

Taylor University

Pillars at Taylor University

Taylor University Bulletin (1912-1963)

Noncurrent Publications

1945

Radio and Servicemen's Bulletin (March 1945)

Taylor University

Follow this and additional works at: <https://pillars.taylor.edu/tu-bulletin>



Part of the [Higher Education Commons](#)

Recommended Citation

Taylor University, "Radio and Servicemen's Bulletin (March 1945)" (1945). *Taylor University Bulletin (1912-1963)*. 239.

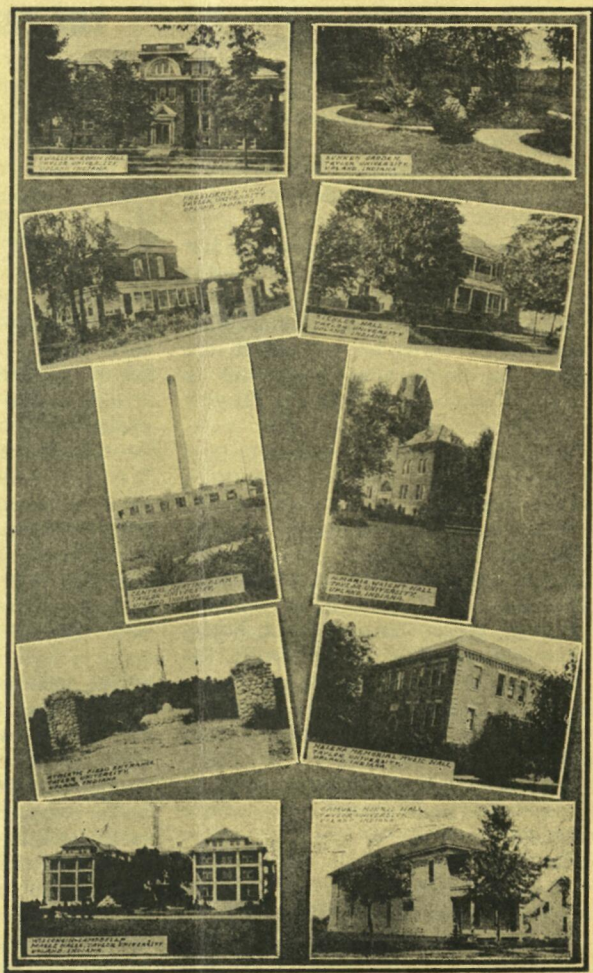
<https://pillars.taylor.edu/tu-bulletin/239>

This Book is brought to you for free and open access by the Noncurrent Publications at Pillars at Taylor University. It has been accepted for inclusion in Taylor University Bulletin (1912-1963) by an authorized administrator of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.

YOUR FELLOWSHIP HOUR

Radio and Servicemen's Bulletin

1945—Bulletin No. 3.



The new home of "Your Fellowship Hour"

Editorial Notes —

To Your Fellowship Hour Friends—Old and New

Your Fellowship Hour was organized in 1942 in the state of Michigan to take over and sponsor a local church broadcast already going on over WIBM, Jackson. This move was made as a part of an expansion program so that the radio ministry of Rev. Willis J. Dunn, could be more than local. A board of five directors was selected, two from Parma, Michigan (where Rev. Dunn was pastor) two representing the board of lay activities of The Michigan Methodist Conference.

The Parma church is a united church, but the pastor was a member of the Methodist conference. When Rev. Willis Dunn was elected to a professorship at Taylor University steps were taken to re-establish the Parma Program on a local basis and to move Your Fellowship Hour to Taylor University.

The result is—The board of directors now includes seven instead of five members. They are as follows:

Rev. Willis J. Dunn, President.

Mr. Roy Covey, Parma.

Mr. Howard Ginther, Parma, Secretary.

Mr. Theodore Van Dellen, Albion.

Rev. Forrest Mohr, Jonesville, Michigan.

Rev. Gerald Clapsaddle, McCordsville, Indiana.

Dean, Milo A. Rediger, Taylor University.

Your Fellowship Hour is off the air until two things are accomplished.

First—we must raise sufficient funds to buy transcription equipment, and make radio contracts.

Secondly—until details can be arranged to broadcast a chapel service direct from the campus of Taylor University.

SPECIAL MESSAGE TO TAYLOR ALUMNI

The executive committee of your organization voted to sponsor this program. Any funds for it must come directly from you
(Continued on Page Seven)

A MESSAGE FROM THE PRESIDENT OF TAYLOR

The Acting President of Taylor University is happy for this opportunity to greet the readers of the Radio Bulletin. It is my assumption that as a reader of this Bulletin you are interested in the type of work we are doing on the campus of Taylor University. This sin-sick and confused world which gropes along today is sadly in need of a thousand institutions which stand for what Taylor University does. The rank and file of American Freshmen each year start off to school little suspecting that definitely certain types of instruction will be given to them which are designed to uproot their childhood Christian instruction and engender doubts where there was once faith and confidence. Taxpayer's money often goes to cover the salary of some agnostic instructor in a State Institution who becomes a party to the unsettling of that taxpayer's child. Had the results been foreseen, the father would have been willing to double his taxes to have safeguarded his child. But in the most subtle manner the undermining goes on, and America is hardly aware that educationally our morals have been sacrificed on the altar of pagan philosophies.

Men and women are returning from gruesome experiences to forget it all through renewed interest in the Church and the surrender of their lives to Christ. There must be a tide of spiritual life produced in strategic areas to overcome the apathy and in many cases the hostile reactions to the claims of Christ, if America is ever again to experience a return to sober living with genuine morality. When we realize what is being done on Taylor's campus for a host of young men and young women who are
(Continued on Page Six)

CONTENTS:— Editorial Notes, Page 2.

THREE GOSPEL MESSAGES

Chapter I

THE LORDS WORK

Preached at Seymour Avenue, Lansing, July 29; Central Methodist Church, Pontiac, August 26, where Dr. Lloyd H. Nixon is Pastor, and at The First Methodist Church in Albany, Indiana, Rev. Herman Mott, Pastor, Sunday a. m., August 12.

II Timothy 2: 6-14

In these days of shortages of religious leaders we have a great tendency to keep standards academically high but to hire substitutes. Hence, a discussion of the Lord's work is all the more timely.

The words of our passage of scripture were written by Paul to Timothy. Paul, the aged, mature, learned and seasoned saint of God to Timothy the youth, the young, the inexperienced, but consecrated servant of God. Paul wrote, knowing by experience what it means to be sincerely wrong, to Timothy whose faith Paul attributes to his grandmother and his mother. No mention is made of either his father or grandfather. Timothy is therefore quite typical, for all too common in our day are fathers and grandfathers whose only religion is in their wife's name. Frequently Paul cautions Timothy to "let no man despise thy youth." How often it is that spiritually mature youths are young in chronological years and have more spiritual sense than many who are old enough in years to know better.

Frequently students write in to me saying "I would have chosen a Christian school but my parents so I am going to a school near home." Now I do sympathize with these parents for at best in 18 or 20 years our children leave home, after college they usually marry. But how short sighted some parents are, to sacrifice a Christian training for four selfish years—only to be somewhat disappointed because what promised to be a Godly son or daughter became luke warm. Timothy was not this way. Paul writes to describe the nature of "The Lord's Work."

FIRST PARTAKER

"The husbandman that laboreth must be

first partaker of the fruit." Every person who would do Christian work must be first partaker of the fruit of the Grace of God as made known in the Gospel. This is a spiritual fact that any person who is going to engage in the Lord's work must first partake of the grace of God through faith in Christ or he is unqualified to work at all. This is also true in other kinds of work however, the farmer is entitled to his own food before he sells at the market, the engineer has the first ride on the train before passenger or freight can be hauled, the teacher must first know that which he teaches or he cannot teach, so the Lord's work must be carried on by those who have first partaken of the grace of God. Still more specifically Paul goes on to explain, "consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: wherein I suffer troubles as an evil doer even unto bonds:" His explanation tells us that with partaking of the grace of God comes understanding. An understanding that interprets life in terms of Jesus Christ. Jesus the son of Mary, the Babe of Bethlehem, the exile of Egypt, the Son of man, Christ, the name by which Jesus is identified, as the fulfillment of Old Testament prophecy, the coming Messiah, the Prince of Peace. Some would spiritualize away the connection of Jesus Christ to the history of Isarel. He says seed of David and then lest we make the Lord Jesus only an ancient Jew "raised from the dead." Paul had partaken and was declaring what had led him over rough paths. At the time he wrote he was in prison and he had sufficient grace for he had partaken of the fruit.

THE WORD NOT BOUND

"The word of God is not bound. Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Having first partaken of the grace of God through faith the individual is ready to endure trouble because he believes that the

word of God is not bound. The preacher can be imperfect but the truth of God cannot. When introduced into a life or a community it bears fruit in terms of saving a soul which leads to eternal glory or reality. Those who partake are certain of this power of the word of God, but again, lest our notion of the truth be too general Paul is specifically declaring, first, that the word is so, it is true, "it is a faithful saying," and here is what it says, "but if we have died with him, we shall also live with him; if we suffer, we shall also reign with him: If we deny him he will deny us." By faith in Christ his death atones for our sin, therefore, if we partake of the fruit of the grace of God which the salvation of Christ is, we have died with him and we will also live with him, but according to his word if we deny him he will deny us. Denial is not to partake of the fruit and therefore not to know the power of God in the heart. There is an abrupt break in Paul's statement here, for next he says, "if we believe not, yet he abideth faithful: he cannot deny himself." Literally this means that whether you believe in God or not, it doesn't put him out of existence. If you believe not he still remains worthy of belief, for God cannot deny that he exists. The Lord's work therefore requires, first, that we partake of the grace of God, secondly, that we believe in the power of the word both for ourselves and for those to whom we minister.

BE CONCERNED

Paul charged Timothy to constantly remind those to whom he ministered of this fact, charging them before the Lord not to strive about words to no profit but to the subverting of the hearers. How many times we waste effort by arguing over useless words when we should be concerned that men might not only hear but believe the word of God and they be receivers of the grace of God. What we do is illustrated by this situation. Picture if you will, an old abandoned well. Over it lays a wooden door, on the door is a large rock, a child plays on the rock, the well is long abandoned the door is rotted and with the added weight of the child, gives way. In falling the child thrusts out his hands, hanging part way down crying and shouting for

help. If you and your friends were to gather around and argue as to whether you should go to get a rope or should reach down with your hand or should you get the fish pole and let the child grab that, and spend some time arguing, how disgusting even such a description, but in spiritual matters we are prone to do exactly that. While we should be concerned that those who hear might believe and receive we strive about words, profiting neither ourselves nor the hearer. The Lord's work, says Paul to Timothy, teaches that the worker partakes of the blessing he describes, then the partaker having declared the word, demonstrates its power and leads many to share its blessing. While doing this there is constant need of caution that we ever and always keep uppermost the subverting of the hearer. May God grant to you and to me the grace to heed and to follow this command.

Chapter II

THE LORD'S WORD

(Preached at Upland Youth Fellowship, August 19; Novi Baptist church, August 26.)

What do we mean by the word of God? We read in Acts 12 of the imprisonment of Peter by Herod, simply to please the Jews. The people prayed for Peter, not expecting their prayer to be answered. While they were praying, Peter was delivered from prison by an angel and came to the place where the Christians were praying and knocked at the door. A little girl named Rhoda started for the door when she saw it was Peter she turned to interrupt the prayer meeting. Peter knocked again, she was hushed by her elders, again she started for the door and again turned back declaring it to be Peter, and he knocked a third time before he gained entrance. Shortly after this the people perceived Herod to be a God among them. He knew better but did not correct their false notions. "But," we read, "the word of God GREW and multiplied."

WHAT A WORD IS

A word makes it possible for us to exchange thoughts with each other. We have a written symbol or a sound that represents a certain meaning. In this way one of us can exchange thoughts with another,

provided we use the same set of symbols. When we hear one speak in a foreign tongue, one that is unknown to us, it is just so many meaningless sounds. Meaningless because they are not our symbols. Now the word of God implies that God has certain thoughts and plans and purposes which He would like to give us.

There is a story of the farmer who wanted to move the nest of a Prairie Chicken from the unplowed onto the plowed ground and not have the nest deserted. His problem was, how to impart that thought. He needed the help of something or someone who was man enough to understand him and chicken enough to speak to the Prairie Chicken. So when God speaks to us He needs some one, God enough to perceive his purpose and man enough to talk our language. Therefore, Jesus is that one, he is the living Word of God.

John speaks of him in the opening of his gospel. The Bible which is the written word, in the Old Testament, looks forward to the "Coming One" who is the living word.

In the New Testament we have the written record of the living word, so when we say "Word of God" we mean first, God's message to us, which centers in the person and work of Jesus Christ. This in turn leads us to mean the written word and, as Jesus was conceived by the Holy Spirit so the written word is a record of the historical Jesus inspired by the Holy Spirit.

Whatever theory of inspiration we may have, the work of the Holy Spirit is to convey to us God's message. He did this in the original writings and by providential care has preserved essentially that message to the present time.

OUR WORD OF GOD

If you and I were to mutilate a Bible, cutting out from it those portions of which we are ignorant, we would discover that while the actual word of God is final, comprehensive and complete, the Bible that we know, the Word of God to which we have listened is an exceedingly small portion of the word. God's message cannot be added to nor can we take anything from it, but our text says, "the word of God GREW." When the prayer of the saints availed for

Peter the saints listened more earnestly and heeded more carefully too the word of God. It meant more to them. It GREW. But the text also says, "and multiplied." As the word of God grows in the hearts and minds of the believers, the testimonies of the believers became effective. When others do heed the word of God, whether it be by tract or sermon, when a message from God dawns upon a soul who has never heeded that message before, the Word of God is multiplied.

CONCLUSION

Jesus is God's word, the record of him is, the Bible. The more we learn of the Word of God, the word grows and so do we. The more we grow, the more new Christians there are, who are born of the spirit, and the word thus multiplies. Thus we understand Acts 12:24 "the word of God grew and multiplied."

Chapter III

THE PRICE OF REDEMPTION

(Preached at Devereaux, Michigan, July 29, Albany, Indiana, August 12 and August 26, Marshall, Brooks Memorial Methodist Church, Rev. Warren E. Brown, Pastor.)

I Peter 1:17-25.

The price of redemption suggests to me the personal sacrifices required of the believer if he is to be among the few who are redeemed. While no one can deny that there are certain differences in the life of the believer and an unbeliever, when the heart is changed and the deeds are changed it can seriously be asked, Is it a sacrifice? The price of redemption as suggested in the passage before us is the price necessary if God is to be holy and remain such and still adopt as his children, sinful men. The price of redemption is the provision necessary for God to be "just and justified" at the same time. Peter says "if you call on the father who without respect of persons judging according to every mans work pass the time of our sojourning here in fear." A fear that takes God into consideration and recognizes him to be holy, for says Peter, "ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received from your fathers." The price of redemption re-

minds us that there are **THINGS MONEY CANNOT BUY.**

I once knew a wealthy mother who was interested in her son's welfare. How she hoped for his marital happiness and sought to help him by letting him act on her behalf in certain Christian work. But it was too late, what had happened to his parents happened to his home. Money cannot buy some of the blessings that are commonly possessed by devoted believers in Christ. The thing that protects us from our fathers vain conversation is not silver and gold but the blood of Christ.

A man walking down the street met a Jew and walking up to him knocked him down. The Jew, getting up and brushing the dirt from his clothes, said, "why did you do this to me?" The man said, "the Jews crucified Christ." "Yes," said the other, "but that was 2,000 years ago," to which the man replied, "that doesn't make any difference to me, I just found it out yesterday." That is the idea that Peter gives us when he says Jesus was foreordained before the foundations of the world but was manifest in these last times for you, you who read this, for by him, when you believe that God raised up Jesus from the dead your faith and hope is in God. Faith is simply trust in God. We all know what trust is in a small child. At the word of father or mother the child will jump from a skyscraper. You may call it lack of judgment or you may call it faith. They trust the word of their father, so must we trust the word of our heavenly father. HOPE is a wish plus expectancy. If wishes were horses beggars would ride, but there is no hope in it for we don't expect it. We wish for world peace I question if it is our hope. We expect a depression to follow this war, we don't want it, there is no hope in that. Hope is the combination of trust plus expectancy. When our faith and hope are in God there are certain results. Like the account of an accident, it takes a long time to write it up, to read it or to tell it but it happened practically all at once. So the price of redemption when realized and believed, desired and expected, results in first,

the purification of the soul which leads to an unfaked love of the brethren. Unfaked in that it has no axes to grind nor is it conjured up with a sense of duty. Second, the benefit comes at the same time as being born by the word of God which is living in Christ and which abides forever by means of the unction of the Holy Spirit. This is the good news which God's word presents, this is the price of redemption.

A MESSAGE FROM THE PRESIDENT OF TAYLOR

(Continued from Page Two)

being prepared to live in and serve their generation, we are struck with the fact that we have here the (red) corpuscles to furnish for the blood stream of this generation. An anaemic society is faltering, and while science is moving forward, a noticeable sag is apparent in the Christian impact upon society. Where the tide will be turned is not now clear; but it will likely come in some centers where the Bible is regarded as the rule of life, and the Christ of the Bible is worshipped as Son of God and Saviour.

Taylor University offers a safe place for young men and women who want the best in instruction, but who do not want it if their faith is made insecure.

There is no retreating by the forces of righteousness. Like the contests on the battle front, there are times when what appears to be a weakening of defense is merely a rearrangement of forces for the purpose of attack. The Christ who instituted the Church as an organism by which His victorious life might flow through the arteries of society seeks every avenue of expression which He can find. Institutions like Taylor, and churches with spiritually-minded pastors are the logical centers from which we may expect a movement back toward God. A host of men and women such as those interested in the Radio Bulletin may become vital factors in this reconversion period through their loyalties and cooperation.

SPECIAL MESSAGE TO TAYLOR ALUMNI

(Continued from Page Two)

and for radio work.

We need 100 who will give one dollar per week or 200 giving fifty cents or 400 giving twenty-five cents. Please respond as you are led of the Lord.

Our plan is to broadcast on Sunday a transcription of a mid-week Chapel Service. This is already approved by the administration of the college.

TO OUR OLD FRIENDS

We submit this our first Radio Bulletin from Taylor, may rich blessings be upon all who read it. Pray for this great work.

OUR FINANCIAL POLICY

This is not new—but may be new to you. By our next issue we will list advisory committee members scattered geographically so that one is near you. Each month they will receive a notarized itemized financial report. Any donor can check on us. We thank you for your gifts on a letterhead bearing names of those to whom a complete report is sent. Gifts of more than twenty-five dollars will be listed in itemized fashion but as anonymous. Our books are open to all.

ABOUT THESE MESSAGES

During August Mrs. Dunn and I spent week ends in the field with our Taylor University girls trio. These messages were preached in connection with these trips.

ABOUT PARMA —**Your Fellowship Hour's Old Home**

We hear many good reports of the ministry of Rev. Dorr P. Garrett an alumnus of Taylor in 1935. His messages are regularly broadcast over WIBM, Jackson, under the sponsorship of The Parma Radio Committee. Rev. Mr. Garrett, succeeded Rev. Willis J.

Dunn, as Pastor of the Parma United Church, Parma, Michigan.

THE RADIO MINISTRY AND TAYLOR

Radio preaching is in itself worthwhile—reaching thousands with the Gospel message. This alone is worthy of your interest and support.

"From the campus of Taylor University" is a slogan worth hundreds of dollars to Taylor in advertising value, but it in no way impedes or limits the effectiveness of The Radio Ministry.

May God lead and bless this ministry—is our prayer. Will you not make it yours?

A JOB FOR YOU

If you are interested in the promotion of this gospel broadcast you can help us a great deal by giving us the names and addresses of your friends whom you think might be interested.

Enclosed with this bulletin you will find a post card, on the back of which you can place such names and you can mail the card to us. The more people who become interested, the sooner we will be able to start on the air.

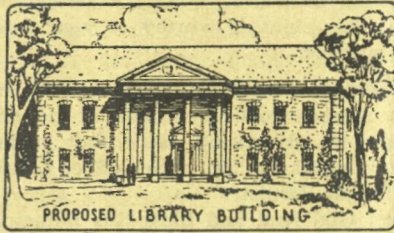
HELPING CHRISTIAN STUDENTS**FIND A CHRISTIAN COLLEGE**

Even though you may not be a prospective student for college and may have no children who are, if you will send us the names and addresses of christian young people who might be interested, we will be glad to correspond directly with them in helping them plan for their future training.

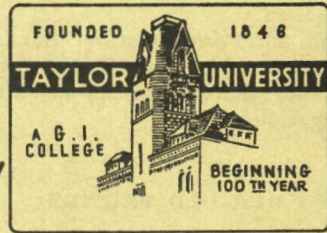
Your friends can become ours, only if you will introduce us. Both in the interest of the University and of this Radio work, this kind of cooperation is very possible for you to give.

We will be glad to receive your letters and comments. Write to Your Fellowship Hour or the Department of Public Relations, Taylor University.

FOR ONE HUNDRED YEARS *And*
 MISSIONARIES • PASTORS • TEACHERS
A HOST OF WELL TRAINED Christian Laymen . . . HAVE GONE
 OUT FROM



THINK OF
 THE JOY
 THAT CAN
 BE YOURS
Today!



helping **TAYLOR UNIVERSITY**
 GO and GROW
 TO **STILL GREATER HEIGHTS**

*A NEW LIBRARY IS IMPERATIVE AND IS OUR CENTENNIAL GOAL.
 Would You Like to Share this Victory with Us?*

Write to Dept. Y. F. for Booklet — Taylor University, Upland, Indiana

"THE GEM"



CENTENNIAL ANNIVERSARY EDITION



THE YEARBOOK OF STUDENT ACTIVITIES
 — at —
TAYLOR UNIVERSITY

An Enlarged Edition Available To You

Write: The Gem, Taylor University, Upland, Indiana.

Price \$3.50