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A HISTORY AND EVALUATION OF THE CURRICULUM OF
FORT WAYNE BIBLE COLLEGE

By

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A Thesis

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INTRODUCTION

A HISTORY AND EVALUATION OF THE CURRICULUM OF
FORT WAYNE BIBLE COLLEGE

INTRODUCTION

A. The Subject

1. The Subject Stated and Explained.

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."¹ This is a deliberate evaluation given by the eminent William Lyon Phelps of Yale. Such a statement by this educator seems to confirm the philosophy of education as embodied in the expanding Bible-school movement.

One of the pioneer Bible schools which arose within the last generation is Fort Wayne Bible College of Fort Wayne, Indiana. According to a recent survey, Fort Wayne Bible College was the tenth Bible school founded of those presently in operation.² This Bible College, during the year of this study, is observing the golden anniversary of its founding. From the origin of the institution the basic aim of its educational program has been that of teaching consecrated Christian men and women a comprehensive knowledge of the Bible to equip them for Christian service.

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1. William Lyon Phelps: Human Nature in the Bible, p. ix.
2. Hubert Reynhout, Jr.: A Comparative Study of Bible Institute Curriculums, p. 55.

A study of this origin and development of Fort Wayne Bible College is the purpose of this thesis. How has it through the years of its growth upheld and remained true to its particular original objectives?

2. The Subject Delimited.

A study of the history of all aspects of the Bible College would obviously be impossible within the scope of this thesis. In fact, a full history is not essential, for some aspects of the growth of the College have been the subject of previous writings. In the two books, The Missionary Church Association¹ and Joseph E. Ramseyer, "Yet Speaking"² the authors have devoted a small portion of their writings to the development of the Bible College. The general field of emphasis of both of these books has been the origin and development of the school's physical plant. The personnel of the school has been quite adequately covered also. What is primarily lacking, however, is a study of the development of the educational program within the school and how this development is related to the school's objectives. This, then, will be the primary concern of this study.

3. The Subject Justified.

A study of the development of any movement is justified because of its portrayal of the past, its aid to the interpretation of the present, and its indications for the future. Such a study would appear to be helpful concerning the development of Fort Wayne Bible College. History

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1. Macy Garth Ramseyer: Joseph E. Ramseyer - - "Yet Speaking"
2. Walter H. Lugbihl and Jared F. Gerig: The Missionary Church Association, Historical Account of Its Origin and Development

can be a teacher and a source of inspiration.

In view of the historical position which this year represents in the history of the College, a retrospect and tracing of developments seem to be in order. In these fifty years very little has been done in the gathering of developmental materials. Changes have taken place within the school. Hundreds of students appear to have received spiritual vitality and inspiration from the lives and teaching of the faculty and from the atmosphere of the campus. These men and women, who are now spreading the Gospel story to nearly every nation in the world, will undoubtedly be interested in knowing more concerning the development of their alma mater.

A brief evaluation of the work and development of the past years seems also to be timely, since in the providence of God this landmark has been reached. Hence this brief history and study of Fort Wayne Bible College is undertaken.

B. Plan of Procedure

The first chapter of this thesis will give a background study for the main development of the subject. The setting will be given in the light of the origin and development of the Bible-school movement as a whole, and then in the light of the immediate, specific need of the Missionary Church Association for a training institution for workers. A brief account of the founding will then be observed, with the particular view in mind of determining the original objectives. These objectives will in turn serve as a basis for developing the material of the following two chapters.

The second chapter will deal with the curriculum, tracing the development of both its academic and non-academic aspects and showing whether or not these have helped to maintain the objectives. The academic will refer specifically to the program of study, including a section on the emphasis placed upon the direct study of the Bible. The non-academic will deal with such aspects of school life as field experiences, student activities, religious activities and social life.

The third chapter will be an attempted evaluation of the work of the school in the light of its original objectives. A survey will be taken of the graduates of the past five years. This survey will inquire concerning the graduates' present activity and their personal evaluation of the work of the college. Based primarily upon the development that will be revealed in the second chapter and the information from this survey, an objective evaluation will be attempted. Former limited surveys of the activity of the graduates will also be used.

C. The Sources For This Study

The background material for the first chapter will be obtained primarily from educational history, histories of the Bible-school movement, historical accounts of the Missionary Church Association, and biographical accounts of some of the founders. The personal file of Jared F. Gerig, president of the Missionary Church Association, on the development of the Bible-school movement will be available. The original objectives will then be gathered from the early catalogs and related materials.

The account of the development for the second chapter will of

necessity be gathered from the files of the College offices, the school catalogs, and other yearly publications and periodicals. Another primary source will be the file of the bi-monthly church organ of the Missionary Church Association, The Missionary Worker, which has since the time of the founding of the school related the current developments and significant activities of the school. The president of Fort Wayne Bible College, Dr. S. A. Witmer, has already assisted with his much appreciated encouragement and counsel.

The evaluation of the third chapter will be based primarily on the observation of the facts developed in the second chapter and on the tabulated information from the survey that will be taken.

D. Definition of Terms Used

For the purposes of this thesis the following terms may be defined as designated:

BIBLE INSTITUTE refers to those schools offering a concentration of work in Bible, theology, and practical training with very little general education and with a program of less than four years in length, and is hence generally a non-degree conferring institution.

BIBLE COLLEGE refers to those schools that offer a concentration of work in Bible and maintain the emphasis and objectives of the traditional Bible institute, but which through the addition of general education offer a regular undergraduate program leading to degrees.

BIBLE SCHOOL as used in this study is the general term referring to Bible institutes and Bible colleges. It is used in the sense of the movement as a whole, or used when the distinction between institute

and college is not necessary.

CURRICULUM is referred to in its broader meaning, which includes the non-academic as well as the academic program. This includes any purposeful, planned school activity which results in a learning experience.

CHAPTER ONE

SETTING AND ORIGIN OF FORT WAYNE BIBLE COLLEGE

CHAPTER ONE

SETTING AND ORIGIN OF FORT WAYNE BIBLE COLLEGE

A. Introduction

Seventy-five years ago no institution of learning existed comparable to the Bible school of today. At that time the American Protestant church began to feel the effects of the infiltration of rationalism and naturalism. Some of the leading religious educational institutions were becoming entrenched more and more in this philosophy which had become so prevalent during the nineteenth century in American education. Even in many evangelical seminaries the direct study of the Bible was given second place to language and critical studies.

The Bible-school movement emerged in the latter part of the nineteenth century as a ray of hope for the continuance of the evangelical voice of the gospel. The attempt in this chapter will be to show how this movement, and in particular Fort Wayne Bible College, thus arose out of a definite need and how, as a result, it has been characterized with definite objectives from its conception. This background survey is an essential setting for a proper understanding and interpretation of the growth of Fort Wayne Bible College.

B. Setting of Fort Wayne Bible College

1. Religious Inadequacies of General Education.

The educational program in America began with a specific purpose of teaching the Bible and a knowledge of godliness. Within twenty

years after the landing of the Pilgrims at Plymouth, Harvard College was established. One of the college goals as stated by John Cotton in his tract, New England's First Fruit, was that every student should be instructed "to know God and Jesus Christ which is eternall life, Joh. 17.3. and therefore to lay Christ in the Bottome, as the only foundation of all found knowledge and Learning."¹ Half of the graduates of Harvard for the first hundred years entered the ministry. Such other early colleges as Yale, Columbia, and Rutgers had a similar basic purpose.

It should be noted that the first public schools also were organized primarily to teach the reading of the Bible. These early settlers realized the importance of instilling in the minds of their youth the knowledge of God. Gradually, however, there was a separation of church and state in the matter of public education. The state became responsible for the secular aspect of education, leaving the religious aspect to the church.² One educational department of the church which arose at this time to attempt to compensate for this lack was the Sunday School. Its program was Bible centered with much emphasis placed on Bible study and memorization. A few minutes of Bible study on Sunday, however, could not make up for the former emphasis on this type of education. The Sunday School, too, was primarily for the younger children.

The educational status of the church was reaching a critical point. How could a Christian church expect to maintain itself without a knowledge of its Source Book? One of the answers to this urgent need was the rise of the Bible-school movement.

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1. The entire document is quoted in Samuel Eliot Morison: The Founding of Harvard College, pp. 432-437.
2. Clarence H. Benson: History of Christian Education, p. 113.

2. Inadequacies of the Religious Educational Pattern.

a. Influences Which Revealed the Inadequacies.

(1) The Rise of Revival Spirit.

The religious condition of the latter part of the nineteenth century and the first part of the twentieth was marked by a phenomenal growth of spiritual fervor.¹ During the nineteenth century the church was confronted with the skeptical age of rationalism. The belief in the evolution of higher from lower forms of life had permeated the thinking of even the church leaders. Man felt self-confident and well fitted to be skeptical and critical. Science left little room for God and the church. The social upheaval of this age in many instances ruled out God and the church. People had very little time for religious activities.

Christianity appeared to be endangered seriously by the scientific discoveries and theories. However, instead of being overtaken by the atmosphere of this age, it is a heartening fact to note that right in the midst of this influence, and as a result of it, there appeared a renewal of amazing vigor in the church. A series of evangelical revivals swept across America as well as through most of Europe. Great men of God such as Dwight L. Moody and Albert B. Simpson spear-headed the movement. This period was marked by united church endeavors to reach the mass of unconverted in America. Formality and liturgy gave way to informality and earnestness.

In the face of this revival of spirituality, it was only natural that there arose a new thirst for a knowledge of the Bible and

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1. Lenice F. Reed: The Bible Institute Movement in America, p. 8.

a demand for trained laymen. Charles Seidenspinner, President of the Southeastern Bible School of Birmingham, Alabama, in referring to this need writes:

As one studies the history of the Church in America, it soon becomes apparent that, with each revival in the Church there has come the formation of new training centers to crystallize and to increase the impact of the revival upon the church at large. Thus in the revival coming during the Moody days we find the birth of the Bible School movement . .¹

(2) The Rise of Missionary Enthusiasm.

The enthusiasm and impulse of the revival spirit manifested itself in a great world-wide awakening concerning the need for a missionary vision. A new sense of the lost condition of the heathen burdened the spiritually awakened Christians. Dr. A. J. Gordon of Boston and Dr. A. B. Simpson of New York were two of the foremost figures in agitating this world-wide proclamation of the gospel.² They both felt the great need of founding Bible schools. They realized that the graduates of the liberal theological schools were not capable candidates for the hard places of the mission fields. They found that the individual who best fit himself into such a position was the common Christian who had a deep sincere desire, in the face of all odds, to spread the gospel to every creature. Gordon and Simpson were impelled to provide schools where these sincere missionary candidates could prepare themselves for their work for Christ. The basic need was for a mastering knowledge of the Bible. There seemed to be no better way of obtaining this knowledge than through forming specialized schools

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1. Charles Seidenspinner: Why a Bible School?, p. 2.
2. Reed, op. cit., p. 11.

for the intensive study of the Bible.

(3) Increasing Inadequacies of the Program of the Theological Training Institutions.

A third important influence within the church which gave rise to the urgent need for the founding of the Bible-school movement was the general reaction among Christians against theological seminaries. The rationalistic, skeptical atmosphere of the nineteenth century gradually infiltrated these institutions. They produced men and women characterized by professionalism and liberalism - men who had their minds saturated with obstructive criticism. No provision was made for the training of Christian lay workers. It should be noted that not all seminaries were thus affected, but this was the general trend of thought.

Another tendency within the seminary was the negligence of the direct study of the Word. Rather, the program gave first place to critical studies and languages. In an editorial in the Sunday School Times of 1946, Ernest Gordon, in discussing the growth of the Bible-school movement, makes the following observation:

The editor of the Christian Century is disturbed at the growth of Bible training schools. "Among the Baptist and the Disciples they actually enroll more candidates for the ministry than all their educationally responsible seminaries combined and the Presbyterians are threatened in the same way. Thousands of half-orphaned local churches have become victims of this invasion."

But is there not some reason why so many churches are turning away from the seminaries? Are they getting from their (sic.) pastors versed in the Bible and with a passion for souls? Or are too many of these prospective ministers men who have been engaged in studying peripheral subjects and whose outlook is that of a professional caste?1

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1. Ernest Gordon: "The Need for the Bible Institutes," The Sunday School Times, November 30, 1946, p. 1097.

Robert C. McQuilkin, President of Columbia Bible College, in a message submitted to the Accrediting Association of Bible Institutes and Bible Colleges, notes:

It is because the seminaries have not stressed English Bible, and have not given their students a mastery of the Bible, and have not given their students practical training in Christian service, that there has been such a notable growth in the Bible institute and Bible college movement.¹

It was natural for Christian people to react thus to the liberalism and negligence of the seminaries in the atmosphere of the wave of revival and missionary awakening which was sweeping the country. They had received a new life and vitality and thirst for the Word. They would be satisfied only with pastors, teachers, evangelists, and missionaries who could nourish their spiritual life with the meat of the Word.

More than twenty-five years ago Dr. David R. Breed of Western Theological Seminary, in referring to the Lord's hand in raising the Bible college, states in the Biblical Review: "It may be that he has raised up the Bible institutes to rebuke the seminaries for their negligence in certain vital matters."²

Dr. Breed in the same article notes an observation made by the mature Christian leader, Billy Sunday:

In the vast majority of cases the Institutes have remained orthodox in their teachings, which can not be said of all Seminaries. I think this one thing more than anything else has drawn men away from the Seminary to the Institute.³

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1. Robert C. McQuilkin: What is a Bible College?, p. 3.
2. David R. Breed: "Bible Institutes in the United States," Biblical Review, XII, July, 1927, p. 376.
3. Ibid., p. 378.

b. A Result of These Influences - The Bible-School Movement.

Thus, primarily as a result of these three influences, the revival movement, the missionary vision, and the inadequacy of the seminaries, the Bible-school movement had its start.

The rear platform of the old Twenty-third Street Theater in New York City was the setting for the humble beginning of the first Bible school. The year was 1882. The facilities consisted of a few wooden benches and crude tables. The students numbered twelve and the teachers two.¹ Its founder, A. B. Simpson, a man of deep vision and love for the Lord and for the mass of unconverted humanity, opened the school to equip both men and women with a thorough knowledge of Scripture in preparation for reaching the unconverted for Christ. Foreign missionary service was his particular emphasis. He felt that the best missionary was one who had a thorough knowledge of the Bible, a zeal for reaching the heathen with the gospel, and a courage to face severe obstacles.² Simpson said, in relation to the founding of the Nyack Missionary Training Institute:

We do not compete in this Institute with the regular theological seminary and the ordinary methods of taking the gospel ministry. We claim to be raising up a band of irregular soldiers for the vast unoccupied fields to supplement the armies of the Lord in the regions they cannot reach and work they cannot overtake.³

In Chicago, at the same time, the Lord placed a burden upon another man of God who had a similar vision and deep love for Christ. Dwight L. Moody, the noted evangelist, was burdened with an increasing

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1. Catalog, The Missionary Training Institute, Nyack, New York, 1952-53, p. 14.
2. Donald C. McKaig: The Educational Philosophy of Dr. A.B. Simpson, p.29.
3. John H. Cable: A History of the Missionary Training Institute, p. 15.

awareness of the need for laborers among the unconverted with whom he was working. In his evangelistic services he had constant difficulty in getting persons who knew the Bible well enough to deal directly with the inquirers. In 1888 he began his Bible institute to meet this need and to provide the opportunity for those already in full time work to equip themselves with a thorough knowledge of the Word of God. Moody felt strongly that the need was for "'gap men', men who are trained to fill the gap between the common people and the ministers."¹

In listing the original aims and methods of the school, Moody Bible Institute of Chicago, Moody includes the following:

We aim to train men to go into the saloons and the gambling dens where men congregate. If you are going to fish you ought to go where the fish are . . . We want men who will go right in after them, and if we cannot raise men to do that, Christianity is a failure!²

One great purpose we have in view is to raise up men and women who will be willing to lay their lives alongside of the laboring class and the poor, and bring the gospel to bear upon their lives.³

Founded upon such Christ-like and Scriptural principles, these two pioneer schools provided a pattern for the many Bible schools that were established later. Since the 1880's there have been founded more than 160 Bible schools, enrolling over 25,000 students.⁴ This large number of schools has been a tremendous and decisive force for evangelicalism. Huber Reynhout, Jr. in his study of Bible-school curricula makes this observation:

The impact of the Bible institutes on both the church and the culture of our own land is indisputable. The influence of the Bible institute, moreover, is by no means confined within the borders of the

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1. Quoted in Richard Ellsworth Day: Bush Aglow, p. 193.
2. Quoted in William Culbertson: "Why Bible Institutes?", Moody Monthly, May, 1950, p. 612.
3. Quoted in James M. Gray: Why Bible Institutes?, p. 4.
4. Frank E. Gaebelien: Christian Education in a Democracy, p. 157.

United States and Canada: it is world-wide. In fact it is not difficult to believe that the Bible institute has become as much a part of our religious life and is as great a constructive influence on our religious thought and activity as any other institution apart from the church itself.¹

3. The Specific Need of the Missionary Church Association for a Training Institution for Workers.

The foregoing gives a background understanding of the origin and early development of the Bible-school movement of which Fort Wayne Bible College was a pioneer. In order to get a true picture of the origin of Fort Wayne Bible College, however, a close-up view must be taken of the immediate founding, for it grew out of a very practical situation.

The founders of the Missionary Church Association realized a dire need for trained workers who were grounded in the Word and for "gap men"² who were qualified as trained laymen. Mrs. Joseph E. Ramseyer, the wife of one of the founders of the Fort Wayne Bible College and also a founder of the Missionary Church Association, writes concerning the Association:

Early in the movement the need for training workers was realized. Accordingly the Fort Wayne Bible Institute was begun as an inter-denominational, coeducational, Bible Training centre.³

The Bible College arose in the midst of revival fires. Rev. J. E. Ramseyer, after being empowered by a deep spiritual experience of receiving "the gift of the Holy Spirit,"⁴ was vitalized to make known

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1. Reynhout, op. cit., p. 3.

2. Ante, p. 8.

3. Ramseyer, op. cit., p. 74.

4. Lugibihl and Gerig, op. cit. p. 23.

to others the power and joy which he had received. As he traveled across the country, the power of God settled down upon his audiences convicting hearts of sin and giving Christians a new life in the power of the Spirit. Many times the life of an entire community was transformed by the power of God. The communities in which he ministered consisted primarily of Mennonite people. The revival spread in its effects like a contagious disease. Men and women who were not in attendance at the services were reached by the power of the Spirit. These revivals had far-reaching results in terms of Christian workers.

That the spirit of missions was uppermost in the minds of the founders of the Missionary Church Association can be readily observed by noting the name by which they chose to be known. The new vital preaching issued in young men and women as volunteers eager to go to the mission field. Before they could effectively serve on the mission field, however, these young candidates needed an adequate preparation. This need was to be met by the founding of Fort Wayne Bible College.

It has been shown in connection with the origin of the Bible-school movement that the movement arose because of the inadequacy of the seminaries.¹ The early leaders of the Bible College also realized this deficiency. Rev. A. E. Thomson, a teacher of the early years, wrote the following in an article in the first issue of The Fort Wayne Bible Training School Bulletin, the first periodical of the School:

The Bible School of to-day is not a refuge for the weaklings who are not equal to the higher demands of the Seminaries; it is the protest of the Churches, of the most godly element within the Churches, against the spiritual coldness and unbelief of the average

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1. Ante, p. 5.

Theological Seminary, and in time the Bible Schools will become in their turn Theological Seminaries, giving as thorough training as any, but planted on the Rock of Ages and on the Bible, instead of on the theories and the intellectualism of men. THE BIBLE SCHOOL IS THE HOPE OF THE CHURCH.¹

In the light of these revitalizing movements and this evident lack of Bible-centered training institutions, Fort Wayne Bible College was founded. The new denomination needed an educational institution to propagate the truths that had become so precious to it.

C. Origin of Fort Wayne Bible College

1. Founding.

On New Year's Day, January 1, 1904, the institution now known as Fort Wayne Bible College launched its program of Bible study. On hand was a staff of seven instructors and a student body numbering thirty-three.² The classes during the first term of school were held in Bluffton, Ohio at the site of the former Bethany Bible Institute.

The Bethany Bible Institute, which had been closed three years previously after a six year program of Bible education, was located in the eighteen-room home of Mr. and Mrs. B. P. Lugibihl.³ This Institute which was non-denominational in character had as its purpose the "divine instruction and help for the sick and suffering in both soul and body, and a quiet resting place for tired Christian workers and weary wanderers."⁴ Mrs. Lugibihl's death in 1900, along with

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1. The Fort Wayne Bible Training School Bulletin, Vol. 1, No. 1, October, 1909, p. 5.
2. Data obtained from the Registrar's Record, 1904.
3. Lugibihl and Gerig, op. cit., p. 38.
4. A Prospectus, The Bethany Bible Institute, 1897.

other unexpected events made it necessary to discontinue educational operations.¹

In the immediate years following the close of the Bethany Bible Institute, a persistent demand for a Bible school existed. The attention of the Fifth Annual Conference of the Missionary Church Association was drawn to the need. After much prayer about the matter, the Conference felt it the Lord's leading to reopen the school, this time under the auspices of the Association. Because of the inadequacy of the quarters in Bluffton, after its first term the school was moved to its present location in Fort Wayne, Indiana.

Due to the length and nature of this thesis, the general history of the school will not be traced further than this point, but will be dealt with only as it is brought out in connection with the development of particular aspects of the College. One short quotation will suffice to characterize the spirit with which the school arose and grew. The 1920-21 school catalog states: "The School was born from the vision, sacrifice, and work of its founders; and those very essentials have characterized its life since."²

2. Objectives.

Fort Wayne Bible College was conceived and founded, as was the Bible-school movement as a whole,³ for the express purpose of teaching the Bible in a direct manner to consecrated Christians and training them for effective Christian service.

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1. John Pritchard Amstutz: The Life of Joseph E. Ramseyer, Founder of the Missionary Church Association, p. 99.
2. Catalog, The Fort Wayne Bible Training School, 1920-21, p. 7.
3. Ante, p. 7.

In the Prospectus of the first term of the school, from January 1 to April 1, 1904, is set forth the original aim of the school in this general manner:

Our object is to extend an opportunity, not only to such that believe to (sic.) have a call to the ministry, but also to others who desire to acquaint themselves more fully with the Word of God, to come and sit at the feet of Jesus and listen to such that have been taught by Him.¹

The catalog for the second year of school sets forth the objectives in a more elaborate manner. It is worthy of note that the statement of aim as here given is the same statement that appeared for many years in the school catalogs.

The chief design of the school is to prepare and equip as speedily as practically possible those, who might be called "eleventh-day laborers", to meet the emergency of these closing days of the present age. It is to teach and to train such whom the Lord calls to become pastors, assistant pastors, Sunday-school superintendents, Bible class teachers, general helpers in the church and mission work, missionaries at home and abroad, and, above all else, personal soul winners.

Such education is twofold, consisting of, first, a comprehensive knowledge of the Word of God, methods of Christian work, and the needs of the field; and, second, a Scriptural experience of being indwelt by Christ, possessed with the spirit of consecration to the Lord and to the work, and burning love for souls. The one without the other would result in sad failure. Head and heart education must go hand in hand, for each needs the other.²

A careful reading of these objectives gives an insight into the character and spirit of the school in those early days. It was born for a distinct purpose. It was extremely urgent in the thinking of the founders that the gospel story be hastened to the ends of the earth before Christ's return. From the time of its founding, a primary

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1. Prospectus of The First Term of the Bible School of the Missionary Church Association to be held at the Bethany Home, Bluffton, Ohio, January 1 - April 1, 1904.
2. Catalog, The Fort Wayne Bible Training School, 1905-06.

function of the school has been to train workers for all kinds of Christian service with direct reference to the Great Commission. From another catalog, under the caption of "World-Wide Missions" comes this basic aim:

From the time that the vision of the Bible Institute was born of the Spirit in the hearts of its founders, the school has consistently encouraged missions. It has attempted to widen the horizon of its students to the whole world of human need. The scores who have gone from its halls to the more distant regions of the earth are its testimony that this early vision has been realized . . .

It holds that God's first method in world-evangelism is the sending out of able workmen, prepared and prayed out to sacrificial service . . . In a word, the Institute continues to believe in missions, and it means to serve as a training center for recruits who will go and tell the message of Life and Redemption in Christ.¹

The above objectives were primary. However, other related purposes can be gathered as having important emphasis.

A study of the curricula for the first two terms shows that even during the early years an attempt was made to correlate related subjects to the study of the Bible.² Courses were offered to prepare students for the increasing educational demands of society. The educational program of the family-type life was for the purpose of developing the whole personality - body, soul and spirit - and the development of a vital Christian culture. Dr. J. Van Buskirk, a doctor of medicine, who was a resident student in the early years wrote the following concerning the family-type life:

This is real home life for the students, and the best of all is that parents need not have anxiety about the danger of their sons and daughters being led astray. The moral influence is such that the pupils leave here with higher ideals of morals and Christian living

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1. Catalog, The Fort Wayne Bible Training School, 1941-42, pp. 7,8.

2. Post, p. 21.

than they had when they entered the School.¹

While from the beginning the College has been under the general auspices of the Missionary Church Association,² "it was felt from the first that such an institution would serve its purpose best if conducted along interdenominational lines."³ A teacher during the early year of 1909 stated: "Its field is not simply confined to the Missionary Church," rather, it was "a work in which every Christian, interested in God's work, could find fellowship."⁴ Various denominations were represented on the Governing Board, on the faculty, and in the student body.⁵

On the basis of the above statements, a summary of the original objectives may be formulated. Each is not of the same importance, but each has had a significant influence in the development of the total life and effect of the school. They may be formulated as follows:

1. The acquisition of a thorough working knowledge of the Bible through a direct personal approach to its content, for those preparing for all types of full-time Christian work and Christian lay positions.
2. The cultivation of a vital Christian life by maintaining a spiritual atmosphere in every activity of school life.
3. The implanting of a vital world-wide missionary interest and vision.
4. The acquirement of knowledge of related subjects to prepare students for society.
5. The development of a Christian culture.
6. The fostering of a cooperative interdenominational spirit.

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1. The Fort Wayne Bible Training School Bulletin, Vol. 1, No. 3, April, 1910.
2. Article VI of the College charter states that it "is directly under the control and domain of the Missionary Church Association, which shall determine its policies and regulate its functions and administration through a governing board." Articles of Incorporation of the Fort Wayne Bible College, p. 3.
3. Catalog, The Fort Wayne Bible Training School, 1920-21, p. 7.
4. H. P. Welton in The Missionary Worker, Vol. VI, No. 3, October 1, 1909, p. 37.
5. Catalog, The Fort Wayne Bible Training School, 1908-09, p. 13.

D. Summary and Conclusion

The origin of Fort Wayne Bible College, it has been seen, can best be understood as it is viewed in its general and immediate setting. In the latter part of the nineteenth century the Bible-school movement had its birth. The Christian leaders of the day realized a very definite lack in religious education. American general education had deviated from its original purpose. No more were colleges and public schools concerned with teaching a God-centered philosophy of life and a knowledge of the Bible. Even within the church, the religious educational pattern was decidedly inadequate. The rationalistic, skeptical atmosphere of the nineteenth century gradually infiltrated the theological seminaries. Professionalism and liberalism, as a result, could be seen creeping into the Christian church. The seminaries failed to a great extent in developing programs for the preparation of such Christian workers as missionaries, evangelists, and lay church workers. In the study program first place was given to critical studies and languages. To help rectify this condition within the church the Bible-school movement came into being. It arose also as a result of a phenomenal growth of spiritual fervor during the nineteenth century and an awakening of an enthusiasm for world-wide missions.

Fort Wayne Bible College had its immediate rise in a very practical situation. A dire need for trained workers and laymen who were grounded in the Word was realized by the founders of the Missionary Church Association. Especially urgent was the training of missionaries. The Bible College answered the need for an educational institution for the propagation of the new truths that had become precious to the new

denomination.

Because of the definite need for the school, its founding in 1904 was marked with definite objectives. These objectives, which have been enumerated, will serve as an aid in the development of the next chapter and as a basis for an evaluation to be made in the final chapter of this study.

CHAPTER TWO

DEVELOPMENT AND GROWTH OF THE CURRICULUM

CHAPTER TWO

DEVELOPMENT AND GROWTH OF THE CURRICULUM

A. Introduction

The objectives of any educational institution are maintained principally by its curriculum. If the curriculum is weak the school is considered to be weak; whereas, if it is strong the school is considered to be strong. It is indeed the heart of education. The term, curriculum, as has already been indicated, is used in this study in its broad sense which includes any purposeful, planned school activity or class work which results in a learning experience.

For the purpose of this chapter the curriculum will be considered in both the academic and the non-academic aspects. The academic refers to the complete study program offered by the school, the actual courses taught. The non-academic refers to those activities outside the classroom that are planned and have a definite bearing upon the learning experience of the student, such as practical Christian work and various organized student activities. Both perform an integral part in the contribution of an educational institution to the total education of its students.

Throughout this chapter the development of the school's name should be kept in mind, not only for a proper understanding of the source material, but also for the significance which these changes indicate concerning the advancements in the curriculum. The Fort Wayne

Bible Training School was the name given to the new institution in 1904.¹ It bore this name for twenty-six years, until in 1930 the General Conference of the Missionary Church Association changed it to The Fort Wayne Bible Institute. Twenty years later the name was again changed - this time, in 1950, to Fort Wayne Bible College.

The major developments revealed in this chapter have been summarized in chart form and placed in the appendix.²

B. Development and Growth of the Academic Curriculum

The specific courses of study taught are in reality the heart of the academic curriculum. Nevertheless, there are other things that would seem to have a direct bearing on the function of that heart. Such closely related elements as entrance and graduation requirements, length and division of the school year, diplomas and degrees offered, and standardizing and accrediting movements all bear an essential connection.

The procedure which seems best to follow to reveal the major advancements of the academic curriculum is to divide the historical development into periods and deal with each of the above elements in each period. These divisions will be determined by the major steps of development. An attempt shall be made to give a name to each period

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1. During the one semester in Bluffton, Ohio, before moving to Fort Wayne, the school bore the name, "The Bible Institute". The notice of the change of name is found in the November 15, 1904 issue of The Missionary Worker: "About the name we trust that all will like the change from 'The Bible Institute' to 'The Bible Training School', which is simpler in form, sounds more homelike, and yet, more fully than any other expression, conveys the purpose of what is to be, both a Bible and a training school in one." The Missionary Worker, Vol. 1, No. 6, November 15, 1904, p. 89.
2. See Appendix A.

which will characterize its nature. The general character of the national situation of each period will also be given with an attempt to show the relationship between this situation and the curricular advance within each period.

The source of research material will of necessity be primarily the file of school catalogs. Added insights and supplementary material will be obtained from the file of The Missionary Worker.

1. General Character and Growth of the Program.

a. Period of Establishment, 1904-1912.

The general atmosphere of the years from 1904 to 1912 was conducive to the establishment of such schools as the Bible College. The American people found themselves absorbed in a certain sense of optimism on the threshold of the new century. A general prosperity characterized the church. Foreign and home missions were rapidly expanding. Nationally the country was free from devastating wars. Education was being popularized. Enrollment in educational institutions revealed a definite increase. Many universities for the first time boasted an enrollment of thousands of men and women. These conditions, along with those revealed in the first chapter, gave rise and impetus to the birth and establishment of Fort Wayne Bible College.

The academic curriculum of this foundational period was not elaborate nor was it very well systematized. It can be characterized by its simplicity and generalness and by its emphasis upon the devotional and spiritual. The core of the curriculum was Bible and theology. However, from the very first years a relatively wide choice of related

subjects was also offered.¹

The prospectus of the first term, January 1 to April 1, 1904, lists five general subjects offered: Biblical Exposition, Topical Studies, Christian Doctrine, Music, and English.² It is evident that the first listed, Biblical Exposition, included a number of specific subjects and comprised the major part of the class work. Four of the major leaders were listed as teachers of that general field. Those four made up half of the teaching staff.

The catalogs for the following three years offered the same five basic subjects with the following additions listed: Public Reading and Speaking, Homiletics, New Testament Greek, German language, Missionary studies, Dispensational studies, and Personal Evangelism.³ Many of these, if not all, were undoubtedly offered the first year although they were not listed in the catalog. It is of interest to note that of the two Biblical exposition classes listed, one consisted of a survey of the books of the Bible, and the other a detailed exegetical study of particular books. The English course consisted of English grammar, composition, and rhetoric. The aim of the music course was "to enable the students to interpret the simple musical page at sight with reasonable ability". The regular class work was "chorus and part singing with the use of syllables".⁴

The nature of the school during these early years should be kept in mind. The course offered was a general two-year course. The

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1. Cf. tabulation of subjects offered in 1907-08, p. 40.

2. Prospectus, Bible School of the Missionary Church Association, op. cit.

3. Catalog, The Fort Wayne Bible Training School, 1905-06, pp. 6, 11.

4. Ibid., p. 11.

subjects could be taken in any order and the time made up when most convenient. Since the enrollment was not very great the entire school enrolled for each class. The lecture type of teaching prevailed. If a student was financially limited, he could proceed through school at the rate his finances permitted. The student could return at any stage of the term, although he was encouraged to enroll at the outset.¹

The school year of 1908-09 saw two new elements introduced into the curriculum. It became evident that it was unfair to the students to classify them all together - the backward with the alert, the non-high school graduate with the graduate. Thus, a year's preparatory course was offered for those failing to meet the entrance requirements. The other addition to the curriculum was the introduction of a class in nursing, which consisted of weekly lectures by leading Fort Wayne physicians. This was of primary interest to missionary candidates.

At the termination of the fifth school year, 1909, the first commencement exercise was held.² Prior to this, because of the nature of the school requirements and of Bible-school education in general, no formal graduation had been observed. Rather, each student was given a certificate of completion at the close of the year which listed the studies he had successfully completed.³ Other Bible schools had a similar procedure. The oldest Bible school, The Missionary Training Institute of Nyack, New York did not give a formal graduation or

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1. Bertha Canfield, student of The Bible Training School, personal interview, Pettisville, Ohio, September, 1953.
2. The Missionary Worker, Vol V, No. 19, June 1, 1909, p. 297.
3. Walter H. Lugibihl, student and teacher of The Bible Training School, personal interview, Fort Wayne, Indiana, August, 1953.

diploma until 1902, its twentieth year of operation.¹

The leaflet giving the program of Fort Wayne's first commencement exercise lists the requirements for the reception of a diploma as (a) the completion of two years of Bible study, (b) the satisfactory completion of an examination "conducted by an examining board, composed of well-qualified brethren not directly connected with the School in addition to members of the Faculty," and (c) the satisfactory completion of English grammar, composition and rhetoric.²

Little emphasis was placed on educational requirements for the purpose of admission. Much more emphasis was placed on Christian character. An early catalog states the requirements thus:

A good Christian character is one of the most important requirements. None should apply who lack the spirit of diligence and do not enjoy patient persevering study. To have a purpose in life is very essential. The desire merely to have a good time is selfish and should be discouraged. There must also be a glad willingness to subscribe to all the rules and regulations of the Home so that the full blessing of God may be enjoyed.³

The school year was divided into three terms, designated as "Fall Term", "Winter Term", and "Spring Term". The fall term began about the middle of September and closed in the early part of December. After a short vacation the winter term opened and continued until about the middle of March. After a day or two of vacation the spring term convened and continued until the latter part of May.⁴

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1. Harold W. Boon: The Development of the Bible College or Institute in the United States and Canada Since 1880 and its Relationship to the Field of Theological Education in America, p. 64.
2. Commencement Exercise, The Fort Wayne Bible Training School, 1909.
3. Catalog, The Fort Wayne Bible Training School, 1905-06.
4. The Missionary Worker, Vol. VIII, No. 9, January 1, 1912, p. 133.

b. Period of Transition, 1913-1931.

The second period, which was bounded by World War I (1914-1918) and the Wall Street collapse (1929), can, as a whole, be characterized by mass optimism and heedlessness. It is true that the World War effected a general fear and disappointment, however, the years following the war are often described as the "roaring twenties". Americans were concerned about getting rich and enjoying themselves.¹ Such entertainment as the moving pictures and organized sports grew in popularity until they became a big business. Labor saving devices and shorter working hours were conducive to an easier way of life.

For the Bible schools this was a period of both gain and loss. Some external factors adversely affected establishment, but as a whole, there was a steady increase in schools founded throughout the period. The emphasis and output of many Bible schools were influenced somewhat by the adverse affect of these world conditions upon foreign missions. The widening of the gap between conservatives and liberals became more distinct during this time. This division, in a sense, gave impetus to the Bible school. Those desiring direct Bible study were drawn to these Bible-centered institutions.

A glance at the enrollment of Fort Wayne Bible College shows a gradual, though not a great increase during this transitional period.²

This was a period of transition in the development of the academic curriculum at the Bible College. The simplicity and generality of the preceding years' study became more systematized. This action

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1. Samuel Eliot Morison and Henry Steele Commager: The Growth of the American Republic, Vol. II, p. 543.

2. See Appendix B.

was a result of the school's adapting itself to the increasing enrollment and to the demands of the times. J. H. Allen, a Bible professor at Fort Wayne at this time, states:

As never before, efficiency is being demanded in every department of human affairs. Even Bible schools are not exempted, for surely our King's business requires haste and that without undue waste. Yet in attempting to meet this demand many institutions are sacrificing the old-time simplicity for an uncertain modernism. Not so the Fort Wayne School. The course of study remains today practically as it has been from the beginning . . .

Yet the question of efficiency is not neglected. We owe it to our students and to God that they shall get the most possible in the time they spend with us.¹

Professor Allen in the same article relates a significant development. It was during the school year of 1913-14 that the curriculum was divided into Biblical years, the subjects required for graduation being classified as belonging to the first and second Biblical years. Each student was required to complete the first year's work before taking up the second. Professor Allen states that until this time "subjects might be taken in any order, and the time made up when most convenient," and adds that "it is manifestly unfair to classify all together, requiring advanced students to linger for others, while crowding the backward ones so that they are unable to do justice to themselves."² It was "after, not months, but years of prayerful study" that the faculty adopted this graded system of classes. The purpose was to "avoid the overcrowding, make for better work, and insure that each student obtaining the Diploma is worthy of it in point of scholarship as well as of Christian life."³

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1. The Missionary Worker, Vol. IX, No. 21, July 1, 1913, p. 326.

2. Ibid., p. 327.

3. Ibid.

Because of the importance this early development has had in the advancements of later years, it will be of value and interest to note the composition of each Biblical year.

FIRST BIBLICAL YEAR

| | |
|-----------------------------|-----------------|
| Report and Testimony | 1 hour per week |
| Biblical Exposition | 2 " |
| Chapter Summary | 1 " |
| Doctrine | 2 " |
| Typology | 1 " |
| Rhetoric | 2 " |
| Bible History and Geography | 1 " |
| Reading | 1 " |
| Music | 2 " |

Electives:

Grammar, Orthography, German, New Testament Greek, and Music.

SECOND BIBLICAL YEAR

| | |
|--|-----------------|
| Report and Testimony | 1 hour per week |
| Biblical Exposition | 2 " |
| Chapter Summary | 1 " |
| Doctrine | 2 " |
| Dispensational Study ($\frac{1}{2}$ year) | 1 " |
| Practical Christian Work ($\frac{1}{2}$ year) | 1 " |
| Homiletical Composition | 2 " |
| Church History | 1 " |
| Public Speaking | 1 " |
| Music | 2 " |

Electives:

New Testament Greek, German, Music¹

Those failing to meet the entrance requirements were required to take such preparatory work as was necessary to make up the deficiency.

PREPARATORY YEAR

| | |
|----------------------|-----------------|
| Report and Testimony | 1 hour per week |
| Biblical Exposition | 2 " |
| Synthetic Bible | 4 " |
| Grammar | 3 " |
| Orthography | 3 " |
| Music | 2 " |

Electives:

German, Music, other subjects at the discretion of the Faculty.²

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1. Ibid., p. 327.

2. Ibid.

The following year, 1914-15, the program of study was further classified. All subjects were listed under four departments, namely, the departments of Bible, history, language and homiletics, and music.¹ The Music Department was then further strengthened by the introduction of a Biblical-Musical Course.² Thus a second course leading to graduation was added. In this the student followed mainly the same schedule as in the other course, but was permitted to choose his electives from musical subjects. The design of the course, as stated a few years later, was "to equip men and women for gospel singing, choir directing, piano playing, hymn writing, and to assist pastors and evangelists in conducting services."³

The 1926-27 catalog reveals an advancement that was necessitated by the demands of the times. The faculty, realizing the insufficiency of the two-year course for an adequate Christian education, introduced a Post-graduate Course. This made available a year's study following the two-year course. It included advanced subjects in such fields as comparative religions, hermeneutics, Christian philosophy, and parliamentary law.

Within this transitional period the length of the school year was changed. In 1918 the three-term school year gave way to a year divided into two terms of equal length.⁴ This two-term year has remained to the present.

The entrance and graduation requirements varied very little

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1. Catalog, The Fort Wayne Bible Training School, 1914-15, pp. 15-22.
2. Catalog, The Fort Wayne Bible Training School, 1916-17, p. 23.
3. Catalog, The Fort Wayne Bible Training School, 1925-26, p. 13.
4. The Missionary Worker, Vol. XIV, No. 10, February 1, 1918, p. 9.

throughout this eighteen year period. As stated in the 1916-17 catalog, the requirements for entrance were:

. . . a reasonably thorough knowledge of English Grammar and Orthography, and a good general knowledge of the contents of the Bible. Students who fail to pass the entrance examinations must take preparatory work until able to do so if they wish to graduate.¹

The graduation requirements, as listed in the same catalog, were the satisfactory completion of "two years' work of eight months each year" and "a minimum of fourteen class recitations per week."²

The name of the school was changed at the close of this period, in 1930, from The Fort Wayne Bible Training School to The Fort Wayne Bible Institute after a careful consideration of the growth of the character and curriculum of the school. It was not to be considered any longer as simply a "training school". The term "training" often implied the preparing of the student by means of skills and habitual responses without the use of the inductive method of study. It implied that the students were taught to memorize and parrot answers. The leaders of the school felt that the term "institute" would convey better the purpose and method of the school, especially in the manner that the method was being developed. The education was characterized with more breadth and depth. Students were encouraged to do more analyzation on their own. It should be noted that all early Bible schools were characterized at first by this short training period. Although this type of training was characteristic of the first years at The Fort Wayne Bible Training School, the direct inductive method of Bible study was also somewhat encouraged. This will be discussed further later.³

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1. Catalog, The Fort Wayne Bible Training School, 1916-17, p. 21.
2. Ibid., pp. 21, 23.
3. Post, p. 39.

c. Period of Standardization, 1932-1946.

The general condition of the period from 1932 to 1946 gave rise to a new shift toward Bible-school education. On the one hand, liberalism found it a period of expansion. The pioneers of the "social gospel" capitalized upon the critical condition left by the depression. Karl Barth, with his Neo-Orthodox movement, followed by such men as Reinhold Niebuhr, influenced a large part of the church to their theological views. On the other hand, the evangelical Christians also found this a period of progress. New organizations and institutions emerged. In connection with the Bible school, a significant movement arose. In May, 1931, the first agent with a standardizing objective was organized, known as the Evangelical Teacher Training Association.¹ The new organization began to set up standards for curriculum and pedagogy. It awarded diplomas in Christian Education. This Association, it should be noted, concerned itself with only one phase of Bible-school education, namely, teacher training, and it did not limit itself to the Bible-school movement.

A large upsurge in enrollment occurred in the Bible schools as the evangelical branch of the church sent more and more of their young men and women to obtain a Biblical education. This proved to be a period of steady gain in the enrollment at Fort Wayne.²

In the academic curricular development of Fort Wayne Bible College, this period was commenced by the introduction of a three-year course of study in 1932. Prior to this the only courses offered were

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1. Benson, op. cit., p. 255.
2. See Appendix B.

the two-year and the post-graduate. It was a natural step to combine these two into a standard three-year course when the need arose for a more comprehensive education. The three-year Standard Bible Course has remained a basic course through the succeeding years of the school. Ninety-six hours were required for graduation, with twenty of those as electives, making it possible for the student to specialize in a particular department. The requirements of this new course as listed in the 1932-33 catalog were as follows:

| | | | |
|------------------------------|----|---------|---|
| Bible | 45 | credits | 1 |
| Church History | 4 | " | |
| Apologetics | 4 | " | |
| Homiletics (for men) | 6 | " | |
| Deaconess Course (for women) | 4 | " | |
| Service | 4 | " | |
| English | 6 | " | |
| Music I and III | 7 | " | |
| Electives | 20 | " | |

For this new course, the catalog states that high school graduates were preferred. However, those non-graduates who had completed two years of English and one year of Ancient or Modern History were admitted.

The other courses offered this same year were the regular two-year Bible Course and the two-year Bible-Music Course, plus a four-year Academic Bible Course, which was a combination of high school work in English and history and the Standard Bible Course.

The August 1, 1934 issue of The Missionary Worker, under the caption, "Standard Teacher Training Diploma Now Offered at the Bible Institute," calls attention to the next main step forward.

The Bible Institute has become a member of the Evangelical Teacher Training Association, an association of more than sixty Bible

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1. Catalog, The Fort Wayne Bible Institute, 1932-33, p. 16.

Institutes, Colleges, and seminaries in the United States and Canada engaged in Christian education of a distinctly Biblical type. By electing the proper subjects, graduates from any one of the four Bible Institute Courses except the Bible-Music Course, may obtain in addition to the Institute diploma, a diploma in Christian Education from this association.¹

As already observed, this association has been an agent in helping to standardize curriculum. It still exerts an influence and each year awards diplomas at the Bible College.

The Christian Education Course and Missionary Course were added in 1935 to make the total number of courses offered amount to six. These were similar to the theological course except that they permitted a minor in the particular departments. It can be noted here that the curriculum was increasingly given more specialization. In the following years this has been even more evident. The major in Bible has remained the same throughout, however.

The two-year courses remained in the schedule until 1945, when the last one, the two-year Bible-Music was dropped. In its place was offered an Academic Bible-Music Course for the non-high school graduates.

In 1938 the School Board authorized the organization and promotion of the School of Extension. In this way the opportunities of the school were extended outside its physical borders. The 1939-40 catalog, telling of its inception states that the new school presented a real opportunity to such classes of people as prospective full-time students, church lay workers, ministers, pastors, and those who could not afford to give up their employment.² The extension studies have

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1. The Missionary Worker, Vol. 30, No. 21, August 1, 1934, p. 12.
2. Catalog, The Fort Wayne Bible Institute, 1939-40, p. 31.

from the beginning been under the direction of one of the immediate faculty.

The last year of this period again evidenced the school's attempt to present a more specialized program. A new course, the Standard Church Secretarial Course, was offered. Again it was in the working out of the minor that the subjects relating to secretarial work were pursued.

d. Period of Accreditation, 1947-1954.

During the present period, which began shortly after the close of World War II, the most influential movement in American education has been the trend toward general education. The increasing complexity of modern life demanded an education which would help the student achieve a synthesis of ideas. Young people needed to see the connection between the many forces that influenced their lives and to learn how to apply this knowledge to their everyday problems. This general education consisted of a core of non-specialized learning which would be the common experience of all educated men and women.

Another trend which can not be overlooked has been the increase in the number of young people desiring education. This has been caused not only by the increasing demands of the modern scientific life, but to a large extent by the privileges of the G.I. Bill given to ex-service men and women. With the government financing their education these young men and women had the opportunity to prepare for nearly any type of occupation.

Within the Bible-school movement this period marks the beginning of a significant chapter of development. For the first time

within the history of the movement, professional associations have arisen among the schools. Prior to this a limited standardizing agent existed,¹ but nothing primarily concerned with the Bible-school movement. Chapter Seven in Christian Education in a Democracy, the report of the Education Commission of the National Association of Evangelicals,² gives the account of the origin of the new movement known as the Accrediting Association of Bible Institutes and Bible Colleges. Some of the conditions which brought about its inception are listed as:

. . . The problem of accreditation has become acute, as students think more and more in terms of credit value . . . as Bible schools have raised their requirements and strengthened their curricula, they have had to rethink their objectives and the relation of their specialized curricula to college and seminary education . . . Bible-school educators have themselves become increasingly aware of certain prevalent weaknesses . . .³

The Association has made encouraging academic progress since its establishment in 1947. It was the conviction of the organizers that if the world insists on high standards, certainly the Christian church cannot do less. The academic standards could be raised, they felt, to be consistent with the strength demanded in higher education and at the same time remain consistent with the evangelical Christian faith.

In accordance with the trend of the times many Bible schools, before the inception of the Accrediting Association, were steadily moving in the direction of collegiate institutions by lengthening their programs and offering more general education. Consequently, the new Accrediting Association of Bible Institutes and Bible Colleges recognized two levels of accreditation, as its name implies.⁴

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1. Ante, p. 30.

2. Gaebelein, op. cit., pp. 171-176.

3. Ibid., pp. 171, 172.

4. For the distinction, see Ante, p. ix.

Fort Wayne Bible College, one of the charter members of the new Association, is accredited in the Collegiate Division. According to the course offering listed in the catalogs, the College of Bible was introduced into the curriculum in 1947, which was the year the Accrediting Association was established. The program offered courses leading to a bachelor degree in Bible, religious education, and theology. The Bachelor of Bible and Bachelor of Religious Education courses constituted a four-year program of study. The Bachelor of Theology was a specially designed course for those students with two previous years of liberal arts work. Three years of study at the Bible College were required for this degree. A comparison of the variance in the requirements of these three courses in 1947 and 1953 seems to be the best procedure to reveal the developments in this field.

Bachelor of Bible:

- 1947 - Completion of 126 hours: 50 hours in Bible and Theology which includes 9 hours of advanced New Testament Greek.
- 1953 - Completion of 126 hours: 40 hours in Bible and Theology, which may include 6 hours of advanced Greek Exegesis. A minor of 15 hours is required in a field of practical training.

Bachelor of Religious Education:

- 1947 - Completion of 126 hours: 48 hours in the major of Bible and 15 hours in the minor of Christian Education.
- 1953 - Completion of 126 hours: two majors are required - one in Bible and Theology, 40 hours, and one in Christian Education, 24 hours.

Bachelor of Theology:

- 1947 - Completion of 154 hours: 48 hours of Bible and Theology, 3 years at the college and 2 previous years of liberal arts.
- 1953 - Completion of 158 hours: 46 hours of Bible and Theology, minor of 15 hours in Pastoral Training, entire 5 years at the College, or 2 elsewhere.

There appears to have been no outstanding changes in these courses. More stress, however, came to be placed on the minor field of study, which resulted in less hours devoted to the field of Bible and theology.¹ Still, each course has met or exceeded the minimum requirement for Bible and theology specified in the criteria for accreditation by the Accrediting Association which states that:

In all programs leading to graduation a minimum of 30 semester hours of direct study of the Bible and theology is required. In those programs in which Bible and theology constitute the field of specialization, the minimum is 30 hours of direct Bible study plus 10 hours of theology.²

In 1948, one year after the introduction of the College of Bible, the School of Sacred Music announced a degree course in its department, the Bachelor of Sacred Music. This also was a four-year, 126 hour course. Twenty-seven hours were required in Bible and eight in theology. The graduation requirements of this course as stated in the 1953-54 catalog are the same with the exception of two hours less of Bible.

The 1953-54 catalog lists an added course leading to a bachelor degree, a Bachelor of Science in Missionary Nursing Service. This is designed as a basic course for graduate nurses who plan to engage in foreign missionary work. Sixty-two hours are required and normally two years will complete the program of study.

In the various three-year programs offered during this period, the major change occurred in 1950 when they were all combined into one

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1. For a tabulation showing the hours of Bible required as compared with other subjects, see Post, p. 40.
2. Manual of the Accrediting Association of Bible Institutes and Bible Colleges, p. 11.

basic course, the Standard Bible Course. The student was then required to work out a minor of fifteen hours in a field of practical training of his own choice, which included these fields: Practical Theology, Missions, Christian Education, Church Secretarial Science, and Sacred Music.

A survey of 98 existing Bible schools made by Hubert Reynhout, Jr. in the first year of this period, 1947, reveals the position of Fort Wayne's academic program as compared to other Bible schools. He discovered that of the 98 schools, over half offered but a single course, that being the General Bible Course.¹ Fort Wayne, according to the 1947-48 catalog offered three courses in the College Department and seven courses in the School of Bible, plus the music course. It has been noted above that in 1950 the School of Bible courses were combined into one standard course.

There has been a steady increase of student interest in the degree courses, with a resultant decrease of interest in the standard three-year diploma courses. The Registrar's files of the Bible College reveal the following enrollments:

| | 1947-48 | 48-49 | 49-50 | 50-51 | 51-52 | 52-53 |
|--|---------|-------|-------|-------|-------|-------|
| Standard Bible Course. | 165 | 147 | 138 | 117 | 129 | 116 |
| Bachelor of Arts | 11 | 36 | 57 | 96 | 118 | 124 |
| Bachelor of Theology | 3 | 3 | 4 | 9 | 15 | 14 |
| Bachelor of Religious Education | 5 | 5 | 9 | 9 | 25 | 22 |
| Standard Bible Music Course. . | 44 | 21 | 16 | 7 | 15 | 20 |
| Bachelor of Sacred Music . . . | -- | 15 | 14 | 7 | 12 | 13 |

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1. Reynhout, op. cit., p. 25.

It has been noted that little emphasis was placed upon educational requirements for the purpose of admission in the early days of the school. Much more stress was placed on Christian character than educational background. However, with the increased emphasis on compulsory education in recent years, very few young people are unable to secure a high school diploma. Consequently there has been a decided trend to require, in addition to satisfactory Christian experience, a high school diploma. The Accrediting Association of Bible Institutes and Bible Colleges states as a criterion of accreditation regarding admission requirements that:

Schools must require high school credentials or their academic equivalent for admission . . .

A limited number of older students (not to exceed five percent of the total) who do not have high school credentials may be admitted as special students on condition of their ability to do the work. However, before pursuing a course leading to a standard diploma or degree they must secure high school credentials or establish some type of equivalency.¹

Fort Wayne Bible College adopted this plan. The result was that the small demand for the non-high school graduate classes did not justify their continuance. At present there are less than two percent non-high school graduates enrolled. These are either making up their deficiencies or are enrolled as special students.² Consequently, there has been little need for the Academic Christian Worker's Course, which has been discontinued.

The official change of name from The Fort Wayne Bible Institute to Fort Wayne Bible College did not come until the 1950-51 school year.³

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1. Manual of the Accrediting Association of Bible Institutes and Bible Colleges, pp. 21, 22.
2. Dr. Safara A. Witmer, President of Fort Wayne Bible College, personal interview, Fort Wayne, Indiana, December 1953.
3. The Missionary Worker, Vol. 47, No. 1, October 1, 1950, p. 10.

2. Emphasis Upon Direct Bible Study.

The primary objective of a Bible school, as is implied by its name, is to give a central position in its academic curriculum to the study of the Bible. The Bible itself is the chief textbook, and everything else takes second place and is organized around that center. This fact is stated by Dr. Sam Bradford, President of the Denver Bible College, in this emphatic manner:

The BIBLE INSTITUTE'S specialty is the BIBLE!

Teachers in the BIBLE INSTITUTE have one specialty - THE BIBLE!

All studies apart from strictly BIBLE study are designed for more effective study of the BIBLE, or more effective presentation of THE BIBLE.

The BIBLE INSTITUTE is organized to present to the world graduates who are specialists in the BIBLE.¹

An early catalog of Fort Wayne Bible College, 1910-11, reveals that the direct and original study of the divine Source of truth was the objective from the founding of the school. It says:

One of the main endeavors of the School is to avoid giving the student a great deal of teaching by way of dictation and instead point and lead him directly to the Word as the source of all true knowledge; in other words, to put him in possession of the key to the Scriptures, so that he will always have access to the inexhaustible source of supply and enjoy a new and living Bible continually.²

Two years later, concerning the place of the Bible in the student's study, Professor J. H. Allen writes, ". . . the student is led to seek its meaning for himself along lines indicated in class; and he is expected to be prepared to recite on the lesson assigned."³

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1. Sam Bradford: "The Place of the Bible Institute in Christian Education," Grace and Truth, November 1944, pp. 335, 365.
2. Catalog, The Fort Wayne Bible Training School, 1910-11, p. 18.
3. The Missionary Worker, Vol. IX, No. 21, July 1, 1913, p. 342.

The extent to which this direct open-minded approach to the Scriptures during the early period of the school's life was encouraged is hard to be determined. The nature of the early short-term training has already been noted.¹ There was the tendency to dictate or put into mimeographed notes the teacher's own interpretation to be memorized by rote by the student. At least it is certain that there was some encouragement given for the direct study of the Bible as can be observed by the above quotations.

During the next period of development comes this statement concerning the purpose of study at Fort Wayne:

It was just because Bible education was reserved and designed for a select few and denied to many who craved a working knowledge of its contents that Bible schools were raised . . .

The Fort Wayne Bible Training School stands for popular Bible education . . . It seeks to make the Bible a living, dynamic reality in the lives of men and women.²

That the desired purpose was accomplished, at least in the lives of some of the students, can be witnessed by the testimony of one of the graduates given that same year, 1929. The graduate says:

The essential worth of a Bible School is in the fact that it is a BIBLE School. It teaches the Word of God, the hearing of which is the divinely appointed means for producing faith. Faith does not come through scientific investigation; it comes through revelation . . . As a graduate of the Bible Training School I sound that note of appreciation for my Alma Mater. It taught me to make the Bible and its God first; and this is the source of an abiding presence.³

As more general education was introduced into the curriculum to prepare students for meeting the demands of the complexity of the

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1. Ante, p. 28.

2. The Missionary Worker, Vol. 25, No. 7, January 1, 1929, p. 112.

3. The Missionary Worker, Vol. 25, No. 9, February 1, 1929, p. 144.

times, a statement was given by the school telling of the relationship of these general subjects to the purpose of the school:

The Bible Institute curriculum is true to the Bible. Lifting it from the plane of merely human literature on which many colleges and seminaries keep it, and, regarding it as the very Word of God, it places the Book in the center of the curriculum. Around this central textbook other courses in history, English, foreign languages, missions, expression, homiletics, philosophy, etc. are given their proper subordinate place.¹

The actual percent of the total number of hours in the curriculum devoted to direct Bible study is the best indication of the school's emphasis upon the subject. This may be obtained by noting the content of the program. In order to determine this percentage, one year will be chosen as representative of each period of the school's development. The data will be tabulated according to the hours required in Bible, theology, liberal arts, and others. It is obvious that these years can not give an exact picture. The general trend, however, can be observed. In a few cases the exact content of a subject could not be determined, however, classification was made as accurately as possible. The courses chosen are the standard Bible courses for the particular years, and the hours are the requirements for graduation.

| | <u>TOTAL HOURS</u> | <u>BIBLE</u> | <u>THEOLOGY</u> | <u>LIBERAL ARTS</u> | <u>OTHERS</u> |
|---------|---|--------------|-----------------|-------------------------|---------------|
| 1907-08 | 10 subjects (not listed as hours) | 3 (30%) | 2 (20%) | 2 (20%) | 3 (30%) |
| 1925-26 | 66 | 20 (30%) | 10 (15%) | 10 (15%) | 26 (39%) |
| 1935-36 | 94 | 32 (34%) | 10 (11%) | 13 (14%) | 39 (41%) |
| 1952-53 | 126 | 30 (24%) | 10 (8%) | 51 (40%) | 35 (28%) |

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1. The Missionary Worker, Vol. 30, No. 21, August 15, 1934, p. 10.

From this tabulation it is evident that on the average, thirty percent of the total hours have been devoted to study of the Bible itself. It also reveals the balance of percentage that has been maintained throughout the years in the other respective fields. The greatest deviation, it is evident, has come within the last period, since the school has been raised academically to the collegiate level. The percentage of liberal arts has nearly tripled, while the percentage of Bible has decreased to a lower level than in any previous period. It can be observed, however, that the number of hours of Bible required during this period compares with the requirement for the preceding periods - the difference being that one more year of work has been added. The subjects included in the liberal arts field are history, psychology, philosophy, English, literature, language, science, sociology, and public speaking.

C. Development and Growth of the Non-Academic Curriculum

The education offered by a Bible college is not confined to the classroom nor to those activities that are intellectual in nature. The whole of school life - Christian service, student organizations, chapel services, social life, and special days of spiritual emphasis - contributes in a vital sense to the realization of the school's objectives.

1. Field Experiences.

"For the Teaching of Students of the Word, and the Training of Servants in the Work" was the school slogan that can be seen printed in bold letters across the front cover of the first catalog.¹ In

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1. Catalog, The Fort Wayne Bible Training School, 1905-06.

these words was embodied the basic objective of the school - not only the training of the student in the classroom, but also providing the opportunity of putting to practical use the knowledge obtained. The slogan was altered in 1925 to read, "Training in Service, and Service in Training." It was felt that a program of practical Christian service is just as important to the Christian worker as the laboratory is to the scientist.

Bible-school education has been characterized by the place it gives to practical training in Christian service. A sound training program makes theoretical instruction more meaningful, develops the skills of the students, provides an orientation in the methods of Christian service, and above all, it gives the students opportunities to witness personally to non-Christians in an effort to lead them to Christ.

A review of the first school year given in the 1906-07 catalog, under the caption, "A Brief Record of 1905-06," gives this short statement about the field experiences of that year:

The students diligently embraced opportunities of doing personal and public work in the missions of the city, jail meetings, Sunnyside gospel services, morning worship, Students' Mission Band, and our own Sunday School, and their efforts were crowned with fruitful results.¹

An article in The Missionary Worker during this early period cites the value of this practical service to future work on the foreign mission field.

It has been proven by experience that those most alive to the claims of the Foreign Field are never heedless concerning the needs at our

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1. Catalog, The Fort Wayne Bible Training School, 1906-07.

doors. We would therefore expect a keen interest in the evangelization of our immediate neighborhood, and in this we are not disappointed; for, though the School is primarily a place for training in the Word, and the classroom must necessarily take precedence, the enthusiasm thus begotten must have its outlet in immediate service.¹

The article continues with an interesting description of one of the particular field experiences.

The climax of each week's activities is the Saturday evening street meeting, held in front of the Post Office, in which all have opportunity to appeal directly to the hearts of men with the old story of Calvary and their own personal experience. The meetings are led in turn by one of the gentlemen, another acting as ring marshal to keep perfect order, while an organist is provided by the ladies. A folding organ and two violins supply attractive music, and help to draw a goodly company of listeners to hear the Word of Life.²

In the early years considerable time was given to home visitation around the city. Practically every student was required to spend an afternoon each week in going from home to home in an assigned district.³

Great emphasis was also placed upon rescue mission work. It was felt that "a Bible School is scarcely complete without a rescue mission, where those who are in training for the Master's service may have the practical side of Christian work."⁴

Through the years students have been engaged in nearly every type of Christian work, some of which are preaching, Sunday School teaching, gospel team work, pastoral work, tract distribution, street meetings, home and hospital visitation, child evangelism classes, jail ministry, and gospel radio work.

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1. The Missionary Worker, Vol. IX, No. 4, October 15, 1912, p. 53.
2. Ibid.
3. The Missionary Worker, Vol. 41, No. 22, August 15, 1945, p. 8.
4. The Fort Wayne Bible Training School Bulletin, Vol. 1, No. 1, October, 1909, p. 3.

From the summarized report of the Christian Service Department for the year 1952-53 comes the following gleanings of the field activities for the 293 students reporting. These statistics reflect, among other things, the variety of ministry, the emphasis placed upon gospel team activities, and the results realized.

| | |
|--|--------|
| Number of Gospel Team services | 471 |
| Mileage of Gospel Team trips | 18,799 |
| Street Meetings Attended | 186 |
| Services Conducted | 1,885 |
| Services Addressed | 1,960 |
| Sunday School Classes Taught | 2,039 |
| Testimonies Given. | 7,343 |
| Pianist, Organist. | 1,756 |
| Church Choir | 764 |
| Choirs Conducted | 275 |
| Chorister. | 2,173 |
| Radio Ensemble | 4,015 |
| Child Evangelism Classes Taught. | 813 |
| Visitation - House | 2,097 |
| Visitation - Hospital. | 323 |
| Tracts Distributed Personally. | 37,216 |
| Persons Dealt with Individually. | 2,114 |
| Souls Personally Led to Christ | 569 |
| Others Helped. | 865 |
| Vocal Numbers Rendered | 13,529 |
| Instrumental Numbers | 2,054 |
| Television Programs. | 7 |

2. Student Activities.

a. Students' Mission Band.

The parting command of Christ, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ."1 is often regarded as the "Church's Marching Orders." These marching orders have been taken with deep seriousness by the

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1. The Holy Bible, Revised Standard Version, Matthew 28:19, 20a.

Bible-school movement. In fact, the emphasis on missions is a distinctive characteristic of Bible schools.

The key organization in Fort Wayne Bible College for the promotion of missionary zeal and knowledge is the Students' Mission Band. The roots of this Band can be traced back to the organization known as the Missionary Band of Bethany Home, in Bluffton, Ohio. There the students and faculty met every other Friday at 4:00 P.M. in the interest of world-wide missions.¹

When the new Bible Training School was organized, under the auspices of the Missionary Church Association, a students' missionary organization was again established. The year 1905 witnessed the first meeting of the Students' Mission Band. The Missionary Worker of that date tells of the occasion:

The Students' Mission Band held the first regular service on Wednesday evening, November 8th, in the Chapel of the Bible Training School. Several brief addresses on the subject of Missions were given and a host of spontaneous testimonies bearing on the attitude of the students toward missions followed. The singing of hymns and choruses suited to the occasion helped to raise the tone of spiritual blessing and the manifested presence of the Lord to a high plane. We expect great things from this source during the coming winter months.²

Faculty members, workers, and students usually addressed the assembly during the first years. Missionary speakers were difficult to engage. Seven years later The Missionary Worker states:

In training workers for a missionary church the first emphasis must of necessity be on Missions. To this end, one evening of each week is set apart for a Missionary service; the students themselves being responsible for the program, and usually supplying the speakers from their own number; thus getting invaluable training, not only on the facts of Missions, but in presenting them effectively to others.³

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1. Lugibihl and Gerig, op. cit., p. 26.
2. The Missionary Worker, Vol. II, No. 6, November 15, 1905, p. 81.
3. The Missionary Worker, Vol. IX, No. 4, October 15, 1912, p. 53.

As time went on, missionaries were more frequently engaged. At present, practically every major mission field is represented during the school year with a different missionary speaker each week.

The three-fold purpose of the Band as given in its Constitution is (1) to promote a knowledge of world missionary zeal, (2) to inspire missionary intercession, and (3) to raise missionary funds. These aims are in view of contributing "to the fulfillment of our Master's last command."¹ In order to reach these goals and make them an integral part of the student life, the Band has been organized into what can be considered a three-fold program of activity. These activities correspond with the purposes as stated above.

The promotion of world missionary zeal, the first goal, has been the main activity. Weekly public services have been conducted under the leadership of students. Missionaries from various fields of the world present the challenge of missions. To many students, this has been the crowning meeting of the week; to many it has become the means the Lord has used to call them to definite fields of service.

At first the weekly meeting was held on Wednesday evening.² Friday evening soon became a more desirable time. In fact, Friday came to be known as the traditional "Mission Band night." Not until the beginning of the second semester, 1953, was the evening changed - at this time to Thursday evening.³ Other activities have been utilized to inspire missionary zeal, which are not only for the benefit of the students, but also the community. In 1953 the Band presented a

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1. The Manual of the Students' Mission Band, The Fort Wayne Bible Institute, p. 6.
2. Catalog, The Fort Wayne Bible Training School, 1906-07.
3. Bible Vision, January, 1953, p. 3.

documentary missionary film in the largest auditorium available in Fort Wayne, through which over 7500 people received the challenge of the Great Commission.¹

The Band also has conducted daily prayer meetings with a weekly schedule of prayer including every mission field. This has been an attempt to meet the second goal, namely, to inspire missionary intercession. The account of the origin of this activity is found in The Missionary Worker in 1913.

Hearing much about the needs of the foreign fields from our beloved missionaries from time to time, and seeing the need of much prayer and consecration on this subject, the Lord laid it on the hearts of the students to institute a noonday Prayer Meeting.

After making a prayer schedule of the various fields for each day in the week, we appointed a brother and sister as leaders, to act alternately, in securing special requests and explaining the needs of different fields.²

The third goal, to raise missionary funds, has led to a practical method of missionary encouragement. A project of the Band from as far back as 1908 has been the support of a missionary on the field.³ At present two missionaries are receiving their full support through the gifts of the students.

Other financial projects have been undertaken. During the summer of 1953, the Mission Band provided the traveling expenses for an evangelistic tour of Japan by the school's director of music. Prior to this, the Band had agreed to finance a weekly transcription of the school's radio broadcast over station HCJB, in Quito, Ecuador.

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1. Fort Wayne Bible College Vision, Vol. 2, No. 3, December 1953, p. 3.
2. The Missionary Worker, Vol. IX, No. 14, March 15, 1913, p. 214.
3. The Missionary Worker, Vol. IV, No. 11, February 1, 1908, p. 162.

b. Youth Conference.

The students, feeling their responsibility for the youth who live in and around Fort Wayne, have been sponsoring a Youth Conference each fall. This conference was designed for a spiritual purpose - that of relating "young people to Christ in salvation, sanctification, and service,"¹ and has not been primarily concerned with interesting the young people in attending the college. The conference has been planned each year by a committee of students who have secured their own youth speakers, missionaries, and musicians for the program.

An interesting account of the inception of the organization is found in the 1941 Light Tower.

During the early part of the second semester of 1940, God began to speak to different individuals of our school about the need of the youth of Fort Wayne. As God continued to speak, our Dean began to work. After much prayer and counsel, it was decided that the students would sponsor a city-wide youth conference. A committee consisting of six students, three representatives from different churches of the city, and two advisers from our faculty was appointed. This committee was in charge of making plans for the first annual city-wide youth conference . . .

The aim of the conference was to reap a harvest of young people for Christ. Our slogan was "American Youth For Christ."

All of the services were held in the auditorium of the Central High School . . . A number of young people made definite decisions to follow the Lord.²

One promotional activity for this first conference was the organization of a parade which marched through the business section of the city on Saturday afternoon.

The meeting place in later years has been the college campus.

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1. Catalog, Fort Wayne Bible College, 1953-54, p. 13.
2. Light Tower, 1941, pp. 38, 39.

The interest in the conference by the youth about Fort Wayne has steadily increased. A report of the present year's conference states that it "attracted perhaps the largest attendance of any Conference in previous years," with approximately 1,000 people attending the main session, and over 350 young people registering as weekend guests.¹

The atmosphere of the conference and also the impact it has had upon the students can somewhat be felt in this 1943 report of a typical annual conference:

The five services of this conference were attended by a larger number of young people than were those of any previous conference. Youth thronged together from numerous churches in the city, from surrounding towns and cities, and even from adjoining states. In every service souls responded to the urgings of the Holy Spirit and lined the altar seeking salvation, reclamation, a closer walk with the Lord, and the infilling of the Holy Spirit.

The revival spirit started among the students several weeks before the Conference and volumes of prayer ascended in behalf of unsaved youth.²

c. Student Council.

Not until the fall of 1941 did the students at Fort Wayne organize a representative body known as the Student Council to assist in stimulating, organizing, and directing student life.³ The men and women were each represented by their own council which had five members: one from the first year students, one from the second year students, two from the seniors, and one member appointed by the faculty. The councils worked in cooperation with the respective deans.

The major development that can be observed in this organization

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1. The Missionary Worker, Vol. 19, No. 29, December 1, 1953, p. 13.
2. The Missionary Worker, Vol. 40, No. 3, November 1, 1943, p. 10.
3. Light Tower, 1942, p. 29.

has been the increasing spirit of aggressiveness within the Council. This advance has undoubtedly had a three-fold cause. The faculty has come to a greater realization of the benefits derived from such an organization, the student leaders have become more aggressive in attempting to promote improvements in the school, and as the student body has increased in number, there has been a greater need for a more extensive function of the Council.

The present Constitution of the Student Council states a four-fold responsibility.

It shall be responsible for assisting in providing a well-rounded program of extra-curricular activities which will develop the physical, mental, social and spiritual life of the students, for inspiring loyalty to the school and to the principles for which it stands, for promoting an efficient and harmonious school life, and for recommending to the proper authorities any action which it deems wise either as corrective or promotional for the student as an individual or for the student body as a whole.¹

The Council is at present headed by an elected president and vice-president, who are assisted by at least eight elected representatives from different student groups and at least six ex-officio student members. The Dean of Students and Dean of Women are advisors.

A glance at some of the Council's activities over the past few years reveals such projects as the conducting of a Chapel period and dinner devotions once a week, the sponsoring of inter-collegiate basketball games, and the raising of monies for school improvements.

d. Light Tower.

The senior class of Fort Wayne Bible College has undertaken,

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1. The B-C Book, Student Handbook, Fort Wayne Bible College, p. 19.

since 1927, to portray pictorially the life of the College in a year-book known as the Light Tower. The Missionary Worker announced its arrival.

The Senior class for the first time in the history of the school is undertaking the publication of a year-book known as the Light Tower. It will be a handsome 72-page book depicting school life as well as scenes of post-graduation days. The principal purpose of publishing the book is to economically furnish a convenient memorial of school life.¹

The Light Tower has been an annual publication since the year of 1943. Prior to this it was published approximately every other year.

This class project has served as a memorial of Bible College days to the graduates. Each year it has contained pictures of each senior and underclassman, the school administration, student organizations, musical groups, student activities, and school life in general. The production of the book has also afforded helpful experience to those interested in the field of journalism.

3. Religious Activities.

"The growth of the spiritual life of the student is considered to be of equal importance with his knowledge of the Bible."² This statement, which is found in the catalog of the first year of the Fort Wayne school, lays down the educational philosophy upon which the school was founded. The catalog, telling how this philosophy has been applied, continues:

This need is met by the spiritual atmosphere of the home-life

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1. The Missionary Worker, Vol. 24, No. 5, December 1, 1927, p. 70.
2. Catalog, The Fort Wayne Bible Training School, 1905-06.

together with the student's personal study of the Word and his own private prayer-life. Morning and evening worship on the order of family devotion, when students, workers, and teachers - the whole household of faith - meet and take part, is much owned and blessed of God in searching and rightening hearts, fostering growth in grace and unfolding, strengthening and deepening of the inner Christ-life.¹

The conviction was that Bible-school education must couple inspiration with information, the warming of the heart with the training of the mind. The endeavor was to make the school a home with a spiritual atmosphere that would develop the habits of prayer and meditation that are so essential to fruitful service.

In the early years especially, the emphasis was placed upon the cultivation of a united home life. This was made possible to a great extent by the nature of the school. The number of students was relatively low in comparison to the number of teachers, and as has been noted, at first the entire school enrolled for each class.² The emphasis was primarily upon the devotional and spiritual. Morning and evening worship was conducted on the order of family devotions. One large family gathered together to receive new insights and spiritual enduement as it met daily around God's Word. An atmosphere of quiet reverence pervaded the school life. Even in the corridors of the dormitory, students kept their voices down to a whisper.³

The leaders of the school attempted to maintain this spiritual atmosphere by the elimination of unnecessary social activities, by encouraging habits of devotion, and by honoring the Word as divinely inspired and the Holy Spirit as the Chief Executive of the church.⁴

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1. Ibid.

2. Ante, p. 22

3. Bertha Canfield, personal interview, op. cit.

4. The Missionary Worker, Vol. 25, No. 9, January 15, 1929, p. 128.

As a result of this spiritual emphasis, it was natural to detect an expanding interest in and zeal for missions. A Bible school note in a 1911 issue of The Missionary Worker states:

Much attention is given to the spiritual and devotional side of the student's learning, and each class, especially the Bible courses, is designed to be of such character as to edify and strengthen the students in their own Christian lives, as well as to prepare them for efficient service for others.

It is gratifying to learn that the missionary spirit of the students is quite fervent, and a large number already have the Foreign field in view, and hope, ere long, to be witnessing in the "regions beyond."¹

With the present-day increase in enrollment, the fostering of such a unique home-life atmosphere and the benefits that accompany it have naturally been somewhat lost. However, that the same aim continues to characterize the school is evident. The present catalog states:

Since education of the heart goes hand in hand with the education of the mind, the College provides time for devotional culture. Its aim is to make the school a home with such a spiritual atmosphere that habits of prayer and meditation will be formed.²

In the school's daily program definite periods have been set aside for religious activities in order to cultivate the spiritual life. The day is begun with "quiet hour," a period of private devotions before breakfast. Each class throughout the day is opened by prayer. The mid-morning chapel hour, in which the student body and faculty meet together, is devotional and inspirational in nature. At five o'clock, students meet for a half hour of missionary intercession under the sponsorship of the Students' Mission Band.³ A period of informal devotions follows the evening meal, when an opportunity for

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1. The Missionary Worker, Vol. VIII, No. 5, November 1, 1911, p. 71.
2. Catalog, Fort Wayne Bible College, 1953-54, p. 11.
3. Ante, p. 47.

expression of prayer, praise, and worship is offered.

During the early years of the school, the mid-morning chapel addresses were regularly given by the students and faculty.¹ Today, however, guest speakers are often engaged. One chapel period a week, usually Monday morning, has from the founding of the school been set aside for a Prayer and Praise period. At this time the students and faculty share together their requests for prayer and reports of special victories.

One day each month is set aside as a Day of Prayer for the purpose of heart searching and intercession. The contribution of this special day in the school's calendar to the spiritual life of the College can be perceived somewhat by the following evaluative statement concerning the days of prayer conducted in 1935:

Throughout the year these prayer sessions have doubtless done more than anything else to meet spiritual problems in the lives of students. Some schools can get along without prayer, others with a little, but at the Institute prayer measures our successfulness. Discipline is dependent upon it. Studies are easier when it is frequent and regular. It makes possible a fellowship with God that gives the incentive so necessary to the whole program of study and preparation.²

The Mission Band service once a week, and the week at the beginning of each semester designated as Spiritual Emphasis Week, are other activities designed to contribute to the spiritual life of the school.

As witness to the value of this distinct emphasis upon the deepening of the spiritual life, reports such as the following can be

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1. The Missionary Worker, Vol. XIV, No. 5, November 15, 1917, p. 11.
2. The Missionary Worker, Vol. 31, No. 16, May 15, 1935, p. 11.

obtained from recorded experiences throughout the years.

The class in Missions spent a period in prayer one morning following a heart searching chapel message . . . The season of prayer was entirely unpremeditated, but the burden of prayer was so intense at the beginning of the period that it was impossible to do anything else but pray. The Holy Spirit simply interrupted the ordinary course of procedure and turned it into a time of intercession . . . One young man expressed it thus: "The Lord was all over the building this morning."¹

. . . God so wrought in the hearts of numerous individuals that at the chapel hour it was decided that classes be laid aside for the forenoon that everyone might give himself to prayer. Confessions, contrition, and an intense yearning for God were unmistakable signs of the finger of God. Students sought those whom they had offended, wrote letters of restitution, and did anything which might clear away obstructions between themselves and God.²

A Spirit-directed revival came upon the College in the special services of Spiritual Emphasis Week . . . Chapel service on Friday lasted until past the hour for dinner, to give time for a fruitful altar service and a great many confessions and testimonies . . . Several scores of students witnessed a real working of the Holy Spirit in their hearts.³

4. Social Life.

The tendency in a few Bible schools is to give too much time and energy to social activities, while in many schools the tendency is to suppress and restrict social life.⁴ Although the leaders of Fort Wayne Bible College have attempted from the very first years to promote a wholesome balance, it seems that the latter tendency has prevailed, especially through the early life of the school.

The social activities were kept down to a minimum to give place for the more important activities. An article in an early issue

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1. The Missionary Worker, Vol. 22, No. 3, November 1, 1925, p. 40.
2. The Missionary Worker, Vol. 33, No. 4, November 15, 1936, p. 13.
3. The Missionary Worker, Vol. 48, No. 1, October 1, 1953, p. 11.
4. Manual of the Accrediting Association of Bible Institutes and Bible Colleges, p. 24.

of The Missionary Worker, stating the unique spiritual contribution of the school, relates that one manner by which it affords God an opportunity to accomplish these spiritual ends is "through the elimination of unnecessary social activities." The article further states: "Many Christian schools are so crowded with social, athletic, and other extra-curricular activities of a secular nature that little time is left for God to work."¹

The number of social privileges (often referred to as "SP's" at the College) in which the students have been permitted to engage have varied throughout the years. The College has from its origin been co-educational. A prohibitive regulation which was quite rigidly enforced during the early years reads: "Ladies and gentlemen are not permitted to visit each other or go out together while in the School."² The first "social hour" of the school was not held until the third year of school, and was in the main auditorium with the faculty present.³

Gradually the ban was eased and couples were permitted to meet together once every two weeks. Still, the meeting place was restricted to the president's office or the office room of another of the faculty. The men and women were separated during the chapel period - the men sitting on one side of the auditorium and the women on the other. This held true, at times, even for husbands and wives. The school regulations were so arranged that the men and women could not leave the campus the same direction the same day. One day the

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1. The Missionary Worker, Vol. 25, No. 9, January 15, 1929, p. 128.
2. Catalog, The Fort Wayne Bible Training School, 1908-09.
3. Bertha Canfield, personal interview, op. cit.

men were permitted to go east of the campus for any personal or social trips, while the women were permitted only to go west. The next day the directions would be reversed. These restrictions were in effect as late as 1929.¹

The conservative social regulations were to a great extent, it would seem, a result of the intensive desire to put nothing before God and the study of the Word, and of the conservative background and training of the early leaders - that being largely Mennonite.

Today a more positive and constructive attitude seems to be taken toward social needs and the development of personality through social activities, while at the same time first place is given to realizing spiritual objectives. A campus social hour is a feature of every school day. Weekly "date nights" are permitted along with numerous group social activities.² The present catalog states:

The many opportunities of fellowship are used for the enrichment of Christian personality in an atmosphere of refinement and spirituality. Apart from the ordinary associations of dormitory life there are events in which the entire school participates - occasional receptions, outings, and special services. Co-education in the College is meant to promote wholesome relationships and Christian culture.³

D. Summary and Conclusion

Fort Wayne Bible College has attempted to maintain its objectives primarily through its curriculum. The development of both the academic and the non-academic aspects of the curriculum has

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1. Harvey L. Mitchell, present Registrar of Fort Wayne Bible College, personal interview, Fort Wayne, Indiana, August, 1953.
2. B-C Book, op. cit., p. 10.
3. Catalog, Fort Wayne Bible College, 1953-54, p. 13.

been reviewed.

In the academic curricular development, four major periods have been observed. The first period was called the Period of Establishment. The program was characterized by its simplicity and generalness, and its emphasis upon the devotional and spiritual. The second period, beginning with the organizing of the course into two specific Biblical years in 1913, was considered the Period of Transition. This period was marked by a systematizing of the curriculum. The school's name was changed from The Fort Wayne Bible Training School to The Fort Wayne Bible Institute. The third period, beginning with the rise of a three-year course in 1932, was designated as the Period of Standardization. During this period four standard courses were introduced. The fourth period commenced by the introduction of the four-year course in 1947, and was referred to as the Period of Accreditation. Curricular advancements were made to meet the requirements for accreditation in the Collegiate Division of the Accrediting Association of Bible Institutes and Bible Colleges during this period. The school's name was again changed - this time to Fort Wayne Bible College.

A significant fact observed in the curricular development was that the advancements were made by the addition of foundational subjects. The curriculum was geared to meet the increasing problems and demands of each period. The Post-graduate Course was added to the two-year to make it a three-year course. Liberal arts were then added to make the four-year course. The core of Bible and theology remained throughout. The variables, which were in the non-Biblical field, were

in a sense imposed upon the school from without. Specialized courses were needed for the various ministries of the advancing Church, while the national and social situation also required broadened preparation.

The primary requirement for matriculation during the early period was the possession of a good Christian character. As the academic standards have developed, however, the entrance requirements have increased to include a high school diploma.

The revising of the school's name was itself indicative of the major curricular developments. Each name was somewhat descriptive of the type of education being offered. The short term "training" period of the early years was designed to prepare students for service in the shortest time possible. The "institute" education was characterized by greater breadth and depth. Students were encouraged to do more analyzation on their own. "College" education added to this a more general education in the sciences and the humanities, while still maintaining the Biblical emphasis.

In the non-academic curricular activities, general advancements have been observed. Students have been prepared in a practical manner for nearly all types of Christian service through field experiences. The organized student activities such as Students' Mission Band, Student Council, Youth Conference, and the Light Tower, have been maintained by the students as practical experience for personal development and for the spiritual benefit of others. Through the various religious activities the school has endeavored to provide a vital spiritual atmosphere in the whole of school life. Place has been given in varying degrees through the years to the development of

social life on the campus, with the objective of promoting wholesome relationships and Christian culture.

The objectives of Fort Wayne Bible College have been enumerated in Chapter One. In this chapter the historical development has been observed. The task that now remains is to discover whether or not the original objectives have been maintained throughout the years of development. This will be undertaken in the following chapter.

CHAPTER THREE

AN EVALUATION OF THE WORK OF THE COLLEGE
FROM THE HISTORICAL DEVELOPMENT AND THE TESTIMONY OF THE ALUMNI

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AN EVALUATION OF THE WORK OF THE COLLEGE FROM THE HISTORICAL DEVELOPMENT AND THE TESTIMONY OF THE ALUMNI

A. Introduction

The study of history is of little value unless the significance of the observed facts is discovered. History is never easy to evaluate, however, especially in an objective manner. Nevertheless, on the basis of the historical sketch of the preceding chapters and information available from a survey taken of the graduates, a general evaluation of the work of Fort Wayne Bible College can be formulated. This will be attempted in this chapter as the facts are reviewed in the light of the school's original objectives. Have the objectives been maintained? Where are the strengths and where are the weaknesses?

The survey taken consisted of a questionnaire sent to the 235 graduates of the past five years, 1948 to 1952. Each graduate was asked to state his present activity and to give his personal evaluation of the College in particular aspects.¹ The response to this inquiry has been gratifying, and in itself is significant concerning the product of the College. Of the 235 graduates, 214 replied, which is a return of 91 percent. It should be further explained that included in the 9 percent non-return were a number of graduates whose addresses

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1. See Appendix C for a copy of the questionnaire.

could not be obtained, and thus did not receive the questionnaire. Of those who replied, 97 were men and 117 were women.

Previous surveys taken of the Bible College alumni, which are of a limited nature, are available and will also be used.

B. Evaluation of Historical Development
in View of the Original Objectives.

A major criterion of judgment for the evaluation of an educational institution is the extent to which it has attained to its distinctive objectives. The Manual of the Accrediting Association of Bible Institutes and Bible Colleges states:

A school is rated on how effectively it achieves its objectives. The final criterion for measuring a school's functional effectiveness is the performance of its students and the record of its graduates.¹

The procedure which seems best to pursue in attempting this evaluation is to refer to the original objectives as they were formulated on page 15 and observe them one by one, noting briefly the present strengths or weaknesses in each. Conclusions will be drawn concerning the facts presented in Chapter Two as it has been developed with these original objectives in mind. Further substantiation and insights will be gathered from the survey results.

1. Acquisition of a Direct Knowledge of the Bible for All Types of Christian Workers.

The acquisition of a direct knowledge of the Bible, the first

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1. Manual of the Accrediting Association of Bible Institutes and Bible Colleges, p. 9.

part of this primary objective, has been considered in the development of the school's academic program in Chapter Two.¹ A chart showing the amount of Bible required in the standard Bible courses in representative years of the curricular development has been formulated on page 40. From this it was observed that an average of 30 percent of the total required hours was devoted to Bible study itself.

It has been further seen that although the place of importance given to the study of the Bible has not altered, a change has come in the intensity of Bible in the over-all program as a result of the broadened curriculum. The number of hours required in Bible, for instance, in the present four-year course is comparable to the requirement of the preceding three-year course. Thus, with the addition of the year of general education the percentage of Bible has decreased. It should also be noted that a more direct open-minded approach to the Scriptures is now encouraged as compared with the apparent earlier approach.²

From these brief summary facts it can be concluded that the first part of this objective, namely, an acquisition of a direct knowledge of the Bible, has been maintained. Although the emphasis is not at present as exclusively on Bible, more encouragement seems to be placed on true inductive study.

The second part of the first objective is concerned with the preparation of men and women for all types of Christian work. Justifi-

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1. Ante, pp. 38-41.

2. For further elaboration, see Ante, p. 39.

cation for the work of any producing agency should be found in its finished product. Hence, valid testimony regarding the work of a college should be drawn from its alumni.

An analysis of the work of all the graduates of Fort Wayne Bible College is not available, however, the two limited surveys of previous years will be compared with the present survey. The first is found in the 1932 Light Tower and lists the fields of service of the alumni through the year of 1929. This tabulation, Table I, is of a general nature and the source of the survey is not given. It gives the names of 16 who are at "rest from labours" and are not included.

TABLE I

"HONOR ROLL"
OF THE FORT WAYNE BIBLE TRAINING SCHOOL¹
(School's Founding to 1929)

| | |
|--|--------------------------|
| Foreign Missionaries | 82 - 34 $\frac{1}{2}$ % |
| Workers in Home Land | 156 - 65 $\frac{1}{2}$ % |
| (pastors, teachers, home missionaries, etc.) | |

The second tabulation, Table II, obtained by Dr. S. A. Witmer, President of the Bible College, gives an analysis of the work of the graduates from the five-year period, 1943 to 1947. The activities of 155 of the 166 graduates of this period are recorded in the tabulation of this survey.

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1. Light Tower, The Fort Wayne Bible Institute, 1932.

TABLE II

ANALYSIS OF THE WORK OF THE GRADUATES
OF THE FORT WAYNE BIBLE INSTITUTE
(1943 - 1947)

| | | |
|---|------------|--------|
| Total graduates | 166 | |
| Work unknown. | 11 | |
| Net | <u>155</u> | |
| Pastors | 32 | - 20½% |
| Pastor's wives. | 17 | - 11% |
| Foreign missionaries on field | 28 | - 18% |
| Home missionaries | 10 | - 6½% |
| Other Christian work. | 20 | - 13% |
| In further training | 15 | - 10% |
| Homemakers and other work | 33 | - 21% |

Table III gives the tabulation of the major activities of the graduates included in the present survey.

TABLE III

ANALYSIS OF THE WORK OF THE GRADUATES
OF FORT WAYNE BIBLE COLLEGE
(1948 - 1952)

| | | |
|---|------------|-------|
| Total graduates | 235 | |
| Work unknown. | 21 | |
| Net | <u>214</u> | |
| Pastors | 49 | - 23% |
| Pastor's wives. | 8 | - 4% |
| Foreign missionaries. | 15 | - 7% |
| Home missionaries | 16 | - 7% |
| Other Christian work. | 38 | - 18% |
| Teachers of religious education | 11 | |
| Christian secretaries | 11 | |
| Foreign missionary candidates | 9 | |
| Others. | 7 | |
| In further training | 16 | - 8% |
| Other work. | 72 | - 33% |
| Homemakers. | 18 | |
| Teachers. | 6 | |
| Student's wives | 9 | |
| Others. | 39 | |
| (Note: 31, or 43%, of these are anticipating Christian work. All but 23 are at present doing part-time Christian work.) | | |

The questionnaire of the present survey inquired not only concerning each graduate's major activity, but also concerning his anticipated life plan and any present part-time Christian work. Observations and conclusions will be drawn from the returns as they were analyzed in Table III throughout this chapter. The major concern at this step, however, is to note the various Christian activities revealed. All major fields of Christian service are represented - the most prominent ones being the pastoral, home missionary, and foreign missionary fields. It can be further noted that 142 of the 214 graduates are either engaged in full-time Christian work or in further preparation for the same. Furthermore, of those not engaged in full-time Christian work, 31 are anticipating Christian service, and all but 23 indicated that they are at present engaged in some type of part-time Christian work, such as Sunday School teaching and church youth work. Hence, it is significant to note that of the total graduates only $10\frac{1}{2}$ percent are not at present engaged in some type of Christian work. Of this $10\frac{1}{2}$ percent, most indicated that if it were not for temporary circumstances they would also be thus engaged.

The greatest variance between the work of the graduates in the five years included in Table II and the present tabulation, Table III, is an increase in percentage in the "Other Christian work" and "Other work" categories, with a resultant decrease in percentage of foreign missionaries and pastors' wives. Undoubtedly this shift has come largely as a result of the introduction of the broadened collegiate academic program. Students have enrolled for a greater variety of purposes.

In connection with the work of the graduates it is of interest

to observe their geographical distribution, which is given in Table IV. This reveals the outreach of the College and in a sense testifies to the fulfillment of the aim to prepare workers for all types of Christian activities. The survey discloses that 22 different states and 7 different countries are represented as fields of labor.

TABLE IV

GEOGRAPHICAL DISTRIBUTION OF THE 1948 - 1952 GRADUATES
OF FORT WAYNE BIBLE COLLEGE

| | | | |
|-------------------------|----|---------------------------------|----|
| Indiana | 66 | Oklahoma | 3 |
| Ohio | 27 | Virginia | 3 |
| Michigan | 23 | Louisiana | 2 |
| Illinois | 14 | Minnesota | 2 |
| Pennsylvania | 14 | Montana | 2 |
| California | 10 | Texas | 2 |
| Kansas | 6 | Arkansas | 1 |
| Arizona | 5 | Florida | 1 |
| Kentucky | 4 | Iowa | 1 |
| New York | 4 | North Carolina | 1 |
| Tennessee | 4 | South Carolina | 1 |
| | | <hr/> Total states | 22 |
| Africa | 6 | India | 2 |
| Hawaii | 3 | France | 1 |
| South America | 3 | Dominican Republic | 1 |
| Canada | 2 | <hr/> Total countries | 7 |

It can be concluded from these various tabulations that the College today is to a greater degree fulfilling its original purpose of offering preparation for all types of Christian workers. However, a smaller percent are now actually entering full-time Christian work.

2. Maintaining a Spiritual Atmosphere.

The spiritual emphasis which has continuously characterized the College has been reviewed in Chapter Two.¹ It was seen that the

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1. Ante, pp. 51-55.

original religious activities have remained and others have been added.

Concerning this emphasis of the College, the testimony of the alumni is significant. In answer to the inquiry concerning the most valuable contribution of the Bible College to their preparation for life, virtually as many of the graduates listed contributions that have to do with the spiritual emphasis of the school as those having to do with the content of the courses. Table VII, page 77, gives the tabulation of the answers to this inquiry. It is not of small importance to realize that in spite of the greater emphasis placed on general education during the last period of development, the spiritual emphasis still remains as one of the greatest contributions of the school to its students.

Another tabulation to be considered in this connection is Table VI, page 75, which gives an analysis of the graduates' personal evaluation of the Bible College in five particular aspects. One of these aspects was "Spiritual Emphasis." This received the highest rating by quite a large margin. In fact, of the 214 graduates, 164 rated it as "Excellent." This, then, is without doubt one of the strongest influences of the College.

On the basis of these facts the conclusion can quite emphatically be drawn that the second original objective has been maintained.

3. Implanting a Missionary Interest.

Fort Wayne Bible College, it has been observed, was born with the spirit of missions uppermost in the minds and hearts of the

founders.¹ The reading of the early catalogs and school publications gives a strong impression of the intense emphasis placed upon foreign missions. One characteristic of the missionary emphasis that is immediately evident is the sense of urgency which was attached to the spreading of the gospel. Foreign missions was stressed as the natural field of labor in carrying out the Great Commission. The results followed. Table I, page 64, reveals that of the alumni of the first twenty-five years $34\frac{1}{2}$ percent were found on foreign soil. There were 82 foreign workers compared with 156 home workers. These figures give important insight into the emphasis of the early years.

As the school program broadened and students with varied interests were drawn, it was natural for the percentage of foreign missionaries to decrease somewhat. It is significant, however, to observe the extent of this decrease. Table II, page 65, giving the analysis of the work of the 1943 to 1947 graduates, reveals that the percentage had dropped to 18 percent. The present survey shows a further decrease. Table III, page 65, reveals that only 7 percent of the graduates are foreign missionaries. All of the known foreign missionaries, with the exception of one, returned their questionnaires and thus are included in this percentage. If the missionary candidates were added to this, the increase would be only 4 percent.

Before attempting to discover the reasons for this decline, it will be of interest to compare the percentage relationship of the foreign missionaries of Fort Wayne Bible College with previous surveys

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1. Ante, p. 4.

taken of the Bible-school movement as a whole. An analysis of the work of 10,138 graduates of 74 Bible schools for a recent five-year period, as reported in Frank E. Gaebelin's Christian Education in a Democracy, reveals a total of 13 percent foreign missionaries.¹ Another survey made of 43 Bible schools by Harold W. Boon, Dean of the Nyack Missionary Training Institute, which inquired concerning the activity of the 1946 graduates, reveals that 27 percent entered or planned soon to enter missionary work. This survey, however, does not specify missionary work as foreign missions and may therefore include home missions.²

The question arises: What is the cause of this decline to 7 percent during the past twenty-five years at Fort Wayne Bible College? Is it a change of objective, or is it a change of emphasis? Chapter Two revealed that the College has continued to give an important place to missions throughout the years. Many of its religious activities had and remain to have as their primary objective the implanting of a foreign missionary interest in the hearts of the students. The original missionary objective, therefore, has obviously been maintained.

Hence, undoubtedly the change has come in a change of emphases in the over-all program. One of the outstanding reasons for the decline, it is evident, is that in the early years, because of the nature of the school and its curriculum, the emphasis was more exclusively on missions. The school administration, in gearing the program to meet the demands of the times was forced to broaden the emphases. Although a major emphasis still remained on missions, it

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1. Gaebelin, op. cit., p. 164.

2. Boon, op. cit., p. 90.

could not be as exclusive. With the increased stress upon the first objective, the preparation of all types of Christian workers, a decline in the percentage of output in the major fields could be expected. Students themselves had come to prepare for varied ministries. Also, with the increase in enrollment, the high missionary percentage was much more difficult to maintain.

The opinions of some of the students of the first years who still have a vital interest in the school were sought concerning this decline. They have suggested another possibility. They feel that the young people today do not sense the same urgency, nor are as many willing to make the necessary personal sacrifice. The conveniences of the homeland seem to hold too much attraction. Is this, then, evidence of a lack of as sincere a consecration? These opinions have been stated in generalities, nevertheless they bear a challenge and should not be lightly passed over.

4. Acquirement of a General Education.

The general educational program of Fort Wayne Bible College has always been limited in nature and subordinate to Bible study. The tabulation on page 40, showing the percentage of the subjects offered in particular fields in representative years of the curricular development, reveals in a general manner the place given to general education. There has been a definite strengthening in this field, especially during the present period. In fact, it has been in this field that the major curricular developments have been realized.

Studies in the humanities, social sciences, and natural sciences have been added in an attempt to give students the breadth of

knowledge and culture that a Christian worker needs. The standards of the world have advanced to make this necessary. The chart already referred to shows that the hours required in liberal arts have advanced within the present period from 14 to 40 percent of the total hours required for graduation.

The educational program is no longer only terminal but also preparatory in nature. Study at the Bible College arouses the student's desire for more training. The present survey shows that 82 of the 214 graduates, or 40 percent of the total number, obtained additional education after graduation from the Bible College. Of these, 32 have received one or more advanced degrees. Many of the others indicated that they are at present working full or part-time toward a degree. Arrangements are now made with some graduate schools whereby Bible College graduates are admitted directly into graduate study.

This fourth original objective, therefore, has of necessity received more emphasis. The standards of the world have advanced to make the original short-term training no longer adequate.

5. Development of a Christian Culture.

The emphasis placed upon the development of personal refinement, social life, and appreciations has been in some respects restrictive in Fort Wayne Bible College. This was especially true in the early years of school development, as has been revealed in the preceding chapter, concerning the social life and activities of the College.¹ A more wholesome balance has been established in recent

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1. Ante, pp. 39-41.

years. This development can be observed even within the limited span of the present survey, 1948 to 1952. The earlier graduates included in the survey, on the whole, gave a poorer rating to the social activities than did the later.

The evaluation of the alumni concerning the social activities offered by the school were tabulated in Table VI, page 75. Of the five aspects of school life listed, "Social Activities" received the lowest rating. A number of the graduates added personal comments stating the reason for their rating. Some explained that the social activities that existed were good, but there were not enough of them. Others gave a rather low rating, but explained that a definite improvement has taken place since their graduation. It is significant that this particular category stimulated more unfavorable comments than any other in the entire survey.

The student's personal refinement and appreciations have not been neglected in the over-all program of the school life. The greatest lack, it can be concluded, has been in the social activities and privileges. These, it has also been noted, have evidenced considerable improvement, especially in very recent years.

6. Fostering Of An Interdenominational Spirit.

In order to determine the interdenominational character of the Bible College, the following question was asked on the questionnaire: With what denomination are you now affiliated? The replies to this question were tabulated in Table V.

TABLE V
DENOMINATIONS REPRESENTED BY THE 1948 - 1952 GRADUATES
OF FORT WAYNE BIBLE COLLEGE

| | |
|---|----|
| Missionary Church Association | 88 |
| Baptist | 27 |
| Baptist (no branch indicated). | 17 |
| American | 3 |
| Conservative | 2 |
| Independent. | 2 |
| General Assembly of Regular. | 2 |
| Southern | 1 |
| Christian and Missionary Alliance | 17 |
| Mennonite | 11 |
| General Conference | 6 |
| Evangelical. | 3 |
| Mennonite (no branch indicated). | 2 |
| Evangelical United Brethren | 9 |
| Methodist | 9 |
| United Missionary | 8 |
| Christian Union | 6 |
| Nazarene. | 4 |
| Assembly of God | 2 |
| Brethren. | 2 |
| Christian Church. | 1 |
| Church of God | 1 |
| Evangelical Covenant. | 1 |
| Evangelical and Reformed. | 1 |
| Pentecostal | 1 |
| Presbyterian. | 1 |
| United Brethren | 1 |
| Independent Church groups | 13 |
| Independent Mission groups. | 7 |
| None indicated. | 4 |

Twenty-five denominations are represented. Twenty graduates indicated that their affiliation was with independent church or mission groups, and four gave no affiliation. The Missionary Church Association, the Baptist, and the Christian and Missionary Alliance have the greatest representation. It is significant to note that although the school is under the auspices of the Missionary Church Association, approximately 60 percent of the graduates are affiliated with other denominations.

Thus, the final original objective is seen to have been maintained also.

A suggestion for improvement made by a graduate ministering in the Missionary Church Association, as well as by other graduates, may be noted in this connection. It was suggested that the Bible College attempt to teach more concerning other denominations and their beliefs, not in an attempt to refute them, but as a general educational background for fellowship with those of other denominations.

C. Evaluation by the Alumni

1. Personal Ratings of the College.

The questionnaire sent to the Bible College graduates asked their personal evaluation of five aspects of the work and life of the school. The replies to this inquiry were tabulated in Table VI. It should be noted that these five categories are general in nature, and the replies, therefore, could not be as definite as would be desirable. A general evaluative picture, however, can be obtained.

TABLE VI
ANALYSIS OF THE EVALUATION OF FORT WAYNE BIBLE COLLEGE
BY THE 1948 - 1952 GRADUATES

| | Unsatisfactory | Poor | Fair | Good | Excellent |
|---|----------------|------|------|------|-----------|
| Spiritual Emphasis | | 1 | 2 | 47 | 164 |
| Adequacy of Courses | 1 | 1 | 23 | 143 | 46 |
| Strength of Faculty | 2 | 1 | 27 | 137 | 47 |
| Physical Facilities (Recreation, Living Conditions) | | 1 | 49 | 122 | 42 |
| Social Activities | 6 | 17 | 62 | 107 | 22 |
| Totals: | 9 | 21 | 163 | 556 | 321 |

Spiritual emphasis received an exceedingly high rating,¹ while social activities received the lowest.² The graduates, however, registered in general a high rating for all five aspects of the school's contribution. Each one averages "good" or "excellent." This is a testimony that speaks highly for the work of the College. What better witness to the effectiveness of the work of the school could be desired than this statement by those evaluating their Alma Mater?

This serves as a substantiating witness to the conclusions already gathered from the historical development of Chapter Two and from the survey.

2. Most Valuable Contribution of the College.

This brings the attempt of evaluating the work of the College to what seems to be a key analysis. The question was asked: What was the most valuable contribution of the Bible College to your preparation for life? The replies to this inquiry would indeed reveal the strong emphases of the College, and would consequently answer to a large degree the question that is the basis for this evaluative study, namely: Have the objectives as they were originally formulated remained as the school's primary objectives? These replies were tabulated in Table VII. The question, it should be noted, as stated on the questionnaire, was general in nature, which resulted in a diversity of answers. This however, seems to have definite value, for no attempt was made to direct or influence the thinking of those questioned. It should be further explained that many gave more than one answer. None of these

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1. For further elaboration, see Ante, p. 68.

2. For further elaboration, see Ante, pp. 72,73.

were eliminated but were included in the tabulation in virtually the wording of the response. The classification of these replies was of necessity left to personal judgment.

TABLE VII

ANALYSIS OF THE MOST VALUABLE CONTRIBUTIONS
OF FORT WAYNE BIBLE COLLEGE TO THE 1948 - 1952 GRADUATES

| | | | |
|--|-----|---------------------------------------|----|
| 1. <u>Content of Courses</u> | 108 | Found Christ as | |
| <u>Bible Study</u> | 93 | Saviour | 2 |
| Doctrine, fundamentals | 10 | How to spend money | |
| Integration of secular | | wisely. | 1 |
| with Word of God. | 2 | Forming purpose | 1 |
| Classes | 2 | A working philosophy | |
| General education | 1 | for oneself | 1 |
| | | Acquiring judgment. | 1 |
| 2. <u>Spiritual Emphasis</u> | 103 | Formation of Christian | |
| <u>Spiritual emphasis</u> - | | ideals. | 1 |
| in general. | 54 | Reality of Christian | |
| Teaching of Spirit- | | life. | 1 |
| filled life | 12 | | |
| Missionary emphasis | 11 | 4. <u>Training Values</u> | 54 |
| Chapel services | 7 | <u>Preparation for</u> | |
| Spiritual atmosphere. | 5 | service | 16 |
| Day of Prayer | 4 | Music | 9 |
| Christ at center of | | Practical Christian | |
| school. | 3 | service | 8 |
| Devotional habits | 2 | Gospel teams. | 6 |
| Worship | 2 | Christian education | 4 |
| Mission Band. | 2 | Child evangelism. | 3 |
| Value of prayer | 1 | Practice teaching | 2 |
| | | Personal work | 2 |
| 3. <u>Personal Growth</u> | 79 | How to study. | 2 |
| <u>Established, settled</u> | 47 | Public speaking | 1 |
| Influence of teachers | 9 | Practical experiences | 1 |
| Character, personality | | | |
| development | 5 | 5. <u>Social Values</u> | 29 |
| Learning to trust | | <u>Christian fellowship</u> | 14 |
| in God. | 4 | Tolerance, how to get | |
| Thinking for one's self | 2 | along with others | 11 |
| Spiritual guidance. | 2 | Friendships | 2 |
| Discipline. | 2 | Understanding people. | 2 |

The College has made its greatest contribution, it can be concluded, in the areas of (1) course content, which is Bible study in

particular, (2) spiritual emphasis, and (3) the student's personal growth in the Christian life. It is not of small significance to realize that these three are the exact areas covered by the first of the original objectives of the school as given on page 15. These areas are: "the acquisition of a thorough working knowledge of the Bible through a direct personal approach to its contents . .," "the cultivation of a vital Christian life . .," and "maintaining a spiritual atmosphere in every activity of school life." The correspondence of these three objectives with the three greatest contributions revealed in Table VII discloses that these primary objectives have been maintained, and also that the emphasis placed upon them has remained similar.

D. Summary and Conclusion

In attempting an evaluation of the work of Fort Wayne Bible College, the original objectives have been reviewed in view of the curricular development. Added insights and substantiating facts have been obtained from a survey taken of the graduates of the past five years.

Throughout this study there has been a sense of inability to evaluate properly, even in the face of facts. Much of the influence and value of the school cannot be measured in terms of textbook content or by standard tests. The spirit of the school, its ideals, and the Word of God upon which it stands, transcend all quantitative measurements. It is these intangible influences that make up the life of the school and which become personified in the students.

The work of the school could be evaluated properly only as the blessing that has come to thousands of hearts around the world through

the alumni could be estimated. To the extent that lives have been transformed and heathenism has been dispelled through the work of the graduates, has the fifty years' work of the College been effective.

In a general manner, however, this chapter has attempted to point out some of the aspects of the school's work which are strong and some which, it would seem, could be further strengthened. It can be concluded that of the six original objectives not one has been changed. Rather, many of them have been expanded in their emphasis. The objectives such as the preparation for all types of Christian work, the acquirement of a general education, and the development of a Christian culture have been definitely strengthened. The maintaining of a spiritual atmosphere in all activities of school life has also remained strong. One objective which seems to have lost some of its emphasis is the preparation of foreign missionaries. Another aspect which could be further strengthened, according to the testimony of the alumni, is the establishment of a more balanced social life.

The testimony of the alumni reveals a high appraisal and appreciation for their Alma Mater. By their answers to the inquiry concerning the greatest contribution of the College to their preparation for life, the graduates demonstrated that the primary original objectives have been maintained. They considered the areas of greatest contribution as Bible study, personal spiritual growth, and spiritual emphasis. These three, it was noted, correspond with the first original objectives listed.

The conclusion, therefore, of this entire study concerning the continuance of the objectives is that they have been definitely maintained, though with varying emphases.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

Fort Wayne Bible College, during the year of this study, is observing the golden anniversary of its founding. At the passage of this milestone it would seem appropriate to reflect upon the past and draw from it conclusions that may be of assistance in the future. This thesis, therefore, has been concerned with an historical and evaluative study of the College.

The Bible-school movement, of which Fort Wayne Bible College was a pioneering institution, had its origin in the latter part of the nineteenth century. The religious education of that time was decidedly inadequate for the preparation of qualified Biblical ministers, missionaries, and laymen. As a result of the rationalistic, skeptical atmosphere of the nineteenth century, theological seminaries were given to critical studies and languages instead of direct Bible study. This condition, combined with the phenomenal growth of spiritual fervor during the same century and an awakening of an enthusiasm for world-wide missions, contributed to the rise of the Bible-school movement.

Fort Wayne Bible College had its immediate origin in a very practical situation. The founders of the Missionary Church Association realized a dire need for trained workers who were grounded in the Word. On New Year's Day, January 1, 1904, the school launched its program of study at Bluffton, Ohio. After one semester's work it was moved to its present site at Fort Wayne, Indiana.

Because of the definite need for the school, its founding was marked with definite objectives. These objectives summarized are: (1) an acquisition of a direct knowledge of the Bible for all types of Christian workers, (2) the maintenance of a spiritual atmosphere, (3) the implanting of a missionary interest, (4) the acquirement of a general education, (5) the development of a Christian culture, and (6) the fostering of an interdenominational spirit. These objectives served as a basis for the historical and evaluative study of this thesis.

Both the academic and the non-academic aspects of the curriculum, in their development, have performed an integral part in the contribution of the school to the total education of the students.

The academic has been considered in four periods of development, which have been described as: (1) the Period of Establishment, during which the program was characterized by its simplicity and emphasis upon the spiritual, (2) the Period of Transition, which was marked by the systematizing of the program by organizing the general course into two specific Biblical years, (3) the Period of Standardization, which began by the introduction of the standard three-year courses, and (4) the Period of Accreditation, which began by the introduction of the four-year collegiate courses.

Curricular advancements were made by the addition of foundational subjects. The program was geared to meet the increasing problems and demands of each period. The advancement from the two-year course to the standard three-year course, for instance, was made by the combination of the post-graduate and the two-year course. Liberal arts were then added to make the four-year course.

The primary requirement for entrance during the early period was the possession of a good Christian character. As the academic standards developed, however, the requirement increased to include a high school diploma.

The revision of the school's name from The Fort Wayne Bible Training School to The Fort Wayne Bible Institute, and finally to Fort Wayne Bible College has been somewhat indicative of the major curricular developments. Each name was in general descriptive of the type of education offered by the school during the particular period.

In the non-academic curricular activities, general advancements have been seen. From the origin of the school, the various religious activities and practical field experiences have had an important place in the school's program for the spiritual upbuilding and outreach of the students. Growth has been seen in the number and activity of student organizations. The major ones have been the Students' Mission Band, organized during the first period; the Light Tower, during the second period; and the Youth Conference and Student Council, during the third period. Place has been given in varying degrees through the years to the development of social life on the campus.

The evaluation of the work of any educational institution is a difficult task. Nevertheless, on the basis of the historical facts and information available from a survey taken of the graduates, an attempt has been made to formulate a general evaluation of the work of Fort Wayne Bible College for whatever benefit it may have for the future. The effort has been to discover the strengths and weaknesses of the school's program as viewed in the light of the six original objectives.

The conclusion reached was that the six original objectives have definitely been maintained. The emphasis given to each, however, has varied throughout the fifty years of development. The variance has resulted from the gearing of the educational program to meet the increasing problems and demands of each advancing period. It has been seen that some of the objectives which have been strengthened are the preparation of all types of Christian workers, the acquirement of a general education, and the development of a Christian culture. One aspect which seems to receive less emphasis today is the preparation of foreign missionaries. Another which could be further strengthened is the balance of social life in the school.

The yearly school enrollment, which has been charted in Appendix B, reveals an increasing interest in the school, and, in a sense, testifies to the advancing strength of the school. The greatest increase in enrollment has come during the past ten years. This increase resulted in approximately ninety percent gain over the enrollment of the preceding ten-year period.

Although the history of the school tells the story of important achievement, its mission is not complete. The fields of labor are ready for harvest, and God is calling workers. As the College continues to send forth laborers from its halls, it is hoped that it will never in any way reverse its sense of values or lose sight of the founding objectives, while attempting to gain further academic recognition, but will increasingly become a bulwark set for the defense of the Christian faith. As it does grow academically, may it continue to inspire laborers to go into all the world, teaching men to observe

all that Christ has commanded.

It is encouraging to learn that the founding objectives are of primary concern to the leaders today. The program that has been planned for this jubilee year is geared to set forth the continuing growth and development of the school, and to reaffirm the faith so clearly defined by the College founders.

APPENDIX

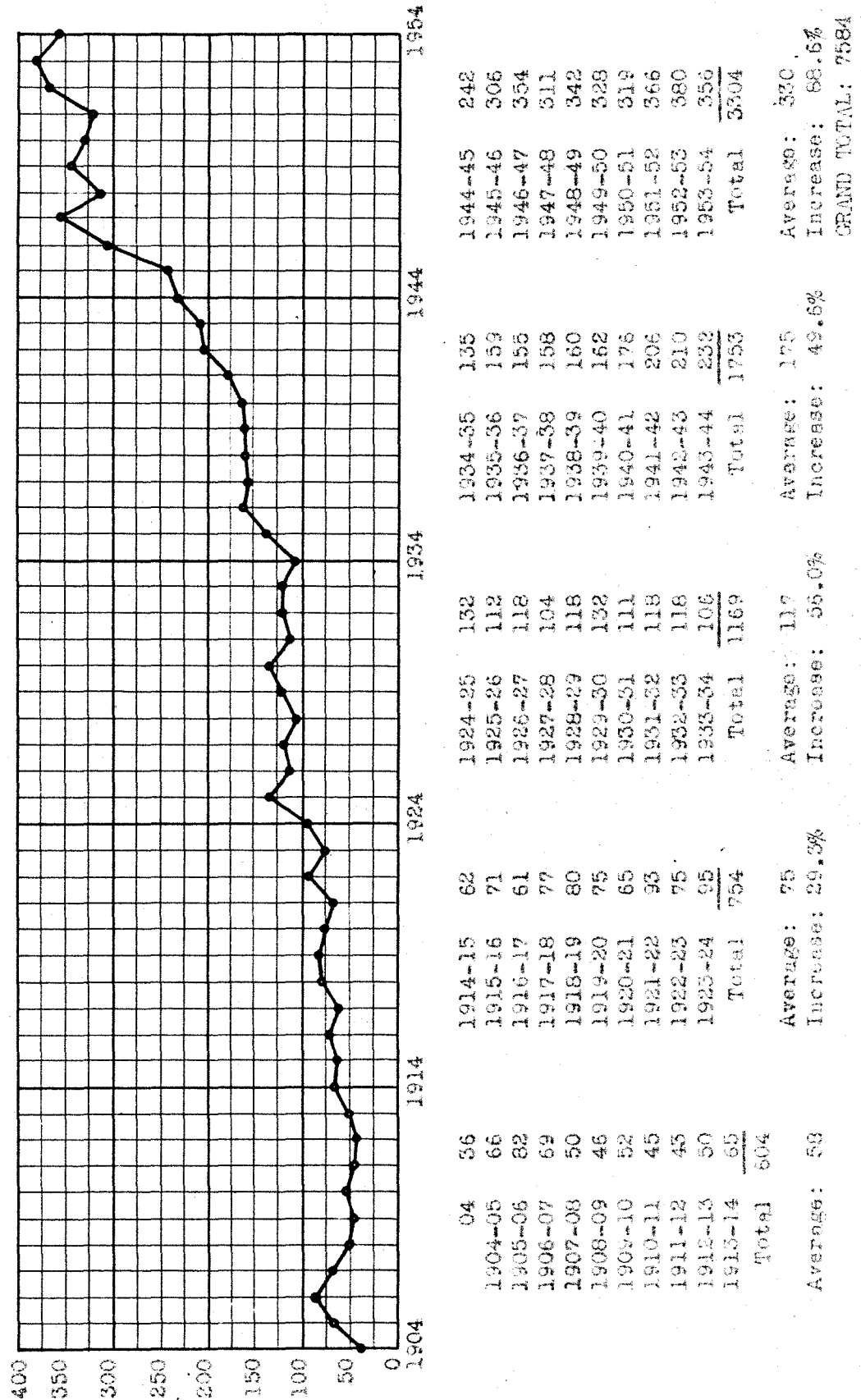
APPENDIX A

MAJOR DEVELOPMENTS OF FORT WAYNE BIBLE COLLEGE

| | 1904 | 1913 | 1932 | 1947 | |
|--|--|---|--|---|--|
| | PERIOD OF <u>ESTABLISHMENT</u> | PERIOD OF <u>TRANSITION</u> | PERIOD OF <u>STANDARDIZATION</u> | PERIOD OF <u>ACCREDITATION</u> | |
| NATIONAL CONDITION | Prosperity and optimism Popularization of Bible study | "Roaring Twenties" Optimism and heedless- ness Widening gap between conservatives and liberals | "Social gospel" capitalized on depression condition E.T.T.A.-standardizing agent (1932) | Increasing demand for education Trend toward general education AABIBC = accrediting agent (1947) | |
| CHARACTER & DEVELOPMENT OF CURRICULUM | Simple and general Devotional and spiritual Three-term year First commencement (1909) | Course organized into two Biblical years (1913) Four departments(1914) Post-graduate course (1926) Two-term year (1918) | Three-year standard Bible course (1932) School of Extension (1938) Increased specializa- tion | Four-year collegiate courses (1947) Liberal Arts increased Standard Bible courses combined (1950) | |
| ENTRANCE REQUIREMENTS | Christian character & purpose in life | Entrance examination added | High School diploma preferred | High School diploma required | |
| STUDENT ACTIVITIES | Mission Band (1905) | Light Tower (1927) | Youth Conference(1940) Student Council (1941) | | |
| NAME OF SCHOOL | The Fort Wayne Bible Training School(1905) | The Fort Wayne Bible Institute (1930) | | Fort Wayne Bible College (1950) | |

APPENDIX B

YEARLY ENROLLMENT OF FORT WAYNE BIBLE COLLEGE



APPENDIX C

A SAMPLE OF THE SURVEY SENT TO THE 1948-1952 GRADUATES

NAME _____

ADDRESS _____

YEAR OF GRADUATION FROM BIBLE COLLEGE _____

1. What is your present major activity?
2. If your present major activity is not your life's calling, please state what vocation or work you plan to follow permanently.
3. If your present major activity is not full-time Christian work, in what part-time Christian work are you engaged?
4. Have you had additional formal education since leaving B. C.? If so, state number of years, place, and kind of education, degrees obtained, etc.
5. What was the most valuable contribution of the Bible College to your preparation for life?
6. Please state your evaluation of the Bible College in the following respects: (check the proper category)

| | <u>Unsatis- factory</u> | <u>Poor</u> | <u>Fair</u> | <u>Good</u> | <u>Excellent</u> |
|--|-----------------------------|-------------|-------------|-------------|------------------|
| a. Spiritual Emphasis | | | | | |
| b. Adequacy of Courses | | | | | |
| c. Strength of Faculty | | | | | |
| d. Physical Facilities (recreation, living conditions, etc.) | | | | | |
| e. Social Activities | | | | | |
7. With what denomination are you now affiliated?
8. Are you looking for a change in field or type of ministry? If so, could the Placement Department be of assistance to you?

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