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# *The Bible Vision*

APRIL • 1944

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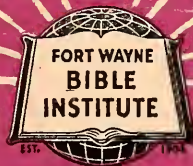
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# THE BIBLE VISION

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

Vol. VIII

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## THE FORT WAYNE BIBLE INSTITUTE

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## Bible Institute Calendar

- BACCALAUREATE SERVICE - - Sunday, 8 P. M., May 21
- ANNUAL MUSICAL CONCERT - Tuesday, 8 P. M., May 23
- FELLOWSHIP CIRCLE BANQUET, Wednesday, 5:30 P. M., May 24
- COMMENCEMENT EXERCISES, Thursday, 10:30 A. M., May 25  
Speaker: Robert H. Glover
- FIRST TERM OF BIBLE INSTITUTE SUMMER  
SCHOOL BEGINS - - - June 5, 8 A. M.
- SECOND TERM OF BIBLE INSTITUTE SUMMER  
SCHOOL BEGINS - - - July 3, 8 A. M.

# EDITORIALS

## The Source of Vital Christianity

The safeguard of vital Christianity is not to be found in the decisions of councils, nor in strong ecclesiastical organization, nor in creeds. History has demonstrated that spiritual sterility may set in in spite of these. On the other hand new *spiritual life and growth have always resulted from Bible study*. This is true because the Bible is the authoritative source book regarding God, man, redemption, and other eternal verities and values. As such it corresponds to the nature and fundamental needs of men. It lights up man's mind as to the significance of things. It gives him the reason for life itself, thereby providing the first premises for his thoughts and the true motive for his living.

## Bible Study in Ministerial Preparation

Considering that the Bible itself is the *source* of vital Christianity its place in the curriculum of schools preparing the preachers and teachers of the church should require no defense. Yet it is a fact that in many such schools the Bible has lost its place of authority. It is reduced to the level of other literature and is interpreted from the viewpoint of humanistic assumptions. That this fatal defect has undermined the spiritual life of many churches served by men trained at these schools is only to have been expected.

## The Peril of Wrong Method in Bible Institutes

It is not enough that a school should be *called* a Bible Institute. If Satan has been instrumental in wresting the Bible as final authority from the curriculum of modernistic schools we may be sure that he will continue attempting to thwart its real power in Bible schools. We point out a special peril. Bible schools are not true to their function when Systematic Theology has priority over thorough Bible surveys as the initial courses of the curriculum. This always tends to a substitution of human reason for divine authority. This peril is frequently found in classes of Bible Doctrine as well. Doctrines are presented from a text book or by a teacher and the Bible serves as a source of *proof texts* for what is taught. The method is of course never better than its teacher, and if the teacher happens to be a follower of Calvin, Arminius, Wesley, Scofield, or Pastor Russel, the Bible will be used (or misused) accordingly. This method frequently ministers to the intellectual pride of the teacher. He spins fantastic lines of thought. He explains the mysteries of eternity past and future with a patchwork of Scriptures selected from the sixty-six books of the Bible. Or he

amplifies a given doctrine into ludicrous proportions until his teaching gains for him and his followers the distinction of a sect. In any case the proof text method of teaching robs the Bible of its right to impress the open and unprejudiced mind of the learner with *its own message*. The Scriptures tend to be devitalized. The purpose of the interpreter tends to be served rather than the purpose of the Author.

## Vital Results from Bible Study

The common misapprehension implied in Bible teaching is that it is the business of the teacher to do something to the text or to make the text do something in connection with his ministry. It is, on the contrary, the high responsibility of the Bible teacher to discover and exhibit the message of the Bible and more particularly to exhibit the messages of the individual books of the Bible. The prevailing weakness of Christian ministers as exponents of the Word is traceable generally we believe to a wrong conception of their responsibility. They do not conceive of themselves as channels for the communication of God's messages as wholes, and in adequate and unmodified forms. They *use* the Bible rather than communicate it. They think that *they* must impress the thinking of people; *they* must create an emotional result; *they* must move men's wills to activity. All this is wrong. Schools of the Bible must have it as their ideal to bring the Bible *as it is* into effective, impressive, contact with the receptive minds of ministerial students. The student must himself have a hungry heart and an open yet active mind in applying himself to the Word *as it is*. This method is basic to all true Bible study. It is the basis of strong convictions of divine truth and it eventually under the faithful guidance of the Holy Spirit will give a minister an inimitable power with God and with men.

## Bible Believing Christians in a United Front

It is one of the hopeful signs of these distracted times that *Bible believing Christians* are getting together. Such a reality has come into being with the inception of the National Association of Evangelicals. The purpose of this organization is "to provide a medium for voluntary united action among the several groups of evangelical Christians of America, without exercising executive or legislative control over its constituent members." While the main objective of the Association is a Christian unity based on the Bible, this unity is expected to furnish a basis for co-operation, in evan-

gelism, Christian Education, missions, relief, reform of juveniles, radio broadcast and many other fields.

United Evangelical Action, the newspaper of the Association reported in its February number that there were 736,083 members enrolled, with 300,000 applications pending acceptance. This report is indeed phenomenal considering that the organization is in its first year.

It is evident from this startling growth that there is a general consciousness among *Bible believing* Christians that they are without a true voice in matters which vitally concern them. It is indicated furthermore that they are concerned about providing a united front in the great lines of advance common to believers in the Gospel.

The next convention of the National Association will be at Columbus, Ohio, April 12-17 at Deshler-Wallick Hotel. It is expected that 2500 delegates will attend. Headquarters for the office of the association is Boston, 120 Tremont St., Room 416.

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## A Memorial for Our Departed President JOSEPH E. RAMSEYER

It will be of interest to our readers to know that the Executive Committee of the Fellowship Circle has acted to undertake as its project during the next year the raising of funds for or toward a suitable memorial for our departed President, Joseph E. Ramseyer. This idea has already met with unbounded enthusiasm on the part of those to whom it has been made known. It is evident that the Fellowship Circle desires to express its deep appreciation and tribute by making some major contribution to the work which President Ramseyer carried so devotedly upon his heart during forty years.

It is recognized that the same interest in a memorial for President Ramseyer is forthcoming from various churches, denominations, and individual Christians as is being expressed by the Fellowship Circle, and that there may well be a coordination of these interests making possible a most sizeable memorial.

In view of the present rapid development of both the school and church institutions of which Rev. Ramseyer was for forty years the president, consideration has already been given to the erection of a building to meet the requirements of this development. However near or remote the erection of such a structure may be, it does appear urgent that a suitable site for such a building should be secured while such is available. The purchase of a site would seem to be a very appropriate role for the Fellowship Circle in the total Memorial project. The need for this would amount to possibly \$5000.00.

Whatever the memorial decided upon may be it will be in order for gifts for a memorial to be sent to the Treasurer of the Fellowship Circle. Address Miss Jane Bedsworth, Bible Institute, Fort Wayne 6, Indiana.

## THE BIBLE AS LITERATURE

By IRENE SMITH\*

Although the greatest value of the Bible lies in the fact that it is the Word of God, our spiritual food and guide, it is not amiss for us to consider occasionally its literary qualities. That it has great literary value is conceded by all, even by those who do not believe it; and if we could disassociate it from being the Word of God, it would still be a great book for it ranks with the best literature of the world.

Our language and literature are permeated with the thought, phraseology, and figures of speech from the Bible, many of which we use unconsciously. In fact, they have become so much a part of our language that their origin is not always certain. Literary scholars, writers, lecturers, statesmen, and politicians frequently quote the Bible or draw allusions from it. They make use of the Bible to give force, eloquence, and beauty to their language. Our own every day language is full of terms from the Bible, many of which through their frequent use have become trite. A few of these are "as patient as Job," "the Moses of his people," "she is a Martha," "as wicked as Jezebel," "she lives like the lily," "the spirit is willing," "the prodigal son," giving



the word **prodigal** the meaning we attach to it in the Bible story rather than its true meaning. And so one might go on almost without end. How often in recent years we have heard of the "four horsemen," a term used by President Roosevelt in his campaign speeches and since, by commentators and columnists. Teddy Roosevelt applied the **Ananias Club** to some dishonest men of his administration.

There is another way in which the Bible has affected our language. A living language is always in a state of flux. To see the change in our English language, one needs to go no farther back than to the writings of Shakespeare or to the Authorized Version of the Bible. Many of their words and expressions

\*This article is the abridgment of a lecture delivered to the students of the Bible Institute. Mrs. Smith is instructor in languages.

are now obsolete. If one should go still farther back to the works of Chaucer, he would almost need a dictionary or a grammar of Chaucer's time. And if one should go back far enough, he would not be able to read the language at all, nor recognize even some of the letters. The change in our language was greatest before the time of printing, when books were necessarily scarce. The early translations of the Bible by Wycliffe and others helped to fix the language and give it permanence. They gave to the English people a standard and language.

It is impossible to estimate the influence which the Bible has had on the language and literature of the English race. Brooke says ". . . there is no other book which has had . . . so great an influence on the style of English literature and the standard of English prose." It has furnished themes for other writers, such as Milton, Bunyan, Dryden, and even for a number of our modern authors in recent novels. It has affected the style of writers. Burke, who was a master of prose, is an example. In speaking of Burke's use of Bible phraseology, a critic said that anyone "neglects the most valuable repository of rhetoric in the English language, who has not well studied the English Bible." Lincoln's style closely resembles that of the Bible and it is, no doubt due to the fact that he read his Bible a great deal, espe-

cially when he was a lad and had little else to read.

Not only has the Bible influenced our literature, but is in itself a contribution to it, and contains a great variety of literature—literature to suit every taste. Those who enjoy history will find it here. It is a chronicle of man from the very dawn of civilization. It is extensive in its scope, for it is a survey not only of time but of eternity. It has been a great source book of ancient history. The records of some events were found in the Bible long before they were found elsewhere. These were often discredited by scholars because there was nothing else to substantiate them. But as years have gone on, more of these have been verified by other ancient records and by the results of archeological investigation. History is to many a dry subject. But the great simplicity, sincerity, and impartiality of Biblical history make it different." The uniqueness of its mode of expression captivates the mind alert to enjoy in subtleties and beauties of language."

To appreciate the literary quality of its history, one needs only to read the Babylonian account of the creation or of the flood and compare it to the account in Genesis. Genesis carries one along in spite of himself, because of its simplicity, sublimity, and interest. But unless one is interested in the history for its own sake, he will



soon lay aside the Babylonian account, finding it dull and lifeless. In Genesis we read, "In the beginning God created the heaven and the earth." This was a superlative event, in fact an event of the universe, and what a matchless invitation we have to it: "In the beginning God created the heaven and the earth." Another writer might have piled up words, adding adjectives and adverbs to make us feel its importance. Not so, the writer of Genesis. He writes but few words and those simple ones, but there is something about them which grip our hearts and make us feel the grandeur and marvel of it all. And where is there a sentence more concise, inclusive and sublime than "God said, let there be light: and there was light"? It is one sentence of one syllable words; yet this is an account of the origin of light, so necessary to all life.

To those who prefer narrative to history, the Bible furnishes stories of drama, adventure, and love. Where is there a more dramatic story than that of Joseph, who was a slave and a prisoner, and yet who rose to be the prime minister of a great country, second only to the king? There is the dramatic life of Isaiah, of Elijah, of John the Baptist, and, indeed, of Jesus Himself, whose life was very dramatic: an angel announcing His birth; a strange star, appearing in the sky; Wise Men coming from no one knows where, except from the indefi-

nite east; the host of angels singing in the sky; later His miracles, His transfiguration, His death on the cross, His resurrection. His was a most dramatic life. Then here is the dramatic scene of a hand suddenly appearing on the wall and writing unknown characters, while a king was reveling at a great feast. At an other time a chariot of fire swings down from heaven, picks up Elijah and is gone again in the clouds.

There are stories of adventure. No man had more adventures than St. Paul. He was suddenly struck blind by a dazzling light; he had to stand before rulers to plead his cause; he was a man of many dangerous journeys; once he had to escape over a wall in a basket; once he picked up a venomous snake; he was beaten, was stoned, was shipwrecked, and was put into prison. The spies who endangered their lives and went to Jericho must have thought their journey was one of adventure. David's life was full of adventure; his meeting Goliath, his hiding from Saul, his battles and many wars. The Bible abounds in stories of adventure.

Shakespeare says, "All the world loves a lover;" he might have added, and therefore loves to read about lovers. The story of Ruth, is considered by many scholars and literary critics to be the most beautiful love story ever written. This is a high tribute, for many beautiful love

stories are found in nearly every language. The harvest scene and oriental setting of the story charm us, and Ruth's devotion to her mother-in-law endears her to us. We enjoy reading about Jacob's meeting Rachel at the well, and about his love for her—so great that he served Laban fourteen years to obtain her and said of the first seven years that they seemed but a few days. The story of Isaac and Rebekah pleases us because of its faraway setting in time and place. The story of Esther is a general favorite. It is enriched by her noble, brave character and by the glimpse we get of the great Persian king and his court.

There are other forms of prose in the Bible, such as philosophy, biography, oratory, letters, and sermons; but the two discussed above are representative of the high standard of the prose of all.

A sharp line cannot be drawn between the prose and the poetry of the Bible because some of the themes of the prose are so lofty and the diction so eloquent that there is an intermingling of poetry with the prose. There are, however, some writings in which the poetical predominates; these we classify as poetry. A highly religious people is usually a highly poetic people. The Hebrews were both and have consequently left us some excellent poetry. Sir William Jones, in speaking of the Bible, says: "This volume . . . contains finer strains of poetry and eloquence than can

be collected from all other books in whatever age or language they may have been written." Hebrew poetry is vivid, forceful, picturesque, full of figures of speech, eloquent, full of imagery and emotion. Almost every kind of poem is found—poems of lamentation and requiem, of exultation and praise, of prayer, hope, despair, and triumph, poems expressing every emotion of which the human heart is capable, of the short poems, some of which were written by Miriam, Deborah, Hanna, and Elizabeth, perhaps Mary's Magnificat is the most striking and best known. "My soul doth magnify the Lord."

Of the longer poetical works, Job should probably be named first. Many critics say that the book of Job is the world's masterpiece. Carlyle says: "A Noble Book! All men's book! It is our first, oldest statement of the never-ending problem — man's destiny, and God's way with him here in the earth. And all in such free flowing outlines; grand in its simplicity, in its epic melody and repose of reconciliation. . . . So true in every way . . . oldest choral melody as of the heart of mankind. . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit." And there are many who agree with Carlyle.

Ecclesiastes, The Song of Solomon, and Proverbs can merely be mentioned here. The books of Proverbs does not reach the

same height of poetic beauty as does some of the other poetry, but no other people has produced a book of proverbs compared to it.

When Hebrew poetry is mentioned, most people think immediately of the Psalms, because of their universal appeal to mankind. Read and loved down through the centuries, they have comforted and inspired untold numbers. There is probably no Psalm which has not been some one's favorite. Among the general favorites are the first Psalm, which has been called the Christian's Guide; the nineteenth, one of the greatest because of its subject, profoundness, and comprehensiveness; the twenty-third, a superb pastoral-devotional lyric of praise and faith; the forty-second, which has been the heart-cry of many; the ninety-first, one greatly loved, because it is full of promise, comfort, and rest; the one hundred third, one of the best loved and most frequently quoted; the one hundred forty-eighth is the beginning of a grand climax. Matthias R. Heilig writes: "The book of Psalms ends in a climax of exultant praise, like the thunderous finale of an oratorio whose voices have been gathering for one grand outburst of holy enthusiasm. The 148th Psalm begins the last chorus with exhortations to all things, angels, stars, elements, men and creatures, to praise Jehovah! Israel is invoked to praise Jehovah! All the stops in the universe are pulled out

and the orchestration of the heavens swells the mighty tumult!

"This is the closing chorale: (Psalm 150.)"

"Praise ye the Lord.

Praise God in His Sanctuary:

Praise Him in the firmament of His power.

Praise Him for His mighty acts!

Praise Him according to His excellent greatness.

Praise Him with trumpet sound:

Praise Him with psaltry and harp,

Praise Him with timbrel and dance;

Praise Him with stringed instruments and pipe.

Praise Him with loud cymbals;

Praise Him with high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord."

There is no other devotional literature that surpasses the Psalms of David.

A survey of the literature of the Bible, though brief and incomplete, helps us to realize its importance. We have in our Bible a great library, great not because of the number of its books, but because of its literary excellence. It is a collection of literary masterpieces.

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"Calvary is the source and incentive of all missionary work; God's estimate of the needs of man, the value He places upon souls, and the standard of the church."

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"If we believe in missions at all we must believe in them tremendously. The spirit of missions is the spirit of the Master; the very genius of true religion."

## As Seen by a Chaplain

NO. III

CHAPLAIN S. A. WITMER

A chaplain's work is simply ministerial work in the framework of the Army. Of course, there are some minor differences. His work is mostly with men—although women likely contribute more to the problems of his men than do the Japs. The human nature that he deals with does not usually have the refinements of a nice church congregation, but this may even be an advantage in helping men with their problems. They don't as a rule cover up their mistakes and sins. They are frank and candid, quite willing generally to tell the truth about themselves. But the biggest difference lies in the scope of his ministry. In civilian life few unchurched people call upon a pastor for advice or assistance. In the chaplaincy many of one's "calling parishioners" are sinners who neither profess nor possess vital godliness. And that is the chaplain's greatest opportunity of service.

A minister in civilian life is brought in contact with the wide range of human experience. He sorrows with those who sorrow; he rejoices with those who rejoice; he weeps with those who weep. He sees life from pathos to ecstasy, from human foibles to heroic achievement. And all of this is heightened by war, both



for civilian ministers and especially for chaplains. In time of war, death and widowhood are the experiences of youth rather than the aged.

During this past week there were many kinds of ministeries—according to the diary. There was, first of all, the difficult ministry of attempting to bring consolation and assistance to the families of seven men who were instantly killed in a collision of bombers on their practise of formation flying. Letters of sympathy and Christian encouragement were written to the next of kin with the fine message by Dr. Gossip on "But When Life Tumbles In, what Then?" But the more difficult assignment was to go with an officer to the homes of two of the men late in

the evening to tell the waiting wives, one of whom was the mother of a six-month child, that their husbands would not be home, there had been an accident, and then to have to say with the consciousness that there was no human way of softening such a blow, that there were no survivors so far as we knew. In such a moment one feels the futility of mere words and prays that God may speak His word of comfort to stunned minds and wounded hearts.

But there is a feeling of gratitude in the squadron that the one bomber, though badly damaged, managed to return to its home base like a wounded bird to its loft. Upon getting details of the accident I learn that one of the fliers who bailed out when the planes crashed comes from my home-town (Fort Wayne), and that leads to our getting together. Then we find out that we lived within two blocks of each other for a number of years and he knew "a Reverend with two daughters" who lived in our block.

A group of Jewish men, far removed on the Nebraska prairie from their city synagogues, meet in the chapel to celebrate the Feast of Purim, which commemorates the deliverance of the Jews from extinction in the time of Esther and Mordecai. Thus they reaffirm their faith in the deliverance of their fellowmen from the cruel designs of modern Hamans. Then, as is cus-

tomary, the service is followed by a simple festivity in which rich and appropriate pastries are eaten. I am invited by these generous friends to eat with them. While I am eating a tasty, three-cornered pastry called "homentauschen," I am told its significance. The name means "Haman's hat," and the pastry takes its shape from the hat that he was supposed to have worn. One cannot help but hope that the Jewish people will soon be celebrating a similar festival celebrating the overthrow of their arch-enemy whose name also begins with "H."

The day before an altogether different event was held in the chapel. A fine, conservative-type pilot who is preparing to go overseas was married to his hometown sweetheart. This is no fly-by-night affair. It was the consummation of a romance begun a few years ago and an engagement of more than a year. But the emotions of that wedding were mingled; the joy of union was moderated by the imminence of separation. We all hope it will not be for long,—and that he will come back.

The duties of the week take me to the Station Hospital, where men are suffering from all manner of afflictions. Child diseases are catching up with some, for one has chicken-pox, another mumps, and another scarlet fever. Others have injuries, some respiratory ailments. Three men are very ill,

and I have the opportunity of speaking and praying with them. One is a married man who found Christ through the ministry of the Chapel and since he is unable to write home, he appreciates the offer to write in his stead.

And in the week were interviews with men, conferences, gripe sessions, regular and special services, and one day in bed laid up with immunization "shots." And at week's end one is possessed with a deep yearning for a healing, redeeming manifestation of God's grace among these men. God's grace is so abundant but there is such small use made of His great mercies.

"O Master from the mountain side,  
Make haste to heal those hearts of  
pain;  
Among these restless throngs abide,  
O tread the city's streets again."

## UNHEEDED

With hearts that are broken,  
burdened within,  
Millions are dying, lost in their  
sin.

They are searching for truth.  
Will their cries go unheard?  
Can the Church just stand by  
And deny them the Word?  
Must they still pray to false  
Gods and worship in fear,  
While the Church—like these  
idols—

Seems not to hear?  
Are God's people too busy  
To have much concern?  
Is there no more desire  
Over lost souls to yearn?  
Their cries must be answered  
From Heaven above!  
God help us to take them  
The Gospel of Love.

**Art Reifel.**

---

## Just Think

Lost opportunities—A minister, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and book-cases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and "preached unto him Jesus." After some conversation the storekeeper said to the minister, "I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only one who has talked to me about my soul."—*Moody Monthly.*



## Something New Under the Sun

By WELDON O. KLOPFENSTEIN\*

*"Paul and Silvanus and Timotheus, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace!"—I Thess. 1:1, A. S. V.*

A group of obscure believers in a great heathen city are here saluted as a "church." In thus saluting the believers at Thessalonica Paul and his colleagues did something that was absolutely unique and original. For this was the first time in human history, so far as we can ascertain, that any group of Christians was ever addressed in writing as a "church." Since First Thessalonians was the first of Paul's letters, here, then, is something new under the sun!

Not that the word "church" was new to the Christians of the first century. Indeed, this word was commonly upon the tongues of even the pagan Greeks. Whenever the citizens of a Greek community met to transact business in the agora or public market place, they were, so to say, an "ekklesia," a "church,"

that is, a group of "called out" people. As an assembly they separated themselves from all other affairs in order to devote themselves to the business in hand. This word "ekklesia," so common to the Greeks, is used but once in the New Testament of a Jewish congregation (Acts 7:38). As employed by the New Testament writers the word was used, first, to designate any local assembly of Christians who gathered for worship, and second, the entire body of believers scattered throughout the world. And so, when Paul greeted the believers as "the church of the Thessalonians," he was addressing, not a secular assembly of Greeks, nor yet a racially exclusive group of Jews, but a body of men and women who constituted an entirely new community of inter-

\*Rev. Klopfenstein is pastor of the First Baptist Church at Momence, Illinois. He graduated from the Fort Wayne Bible Institute in 1923. This article is an abridgement of chapter two in a manuscript of thirty-one chapters on the two Thessalonian epistles. Rev. Klopfenstein says, "More and more I am coming to see that sound exegesis and exposition are what our people need if they are to become indoctrinated in the Word of God."

est. These people had been "called out" of both pagan and Jewish backgrounds. Contraries were blended in a new and living unity. And the sphere in which this new assembly lived and functioned was "in God the Father and the Lord Jesus Christ."

A Scripturally constituted church — whether local or universal — is therefore a separate and unique body. It is not merely another civic or social entity chartered by the State and answerable to the State. It is a new creation, a spiritual organism created by God, a divine emergent in human history which is answerable to God. Temporally, this body may assume various organizational patterns; but the true Church—to use the term in its universal sense—is not limited to any or to all of them. Essentially the Church of the New Testament is a new commonwealth of the redeemed, whose rule is love, not carnal force; whose head is Christ, not man; and whose standard is the good and perfect will of God—nothing less and nothing else! Historically and geographically the Thessalonian believers were living and laboring in the Graeco-Roman world, yet they were not of it, for their higher citizenship was in heaven. They were "in God the Father and the Lord Jesus Christ." This, surely, was something new under the sun!

It follows as a corollary that for a man to become a Christian in Paul's day was the most radical and revolutionary step imaginable. By an act of supreme faith the individual became a member of a new fellowship and a citizen of another realm. The loyalty of his heart was given to a King who was invisible; hence, to become a Christian was to invite suspicion, persecution, and even death, at the hand of the pagan authorities. Many of those early Christians, moreover, were slaves, and thus political and social non-entities, yet even the humblest of them could now take his place before God. One was his Lord and King, even Jesus. The throne of his life was yielded to Christ, not Caesar. The old things of the temporal scene were in the process of passing away, and all things, so far as the new believer was concerned, were being made new. The Christian was a new man—whether Gentile or Jew originally made no difference — who was related to the Eternal God through Jesus Christ. This concept, I repeat, was something revolutionary and absolutely new under the sun!

Such were the people who comprised "the church of the Thessalonians." Whatever may have been their antecedents — whether slaves or freemen, plebians or patricians, pagans or Jews — they were now new



# THE FORT WAYNE BIBLE INSTITUTE SESSION

## Announcement

The Fort Wayne Bible Institute summer session will open Monday, June 5, at 8:00 A. M., and will continue for two consecutive terms of four weeks each. A maximum of sixteen weekly recitation hours may be taken in either or both terms. A maximum of four semester hours of credit may be earned in each of the two terms.

Regular instructors of the Bible Institute staff will teach.

Summer study offers a retreat from the general heat of the summer season since classes are conducted in brick buildings with modern ventilation. The Bible Institute campus is shaded with giant native trees. It is located near the St. Marys river and in near proximity to beautiful well kept parks. Above all the spiritual atmosphere of the Bible Institute affords a balm for body, soul, and spirit.

## Schedule

### FIRST TERM

Courses	Credit hours	
The Life and Letters of Paul.....	2	8:00
Chapel .....	0	9:50
The Tabernacle .....	1	10:10
Parliamentary Law .....	1	10:10
History of American Revivals....	1	7:30
Departmental Study of the Church School .....	1	7:30
Private Voice .....	1	By
Private Piano .....	1	By
Private Organ .....	1	By

### SECOND TERM

The Gospel by Luke.....	2	8:00
Chapel .....	0	9:50
Parliamentary Law .....	1	10:10
False Cults .....	1	10:10
History of American Revivals ..	1	7:30
Departmental Study of the Church School .....	1	7:30
Private Voice .....	1	By
Private Piano .....	1	By
Private Organ .....	1	By

## The Fort Wayne Bible Institute

1. *To students who have already attended the Bible Institute and wish to make up work, or who wish to lighten their next year's work at graduation.*
2. *To 1944 High School graduates who desire to begin college work, or who desire to become established in the Christian ministry, or who are undecided about what educational work they should pursue.*
3. *To ministers who feel the need for systematic study.*
4. *To Church School superintendents and teachers.*
5. *To anyone who loves the Word of God.*

For further information or

**THE FORT WAYNE BIBLE INSTITUTE**  
Fort Wayne, Ind.

# BIBLE INSTITUTE SUMMER SCHOOL OF 1944

## of Classes

JUNE 5-30

Weekly Periods	Tuition fee
5 A. M. Tues., Wed., Thurs., Fri.....	\$5.00
10 A. M., Tues., Wed., Thurs., Fri.....	00
10 A. M., Wed., Fri.....	2.50
10 A. M. Tues., Thurs.....	2:50
5 P. M., Tues., Thurs.....	2.50
5 P. M., Tues., Thurs.....	2.50
Installments \$1.00 per lesson.....	8.00
Installments \$1.00 per lesson.....	8.00
Installments \$1.25 per lesson.....	10.00

JULY 3-28

5 A. M., Tues., Wed., Thurs., Fri.....	\$5.00
10 A. M., Tues., Wed., Thurs., Fri.....	00
10 A. M., Tues., Thurs.....	2.50
10 A. M., Wed., Fri.....	2.50
5 P. M., Tues., Thurs.....	2.50
5 P. M., Wed., Thurs.....	2.50
Installments \$1.00 per lesson.....	8.00
Installments \$1.00 per lesson.....	8.00
Installments \$1.25 per lesson.....	10.00

## Expenses

The very economical rates of the regular school year will apply to summer school. The main items of cost to boarding Bible students for the full eight-week session are as follows:

Registration fee .....	\$1.00
Library fee .....	1.00
Tuition fee .....	20.00
Board .....	50.00
Room (double) .....	16.00
Total .....	\$88.00

### Deductions:

1 hour of work per day	\$15.00
Discount for cash .....	2.50
Net cost for eight-week session .....	\$70.50

One-third of the student's expenses is to be paid upon registering and the remainder in bi-monthly installments in advance.

Non-boarding students pay the same fees as listed above except for board and room.

Auditors are welcome without charge.

## Summer School Makes Its Appeal

Students who wish to take extra courses, or who wish to change their schedule, or who wish to shorten the time needed for

to receive their Bible Institute ministerial training immediately, or to begin before going to college in September, or who are still to be enrolled in September.

Developing their efficiency and spiritual power.

Application form address:

**BIBLE INSTITUTE**  
**Indianapolis, Indiana**

creatures and constituted "one body in Christ." They were redeemed by His blood. They were sustained by His life. They were motivated by His love. In every sense of the word they constituted a New Testament church. And the quality of life which they exhibited in the wicked environment of Thessalonica was also something new under the sun!

Notice, in passing, the content of the apostolic greetings: "Grace to you and peace." The Greeks commonly saluted one another with the word "Charis!" and the Jews with the word "Shalom!" The Gospel lifts these words out their ancient usage and invests them with a new spiritual content. Since God is the source of both grace and peace, this new phrase represents the very fulness of God in its outflow toward the believing fellowship. Incidentally, for a Gentile and a Jew to clasp hands, as it were, and to salute each other with the phrase, "grace and peace," presupposes a transformation of heart that is indeed something new under the sun!

For ourselves the lesson in this introduction is obvious: Only as our local churches recognize and preserve their unique character as New Testament assemblies can we hope to fulfil our true destiny and enjoy God's "grace and peace." Only thus can we hope to become a chan-

nel of His "grace and peace" to this poor stricken world. To become like the present world; to borrow its livery, to accommodate our message to its whims, or to become imbued with its spirit, is to commit spiritual suicide. But to remain true to our essential genius — called out, separate, and holy — is to constitute once more something new under the sun! God grant it!

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### WESLEY'S DEFINITION OF A METHODIST

A Methodist is one who lives according to the method laid down in the Bible.

He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection.

He keeps all God's commandments from the least unto the greatest. He follows not the customs of the world. He cannot speak evil of his neighbor any more than he can lie. He does good unto all men, neighbors, friends, and enemies.

These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone, do Methodists desire to be distinguished from all other men.

## THE UNEMPLOYED CARPENTER

By IVAN E. HODGSON\*

TEXT: "Is not this the carpenter?"

A word that carries with it the thought of unforgettable hardship is the word "unemployment." Today, however, we see its very antithesis. Constant appeals are made for more workers. Women are urged to fill the gap as the armed forces are being increased. It is a period of unparalleled activity. The building of the eternal stone monuments of Egypt or the building enterprises of a Solomon are small compared with the activities of our time. There is one thing that disturbs me. Have we employed the carpenter of Nazareth?

The text reads in the form of a question. Is not this the carpenter? The Nazarenes marveled at his wisdom and the mighty works of his hands. But it soon became apparent to them that Jesus had tools in His chest not for the chiseling, squaring, and finishing of wood, but for fashioning the souls of men. Instead of being a worker in wood he was to work in men—to preach the Gospel to the poor, heal the broken hearted, preach deliverance to the captives, recovering of sight to the blind, set at liberty them that are bruised, and

preach the acceptable year of the Lord. He was the MASTER CARPENTER, but they did not see it. Luke tells us that they would have hurled Him to the rocks. They would not receive His wares. They numbered Him among their unemployed.

Why wasn't He employed in His day? During the depression many first-class carpenters found themselves helpless in the use of their trade. They were qualified to serve humanity by the skill of their hands but our economic system didn't warrant it. Jesus wasn't employed in His own day and isn't now be-



\*Rev. Hodgson is pastor of Emmanuel Methodist Church of Highland Park, Michigan. He is a member of the class of 1933 of the Fort Wayne Bible Institute.

cause the minds of men are not dispositioned to accept His skill in relieving the poor, repairing broken hearts, opening prison doors, giving light to the blind; liberating the bruised and preaching the way of peace, equality and justice. Even our Lord is impotent in a cold, critical, and unappreciative atmosphere.

Christ had a unique record of unemployment. Jesus was unemployed in Gadara because He interfered with their business. We read that Jesus left the man, possessed with demons, in his right mind. Jesus always treated the PERSON as primary. In contrast, the Gadarenes were more concerned about two thousand skinny, bristly swine, who had more sense than the Gadarenes. THINGS were primary to them. In these materialistic, secularistic, and imperialistic days, are we interested in persons or things? Communism makes man a part of an economic system. Naziism a thing of the state, and only an unadulterated Christianity recognizes man's individual worth and uniqueness.

We fear that the Gadarenes are quite alive. Information reaching us concerning the conduct of the war doesn't breed too much optimism. Cigarettes and liquor take priority over the necessities of life. The powerful tobacco industry is using the war to achieve a boost for busi-

ness. When monopolies squeeze blood-money out of the war business, and "Lieutenant Whiskey" rides to battle, we can rest assured that Jesus of Nazareth is not employed.

Jesus was unemployed in Jerusalem because His kingdom was based on love rather than force. Herod the Great and Pilot held their subjects by force. Herod was cruel and despotic. Although jealous of the newborn king of Bethlehem, Herod failed to gain by his massacre. He went to his grave as all tyrants do and his kingdom with him. No modern dictator will profit by the slaughter of innocent peoples, whether it is by the sword or by withholding bread from the hungry. Tradition tells us that Pilot lost his job, mind, life, and soul. Christ, who came to build a kingdom on love, ever liveth and His kingdom is ever increasing. War bonds, although a military necessity, emphasize the kingdom of force, while Christian missions the kingdom of love. Ten per cent for defense but how much for God? Napoleon said that he and Charlemagne built their empires by force but Jesus Christ built His by love and today millions would die for Him.

Jesus was unemployed in the Courts of Judea because His decision would lead to self-condemnation. Will He be employed in the making of the peace? Can we expect any ap-

preciative change in attitude from that of Versailles? We are aware that the things belonging to peace were obviously ignored. I have heard many lectures on the subject of "A Just and Durable Peace" by well informed men. To say the least, they were indeed pessimistic.

Jesus was unemployed in Laodicea because there was no need of Him. Where is the individual that doesn't need the Master builder? "For we are his workmanship." Where is the church that can stand apart from the head? Only a sophisticated, proud, self-righteous, and independent group would leave the carpenter of men outside the door. They may boast of a humanitarian interest but in the final analysis it proves to be more egoism than altruism.

Jesus was unemployed in the wilderness because He wouldn't accept the Devil's terms. He was asked to make bread from stones, to receive the kingdoms of the world as a gift from the Devil, and to prove his sonship by a spectacular parachute jump. But Christ, the great master carpenter, wouldn't accept employment from a "gyp" contractor. He was building a kingdom according to the blue prints of His Father. During the depression my brother, a carpenter, lost his home because the economic system had no place for him. Christ was crucified and lost His temporary earthly

dwelling because society wouldn't be rebuilt after His fashion.

All is not dark. A remnant saw the value of His wares and the insights of His genius. Swift said, "A carpenter's known by his chips." "The Twelve" saw that He could build a life that was eternal in its duration and abundant in its living. The leper, paralytic, infirmed, and dying found healing in the touch of His hand. The five thousand, stranded near the close of day in the wilderness, saw a table spread in the desert. Nicodemus, the ruler of the Jews, accepted His carpentry and was made anew of the Spirit. The guests at Cana of Galilee were satisfied with the new wine. The woman of Samaria, a victim of racial prejudice, drank living water from the Son of David. Mary of Magdala felt the character building force of those words, "Thy sins be forgiven thee." The Church of Philadelphia recognized that only "he that is holy, true, and possessed the keys of David" could build a kingdom of brotherhood. Those of us living today, who have experienced in our lives the building processes of the Carpenter of Nazareth, believe that only through Him can true character be built and a better world constructed. He must be employed or the world will collapse politically, economically, socially, and religiously.

The living Christ is contemporary. Are you employing Him today? If you do not your labor is in vain.

### JESUS THE CARPENTER

If I could hold within my hand  
The hammer Jesus swung,  
Not all the gold in all the land,  
Nor jewels countless as the sand  
All in the balance flung,  
Could weigh the value of that thing  
Round which His fingers once did  
cling.

If I could have the table Christ  
Once made in Nazareth,  
Not all the pearls in all the sea,  
Nor crowns of kings or kings to be  
As long as men have breath,  
Could buy that thing of wood He  
made—  
The Lord of lords who learned a trade.

Yea, but His hammer still is shown  
By honest hands that toil,  
And round his table men sit down;  
And all are equals, with a crown  
No gold nor pearls can soil;  
The shop of Nazareth was bare—  
But brotherhood was builded there.”  
—Charles M. Sheldon.

### ORCHARD STORY

Said the Robin to the Sparrow:  
“I should like to know  
Why these anxious human beings  
Rush about and worry so?”

Said the Sparrow to the Robin:  
“Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me.”

Said the Robin to the Sparrow:  
“But cannot they rely secure  
On the promise in their Bible  
Your bread and water shall  
be sure’?”

Said the Sparrow to the Robin:  
“Friend, I think that it must be  
That they do not know their Bible  
Or they would rest like you  
and me.”

### WHAT THIS WORLD NEEDS

A little more kindness is what  
this worlds needs;  
A little more loving in words  
and in deeds;  
A little more helping of brother  
along;  
A little more smiling, a little  
more song;  
A little more lightning of some-  
body's care;  
A little more giving, a little more  
prayer;  
A little more thinking on things  
that are true;  
A little more patience, and ten-  
derness, too;  
A little more brushing of worries  
away;  
A little more thanking for bless-  
ings each day;  
A little more climbing toward  
some, shining goal;  
A little more seeking for things  
of the soul;  
A little more courage in paths  
still untrod,  
A little more trusting in man-  
kind and God.

—EVELYN GAGE BROWNE.

Every church should support  
two pastors—one for the thou-  
sands at home, the other for mil-  
lions abroad.—Jacob Chamber-  
lain.

## HEROES and HAZARDS

By JARED F. GERIG\*

Our attention is constantly being brought to the heroes of our beloved country. Newspapers and periodicals record the accounts of their devotions, their decorations, their deaths. They are distinguishing themselves for courage, for loyalty, and for unparalleled deeds. It is their heroism which forcibly reminds us of another kind of heroism about which another has said of a past day, "Never was there a time, in the history of the world, when moral heroes were more needed." That certainly can be applied to this crisis hour in world history.

"Heroism is the brilliant triumph of the soul over the flesh." Such heroism is not too well recognized but nevertheless glorious and worthy. It is the kind which is needed in the world today, this world of lying and hating, of lusting and warring, of vice and infamy. The world needs moral heroes who will arise out of the chaos of the hour. The world waits for such, and her survival depends upon such. Where are the moral heroes, men of strong conviction, of faith, of righteousness, of self-denial, of spirit, of action? "Who shall breathe into our civil and political relations the breath of a higher



life? Who shall touch the eyes of a paganized science, and of a pantheistic philosophy, that they may see God? Who shall consecrate to the glory of God the triumphs of science? Who shall bear the life-boat to the stranded and perishing nations?" These are the questionings of another, and they sound the challenge for spiritual heroism, the giving of life, our all to the highest cause.

It is a descriptive thing that is said of the heroes of the early church. It is said that they were "*men that have hazarded their lives for the name of our Lord Jesus Christ*" (Acts 15:26). They were the moral and spiritual patriots of their day. They

\*The writer, a member of the class of 1929 at the Fort Wayne Bible Institute, is pastor of the First Missionary Church of Phoenix, Arizona.



were the heroes of the higher, better, eternal cause. At the price of their very lives, they were proving loyal and standing true and performing nobly. It is this type of heroism that is needed in the church today.

#### A RISKING OF ALL

*We need a heroism in spiritual things that will courageously and openly cause men to risk everything on Jesus Christ.* That was the supreme earmark of the heroism of the early disciples. Unlike them, we have a self-saving kind of Christian experience and service which leaves all of the heroic out, and the allegiance which we owe to Jesus Christ is void of power and publicity. The time has come when Christians must cut the shore-lines, launch out into the deep, kick the props out, and risk all once more on the assurances of God's grace and promise.

#### A COMING OUT INTO THE OPEN

*We, furthermore, need the heroic in a campaign to bring Christianity out into the open.* It is characteristic of our day to cloister our religion behind stained glass windows, to worship in the quiet and hush of some inner sanctuary. This is all good, but it takes no heroism and no hazarding of life to sit in a pew, to follow the ritual, to be religiously nice and respectable. It is the tragic thing that the church has lost the spirit of the heroic, the call to the ad-

venturesome, the power to attack. All of this thing that has happened to the church has aptly been called a "conspiracy of silence." "Insidiously the teaching of Jesus is muffled at the behest of 'good taste' and moderation. In many circles, to have the semblance of religion is emphatically good form; to take it really seriously — that just isn't done. The ceremonies, the upholstery, the trimmings of religion — yes. But the heart of the thing, that which comes in the Name of Jesus with its unequivocal demands, with the inevitable cost of conflict—'Let's keep the matter from spreading that far.'"

An evangelism, rugged and heroic, that goes out into the highways and the byways to reach the lost and perishing, that leaves its house of protection and place of security, to risk its reputation and respectability, is what we need again for this modern day.

#### A RECONSECRATING TO THE GREAT IMPERATIVE

*Again, we need the heroic of faith that accompanies and fosters a great imperative, a sublime mission, a mighty destiny.* The church has all of that in Christianity. That singular mission is the preaching of the Gospel into all the world and to every creature. This is the great divine challenge in this age, and there must be no shelving of this mission even in this day of

universal conflict. Where are the heroes who will follow the Christ into the shadows and darkness of heathendom with the Gospel of Jesus Christ? Where are the churches which will glue themselves to this task and make it the undebatable compulsion of their lives and ministries and sacrifices? We need to march again to "the music of a great imperative." It is high time that we get off the little merry-go-rounds of playing church, popularizing Christianity, socializing the Gospel, improving the world, and get out in front of the mighty compelling impulse that points the way to a world mission and a glorious victory.

Luccock has well said, "Preaching has been allowed so often to major in defense, to become a tangle of bickering refutations, to be leveled off into minor engagements and to neglect the primary task and opportunity, a continuous positive presentation of the Christian message. Instead of saying, 'This one thing I do,' it has mumbled, 'These dozens of little things I dabble at.'" The church is the church, and as such it can only be successful as it is committed to the singular cause for its existence. When it degenerates into a composite of the club, the theatre, the dance hall, and the community house, and sponsors every thing from physical education to oyster stews, then she has long since begun to dabble and play.

The Great Commission, great in every sense of the word, is soon forgotten in the mad rush for soup and sociability. We need to remember that spiritual heroes are to be found only where the spirit and hazards of worldwide evangelism move and challenge them.

#### A REFUSING OF WORLDLY SATISFACTIONS

There is a last mark of the true hero. *It is that he is utterly impervious to the seductions of greed, of gain, and of worldly rewards.* He does not want his heroism exploited for material gain. He has nothing to sell, but a mission to perform. There is no rant of the auctioneer, but the cry of an evangel. There is no golden calf, but a crimson altar of sacrifice and devotion. In the great conflict now raging, it seems that too much of the heroism is at the front. While our sons and brothers are finding and meeting the challenge of the heroic, most of them unsung and under-paid, too many at home are quibbling over the price of their labors. A false heroism is being evaluated in terms of money and wages. That is a modern example of what we are attempting to say. The church needs badly a heroic self-giving that knows no counting of the cost, no hesitating at the price. It has been said that "we need a vigorous paraphrase of the words spoken to Neb-

*(Continued on page 27)*

## Soul Concentration—This One Thing

*This dissertation based on Philippians 3:13 is from the pen of MARY POTTS who for a number of years served with her husband as an instructor in Greek at the Fort Wayne Bible Institute.*

Great names are synonyms of great ideas. To say Abraham Lincoln, is to think of Emancipation, of the slaves; the name Thomas Edison immediately suggests electricity; Clara Barton, the Red Cross; Florence Nightingale, consecrated nursing; the name of Livingstone, brings up the picture of the Dark Continent.

Great men have a strange simplicity of purpose: they seem to care only for the *one thing* on which they have set their hearts. He who would live long in the memory of the race must be a man of one supreme idea. Paul is the living embodiment of his text, "This one thing I do." Theologian, mystic, organizer of churches, he was most of all a grateful sinner, who sought to atone for his greatest sin by a wholehearted soul-concentration. Moody says, "Look at that man Paul, men called him a madman; I wish I had much of that kind of madness." Someone has said, "If he were mad, he had a good keeper on the way and a fine asylum at the end of the route." He could afford to be mad, he was a man that turned the world upside down, it was wrong side up before. He had one motto, "This one thing I do." The world looked down on him but he is

well known in heaven. If you had asked the rich men of Corinth what kind of a man Paul was, they would have said, "He is a fanatic gone mad." But that mad man has been gone nearly 1900 years and his epistles are going to the very corners of the earth. O that we might mount on Paul's platform and have one aim!

### I. WHAT IS SOUL-CONCENTRATION?

1. It does not mean merely pious exercise or preaching homiletical sermons.

2. It does not mean withdrawal from the world into the depths of solitude thus making one a victim of self-consciousness.

Some theologians have divided man's activity into two fields, secular and spiritual. But the Bible does not do this. This same Paul says, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

3. It does not mean the absorption of the soul in the idea of its own happiness. By the *one thing*, Paul did not mean his own salvation; no man was more self-oblivious, none made greater sacrifices for others.

### II. THE MEANING OF SOUL-CONCENTRATION

1. It means Obedience to the Will of God. Paul's first question on that memorable journey

to Damascus was, "Lord, what wilt thou have me to do?" Each one must settle that question on his knees alone with God.

2. It admits of great variety of labor. An artist looks on everything from an artist's standpoint. Perhaps the most perfect piece of marble ever wrought by human hands is the statue of Christ by Thorwaldsen, in the Metropolitan Church at Copenhagen. The whole light of the story of the gospel seems to stream down from the stone. The artist wrought a long time upon it. When at last the statue was completed, he said, "Now I am satisfied, I can never do anything better." As his last memorial he wanted to leave the *one thing*.

3. It means a Great Passion for Souls. Paul's spiritual interests reached far and wide. Though a mystic and a man of visions, he was ever awake and working for souls. In his heart were Jews, Gentiles, bond and free. All were one in his affections — a poor demented girl, a jailer, a philosopher of Mars Hill, and a king called Agrippa. Truly he had the world on his heart.

4. It means a Deep Interest in Immortality. The prize he was reaching forward for, was after all in another country according to the marginal reading "the prize of the *upward* calling." It is for the sake of this eternal hope that he spent a

strenuous life of labor and sacrifice. Beyond trial and sacrifice was Christ in the midst of Eternal Life awaiting him. This was the secret of the world's greatest missionary.

Soul-Concentration is a test of Character. What is the *one thing* with us?

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### HEROES AND HAZARDS

(Continued from page 25)  
uchadnezzar in the Book of Daniel: "Be it known unto thee, O King Moneybags, we will not bow down to thee, nor serve thee!" That is the language of the hero. Beware of the ease in selling out thoughtlessly to the material, the temporal, and the earthly.

May we be heroes again, equal to every hazard, rejoicing in hope.

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"Investigation and information will suggest definite and practical missionary activities. It furnishes intellectual outlook and spiritual uplook."

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"The stewardship of the manifold grace of God involves in a Christian's life, prayer, personal work, giving freely to the cause of Christ, and going as God may call."

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We are the children of the converts of foreign missionaries; and fairest means that I must do to others as men once did to me.  
—Maltbie D. Babcock.

## Can the Church Meet the Present World Crisis?

By H. DALE MITCHELL\*



Everyone will acknowledge that the world is facing a crisis. We are now engaged in the most cataclysmic war the world has ever known. The destiny of not only nations but of the whole world is being decided.

Glib orators are excitedly telling us of the "new world" that is to come. Expensive advertisements in our magazines herald a "new day" which will be, if we believe these advertisements, the fondest utopia of science and invention that men have ever dreamed of. Ocean liners carrying as many as five thousand people will take you to Europe for a fortnight's vacation and return for as little as \$150. There will be electrical gadgets for the home to wash the dishes, peel the potatoes, scrub the floor, in fact they will do everything except mind the children. There will be new automobiles and high octane gasoline that will operate so smoothly, powerfully and speedy that you will think you are in Elijah's chariot of fire. (Sometimes when I am riding over the bumpy streets of my city I find myself praying, "Make it so, Lord, make it so.") Airplanes will be so plentiful that everyone will have one in his own back yard. Men com-

plain that their wives are always "up in the air" now, but when this new aero-era comes their wives will be "gone with the wind." We will be taking vitamins so potent that one little pill daily will put a perk in your attitude, a jerk in your step and work in your spirit until every man will outdo the mythical Paul Bunyan and the Biblical Samson. The theme song of the day will no doubt be; "My strength is as the strength of ten because I take V-I-double M-S Vimms." Toil will be a forgotten word in this new day. A new world order is to be evolved that will settle all the evils of the world. Doors of opportunity will be opened that were never opened before.

Some of these things may come true and some may not. This one fact does remain, there is to be a new day following this world-wide catastrophe. The world is at the cross-roads. Will she turn toward God or away from God? The church-world

\*Rev. Mitchell is pastor of the First Nazarene Church at Liverpool, Ohio. He was a member of the 1930 class of the Fort Wayne Bible Institute.

hold the answer. Can the Church meet this present world crisis and turn the world toward God?

THE CHURCH HAS BEEN ABLE TO MEET SIMILAR CRISES IN THE PAST. In the first century when the Church was born she found herself in a period of great moral lapse. There was vice, drunkenness, gambling, dishonesty, robbery, cruelty to be found everywhere. Abortion and the murder of unwelcome children was so common it caused little comment. There was little moral tonic in the religions of the day and belief in the hope of immortality was almost extinct.

The new Church faced this situation and won. By the end of the First Century she had preached Christ from Babylon to Spain and from Alexandria to Rome and had gained perhaps five hundred thousand adherents.

At the beginning of the Eighteenth Century England was in a most distressing state of moral and religious decay. Life was unspeakably gross and there was little preaching of a saving gospel. An open and professed disregard for religion was the distinguishing characteristic of that day. It looked like England was in for the same kind of bloody revolution that befell France. But the great Wesleyan revival checked all this, saved the country from revolution and

lifted the entire nation to a higher plane.

WHAT WAS THE SECRET OF THE CHURCH'S ABILITY IN THESE CRISES? First she had the message. It was not a message of reformation, of imitating Christ, of being religious, of joining the church, of believing a social gospel or wearing the badge of Christian. Here is the message of the Early Church as given by her most outstanding preacher and missionary, Paul, "We preach Christ crucified." "For I determined not to know anything among you, save Jesus Christ, and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." It was a message of blood bought salvation. It was a message of death to self and full yieldedness to God. "Our old man is crucified with Him that the body of sin might be destroyed." "For ye are dead and your life is hid with Christ in God." It was a message of complete victory through Christ.

Wesley was the great reviver of the Biblical doctrine of a crucifixion of the self life and a cleansing from all sin. This is the only message that will meet the need of men.

In the second place she had the life. A message does little good if when it is obeyed it does not produce the results and meet the need. This message

met the need of first century men. History records that they lived the life. This message met the need in Wesley's day and enabled men to live the life. Men's hearts long for a holy life and fellowship with God. The message of Paul and Wesley tells the only way.

**CAN THE CHURCH MEET THE PRESENT WORLD CRISIS?** Surely conditions are favorable with the Word being scattered more widespread than ever; with the multitudes of fighting men turning to God in their hour of need and acknowledging it is God alone who delivers them; with the excellent condition of the Church financially; with the improved travel conditions and with the preparations that are being made by practically all religious groups for a great push in the mission fields as soon as the war is ended. Yes, conditions are most favorable indeed.

The question is, will the Church have the message and

the life? Milk and water preachments, save the surface and you save all, will not do. Nor will little fifteen minute sermonettes about nature or science interest those men who have been out and faced the worst hell men have ever witnessed in this life. Such things will not meet the need of a dying world.

The only message for this "new age" is Christ crucified. Not only that Christ was crucified for me but I must be crucified with Christ. A gospel that fails to cut in on the old nature and bring it to Calvary for execution is spurious. If God sets His seal on anything less than full salvation He is an enemy of the cross. Christ purchased full salvation for the world. Too many Christians are enjoying only fifty per cent salvation.

The Church can meet the present world crisis if she will proclaim the message of full salvation and insist that men live the life.

## **THE FELLOWSHIP CIRCLE** at home and abroad

### **ITEMS OF INTEREST**

Word has been received to the effect that Chaplain S. A. Witmer has been granted a promotion in rank. He entered the armed forces with the rank of 1st Lieutenant and in January was appointed to the rank of Captain.

The Institute was pleased to have as its guests two groups of young people who are interested in the work offered here. They were accompanied by their respective pastors, Rev. Forest Huffman, Potsdam, Ohio and Rev. L. L.

Rassi, Elkhart, Indiana. We were happy to have Rev. Huffman and Rev. Rassi as Chapel speakers and we welcome other pastors to bring some of their young people as visitors.

Miss Gwendolyn Chapman ('43), Saginaw, Michigan, addressed the student body in the regular Chapel hour on March 14th. Since her graduation last May, Miss Chapman has attended the School of Linguistics in Oklahoma, and recently conducted Child Evangelism classes in Saginaw. She was en

route to Chicago where she will enter the New Tribes Mission to be enrolled for the short preparatory course before leaving for missionary work in South America.

Rev. C. H. Furman ('30), missionary with the Southern Highland Evangels, visited at the Institute in March presenting the work of the Kentucky mountains at the chapel service. Rev. and Mrs. Furman (nee Eva Mitchell) are located at Harrold, Kentucky.

The First Baptist Church of Mokense, Illinois, under the leadership of its pastor Rev. W. O. Klopfenstein ('22), has begun a weekly broadcast i.e., "The Kankakee County Church of the Air" over Radio Station WCLS of Joliet. The first program was given March 2nd and the programs will continue regularly each Thursday afternoon from 2:30 to 3:00 o'clock. Rev. Klopfenstein expresses appreciation for our prayerful support in this new field of ministry.

Recent outside speakers in the chapel hour have included Rev. Charles White of the U. B. Church of Roanoke, Indiana; Rev. Dwight Patterson of Decatur, Indiana; Rev. W. E. Manges of Elkhart, Indiana; Rev. H. E. Bertsche of Gridley, Illinois; Rev. C. E. Rediger of Chicago; Evangelist Fred Ingersoll of Chicago; Gideon Richard Holzwarth of Fort Wayne; Rev. V. C. Kelford of Saskatchewan, Canada; Rev. L. L. Rassi of Elkhart, Indiana; Rev. Forrest Huffman of Potsdam, Ohio; Rev. M. S. Liven-good of Fort Wayne; Rev. J. W. Grose of High Point, N. C.; Rev. J. K. Altig of the First Brethren Church in Fort Wayne.

On March 22nd the Institute had as its chapel speaker, Rev. A. L. Ves from the Old Time Religion Tabernacle in Fort Wayne. Throughout the week God had been directing the various speakers to bring messages on the Holy Spirit. Rev. Ves spoke on "The Christian's Greatest Qualification" calling attention to (1) The Need of Spiritual Power; and (2) The In-filling of the Spirit Most Important. Human oratory, human knowledge, nor human wisdom are sufficient. "Whatever God

has is yours if you are wholly His." God's Spirit was unusually present in our midst and instead of closing the chapel service at the usual time an invitation was given by Dean Ringenberg to all, who felt a need in their hearts, to spend time at the altar in prayer. The remainder of the morning was very profitably spent before the Lord and classes were not resumed until the afternoon sessions.

### JUNIOR ALUMNI

Mr. and Mrs. Milo Rediger, of Upland, Indiana, are the proud parents of Nelson Eugene who arrived on January 30th. Mrs. Rediger was formerly Miss Velma Vernier. Mr. Rediger is on the faculty of Taylor University.

Little Carol Elizabeth arrived on March 3rd at the home of Mr. ('43) and Mrs. ('38) William Whiteman, of Perrysburg, Ohio. Mrs. Whiteman was Miss Mabel Schindler before her marriage and with her husband are serving a pastorate in Perrysburg.

### FELLOWSHIP CIRCLE BALLOT

Members of the Fellowship Circle may use this ballot for the annual election. Mail to the Secretary, Bible Institute.

#### President

1. Warren Manges \_\_\_\_\_
2. Armin Steiner \_\_\_\_\_

#### Vice-President

1. Norman Moser \_\_\_\_\_
2. Richard Reilly \_\_\_\_\_

#### Corresponding Secretary

1. Luella Miller \_\_\_\_\_
2. Ada Baumgartner \_\_\_\_\_

#### Recording Secretary

1. Dorothy Ball \_\_\_\_\_
2. Mrs. Newell Neuhauser \_\_\_\_\_

#### Treasurer

1. Jane Bedsworth \_\_\_\_\_
2. Mrs. Kenneth Hyman \_\_\_\_\_

#### Nominating Committee (check three)

1. Mrs. L. R. Ringenberg \_\_\_\_\_
2. Lester Sommers \_\_\_\_\_
3. Robert Strubhar \_\_\_\_\_
4. Elda Gerber \_\_\_\_\_
5. Emmanuel Becker \_\_\_\_\_
6. Eunice Gerig \_\_\_\_\_



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