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The Bible Vision

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Bible Vision

November, 1952

Former Teacher to Go to Orient

Answering the call of Chinese millions, Rev. Roy J. Birkey, for four years a teacher in the department of missions, and recently chairman of that department, plans to go back to the mission field. He and Mrs. Birkey and their son Richard expect to sail for Hong Kong late in January, probably via freighter from New York.

More opportunities than they can fill will face the Birkeys in their new location.

There is the Bible School work, for instance. The Christian and Missionary Alliance, under whom the Birkeys will work, has two schools in Hong Kong, one for the Mandarin speaking Chinese, and one for those of the Cantonese language. Mandarin is the national language, and is used in all the public schools. Cantonese is spoken by part of the population of two southern provinces in China. Mr. Birkey will very likely give some time to helping in these Bible Schools.

In addition, the five Mandarin churches in the area will also make claims upon his ministry.

Another ministry that lies on the Birkeys' hearts is the publication work. One of them will probably give local supervision to a publishing house that issues two Gospel magazines in Chinese, one for adults and one for young people, as well as a variety of colportage booklets, devotional helps, hymn books, and tracts.

This literature is sent to all parts of southeastern Asia. Some has been used with marked effectiveness in Korea by American Army Chaplains with Chinese prisoners of war.

Mr. Birkey hopes to initiate a series of Spiritual Life Conferences for the benefit of Chinese Christians who live outside of China, and who have little of organized religious work in their area. Large numbers

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Chorus to Sing "Messiah" Dec. 14

A choir of 150 voices will sing in the traditional presentation of Handel's "The Messiah," on Sunday, Dec. 14. The program will be given in Founders' Memorial, beginning at 2:30 p.m.

Prof. Oliver E. Steiner, who directs the choir, has announced the following guest soloists for the occasion: soprano, Vivian Buetner, Detroit, Mich.; alto, Dorothy Lugibihl Lehman, Royal Oak, Mich.; bass, Hermanus Baer, Northwestern University, Evanston, Ill. The engaging of a tenor soloist is awaiting confirmation.

A twenty-piece orchestra will accompany the singing group. Mrs. Robert Shambaugh will be concert master. Prof. Richard Gerig will be at the organ console, and Prof. Rene Frank at the piano.

Included in this year's presentation are two numbers in the oratorio not previously sung here: "All We Like Sheep," and "And With His Stripes."

Final rehearsal for the entire choir is scheduled for Saturday evening, Dec. 13, at 7:30 p.m.

Eleven Gospel Teams Organized

The Christian Service Department is making available to churches within driving distance of Fort Wayne the musical and speaking talent of the students in eleven Gospel teams.

In addition to the groups, there are three men students who may be had for speaking engagements: William Mueller, Basil Thompson, and Clarence "Bud" Henderson.

Appreciation

Just when Prof. Steiner, Director of the A Cappella Choir, was beginning to plan for the 1953 tour, he received a letter from Rev. Donald R. Young ('50), pastor of the Osceola (Ohio) Evangelical United Brethren Church again expressing the gratitude of the church for the concert last year. The lingering blessing prompted him to send a gift for the music department. Excerpts of the letter follow:

"Dear Friend in Christ:

"And our God shall supply all of our needs. Blessed be the name of our God. How happy we are to be serving such a great king.

"The enclosed check will show the lasting impression that the choir from B.C. has had upon this small community. I'm sure that I am speaking for the whole community when I say that it was an event that has never had nor ever will have a superior. I wish that you would take this check and put it where it will be best used.

"May God bless you in your service for our God by way of teaching young people to go out and tell the gospel story in song as well as in life and spoken word. Remember us in your prayers. We continually remember the school, its students and faculty."

The teams and their personnel are:

Gospel Messengers: Clarence and Mayme Hodges, Ivan and Donald Peterson (two married couples).

Gospel Grace Notes: Mary Kirk, Doris Stiles, Velma Mollan, with Maxine Sheffler, accompanist.

Echo-ettes Ladies Trio: Donna Neuenschwander, Janet Ford, Charlotte Tucker.

Grace Ladies Trio: Donna Jean Umbaugh, Rosine Corey, Harriet Himes, with Marguerite Krohn, accompanist.

Royal Heirs Trio: Bonnie Shoup, Beulah Mae Schmidt, Esther Kemmerer, with Marlene Wagler, accompanist.

Gospel Harmonettes Ladies Trio: Arlene Gerig, Marilyn Ringenberg, Lorraine Baer, with Arlene Riegel, accompanist.

Redeemers Trio: Joyce Clevenger, Donna Jean Morehead, Evangeline Gibson, with Charlene Anderson, accompanist.

King's Carolers Trio: Joan Clauser, Faye Castersen, Ruth Leever, with Barbara Cate, accompanist.

Ambassador's Male Quartet: Bob Miller, David Zimmerman, Tom Branks, Noel Grabill, with Mrs. Bob Miller, accompanist.

King's Male Quartet: James Leever, Lon Randall, Joe Pitzer, Don Erickson, with Joe Grabill, accompanist.

Calvary Male Quartet: Robert Ramseyer, Darrell Caulkins, Clifton Callahan, Jim Didier, with Ian Cook, accompanist.

Youth Conference Draws Large Attendance

The thirteenth annual Youth Conference of the college convened October 31 to November 2, with Rev. Dale Cryderman, pastor of the Free Methodist Church, Winona Lake, Indiana, principal speaker. The sessions were designed to relate youth to Christ in salvation, surrender, and service. Rev. Cryderman came to the Conference with a background of evangelistic campaigns in Mexico and Japan.

Three hundred young people registered for accommodations on the campus. Total attendance at the conference was approximately 1,000.

Conference theme was "Time for Christ." The theme chorus was written by Faye Castersen, a Junior. Student chairman was Dick Leever, senior, of Detroit; and co-chairman was Molly Williams, Anahola, Hawaii. Song leader was Bob Miller, and Joe Grabill was music chairman. Other committee members were Pauline Hopkins, secretary; Stanley Leonard, business manager; and Eugene Gauger, treasurer. Virtually every student in the college assisted in duties and responsibilities.

The conference proved to be one of the finest yet presented by the college. The musical packages, featuring a male ensemble and various gospel teams, were most excellently produced. Lighting effects added to the impressive messages of the songs. God blessed the programs, with a number of decisions for Christ in salvation, surrender, and service.

The Sunday morning worship sermon was given by Rev. W. O. Klopfenstein of the college faculty. Morning devotions prayer leader was Rev. Morrow Cook, advisor for the conference. Richard Gerig was also an advisor.

venly family at Ft. Wayne Bible College.

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Youth Conference as Seen by Parents

The following is a letter of appreciation for the Youth Conference from Mr. and Mrs. Don Carey, parents of a student, Jerry Carey, of Indianapolis:

"Mrs. Carey and I have just returned from the 'Youth Conference' at Fort Wayne Bible College. First we want to thank the faculty and all of the student body for making our visit to F.W.B.C. a most enjoyable and happy one.

"Again as we walked on the Campus and on into the school buildings, one could feel the presence of God. Time and again as we studied the expression on the students' faces, we could see their determination for serving our wonderful Lord. Jerry's mother and I have attended the past three conferences and it is a blessing to say that each youth conference becomes richer to our souls. All along the highway and in our daily life today we can still hear the ringing challenge from the conference to go out and spread the glorious gospel and all of its saving grace.

"While we are the parents of only one student attending F.W.B.C., we are sure it can be said of every parent that they are thanking and praising the Lord for having their son or daughter as one of the hea-

When you go on the air . . .

Make Your Broadcast a Gem

BY RICHARD E. GERIG, *Director of Radio, F. W. B. C.*

One of my radio instructors was once stressing an important point. In essence, this was his statement: regardless of the length or kind of your broadcast, *make it a gem*. My instructor was a secular professional, a network radio and television producer. His point reflects the very heart of professional radio philosophy. Surely, we all agree that secular radio is the pattern for sound programming methods.

As Christians we must recognize our position when we broadcast. Perhaps our paychecks don't come from a radio station. But when we go on the air, we are part of the profession. If we produce a program that doesn't approach secular standards, we are not faithful to our God-given responsibilities, we bring discredit to our Christian testimony, and we fail to fulfill the command of Christ, "Be ye therefore perfect."

Now you say, "But I don't have a background of radio training. Besides, I don't have helpers whose talents are comparable to secular radio." Take heart and remember this: it's not so much the material you have to work with, as *the way you present it*. Now, I'm not for a moment minimizing the value of having good talent. If you have better-than-average performers at your disposal, you're in a position of advantage. But I am concerned here that you know *how* to use the personnel and abilities you have.

QUALITIES

Let's look at five qualities a good radio program should have. You can incorporate every one of them

into your program. All that's required of you is initiative and planning.

Your broadcast should have atmosphere. That is, it should create a specific impression on the listener. It should leave him with the feeling that spiritual inspiration came to him through a definite and unique kind of setting. This atmosphere is indicated in the program title and is further established with the theme song and "billboard," or opening announcement. All of these should relate. The content of the program then develops this impression and carries it through the closing theme. An illustration or two will help. THE HOUR OF DECISION uses the theme song "Battle Hymn of the Republic" and sets an atmosphere of national urgency and decision. HAVEN OF REST uses the theme "Haven of Rest," with a setting of comfort and serenity. BAND OF AMERICA uses a snappy band march for a theme, with a brilliant, colorful, and militant atmosphere.

Atmosphere is further developed by well-chosen phrases in the continuity—words which build the idea of the program. The announcer should "feel into" the atmosphere and contribute further to it. It is finally consummated in the *climax*, a point near the end of the program which "jells" the atmosphere and leaves the listener satisfied and thinking, "That was a good program." *Does your program have atmosphere?*

Your broadcast should have unity. The simplest way to achieve unity is to select a theme for the

program, with all music and comments, including talk, relating to it. The theme might be "trusting," "heaven," "service," etc. The listener is given a central truth or idea, which will stay with him longer than several thoughts. Feature one specific group as the talent—an ensemble, quartet, trio, or even soloist. This group should present most of the musical portion of your program. If possible, use the same group from week to week or day to day. Your program needs *series unity*, and a recurring group will establish the character of your broadcast in the mind of the listening public. *Does your program have unity?*

Your broadcast should have variety. But not too much variety. A change of pace is needed, though, to repeatedly alert the listener's ear and hold his interest throughout the program. Use at least one talent number other than your featured group. Vary the method of singing a hymn. Watch for unison phrases, solo spots, changes of key, and use these ideas. Don't stay with one song too long. Generally, two verses are enough. Give particular consideration to your talk. Unless it's especially good and pointed to the listener's immediate interests, he may drift away after a few seconds. Be versatile and use various items—interviews, testimonies, news features about your church, scriptural portions, or spiritual poems. *Does your program have variety?*

Your broadcast should have showmanship. Don't let the word surprise you. It does *not* mean secularism, nor worldliness, nor glamour, nor many other ideas Christians normally associate with it. In its true sense, showmanship means *the ability to display a thing to advantage.* What truth is great enough to present more advantageously than

the gospel? Material products or civic ideals? Never. The glorious gospel deserves every artistic advantage radio programming offers. The message must be presented so as to attract and hold the attention of the *unbeliever*. Give particular consideration to transitions—the manner of going from one item to another. Short instrumental modulations between songs, without announcement, is good. A brief well-worded paragraph of continuity to introduce a song is effective. Following a hymn, occasionally allow the organ or piano to come up in volume a few seconds before fading it for your announcer to start talking. This device is called "music up and under" and helps to carry along the pacing of the program and alert the listener for a new thought. Other suggestions for advantageous programming: use background music objectively—only when it *adds* to what is being said. Following the announcements about your church services, use the organ or piano to provide a "curtain"—a short phrase which ends solidly—before reintroducing devotional thoughts. Be alert to borrow other ideas from secular broadcasts. *Does your program have showmanship?*

And then, very important, *your broadcast should have prayerful, earnest preparation.* It seems strange to me that secular radio will spend hours to rehearse a program advertising cigarettes, while many churches go on the air with very little rehearsal—to *advertise the gospel.* I should like to suggest step-by-step preparation for your program. First, draft a prepared script, showing the complete format of your program—that is, the orderly arrangement of your program items. Each musical selection and all spoken

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Surveying Our Resources *

Without doubt Bible institutes and Bible colleges have come "to the kingdom for such a time as this." They are making an immeasurable contribution to vital Christianity. Their strategy of bringing thousands of youth, many of whom become full-time Christian workers, into a direct and living experience with the Word of God is indispensable. It affects nearly every phase of ongoing evangelicalism at home and abroad. Our Accrediting Association functions within the framework of this strategy. The major objective of our Association is to increase the effectiveness and to improve the services of our educational institutions. That means producing more competent "laborers for the whitened harvest fields of the world." It means to do a better job in training youth for a mission that requires a superlative set of qualifications. The end result of improvement should be reflected in the extension of the kingdom of God in the lives of multitudes of men for whom Christ died.

To do our job well, we need many resources: **Physical** resources in terms of classrooms, libraries, laboratories, assembly halls, gymnasiums and such auxiliary equipment as living quarters, dining halls, and offices. We need financial resources to balance budgets and to pay for capital improvements. We need resources in terms of adequate personnel both in number and quality: teachers, administrators, and staff. We need spiritual resources to lift

education from the level of natural methodology to the plane of divine processes. Our needs are already vast and many. A program of improvement does not reduce their number. Rather the demand for resources of every kind increases in proportion to the measure of improvement.

Now this demand for increased resources arises in the face of two unfavorable conditions: The first is the current financial stringency of independent colleges. Reduced enrollments due to a shortage of college manpower, the siphoning off of profits by confiscatory taxes, the creeping inflation in our economy,—all have contributed to the financial difficulties of private colleges. In a survey made of a number of Mid-Western church-related colleges, it was disclosed that over half of them ended the past fiscal year in the red, and as many expected the current year to end with unbalanced budgets.

The second adverse condition is the increasing subservience of higher education to government control. May we be reminded that we are now in the third major stage of governmental control of education in the United States. First, elementary schools were taken over by government and supported by taxes. Then the private academy on the secondary level was superseded and eclipsed by the public high school. Now we have passed the mid-point in the third stage; whereas a century ago the great bulk of higher education was supported by private agencies, particularly churches of evangelical faith, now slightly over

*Part of address by Dr. S. A. Witmer, President of the Accrediting Association of Bible Institutes and Bible Colleges, Annual Meeting, October 16, 1952.

50 per cent of all students in institutions of higher learning are in government-controlled and tax-supported schools.

The President's Commission on Higher Education predicted that by 1960 eighty per cent of all students in institutions of higher learning would be in government operated schools. Hungate of Columbia in "Financing Higher Education" predicts the end of most Protestant colleges and universities; and those independent colleges that survive will be financed largely by government through contracts for educational services and other subventions.

Let me emphasize with deep conviction that while state-supported schools have a tremendous advantage over private institutions, I do not propose to look to Washington's public till for the solution of our problems. In a long-range development, I fear for the integrity of every independent college if it becomes dependent upon government subvention, either direct or indirect. Financial dependence is the first step that leads down the road of educational subservience to governmental control.

First, all of the educational know-how of the secular educator belongs to us too. There are no patents on good pedagogical methods; they are free to anyone who wishes to use them. There are the vast findings in educational psychology from the development of the child to the decline of old age; there are the principles of business management, finance, and education proper. While modern research has produced quantities of chaff as well as wheat and while many of the pre-suppositions of modern educational science are wholly inconsistent with the Christian point of view, yet there is a residuum of valuable data from this extensive and costly

research that can be of great value to the Christian educator. The objectives to which we are committed demand the very best in instructional methods and administrative efficiency. Shoddy, inferior education is entirely inconsistent with the task of glorifying God and preparing youth in carrying out the mission of Christ.

Here we confront a traditional and persistent weakness in Bible school education. Most Bible institutes and Bible colleges were established and staffed by ministers. They were usually men who had distinguished themselves as preachers or evangelists. They knew their Bibles and their Lord, but they didn't know much about educational practice. As a consequence, preaching patterns were frequently carried over into the classroom. The preacher-professor did all of the talking; passively, the student did the listening. He was graded on his ability to commit by rote memory the lecturer's subject-matter and hand it back to him in examinations.

And while spotty progress has been made in developing students who by active participation in the learning process become students in their own right, there is still too much reliance on the traditional type of learning by which neatly trimmed subject-matter is all packaged up for the student to memorize. As a result, his capacities for research and reflective thinking are not adequately developed. He tends to become a poll-parrott who transmits the interpretations and dogmas of his professors.

Significantly, while progress has been made in the acceptance of modern educational methods, yet it is largely in non-Biblical areas. It is assumed that the student must be

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From



the President

A Thanksgiving Meditation

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:6). Let us not forget that while there are many things to gripe about in this day of human mismanagement, there are also many things to praise God for, especially in this much favored land of America. All of us have something to praise God for; most of us have so many blessings that we can scarcely count them.

I once received a lesson in praising God from visiting a sick person in a hospital. The patient was a little old lady, who was in the last stages of tuberculosis. She weighed only about 80 pounds. She was very hard of hearing and had few visitors. She had been alone all day when I called, and yet she was not alone because Christ was very real to her. She said that she wasn't an educated woman, but she had been meditating on the 46th Psalm and was happily praising God. Then she gave me a slip of paper on which she had jotted down some thoughts that had come to her. And there were these words, which are not striking from the standpoint of poetic grace, but are impressive as the expression of spiritual beauty:

○ praise Thy name, exalted high!
Thou still art on the throne;

Then why should helpless frail mankind

Forsaken feel alone?

○ that all one voice might raise
In happy adoration

A song to Thee, O God, of praise
For every tribe and nation.

Then this good woman, whose lyrical spirit lived in a very frail shell of a body, went on to tell how her cup, like David's was overflowing with joy; how a deep abiding peace pervaded her soul; and how words could not express the blessings which she was receiving from God. And the last thoughts on that piece of paper were these:

Be still, ah soul, and thou shalt know
It is Thy God who speaks to Thee.
Just wait with faith upon the Lord;
His glorious beauty see.

And here is a word for all of us, but especially for those who are approaching the sunset of life: Physically, strength may decline and health wane, but spiritually there need be no end to growth. The path of the Just is as the shining light, which shineth more and more unto the perfect day. The Apostle Paul put it this way: "Though our outward man perish, yet the inward man is renewed day by day." And spiritual health means spiritual radiance. From such a life there will flow the praise of a thankful spirit.

Surveying Our Resources

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active in the learning process in languages, science, and history, but not so in Bible. There the size of classes is irrelevant because the lecture method is used. Too often little solid continuous preparation is required of the student; in some cases preparation is of the sporadic variety that consists of cramming for examinations. While certain assumptions in Bible study preclude the critical approach that is wholesome in non-Biblical subjects, yet there is a place for the student to think as well as to memorize facts in the study of the Bible. Is his instructor teaching the Bible or his own far-fetched interpretations of the Bible? Can the theological proposition presented be validated by sound inferences from scattered Biblical evidence?

I should like to underscore the thesis that in the study of the Bible and Theology we are obligated to use the best instructional methods possible. I should also like to recommend that in the selection of instructors we give due attention to educational know-how.

Let us turn from natural resources to those significant resources which represent the plus values for the Christian educator. Available to us are the supernatural resources of grace. I should like to discuss them with you under several heads:

1. *The constructive attitudes and purposes born of regeneration.* With few exceptions the young people who come to our schools have experienced the regenerating power of Christ through which their interests have been changed, their desires cleansed their purposes redirected, and their lives oriented toward an entirely new set of values. Here in renewed purposes and attitudes is an immense asset in terms of edu-

cation. Here is one compensating factor for less than optimum I.Q.'s for college level work. Even secular educational psychologists hold that students' attitudes are critical in relation to growth and achievement.

Recently I saw the record of a college youth who had numerous failures in 3½ years of college work, resulting finally in his withdrawal. Upon transferring to a Bible college that was not given to soft grading, he made all C and B grades. The reason given, which appears plausible, was that he had a spiritual experience of grace between the two records. Another student who was 68th in a class of 73 in high school was doing considerably better than average work.

Two conditions, however, subtract from the full effectiveness of the power of regeneration in education. One is immaturity. They want emotional inspiration. They shun mental perspiration. They crave knowledge of God's Word but disparage knowledge of God's world. They discriminate sharply between the sacred and secular areas of life, not knowing that all truth centers in Jesus Christ and that in appreciations for "whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report" are within the orbit of the Christian's interests. Immaturity calls for patience and purposeful and concerted effort by a faculty to bring students to emotional and intellectual maturity.

The other factor is lack of that integration by which the whole of personality is unified in service and love to Jesus Christ. Regeneration at once sharpens the tensions between aspirations of spiritual life and the pull of the world, the flesh,

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Fellowship Circle

At The Battle Front

Robert and Helen Elliott, '42, after completing a busy furlough drove their jam-packed Jeep to Miami, Fla., from where they sailed on Sept. 30 the Dominican Republic for another term of missionary service.

Adriana Boender, '52, is finding her hands full with the teaching of 26 children in the first four grades of school, down in "them thar hills" near Swamton, Ky. She is working with the Kentucky Mountain Gospel Crusade.

Don and Faythe Rohrs, '48, and daughter, returned Oct. 15 for furlough after serving for one term as missionaries in the Hawaiian Islands.

Affie Smoots, '09, returned from the Belgian Congo, West Africa, recently to retire from missionary service. She first went to the field in 1911, and for the past 20 years or more taught in a Bible school at Kinkonzi. Much of her work consisted of language teaching. At present she is living in the M.C.A. missionary apartments in Fort Wayne.

Mahala Diller, '33, is working among the Mexican people in Los Angeles, Calif. One of the most promising parts of her ministry, she says, is her weekly class of kindergarten children who, sometimes with their mothers, come to hear the Bible stories.

Lois Held, '52, is taking nurse's training in the Good Samaritan Hospital in New Orleans, preparing to be a missionary. During the summer she worked in the women's division of the Pacific Garden Mission in Chicago.

Jake and Margaret Hostettler, '46, new missionaries to the Dominican Republic, were halted at their first night's stop on their way to Florida by a message that Mr. Hostettler's father had died just an hour after they had left home. They returned for the funeral, and then again set out, with their sailing date set for Nov. 4.

Mr. ('52) and Mrs. Abe Schierling and family are ministering among Mexicans in Los Angeles, in the same work with which Mahala Diller is associated. The Schierlings are gaining experience and learning the Spanish language in preparation for missionary service.

Tilman Habegger, '29, took office this fall as the new Western District superintendent of the Missionary Church Association. Clarence R. Gerig, '26, took his place as pastor of the First Missionary Church in Phoenix, Ariz., and was followed in Dodge City Kans., by Gerald Gerig, '51. Habegger's new home is in Van Nuys, Calif.

Lyle Steiner, '45, has moved from the pastorate at Midland, Mich., to serve the Brookside Missionary Church in Cleveland, Ohio. In making the change, he traded places with J. Frank Foster, '33.

Wesley Gerig, '51, is serving as interim pastor in the Pomona, Calif., church previously ministered in by his father, Jared F. Gerig, until the newly called pastor, Roy D. Ramseyer, arrives in February.

Ezra Rupp, '05, is working in the

Kansas State T. B. Sanitarium, in Norton, Kans., and is carrying on a fruitful spiritual ministry among the patients.

Roger Read, '52, recently accepted the call to be pastor of the First Church of God in New Castle, Ind.

Roy Whittum, '41, is the new pastor of the Missionary Church in Lomita, Calif. He formerly served a church in West Plains, Mo.

Down the Aisle

Esther Ringenberg, '27, became the bride of David G. Rahn, in a ceremony performed Oct. 4, by her brother, Rev. J. A. Ringenberg, in the Missionary Church of Grabill, Ind. The new couple will make their home in Three Forks, Montana.

Kathleen Inniger, '47, a missionary to Japan under the M.C.A. and the Japan Evangelical Mission, was united in marriage to Morris Jacobsen on May 30. The candlelight ceremony was performed by Rev. L. E. Sweet, of the Far Eastern Gospel Crusade. Kathleen writes, "My mother made and sent my white satin gown, and I carried a Japanese Testament with a bouquet of calla lilies on top . . . A Tokyo Overseas Supply Store made a pretty wedding cake, which was served with punch in the church basement after the ceremony. Our week's honeymoon to a hot springs resort and then to Sado Island, off the west coast in the Japan Sea, was all to short. As we saw the temples of Sado, we were reminded that this country is still in the clutches of heathenism, and God has called us to shine as lights in this dark place."

In the Cradle

William Thomas arrived on Sept. 30 to bless the home of Thomas ('50)

and Shermine Florence, who are working among the negro children in Spring City, Tenn.

Jon Gaylord, the son of J. Gaylord ('40) and Dorothy ('39-'40) Lehman, was born Aug. 16, at Royal Oak, Mich. This notice is a little late, but it's still news since Jon intends to spend his whole lifetime in the Lehman family.

Brenda Kaye is the new daughter of Roger ('48-'50) and Dorothy ('50) Amstutz born Aug. 26. Roger is completing his work in Bob Jones University, Greenville, S. C.

Surveying Our Resources

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and the devil. A youth whose inner life is the continuous arena of conflict between the Spirit and the flesh may work far below his optimum level of achievement. Unresolved conflicts may even lead to neuroses. If our youth are to be efficient as students, we cannot insist too much on thorough spirituality, on out-and-out dedication to Jesus Christ, and Spirit-filled and Spirit-possessed personalities. A Christian school must seek to have its entire program infused with the sanctifying presence of the Holy Spirit and every activity brought under the sceptre of Christ's leadership. I fear for the doctrinal integrity and the educational product of a school that operates on a sub-level of spirituality.

2. *The second plus factor is the ministry of the Holy Spirit.* He is the Spirit of truth. His presence was promised by our Lord to His fumbling pupils to lead them into all truth. He is the Spirit of wisdom and revelation in the knowledge of Jesus Christ. The ministry of the Holy Spirit is indispensable in ac-

quiring knowledge of God, for "the things of God knoweth no man, but the Spirit of God . . . But God hath revealed them unto us by his Spirit" (I Cor. 3:10, 11). Because the level of spiritual understanding transcends natural understanding, the anointing of God's Spirit is indispensable. The power of the Holy Spirit to quicken intellect and creative imagination, to sharpen discernment, to intensify the desire for knowledge, to vivify spiritual reality, to enlarge quicken memory is beyond our ability to measure.

3. *The third area of our great heritage is the potential in a distinctively Christian philosophy of education.* This area lies largely dormant but if its hidden treasures were released and utilized, it could well revitalize every level of Christian education.

Christian educators can and should make use of valid findings from secular sources, but they should be much more than borrowers. They have a distinctive and vastly superior philosophy of their own. Not only need we to organize the content and the techniques of education on Christian principles, but we need to assert our Christian faith in its implications for education to counteract the prevailing philosophies of Baconian empiricism and John Dewey pragmatism. Over against humanism and naturalism we must assert the theism and supernaturalism of Christianity.

In Christian philosophy both pupil and teacher are living, rational personalities. Thus education is more than the mechanistic response to stimuli; it is the interaction of personalities. While pragmatism stresses experience, and rationalism abstract thought, Christianity stresses living personalities. The best

education, therefore, is much more subtle than the routine transmission of factual knowledge. It embraces the influence of one personality upon another. As Dr. Gowie has said: "It is not enough in religious education to provide religious *instruction*, it must be made effective by religious influence; the teacher himself must be religious as well as the lesson be about religion."

For two reasons, at least, the quality of teachers in our Bible institutes and Bible colleges is critical. Radiant, Christ-like, thoroughly consecrated teachers who combine piety with scholarship are at once influential educators and they are also the first line of defense in maintaining the Christian integrity of our schools.

Let us be reminded here that there is a peril in using the arm of the flesh instead of our spiritual resources. Nearly all of the early institutions of higher learning in America such as Harvard and Yale were Bible colleges. An example of declension is King's College, later Columbia University. In the advertisement published in New York papers announcing the opening of King's College, in 1754, it was stated that: "The chief Thing that is aimed at in this College, is to teach and engage the Children to know God in Jesus Christ, and to love and serve him in all Sobriety, Godliness, and Richness of Life, with a perfect Heart and a Willing Mind . . ." In contrast an acquaintance of mine a couple of years ago outraged a Columbia professor when in taking issue with him he appealed to the Word of God. "Do you mean to say that it is possible that there is anyone in this University who believes the Bible?" was the professor's remark.

What was the first step in the

secularization of early American education? Without doubt it was decline in the quality of teachers. Less than spiritual men used merely natural and human means to teach the Word of God. Spiritual truths can only be maintained as spiritual realities by employing spiritual processes by spiritual personalities.

In this survey of our resources, I would not leave the impression that it is an either-or alternative in relation to the natural and the supernatural. There are many occasions when naked faith needs to operate in order to glorify God. I believe that we can believe that God will answer prayer when we ask Him in faith for material needs. I would stress, however, that when we seek divine aid for more and better buildings we pray for His glory—not the glory of Old Siwash or the glory of personal achievement. The infinite resources of prayer are available to Bible school educators.

It is our present privilege and great opportunity to serve under exceptional and preferred conditions. While man colleges and universities are suffering a decline of enrollments due to the draft of young men, the male enrollment of our schools is maintained at a substantial level that in many cases shows no comparable decline. This is due largely to the exemption granted to theological students. We owe it to God, to the young men risking their lives in combat service, to our students themselves, and to our nation to be true to the high trust of preparing young people to disseminate the gospel of saving grace, thus hastening the consummation of the Christian world-wide mission and the glorious day when the knowledge of the Lord will cover the earth as the waters cover the sea.

Make Your Broadcast A Gem

(Continued from page 6)

lines should be set in place in the order of their occurrence, with brief instructions as to how they fit together. For help in organizing a script form, see the Program Director of the station on which you broadcast. He'll be glad to help you. Give a copy of the script to your announcer, ensemble director, accompanists, control operator, and others with individual responsibility. Next, rehearse each program item separately, music and speech parts, until you feel they are worth broadcasting to thousands of people. Meanwhile, time each item and adjust them so you'll know they'll fit properly into your entire broadcast time. A 15-minute program should time to 14:30; a half-hour program to 29:30. Then go through the program as a "dress rehearsal," checking the timing and quality of each item. After some further adjustments, you should be ready for the air, and a good job will be done. If you think you don't have time for this process, visualize thousands of listeners comparing your program with secular productions. Or maybe you say, "But most listeners don't expect church broadcasts to sound like professional programs." That's why many of them don't listen. Think it over. Prayerfully ask God to help you evaluate your own work. *Does your program have prayerful preparation?*

DO'S AND DON'TS TO GUIDE YOU

A few do's and don'ts will enlighten further the qualities we've just discussed. Don't refer to your broadcast as a "service"; people are at home listening, not in church. Don't use background music while giving your church announcements;

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you'll over-use a good thing. Don't preach to your listeners; talk to them—as you would in their homes. Don't use over-worked phrases—"comes to the microphone," "radio-land"; say it differently. Do use familiar, well-loved hymns; your audience represents many backgrounds. Do sing or speak as close to the microphone as your control operator will advise; the over-all production will seem more *present* and *personal* to the listener. Do be alert to improve yourself in radio methods; analyze secular and the best Christian programs, read one or two of the fine books on radio programming, attend radio lectures when possible, visit professional programs and observe the production routines, and encourage one another to feel the spirit of good radio.

We've discussed the basic ingredients of good radio programming. There remains yet the last touch—the salt for its savor. As a broadcaster, your efforts will have little value for eternity if your own life is not consecrated to God's will. Only when Christ rules your life, will your program blossom with blessing. The very finest religious program is mere sound without the motivating power of the Holy Spirit. Pray for God's wisdom and direction; then think, work, and produce. Your program will be a gem, but it'll be *more* than that. It will be a jewel—for God's glory.

Missionary Worker

(To be continued)

(Cover photo: Sunrise Chapel Radio Ensemble)

Y.C. As Seen By Parents

(Continued from page 4)

"The messages were superb and sharper than a two-edged sword. All in all the Lord was leading all the way.

"Again may we express our sincere appreciation. Our prayers as have always been to keep the doors open at Ft. Wayne Bible College to help send out young men and women to proclaim the glorious gospel of a saving knowledge of Jesus Christ."

Former Teacher To Orient

(Continued from page 2)

of Chinese people live in Siam, Indonesia, Indo-China, Malaya, Formosa and the Philippines. He will seek to form a Gospel team that can travel to these countries with a program of music, preaching, and literature distribution, and that will give special attention to young people and children.

Richard, who is a sophomore in high school, will attend a British school in Hong Kong.

The prayers of the Bible College family will follow the Birkey family as they enter this great field of service for the Lord.

A Growing, Expanding Christian College Has Many Needs

With a peak enrollment and with continually improved educational services, the needs of Fort Wayne Bible College are many. Friends of Bible College education are urged to consider the support of the College, back its program of expansion, and thus share in its mission of training more youth for world-wide Christian service.

Definite needs of the College:

1. Clear the indebtedness of \$14,200 on the kitchen and dining department improvement, which cost \$17,293.76.

2. Help pay the balance of \$28,000 on four apartment buildings which were purchased at a cost of \$56,000 for married students and staff.

3. Provide for several needed repairs and improvements for which there are no funds—repairs of sidewalks, repairs to Schultz Hall porches, covering for Providence Hall floors, etc.

4. Help meet the budget for current operations of \$210,000 for the present fiscal year. An annual gift (minimum \$10.00) entitles you to membership in the Patrons' Council.

FORT WAYNE BIBLE COLLEGE

Fort Wayne 6,

Indiana