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Dedicated to the Noble Missionaries and Native Chinese Christians who are bravely and nobly serving Christ in this hour of human tragedy in that great land.

THE CONFLICT IN CHINA
Mr. George A. Young

MY THANKS TO MISSIONARIES
Madame Chiang Kai-Shek

YOUTH AND GREAT MORAVIAN REVIVALS
Rev. John Greenfield, D.D.

GLORIFICATION
Rev. H. S. Miller, M.A.

THE FIELD IS THE WORLD

Published at Berne, Ind., by the Fort Wayne Bible Institute
Fort Wayne, Indiana
AUGUST MISSIONARY CONVENTION

The Bible Institute buildings and campus are used annually by the Central District of the Missionary Church Association for a missionary convention featuring missions, evangelism, Bible study, young people's meetings, and programs for children. The Institute provides accommodations for guests in the dormitories and the dining hall.

This year the convention will be held from August 13 to 21. A gracious time of Christian fellowship and enrichment is anticipated. A number of missionaries will be present to speak on the needs of their respective fields. The convention as a whole will be in charge of the District Superintendent, Rev. S. J. Grabill. Rev. Jared Gerig of Cleveland, Ohio, will be in charge of the young people's meetings, which will be addressed by Rev. Quinten Everest. Mrs. J. E. Ramseyer will conduct meetings for boys and girls.

Reservations may be made in advance by writing to Mr. P. L. Eicher, Business Manager, Bible Institute, Fort Wayne, Indiana. Board and room are furnished at very modest rates.
THE MOMENTOUS STRUGGLE IN CHINA

Walter Durant recently stated that the Twentieth Century appears to be the period for momentous issues to be decided. In our day the peoples of the world are called upon to choose between individualism and regimentation, between totalitarianism and democracy, between materialism and theism. And one of the most momentous issues is being determined by the great struggle between Japan and China. The whole political, social, and perhaps religious future of the Orient is at stake. If the sleeping giant of the Orient can thrust out the invader, assert her independence, and go on to fulfill her destiny under Christian leadership, it may well mean a China ready to assume spiritual leadership in a confused age of resurgent paganism. On the other hand, if Japan succeeds in her far-reaching objectives, it may well mean the end of the white race in the Orient and the great man-power and uncultivated resources of the yellow race organized into a military machine of incredible power.

COURAGE OF CHRISTIANS IN CHINA

The hearts of God's people everywhere go out in admiration and sympathy to the countless heroes and heroines among missionaries and native Christians. There have been spiritual victories as well as tragedies in warfare. In the latest issue of China's Millions, Dr. Robert H. Glover states that the China Inland Mission witnessed a year of substantial progress and marked blessing along every line of effort in 1937. The number of baptisms—7,636—was the third highest in their history. Chinese workers increased from 4,144 to 4,357. The number of missionaries was reduced by only twenty to 1,357, owing to the impossibility of sending out new recruits to offset losses by death and retirement.

Christians are reported to be showing unusual fortitude and are having recourse to God in prayer. Unsurpassed opportunities are at hand to witness for Christ. May God graciously cause “all things” to work together for good to those that love Him.

END OF WARFARE NOT IN SIGHT

It is hazardous to make any predictions concerning the outcome of the war in China, but it appears that the end is not in sight. The Japanese

(Continued on page 11)
The Conflict in China

By George A. Young

How many who follow the tragic events of the war in China realize that they are witnessing one of those momentous conflicts in the affairs of mankind which affect world history? Behind the smoke of battle there is a vital struggle going on for the soul of a people. The modern military machine is the instrument which is being used by the forces of a pagan nationalism to crush the spirit of liberty, and to dominate an awakening people. To understand the significance of this crisis we need to view it from two angles, the military and the spiritual.

I. The Military Aspect.

How did it begin? The firing of a shot near the Marco Polo Bridge, eight miles southwest of Peking, during the manoeuvres of the Japanese Army on the night of 7th July, 1937, was the occasion of the present Sino-Japanese War. The cause lies deeper, and goes back many years.

For generations the great civilizations of China and Japan existed in peaceful isolation. Contact with the West during the nineteenth century destroyed this isolation and introduced them to a new idea of foreign imperialism and military expansion. In 1853 Commander Perry, with the ships of the American Navy, sailed into Yokohama harbour and opened the door to western influences. Japan thereafter was forced to re-create herself or perish. She chose to build a new nation by imitating the West with its industrialism, militarism, and aggressive commercialism. Britain helped her to build a navy. Germany helped her to create a modern army. She herself did the rest. In 1894 she fought China and obtained the island of Formosa and the Liaotung Peninsula in Manchuria. Russia, France and Germany stepped in and forced her to return the Manchurian territory to China. This deprivation of the fruits of victory by Western Powers caused bitter resentment in Japan, and convinced her that only in greater armament lay the power to expand.

By the beginning of the twentieth century Japan had become a powerful nation. In fifty years, by amazing industry and ambition, she had risen from a mediaeval feudal State to a first-class world Power. During this time of national revival, Shintoism, including the feature of Emperor-worship, became the State religion, and provided a religious sanction for the new nationalism. Japan adopted a "messianic role" in Asia and the world. In 1904 she challenged Russia's influence in the East, and secured that country's rights in Manchuria. This victory intensified patriotism and exalted the soldier. The military clique with its dream of a Pan-Asiatic Empire, and its principle of "War is the extension of diplomacy," now exerted a greater influence in the Government. There followed a decade of commercial expansion. It was at this time that Kaiser Wilhelm II warned the world of the "Yellow Peril."

In the Great War of 1914-1918, Japan joined the Allies and did a useful bit of work for them in capturing the German naval base of Tsingtao. It was during this War that Japan's "benevolent" desire to save China led to the presentation of the famous "Twenty-One Demands" which roused a storm of indignation, and led to a deepening of the estrangement of China and Japan. At the Peace Conference, Tsingtao was
given back to China, much to the chagrin of Japan. The wound was to become deeper. In the discussion of the Covenant of the League of Nations, Japan proposed that in the preamble should be inserted a phrase endorsing “the principle of the equality of nations and the just treatment of their nationals.” Mr. Hughes for Australia strongly opposed this suggestion, and the Japanese motion was turned down by the English-speaking nations. This was a vital issue for Japan who was seeking an outlet for her increasing population. Australia, America, Canada had shut the door to Japanese immigrants. Now it was bolted. This attitude of inequality created a deep racial hatred. Her tenacious memory for affronts would not let her forget this snub by the White race. It helped to feed the fires of nationalism, and encouraged the militarists’ dream of “Asia for the Asiatics.” Japan returned from Versailles to bide her time.

The next forward move was taken in 1931. China was emerging from the years of chaos following the Revolution in 1911. General Chiang Kai-shek was trying to unify the country under the Nanking Government, and his policy of political and social reform was beginning to transform China into a modern nation. A strong China having friendly relations with Britain and America was what Japan feared. It was her hour of destiny. She must either dominate the Far East or be in danger of “going under.” The Japanese Army first of all seized Manchuria, an area as large as half Europe, and rich in mineral resources. Under the name of Manchukuo, with the last surviving Manchu emperor as its puppet ruler, Manchuria now became a subservient partner in the Japanese Commonwealth of Nations.

In 1937 the Japanese militarists came into China Proper and prepared to take the five northern provinces. They had not reckoned, however, on the temper of the Chinese people, which had changed during the last five years from hopeless resignation to determined resistance. The result was the present war which has now spread to Central and South China.

What is the result of the War? How far has Japan succeeded in her aim “to beat China to her knees”? From a military point of view her campaign has been a success. In eight months of war China lost the five northern provinces of Chahar, Suiyuan, Shansi, Hopei and Shantung, and the two eastern provinces of Kiangsu and Anhwei. She has lost the important port of Shanghai, through which half the trade of China passes, together with the other great ports of Tientsin and Tsingtao. Her coast from Chinwangtao to Hainantao (about two thousand miles) is blockaded by the Japanese navy. Japan has occupied two of China’s four capital cities, and has control of five of her chief railways. This stranglehold of China is being tightened by the two sections of the Japanese army advancing northward and southward along the Tientsin-Nanking railway, seeking to join forces at Hsüchow and thus control the Lunghai railway, China’s jugular vein.

The loss in suffering and death is also great. China has lost hundreds of thousands of her best soldiers. Thousands of innocent people have been killed in the ruthless bombing of her big cities. Millions of poor people have been driven from their homes to seek refuge in the interior and are now facing starvation.

One of the saddest parts of this terrible tragedy is the callous destruc-
tition of all that has been so heroically built up in the creation of New China by the Nanking Government under the stimulus of General Chiang Kai-shek: the stabilization of the country’s finances; the building up of an efficient Civil Service; the extension of Education and the Public Health Service; development of industry and communications, and so on. All this successful nation-building work, carried out in the face of difficulties such as few countries know, has been paralyzed by a heartless invader. What a trial of faith for the Christian leaders of the Government to see the work of years destroyed in a few hours! China has indeed lost much, but not all. What remains?

II. The Spiritual Aspect.

Disturbing facts are revealing to Japan that in attacking China she has seriously miscalculated the consequences of her action. What are these spiritual facts which may ultimately overcome military conquests?

The Fact of Chinese Unity. The first result of Japan’s invasion has been to unify China. Never before have I seen the Chinese people so united and so determined in purpose. All classes of people feel the gravity of the present crisis, that it is a life-and-death struggle for their national existence. The common danger has closed the ranks of all political parties and welded them together into one united front whose strength is concentrated and directed to one end, the salvation of the country. Today Communists, Fascists and Democrats are fighting shoulder to shoulder, and apparently are learning to understand and trust one another. It must be disconcerting to Japan to see that her invasion has created in the Chinese people a consciousness of national unity which is the backbone of the Government’s resistance.

The Fact of the Chinese Nation. Anatole France said, “China will begin to exist when the Chinese know there is a China.” China’s national personality has been growing slowly during the last ten years. Today Japan has stabbed China’s national consciousness to activity. The people who were apathetic to the Government are now roused by the living dynamic of the oppressor. The Boy Scout helping cheerfully to bring in the wounded; the middle-school girl doing Red Cross work; the eager youth enlisting in the army; the farmer, driven from his home by Japanese bombing planes, joining the Peasants Corps; the ordinary citizen denying himself to contribute money for the cause; the woman making wadded garments and comforts for the boys at the front: all are imbued with a new love for China. All feel a personal responsibility to live laboriously, to strive, sacrifice and suffer, and, if need be, to die for the preservation of Chung Hua Min Kuo. Sun Yat-sen’s “plate of loose sand” is hardening into cement. The old Chinese civilization has arisen to new life.

The Fact of the Chinese Government. The beautiful city of Nanking, the seat of the Government, the symbol of New China, is in ruins, her ancient walls pulverized by howitzers, her water-front burned, her new roads pitted with shell-holes, her stately buildings blackened shells, many of her citizens murdered and her women raped by a lustful enemy. Despite this holocaust, the destruction of Nanking probably has led to the creation of a stronger Chinese Government in the interior. The Nanking Government was largely supported by the bankers and rich merchants of the treaty ports, and they naturally influenced national
policy. Now it has lost the support of these people who, in many cases, have themselves lost all, and have been driven into the interior to live with the common people who compose eighty per cent of the population. Some of the pro-Japanese elements in the Government have been removed. Their places have been taken by others who represent all sections of the people. The result is that the Government represents the democratic forces of the country. It has become a National Coalition Government, united in its policy of defending the independence and integrity of China. The High Command of the Army has also been reorganized and unified under the leadership of General Chiang Kai-shek. Two brilliant military strategists have been brought in, General Pai Chung-hsi, representing South China, and General Chu Teh, representing the Communist Army in the North.

*The Fact of the Chinese Christian Church.* Standing firm amidst the swirling currents of diabolical forces is the Church of God in China. Here is our sure ground of hope for the future. In the real struggle against principalities and powers can be seen this fellowship of the redeemed in Christ, endowed with power from on high, witnessing to the indestructibility of God’s Word and the invincibility of His everlasting Kingdom. Here are some of the triumphs of Grace.

(1) *In Prayer.* From Peking, which has been taken by the Japanese, comes this note of triumph:—

“Since the hostilities began last July I have heard more spontaneous prayers for the Japanese people, and prayers that the Chinese may be kept from hatred and the spirit of revenge, than I heard in the whole course of the Great War from English people and English clergy as applying to our enemies at that time.”

From Amoy, where thousands are now homeless, foodless and live in terror of constant air-raids, a missionary writes:—

“The Chinese pastor commenced today’s service by calling his people to special prayer for their country. His own prayer was absolutely devoid of any plea for victory, just that God might overrule evil for good, and that the sins of both countries might be forgiven. He went on to pray for Japanese Christians who would also be praying for peace. Then followed a session of special prayer led by members of the congregation. The triumph of righteousness; the swift coming of peace; the establishment of God’s will on earth; the acknowledgment that we are sinners; prayer for the destitute and suffering; that the soldiers of both armies might lift their hearts to God; that love might conquer hate—that was the burden of their prayers.”

And from all over the country comes the same testimony that the elect of God are overcoming the powers of darkness by the might of prayer.

(2) *In Fellowship.* One feature in the present trouble is the cordial fellowship existing between the members of the Chinese Church and the foreign missionaries. Instead of evacuating their stations, most missionaries have remained to share the trials and dangers with their Chinese brethren. This “comradeship of the trenches” has deepened their faith in God and strengthened the unity of God’s international Family.

(3) *In Service.* This crisis is an unparalleled opportunity for re-

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My Thanks to the Missionaries

By Madame Chiang Kai-Shek, First Lady of China

(It was an occasion of great rejoicing in church circles in America when news by wireless came that the Chinese government had removed its restrictions on religious courses in Christian schools. The announcement of the removal of these restrictions was made by Madame Chiang Kai-Shek in an address at the monthly conference prayer meeting of American and British missionaries in Hankow, the present capital.)

"It gives me great pleasure to be here with you this afternoon. Among you are many of my old friends and many whom I am greeting for the first time. Whether new or old, I bring you all the greetings of the Generalissimo.

"Bishop Roots has just now said something which has moved me deeply, not because he thinks that either my husband or I would be able to revolutionize Christianity, but because I see, as he portrays it, a vision of the Chinese Christian Church which can really enrich Christianity all over the world.

"I wish also to take this opportunity to thank all the well-wishers of China, all of you who have prayed for our country and our people in their distress. In passing I might mention that every month since the beginning of this war the Generalissimo and I have received hundreds of letters from Christians all over the world telling us that they are praying for us. I want to express our appreciation.

"I am speaking to you this afternoon personally, and I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war. You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

"The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

"You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison and Young Allen. Is the missionary spirit dead?

"If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of the old had. I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

"You have asked me to come to tell you how you can co-operate to help us in this national crisis. My answer is, 'Continue your efforts in the same direction in which you have been working.' What do I mean by this? One day one of the cabinet ministers in the Government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, 'Are you a Christian?' 'No,' he replied, 'but I see that the people in the country who are most self-sacrificing are the Christians; therefore, there must be something in Christianity.'

"There was another high official who said that the spirit to defend our soil, to defend our fellow men, and to defend
our women is exactly the same spirit which actuated Jesus Christ when He went to face the Cross in the Garden of Gethsemane. These are non-Christian, yet they feel that way. When I was last week at the front with the Generalissimo. I heard the story of a woman missionary at her station thirty miles away, alone in a village in a bandit-infested region. She was the only foreigner in the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. Another story told of two women going up the Yellow River in a sampan. When they arrived at a certain place, they found the Chinese soldiers destroying all the available boats so that the Japanese could not cross the river. These missionaries willingly gave up their sampan to be demolished, one of them remaining to work with the people in that village. I could go on giving one after another of such instances.

"One could make a long list of what missionaries have done in the past along educational lines. The best fruits we get in China are the Chefoo apples and grapes—the result of missionary efforts. Shantung peanuts, which run into millions of dollars in value, are also the result of missionary effort. What do you call it?—cross-stitch?—yes, and filet lace, Swatow drawn work, hair nets—who started all these industries? Missionaries. They have brought us both material and spiritual help.

"Coming back to the war, it was the missionaries who foresaw the need of Refugee Zones which have saved hundreds of thousands of people, men, women and children. Here in Hankow you have started refugee camps, and your International Red Cross committee has organized help for our wounded soldiers. In Kaifeng they have well organized plans for establishing a Refugee Zone whenever the need arises. From all over China come reports of work like this.

"It may be said—as Bishop Roots and Bishop Gilman have said this afternoon—that Christians, because they have not been faithful enough to the spirit and teachings of Christ are responsible for the present war. But there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

"But, noteworthy as your work has been, I want to add one thing. The most effective and worth while contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked. Why do I say this? A few years ago our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

"I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

"I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say?—voiciferous—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said God works in mysterious and inscrutable ways, and let us pray that God's will may be made known to the Government, and that action may be taken in God's good time.

"It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has

(Continued on page 11)
Youth and Great Moravian Revivals

By the Rev. John Greenfield, D.D., Moravian Evangelist

The first and greatest Moravian Revival—the most fruitful in its ultimate results since the day of Pentecost, according to Dr. Charles Goodell, began in the year 1727 and continued without interruption or diminution for a number of years.

The second great Moravian Revival began in England in the year 1738. Rev. John Wesley, himself one of the world’s greatest evangelists, described it in the following well-known lines in his now famous Journal:

“Thursday, May 4th, Peter Bohler left London in order to embark for Carolina. O what a work hath God begun since his coming into England! Such an one as shall never come to an end, till Heaven and Earth pass away.”

Surely never was greater praise bestowed on any other evangelist and any other revival. Some of its fruits may be found today in the great Methodist churches as well as in the modern Salvation Army.

The third great Moravian Revival began in the year 1841 in the Moravian College at Niesky, Germany. The story of this remarkable awakening has been told by one of the greatest preachers of our church, the Rev. Theobald Wunderling, and has been translated into English by that scholarly teacher and minister, the Rev. Albert Oerter, under the title of “A Spiritual Springtime in the Garden of Youth.” Many Moravian ministers and missionaries were the gracious fruitage of this revival.

For the fourth great Moravian Revival we must journey to the Foreign Mission field, even to the beautiful Island of Jamaica. It is now more than three-quarters of a century since a prayer revival began in America under the leadership of a layman who started a daily prayer meeting for business men in Fulton St., New York City. In a few months this movement became worldwide. Prayed-down revivals became the order of the day in nearly every English speaking country and colony. The story of this wonderful revival in the Island of Jamaica has been thrillingly told by Moravian missionaries who were either eye-witnesses of these Pentecostal scenes and experiences or who, in after years, were enjoying the fruits of this mighty movement. . . . One or two paragraphs are herewith submitted:

“It is a remarkable fact that it was chiefly the children and young people who came under the influence of this awakening and it was found wise to hold special prayer meetings for the children. Although the converts were mostly young persons, there were some exceptions.”

The Rev. Edwin E. Reinke, an intellectually keen and cultured missionary, described this great revival in the following carefully chosen language:

“Of the fruits of the great revival thirteen years ago we see nothing except a larger number of young communicants than formerly, and in general a larger proportion of those who are really converted to God. Of many who were awakened at the time of the revival and brought under the liveliest conviction of sin, but a very small percentage had been up to that time abandoned characters. One or two such are heard of in most of our congregations, and we know of single cases in our own; but we hear of many more who up to the time of the revival, had been in full communion without having experienced a change of heart, but who ever since have had a living experience of the love of God.”

Youth Movements in Moravian Revivals

It is both interesting and instructive to note the part young people had in these great spiritual awakenings. Concerning that greatest of Moravian Revivals which began in 1727 the late Bishop Edward Rondhaler once said:

“It was a young congregation which received the thirteenth of August blessing. Count Zinzendorf, the human leader, was just twenty-seven years old, and if a census had been taken, it would have been found that his own age was approximately the average of the whole
company. Throughout the story of the early labors of the Renewed Church we are inspired with the comparative youth of the men and women who made such wonderful ventures of faith for Jesus Christ."

We heartily endorse this testimony of our sainted Bishop. It was a young people’s revival and by “young” we mean those between twenty and thirty years of age. Bishop Peter Boehler was but twenty-six years of age when he started that great revival in England of which John Wesley, then 35 years old, prophesied that it would never end.

Christian Henry Rauch, the great Moravian missionary to the North American Indians, was barely twenty years of age when he led the famous chiefain Tschoop to Christ, which resulted in a great revival amongst the Red Men in Dutchess County, New York. David Zeisberger and John Heckewelder prayed down great revivals among the Indians when they were in their early twenties. Of the last named Dr. Augustus Thompson tells us: "Not less worthy of mention is John Heckewelder, whose father was a native of Moravia, and who started on his first missionary journey before he was fully nineteen years of age."

Of the third great Moravian revival, which began in the Moravian College and Seminary in Niesky, Germany, it is needless to dwell upon the leadership of Moravian young people in prayer and personal testimony. We would close this article by calling special attention to the great American revival on the Island of Jamaica in the year 1860. The historian of that period tells us:

“In August, 1858, one of the older pupils in the Training School at Fairfield, became convinced of his lost condition, and then gained the assurance that through grace he was pardoned and saved. The change in his life became clear to his companions and made a deep impression upon them. A number of young men in both Senior and Junior classes formed unions for prayer and the reading of the Scriptures. Confirmation of three of these pupils, which took place in December, formed, as it were, the seal of this work of grace, and was, as the Principal wrote, the most impressive church transaction he had witnessed in Jamaica, the nearness of the Lord being powerfully felt. The awakening continued in the following year. The lads of both classes established special prayer meetings among themselves, one after the other joining till all took part in them. In their general conduct the pupils gave evidence of the hallowed influence of the Spirit of God on their hearts.”

So-called “Youth Movements” are also much in evidence in our own day. Would to God that youthful leaders like Zinzendorf, Boehler, Rauch, Zeisberger and Heckewelder might arise to teach both by precept and example the power of prayer in promoting genuine revivals. The restless and gifted youth of today needs above all the leadership of Spirit-filled companions who themselves have experienced a genuine conversion and have spent much time with Jesus in “the School of Prayer.” Conventions and committees, plans and programs all have their place, but the one great condition of spiritual life and power ever has been and ever will be a personal experience of Calvary and Pentecost learned at the feet of Jesus in the School of Prayer.—The Moravian.

MY THANKS TO THE MISSIONARIES

(Continued from page 9)
now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true practical Christianity means in its widest sense.”—Religious Digest.

EDITORIALS

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government is determined to carry the war to the bitter end. In a communiqué issue on June 23, the government announced that "The ultimate end of the current incident (meaning the undeclared war) is still very distant."

Unforeseen incidents may occur to terminate the bloody war, but in the meantime Christians everywhere may join in prayer for China and especially those of the household of faith.
Glorification

By Rev. H. S. Miller, M. A.

1. GLORIFICATION is the state of being glorified. To glorify is to make glorious. Glorious means full of glory.

2. GLORY. The word "glory" is not easily defined. There are some statements, however, that will give ideas as to the greatness of this wonderful word in the sense needed in this article. It is, first of all, God Himself, His essential Being, what He is (Isa. 33:21; Acts 7:2; Eph. 1:17). He is "The God of Glory," "the Father of Glory," and the like. Second, it is God as revealed in Jesus Christ who is the "brightness (effulgence) of His glory," the "Lord of Glory," and the Revealer of the Father (Heb. 1:3; I Cor. 2:8; II Cor. 4:6; John 1:14, 18; Matt. 11:27). Third, it is God as revealed in His works, notably that of creation (Psa. 8:1; 19:1; 111:3; Isa. 40:28). It is also God glorious in power, holiness, name, majesty, praises (Ex. 15:1, 6, 11; Psa. 66:2; 72:19; 145:5, 12). The glory of God was too powerful even to be seen by Moses, but he was given a manifestation of it in God's goodness, grace, and mercy (Ex. 33:18-23; 34:5-7). So the word means splendor, brightness, majesty, praise, and all that is godlike.

3. The clear and full manifestation of God's glory is made in the history of redemption. His grace is exclusively godlike, hence glorious (Eph. 1:6; John 1:14), being "His free, self-moving love, bestowing good without money and without price upon the needy and unworthy" (Candlish). The Lord Jesus glorified God in His incarnation (John 1:14; Luke 2:12-14) and during His life and work on earth (John 17:4), and that glorification was finished when He died, rose and ascended, or at His resurrection, ascension, and enthronement (John 13:31, 32; 7:39). Then came the restoration of that wonderful life of glory which He had with the Father from all eternity down to the time of His incarnation, and which included the most intimate fellowship and communion of life and glory (John 17:5, 24).

4. Our glorification, then, is located; beginning at the resurrection of the body, as did His. Jesus "was not yet glorified" before this, although He glorified the Father. While we were created for the glory of God (Isa. 43:7), sin caused us to come short of the glory of God (Rom. 3:23), justification caused us to see and rejoice in the hope of the glory of God (Rom. 5:1, 2), while that hope is partly and doubtless largely realized by the Spirit-filled life (John 16:13, 14), and while the mission of the church is to glorify God (Eph. 3:21), yet this is not our glorification, but His. Spiritually we are one with the Lord, raised and seated with Him, in the heavenlies (Eph. 2:6) and so we share His present glory to some extent, and the Christian life is indeed "glorious" but this is not our glorification. Our glorification, as did His, includes a glorified body, which is ours at the resurrection (I Cor. 15:41-43), or at the "change" if Jesus comes before death (I Cor. 15:51-53; Phil. 3:20, 21; Col. 3:3). Then "we shall be like Him, for we shall see Him as He is" (I John 3:2). So for the Christian it is life, death, resurrection, glory; or life, change, glory. It will be glory, anyhow.

5. Glorification was God's gracious purpose from past eternity; hence it is indicated in the past tense in Rom. 8:30.

IMMANUEL'S LAND

Oh, I am my Beloved's,
And my Beloved's mine;
He brings a poor vile sinner
Into His house of wine.
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land.

The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory
But on the King of grace;
Not on the crown He giveth
But on His pierced hand;
The Lamb is all the glory
In Immanuel's land.

Samuel Rutherford.
CHAPTER 5

By turning to the law, the spiritual progress of the Galatians was impeded (v. 7). They had made a splendid beginning, there had been a commendable spiritual growth. But all was now changed, due to the "leaven" of false doctrine which had been taught among them. It is impossible for legalists to make true spiritual progress. They are ever wondering if they have done enough or performed their work acceptable before God.

Like leaven or yeast, though small in amount, if introduced into a bread batter will eventually affect the whole, so was it with this false teaching (vs. 8, 9). Every phase of their Christian life was affected by it. However, in verse 10 he gives expression to a hope of their recovery from this snare. He has confidence in God that. He will yet deliver them from those who have brought on this trouble.

Warning Against the Sins of the Flesh

5:13-26

Since salvation is not by the works of the law but of grace, there was danger that some would abuse their liberty, thinking that they were relieved from all moral restraint. To them Paul gave this warning: "Use not liberty for an occasion to the flesh" (v. 13). The liberty into which Christ brings us is not license to sin. In writing to the Church at Rome, the Apostle asks "Shall we continue in sin that grace may abound?" Then he answers most emphatically, "God forbid. How shall we who are dead to sin, live any longer therein?" Christ came to save His people from their sins. Through the new birth a disposition is given us to do the will of God and through the Holy Spirit we receive the divine enablement so that the righteousness of the law can be fulfilled in us (Rom. 8:3, 4).

Our new found liberty should therefore not be abused by using it for base or selfish purposes but rather to serve one another in love. If our love to God and our fellow men is right, then the spirit of the whole moral law will be fulfilled in us as a result. As we have sometimes stated it: "Love God with all your heart and then do as you please." That is real liberty. But liberty of this sort is regulated by love, and true love will exclude all those things which displease God.

"But if ye bite and devour one another take heed that ye be not consumed one of another" (v. 15). Commenting on this statement one writer says: "When dogs and wolves bite one another, that is according to their nature, but it is sad indeed, when sheep take to biting one another. I would rather be bitten by a dog outside the fold, than by a sheep in it. The bite of a fellow Christian is sharper than any other." That is what made the betrayal of Judas so painful to Jesus. (See Fs. 55:12-14.) When those in whom we have had confidence "bite" or "sting" us, that causes pain indeed. (See also Jas. 3:14-16; Eph. 4:31, 32.)

Verses 16 to 18 present the same line of truth found in Romans 7 and 8. There the apostle gives us a page from his own experience. Note especially Rom. 7:18-24. He describes the awful conflict between the old and the new natures. Often he found himself doing the very things he did not want to do. This was a terrible condition in which to be. It was agony to his soul. But when he confessed his need and cried for deliverance, help was not far away. Deliverance was soon realized, but through the power of another, namely the blessed Holy Spirit, (See Rom. 8.)

Now the Spirit and the flesh are antagonistic to each other (v. 17; cf. Rom. 8:7). One thing is certain, we can not serve both at the same time. To yield our members as servants to sin will lead to death; to yield them as instruments of righteousness will bring life and peace (Rom. 6:13). If therefore we yield ourselves fully to the Holy Spirit's control and "walk by the Spirit" (R. V.), we will not fulfill the lusts of the flesh and we shall be delivered from the bondage of
the law (vs. 16, 18), for the law is not for holy men but for evildoers (I Tim. 1:9).

The "flesh" displays its character by its works. Jesus knew how corrupt the "old man" is. He uncovered the cesspool of the heart when He remarked to His disciples: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man" (Mk. 7:20-23). What the Apostle reveals as "works of the flesh" is equally shocking. These are to be found everywhere under the veneer of civilization, human culture, and even religiousness.

The works of the flesh as enumerated here may be classified as (a) *sensuality*—"adultery, fornication, uncleanness, lasciviousness." These sins may be committed in thought as well as in act (Matt. 5:27, 28).

(b) *Irreligion*—"idolatry, witchcraft." Anything which takes the place which God should have in our lives may be classed under "idolatry." The New Testament calls a covetous person an idolater. Witchcraft is the devil's substitute for the Holy Spirit's work.

(c) *Evil passions*—"hatred, variance, emulations, wrath, envings." These often result in "strife and seditions." "Murder" is not mentioned in the Revised Version.

(d) *"Heresies"*—The Judaizers were guilty of this evil. Heresies can usually be traced to self-conceit—to one who has set himself up as being wiser than the Scriptures. These also tend to create divisions and factions.

(e) *Sins of excess*—"drunkenness, revelings." These are among the grosser evils. (See Eph. 5:18; I Pet. 4:3, 4.)

At the close of this long list, Paul solemnly forewarns them that they who practice such things shall not inherit the kingdom of God.

The fruit of the Spirit stands in sharp contrast to the works of the flesh. "Works" are the result of efforts; "fruit" comes spontaneously as a result of life. If we want a certain kind of fruit, we must first secure that certain kind of tree. If we want the fruit of the Spirit, we must first have the Spirit. Then if the Spirit is unhindered in our lives, fruit will be the most natural result.

It has been pointed out by some one that the fruit of the Spirit is love because love is the fulfilling of the law. Thus "joy," "peace," "longsuffering," etc. are but various manifestations of love. "Joy is love exulting; peace is love in repose; longsuffering is love on trial; gentleness is love in society; goodness is love in action; faith is love in endurance; meekness is love at school; and temperance is love in discipline and training."

The Apostle concludes by urging those who "live in the Spirit," that is, those who have been born of the Spirit, to also "walk in the Spirit," that is, under the Spirit's control. May we, too, heed the admonition that the fruit of the Spirit may be in evidence in our lives.

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**THE CONFLICT IN CHINA**

(Continued from page 7)

revealing the triumphant power of the Gospel. What magnificent stories of Christian heroism could be tabulated of doctors and nurses, pastors and teachers, voluntary workers, men and women, who are tending the wounded and the dying, feeding the hungry, caring for the bereaved, giving shelter to the homeless! In the midst of suffering China there is the Church of God; like her Divine Lord she is bearing on her heart, and seeking to save, the poor and the needy, the sick and the suffering, the oppressed and the downcast.

III. What of the Future?

It would be unwise to speculate on the ultimate result of this conflict by such arguments as "China absorbs all her conquerers"; "Want of money will bring about the collapse of Japan"; "Britain and America will intervene to save China." This much is certain: both countries are committed to a long and bloody struggle over an area as big as Europe. Who will hold out longest in this fight of endurance?—By courtesy of World Dominion.
The Field is the World

EVANGELICAL PROTEST IN GERMANY

Ernest Gordon reports in the Sunday School Times that the church bells in Germany ring every afternoon at three o’clock to remind the people that Pastor Martin Niemoller is unjustly held in a concentration camp—a solemn rebuke to the Hitler Government. Mr. Gordon also reports that Rome is making an approach to Communism, its enemy, for the sake of alliance against the still more hated and feared Nationalism of Germany. This, however, has led to unexpected developments. Many Catholics in Germany are forsaking Rome and rallying around the Old Catholic Church, which renounced popish domination in the nineteenth century. This movement away from Rome has been accentuated by the disclosures of immorality among wicked monks in German monasteries. Dr. Gordon says these “have been no sporadic cases. Over a thousand indictments have been drawn up. Catholic Germany sees what it supposed were its spiritual leaders and moral examples to be of a piece with the corrupt populations of the Cities of the Plain.”

THE CATHEDRAL OF ST. JOHN THE DIVINE

The biggest cathedral in America is now in its forty-sixth year of building. St. John Cathedral is the third largest in the world. St. Peter’s at Rome is the largest; it has standing room for 50,000 and cost $48,000,000. The second largest is at Seville, Spain. The Cathedral of St. John, which is being erected by American Episcopalians in New York City, is 601 feet in length. At the transepts it is 320 feet in width. It has an area of 121,000 square feet, and the height of the central tower will be 402 feet. When completed it will hold 7,000 persons and 2,000 standees. Bishop Manning has just made an appeal for $1,000,000 to complete the sanctuary in time for the World’s Fair in 1933.

It is now two-thirds completed and will eventually cost about $15,000,000. It is beautiful and massive in its conception, but how, it may be asked, are columns of granite weighing over 2,000 tons each related to the Great Commission?

WORLD GROWING NON-CHRISTIAN

The Christian Advocate states that the world is growing non-Christian at the rate of 6,000,000 yearly. This means that the population is growing faster than Christianity. Christianity made a net gain of 200,000,000 from 1890 to 1935, but in that time the non-Christian population of the world made a net gain of 470,000,000.

A WAR OF PURE AGGRESSION IN CHINA

As the drama of war unfolds itself in the Far East the full extent of Japanese ambition, as shown in the action and speeches of Japanese statesmen, military and other leaders becomes clearer to the Western observer.

It is now evident that this war is one of pure aggression and that it is not being waged merely to obtain local spheres of influence, nor to counteract Bolshevist aggression in China itself as has been urged so frequently by Tokio and the whole Japanese press. Daily it is being demonstrated that the Japanese attacks were carefully planned and prepared long ago. Apparently the object has been to divide the extensive captured territory into a series of “feudatory or tributary states,” subject to Japan on the model of Manchukuo.

The Japanese people meantime have been willing to accept the theory that war is a profitable investment and that sheer force, even urged with plausible pretext of equity and right, is both commendable and necessary. The deposition of Chiang Kai-shek and the National Government, the destruction of anti-Japanese sentiment in China, the crippling of Chinese industry and the destruction of British and American influence and prestige in the Far East have been shown to be important items in the policy of Japan.
With The Fellowship Circle

Miss Hannah Bracy, Class of '20

missionary to Angola, P. W. Africa, arrived in New York May 31. She is visiting for some time with Miss Zelma Hager in Brooklyn, after which she expects to be with friends and relatives in and around Fort Wayne. Miss Bracy appreciates the prayerful interest of the Fellowship Circle in regard to her ill health. In a recent letter she reported that God has answered prayer, and she is much improved.

After Eight Months of War in China

By P. P. Baltzer

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same affictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." I Pet. 5:8-10.

The enemy, our adversary, uses human beings to mobilize carnal weapons to destroy the bodies of God's children; and he also wagers a relentless war in the unseen realm against those who are taking a stand for Christ and His cause. This has been the conflict of the ages; and as we draw to the close of this present age, this conflict becomes more intense. Thus the timely exhortation of the apostle: "Whom resist stedfast in the faith."

Here we are still in this troubled land, after eight months have passed by, during which time war and destruction have caused untold suffering among China's Millions. We have realized God's protection and comfort in a remarkable way amidst military movements and conflicting rumors. Our station is near the Lunghai railroad, at a point where considerable military movement has been going on during the past months. Through much prayer and waiting upon God, we have daily received joy and strength to remain at our post of duty, and continue in the work.

Our local services, and the services at all our country preaching places have been carried on without a break, and the attendance has been very encouraging. Since the last of January, which also marked the Chinese New Year for this year, the attendance has increased to such an extent, that on Sunday a number from 450 to 500 come together from the surrounding villages. Although we have not been able to divide into classes for Sunday School, the lesson is read and expounded; after which preaching service follows without any intermission; the entire service usually lasting three hours.

During the first month of the Chinese New Year we again had classes at a number of our country preaching places. Special attention is given to the illiterate women, teaching them the National Phonetic Script in addition to memorizing songs and portions of the Bible. Since these classes present a smaller unit to deal with, they afford a more intimate fellowship with the individual, which helps to break down many barriers, which hinder so many inquirers from grasping the plan of salvation.

Urgent requests have come from a number of places to have meetings a day or two at each place; as each of the places presents a special need. At one place the man who invited us, had been attending Gospel meetings at a near-by preaching place, but of late the persecution in his own home and village were too much for him; thinking a few days of preaching the Gospel to these people would change the situation. Another place, a young man had been in the Christian General's (Feng Yu Hsiang) army, where he came in touch with the Gospel, but had of late become careless. As some of our workers were called to a sick man in his village to pray for him, the Holy Spirit also fanned the slumbering coal of his heart into a burning flame. This young man is a promising worker in the church, if he yields his life entirely to the Lord.

During the past few months a great demand for Bibles and New Testaments has been manifested. These New Testaments with both National Phonetic Script and Mandarin are so good for the illiterate women; and regardless of age, they put forth real efforts in learning to read. Gospel tracts and artistic posters are dealt out freely among those who show a desire to know more about the
blessed story of salvation. In handling this kind of literature we are often reminded of the prophet's word: 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. 55:11.

Since the political outlook is so tense, the people live in constant fear. The prices of grain and food are rising; but other products, which the common people bring to market have little value. War conditions in a country always add more burdens upon the people, and the suffering among the poor is beyond description. Because of such distressing conditions many are forsaking their idol worship, and come to seek refuge in the living God. We thank all of you who have a share in praying for the safety of our lives and property, and would ask you to continue even more fervently as the danger continues to draw nearer.

James 5:16.—Word of Testimony.

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**Bristol, Indiana**

Mr. Kenneth Geiger has been busily engaged in teaching in the Daily Vacation Bible School sponsored by the M. B. C. Church of which he is pastor. He writes that 30 fine children are in attendance, some of whom come from non church-going homes. The work is progressing, and Mr. Geiger says it is a joy to teach the Word of God.

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**Wedding Bells**

The marriage of Miss Ariel Schoenhals of the class of '35 to Rev. Ivan Hodgson of the class of '33 will take place on June 23, in Brown City, Mich.

Miss Betty Scott and Mr. Harold Hodgson, both graduates of the 1935 class, will be married June 30.

The Fellowship Circle wishes these friends a long and happy wedded life, filled with service for their Master. All four of these young people have been actively engaged in pastoral and evangelistic work since leaving school.

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**Miss Smoots Writes of her Homecoming**

Just now I drew a promise from the bread box and here it is, "I will make darkness light before them, and crooked things straight." Isa. 42:16. Also, "I am the Lord thy God which leadeth thee by the way that thou shouldst go." Isa. 48:11. Praise God, He has done this for me this term in Congo.

It will be five years in November since I said good-by to you all at Fort Wayne. God has been faithful every step of the way as He always is. I will leave here on June 30, with Miss Schindler and Mr. and Mrs. Crist. We will arrive in New York the last of July or the first of August. I do not expect to be in Indiana in time for the Convention as I would like a few weeks of rest, but shall be out that way around the first week in September. If I am needed for any deputational work on my way to the west coast, I am willing to do what I can to help. God bless you!

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**Affie Smoots.**

**Another Grandchild of Our Alma Mater**

A little girl, named Lois Carol, arrived at the home of Mr. and Mrs. Willis Woods, May 27th. Mrs. Woods was a junior in 1937, while Mr. Woods was a graduate of that year.

**Fanny A. Schmallenberger Writes from Kalambo Station, Africa**

"Prayer means everything to the Missionaries on the field and I would urge you to continue praying for the missionaries in Africa as well as those in other fields. The work is difficult and the battle rages, but Jesus Christ is Victor and we give Him all the glory. The darkness is deep but the Lord abides with us and leads us in the way.

One cannot fully realize what it means for a native to become a Christian. We of the Western World cannot realize the tug that heathenism has upon them. However, when the Lord tugs at their heart's door we can say that it is much greater and they can step out for Him. But they must pay the price. Just one incident: Not long ago we had special meetings and over a hundred came forward, some for reclamation and some, for salvation. Some of the people of the village took a needle and put some poison on it and tried to stick the natives that attended the services. However we are happy to say that they did not prove successful because the Lord heard and answered prayer and watched over His own."

Rev Russell Sloat, class of '32 has been on furlough since June 5 from Nigeria, Africa. He expects to go to England early in September to take a nine months' medical course before returning to his field of service in Africa.
Bible Institute News

Meet the Campus

The Bible Institute has a new campus yet the same dear old campus. It has simply been landscaped and rearranged. High bushes in front of the Administration building were transplanted to the old parking section between the two buildings. The parking lot has been seeded to grass, and only a narrow drive remains. In place of the bushes are beautiful evergreens. The graduating class started things with their class gift of over seventy-five dollars. The Institute took up the good work. Now only the lawn around Bethany Hall and the site for the new music hall remains to be done. Yes, it’s the same dear old B. I. Campus, but a far more beautiful one—one more worthy of the Institute.

Seminar in Jeremiah

Dr. Howard T. Kuist, Dean of Biblical Seminary of New York, conducted a Seminar in Jeremiah at the Bible Institute. Students enrolled for concentrated group study under Dr. Kuist included ministers, missionaries, a school teacher, a business man, and a Sunday School teacher. Several visitors of the class regretted that they had not enrolled. The states Nebraska, Michigan, Ohio and Indiana were represented in the enrollment.

Rev. Tillman Habegger, pastor of Eastlawn Missionary Church, Detroit, Mich., says, “It has been a rare opportunity to attend the Bible Seminar conducted in the Book of Jeremiah by Dr. Kuist. His ministry was inspirational as well as highly instructive. The book was opened to us in an unusual way and the class periods were filled with inspiration and blessing.”

Rev. Franklin P. Chant, pastor of a Friends Church, Farmland, Indiana, observes the following of the Seminar, “The Seminar in the Book of Jeremiah under the leadership of Dr. H. T. Kuist has been one of the very rich experiences of my life. The work throughout was characterized by a profound insight into the redemptive purpose of God.”

Dean Travels with Quartette

Dean S. A. Witmer and the Bible Institute Quartet, composed of Messrs. Ramseyer, Baltzell, Lehman, and Simonson, are on a three weeks tour in eastern states. Their furthest point is New York City. The Lord is richly blessing their ministry.

President and Mrs. Ramseyer
Return to Bible Institute

We welcome the Ramseyers back home. For the past three weeks they have been touring central Michigan "Feeding the sheep.”

Visiting Team

A Taylor University trio, consisting of Mr. Uphold, former B. I. graduate, Mr. Kimbel, and Mr. Murphy, were guests of the Institute while serving Prairie Grove Missionary church.

Staff Notes

Dean S. A. Witmer and family spent several days visiting Mrs. Witmer's relatives at Hamilton, Ontario, Canada.

Rev. B. F. Leightner is doing pastoral work at Cleveland, O.

Rev. L. R. Ringenberg is kept in close correspondence with the correspondence course.

Rev. Paul Updike is attending a Nazarene conference at Bethany, Oklahoma.

Miss Zeller is vacationing with her brother at Shelbyville, Ind.

Mrs. Smith is spending the summer at her cottage at Lake Wawasee. Rev. and Mrs. D. C. Rupp and son David are happy in Mrs. Smith's comfortable home.

Prof. Gerber is a Summer Bible School professor.

Prof. Weaver makes weekly contacts at Elkhart, Kendallville, Chicago, and Fort Wayne.


Miss Gaskill spent a few days at Farmland, Ind., with Rev. and Mrs. Franklin P. Chant.

Miss Basinger spent several days with her mother at Pandora, O.
FOURTEEN POINTS FOR FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.

2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian Church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is a missionary language.

9. The map of the early Christian world is the tracing of the journeys of the first missionaries.

10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The problems which arose in the early Church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.

William Adams Brown.
School of Correspondence

OPENS JULY 1ST

In response to increasing inquiries for courses taught by correspondence the Fort Wayne Bible Institute is prepared to announce the organization of its School of Correspondence.

This step has been taken after careful investigation of the possibilities and merits of such a type of instruction. It is believed that for the large number of those who are unable to attend a Bible Institute in person the School of Correspondence will afford an opportunity for a sound and systematic Bible education. That educational work can be successfully carried on in this manner has been well demonstrated by numerous colleges and universities.

ADVANTAGES OF CORRESPONDENCE STUDY

1. It offers the thrifty student an opportunity to gain an education without giving up his regular employment and income.

2. It affords the prospective Bible Institute student an opportunity to begin his studies before he may be able to come to the Institute.

3. It affords a plan of systematic Bible study for the adult who has lacked educational advantages in youth and whose domestic responsibilities make residence work impossible.

4. It offers a plan by which the advanced student may make progress according to his greater capacity or by which the less advanced student may take more time than might be permitted to keep up with a class.

5. In correspondence study the student keeps a record of all his studies. These records constitute a valuable source of usable material for teaching or preaching.

6. All courses of the School of Correspondence are correlated with the curriculum of the School of Bible so that the student has the advantage of working by a plan which leads to graduation.

A SUGGESTION TO PASTORS

Pastors will be especially attracted by the School of Correspondence as a means of training lay workers. The pastor whose ministry is based upon the Book is concerned that his leaders, especially in the Church schools, are familiar with the whole Bible. If these leaders are to have the training needed they should go beyond the instruction and study of the congregation in general.

It is suggested that the pastor organize a club of six or more and act as their supervisor in working out correspondence studies. A special club rate is one of the advantages of such a plan.

For complete information write to the Director of School of Correspondence, Rev. Loyal Ringenberg, M.A., Bible Institute, Ft. Wayne, Ind.