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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"

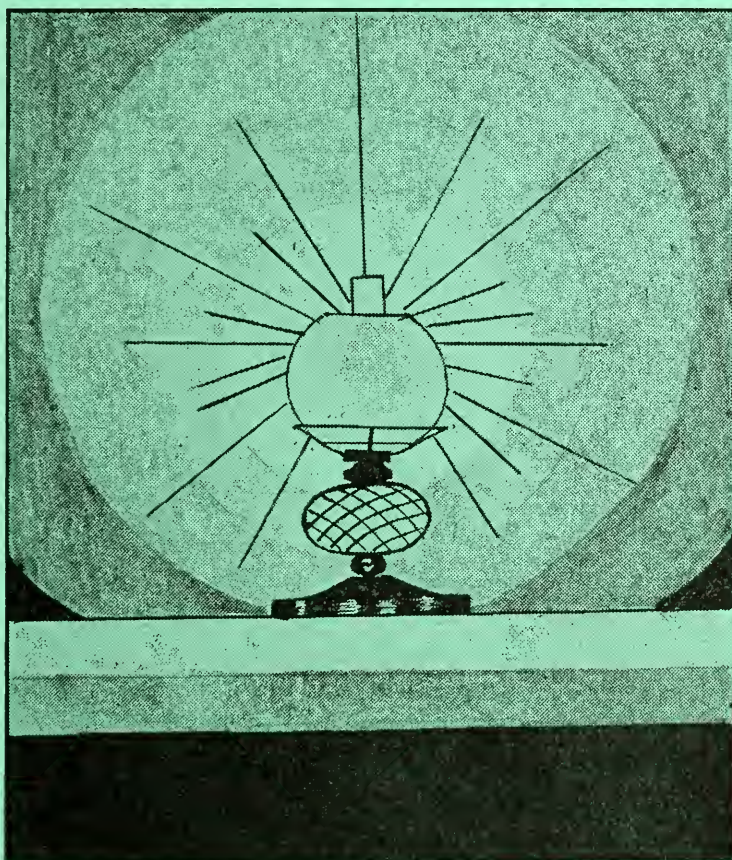


THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

AUGUST, 1937



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

August 13 to 22 on Bible Institute Grounds

Of interest to the public is the annual Missionary Convention to be held on the Bible Institute grounds under the auspices of the Central District of the M. C. A. in August.

This annual event is open to the public and its wide range of services offers something of interest to all. There are children's meetings for boys and girls; special services for youth; and evangelistic, missionary, and Bible addresses for all.

The convention focuses attention upon Christ and the Gospel on the one hand, and upon the need of the world on the other. It is a time to "charge spiritual batteries" for more effective service in the tomorrows and to become more definitely related to God's great program of redemption.

Rev. J. E. Richards of New York City, who has been Home Secretary and Field Evangelist of the Christian Missionary Alliance will be the speaker each evening. Rev. J. H. Woodward of Boone, Iowa, will address the young people in their regular hour at 6:30 p. m. Among the missionaries to address the gathering will be: Miss Elsie Rupp (South America), Miss Fannie Baumgartner (China), Rev. and Mrs. Jesse Ringenberg (India), Misses Elizabeth and Minnie Hilty (China), Rev. and Mrs. Clayton Steiner (South America), and Rev. and Mrs. Tilman Amstutz (India).

Meals and rooms are provided for guests at very reasonable rates. Reservations may be addressed to Rev. P. L. Eicher, Bible Institute, Fort Wayne, Indiana.

THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume 1

August, 1937

Number 10

A MORAL VICTORY AND A CHALLENGE

Christians throughout the land are rejoicing in the victory of the opposition to President Roosevelt's Supreme Court packing scheme. It became increasingly evident as the measure was debated in the Senate that the battle was being fought between high moral principle and unworthy political expediency. The issue was whether the Supreme Court should continue to exist as an unfettered bulwark to protect human rights against an omnipotent government. Christian people sensed that there was something extraordinary about this battle. The very existence of free institutions and the exercise of our historic liberties were in jeopardy. Here was an issue in which Christians were profoundly concerned and in which the intervention of Almighty God might well be implored.

The many prayers of God's people have been answered. As for human agents we can be grateful for men who were willing to risk their political fortunes for moral principles. Even they seemed to recognize that God may have had a hand in the conflict. When Senator Robinson came to an untimely end, Senator Wheeler warned the President that he had better withdraw the bill lest he appear to be fighting against God. When Senator Johnson learned that the Supreme Court would be left intact, he cried out in the presence of the galleries, "Glory to God!"

Our liberties, at least for the present, have been spared. We Christians in America, contrary to the brethren in many other lands, may continue to worship God according to the dictates of our conscience. But what are we going to do with these privileges while we have them? Use them for the glory of God to win souls for Christ and aggressively fight His cause? or continue to trifle while a world goes to hell? You and I must answer that question.

LIGHT ON OUR TIMES

In the midst of wars and rumors of wars, of social inequality and consequent strife, of perplexity and uncertainty, we have as a guide the MORE SURE WORD OF PROPHECY. It tells us the cause of these conditions. It predicts their rising to a climax in the last days. It tells us of the outcome and it gives us a certain ground for our faith. In the presence of bereavement the Christian need not sorrow as those who have no hope. In the face of social distress and impending calamity, the Christian need not give way to fear and doubt. He has a hope that buoys up. It is centered in the Coming One, the Prince of Peace, and "of the increase of his government and peace there shall be no end." Hallelujah!

The Meaning of Evangelization

There is a tendency to use the word "evangelize" in senses which hide its true meaning. . . . It means "to bring good news" or "to preach good tidings." It is followed as a rule by an object which expresses either the persons who receive the good news or the good news itself.

The main idea, therefore, contained in the word "evangelization" is that of the announcement of good news, and this good news is primarily that of the coming of the Messiah. This necessarily implies an action on human life from the outside. Evangelization is a word which cannot properly be applied to the development of human character by a process of evoking its latent faculties which is manifestly the function of education. That this may be possible, and may, indeed, form a valuable contribution to the increase of civilization and the growth of culture, is not denied. The point which it seems desirable to emphasize is that this is not evangelization, in the sense in which the word is used in the New Testament.

Evangelization is an entirely different thing from education and diverges *toto caelo* from character training. Christian and missionary leaders are apt to insist that the term "evangelization" must not be limited to revivalist meetings. In this they are correct, but when they go on to say that education is a form of evangelization, they are obviously asserting something less self-evident. They will not surrender to those who preach the sole right to evangelize. The champions of a "social Gospel" maintain a similar position. Evangelization, for them, must not be limited to the pulpit; the Gospel is applicable to social conditions, to slum problems, to international life. But the Gospel is not applied to all; it is preached. The coming of the Christ into human life is announced; the principles arising from this fact may well be applied to all conditions of life. But the Gospel itself is simply the announcement of the coming of the Messiah.

Now no one would deny that both in education and in the sphere of social work the Good News of the coming of a Saviour can be preached. The simple facts of the Gospel can be announced in a prison or in a palace. They can be preached in the most highly socialized State, or in the most primitive and savage tribe. Furthermore, it may be conceded that some circumstances more readily lead men to hear than others. Certain degrees of enlightenment, which is itself the product of education, may predispose men to listen and receive gladly, more than others. But education is not for these reasons to be confused with evangelization any more than a loud speaker is to be confused with the message which it makes audible. It is to be regarded as one of the many processes, and probably the most important of all, in which types of character are created which, it is hoped, will prove receptive to the Gospel.

Let us consider Christian education in the popular meaning of that phrase, that is, education which takes place in a Christian atmosphere, generally involving definite instruction in the truths of Christianity. Such Christian education is not evangelism. It provides circumstances for evangelization far more generously than secular instruction. It

brings the young into contact with the Bible, and, therefore, makes easy the proclamation of the Good News of the coming of Christ. But a very considerable misunderstanding of the nature of evangelization is involved in the oft-repeated phrase "evangelism through Christian education." Is there any reason to suppose that Christ has chosen education as a particularly favoured way of coming into human life? He came into it once for all through incarnation; and evangelization is the proclamation of this fact.

Christian education, in this sense, contains yet another principle which sets it at variance with evangelization in the New Testament sense of that term. An idea which is central in Christian, and indeed, in all education, is that of character training, or character building. This is obviously a highly important principle, and one which no theory of education can afford to dispense with. It is, in fact, a principle, which no Christian missionary can neglect, whether in Sunday School or Day School; but it is not evangelization. The whole conception of the education of character depends on the view that there is that in the child which needs development; and this is obviously true. The whole conception of evangelization depends on the view that there is that in man which needs salvation; which, to the Christian, is both a more important and more comprehensive estimate of the case. But although character training can be, and often is, conceived in a spirit of independence of the Gospel, the Christian cannot admit the possibility of training spiritual character if that character has not been previously created by the work of the Spirit of God; and this implies a previous evangelization.

Evangelization is only a part of the process of Christianization; but it is the most important part. It is the foundation without which nothing else can be built. But it does not in itself imply Christianization, as every missionary knows to his cost. By no means all, indeed, only a very small proportion of those who hear, receive and bring forth fruit. Only too frequently education is inserted at the wrong point in the process of evangelization, for either it is offered to those who have not been evangelized, or to those who have been evangelized and have not received. In either case it is not really Christian education, for if it were, it would imply the development of a spiritual life which, in neither case, exists.

The Gospel can be, and is, faithfully preached in many Christian schools in the mission field, just as it is preached in hospitals and clubs. But we are not thereby justified, it is necessary to reaffirm it at the risk of repetition in speaking of educational or medical evangelism, any more than it is just to speak of educational or medical salvation, unless we attribute to the words "evangelization," "salvation," a meaning which in the New Testament is quite subsidiary to their usual implication. The Gospel which is the subject of evangelism is far too comprehensive to be described in such phrases.

This continual qualification of the comprehensive terms of the Gospel inevitably means that we lose sight of its real scope and vitality. A constant preoccupation with, let us say, "educational evangelism," neces-

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Marshal Chiang Kai-shek and the Christian Faith

The hopes of many Christians for a new day in the Orient are pinned on Marshal Chiang Kai-Shek, the Christian President of China. There is little doubt that the Generalissimo is a sincere Christian. He confessed Christ about ten years ago, was baptized, and received into the Methodist Church. His wife is the youngest member of the famous Soong family and also professes to be a Christian. It is heartening to know that the President of a nation that numbers more than four hundred and fifty millions of people spends the first hour of the day in prayer.

It is interesting too to know that this great man was led to believe in the Christian faith by observing it in the lives of others. He gives as his reasons for becoming a Christian, first, the Christian example set before him by his wife and mother-in-law. He had also seen the Christian spirit of forgiveness when his troops had been cared for by nurses and doctors within a Christian hospital which his own soldiers had harmed. Deeply moved, he declared, "I need a God like Jesus Christ."

From our perspective, the Generalissimo also appears to be a man who places worthy causes first and his personal safety second, and who demands as much of himself as he does of his followers. In an address given before the Conference of the Eastern Asia M. E. Church, in session at Nanking, he said: "Ever since training cadets and launching expeditions I have repeated to my followers these two principles: (1) on detecting the slightest selfishness on my part or discovering plans contrary to the interest of my country and people, any one may accuse me of guilt and put me to death; (2) should my words and actions betray the lack of truth and good faith or indicate the departure from the revolutionary cause and principle, any one of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith." What high devotion to a cause and what rigorous unselfishness!

The conversion of Marshal Chiang and his growing importance in the Orient are acclaimed with untempered praise by various Christian leaders. His conversion to Christianity is said to be the most important since that of Constantine! Bishop George Stewart eulogizes him as follows: "At the very moment when there might seem to be a decline in Western civilization, a new culture rises in the Orient. After all Hitler, Stalin, Mussolini, Ataturk, great dictators all, do not wield such individual and personal power over so large a number of persons as does Generalissimo Chiang Kai-Shek. In three years he has done more to unify China than has been done in three thousand years. He is not only a strong, enlightened, wise, efficient leader of men, but he is also today the national hero wielding an amazing influence over a quarter of the human race, and holding the key to the future of the Orient, and thus perhaps to the destiny of the world."

But our enthusiasm is tempered by the memory of another Christian general of China who was hailed as a national saviour by Christian leaders but who suffered a sad eclipse. That was Marshal Feng. But we hope for better things in the future of the President of China. Even so our faith is not in kings or in the arm of flesh. We recognize that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will" (Dan. 4:25). May God grant all Christian rulers wisdom, courage, and humility in these trying times.

THE MEANING OF EVANGELIZATION

(Continued from page 5)

sarily leads us to conceive that the process of education is in some way necessary, or at least almost indispensable to the work of evangelism. This is constantly admitted in practice, even if it is denied as a principle. But the simple act of preaching the Gospel is independent of these human processes. The best conditions of any age, and its typical processes, can be made instrumental to evangelization, and in our own age the technique necessary to develop civilization is thus employed. To attribute to the technique an importance greater than this is to depreciate the timelessness and absoluteness of the Gospel. In plainer words, the temptation is rife to regard education, social progress, peace, international friendship and the like, as on the same plane of values as evangelism. The world-citizen will naturally do so; the Christian has a different scale of estimation.

The training of character is admittedly a high aim, and a Christian experience is devoid of any real credentials unless it fundamentally affects character. But the modern ideal of character training, which has so permeated Christian teaching in the mission field, is apt to hide the far more important end, the salvation of man. A trained character is the most valuable asset for this life that a man can possess, but the eternal life of the spirit depends on a deeper experience. We know but little of the future; what we do know is sufficient to justify the assurance that something more than a trained character is needed to inherit eternal life. The Gospel, in fact, ever more clearly leads away from the transient and the temporary and all achievements of mind or character which exist to meet their demands solely; it is essentially a qualification for eternity established by credentials displayed on the stage of time.

By Courtesy of World Dominion.

At South Bend, Indiana, Lutheran ministers protested to the school board that evolution was being taught in several textbooks as a fact rather than a theory, and that the faith of pupils was likely to be undermined. After many conferences, Superintendent of Schools Frank E. Allen recently announced that explanatory notes would be pasted in the books stating evolution was a theory and not a fact.—*Pathfinder*.

"Where Art Thou?" and "Where Is He?"

REV. WM. B. HALLMAN

Pastor, Roseland Evangelical Mission Church, Chicago

The two most important questions ever asked are both found in the Scriptures. The first question is recorded in Genesis 3:9, "Where art thou?" The second question is in Matthew 2:2, "Where is He?" They are the first questions, respectively, in the Old and New Testaments. In the Old Testament it is God seeking for the sinner. In the New Testament it is the sinner seeking God. These two questions give the character of the two covenants, and might be called the keys that unlock their contents. The object of the Old Testament and the Law was to answer the first question, and to reveal to the sinner his guilt and gloom. The object of the second question is to reveal the Savior in all His grace and glory. If you have rightly answered these two questions in your life, they will solve every other question, puzzle or problem, and give you peace, joy and hope in Christ.

"Where Art Thou?"

This question was put by God to Adam in the Garden of Eden. That tragedy of all tragedies had just taken place. Adam and Eve had eaten of the forbidden fruit, and entered upon its awful consequences. A series of questions by God tell the whole story. "Adam, where art thou?" "Who told thee that thou wast naked?" "Hast thou eaten of the tree?" "What is this that thou hast done?" By these painfully direct and searching questions, God is seeking to bring the first pair to a realization and conviction of their condition. Conviction must always precede conversion.

The first question brings us first of all a revelation of *Amazing Guilt*. God had provided for all of man's needs, physically, socially, and spiritually, in a beautiful and bounteous manner. One restriction, and only one, they must not eat of the "tree of the knowledge of good and evil." Death with its precursors of sin, sorrow, and suffering would be the consequence if they did eat. By the subtilty of Satan speaking through a serpent, Eve

and then Adams disobeyed, rebelled and transgressed God's holy will. Nakedness, shame, fear, hiding, and excuses became the subsequent steps in their downward condition. What an amazingly guilty pair! "They sewed fig leaves together, and made themselves aprons." Man has always tried to cover his sin and shame with natural goodness, moral deeds and religious acts. But the fig leaves of natural religion will not cover the body of sin and shame. My friend, what covers your sin and shame today? Oh, yes, "for all have sinned (in the past) and are coming short of the glory of God" (in the present).

There is also in this question a revelation of *Amazing Grace*. The first word of the Gospel is here. The shepherd is out seeking the lost sheep. The Father in His grace and mercy is out waiting for the prodigal to come back. It must have been the grace of God that brought Him down to man. He, the Almighty Creator and Benefactor, could have forgotten man in his terrible dilemma, and left him to die in his awful guilt. But, thank God, He didn't. Condescension and humiliation is clearly featured in God's call, "Adam, where art thou?" Man has merited God's wrath and judgment, but in the midst of His holiness and righteousness there shines forth *Amazing Grace*.

Then again we must see here a revelation of *Amazing Glory*. Not only do we recognize and realize God's grace displayed in no uncertain terms, but His glory shines forth, though dimly perhaps, yet surely and satisfactorily. There follows upon this question a predicted redemption: "Thou shalt bruise his head" (Gen. 3:15). The "Seed of the woman" would ultimately bruise the head of the serpent (Satan) and thereby cause his downfall, and man's ultimate glory and triumph. Christ is the "Seed" that came in due season and on the cross of Calvary dethroned the powers of evil and brought glory to sinful man. The glory

is further seen in the provided righteousness: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them" (Gen. 3:21). No glory in "fig leaves." An animal must be slain, his blood spilled and his skin made into a covering for man's shame. Christ is here seen in type. He is our righteousness: "But of him are ye in Christ Jesus, who of God is made unto us . . . righteousness" (I Cor. 1:30).

My friend, to you individually and personally, God is still calling. "Where art thou?" You cannot escape, for Scripture says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*" (Romans 5:12).

"Where Is He?"

This is the question of the Wise Men who came from the East, doubtless from Persia to worship the "King of the Jews." They came from beyond the bounds of that chosen and favored Israel whose were the covenants, the oracles, the law, the glory, and the faith of the fathers. The question which they ask of Herod the king in Jerusalem is the first question in the New Testament. This question is the complement of the first question in the Old Testament. "Where is HE?" is the cry of the guilty sinner who has recognized his condition in the other question, "Where art Thou?"

"Where is He?" *He is in Bethlehem*, the place of condescension. "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). The birthplace of the Savior was the fulfillment of many promises and prophecies. He was not born in Jerusalem, the city of mighty kings and rulers, but in Bethlehem, the insignificant little village. What a picture of humiliation and condescension. Christ became a man among men. He stooped low enough to take in the vilest and most vicious sinner. Bethlehem, the stable and the manger. What a picture of condescension! "For ye know

the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich" (II Cor. 8:9). "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself" (Phil. 2:7-8).

"Where is He?" *He is in Jerusalem*, the place of crucifixion. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee" (Matt. 23:37). "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together . . . and by wicked hands have crucified and slain" (Acts 4:27, 2:23). My friend, "Where is He?" Can you not see Him at Calvary condemned and crucified for your sin? The whole world is guilty before God of this atrocious act. Priests, kings, rulers, Jews, and also Gentiles were there to nail Him to the tree. What mockery! What insult! What profanity! What blasphemy! What ignominy! What disgrace; and what a death! Born at Bethlehem in condescension and bruised at Jerusalem in crucifixion. Yes, God holds the world guilty of the blood of His Son. He demands an answer to the paramount question, "Where is He?"

"Calvary covers it all,
My past with its sin and stain;
My guilt and despair
Jesus took on Him there.
And Calvary covers it all."

"Where is He?" *He is in Heaven*, the place of coronation. "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). The fact that Christ is not here today speaks volumes to the world. Why is He not here? He was here once. "Where is He?" He is at the Father's right hand seated and expecting. He is refused and rejected on earth, but crowned and adored in Heaven. That God raised Him from the dead and placed Him at His own right hand is

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The Real Heart of the Missionary Problem

By DR. ROBERT H. GLOVER

"What is the real heart of the Missionary Problem?" Is it a problem of men? Or one of money? Or of method? It includes all these, but it is more. When we have pressed past all secondary considerations right home to the heart of the matter, I believe that in its last analysis we shall find it a problem of LOVE—personal love for the Lord Jesus Christ. And why? Simply because the very soul of Missions is SACRIFICE, and LOVE is the supreme and only motive that can impel to the sacrifice involved.

The spirit of missions is just the spirit of Jesus Christ, and His was essentially a spirit of supreme self-sacrifice. Those words, "*He saved others, himself he can not save,*" flung derisively at Jesus as He hung upon the Cross, were after all the expression of a profound truth. Had the Lamb of God in retaliation to that mocking cry come down from the cruel tree, our salvation would never have become an accomplished fact. He has saved us, but it cost Him His own life to do it.

Nor was this spirit of self-sacrifice confined to His death. It entered into His whole life from the manger to the tomb. "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Jesus was poor, literally poor. He chose to be so. He was born in a stable. He wore coarse clothes. He ate common food. His home, while he had one, was that of a peasant, and many a time later He had not where to lay His head. Finally He was buried in a borrowed tomb. And this *literal poverty* was part of the price He paid for the spiritual riches He has purchased for us.

His personal ministry involved physical weakness, weariness, hunger and privation, and still greater suffering of mind and heart. As he incessantly "went about doing good," ministering physical and spiritual healing to thousands, it meant the pouring out, little by little, of His own life and strength, His spending and being spent for others. In life, in death, He saved men at the cost of Himself. "*He saved others, himself he cannot save.*"

Listen to His own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. Well did the old Baptist missionary society adopt as its symbol an ox standing between a plough and an altar, and underneath the words, "*Ready for either or both.*" And when we quote the expression, "The blood of martyrs is the seed of the church, let us regard it as no mere sentiment, but as an actual fact. We praise God for the missionary graves as well as the missionary stations, knowing that each of those precious lives laid down has contributed to the coming Kingdom of Christ.

I believe there is need today to re-emphasize this principle of SACRIFICE in missions, as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge in ease and selfish comfort. This same tendency is creeping into Christian churches and homes, and producing a spirit of complacency instead of concern with regard to missions. In a word, if we could save the heathen by the mere passing of a resolution, without any appreciable sacrifice, without its costing us, we would. But the hard fact which we have to face is that WE CAN'T. Not merely is this clearly demonstrated by the actual facts of the missionary enterprise today—its insufficient forces, its embarrassed treasuries, its inability to overtake the needs and opportunities abroad—but it is equally plain for the reason that such easy accomplishment of the task is contrary to the very Divine law of missions—the law of SACRIFICE. "*He saved others, himself he cannot save.*" No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost Him His

only begotten Son, and He will finish it by no less worthy a spirit or costly a means.

Yet thousands of individuals and churches, professing allegiance to Jesus Christ, are practically denying to millions of their fellow men the only opportunity of salvation through Christ, simply because they refuse or fail to meet this question squarely on *its only true and adequate basis* of self-sacrifice. In the light of the world's unsupplied need and the church's unproffered resources it has still to be said, in plain honesty, that the Church as a whole is only playing at Missions as a sort of diversion instead of making the enterprise its supreme business.

Now, there are three great outlets of missionary energy generally spoken of, namely, by PRAYING, by GOING, by GIVING. Let us think for a little of this feature of sacrifice in its relation to each of these in turn.

1. THE FIRST OUTLET OF MISSIONARY ENERGY IS BY PRAYING.

I place prayer first because it *belongs* first. Missions are not primarily a matter of men or money or method, but of *the unhindered outworking of God Himself*, and such outworking is always called forth pre-eminently through prayer. Prayer is the greatest power in the kingdom of God. The appeal for intercession should therefore be placed before even the appeal for men and money. But notice that an essential element of true missionary intercession is *the sacrifice which it costs*.

Beloved, *have we prayed?* Have we "*prayed earnestly*"? Have we "*labored fervently in prayer*"? How much has prayer for the souls yonder in the darkness COST us—in time, in strength, in self-denial? Any hours of deep concern? Any sleepless nights of wrestling? If our prayers have cost us little they have *availed* correspondingly little. God is seeking intercessors. Oh, let us enter the honored list!

2. THE SECOND OUTLET OF MISSIONARY ENERGY IS GOING.

We may sit back and sing,
 "Waft, waft ye winds His story, and you,
 ye waters, roll,
 Till, like a sea of glory, it spreads from
 pole to pole," but *that doesn't solve*

the problem. The only way that the wind and waters can carry the Story the world around is by carrying forward *men and women who go to tell it*. We can't stay home and save the heathen.

Here again does our Lord furnish us with an inspired model, in His parable of the GOOD SHEPHERD, so indelibly impressed upon our memories by Sankey's hymn, "The Ninety and Nine." You remember how one of those verses runs:

"Lord, whence are those blood-drops
 all the way,

That mark out the mountain's track?
 They were shed for one who had gone
 astray,

Ere the Shepherd could bring him
 back.

Lord, whence are Thy hands so rent and
 torn?

They're pierced tonight by many a
 thorn."

Such was the path the Master trod; must not His servants tread it still? *Missionary life and labor demand sacrifice*.

Some must go—cheerfully leaving homeland and loved ones and fond associations, and surrendering bright prospects and cherished plans—go to face uncongenial climes, and difficult languages, and strange peoples, to live and toil patiently and perseveringly, amidst hardships and dangers, if these "other sheep" are to be brought in.

Some must let go. Parents are called upon to lay their children upon the altar for this blessed work. They are not to be denied *their* part in the precious sacrifice. I tell you that it is the fathers and mothers whose boys and girls are out on the fighting line who know best how to hold the ropes by prayer, and sympathy, and sacrificial gift.

Some must help go. Churches, as well as parents, have their definite part to play, by sending forth workers, if the ranks on the mission field are to be filled up. Who shall be sent? The no-goods and cast-offs? Those who can easily be spared because of inferior gifts and abilities, and who never would make their mark at home? That is not the way it appealed to the church at Antioch. They sent forth Barnabas and Saul, their very brightest and best, the ones most essential, as it seemed, to the church at home. And

God blessed and multiplied that church in consequence, and let it displace the more selfish and narrow-minded church at Jerusalem as the great home-base of the missionary movement. "There is that scattereth and yet increaseth; and there is that withholdeth more than its meet, but it tendeth to poverty." Would that many a modern church would take a page out of the book of Antioch's experience!

3. THE THIRD OUTLET OF MISSIONARY ENERGY IS GIVING.

But we need, like those of old, to have our offerings of gold and silver weighed *in the scales of the sanctuary*, in order to estimate them at their true value. Jesus still sits over against the treasury, watching the offerings of His people. How different *His* estimate of them from that of *man*! "Of a truth I say unto you that *this poor widow hath cast in more than they all*; for all these have of their abundance cast in—but she of her *penury* hath cast in *all the living that she had*." Here is the very same principle again, this time applied to giving—the principle of SACRIFICE. With Christ the question was not "How much has each one given?" but "How much has each one reserved?" For only this latter question brought out the point of importance, namely, as to *what each offering really cost its offerer*. It is not giving *any* two mites, but giving the *last two*, that puts us in that widow's class.

Men and women! How much have we really given? Have we cast in "out of our *abundance*," or "out of our *penury*"? Are we trying to serve God, satisfy our conscience and save the heathen with our *spare cash* or *pin money*, or are we measuring up to the New Testament standard, "*Freely ye have received, FREELY GIVE*"?

And now, beloved, if you have gone with me through this theme, and with me have seen that missions have a *soul*, and that that soul is SACRIFICE, and that every output of missionary effort, be it by prayer, by going, by giving, *involves and demands self-sacrifice*, then I believe you will agree with me that the *real heart of the missionary problem* is LOVE, since Love alone is equal to the sacrifice that is called for.

LOVE IS THE SUPREME MOTIVE TO ALL TRUE SACRIFICE. It was LOVE that moved the Friend at midnight, the Good Shepherd, the Good Samaritan. "LOVE *never faileth*." Nothing less will avail. And if you are lacking the missionary spirit you are lacking LOVE.

Conversely, SACRIFICE IS THE SUPREME TEST OF LOVE. "*Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the LOVE of God in him*"?

(This timely message by Dr. Glover is printed in leaflet form by the Bible Institute for widespread distribution. Additional copies may be secured at 10 cents for fifteen; 25 cents for fifty; 40 cents per hundred; or \$3.50 per thousand. Order from the Bible Institute, Fort Wayne, Indiana.)

"WHERE ART THOU?" AND "WHERE IS HE?"

(Continued from page 9)

evidence enough for the redemption in the crucified Christ, and the return of the Living Lord. "But this man, after he had offered one sacrifice for sins forever, *sat down* on the right hand of God; from henceforth *expecting* till his enemies be made his footstool" (Heb. 10:12, 13).

"Sat down"—His finished work.

"Expecting"—His Second Coming.

"Where art thou?" and "Where is He?" are answered in the words of Paul, "But now in Christ Jesus ye who were *far off* are *made nigh* by the blood of Christ" (Eph. 2:13).

In Christ Jesus we are saved, seated, separated, and satisfied. *Are you?*

At South Bend, Indiana, Lutheran ministers protested to the school board that evolution was being taught in several textbooks as a fact rather than a theory, and that the faith of pupils was likely to be undermined. After many conferences, Superintendent of Schools Frank E. Allen recently announced that explanatory notes would be pasted in the books stating evolution was a theory and not a fact.—*Pathfinder*.

Alcohol Questions Answered Scientifically

Compiled by FRANC TRACEY

Approved by WM. D. McNALLY, M. D., Consultant Chemist and Toxicologist

QUES. 1—*What is alcohol?*

ANS.—A colorless inflammable liquid with a peculiar odor and a burning taste; the intoxicating principle (ingredient) in beverages.

QUES. 2—*What is meant by intoxicating?*

ANS.—To poison; to make drunk; to excite or stupefy with strong drink or narcotic substances.

QUES. 3—*What is a poison?*

ANS.—A poison is a substance which when absorbed by the blood is capable of seriously effecting the health or causing death.

QUES. 4—*Does Alcohol as a poison cause disease?*

ANS.—Yes, alcohol not only causes disease but aggravates disease already present.

QUES. 5—*How is a large supply of alcohol produced?*

ANS.—By process of alcoholic fermentation. Large containers — tubs or vats of fruit juices or other sweet liquid exposed to the air in a warm temperature will ferment — yeast germs set up alcoholic fermentation. Alcohol is produced from the starch in grain and vegetables. An enzyme, diastase, a produce of the yeast germ changes the starch to sugar, and another enzyme, a different produce of the yeast germ sets up alcoholic fermentation. Thus, alcohol in large quantities is produced and commercialized by Man.

QUES. 6—*Does all alcohol have the same reaction in the human system?*

ANS.—No. White ethyl (wood) alcohol is very dangerous to drink and may cause blindness and frequently death; ethyl, the alcohol used in beverages, reacts on the nerve center and affects the entire nervous system. Soon after drinking it the nervous system is rendered irresponsible—he may bring shame upon himself—upon others. Danger, if not death, is in his path.

QUES. 7—*If alcohol is so poisonous, why does it not cause death like other poisons, such as prussic acid?*

ANS.—Large doses of pure ethyl alcohol would cause death, but most alcoholic drinks are diluted — contain more than 50 per cent water.

QUES. 8—*With what other narcotics is alcohol to be classified?*

ANS.—Ether, Chloroform, morphine, cocaine and nicotine (tobacco).

QUES. 9—*Is alcohol a food?*

ANS.—Alcohol combines with oxygen in the body and releases energy—a function of food—but because of its great affinity for oxygen, it robs the tissues of needed oxygen and thus causes degeneration of the body cells.

QUES. 10—*Does alcohol have to be digested before its dulling and deadening effects are felt?*

ANS.—No, it is absorbed from the stomach and enters the blood stream while in its fiery, biting state, and is carried to all parts of the body, making a complete circuit twice each minute.

QUES. 11—*Why does it seemingly go to the head first?*

ANS.—It is the nature to harden tissues and dissolve fats and oils, and the very tender nerve cells which constitute the brain are separated from other bodies by a fat-like substance—lipoid, and this protection or insulation is dissolved by the alcohol. Thus, the brain cells are exposed to direct contact with the alcohol—a short circuit takes place and this results in confusion, loss of brain power affecting all five of the senses; one sees less, hears less, tastes less, feels less and becomes less effective than before taking the poisonous beverage.

QUES. 12—*Is alcohol a stimulant?*

ANS.—The first effect of alcohol is that of a stimulant but later that of a depressant. In case of the heart it benumbs (releases) the checking nerves of the heart first and the heart seemingly beats faster but without control and with less power. Alcohol is a depressant, deters every normal bodily action.

QUES. 13—*How does alcohol affect the finer sensibilities?*

ANS.—Nips them as frost does a tender plant; renders inactive (puts to sleep) the brain cells upon which depend judgment and self-restraint, and at the same time inflames (excites) the passions! Man, God's masterpiece falls temporarily to the level of the beast! It causes more

concern to the jurist and medical man than any other poison.

QUES. 14—*What penalties attend such debauchery?*

ANS.—Sex offenses (surrendering of chastity), illegitimate children, venereal (infectious) diseases which may be passed on to the next and innocent generation. Theft, arson, rape, murder, etc., all crimes listed in the criminal calendar are increased by alcoholic intoxication.

QUES. 15—*Upon whom does the greatest penalty fall?*

ANS.—The future child. All forms of congenital disease, deformity, feeble-mindedness—insanity lies in its wake.

THE FIELD IS THE WORLD

(World Survey Service)

Moravian Pioneers in South Africa

The Bicentennary of Moravian Missions in South Africa fell on 7th July, the date of the arrival of George Schmidt at Cape Town in 1737. Later he founded Genadendal, the mother of South African mission stations, and for seven years laboured there. On Sunday, 4th July, the main celebration was held at Genadendal, following one at "The Oaks" on the preceding day. Further meetings were held at Cape Town on 11th July. Here, where the pioneer's house stood, a suitable memorial stone with marble plate will be erected.

* * *

Stirring up the Godless Union

Important efforts to increase membership of the Godless Union are being made by Litvinoff, People's Commissioner for Foreign Affairs. All applicants for diplomatic posts abroad, likewise all members of the Diplomatic Service at present employed abroad, must be members of the Godless Union, or face dismissal. The decree is also extended to commercial representatives abroad. The **Osservatore Romano** says that during last year membership of the Union greatly increased, and its funds improved by the payment by every member abroad of a special contribution. The new decree has resulted in 6,700 new adhesions to the Union. The Komsomol has ordered Russian youth to improve their anti-religious work and to

win between 2nd May and 2nd August 200,000 boys and girls as recruits.

* * *

The Christian and Missionary Alliance

Fifty years ago the Old Orchard, Maine, a simple Christian fellowship was formed which soon developed into the Christian and Missionary Alliance, pledged to take the Gospel to the whole world. The Golden Jubilee of the Alliance was celebrated during February in the twenty fields into which it has gone with the Gospel. The estimated population of these fields is more than 72,000,000. The missionaries number 508, assisted by 1,527 native workers, and they carry on their work in 95 languages and dialects. The organized churches established are 473 with a membership of 44,497; Sunday Schools number 935 with 37,098 scholars.

* * *

The Problem of the Depressed Classes in India

Dr. Ambedkar and the millions of the Depressed Classes have been invited to become Buddhists as a means of achieving emancipation from untouchability. It can hardly be expected that Buddhism, with its doctrine of **Karma**, justifying caste differentiation, can emancipate the numerous castes forming the Depressed Classes. There is, however, no doubt of the attitude of Christianity to caste; the Christian brotherhood is complete in its fraternal equality, and alone offers the spiritual and social freedom which the Harijan masses of India are seeking.

This movement of the Depressed Classes out of Hinduism coincides with spontaneous evangelistic efforts by missions and Indian Christians in many parts of the country. The Spirit of God has been guiding and providing. Increasingly, however, it is evident that the accession of mere numbers is not to be encouraged apart from a sound preparation for admission to the Church and provision for continued instruction after a welcome to its fellowship.

* * *

Armenians Not Wanted

The 40,000 Armenians in the French mandated territory are new-comers to Syria and are treated accordingly by

Moslems and Syrian Christians. The French used them years ago to suppress the Syrian revolt in the Jebel Druse, and the Moslems remember it. Numbers of them fled here from the Turks, and now with Alexandretta ceded to the Turks, 15,000 Armenians come again under their once dreaded rule. In tumble-down shanties of Aleppo and other towns 7,000 of them are hoping to escape from miserable poverty, but no one wants them, and the economic depression continues in Syria.

* * *

China's Opium and Drug Scandal

For years efforts have been made at intervals to destroy by public burning large quantities of opium and drugs captured by Customs authorities in the various ports of China. Notwithstanding prohibition of the traffic, extensive manufacture and smuggling of illicit drugs continues. China's own military leaders in various areas have been responsible for the growth and export to the central and maritime provinces of vast quantities of native grown opium. Whether or not it is 'a save face policy' to cover the part her nationals have played in largely distributing opium, heroin and other drugs throughout China, a Japanese foreign officer spokesman on 11th June, 1937, stated that the government was preparing to amend the law so as to provide heavier penalties for drug traffickers and that the law would be applied also to Japanese subjects in China. The problem so far as China's military trafficking in the drugs is concerned is admittedly a most difficult one for China's administration to solve.

* * *

The New York Slums

Early in the year an appeal was launched by the Governor of New York State and Mr. La Guardia, the mayor, to deal with the slums of New York. These are extensive and cover 17 square miles, contain 65,000 houses, 245 miles of streets, and shelter 500,000 families, a part of whom live in 250,000 rooms without windows. The Protestant Episcopal Bishop Manning

is leading the religious forces in support of the appeal.

THE EMPEROR CULT

During recent years there has been a notable revival of the tradition that the ruler of Japan is descended from the Sun Goddess. Ten or fifteen years ago liberal statesmen interpreted the tradition to mean that the line of Emperors "is coeval with Heaven and Earth," but did not press the Sun Goddess mythology; there were others who even hoped that Japan would develop a constitutional monarchy like Great Britain. Today quite other opinions hold the field. Japanese school books state, "We Japanese look up to our Emperor as to a God" and "The Japanese Emperor is divine." Last year the word *Kotei*, the official term for Emperor, was changed to *Tenno* (Heaven-ruler), and many insist that Japan is a *Tennocracy* rather than an empire. It is forbidden to refer to the Emperor as a *man* even in praise. Loyalty to the Emperor must be equal to that rendered to the Sun Goddess, "Ancestress of the imperial line."

The Fundamentalists of Shinto, who are leading the present reactionary movement, hold that the act of reverence at a national shrine is an act of worship, and leading authorities on National Shinto take the position that the national cult is a religion. The military are favouring this interpretation to further their policy of national expansion.

Japanese officials are, however, taking all possible precautions by convenient explanations—at present considered acceptable—to avoid a clash with Japanese Christians or the strong theistic sects of Buddhism.

—World Dominion Information Service.

WATCHMAN-EXAMINER reports that a large city church gave an unusual reception to its new pastor. At the first service a large bank of white roses like a mound of snow faced him in the pulpit. In the middle, made of crimson rose-buds, were the words, "Sir, we would see Jesus." In this impressive way, they voiced the feeling of almost every church.

Activities at the Institute

REV. B. F. LEIGHTNER IN CLEVELAND MINISTRY

Rev. B. F. Leightner one of the Bible teachers of the Institute is engaged as supply pastor of the Grace Tabernacle in Cleveland, Ohio, during the summer months.

* * *

MISS MARTHA AMSTUTZ COMING TO THE INSTITUTE

Miss Martha Amstutz of Royal Oak, Michigan, who has been detained in the homeland until the way fully opens for her taking up foreign missionary work, has been engaged on the staff of workers for this coming school year. She will begin her duties as supervisor of Bethany Hall on August 7.

* * *

APARTMENTS PURCHASED

For some time the Institute has faced a serious problem in finding house-keeping apartments for married students. Desirable quarters of this type are few in the vicinity of the school and lately rents have risen to almost prohibitive prices. The Institute is therefore fortunate in being able to secure a property immediately adjacent to the campus for this purpose. It was a home formerly occupied by Mr. and Mrs. Purfield and is now being renovated and improvised into a five-apartment building.

* * *

BIBLE INSTITUTE INSTRUCTORS PARTICIPATE IN WINONA EVENTS

Professor Weaver and Zahlout have been invited to the staff of the Winona Lake Bible Conference and of the Youth's Conference running concurrently in Aug. Mr. Weaver is making his contribution on the piano and Mr. Zahlout with his violin. Both men are excellent artists and have given their talent wholly to the Lord. Mr. Zahlout's life reads like fiction—from a newspaper boy in Los Angeles to the height of a worldly success in playing in symphony orchestras and touring the Orient. Since his conversion he has been enthusiastically engaged in serving the Lord.

Mr. Zahlout and Mr. Weaver have also

been invited to give two concerts—one classical and one sacred—at Greenville College, Greenville, Illinois, this fall.

* * *

TEACHERS ENGAGED IN GRADUATE STUDY

Several members of the Institute faculty, Loyal Ringenberg, Paul Updike, S. A. Witmer and H. E. Wiswell are taking graduate work during July and August at the Winona Lake School of Theology, Winona Lake, Indiana.

* * *

GOSPEL CRUSADERS

A group of six young men organized into an evangelistic team composed of Professors Weaver and Zahlout, Messrs. Kenneth Geiger, Jack Stout, Willis Woods, and Alfred Clough completed a 5,000 mile tour on July 5th. In the early part of June they toured Ohio and Pennsylvania, holding services nightly. They visited Lima, Dayton, and Columbus, Ohio; Evans City, Emaus, Allentown, Shamokin and New Brighton, Pa. After spending a couple of days at the Youth Conference at Winona Lake, Indiana, they made a tour of Illinois, Iowa and Nebraska. In Nebraska they had services at Lincoln, Omaha, Hamlet, Wauneta, Milford and Creighton. The last point on the itinerary was Peoria, where they had services of July 4.

Their ministry has been well received and the men have enjoyed the tours even if they were strenuous. During the remainder of the summer the quartet alone will be engaged in special evangelistic work in Indiana, Michigan and Ohio. A number of conventions and conferences will be visited.

* * *

THE BIBLE SEMINAR

The experience will never be forgotten by those present. The presence of the One supreme Bible Teacher, the Holy Spirit, was sensed by everyone. There were no bells to rudely halt an interesting discussion—some periods couldn't be confined to the allotted time of one hour. Unstinted words of appreciation come from all who participated.

An enjoyable hour of fellowship at Foster Park climaxed the event.

There were a number of inquiries whether a similar event would be arranged next year. At any rate, appetites have been whetted, hearts inspired, and skills in Bible study improved. A written word from Rev. Armin Steiner is representative of the verbal sentiments that were expressed. Mr. Steiner in an unsolicited letter writes: "It has been a very profitable experience to me. I have been stimulated and refreshed so that I feel as I want to enter the Lord's work with greater zeal and devotion. If at all possible we (Mrs. Steiner and I) expect to take a course again next year should one be offered."

BOOK REVIEWS

General Biblical Introduction, H. S. Miller (Word-Bearer Press, Houghton, N. Y.) This long-looked-for book from our friend and former colleague in the work of the Institute, is at last off the press. Professor Miller literally put years of work into this volume. In a sense it represents the study of a life time. **General Biblical Introduction** is not a book for light vacation reading. It is a book for the student, the teacher, the pastor, the Christian worker who wants the whole story of the origin of our Bible in one volume.

For a long time there has been a need for a text like this. No one book has been available that is comprehensive enough in the field of General Introduction. This book covers the entire range: Inspiration, Canonicity, Languages, Genuineness, Authenticity. It traces the whole history of our Bible from its divine origin through the manuscripts, versions, on down to our latest English versions. It is right up to date, giving an account of the famous Chester Beatty papyri, which were discovered just five years ago and upon which scholars are still working. Now there is available for orthodox theological schools a text that is scholarly, thorough, and comprehensive. For the law worker of the church here is a book that is a library in itself. It takes six and one-

half pages to list the books upon which this volume is based.

The price is also very attractive—\$2.00 for four hundred large, readable pages.

From Chaos to Character, L. R. Marston. (Tower Press, Greenville, Ill.) The second edition of this splendid volume has just been published with important editions. **From Chaos to Character** is the book of the hour for youth. It faces the full force of the swirling currents of modern life and points the way to an orderly and useful life through Jesus Christ. The first volume was an outgrowth of an attempt to reduce to orderliness the chaotic tangle of competing impulses and the wobbling standards of post-war youth. With its thorough understanding of youth and its problems, this book has a message for ministers and all counselors of young people.

The second edition has two valuable appendices and an index. On is set of questions that can be used in study groups either in the freshman college class room or the young people's organization of the church. The second is a set of worship guides for use in public services. Both have been ably prepared by Mrs. Lois Wood-Woods.

A word about the author is of interest. Dr. Leslie Ray Marston, Ph. D., has come a gift from God to the church "for such a time as this." Dr. Marston specialized in the field of psychology and education and was formerly the Executive Secretary of the Committee on Child Development of the National Research Council. Later he became President of Greenville College and is now Bishop of the Free Methodist Church. With his splendid attainments and high spirituality, he is well qualified to write this message to youth.

WANTED—A LEADER

Today the nation is in another unemployment pocket. As Whitefield pulled us out following 1730; as Finney saved the day following 1810; as Moody reshaped America beginning 1858; and as a score of national evangelists restored confidence following 1898, so the nation is awaiting such spiritual leaders today.—*Roger W. Babson.*

Among Alumni and Friends

Rev. and Mrs. Clayton Steiner Return to the Homeland

Rev. and Mrs. Clayton Steiner and family, missionaries with the Christian and Missionary Alliance to Peru, South America, are returning to their home on furlough on August 9. They will be met at Miami by Mr. Steiner's brother, Rev. Armin Steiner of Pandora, Ohio. For some years Mr. Steiner has been the representative of the Student's Mission Band of the Institute. This organization undertook his support in 1929.

Miss Reba Low writes from Anhwei, China

"The Christian and Missionary Alliance is celebrating the 50th anniversary on the fields as well as at home. Our method for Central China has been to appoint three native pastors to give four days' meetings to each main station. Rev. Sha, Rev. Chang, and Rev. Feng were chosen and have just about completed their tour. The meetings have been a blessing.

"Szechwan, we read, is in the grip of a severe famine. The Lord has been merciful to Anhwei, last year and this, in distributing the rains.

"Please pray that the Lord will turn these people from idolatry."

Hilty Sisters Returning from China

The Misses Elizabeth and Minnie Hilty, missionaries to Central China, under the Missionary Church Association are returning for furlough and will participate in the Central District Convention of the Missionary Church Association at Fort Wayne from August 13-22.

Mr. R. G. LeTourneau Recovering

Gratifying reports have come of the recovery of Mr. R. G. LeTourneau, Christian business man of Peoria, Illinois, who was seriously injured in an automobile accident that proved fatal to two men in the LeTourneau quartet and three persons in another car.

Mr. LeTourneau and the quartet were with the Institute and the First Missionary Church on May 9th, just a few weeks before the accident. The Bible Institute

will always remember the impressive services on that day, and our deep sympathies go out to the families of the deceased, especially the friends and relatives of the Rutschman brothers.

Mr. LeTourneau conveyed the encouraging word to us that he continues to believe that "God is still on the throne."

Gospel Trio in Evangelistic Service

Miss Elda Gerber, '36, and the Misses Irene Ginter and Lorraine Houser, '37, will have charge of the music in a city-wide evangelistic campaign at Kokomo, Indiana, during the first two weeks of August. The City Mission in cooperation with the churches is sponsoring this effort and Rev. Mr. Van Houton of Wilmore, Ky., is the evangelist.

Mrs. John Clasper Recovering

Mrs. John Clasper (nee Anna Roth) of Rochester, Michigan, is recovering from a very serious illness. She was critically ill in May and June, but in answer to the many prayers offered by friends and relatives, she was delivered and is on her way to recovery.

Mr. and Mrs. Roy Ramseyer are the happy parents of a baby girl, Marilyn Joyce, born June 14.

Rev. and Mrs. Odell Harrold have announced the birth of John Alexander on July 11.

Miss Lois Slagle, '35, who has been doing missionary work in the mountains of Tennessee will begin a course in Nurses' Training in the Lutheran Hospital in August.

Former Student Graduates from Taylor University

Rev. Lester Sommers, class of '34, was graduated with the 1937 class from Taylor University with a Bachelor of Theology degree on June 1. Mr. Sommers is a pastor working with the Methodist Protestant Episcopal Church.

At the same event Mr. Elmer Stockman, class of '34, received the degree of Master of Arts in Theology. Mr. Stockman graduated from Marion College last year.

Revive Us Again



*Lord, in this world of sorrow and pain,
Filled with joys that are empty and vain,
We need Thy grace,
Thy might, and Thy main;
Come now, we plead, and revive us again.*

*Extend in our hearts Thy glorious reign,
Forgive every sin, and cleanse every stain;
Burn, with Spirit,
Both self and its gain;
Flood with Thy love, and revive us again.*

*Break up the ground, make mellow for grain,
The fields seem so hard, so long they have lain;
Come, freshen love's growth,
With Thy dew and Thy rain;
Break forth in our midst, and revive us again.*

*Others surround us, breaking under the strain,
Darkened by sin, in heart and in brain;
Lead into the harvest, Lord,
We'll follow Thy train;
Stir to Thy passion, O revive us again.*

PAUL UPDIKE

(Member B. I. Faculty)

FALL

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