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The Bible Vision

JUNE - JULY • 1944

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THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light of the Bible
on us and our times.*

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Announcing

The Bible Institute Summer School

The first four-week term of Summer School is in progress with an enrollment of forty-six students and splendid interest in classes.

The second four-week term will begin July 3. Courses will be offered in Luke, American Revivals, Parliamentary Law, and False Cults. Private instruction will be offered in Piano, Voice, and Organ.

The instructors in the Summer School are L. R. Ringenberg, Dean; B. F. Leightner, Registrar; Professor Hazel Butz; Professor Helen White.

The Summer School is a splendid opportunity for new students to begin work. It affords an opportunity also for Bible lovers who cannot take a longer course to enrich their lives and their service.

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EDITORIALS

The Basis of the Christian Faith

Sectarianism is the result of unduly magnifying individual differences of viewpoint on the one hand and of unduly minimizing common elements of viewpoint on the other hand. The source book of Christianity is the Bible. It is complete and adequate in the sense that it provides the true basis for faith in God. It provides the portrait of God in the person of the incarnate Son. To know and receive Him is the essence of the Christian life.

But there are many perils to the simple process by which the Word leads an individual to the true faith. These perils are not due to a fault of the Scriptures but they arise out of human prejudices, presuppositions, personal wishes, and ulterior motives in study. The Bible reader must be, first of all, a lover of the truth. He must desire to live by the truth. He must have a reasonable regard and respect for God in the degree that he knows God. He must be meek; that is, he must have a modest conception of himself and his powers. He must be mentally normal and balanced. He must exercise the same sane, sober, judgment that is necessary to the successful understanding of everyday matters generally. The cults invariably arise through the leadership of a man or men, or a woman whose exalted personal "ego" circumscribes the simple revelation of truth in the Word. The peril to true faith does not come because the "common people" read the Word. Cults all the way from Roman Catholicism down to Eddyism arise when the common people stop reading the Bible and accept a ready made creed from men who claim to have the special right and gift of interpretation.

The Major Battle Line

The Gospel by John was written at the close of the first generation of Christianity when numerous heresies were arising in contradiction to the Christian faith. The strategy of John in view of this condition is an important example to the ministers of all time. He did not write a dissertation to directly refute a single heresy. He did not even mention an opponent. Rather he set forth a testimony to facts substantiating the single premise that Jesus is the Christ the Son of God. His assumption was that by so doing his readers *might believe and have life*.

John did not, by this procedure, fail to face a single important issue. What he presented was the irrefutable light of revealed truth. Against this the darkness of unbelief had to flee. But John

did more than win an argument. Wherever his gospel has gone it has won men to Christ.

An Accelerated Program of Ministerial Training

God has His own way of caring for His work. Not only has Congress definitely provided exemption from military service for ministers and students for the ministry, but National Headquarters for Selective Service has taken recognition of the fact that there is an actual shortage of ministers. The National Director in a bulletin to the Fort Wayne Bible Institute and other recognized theological schools urges that "it should become the wartime responsibility of theological and divinity schools to train men for the ministry as thoroughly and as rapidly as possible. Students preparing for the ministry should not expect to enjoy an exemption from training and service, and at the same time, to devote no more time and effort to their training than they would in peacetime. Theological and divinity schools should accelerate their courses and place their training on the same twelve-month year-around basis as is necessary in other fields of education during this critical period in our national history."

This statement of policy clearly means that students for the ministry are to continue their studies during the summer months.

The Need For An Accelerated Program in the Church

Christians who are really awake will not need to be urged by our government. Our young men ought to be kept in school because of *the pressing claims of the Great Commission*. Why does the church of Christ have to be prodded to keep fully at its task as an expediency of war? It is time that the church should both pray and pay to get her sons and daughters to enter the great and only certain program for procuring world peace. There continues to be entirely too much complacency in our churches. There is too little concern that the Great Commission has not yet been fully carried out. Let it be remembered that so long as this work has not been done, Christians who are complacent are ignoring the command of their Lord; they are ignoring the desperate need of men; and they are deferring so far as their efforts are concerned the return of the Lord.

In Acts 15:14-16, in brief compass, it is clearly indicated that

Christ is proceeding according to a plan. At this time He is "visiting the nations to take out of them a people for his name." This is to be accomplished by a program of witnessing (Acts 1:8; Matt. 24:14). The next step will then be possible—"After this I will return."

Christ's Return As An Incentive to Missions

It might well be argued that the command of Christ and the need of men is sufficient reason for missions. Yet, Christ's command has its real reason in the fact of His return. Something is to be done now which is related to what He will do when He returns. As to the needs of humanity, how are these ever to be met apart from the return of Christ?

Christ's coming and His Kingdom are most practical considerations in view of the world's need. There is no human solution for the menace of war. There is no human solution to the age-old curse in any of the other forms in which it has rested upon humanity. The Christian is taught to put his confidence and hope in a renovated order of things in which the beneficent resources of an infinitely good God will be the eternal portion of His creatures. Lose this vision and missions become futile. Keep this redemptive hope fresh and missions will continue to be the one thing to work for in the present world.

"If We Could See"

If we could see beyond today
 As God can see;
 If all the clouds should roll
 away,
 The shadows flee;
 O'er present griefs we would
 not fret.
 Each trial we would soon forget,
 For many joys are waiting yet
 For you and me.

If we could know beyond today
 As God doth know,
 Why dearest treasures pass away
 And tears must flow;
 And why the darkness leads to
 light,

Why dreary paths will soon
 grow bright;
 Some day life's wrongs will be
 made right,
 Faith tells us so.

"If we could see, if we could
 know,"
 We often say,
 But God in love a veil doth throw
 Across our way;
 We cannot see what lies before,
 And so we cling to Him the
 more,
 He leads us till this life is o'er;
 Trust and obey.

—Author Unknown.

"The Foolishness Of Preaching"

REGINALD SHEPLEY*

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

—I CORINTHIANS 1:21.

Twenty-five years ago I sat, as you are seated tonight, as a member of the senior class of the Bible Institute of Ft. Wayne. Our Baccalaureate speaker was our late and lamented Brother J. E. Ramseyer. His theme was "Divine Meditation." The first thing I did by way of preparation for this address was to re-read his message — a message which is as timely and pertinent today as it was then.

Tonight we are to address ourselves to the theme "The Foolishness of Preaching," using as our text the Scripture already read. Do not misunderstand our theme. The foolishness of preaching and foolish preaching are not synonymous. They have nothing in common. There is, however, an insufficiency of the former and an over-abundance of the latter. The foolishness of preaching is marked by the absence of human philosophy and is characterised by utter simplicity and the deepest of humility, while its saving message centers in and around the cross of Jesus Christ and the

Person crucified upon it. Look, then, at the message of the cross of Christ which Mr. Worldly Wiseman labels "foolishness" but which, Paul declares, exemplifies and proves the wisdom of God.

The message of the cross of Christ which we preach has opponents as well as exponents. It is this fact which draws the Christian minister into the arena of conflict. Whether we desire it or not, whether we like it or not, the faithful preaching of the gospel of Jesus Christ arouses the enmity of the Devil and those identified with him in sinful living. The outcome of this union is opposition to the gospel and the consequent hatred of the preacher who declares it. Within this theater of Christian conflict, the faithful minister of Jesus Christ is faced by three types of antagonists.

There is the unregenerated opponent who rejects the preaching which centers in the cross of Calvary because of its deep humiliation and its everlasting offensiveness. Such is the attitude of spiritual ignorance. Was not death by crucifixion, they contend, the lowest and most infamous form of punishment? Was not Christ upon the tree accursed of God? Was not Jesus a condemned malefactor?

* Rev. Reginald Shepley, instructor of Homiletics at the Fort Wayne Bible Institute, delivered this address to the 1944 class at the Baccalaureate service.

How, then, is it possible for that man, whose visage and form were marred more than the sons of men by crucifixion, to do anything physically or spiritually, for those whose Victim He was? According to natural conceptions, the crucifixion of Jesus Christ was and ever will be a degradation of the deepest hue to the natural man, an "offense" to the intelligensia, and a dishonor to the Messiah himself. Such were the mistakes which in their ignorance the rulers of that age made respecting Jesus Christ. For had they known they would not have crucified the Lord of Glory, I Cor. 2:8.

Let the true minister of Jesus Christ preach the Word, placing especial emphasis upon the atoning values of the death of Jesus Christ upon the cross, and he will not want for adversaries of this type. The hearts and minds of unregenerated men are still filled with bitter hatred against Jesus Christ and they are still rejecting the atoning values of his vicarious death on the grounds it is too revolting, too disgusting, and too degrading, and too horrible to contemplate.

There is the intellectual opponent who is seeking human wisdom rather than spiritual knowledge. The so-called intellectual of our own day is seeking wisdom, that is, the highest type of mental excellence; but he does not find it in the sensory world in which he lives but he

rejects the divine channel through which he may find and experience it. He accepts the fine-spun theories and speculations of men but he rejects the facts of flesh and blood enshrined in Jesus Christ. Consequently, it is still a truism that the world by wisdom knows not God.

There is the religious opponent who is demanding the confirmation of the message preached through outward sign rather than by inward faith. Such is the attitude of incredulity. The especial sign which the Jew of Paul's day required was some manifestation of the Shekinah, or divine glory, which would encompass and identify the Messiah. As in seeming answer to that arrogant demand hear the words of Christ Himself: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of the prophet Jonah," Matthew 16:4. The reason is explicit and clear: "Jesus of Nazareth is a man approved by God among us by miracles and wonders and signs," Acts 2:22. He Himself is God's last and final Sign.

Yet, even in our own day, the desire for portents and omens to supplement and authenticate the preached word is not altogether lacking. Another wicked and adulterous generation, our very own, is seeking signs. Two weeks ago a press release from Ipswich, England, told of a vision

of Jesus on a cross in the sky during a recent air raid alarm. The newspaper editor gave it this heading: "Vision of Jesus on Cross Brightens Hopes of British." The Rev. Harold Godfrey Green, vicar of St. Nicholas' (Anglican) church of Ipswich, said during a sermon on the vision "I have satisfied myself beyond doubt of the authenticity of the vision. I regard the sign as a good omen."

Does the gospel of Jesus Christ need the supplementation of such signs? Does it need to be authenticated by such omens? The gospel of Jesus Christ needs neither one! It is its own authentication. Give it a chance in your life and it will authenticate itself.

It is because the man of God rejects man's untenable theories and speculations and nullifies them by his positive scriptural assertions, that he is turned upon and engaged in conflict. This is the offense of the cross, Gal. 5:11. Paul experienced it! He was scourged and imprisoned in Phillipi, Acts 16:22-24. He was run out of Thessalonica and Berea, Acts 17:5, 13. He was "mocked"—made fun of—at Athens, the world's greatest educational center of that day, Acts 17:32. He encountered blasphemy and opposition in Corinth, Acts 18:6. But, in the midst of it all, God spoke this re-assuring message: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set

on thee to hurt thee; for I have much people in this city," Acts 18:9, 10.

Such consolation, brethren, may be yours. In the midst of conflict the Christian contestant is encompassed by God. When Dr. L. R. Scarborough, now the President of the Southwestern Baptist Theological Seminary, was leaving home for his first pastorate, his father, also a minister, called him into his study and said: "Lee, I want to pass on to you something which has aided me immeasurably as a minister. It is this: 'If you will stand by the Word of God, the God of the Word will stand by you.'"

The message of the cross of Christ which we preach has obstacles to remove for men as well as the will of God to reveal to them. This is the constructive side of the minister's work. It is at this point that he prepares the way of the Lord and makes His paths straight.

The abysmal ignorance which completely envelopes the natural men regarding the divine purpose of the death of Christ must be dispelled by careful explanation and detailed information. Spiritual information must supplant spiritual ignorance. Spiritual ignorance aided materially in crucifying the Lord of glory, I Cor. 2:8; Acts 3:17. Spiritual ignorance, even in our own day, is crucifying the Son of God afresh, Heb. 6:2. The Christian minister, however, is a dispenser

of divine knowledge—knowledge which has been tested and proved in the laboratory of human experience. He must repeatedly affirm, and the sinner made to know thereby, that Jesus Christ died to bring us to God and restore us to divine favor, I Peter 3:18. He died sacrificially and voluntarily in order that there may be a gospel to declare and by its acceptance the sinner saved from the penalty and power and presence of sin. See to it, brethren, that in your preaching information dispossesses ignorance and knowledge dispels illiteracy.

The attitude of mind on the part of the unregenerated man which accounts the death of Jesus Christ as “foolishness” is to be displaced by appropriating the wisdom of God. It is here that the wisdom of men and the foolishness of God grapple with each other amid the darkness of the human soul. To the perishing individual, the salvation of the human soul which proceeds from the story of the God-Man dying upon a Roman gibbet is foolishness — foolishness of the highest order. However, by the foolishness of the thing preached, by the apparent inanity of the truth declared, it has pleased God to save them that believe. Thank God, it accomplished that two thousand years ago and it still does it now. The Christian believer, then, is the gospel’s greatest confirmation and attestation.

The offense of the cross of Jesus Christ is to cease through the application of the power of God. To the Jew of former and present days, the cross of Jesus Christ was and still is an “offense” — a divine enigma which cannot be explained. By their rejection of Jesus Christ, His cross became to them a stumbling stone and a rock of offense. Tripping over it, Israel was judicially blinded, Rom. 11:25. Falling upon it, Israel was broken. The message of the cross of Jesus Christ, however, included the Jew within its scope as well as the Gentile. And by its acceptance through faith, even by them, on the basis of grace, it gives sight to the blind, solves the enigma of the ages, provides a stepping stone unto holiness, prescribes the divine method of national deliverance and restoration, and points out the path to God.

This threefold program must not be attempted nor can it be accomplished by us. It is accomplished within the individual through the message preached by the Holy Ghost applying the knowledge, and the wisdom, and the power of God. All three have been made available to us through the message of the Christ we declare.

The message of the cross of Christ has a divine aim to accomplish, a divine gift to bestow, and divine ends to attain.

The divine aim which is accomplished through the foolish-

ness of preaching is the conviction and the conversion of the unbeliever. This makes the purpose of preaching crystal clear. Scriptural preaching is a means to an end and not an end in itself. It has a divine motive as well as a scriptural message. It endeavors to bring about the favorable action of the human will respecting Jesus Christ through all the channels of soul communication by persuading the intellect, and moving the emotions. Since faith comes by hearing and hearing by the Word of God, we are duty bound, by the spiritual needs of men and the divine solicitation of God, to preach the Word. Then, through the revelation of the holiness and justice of God, as well as His mercy and grace, the Spirit of God operating upon the human soul through the message we preach convicts of sin, righteousness and judgment, which leads the sinner to the recognition of his need of a Savior. The Spirit of God then shows him that Jesus Christ is the Savior he needs.

Recently in Dayton, Ohio, Dr. E. Stanley Jones of India, joyously announced the conversion of a Jewish Rabbi in that city. However, later in conversation with a Brethren minister there he said: "I'm accepting Jesus Christ; but my acceptance of Him does not mean I am adopting Christianity." A conversion, so-called, like that, is both spurious and counterfeit. If un-

der the convicting and reproving ministrations of the Spirit of God I trust my being, my lost and dying soul to Jesus Christ, I shall be willing and ready to accept Christianity and become identified with it.

The divine gift which the foolishness of preaching has to bestow is life — life eternal. Eternal life cannot be purchased by money nor is it bestowed on the basis of social distinction or position. It is not attained. It is obtained. It is not something into which I grow. It is an experience into which men and women are born. Eternal life as a divine gift was purchased by Jesus Christ on Calvary's cruel cross. It is presented to mankind the world around by the foolishness of preaching and is made possible by the unmerited, immutable and infinite grace of God Almighty.

The divine ends which are to be attained by the foolishness of preaching are to satisfy Jesus Christ, honor the Holy Spirit and magnify and glorify God the Father.

Jesus Christ is to be satisfied. He is to see the travail of His soul. How can I better satisfy Him than by declaring the truth of His passion and leading men voluntarily to accept Him as their Savior? Jesus Christ is satisfied now by such a program and by such preaching!

The Spirit of God is to be honored and God the Father is to be magnified and glorified. The

declaration of the truth of the cross and its incarnation in the lives of redeemed men and women accomplish both purposes. The divine plan of eternal salvation was initiated by God the Father; it was accomplished by Jesus Christ, the Son; it is declared to men through men by preaching; it is applied to human hearts by God the Holy Spirit. Faithful, scriptural preaching, then, saves the trusting soul, satisfied Jesus Christ, honors the Holy Spirit, and glorified God the Father. In short, all divine purposes are accomplished by the foolishness of preaching.

However, since the preacher declares his message within the arena of conflict, he needs manly courage; faced, as he is, both by self-conceit and personal pride, he must embody courtesy; having been given a divine task to perform, he must be the personification of consecration, both to his task and his God. Do not seek courage and courtesy alone or for themselves. They are minor. It is your responsibility to consecrate yourself unto God. It is His responsibility to provide courage and courtesy as the result of the indwelling and infilling of the Spirit of God.

Class of 1944 of the Bible Institute of Fort Wayne, Indiana,: Since it has pleased God by the foolishness of preaching to save them that believe, "win for the Lamb that was slain the reward of His sufferings."

TOMORROW IS ANOTHER DAY

"See you tomorrow!" "Yes, I'll come to dinner Tuesday;" "I'll meet you next week," all are familiar expressions used every day. They show the great inherent faith of every normal person in the continuing dawn of a tomorrow.

When we plant tulip, narcissus, and gladiolus bulbs, we express faith in God's forces to awaken life. Oh, we of little faith, why can't we realize that God has been trying to show us the great truth of life after death in the endless processes of nature about us, and even through those in our own lives as well? Tomorrow is coming, yes, and tomorrow is a resurrection, be it from sleep or from death.

May every one of us face each morning wherever we are with the knowledge that this privilege of a new day is God-given. In return may we live it fully so that each night when we lay down our burdens, we may rest in the realization of a day well spent. "Well done, thou good and faithful servant."

—UNION SIGNAL.

"It's not what you'd do with a million,
If riches should e'er be your lot.
But what you are doing at present
With the dollar and a quarter
you've got."

Christian Fellowship

SYLVAN LEHMAN*

What is meant by Christian Fellowship? By this term we mean companionship. Fellowship then, has to do with familiar intercourse, partnership and with a joint interest. In Amos the prophet, we read, "How can two walk together, except they be agreed?"

Some years ago, we were visiting a poor family. There were a number of children and the father was ill. An invitation was extended to remain for supper; hesitatingly, we endeavored to put them off until a later day. The ailing father said, "Maybe there'll be no further opportunity to fellowship with us in this manner." Sure enough, ere we visited again the brother had passed on to his reward.

In reference to this topic, it seems to me three pertinent facts must be mentioned, namely, Christian Fellowship in a Common Experience, Salvation in a Common Bond, which is Love; in a Common Purpose, which is our Message.

COMMON EXPERIENCE

May we briefly state three realities as found in John 1:29. "Behold the lamb of God, which taketh away the sin of the world." First, that Jesus is the world's only Sin-Bearer; second, the world's deepest need is



for a Sin-Bearer; and third, if we behold him, He is ours.

In thinking of this experience, we must recognize that peoples of all races, whoever they are, provided they have experienced the New Birth have a common experience. It matters not whether high in society or low in morality, nevertheless this need is all conclusive. Of all the misery of the world, He is the only remedy. Some years ago, I visited an invalid, revealing an indifferent spirit towards things

* The author of this paper is president of the Eastern District Conference of the Mennonite Church of North America. He was a member of the class of 1929 at the Fort Wayne Bible Institute.

spiritual. Seemingly no impression was made, and no interest for a return visit. In due time the invalid found himself in the County Home, where sickness overtook him. There some one pointed him to Christ in the eleventh hour, and thanks be unto God he took Christ as his Sin-Bearer, thus sharing a common experience with every believer.

A COMMON BOND

"If ye love me, keep my commandments," John 14:15. Love to Christ involves knowledge of Him as well as delight in all His commandments. What are some of the characteristics of this Common Bond of Fellowship?

Ardency of love—when we read the life stories of such as William Carey, John J. Paton, Adoniram Judson, David Brainerd and others, we marvel at their zeal, devotedness and fire for God. We either cause others to have greater zeal or cause a lessening of spiritual ardor. As a hot iron will cause its surroundings to become warm, even so, on the other hand, an iceberg will cause coldness. Men of spiritual attainment are those of ardent love for Christ.

Pre-eminence of Christ—"That in all things he might have the pre-eminence," Col. 1:18. We must love Him so that above all else, His will is the dominating factor in our lives. Some years ago, a Missionary from China needed medical attention for an

eye and an operation was performed with seeming success. Through some misunderstanding or oversight of the nurse, in charge, inflammation set in; the attending physician could not be located and the nurse was helpless; pain became intense, the only recourse was prayer. The patient prayed, "whatever the will of the Lord, for sight or blindness, I'll trust You, Lord." The Lord healed instantly and the eye became normal. Later a Chinese doctor upon examination of the eye stated, the sight is as good as for a young person. This experience came because Christ was pre-eminent in all things.

A COMMON PURPOSE

"Therefore they that were scattered abroad went everywhere preaching the word," Acts 8:4. In this passage every believer felt obligated to witness for Christ. Racial barriers obliterated, professional distinctions vanished. Every one spoke of that which was real to him. Notice then, the naturalness of their witnessing. Four men were traveling together by train, one layman and three ministers, discussing personal work. One minister remarked, "It is never easy to speak to souls"; directly, the layman spoke to a young man about the things of the Lord. One of the ministers remarked to another, "While we discuss personal work he goes and does it."

Notice too, the healthy condi-

tion spiritually of these believers. In a large number of our churches, many know nothing of real joy in soul winning, nor do they know anything about personal work. To work for Christ reveals a healthy spiritual condition. Again, observe with what joyfulness they went forth to witness. Though scattered abroad, suffering the loss of earthly goods, nevertheless they joyfully witnessed for Christ.

Finally note the special illustration in Philip the Evangelist, Acts 8:35. He is a fine example of one in position through which the Spirit could speak; understanding the Scriptures to rightly interpret; tact in dealing with an individual; and the Spirit's work in preparing the individual. Let us remember that opportunities come to us all.

May the truth remain with us relative to these three pertinent facts, a Common Experience — our Salvation; a Common Bond—Love; a Common Purpose—our Message.

The look of sympathy, the gentle word

Spoken so low that only angels heard;

The secret art of pure self-sacrifice,

Unseen by men, but marked by angels' eyes—

These are not lost.

The sacred music of a tender strain,

Wrung from a poet's heart by grief and pain,

And chanted timidly, with doubt and fear,

To busy crowds, who scarcely pause to hear—

These are not lost.

The kindly plans devised for others' good,

So seldom guessed, so little understood;

The quiet, steadfast love that strives to win

Some weary wanderer from the ways of sin—

These are not lost.

—ANONYMOUS.

The man who misses all the fun
Is he who says, "It can't be done."

In solemn pride he stands aloof
And greets each venture with reproof.

Had he the power he'd efface
The history of the human race;
We'd have no radio or trolley cars,

No street lit by electric stars;
No telegraph nor telephone,
We'd linger in the age of stone.

The world would sleep if things were run

By men who say, "It can't be done."

—AUTHOR UNKNOWN.

"My life shall touch a dozen lives
before this day is done—

Leave countless marks for good
or ill ere sets this evening's sun.

So this the wish I always wish,
the prayer I ever pray:

Let my life help the other lives
it touches by the way."

—ANONYMOUS.

The Place of the Home In Religious Education

HELEN P. WHITE*

The present war day situation in which we find ourselves has drawn our attention perhaps more than previously to the significance of Home. Various social service and religious groups have come to recognize the perils of broken homes, broken because of fathers having to go to war, and mothers (either being forced into it by financial necessity or deeming it a patriotic duty) working in war plants. Many have come to anticipate something of the problems and consequences which hazard the normal life of the child. It is not strange that the words home and home-life have solicited more serious and thoughtful consideration, have become clothed with greater meaning. Is it not quite true that blessings become brighter and more indispensable as we see their stability becoming uncertain!

Our conservative schools of higher learning are coming to emphasize the place and importance of Christian education for their young people. The serious problem of juvenile delinquency is awakening circles and groups into reformatory action. As Church School leaders, we are convinced that the child who is a faithful attendant to Sunday instruction has far greater chances of accepting Christ as his Saviour and of being initi-

ated into the experience of true and practical Christian living for the future.

But, we ask ourselves, can we afford to wait until the child has grown to young manhood and womanhood, or wait until some outside agency senses the need and then tries to do something about it! As valuable and contributing as these agencies are, we are impressed that the *first* place for religious training is the Home.

Someone has said that "home should be the most sacred spot on earth, the ground floor of heaven." The starting point, obviously, is with the parents. They are the primary instructors in the home. Without their acceptance of this fact, the child stands very little chance of making any strides spiritually. Without Christ honoring homes all the wise laid plans of man for the preservation of civilization will fail. Will Durant has said: "I know of no case in history in which the moral life of a people has long survived its religious belief and I know of no case in history in which civilization has survived its moral life."

May we concentrate our thoughts brief though they may be, about this sacred institution of learning that we call home and hint at some of the responsibilities which the parents or counselors have as the instruc-

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tors in that institution.

ATMOSPHERE

Atmosphere, that subtle and intangible sort of thing, that penetrates and permeates the very air we breathe, has a far greater influence than we generally attribute to it or readily comprehend. It only stands to reason that an attitude of cheerfulness, of poise and gentleness, for example, in the general conduct of the parents, will contribute largely towards making the general response, of like disposition in the child. One is led to think that the attitude of the mother bending over her babe has some effect upon that child. For instance take the time of prayer. She may be praying for that child in the child's presence. Even though those words are utterly meaningless to that immature and undeveloped mind, yet by virtue of that worshipful attitude which no doubt is characterized by quietness and restfulness, will assist much in quiet and rest for the child. Atmosphere has definitely an educative value as a first step and as a continuous contribution in the religious and spiritual progress of the child. The story is told of a Chinese boy, who having been asked if he had been reading a New Testament which has been given him, replied "Yes, I am reading it and *behaving* it." Children are great reflectors of what is around them. "*Behaving*" the Christ life in the home is essential for spiritual train-

ing, in its highest form, and for adequate interpretation of the Christ life, to the child.

CONVERSATION

What is the character of our speech in the home? Is it with grace seasoned with salt? Is there a Christ-like spirit, courtesy, demands that are reasonable, voices that are controlled by mental poise and understanding? If so, there is little danger of the average child being antagonistic to the desires of his parents. We often observe this antagonism relative to discipline. The attitude in which discipline is exercised will surely determine largely the attitude in which that discipline is accepted. Kindness and compassion are made the stronger graces as they are combined with parental firmness. Neither can rule to the exclusion of the other. Plentiful grace is needed but the seasoning with salt is a practical asset (*Season, don't pour the whole salt cellar on the child!*). One does not overlook the fact that the monotony of the daily routine and the many details associated with the cares of home life and child training, bring with them much to try and to weary, both mind and body. At such a stage it may be easy for the words not to be well chosen or fitly spoken. Everyone has his "off times" but the question is: What is the habit of conduct and example?

Anyone who has been around children at all, has noticed how

quickly expressions of adults are picked up by them. Are the things they repeat a credit or disgrace! Do they hear thoughts well expressed in good sound diction or do their ears resound to the sound of vulgarities of speech? Parents have often been embarrassed by their children using slang when they themselves seem to be able to use it without qualm. They may argue that they know the time and place (is there such a thing as "time" and "place" in this respect!) but children respect neither time, place nor people. They are refreshingly natural and naive. What topics of conversation do they hear discussed, is it the petty gossipings relative to some neighbor, or the criticism of another. How fine when at least part of the conversations heard in the home maybe on matters of spiritual things. The writer would bear testimony at this point, that it was hearing a conversation between her parents relative to the Second Coming of Christ, to whom this was a particularly precious hope, that the desire to accept Him as Saviour was aroused.

Surely no one can overlook the power of example which is so clearly shown in speech and conduct. A seven-year-old lad was asked while attending a wedding, what kind of wedding he was going to have. His solemn reply was "I'm never going to marry. I've lived with

married people too long."

BIBLE EMPHASIS

An emphasis on religious training in the home is not a new idea for we find it a major command as far back as the patriarchal period. It is not only suggested but a definite command that parents have, to teach their children. In the case of Abraham, for example, future blessing in the fulfillment of God's promises was dependent upon the condition of his training his children to conform to divine will. Fathers were told "thou shalt teach them diligently unto thy children." They were to write them on the doorposts and gates, they were to be the main subject of thought in going and coming. This instruction was to be handed down from generation to generation. (Note the 6th chapter of Deuteronomy.) Not only do we find such injunction in the Old Testament but also in the New in the words of Paul to the Ephesians: "Bring them up in the nurture and admonition of the Lord." May we mention here the word of commendation God had for Abraham when He said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." (Genesis 18:17-19.) In connection with this biblical emphasis, may we mention briefly the family altar. The very name indicates that it is a family affair, something in which all the members may

have a part. It often proves a time when little petty differences are broken down for there is a coming together with a common interest. Parents may share their requests with those of the child. Care would be exercised here that parents keep to themselves problems of major concern which might worry the child. The child appreciates having his world of affairs receive attention and be of importance to others as well as himself. While Bible reading and prayer are the major features of this yet that should not be all. The children may be led into it by means of conversation. If it is at the close of a day, some of the things of the daily life may be given mention. There is great blessing and training in song. Songs which the young members know may well be chosen. Then the Scripture reading will be on the level of the child's understanding, in so far as possible. When it seems wise and practical, the child may voice his own prayer thus feeling that he is a member of the group in participation as well as in presence. How many times young children have gone through the family worship hour, not knowing what it was all about other than that the Bible was being read and prayer was being offered. It is no wonder that in some instances, excuses are found for being absent. To have the family

altar a place of spiritual training means to take time. It is not something into which folk can rush in and rush out, expecting at the same time to have harvest. It requires preparation, and premeditation.

Blessed is the home that puts God first in all things, that gives to the child the first instruction in the ways of righteousness.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet, far over the waters its friendly light is seen by the mariner.

—T. L. CUYLER.

"He dropped a nickel in the plate,

Then meekly raised his eyes.
Glad the weekly rent was paid
On the mansion in the skies."

No shame-faced prodigal ever sank so deep into sin's dread mires but that he, by the grace of God, might rise again unto manly grandeur.

—C. O. THUNBERG.

The gift of silence, when one is tempted to speak foolishly, is as important as the gift of speech when one has something to say that is worth saying.—
The Christian Digest.

The House of Understanding—The House by the Side of the Road

MARY N. POTTS

"And the Lord said unto him, Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus for, behold he prayeth" (Acts 9:11).

Introduction—Saul of Tarsus had overreached himself. More than breathing out, Saul was breathing in threatings and slaughter, inhaling persecution and murder as his soul's and body's atmosphere, feeding upon blood and carnage, stuffing himself full of rage and violence which might be ready to vent itself upon the unhappy victims of his crusade of hate. He meant to stop at nothing short of imprisonment and death.

Saul carried letters from the Jewish High priest, to the rulers of the various synagogues of Damascus, empowering him, with their help, to search out and seize these hated Christians and bring them bound to Jerusalem. This is proven historically by the fact that at the death of Tiberius, A. D. 37, Damascus passed from the hands of the Romans, into those of Hareth of Petra, who in order to keep peace with the Jews, permitted them to violently persecute the Christians.

We can picture the journey from Jerusalem, of this great leader and his companions, all mounted upon highly nettled

steeds. The time was midday, the hush of noon was upon the city, the sun was burning fiercely in the sky, and Saul's companions were enjoying the refreshment of the shade after the journey. Suddenly a flash of light, and a shining forth of Divine glory." Saul, Saul, why persecutest thou Me?" Who art thou? "I am Jesus whom thou persecutest." Then Paul, blind and undone, is led into Damascus.

But our theme today is not Saul, our message is a very practical and personal one, "The House by the Side of the Road, The House of Understanding." There dwelt in the city of Damascus, a pious Jew, just a layman, a plain every day man, but a Man of Prayer.

The Call—One day a voice said, "Ananias." "Behold I am here, Lord." "Go to the street called straight, to the house by the side of the road, a man named Saul needs thee. He prays, he is a chosen vessel, go to the house by the side of the road." And in spite of doubts and fears Ananias went. He entered into the house by the side of the road, and he got a baptism of love straight from heaven. As he saw poor blind Saul, a great wave of pity swept over his soul and he put his hand upon him and said, "Brother Saul, receive thy

sight and be filled with the Holy Ghost." At the magical word, "brother," scales fell from the eyes of Saul; scales fell from the proud heart of Saul. But did you ever stop to think what an exceptional man Ananias was to lay aside all fear, all prejudice, and at the call of God to go instantly to the house by the side of the road, to be a friend to one who had been his bitter enemy? What a wonderful mission Ananias had!

We all need to go, at His call, to the house by the side of the road, in fact live in a house by the side of the road. When we move into the House by the side of the Road we move into the House of Understanding.

I. *The House of Understanding Things* — Things are not always what they seem. If we have faith and if our faith were but more simple, we would see things as they are. Shakespeare says,

"And this our life, exempt from public haunts,

Finds tongues in trees, books in the running brooks

Sermons in stones, and good in everything."

When we live in the House of Understanding, trees have tongues, they talk to us of our Father. Brooks babble secrets, and whisper to us what we need to know, they assure us that all the way through life He cares for us, and loves us. Eloquent sermons come from the stones beneath our feet. They seem to

say, "What a firm foundation you have, my child, in the immutable Word of God.

II. *The House of Understanding People*—To understand people is more important than to understand things. The deepest longing of human hearts is to be understood by those they love. Many people live in the street of broken hearts, and only by His Spirit can we help them. Then others are hard to understand, they seem to make themselves so, they put the wrong foot forward, they are critical, prickly and touchy. Only by His grace and through the blessed Holy Spirit can we understand and help them.

Then too, there is the one deep in sin, oh, if we only understood the cause of their fall, the temptations that surround them, or the awful environment in which they have been brought up, while we have been surrounded by every opportunity and wonderful Christian influences! Oh, to live in a house by the side of the road and be able through His love within us, to understand and bring them to our Christ.

III. *The House of Understanding God*.—But best of all, when we live in the House of Understanding, we understand God. The greatest discovery in the world is the Recovery of God, not far, far away, but near:

"Closer to us than breathing,
Nearer than hands and feet."

How carelessly we say, "I will

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As a Chaplain Sees It

NO. IV

By CHAPLAIN S. A. WITMER

Among the men that I serve as chaplain are a unit of colored troops. This gives me a rare opportunity both to learn and to serve. One soon finds out that there are many other differences besides that of color. The negro's mental cast is as distinctive as his other racial characteristics. Dan Crawford would not have had to go to the Congo for material to write his fascinating book, "Thinking Black;" there is much at hand among English-speaking negroes.

These differences carry over into nearly everything that the negro does. He plays ping-pong, checkers, and horseshoes according to his own rules and methods of scoring. His native genius and temperament also make for differences in religious expression. It follows that it is as futile as it is foolish for a white man to attempt to regulate the negro's worship according to patterns and practises of white congregations. One must take the negro as he finds him and expect him to express himself according to his native genius under the leadership of the Holy Spirit. This will make for a richer Christianity, for each race has something unique to contribute to the whole body of Christ. It takes many different instruments to make a symphonic



whole.

The genius of the negro is best seen in the composition and singing of the "spirituals." I have been thrilled again and again by hearing a group of negroes sing them either by memory or improvisation. The leader may sometimes have a text before him, but the choruses we have had on this base do not have. They pick up the repetitive phrases from the leader and they sense the harmony and rhythm.

Quite frequently we conduct services in churches of this area on Sunday evenings, and an invariable feature is the singing of spirituals by a negro chorus. But the singing doesn't stop with the regular service. Usually they keep on singing in the hour of fellowship which follows. The climax comes on the bus on the

way back—they sing all the way with the stops pulled out! Among their favorites are, “A Little Talk With Jesus,” “My Mother’s Prayer,” “I Love Jesus, He Loves You,” “He Knows How Much You Can Bear,” “Were You There?” “He Will Make a Way for You.” Also within the chorus is a quartet with a repertoire of thirty-four spirituals, all sung from memory and without accompaniment.

Unfortunately the singing and playing of spirituals has often been degraded in our country to mere entertainment — and a rather questionable type of entertainment at that. One hears sacred music jazzed up to dance accompaniment. Due to the common degradation of spirituals, I have had occasion to point out to the singers that a “spiritual” should be *spiritual*. It was born from Christian faith and devotion and likely had its rise when Christian hope triumphed over the bitterness of slavery. To sing it effectively one must be spiritual himself. He must experience and feel what he is singing. One fine Christian leader co-operated very well, — he dropped any man from the chorus whose life didn’t check with Christian standards. It seems to me that a group of Christian negroes with a reasonable amount of training and under competent leadership who sing spirituals from the heart, produce one of the most appealing results in choral music.

I have learned, too, that not all spirituals are spirituals according to their own distinctions. They divide them into three classes: spiritual songs, songs of praise, and gospel songs. The difference, so far as I can determine, is one of tempo based on a devotional depth. A “spiritual song” is rhythmical and fast. A “song of praise” is slow and worshipful, such as “Were You There?”

At any rate, my experience with these men has given me a greater appreciation of their rich individuality and a better understanding of their problems. But I still have much to learn!

There is a negro problem in this country, as everyone knows, but the solution lies quite largely in the hands of the Christian church. The one solvent for racial prejudice and inequality is more of vital Christianity. We can and should begin right in our own land to put the principles of respect for personality and equality of opportunity into effect. Some of the same love for humanity that leads to foreign missions might well lead us to do more for minority groups in our own country.

The challenge to evangelical Christianity becomes insistent when the negro population is broken down. There are 13,000,000 negroes in the United States. The great majority are nominally Protestant; only 300,000 are Roman Catholic. In some States

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GIRL OFFERS EYE TO BLINDED HERO

Sergeant Forrest Vosler, Livonia, N. Y., who was blinded by shrapnel over Germany was offered the gift of one good eye by a Berkeley, California, woman who read of his plight in a newspaper, says United Press.

Mrs. Pauline Venard, 25, of Berkeley, wrote to Sergeant Vosler's flight surgeon that she had two good eyes "and could get along fine with one of them if it would give the soldier an equal chance to get along, too."

The sergeant, who stuck to his guns even though enemy planes were only a blur and then asked to be thrown overboard to lighten the load of the bomber, was reported to be recovering satisfactorily.

Flight surgeons said Sergeant Vosler's right eye seemed to "be coming along pretty well," but his left eye had not shown much improvement. They indicated there was a good chance and acceptance of the girl's offer would not be necessary.

After several weeks in a hospital in England, the sergeant is understood to be either in the United States or on his way here.

Mrs. Venard, the wife of a Navy torpedoman, said when she read the story she decided immediately she wanted "to do something for such a brave boy."

After being informed of the

exceptional offer, the young Flying Fortress gunner admitted he was "baffled" and said: "That's a pretty big sacrifice for some one you don't even now."

"Baffled" is the word that also describes the feeling of the person who seriously considers the greatest sacrifice of all history—that of the Lord Jesus Christ.

He gave Himself—spirit, soul and body—not merely an eye for an eye! And we did not merit His sacrifice by deeds of valor; He "gave Himself for our sins" (Galatians 1:4).

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 7-8).

Again the Word says: "But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)" (Ephesians 2:4-5).

What but infinite love could cause Him to come from unsullied glory and go to Calvary's depths of woe for sinners of Adam's race!

"On such love, my soul still ponder,
Love so great, so rich, so free!"

—Now.

Why I Believe the Bible

ELMER T. NEUENSCHWANDER*

It is generally believed that all ministers of the Gospel of our Lord and Saviour, Jesus Christ, believe in the Bible as the true and infallible Word of God, as inspired of God, and therefore of Divine authority, it being a Book of unique wisdom and inspiration, the impregnable Rock of the Christian faith. But this is a false statement.

In recent years George Herbert Betts of Northwestern University conducted a questionnaire to learn what ministers believe concerning different Christian doctrines, one of which was the doctrine of the Bible. The questionnaire containing 56 inquiries was sent to ministers of the Protestant faith in Chicago and immediate surrounding area. 500 pastors, representing 20 denominations made up of 50 Baptists, 50 Congregationalists, 30 Episcopalians, 49 Evangelicals, 104 Lutherans, 111 Methodists, 63 Presbyterians, and 43 from the other 13 denominations responded with the following astounding results:

Only 54%, a little over one-half, of these 500 ministers accepted the collection of the sacred books called the Bible as a canon determined by the direct will and authority of God.

Nearly one-third of the ministers rejected the Old Testa-

ment prophets having Divinely inspired knowledge by which they were able to predict future events.

One minister out of four denied that the inspiration which resulted in the writing of the Bible was any different from that of other great religious literature, a point of view which would do away with Scriptural infallibility.

Only two-thirds said that the New Testament is, and always will remain to be, the final revelation of the will of God to men, the other one-third evidently accepted the view of a progressive revelation or discovery which is essentially the idea of social evolution applied to religion.

Yes, these and other amazing figures are the tabulated results of the questionnaire which show that even some ministers of the Gospel do not fully believe the Bible. Had this questionnaire been given to me, I would have simply answered that I believe the Bible to be the Divinely inspired Word of God given through the Holy Spirit through men to men.

But you are asking me, "Why do you believe the Bible?" I believe the Bible because of the very fact of its existence today, for this truly is a wonder. Let us go back to its beginning. Can

* Mr. Neuenschwander is a member of the 1944 class at the Fort Wayne Bible Institute. This paper is the text of a prize winning speech delivered at the Bible Institute.

you imagine a world without a Bible? Perhaps you have never thought of this fact, but as far as is known this was the actual condition of our world for more than one-third of the time after Adam was placed here. In other words, during the first 2500 years of man's existence, there appears to have been no written revelation from God. Why then was it necessary to have the written Word of God in later years? Where did this wonderful Book come from and how?

God was pleased in the days of Adam, Noah, Jacob and Abram to make known His will verbally, in a direct and personal manner to these different individuals, and thus in these earliest times, men possessed even without Scriptures the knowledge of God and of His laws. In those early days man seems to have been, in his relation to God, under conscience, and in this man failed: he sinned against God. But God had a plan wherewith to redeem this sinful people, and He therefore called Abram out from his idolatrous surroundings to be the head of a people known as the Hebrews or Jews who were to become the recipients of a revelation committed to writing which would not be forgotten or corrupted as the verbal Laws had been.

About 1500 B. C. Moses, who had been preserved from death and prepared by the Lord for this task of transcendent importance, was chosen to commence

the sacred writings. During the next 1600 years, about 40 different writers, each through inspiration by the Holy Spirit, recorded God's message of Redemption that all mankind may know the Way of Eternal Life.

As far as is known, no original manuscripts of either the Old or the New Testaments are now in existence, but because of the extreme reverence of the Jews who would bury any old and worn manuscript of the Word and use reliable copies in their stead, we have the original Word of God brought down to us today.

No book has had so many enemies as the Bible. It was given for the purpose of delivering men from evil, and every power of evil has always been against it. Efforts to blot it out of existence, to destroy it, to misconstrue it so as to destroy or pervert its power have dogged its whole history, even to our day. Pagans and infidels, as well as biased, illogical, and even wilfully false interpreters have made it seem contrary to reason and hence not from the God of Truth. But through every combination of hostile forces, God has preserved the Book of books until today we have more copies of it than ever were in existence at one time before. No book of myths or legends, as some think the Bible to be, could have withstood the anathemas that were hurled at it, or the bloody and fiery persecutions that emperors have waged against it since its

beginning. Why do I believe the Bible? Because of the very fact of its existence today.

No one could deny the Bible as the true Word of God after he or she had an experience similar to mine. It was after I had heard the Word preached and then read a parable spoken by Jesus that the power of the Word filled my sinful soul with the most uncomfortable conviction of guilt that I have ever experienced. And not until after I had accepted by faith the truth of the message of the Bible did I have peace and rest in my soul. Yes, I believe the Bible because of its power to transform the lives of men who believe it and live according to its standards. This would be enough to convince me of its authenticity.

But many great and notable men of recent generations also bear witness to the truthfulness of the Bible and our need of believing in it. Horace Greeley once said, "It is impossible to mentally or socially enslave a Bible-reading people." General Ulysses S. Grant said, "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made, and to this Book we must look as our Guide in the future."

Not only have living men given testimony to the life of the Bible, but also a great multitude of Christians, who because they

would not deny its credibility, have given their lives as a witness for what they believed.

Master William Tyndale, the scholar and translator of the Bible into the English vernacular, is but one example of these countless thousands. Tyndale was in Antwerp sending his translation of the New Testament to the common folk of England that they might know the truth of the Scriptures and no longer be deluded by the clergy. This so enraged the Bishop of London that he devised a way to destroy the false translation, as he called it. He sent a mercer to Tyndale to purchase all the printed copies, and Tyndale sold him all. The Bishop thought he had God by the toe, for he burned all these copies, but Tyndale, using the money he had received from the sale, corrected and reprinted the same New Testament and delivered them in England threefold more than he had before. This brave act ultimately resulted in his imprisonment and execution, he being tied to the stake, strangled by the hangman, and then consumed with fire.

Yes, I believe the Bible not only because of its existence throughout the ages, but also because of the testimony of men who have lived for it, even at the cost of life.

"This holy Book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diadems all the stars of night,
This Book outweighs them all.

Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eyes of grief,

Gold can not purchase health.

But here a blessed balm appears
To heal the deepest woe,
And those who read this Book in
tears,
Their tears shall cease to flow."

THE FELLOWSHIP CIRCLE at home and abroad

By LUELLA MILLER

The Rev. and Mrs. N. I. Saloff-Astakhoff, born Russians, were chapel speakers three consecutive mornings, April 17-19. On the first morning Rev. Astakhoff took his text from Matthew 10:16; 28:16-20, offered prayer, and gave the message in his native tongue. Mrs. Astakhoff acted as interpreter.

Rev. Astakhoff spoke on "The Promise of God and His Faithfulness" or "How Christ makes Sheep out of Wolves." He told of their work in Russia at the time of terrible famine and civil revolution. There they preached Christ crucified to the desperate people, who received the Gospel and found peace and rest in the blessed truths. Although plots were made to take their lives in some of these cities they followed their Shepherd into the field. They were sheep in the midst of wolves but God always protected them. Provision was made for their temporal needs in most miraculous ways. One time, in a city where they were not hospitably received, food and water was neither sold nor given to them. They began to believe that they had been mistaken in coming there. At this time a man appeared at the tent flap, and, through him, God provided a meal of roast chicken, white bread, butter, milk, and other good things. This was indeed a miracle in the famine, which took thousands of lives. "The greatest miracle, however," said Rev. Astakhoff, "was Christ turning many 'wolves' into 'sheep.'" Neither the Astakhoffs nor their co-workers received a penny of support; yet God provided and not one Chris-

tian died of starvation. Their food was multiplied, even as the meal and oil of Elijah's day.

Thirteen of the co-workers laid down their lives as martyrs. Seven of these were murdered at one time. Blood streamed down their faces as they were slowly cut to pieces by their murderers. Closing their eyes they glimpsed heaven as Christ threw back the curtains to welcome them home. As in the apostolic days, these martyrs departed praising God and still inviting their murderers to accept Christ to their dying moment. "Be faithful unto death and I will give you a crown of life."

Students' hearts were touched and they were spurred onward with a passion for the salvation of souls, at home and abroad.

On May 30th Dr. H. J. Long, President of Greenville College, Greenville, Illinois, was the guest chapel speaker. He spoke on the "Universality of Christ," and gave various scriptural proofs of His universality. He also stated that Christ means something different to every person.

Dr. Long met with the graduating class to talk with them about furthering their education after graduation from the Institute.

* * *

Dirty clothes, tired, aching muscles, bruised fingers, and empty food baskets—this was the after-math of the senior outing. But it represented a day that held many memorable experiences in the lives of the seniors.

It took little effort for the seniors to

get up an hour earlier than they were accustomed to doing, for this day, May 4, was one for which they had waited with eager anticipation. The senior girls offered willing and helpful hands in having breakfast ready before the group set out for its destination.

Winona Lake was the scene of all the interesting activity which ensued during the day. When the seniors arrived, they realized before long that there was a damp, penetrating lake breeze, and most of them were ready to become active in order to keep warm. Several of the party enjoyed an interesting game of softball while others ventured rowing out on the lake.

Since the weather was very unpleasant, Rev. and Mrs. Reginald Shepley very graciously invited the class to the church at Warsaw, Indiana, where it enjoyed a time of feasting, both physically and spiritually. In the devotional periods of the day hearts were warmed and refreshed by the keenly-felt presence of the Lord.

None could help but feel that the day had been well-spent. It had been a day of wholesome recreation, relaxation, and spiritual refreshing — another one of the climactic days in the lives of the seniors during their years of blessing at the Bible Institute.

* * *

The seniors of the Fort Wayne Bible Institute were honored by the Junior class at the Junior-Senior banquet on Monday evening, May 15. The Juniors promoted the banquet, but all students were invited to attend.

The theme of the banquet was the motto of the Senior class, "Workers together with Him." Mr. James L. Gurley was toastmaster. The menu was written in French and consisted of three courses.

The program which followed consisted of the hymn "In the Service of the King"; a trumpet solo by Mr. Pete Lunati; a welcome to the Seniors given by the Junior class president, Jake Schierling; a response by the Senior class president, George S. Schaser; a mixed quartet composed

of Misses Eleanor Waltman, Joyce DeWitt and Messrs. Edgar Neuenschwander, John Blosser; and the address by Prof. C. A. Gerber.

* * *

Time nor space do not permit us to write of each closing event of the school year. We do wish to give praise to God for His blessing upon these months of study at the Institute. It has been a busy year with both students and faculty, and the many changes that have come into our midst have had their effect to be sure.

The month of May was the month of "concentrated activities" consisting of recitals featuring the students of voice and piano; Baccalaureate service; the annual concert; the Fellowship Circle dinner; and the Commencement exercises. Each event was held in Founders' Memorial and was well attended.

* * *

In keeping with the accelerated program adopted by many educational institutions during this emergency, and in view of the requirement by Selective Service officials that ministerial students, to retain their classification as such, must be enrolled in a school offering theological studies during the summer, a summer session is being conducted at the Institute from June 5 to July 28.

Rev. Pritchard Amstutz is taking studies at Asbury College in Wilmore, Kentucky, this summer. He will return in the fall to resume his classes at the Institute.

* * *

Dean L. R. Ringenberg and family spent a few days with his parents in Brinsmade, North Dakota, the last week in May.

* * *

Miss Bernice Dean resigned her position as hostess of Bethany Hall and has returned to the home of her mother in Raubsville, Pa. May God's richest blessing be Miss Dean's portion as she leaves the Institute and follows new avenues of service for Him.

* * *

Pvt. David Acosta of Camp Atter-

bury, Indiana, spent a few days at the Institute early in May. Pvt. Acosta was anticipating a move from the camp in Indiana soon. We trust that his stay with us proved to be a spiritual help in the days that have followed. David is the son of Mrs. P. M. Acosta of San Diego, Calif., a member of the graduating class of '19, and the former Miss Luella Benz.

Mr. and Mrs. Glen Head have moved to their pastoral charge in Frankfort, Indiana. Mrs. Head will be missed as hostess of the Administration Building, but we wish them both God's guidance and blessing as they serve Him in this new field.

WEDDINGS

On April 15th Dorothy Wiederkehr, ('37) of Pettisville, Ohio, became the bride of Mr. Richard H. Hoag, of Jackson, Michigan.

Miss Ruth Caddy, of Royal Oak, Michigan, and Mr. Jake Schierling, of Van Nuys, Calif., were united in marriage on the evening of May 27th at a pretty church wedding in the Michigan city. Mr. and Mrs. Schierling are students at the Institute.

Miss Lavera Amstutz, of Roseville, Michigan, and Mr. Robert Ross, of Van Nuys, California, were united in marriage on May 28th. Mr. and Mrs. Ross are also students at the Institute.

On June 1st Miss Vera Blocher of Elkhart, Indiana, and a graduate of this year's class, became Mrs. Dale Moser. Mr. Moser's home is near Berne, Indiana, and has been holding a pastorate near Wauneta, Nebraska.

Miss Loretta Lugbill, of Archbold, Ohio, and David Ives of Woodbury, N. J., were married on Sunday, June 11th, at Archbold. Mr. and Mrs. Ives were graduates in the class of '44.

On May 28th Miss Nora Jane Bolender ('42), of Lima, Ohio, and Mr. Leopold J. Johnson, of Fort Wayne, Indiana, were married at Altoona, Pa. Mrs. Johnson has been associated with the Missionary Workers in Altoona for the past year.

JUNIOR ALUMNI

On April 7th little Sharon La Vaun arrived at the home of Mr. and Mrs. Wayne Steiner (nee Ruth Hein), of Detroit, Michigan.

Mr. and Mrs. David B. Clark (nee Helen Christiansen), who are living in Devon, Jamaica, B. W. I., sent us word of the arrival of Eileen Marian, April 15th. Mr. and Mrs. Clark were graduates in the class of '43 and are now doing missionary work in Devon.

An announcement received from Rev. and Mrs. Charles Imler, Cleveland, Ohio, reads thus: Don't know the best way to put this across,—But, the folks named on this now have a new boss! The name of the little one is Mary Rose and she arrived April 16th. The Imlers were students at the Institute in 1939.

Mr. ('44) and Mrs. George Schaser are the proud parents of a little girl, Marian Louise, born April 4th, at the Huron Rd. Hospital in Cleveland, Ohio.

Announcements were received at the Institute from the Rev. and Mrs. William S. Dillon home in Chicago of the arrival of William Paul on May 8th. Mrs. Dillon is the daughter of Rev. and Mrs. B. F. Leightner. The Dillons have charge of the Sunshine Gospel Mission in Chicago.

Rev. ('40) and Mrs. Herald Welty, who have charge of the Missionary Church in Woodburn, Indiana, are rejoicing in the arrival of James Gibson. The date was June 6th. Mrs. Welty was formerly Miriam Steiner.

CITY MISSIONARY NEWS LETTER

Soon after I graduated from the Institute in 1942, the door of service opened for the work at which I am still working. Surrounding the Gratiot Avenue Baptist Church where I am a member, are three growing communities without churches with a Christian testimony. Our pastor had the vision to establish Sunday schools in the local public schools. It was then that I was employed as a missionary directly from our church and indirectly through the Detroit Baptist Mis-

sionary Society.

The attendance has steadily increased in each school since October, 1942, our opening day. We stress one message Jesus Christ and Him crucified. Last summer we had a two-week Bible school in each mission school. We are now making preparations for three summer Bible schools. Especially since this New Year of 1944 adults, intermediates and juniors in the schools have found the Lord as Saviour. Ten of the fifty have already followed their Lord in baptism. Instruction classes are held for the new converts grounding their faith in the Word of the Lord with "Thus saith the Lord."

As a missionary, I visit homes throughout the week. I canvass the new homes being occupied. New houses are still being built. I would need to write a book to tell of the various experiences and times of blessings in witnessing. I have had the most unusual experiences in the government housing project. Ninety per cent are from out of the state waiting—just waiting for the duration when they can return to the state of their choice. It is our prayer as workers that when these people shall return—should the Lord tarry—they shall go back with Christ, being gospel torch bearers in their own towns.

Christian work is not the easiest work but its rewards are great. It is "my earnest expectation that in nothing I shall be ashamed but with all boldness, as always, so now also Christ shall be magnified in my body whether it be in life or in death." (Phil. 1:20.)

Sharing the blessed hope,
LA VERN HEIN ('42)
Detroit.

Greetings! From the Lower Rio Grande Valley in South Texas

Where is Zapata?

It is near the bank of the bordering Rio Grande River, whence we get our water supply (but boil before drinking it!)

A few minutes' walk and Mexico looms into view—Old Mexico of which Texas was once a part. No wonder the people here (95%) speak Spanish—the language of 73,000,000 people to the south—the language Miss Driscoll and I are studying, not only in hour classes but accompanying the Leonards each week for a two-hour class in Laredo. From this city we cross the International Birdge and land in Mexico proper. A nickel apiece takes us into a foreign country and 3c returns us!

From Laredo to Brownsville (200 miles) are scores of villages without the message that Jesus saves from sin. Idolatry abounds. Miss Driscoll, with whom I'm rooming, visited a home where there was a sick child and under the bed was a fresh raw egg broken in a pie-pan—an offering to the gods for the child's recovery. If the little gods have their faces turned to the wall, or their heads covered, it is so that they will answer prayer. In times of drouth, to induce the gods to send rain, the images are taken out into the fields to feel the blistering sun. Sometimes they are left until the paint cracks off. Do you wonder Jesus said, "Pray the Lord to send forth laborers"?

Good news! Some precious hungry hearts here have recently been saved. They have their own way of expressing it, but the light on their countenance does our souls good. The truth of heart purity is beginning to dawn in upon them. Pray, won't you, that they will be definitely sanctified wholly. They already have a missionary spirit and volunteered \$50 toward a soul-saving station twenty miles down the river. When built, it will be the third Protestant church in Zapata County. How many in y-o-u-r county? I Cor. 15:34 is striking home to me—" . . . Some have not the knowledge of God. I speak this to your shame."

Only the poor who cannot afford to send their children elsewhere let them attend the public school here in the county-seat. There has already been

a plea for a Christian school. No doctor being within 50 miles. Mrs. Leonard as practical nurse has over a hundred cases per month. She also prays in the homes and the result is new faces at church. What an all-inclusive pull—body, mind and SOUL. Macedonia calls: "Come over and help us!" My heart responds, "Here am I, send me." Bless His name forever!

SENORITA NELLE THUM ('33)
Zapata, Texas.

AS A CHAPLAIN SEES IT

(Continued from page 22)

illiteracy is more than twenty per cent. From the testimony of negroes themselves and from information at hand, it is evident that many are drifting away from the church. Where are they going as attachment to Christianity lessons? Some are simply drifting, while all too many are listening to radicals who present the glories of alien ideologies against their unfortunate social background. Just as certain as the negro leaves the church, he will become linked to something that in time will be an enemy of the church.

The negro is a likeable person. The more you know him the more you appreciate his traits, his native wisdom, and peculiar genius. He isn't crying for social amalgamation but for equality of opportunity and the respect due a human being. We as white Christians should lend him a hand,—not as snobbish superiors but, in the spirit of Christ, as servants of all.

THE HOUSE OF UNDERSTANDING

(Continued from page 20)

dwell in the house of the Lord forever." Do we actually dwell in the house of the Lord? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The only way we can truly love man, is to love and understand God.

A little group of Americans, were gathered one Sunday in Czechoslovakia, all thinking of home and friends. One of their number gave a modern version of The Good Samaritan:

A man fell into a bog—along comes the self-righteous man and says, "It is God's will, accept it; I must hurry off to church."

The self-made man—"It is your own fault, serves you right, you should have watched your steps. I cannot help you, I have important work to do. Get out the best you can."

Last comes Mr. Friend of Man, just the plain man, the Christian man who loves God and loves his fellow men. "You are in bad, I can't preach very well, I'm only an every-day man, but I'll help you all I can, cheer up, I'll get you out." Pull, pull all night they pulled, and at day-break, both rescuer and rescued stood on solid ground. The rescued said, "I held one of your hands, but where was the other?" Softly, the rescuer replied, "My hand was in the hand of God."

Ramseyer Memorial Fund Report

Not all Alumni have sent in gift subscriptions up to this time. The 1943-44 student body and faculty started the fund with an "appreciation subscription" of \$1800. Gifts from alumni have raised the amount to \$2902.90. The amount needed for the memorial site is \$6500. Subscription may be sent to the Treasurer, Jane Bedsworth, Bible Institute, Fort Wayne 6, Indiana.

JOSEPH E. RAMSEYER MEMORIAL (Appreciation Subscription)

As a token of heart felt appreciation for the godly life of President Ramseyer, and for his years of faithful ministry at the Fort Wayne Bible Institute I gladly agree to subscribe to a memorial fund during the coming year the

amount of \$..... per week or \$.....

Name.....