advent of Christ. The fulfillment of others, including most of the New Testament predictions, is still future. A study of Biblical prophecy may be of great value; and it may also be pushed to ridiculous and hurtful extremes.

SOME USES OF PROPHECY

Perhaps the primary reason for including in the Scriptures a foretelling of future events is to give us needed *information*. God has sketched, in broad strokes, His plan for time and for eternity, so that His people may properly orientate themselves to both. We are informed as to the course and consummation of the present world order. Thus we are saved from the folly of working toward impossible goals. We see, for instance, the futility of all peace plans of human devising, the impossibility of peace without the coming of the Prince of Peace. We are not unduly alarmed at the breakdown of treaties and the rumble of war threats. Man's continued inability to govern himself, politically, morally or socially, does not shatter our idealistic dreams. Prophecy forewarns us, and so forearms us.

Another value of prophecy is its *confirmation* of God's word. Past fulfillment of Biblical promises and warnings argues strongly for the truth of the Scriptures. "I have told you before it come to pass," said Jesus to the disciples, "that, when it is come to pass, ye might believe." The careful student of prophecy is convinced that indeed "the Scriptures cannot be broken."

A third benefit is the *inspiration* we draw from an understanding of the future. Our goals are defined, our hopes clarified. We are bidden, in view of our Lord's imminent return, to exhort one another. The prospect of cosmic judgment and re-creation stirs us to "be diligent, . . . without spot, and blameless." Darkening clouds on earth's horizon are the signal to lift up our heads and look up, for our redemption draws nigh.

SOME ABUSES OF PROPHECY

Unfortunately, the benefits of divine predictions are often obscured, if not lost, because of certain unwarranted reactions and excesses.

One common error is *hasty interpretation*. Men are too eager to stand up and declare, "This is that." The slightest similarity between a current event or a contemporary figure and a Biblical foreshadowing seems an ir-

resistible temptation to become dogmatic and promptly write a book. The embarrassing failure of Mussolini to become the anti-christ, even after years of grooming by prophetic experts, is so recent and so outstanding as to require no comment. Hitler played the same trick. But the wiseacres, untaught by past experiences, will soon find another candidate. Wait and see.

Now comes the atomic bomb to release another flood of speculation. Some wise words, and many foolish, have been uttered on the subject. Too much has been said by too many who know too little. Perhaps most ludicrous of all is the attempt to fit the new explosive into the "aBOMBination of desolation." Such craving for the speculative and the spectacular is more than ridiculous. It throws all prophecy and its legitimate explanation into disrepute.

Another abuse of prophecy is our *apathetic observation*. We gaze upon the perilous times of our day with the morbid curiosity of the crowd that inevitably gathers at the scene of a bloody accident. But we do nothing about it, because "what is to be will be." We are content to let young people slip into delinquency and crime, because such things have been foretold. Broken homes, drunkenness, unchastity, gambling, violence are all inevitable parts of the divine plan. To lift our hand against them would be to resist providence. So, with passive delight,

we fold our arms and listen to God's clock inexorably tick off the minutes before the hour of doom.

Allied to the foregoing is the error of *selfish expectation*. We are prepossessed with the beauties and joys of heaven to the point that our ears are deaf to cries of human distress around us. It is possible to be so heavenly minded as to be no earthly good. But he is an unworthy Christian whose joy of anticipation is not mixed with grief and concern for the unsaved. No prophecy was intended to release us from the great commission or from the duty of loving our neighbors as ourselves.

Prophecy is intended wholly for our good. It comes from holy men of God, who spoke as they were moved by the Holy Ghost. Therefore it does not warrant any private, or selfish, or speculative interpretation. It must be read and interpreted in the light of all the Scriptures.

SPECIAL NEWS FLASHES

Latest additions to the Junior Alumni:

Gary Wayne Schierling, son of Mr. and Mrs. Jake Schierling, graduates in '45, was born on June 3rd and weighed 7 lbs. 4 ozs. The Schierlings have a pastorate in Modesto, California. Mrs. Schierling was formerly Miss Ruth Caddy.

Darlene Joyce, daughter of Rev. and Mrs. Forest Kuhn, of Buckley, Michigan, was born on June 8th.

Bruce David, son of Rev. ('44) and Mrs. ('39) Glen Head, arrived June 9 and tipped the scales at 6 lbs. 12 ozs. Mrs. Head was formerly Miss Maxine Roth, of Grabill, Indiana. The Heads are pastoring the Elkton, Mich. Missionary Church.

ECCE HOMO

By JOHN G. GARTH

Editor of Religion in Charlotte Observer

In John 19:5 we have the words of Pilate, the Roman governor who sat at the trial of Jesus, as he pointed to the thorn-crowned Savior, standing on the threshold of the judgment hall, or Praetorium, as the Romans called it, and said, Behold, the Man!

These words are in the Greek New Testament, *Idou Anthropos*, but in the Latin Vulgate, translated by Jerome about 400 A. D., this celebrated father of the church used the words, *Ecce Homo*, meaning in Latin, Behold the Man! and this text has ever since been known by that designation, *Ecce Homo*. The Latin Vulgate is the language of the Roman Catholic ritual service in common use today in the Catholic church.

Before we leave Jerome, let us say he and two other Latin fathers, Ambrose and Augustine, have left us a heritage of character, faith and thought that make their names hallowed until this day.

The Latin words for the text, *Ecce Homo*, have offered to many artists an inspiration for paintings, and the title they have given these beautiful works of art is *Ecce Homo*, as they have attempted to depict on canvas this pathetic scene of Jesus crowned with thorns, with the purple robe over His shoulders, and the blood streaming down His holy

face, lined with suffering and shame.

More than a dozen famous artists have painted *Ecce Homos*. Titian painted three, Murillo painted four, Tintoretto painted two, and several others have painted this scene. The most famous of them all is that by Titian in the Museum of Vienna, in Austria. Titian, it will be recalled was famous for his bold colors, such as Titian red, and his *Ecco Homo* is embellished with his striking hues.

This painting in Vienna is about 12 feet long and eight feet wide. It depicts the thorn-crowned Savior, standing at the threshold of the Praetorium, in the purple robe, and Pilate stands in front, and points at the Savior, as if saying, *Ecce Homo*. Titian, to give the picture universality, paints the Jewish rulers standing in the hall before the platform, and with them Titian has placed Romans, Saracens with turbans on, and even the emperor of the Holy Roman Empire, Charles V on a horse. Titian died in 1576 aged 100, of a plague in Venice.

May we paint our own *Ecce Homo* in our imagination. After the Jews had chosen Barabbas instead of Jesus, Pilate, who had tried repeatedly to release Him, to the anteroom, where he ordered the Roman soldiers to scourge Him with a whip of

cords tipped with iron. Then they placed a purple robe on Him, and a Crown of thorns on His head, and as blood streamed down His back and His face, put a reed into His hand, while they mockingly bowed the knee, and slapped Him crying out Prophecy who struck Thee. They also spat upon Him.

Then the governor leads Him to the door, and points to Him and says, Ecce Homo, hoping to appease the Jews with the awful sight. As we hear the governor's voice ring out in the judgment hall, let us review what was seen by those who witnessed this tragic incident.

What Pilate Saw

What did the Roman governor see as he pointed at this pathetic figure? Pilate saw a just man. His wife had sent him a message, Have thou nothing to do with that just Man, for I have suffered many things because of Him in a dream this day. He saw an innocent Man, and had tried to release Him. He saw a patient Man who had refused to defend Himself, and brought no recriminations on His accusers. He saw a kingly man who acknowledged He was the king of heaven. He saw the Son of God, and heard of His resurrection from the dead. Six years after this Pilate was deposed from office and returned to Rome for trial, and committed suicide, filled with remorse that He had a part in this tragedy.

What the Jews Saw

What did the Jews see as they looked at the figure standing

there in the threshold? They burst out, Crucify Him. He was a Galilean upstart who had broken their laws of sabbath and cleansing. He was a friend of publicans and sinners. He was a criminal worse than Barabbas. He had been sold by Judas and deserted by the rest of His disciples.

Yes, but as they looked at that thorn-crowned Man, they saw their Messiah; and condemned Him to be crucified, and when Pilate washed his hands, and said, I am innocent of the blood of this just person; see ye to it, they had said, His blood be on us and our children forever. And there that blood has stayed as a curse on the Jews since that day.

What Do We See?

What do we see as we look at that thorn-crowned Man? We see a wronged Man, we see the Friend of sinners, bearing the curse of sin, we see the Savior of mankind, we see the culmination of His suffering on the cross, we see Him rise from the dead, and with John on Patmos we behold the glorious vision of the Man who sat at His Father's right hand, and we shall see Him coming to rule the world as its King.

As we look at this figure standing in Pilate's hall, we see the beautiful vision of the Christ which Sidney Lanier saw in his poem entitled, "The Crystal Christ."

Sidney Lanier in this poem apostrophizes the great poets of history, Shakespeare, Homer,

Socrates, Buddha, Aeschulus, Lucretius, Aurelius, Caedmon, Thomas a Kempis, Dante, Emerson, Keats, Tennyson, and others, and praised their ideals and virtues, and closes with these words to Jesus Christ:

"But Thee, but Thee, O Sovereign
Seer of Time,
But Thee, O poets' poet, wisdom's
tongue,
But Thee, O man's best Man, O love's
best Love,
O perfect life in perfect labor writ,
O all men's comrade, servant, king
or priest,
What if or yet, that mole, what flaw,
what lapse,
What least defect, or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of
grace,
Even in torture's grasp, or sleep's, or
death's,
Oh, what amiss may I forgive in
Thee,
Jesus, good Paragon, Thou Crystal
Christ."

What the World Sees

We may ask what the world sees today in Jesus as it beholds the Man. They call Him philosopher, teacher, priest, and the world's best Man. But they saw more than that, they saw the most powerful force that ever entered the world's history. The 120 of Pentecost grew soon to 10,000 in number. There were 100,000 Christians by 100 A. D. This grew to five millions in 350, and paganism disappeared before it. By 600 there were 15 millions, by 1200, there were 50 millions, and 100 million by 1600. In 1946 there are away over 500 million Christians.

The world today is willing to admit that only the church holds the key to world peace. Another great missionary age is opening. About 4,000 soldiers of the American army want to be preachers and missionaries. The world needs to see this man that stood in Pilate's hall. Let us point Him out to them.

FREEDOM

Written by Madame Guyon, in prison, after becoming a Christian. She was beautiful, a great singer, but lost her beauty through small-pox contracted in the loathesome prison.

A little bird I am
Shut from the fields of air;
Yet in my cage I sit and sing
To him who placed me there.
Well pleased a prisoner to be,
Because my God, it pleases me.

Naught have I else to do
I sing the whole day long.
And He whom most I love to please,
Doth listen to my song.
He caught and bound my wandering
wing,
But still He bends to hear me sing.

My cage confines me 'round
Abroad I cannot fly.
But tho my wing is closely bound,
My heart's at liberty.
My prison wall cannot control
The flight, the freedom of my soul.

Oh! it is good to soar
These bolts and bars above
To Him whose purpose I adore
Whose providence I love.
And in thy mighty will to find
The joy the freedom of the Mind.

Awakenings In India.

By JESSE S. RINGENBERG
Missionary in Gujerat, India

India is on the threshold of a new era. Although customs and practices millenniums old still prevail there are aspects in which she has determined there must be change. National consciousness and pride have displaced the complacency of their fateful philosophies. Their sons have competed in Western universities, they have proven their ability on legislature and judicial benches, they have shown genius as military strategists; they have won battles on foreign soil and won awards of distinction for courage and leadership. Quite naturally they conclude that if they are competent in the service of others they should be permitted to govern their own country, to marshall their own forces.

Then too, India argues for economic improvement. It has myriads of poor. The country is rich in agricultural products and minerals. It leads the world in sugar production and is second in tobacco, cotton, and tea. She has large iron, coal, and manganese reserves. She has the raw materials and also the man power in abundance. She asks a free hand to develop her industries so that profits may be realized for India's own labourers rather than by those of other nations.

An attempt has been made in a general way to popularize Hinduism. In the decade preceding

the 1931 Census the increase in the Christian population was 33 per cent. In 1932 it was proposed that the Untouchables be constituted a separate political community. Up to this time Mahatma Gandhi devoted little attention to the plight and welfare of these unfortunates. Neither had he shown much concern in the making of converts by Christian missions. But with Christians now increasing three times as fast as any other community and what with losing the Untouchables from the Hindu body as a voting community, Gandhi began taking rapid and drastic steps to save the Untouchables to Hinduism. He declared a fast unto death providing plans were not effected to retain them as part of the Hindu fold. Fearing his death the leaders compromised and proposed a certain number of seats be reserved in each province for the depressed classes within the framework of Hinduism. Having won this victory the Mahatma zealously devoted himself to campaigns for village Uplift and Temple Entry (by Untouchables). He reproved Hindus for their ill-treatment of, and indifference to, the welfare of these depressed classes. To them he gives the pious name of "Harijans,"—people of the Hindu god, Hari. Thus he attempted to impede the progress of Chris-

tian missions and regain the adherence of these down-trodden millions whose most sympathetic and helpful friends have been the missionaries. The powers of darkness are contesting every inch of territory the Church takes in India these days.

There are three distinct situations for the ministry of the Christian worker in this land. First, there is the Pioneer Area where no work has been done and from which no fruit has been gathered. Evangelism is carried on by extensive touring, or by Gospel bands with the purpose of finding responsive areas for concentration. There are large areas, mostly in Native States, that have no missionaries or native workers. In these and other parts live the 200,000,000 souls unevangelized, who are a solemn challenge to the Church of our generation.

Then there are the Rural Church Areas where there are 10,000 unorganized congregations. These believers are villagers and usually poor. They are scattered, making it difficult for the un-ordained pastor to shepherd them. In one of the C. and M. A. districts there are Christians living in 88 towns, in others they are scattered in from thirty to forty towns. In such areas are found the greatest opportunities for growth and development of the Church. Many could be baptized if there were trained evangelists and teachers to shepherd them. At a recent

conference a missionary prayed, "We are seeing the fulfillment of the prayers of our predecessors in this very place these days. We no longer are confronted with the problems of where to go. They are asking us to come. They are calling us! We praise Thee from our hearts." Another said of the district adjoining his, "In Ellichpur the Mahars are insisting on being baptized. There are even greater opportunities there than in Dariayapur Taluka. It breaks our hearts to see these coming and we having to ask them to wait because there are no evangelists or pastors to care for them."

The City Church Areas have the largest congregations. Organized churches number 12,000 and are cared for by 2540 ordained pastors. A majority of their members are second or third generation Christians. Usually they are literate, or educated, are well respected, and fairly well employed. Invariably city churches are self-supporting. The Churches of the Christian and Missionary Alliance in Gujarat, numbering 17, are shepherded by nine pastors. They voted to give 50 per cent of the income of the church to a Central Pastor's Fund, and in so doing they are able to support all the pastors without outside assistance.

Greater responsibility in the ministry of evangelization has also been assumed. The Church

Council Committee is responsible for the direction of all the evangelists and teachers, also campaigns in its area. The churches observe a Week of Witness each year, when the assistance of every layman is solicited for the spread of the Gospel. Bands of young people hold street meetings, sometimes before sunrise, in their own and near-by towns. Gospel parades are popular. These are conducted in connection with conventions. They never fail to attract the attention of the non-Christian. Scripture quotations and slogans are heralded and large numbers of tracts and Gospels are distributed to the crowds who gather to watch the procession. In one such procession through the streets of the city of Ahmedabad 2,000 men, women and children took part, and 11,000 Gospels and tracts were distributed.

Then there is the individual witness, such as Trikemlal, a refined and devout layman who has for years served a Mohammedan prince as a bearer. Before other servants who were Mohammedan, the prince broached Trikemlal using one of the stock arguments, "Mohammed gave us a later revelation than Christ, therefore Mohammedanism is more complete and important than that of any other religion." The conventional reply would have been an assent, or an evasive answer, but Trikemlal unhesitatingly rejoined, "No, I do not believe that." In consequence

the other servants insisted that Trikemlal was no longer worthy of serving in the presence of the prince. A few days later he was transferred to the palace of a divorced queen nine miles distant. Many times had Trikemlal given bold testimony to his faith in Christ and the prince had respected his integrity and spirit of devotion.

India has been a wide open door to great opportunities. Although Satan's strongholds have been formidable, spoil has been snatched from his realm until now professing Christians number approximately 8,000,000. The future looms with uncertainty but the Church of Christ has taken root and will weather the storm which is threatening. There will be times of sifting, no doubt, but as an Indian bishop recently said, "If persecution comes it will be a time of great victory for the Church of Christ in India."

THE BIBLE

There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance . . . may look inside its covers and find illumination.—**Herbert Hoover.**

Sins of Ignorance

By DWIGHT L. NISWANDER

Pastor of the First Missionary Church, Lima, Ohio

There are many Christians that give very little consideration to the "sins of ignorance." They assume that God bears the entire responsibility thereafter they have been saved. There are usually two classes in this respect: One class assumes that since God has so wonderfully saved them they need make no serious investigation about their true spiritual condition; and another class rate everything on the fact that they have met every experience of grace to free them from sin's guilt and power. In both cases the person is putting himself in a serious danger, for an individual taking this position easily comes to possess a spiritual pride which is poignant to the cause of Christ.

Let us reverently turn to Scripture. First, to the law as Leviticus 5:17—"If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." We stand in awe and wonder at the justice and holiness of God as we note farther as in Numbers 35:32, 33, that blood defiled the land, and **no** satisfaction could be taken for it, even though the death was caused by the slip of an axhead (Deut. 19:5) or a stone accidentally striking another (Numbers 35:23) God is as exact in His retri-

bution as He is merciful to forgive. He first weighs everything perfectly. Knowing God as a righteous judge of every phase of our manner of life will create a true spirit of humility that is needed to perpetuate the Kingdom of Our Christ.

We do recognize from Scripture that there is a tremendous difference between a sin of ignorance and one of defiance. The cities of refuge illustrate this and display God's mercy. Paul's position as a persecutor before His salvation also proves this point. When Paul said he obtained mercy because he had acted in unbelief (I Tim. 1:13), he does not mean that his blasphemy, persecution, injuriousness and unbelief were not chargeable as guilt. He is explaining his need for grace. Man is not an excusable being, but inexcusable. Those who have sinned "without Law" cannot plead that they are innocent, but "shall also perish without law." Romans 2:12.

Often there is a semi-ignorance, or an ignorance that is occasioned through neglect to find God's will. Man is prone to shun responsibility. He excuses himself from as much as possible. He ignores the little things. He fails to check up on himself. Like Israel he establishes his own righteousness instead of submitting to the righteousness of God.

(Rom. 10:3.) He relies on grace without being worthy of grace. He fails to maintain his original standard of spiritual duties, but slowly neglects one after another. He misses religious services, like the worship or prayer service, and all this without any confession of his sin.

Even an infant which has committed a very childish act of sin cannot get by on the premise of innocence and personal right. God deals with every sin, be it great or small, innocent or wilful. We rejoice, however, that Christ who is rich in mercy, will display exact justice, and not condemn the infant.

If it was needful that under the Jewish economy, an offering had to be made for sins of ignorance (Leviticus 4), it is also needful that we made an offering of earnest confession for negligence under this dispensation. Instead of depending on what we have done, it would be better to confess what we haven't done.

We should deal with the sins of ignorance because God does. I confess that it is certainly assuring to know that "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

But to ignore the sins of ignorance will never enable me to rise above the pain and misery of those sins. Instead of excusing ourselves by our ignorance, we should be stimulated by an ear-

nest inquiry as to what God's laws really are. How stupid it would be to be entertained in a provincial palace without making an inquiry as to the etiquette and habits of those who entertain us. We might "get by" for a season, but our dilatory actions would eventually demand an answer.

Although we are assured that we have constant victory over sin, let us not forget to pause sometimes and pray as David prayed, "Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting."

FORGIVENESS

My heart was heavy, for its trust had been

Abused, its kindness answered with
foul wrong;

So, turning gloomily from my fellow-
men,

One summer Sabbath day I strolled
among

The green mounds of the village bur-
ial place;

Where, pondering how all human
love and hate

Find one said level; and how, soon or
late,

Wronged and wrong doer, each with
meekened face,

And cold hands folded over a still
heart,

Pass the green threshold of our com-
mon grave,

Whither all footsteps tend, whence
none depart,

Awed for myself, and pitying my
race,

Our common sorrow like a mighty
wave,

Swept all my pride away, and
trembling, I forgave!

—John Greenleaf Whittier.

WITH THE FELLOWSHIP CIRCLE at Home and Abroad

By LUELLA MILLER

The end of another school year! It has gone by so quickly but it is our sincere belief that God has worked in our midst to His glory during these past months. A class of thirty-six seniors was graduated from standard courses of study on Commencement Day; some plan to continue their studies at colleges this fall, others will take up pastorates, several will be doing summer Bible school teaching and missionary work in various needy fields. To each member of the class of '46 will go the prayer for God's richest blessing and His divine leading in all their ways.

God gave us a blessed commencement season even to the detail of beautiful weather for each event.

The Fellowship Circle Dinner was attended by a record number of 525 alumni and friends. The theme of world-wide missions was carried out in the meeting even to the decorations of the dining hall. Various tables were representative of foreign lands needing the gospel; the center of decorations, a background for the speakers' table, was a large cross of gold crepe paper on dark blue a little above a pulpit on which was placed an illuminated globe of the world, and on the speakers' table was a center piece of a light house on a rocky pier. Truly our hearts were made to realize anew the scope of our Institute work as we heard the various reports of former graduates who are out on the far-flung battle lines of service for our Lord. Blessings and grace to each one wherever they may be.

The School of Music, under the able direction of Prof. Oliver Steiner and his associates, has made commendable progress this year. The Glee Clubs were able to resume their tours this spring; good reports of their ministry have been received. The recitals held each week in May

gave an idea of the splendid progress made in the various phases of private music.

Praise God for His countless blessings upon the Institute during another year. The thirty-eighth commencement season had as its central interest a class of thirty-six graduates. The season began with the Baccalaureate service on May 26 in Founders' Memorial Auditorium. Dean Jared F. Gerig brought an address on this occasion on the subject, "Across the Threshold Into Service."

The theme of Missions predominated in the 1946 class throughout the season. The class motto, "Launching out for Christ" was given missionary significance in the program of the Junior-Senior Banquet and in the Senior Class program.

The commencement events were fitly concluded by the address from Dr. John Wengatz on Commencement day. Dr. Wengatz has had a remarkable missionary career in Africa. His record of "more than 35,000 white souls from the black people of Africa" attests the power of the Gospel to transform the heathen. He addressed the class on the subject, "The Uses of the Cross," repudiating on the one hand the superficial and ineffectual stress upon "cross symbolism" and illustrating, on the other hand, from graphic experience, the power of the Cross of Christ to satisfy the deep soul needs of humanity.

THE CLASS

The personnel of the class of 1946 in the various departments includes the following names:

Advanced Theological Course

Kerstin Ing-Mary Wecksell, Detroit, Michigan

Standard Theological Course

William Chester Bodine, Dodge City, Kansas



Four alumni sisters of the Bible Institute, the daughters of Mr. and Mrs. Carl Burley of Berne, Indiana. They are, right to left, Luella, a graduate in the class of '31 and post-graduate in 1933-34; Agnes, a graduate in the class of '41; Helen, a graduate of the class of '46; and Marie an undergraduate student.

Luella has just returned from a term of missionary service in India under the Christian and Missionary Alliance. She will be a speaker at the annual missionary convention of the Missionary Church Association to be held on the Bible Institute campus in August. Agnes is assisting Rev. Walter Lugibihl with the work at the Holton Avenue Missionary Church in Fort Wayne. Helen expects to engage in rural home missionary work before entering foreign missionary work in Africa.

The mother of the girls is the former Miss Rachel Hirschy and the grandmother Mrs. Lena Hirschy. All are from Berne, Indiana, and are members of the First Missionary Church of which Rev. Clarence Wiederkehr ('23) is the pastor.

John Howard Caddy, Royal Oak,
Michigan

Lyndell C. Cash, Van Nuys, Cali-
fornia

Charles Eldon McHatton, Phoenix,
Arizona

David F. Siemens, Jr., Fort Wayne,
Indiana

Standard Theological and Missionary
C. Louis Strahm, Bluffton, Indiana

Academic Theological

Karl L. Kerlin, Fort Wayne, Indiana

Ira Gene Steiner, Fort Wayne, Indi-
ana

Burch H. Surbrook, Crosswell, Michi-
gan

Academic Theological Missionary
Jake Hostetler, Goshen, Indiana

Standard Christian Education

Chloetta Eileen Egly, Monroe, Ind.

Irene Evelyn Hirschy, Berne, Indi-
ana

Mary Evelyn Slabaugh, Etna Green,
Indiana

Zoe L. Surbrook, Crosswell, Michi-
gan

Standard Missionary

L. Eileen Bossard, Brown City, Michi-
gan

Rose Olene Bower, Detroit, Michigan

James E. Geahlen, Swanton, Ohio

Margie E. McDowell, Elkhart, Indi-
ana

Dorothy E. Markham, St. Louis,
Michigan

Francis R. Shisler, Media, Pa.

Joseph Shisler, Media, Pa.

Hazel Naomi Shoup, Angola, Indiana

Genevieve Smith, Wallace, Michigan

Kathleen M. Thomashesky, Altoona,
Pa.

Pauline Lois Wanner, Geneva, Indi-
ana

Ilva Ruth Yoder, Geneva Indiana

Academic Missionary

Helen M. Burley, Berne, Indiana

Bernice E. Oser, Fort Wayne, Indi-
ana

Standard Bible Music

T. Ruth Clay, Delta, Ohio

Two Year Bible Music

Margaret K. Bryan, Port Huron,
Michigan

Betty E. Caddy, Fort Wayne, Indiana

Betty M. Goolsby, Indianapolis, Ind.
Drusilla Lugibihl, Bluffton, Ohio

Laura Arwilda Showalter, Middle-
bury, Indiana

Bonita Coleen Tucker, Ossian, Ind.

**GOD'S PROVIDENCES AT THE
INSTITUTE**

With the close of a school year at the Bible Institute and with the prospects of the fall opening in September, we at the Institute give thanks to God for His blessings and providences and we look forward with prayerful expectancy that all of our needs will be supplied. We are grateful to God for having given us Founders' Memorial in 1941-42 and Providence Hall (new women's dormitory) during this past school year. Without these buildings it would be impossible to care for the large registration of this past school year and the still larger registration anticipated next year. We are also grateful for the help given by the M. C. A. in making possible the transfer of the dining department to larger quarters in the basement of Founders' Memorial. Then, too, when the inadequate laundry equipment was worn out, modern laundry facilities were at last delivered and installed.

However, there remain a number of urgent material needs as the Institute attempts to train double the number of students of a pre-war year. Substantial funds are needed to pay the balance of \$17,000 on Providence Hall and to secure homes for staff members. The latter has become a critical need. Some of our faculty members are forced to pay high rents from modest salaries. Besides, it is difficult to secure any living quarters near the school. The Board has decided that the solution to this problem is for the Institute to own homes for workers, and it has authorized a beginning to be made in order to meet the most urgent needs.

Thanksgiving is made to God for the response already forthcoming

from friends of the Institute in gifts for these needs. Shortly after commencement, thirty contributions had come to the Assistant Treasurer, Rev. P. L. Eicher, which totaled \$407. We trust that the Lord will lay the burden of these needs on other hearts and that together we may fulfill all that He has in mind for us in this important work.

Committee on Administration.

WEDDINGS

On May the 25th Miss Hilda Marie Warye became the bride of Wayne Brenneman of Goshen, Indiana. The nuptials were performed at the Congregational Christian Church in West Liberty, Ohio. Both Mr. and Mrs. Brenneman were graduates in the class of '45.

On the afternoon of Commencement Day Miss Kathleen Thomashesky, formerly of Altoona, Pa., became Mrs. Lyndell Cash at a pretty ceremony held in the First Missionary Church. The officiating minister was the Rev. B. F. Leightner. Mr. and Mrs. Cash will make their home in Van Nuys, California where Mr. Cash will continue his studies at the Pacific Bible College this fall. Both were graduates of the class of '46.

JUNIOR ALUMNI

We learned recently of the arrival of Oliver Neil Cochran. The event took place on February 27th. The little fellow is the son of Mr. and Mrs. Earl Cochran (nee Eunabelle Rupp), of Wauseon, Ohio. Mr. Cochran is serving pastorates in East Toledo and Van Calm as well as being a student of the Defiance College.

On March 13th a daughter was born to Rev. and Mrs. '26 Carl Faulkner (nee Sophie Yoss) of Mary, Kentucky. The Faulkners have been doing missionary work in the hills of Kentucky. The daughter's name is Rachel Corene.

Rev. '36 and Mrs. John Tuckey, now of Owosso, Michigan, are the

proud parents of a son, John David, born May 2nd. John David has two sisters, Eva Caroline and Phyllis Ann. Rev. Tuckey is serving as District Superintendent of the North District of the M. B. C. Church.

FROM THE MAIL BAG

From the Rosses

"Greetings from the beautiful state of Kansas in Jesus' name!

"... We are both well and you wouldn't know the boy! He has seven teeth now and walks when he takes a notion; otherwise he scoots around on one knee. He keeps us busy while he is awake keeping him out of mischief.

"The work here keeps me fairly busy. I am secretary for the county ministerial alliance on the side and have been working with some young people of this town in trying to get a 'Youth for Christ' rally started. We would appreciate an interest in your prayers in this matter.

Yours in His service,
Bob ('45), Lavera and Mickie Ross.
Sterling, Kansas.

From the Shanks

(The following letter is the most recent one received in this department, but we shall look forward to later news soon)

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.)

"... Finally we are in New York City making some of the last minute preparations to leave for the mission field. We are living at the headquarters of The Christian and Missionary Alliance while staying in New York and we are enjoying the fine spirit of this missionary center. Our passports and visas have been secured as well as reservations on a plane of the Pan American Airways for March 27th.

"Wednesday, March 6, we were out

to LaGuardia Field, the big airport of New York City, and watched a similar plane take off for Africa carrying our close friends and fellow-missionaries, Rev. and Mrs. Waldo Schindler ('29) with their little Mary. The following Saturday we received word that they had arrived in Leopoldville, Belgian Congo. It is planned for us also to fly over the same route. After leaving New York, this huge, four-engine ship stops at Newfoundland, Ireland, Portugal, and a few African coastal cities before completing its route at Leopoldville. From this inland city we shall travel by train and motor truck to our station at Bongolo. After staying a few days at Bongolo, we shall continue on to some locality where French is spoken more generally and shall there study the government language for six months. It has not yet been decided to which French community we shall go. However, we shall receive your letters sent to our permanent address at Bongolo.

"Every bit of material help received

for our outfit and for the dispensary has been appreciated more than we have been able to express. However, we value your personal interests and prayers still more highly. When we are far away, a good substitute for a friendly conversation is a chatty letter from you. An ounce of regular mail requires only five cents and a half ounce of air mail sixty cents. . . . Are we expecting too much by looking for one letter from you this year? Our foreign address is:

Là Mission Evangelique
Bongolo, via Mouila
Gabon, French Equatorial Africa

". . . You may have a part in the winning of the lost in Gabon by taking this needy field to God in intercession.

"We are going at Christ's orders and are happy that He is with us. 'Lo, I am with you alway, even unto the end of the world.' (Matthew 28:20.)"

For His glory,

Floyd and Adah
Baumgartner Shank ('39).

EDITORIALS

(Continued from page 10)

of the eternal truth of God. Ministers must be, above all, the servants of God. They must have a love for the truth and a devotion to righteousness.

The *ability to teach* is distinctly one of the requirements of the minister. This is not to be confused with the gift of oratory. It is possible that the latter gift may be a hindrance to the teaching process. Too many people are dazed by speech makers with slick tongues in these days; too few are taught to consider evidence and come to judgments. As a result what they thought was faith dissipated when the orator left. A witness is not called upon to impress his hearers except as the naked truth to which he gives witness does so; he may be disciplined by the judge if he deviates from his function. The ability to teach others involves, essentially, the demonstration of the truths of Scripture so that those taught will be made conscious of God and of His manifestation of Himself to the world. Such teaching demonstrates its effectiveness as men are led to know God, to trust Him, and to serve Him with true devotion.

"ACROSS THE THRESHOLD"*(Continued from page 5)*

and experience will be the imposing task for everyone of you in Gospel service. This is the night time of special satanic energy, darkness, and evil. You will face all of this and more.

IMPELLING OBLIGATION

You are stepping across the threshold under an impelling obligation. The opportunities are tremendous and the opposition is great, but there must be upon each of you a sense of impelling obligation. You must have a sense of mission, a woe upon your soul, a divine urge within you.

Paul said, "But I will tarry at Ephesus." A supreme and intense consecration was being displayed at Ephesus. Paul would rather have gotten away from Ephesus, away from the stronghold of Diana, away from the false philosophies, but he is bound by a moral and spiritual imperative. He is called of God and labors under an obligation to eternity. There must be likewise a sense of personal obligation, a holy sense of call and commission, if we are to last and be successful in the work of God.

Paul calls a fulfillment of this obligation *work*. It is a practical obligation; it is labor and toil and sweat and tears. "Timothy worketh the work of the Lord, as also I do." There is no better understanding of the Christian mission than that it is toil and labor. The modern concep-

tion of ministerial office is far away from Paul's. You will have to refute that conception by diligence and laborious self-giving. Work hard; do the job; make life count for Christ.

It is well to sound this note last that this obligation is a persistent one. "He keeps on working the work of the Lord," is Paul's testimony concerning Timothy. There is no letting down, no quitting. It is a fight to the finish; there is no discharge in this war. Let us sense this obligation to the end and be true to the call of God forever. When the Master utters those blessed words of commendation, "Well done, thou good and faithful servant," it will be to emphasize that we have DONE something. We have finished the job and fulfilled the purpose of God for our lives.

Over a century ago, Dr. Arthur Cleveland Coxe wrote an impressive hymn called "Watchwords: a Hymn for the times." It could well have been written for our day.

"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?

Worlds are charging, heaven be-
holding,

Thou hast but an hour to fight;

Now the blazoned Cross unfolding,

On! right onward, for the right!

On! let all the soul within you

For the truth's sake go abroad,

Strike! let every nerve and sinew

Tell on ages, tell for God!"

"USES OF THE CROSS"

(Continued from page 8)

"We don't want to read of the one that was nailed on the cross. He was nothing but a little Jew." They pulled the cross down from the churches; they burned the Bibles; and they threw the ministers into prison. People said that they did not want to hear about this Jew that hung on the cross. So they picked out a man, pulled Christ down, and began worshipping a man. Those three nations were the leading nations in this war; they are now the three problem nations. That will happen to any nation that turns away from the cross. As soon as we turn from the cross we are heading back to where we came from. Everywhere there are indications that we are going back into paganism.

I could go around the square and find some of it. Recently, I saw a man getting out of his car. On the front bumper was a sign, "Jesus Saves." Inside the car, hanging all around the windows were little images of monkeys, donkeys, and foolish contraptions. All it does is show the trend of the mind. If I were outside and knew no one was around and the door was open behind me, I would say, "Look around and see the decorations on some coats and see the nature of them." You will find beetles, lizards, donkeys or something of that sort.

I was in West Africa traveling around with a boy of twelve who had recently come out of jungle life. I was hunting, for that is the only way we have to get meat for our school there. It was late in the evening and I said, "Boy, I do not know where we are." We had gone in circles for hours. The sun went down before I could get my bearings and as soon as the sun goes down there it gets dark immediately. We tramped on and finally the sky began to lighten up with stars. It was hard to see our way. I could hear the wild animals growling in the dark, but I had learned long before never to let either savages or

animals know that you are frightened. Finally I said, "Boy, as far as I am concerned, we are lost. I do not know which way we are going." The boy stuck his finger in his mouth and put the finger up to find out which way the wind was coming. At that time of day he would know. He scanned the horizon. He said, "Teacher, do you see that? We call it the Southern Cross. If we know the direction of that cross, we will get home." "Let's go." And we tramped on. The star at the head, looking down, will bring you in direct line with the South Pole. I was tired and there was no room left on my feet for corns, callouses, or bunions. Suddenly we came to a rise in the ground and found below us a valley. Across the valley we saw a dozen lights. The boy cried, "Teacher, there's home." The mission crew had put a light in every window, knowing that we were lost, but not knowing from what direction we might come. Friends, I do not know where you are heading or what you are going to do, but keep your eyes on the cross. It will lead you home. It will not be long until you will find your way. If your eyes stray, you will turn aside like many young people do. Many in my class said they were going to the mission field. They had a glowing testimony. Then after graduation they found themselves attached to a companion and compromised. They made ship-wreck of their lives. That will be the outcome when you do not follow the call of God. "Follow on." It matters not how many lions are growling along the path. The path leads home.

I would rather see the jungle of Africa than anything I see here. We must work while we can. I look back over my 36 years in Africa and nothing could take their place. The cross has become magnetic. When the angels looked at the disciples after the Lord had been taken up, they said,

(Continued on page 32)

RATE YOUR CHURCH

By MARJORIE O. DINGMAN*

	Possible Score	Your Score
I. The Church and the Aim	12	_____
The Aim of the Great Commission—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. Matt. 28:19-20.		
Score as follows:		
Four points: If the church teaches the whole Bible.		
Six points: If the church practices the whole Aim: that of seeking and making disciples, and teaching them to be teachers.		
Two points: If the congregation understands the Aim.		
II. The Unity of Your Church Relative to the Aim	6	_____
Two points: If all of the organizations are necessary.		
Two points: If all of the organizations are well related to the Aim?		
Two points: If there are no conflicting organizations.		
III. The Leaders of Your Church	10	_____
Three points: If they are organized and not too heavily loaded with work.		
Four points: If they are conscious of their duty and realize their responsibility.		
Three points: If they try to improve the church and the Christian Education program.		
IV. The Personality of Your Leaders and Teachers	10	_____
Two points: If they are helpful, kind, earnest and sincere.		
Four points: If they are respectful to children and adults.		
Two points: If they are submissive to guidance, and are co-operative.		
Two points: If they are prepared for their office.		
V. The Equipment of Your Church	10	_____
Four points: If there is a well lighted and heated room for each class.		
Two points: If each room is kept tidy and interesting.		
Two points: If each class has its own lesson material and collateral reading.		
Two points: If each class has a blackboard.		
VI. The Lesson in Your Church	14	_____
Two points: If it encourages the use of the Bible.		
Four points: If it meets the need of the pupil and produces a well balanced life.		
Two points: If it brings an evangelistic result.		
Four points: If it has supplemental materials, maps, pictures, etc., yet is inexpensive.		
Two points: If it makes teaching easier.		

*This paper was prepared as a special project in a class in Christian Education conducted by the Editor during the past year.

VII. The Reach of Your Church 26

Two points: If the church program tries to reach and teach the children.

Four points: If the church has a worship that can be understood, and presents a religion that is real and can be experienced.

Two points: If you can participate in the service projects.

Two points: If the church makes the children feel as though they are wanted.

Two points: If the facilities and leaders are for an adequate program.

Four points: If the church is alive to the special interests of the youth, and helps them make life choices.

Two points: If the youth are intelligently respected.

Four points: If the church helps build up the home.

Four points: If the church is connected with the present day life of the congregation and is an influence in the community.

VIII. The Forward Look and Your Church 12

Four points: If the community has been canvassed recently and the results are on file.

Two points: If the church has a good system of recording prospects.

Two points: If the church "follows up" the prospects.

Two points: If the church has a calendar of events worked ahead.

Two points: If the church keeps informed on the latest Christian Education datum.

"USES OF THE CROSS"

(Continued from page 30)

"He is coming back." He is coming back to take out His own. This old earth in that day will melt away beneath our feet. He said, "All power is given unto me." He has promised you that. He has been the conqueror. He rises above the heads of men. He rises above the tree tops. He rises on and on into the clouds. He moves on with His church. On and on He goes—the triumphant Christ. He leaves all below as He goes on triumphantly home with His church that has looked for Him. "When I survey the wondrous cross On which the Prince of

Glory died, My richest gain I count but loss, And pour contempt on all my pride." No man in this life who has once had a vision of the cross is ever the same.

My friends, as you go out, feel that you are His—your life, your time, your talent and all that you are. Are you going out to live a life of victory? You can not do it without Him, but with Him there is no obstacle that can stand in your way. "Onward, Christian Soldiers, Marching as to war, With the cross of Jesus Going on before! Christ, the royal Master, Leads against the foe; Forward into battle, See, His banner go! Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before!"