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### The Bible Vision

Fort Wayne Bible Institute

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# Bible Vísión



## BENEATH THE STARS

Beneath the stars I left it all,  
My care and unbelief,  
For on the Lord I cast it down,  
My heavy load of grief.

That crystal light brought glowing thoughts  
Of heaven, the BETTER LAND,  
And Christ, the Healer, touched my heart  
With tender, soothing hand.

A glad content now fills my soul,  
A deep and holy peace,  
For Nature's Lord, who made the stars,  
Bade all my sorrow cease!

—Frieda Martini Buchen

COVER PHOTO BY PAGLOW

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*From*



*The President*

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There is little wonder that the Christian is often misunderstood—he belongs to two realms. The one realm is common to both the Christian and the worldling. Both are participants of the same social, economic, and political order. Both are subjects to the natural laws that govern this time-space order, and both are subject to this earthly system, and education is conceived by many to be a process of socialization into this order.

But the Christian belongs to another realm with which he has a vital and more essential affinity. He belongs to a heavenly family; he is a member of a redeemed race; his citizenship is in the kingdom of God. His essential being is identified with the Lord of Life. His affections are fixed on “things above.” His highest aspirations and interests are in a realm that the worldling doesn’t even know exists. He is a creature of Eternity. He is even now a member of the kingdom which can never be moved.

From this duality arise both tensions and misunderstandings. We should not expect to be understood by worldlings. Whenever we do succeed in so adjusting ourselves to their levels of understanding, we may be sure there is little or no real Christianity in us. From this duality arises also the necessity of separation. We are in the world, but not of it.

The one realm is natural. The exploration of this realm is called science. The universal principle here is natural causation. All things can be traced to natural antecedents. The man who knows only this world is practical. He reckons on natural causes and results. The Christian, on the other hand, is a supernatural creation. His faith is in a supernatural religion consisting of Revelation, Incarnation, Resurrection, Ascension, Regeneration.

With which realm are we “at home”? Are we worldlings or Christians?

# What Do You See?

by Dr. Howard Tillman Kuist\*

We live in an age of marvels and one of these marvels is television. Just outside of Princeton, N. J., are the R. C. A. laboratories. Here scientific wizards are at work perfecting the television tube. A few years ago one of them invented what is now called the "Snooperscope." Through the use of infra-red rays, used by this device, you can see in the dark. In total darkness you can easily see a person a hundred feet ahead of you. Actually you can see what is invisible.



The Bible tells us of men who by faith could see the invisible. We read, for instance, about Moses—"By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:27). By asking you this question, "What do you see?" I want you to think about this deeper vision of seeing what is not merely apparent to the naked eye.

Have you ever thought of the difference between radio and tele-

*\*Professor of Biblical Theology and English Bible, Princeton Theological Seminary. The above is the Commencement address given at the Fort Wayne Bible Institute June 2, 1950.*

vision? You can turn on a radio in a house and go about doing something else, yet all the time you keep on hearing the music. But television is different. You must be there in the same room, and you have to keep on looking at the screen. In other words, to see requires a greater degree of concentration than to hear.

John Ruskin was perfectly correct when he said: "The greatest thing a human soul ever does in this world is to see something. . . . Hundreds of people can talk for one who can think, but thousands can think for one who can see." But Ruskin went even further. He declared: A child sees what he sees; an adult sees what he knows! What did he mean. He simply meant that a child is an exact observer. And because he is such an exact observer he is so adept at imitation. A child sees what he sees! But little by little as his knowledge grows, he comes to depend less on what he sees and more on what he knows. After all, if he knows why should he take the trouble to look? And so Ruskin urges young people and adults to keep alive and alert this gift of infantine  
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# God's Youth

By Harvey L. Mitchell

When you think of the men of the Bible, how do you picture them? Are they long-bearded and white-haired? That's the way many of us visualize them. We think of them as old men.

Now, some of them were old when they figured in the sacred record. But many were quite young. Let's take a look at a few of these youths.

Isaac was a lad when he allowed his father to bind him on the altar for a sacrifice to the Lord. I think the son deserves about as much credit as Abraham for being obedient. After all, it was Isaac's own life that was at stake!

Joseph was seventeen when his brothers sold him into slavery. In 13 short years he rose to second highest place in Egypt. And why? Because "the Lord was with Joseph." To me this implies that Joseph lived near to God, even amid the hardest circumstances.

A little unnamed maiden earned her place in God's eternal word by a courageous testimony. The slave of Naaman's wife, she witnessed to God's healing power when she learned that Naaman was a leper. And because of her testimony the man was cured.

Everybody knows about the courageous act of Queen Esther, when she risked her life to save her peo-

ple. How old do you suppose she was at the time? Well, when she became queen she was called a maiden, and the Hebrew word used here refers to a girl between infancy and adolescence. So Esther may have been scarcely beyond her teens when she did the thing that caused a book of the Bible to be written about her.

On his last trip to Jerusalem, Paul stopped for several days in the home of Philip, in Caesarea. Philip is identified as the man who had four young daughters who prophesied. Here were young people upon whom God had bestowed one of the gifts of the Spirit, and who were using that gift in His service.

Perhaps the youngest pastor in the New Testament is Timothy. Naturally timid, he was about to develop an inferiority complex when he saw all the grey heads in his congregation, and compared their wrinkled faces with his own smooth cheeks. When Paul heard of it, he wrote to encourage Timothy, and said, "Let no man despise thy youth." Timothy's lack of years did not disqualify him for this important position in the church.

Now, these are a few of the young people God has written about. I conclude that He must be interested in the youth as well as in the

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# Mt. Moriah

*"For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."*—GEN. 22: 12.

In the pale light of the morning star two silent travelers are climbing the wooded slopes of Mt. Moriah. The wind is playing with the golden hair of the younger one and the silver beard of the older. Alert and hopeful, the son climbs on ahead; burdend with grief, the father plods on. For God had commanded the patriarch to offer his only son on the altar.

"Father," questions Isaac, carrying the wood for the sacrifice, "behold the fire and the wood, but where is the lamb for the burnt offering?"

"God will provide himself a lamb," Abraham replies, facing the hardest task of his life. Like Christ, he is "moving toward the infinite mystery of pain, through which alone humanity can be redeemed," as Campbell Morgan puts it.

Around Isaac, the light of the home, all Abraham's thoughts had been revolving. His hopes were set on years of loving companionship and a posterity numerous as the stars. Now, without any apparent reason, all this joy was to end sud-

denly. Describing Abraham's baffling experience in Genesis, Moses must have dipped his pen in his own heart's blood. Reading it, moved and tearful, we are tempted to ask, "Why?" Not so Abraham. Loyal friend of God that he was, the father cried out,

"Not my will but Thine be done!"

For Abraham had thought through, fought through, and prayed through the whole matter and, strong in faith, emerged with the triumphant conviction that God could bring a dead Isaac to life again or raise up a posterity from the stones, if need be. And implicitly Abraham obeyed, believing God's promise that through a lineal descendant of Isaac the world would some day be redeemed. Glorious thought!

At the end of this story our hearts are buoyed up with joy. For, when Abraham stood God's test, the heavenly Father gave him back the son to cheer the old parents' hearts and fulfill a precious promise. Faith had conquered!

—Frieda Martini Buchen.

# GOD LEADS

Detroit born Richard Leever, a student in our Standard Theological Course, plans to work for God in Africa, unless led elsewhere.

After graduating from the Henry Ford Trade School in January, '49, and attending the Apprentice school the following semester, Dick came to Fort Wayne from a Christian Missionary Alliance Church in Detroit. Born in 1932 and saved at six, he had backslid at twelve when he entered high school, acting and talking like his worldly associates. In high school he attended early devotions, as there was nothing else to do at that hour. He sat through the services with head hung, under conviction.

Other young people of his church were in the same condition, when on April 7, 1947, a converted convict spoke. During the altar call

Dick kept persuading himself not to go forward, as no one else was doing so. After a soul struggle, however, he broke loose from his balcony seat and started for the altar, where he rededicated his life. The Lord became a reality to him. Rising from the altar and looking behind, he saw thirty young people there, and the result was a transformed church.

Urged to become regional manager of the "Youth for Christ" in Detroit, he asked his Christian father's advice. His father encouraged him to do this, provided that Dick could control his temper. Claiming I Corinthians 10:13, Dick prayerfully made his biggest conquest. He accepted the job and held it for two years, till B. I. registration day last fall.

Dick became president and pianist for the morning devotions at the Ford School, a boys' institution which "put him through the ropes." These positions necessitated his inviting the boys to the services and taught him the importance of being a living testimony. He was often asked what had changed him so. He learned that the Lord can deliver from any and all temptations.

"Once I looked at worldly things," Dick says, "thinking they could bring happiness, but now that I have surrendered my all, I have a joy and peace that the world never gives. Daily I realize the meaning of I John 2:17."—Robert Pelton.





# 500 ATTEND THE ANNUAL FELLOWS



MR. J. FRANCIS CHASE

The Fellowship Circle dinner was well attended again this year as former students returned to the B. I. campus on June 1 to share in the enjoyment of this annual event. The decorations, with Mrs. Orlan Golden serving as Decoration Committee Chairman, honored the Senior Class of 1950 with their motto, "Anchored in Christ," being the motif.

New officers elected during the business session include: Howard Dunlap, Vice President; Chloetta Egly, Corresponding Secretary; Coyla Crow, Recording Secretary; and Paul Grabill, Treasurer.

The speaker of the evening was Mr. J. Francis Chase, one of the Institute's Governing Board members, who presented the new advancement program which the Insti-

REV. CLIFFORD GRABILL, *President, presiding at the business meeting and program*

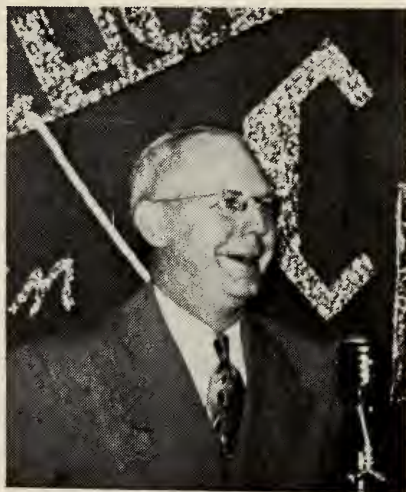


# FELLOWSHIP CIRCLE DINNER

tute is inaugurating — the PATRONS' COUNCIL. This Council makes it possible for interested friends and alumni to maintain a tangible connection with the Institute by means of their prayers, their moral support, and suggestions concerning the work of the school. In turn each Patron will receive the monthly Bible Vision and the yearly financial and operational reports of the Institute.

The program also included the presentation of the Class of 1950 to the Fellowship Circle; a review by Dean Gerig of highlights of the past year at the Institute; and a fine musical program under the direction of Prof. Oliver E. Steiner. The evening was a blessing to all who attended.

*(Photos by Leonard Paquay)*



DEAN JARED F. GERIG

*Many former students returned to share in the annual fellowship*



## WHAT DO YOU SEE?

sight: the ability to see things exactly as they are.

And so the subject of our commencement address today is **WHAT DO YOU SEE?** One might think it would be more appropriate to ask a graduating class: What do you know? Or, What do you think? But a question much more basic is: What do you see?

In the first place, this is God's question. When God called Amos to be a prophet, when God called Jeremiah, when God called Zechariah, He did not say, "Amos, what do you know? Jeremiah, what do you think? Zechariah, what is your opinion?" He might well have asked such questions. It is very important to know. It is essential to think. It is very good to entertain right opinions. Let us not ignore the significance of knowledge. God has given us our five senses as instruments by which to interpret the outward to the inward world. And so He said to Amos, "Amos, what do you see?" When God has something to say to a man He does not ask—"What do you know or what do you think?" He asks: "What do you see?" Jeremiah was out walking in the springtime. He heard the voice of God saying, "Jeremiah, what do you see?" Jeremiah said, "I see the branch of an early-awake tree." Then the Lord said unto him, "Jeremiah, you have well-seen, for I am early-awake over my word to perform it." Later on Jeremiah was in the temple. He heard the voice of God saying, "Jeremiah, what do you see?" Jeremiah answered, "I see two baskets of figs, good figs . . . and bad figs." Then the word of the Lord came unto Jeremiah concerning the good people and the

bad people of Judah. Once again Jeremiah went down to the Potter's house and saw the Potter working a work on the wheels. Then the word of the Lord came unto Jeremiah saying: "O house of Israel, cannot I do with you as this potter does with this clay?"

Each of these experiences of Jeremiah tells one story; each experience illustrates one point: There is a close relation between what one sees and how one comes to know; sight has a very intimate relation to insight. God's dealings with the prophets in sacred history show the intimate connection between what you see, and how you understand.

When we turn from sacred history to secular history we find a similar relation between seeing something and discovering truth. So then, in the second place, "What do you see," is also Man's question.

Isaac Newton was walking through an orchard. He saw an apple fall from a tree. Many people have seen apples fall from trees, but they only think of eating the apple. Their appetite interprets what they see. But Isaac Newton on that day when he saw that apple fall was struggling with a great problem. He was trying to unravel the secret of gravity. He was thinking about the relation of the earth to the sun and the moon and the stars. He saw an apple fall, and then he gave to mankind a new understanding of gravity.

Galileo sat in the great cathedral at Pisa, Italy. He saw a chandelier moving back and forth. Plenty of people doubtless had seen that same chandelier moving, and that was all. But Galileo was struggling with a great problem. When he observed the equal movements back

and forth, he got light on his problem. He formulated the well-known law of the pendulum.

Many years before that, Archimedes had to struggle with a terrible problem. Hiero the tyrant of Syracuse had bought a crown of gold. His question was, was it really gold, or had he been cheated? Hiero called upon Archimedes to find out whether the crown was pure gold, or to have his head cut off. How was Archimedes ever to find out? One day Archimedes took a bath. As he put his foot into the bath, he observed that his foot displaced a certain amount of water, which flowed over the edge of the tub. Then he knew he had the secret of finding out about the gold and its purity. A crown of alloy would displace more water than a crown of gold. So Archimedes ran out of the bath through the streets of Syracuse, shouting "Eureka, Eureka, I have found it, I have found it!"

God's question, "What do you see?" and Man's question, "What do you see?" each illustrate this intimate relation between sight and insight. Louis Aggasiz was one of the world's greatest naturalists. When toward the close of his life he was asked, "What do you regard as your greatest work?" his answer was very simple, "I have taught men to observe."

Once again, therefore, I put this question to you, **WHAT DO YOU SEE?**

We live in a world where many forces are seeking to capture and control our eyes. The advertising world knows the importance of the eyegate to selling its products. It uses every possible device, the billboard, the newspaper, the magazine, illuminated signs at night, and now

television. What you see has a powerful relation to what you do. The eye-gate is an open avenue to the imagination, to the feelings, and also to the will. A picture and a slogan planted together in the mind ultimately will do their own work. What we see has a powerful influence on our inner lives.

Now Jesus viewed this process in a totally different light: He taught that our inner life has a decisive influence on what we see. In the sermon on the mount He declares: "Where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness" (Matthew 6:21-23). Jesus speaks of two kinds of eyes: the single eye, and the devil eye. Observe that He does not contrast a good eye and a bad eye. In that case all a person would have to do would be to rush to the optical store and get a pair of good spectacles. Good spectacles can make bad eyes better. But Jesus is talking about something vastly more significant than merely correcting our vision. He says "If thine eye be **single!**" The word for single here is **hapous**, which means **simple**, or **unified**. "Where thy treasure is there will thy heart be also. The lamp of the body is the eye." Jesus is appealing to His hearers to have the eye brought under the control of the heart. Paul prayed for the Ephesians (Eph. 1:18) "May the eyes of your heart be enlightened."

What then is the heart?

Any general reader of the Bible is familiar with such expressions as a clean heart, a contrite heart, an understanding heart, a wise heart, or a glad heart. He also recalls

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# Fellowship Circle

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## "DOING HIS WILL"

is the aim of the class of '47 as they seek to live up to their class motto. Some have found a definite place of service in the vineyard of God while others are still awaiting the guiding hand of Christ in their lives.

Mrs. Truman Gottschalk (Eileen Roth) is a missionary to Esmeraldas, Ecuador, South America. She writes: "To many of you it will be a surprise to know that we are already settled at our station of labor here in Limones. We left headquarters in Esmeraldas January 28th, and had a very nice boat trip, arriving here the next morning.

So far we are having services Wednesday, Friday and Sunday nights; also Sunday mornings. Good interest has been shown and several have come to know the Lord as their personal Saviour.

Laurel Denise is already nineteen months old. She speaks both Spanish and English and really is a great joy and inspiration to us."

\* \* \*

Several have found that God's will has led them to the pastoral field. Of these are:

Bill Wiehl—Colfax United Missionary near Elkton, Michigan.

Royal and Nelva Steiner—Congregational Christian in Murray, Indiana.

Art Neuenschwander — Baptist Church near Mapleton, Ill.

Darrell Williams — Christian Community Church in Lilly, Ill.

Eugene and Betty Sims—Bliss and Pellston United Missionary in Michigan.

Ralph Wolford—2 Christian Union churches near Fayette, Ohio.

Here are some typical testimonies from these pastors:

"This past year has been one of blessing. We have had two good revival campaigns and we are approaching a third. Some 12-15 were saved or reclaimed and many have sought a deeper work of grace for their lives."—Royal, Nelva, and David Royal Steiner.

"The Lord has been very good to us since you last heard from us. We have seen revival fires burning on the Bliss-Pellston circuit, and witnessed many conversions."

—Gene and Betty Sims.

"I am pastoring two Christian Union churches near Fayette, Ohio. Also I have been going out in evangelistic work most of the winter. There is a centralized school near one of my churches, and I have been teaching Bible one day a week in it. I praise the Lord for this opportunity for it makes a means of contact with many of the homes in the community."

—Ralph Wolford.

\* \* \*

God not only needs full time workers in Christian work, but also in secular fields. The class of '47 is helping to hold down this end of the rope. At least 6 of the graduates are school "marms." These are namely:

Irene Walker, 4th and 5th grades in Seward, Illinois.

Helen Blomquist, 1st grade in Seward, Illinois.

Dorothy Wormley, Fremont, Michigan.

Olga Wybenga, Fremont, Mich.

Ethel Schmidt, Christian high school in Elbing, Kansas.

Helen Laughbaum, near Greenville, Illinois.

Teaching school is a vast mission field. Dorothy Wormley writes: "This year I have 21 boys and girls. I open the school day by reading from the Word of God, then reading a Bible story, prayer, and then we have a Bible question and answer time over the Bible story read the day before. I am thankful for the privilege of being able to open each school day in this way."

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Hattie Laughbaum has been doing a great deal of writing. She has recently published a book.

Bob Magary is preparing to go on a tour to Europe this summer.

Olive DeCamp, in addition to holding down a full time office job, is almost doing full time Christian work in her home community, Bluffton, Ohio.

Mildred Holcomb says, "I am still here in the Blue Ridge Mountains in Virginia and glad to be here as these have been the happiest years of my life in spite of the many problems, and hard places especially in the last year."

Edna Lohr is doing full time evangelistic work among boys and girls as well as adults.

Juanita Korta has been working for over 2 years with the South Side Mission in Peoria, Illinois. She writes, "The work here is largely a children's work, however it is not entirely limited to this type of service. We have a large Sunday School, having had 321 several weeks ago. The last of March we celebrate our 25th anniversary and are working toward a goal of 400."

Barbara Shoup is doing child evangelism work in her home town

and community, Forsyth, Montana.

Amy Leightner, Berdaline Gerig, Helen Hyde????? Keep your ears tuned to the Fellowship Circle news. Wedding bells are in the air.

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## NEW ARRIVALS

Rev. and Mrs. Burch Surbrook are the proud parents of a baby boy, Thomas Nelson, born February 15. The Surbrooks are pastor of the United Missionary church in Elkton, Michigan. Thomas has 2 brothers.

On November 14, Matilda Ann came to bless the Earl Fuller home. Mrs. Fuller is the former Lydia Fielder who graduated in '40. Matilda Ann has a brother, Earl Roy, Jr., who is about a year and a half.

Born to Mr. ('47-'48) and Mrs. Paul Schoff a son, Paul Edward, Jr., 7 lbs. 5½ oz., on April 27th.

Barbara Jean was born to Rev. ('43) and Mrs. Franklin May of East Peoria, Ill., on May 9th.

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## WEDDING BELLS

On Sunday afternoon, June 4, at 3:00, Lola Jean Ruckman ('50) became the bride of Thaine E. Ford ('48). The wedding took place in the Eel River Baptist Church 3 miles south of Churubusco, Ind.

The First Missionary Church in Clyde, Ohio, was the scene of a pretty wedding on June 9 at 7:00 in the evening. Clara Mae Bilbrey ('49-'50) and Edison Reynolds ('47-'50) exchanged vows.

Lydia Catherine Dabill became Mrs. Lynn L. Polter ('48-'50) on Saturday, June 10, at 1:30 in the Grace Church of the Nazarene, Naperville, Ill.

On Monday, June 12, Joyce Ann Woodward ('48-'49) was united in marriage to C. Orville Kool at the First Reformed Church in Alton, Iowa.

## WHAT DO YOU SEE?

such expressions as a proud heart, an evil heart, a revolting heart, a deceitful heart, a haughty heart. In other words the Bible uses the word "heart" to refer to the many sided expressions of a man's moral character. But this same word "heart" is also used in other connections. We read for instance about the thoughts of the heart, the desires of the heart, and the devices of the heart, by means of which the Bible refers to the variety of activities in a man's inner life which influence the formation of his character. Sometimes the whole inner life of a man is summed up in one single impulse, as in the words of the Psalmist, "With my whole heart have I sought thee."

The heart, then, according to the Bible, is my capacity for free personal decision. The heart is my power to choose between good and evil, a power influenced by my thoughts, my feelings, my imagination, my will. When the Bible represents God as saying: "My son, give me thy heart" He means, "My son, give me thy self, give me what you are, come to me just as you are, give me thy heart." If God is in control of the heart, and the heart is in control of the eye, then my whole being is full of light.

Isaac Newton saw an apple fall, Galileo saw a chandelier move, Archimedes saw his foot displace bath water. What utterly commonplace things they each saw, but what amazing consequences followed! What each of them saw became a living parable of something else, because each was concerned with a vital problem. Jeremiah saw the budding branch of an early-awake tree. Quick as a flash that budding branch became a symbol

for him of God and His ways among men.

What do you see? Is your heart in control of your eye, and is God enthroned in your heart?

For each of you this is Commencement day, not because your school days are over, but because you will now commence to put to use what you have learned at school.

In closing let me tell you about the Commencement Day of Jonathan Edwards. These lines are found in his famous diary. They are dated:

Saturday, January 12, 1723, in the morning.

"I have this day, solemnly renewed my covenant and self-dedication. . . . I have been before God, and have given myself, all that I am, and have, to God; so that I am not, in any respect my own. I can challenge no right in this understanding, this will, these affections, which are in me. Neither have I any right to this body, or any of its members—no right to this tongue, these hands, these feet; no right to these senses, these eyes, these ears, this smell, or this taste. I have given myself clear away and have not retained anything as my own. . . . I have been to God this morning, and told Him that I gave myself wholly to Him. . . . This I have done; and I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me now, as entirely His own, and to deal with me, in all respects as such, whether He afflicts me, or prospers me, or whatever He pleases to do with me, who am His."

Is it any wonder that Jonathan Edwards became the father of the

## GOD'S YOUTH

elders. And how valuable these young men and women were to Him! Their self-sacrificing devotion, their dependability, and courage, and vigor, and service, were outstanding. The Bible would be impoverished if all the young people and their deeds were torn from its pages.

So today, the world would be a much worse place if it had to do without the testimony, the influence and the activities of Christian youth. There is a large place in God's plan for the young. Witness the many youth organizations and movements, with their strong evangelistic emphasis and their widespread effectiveness.

If young people mean so much to God, then there are some responsibilities that fall upon us.

First, parents are responsible to rear their children properly, to "nurture them in the chastening and admonition of the Lord." Jesus loved even the tiny folk that came to Him. "Of such is the kingdom of God," He said. Then parents have both a privilege and a duty: the privilege of getting God's help in rearing their family, and the duty of training them in the true Christian way.

Another responsibility rests upon the young people themselves. We cannot carry our religion in our par-

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Great Awakening in the eighteenth century?

Why should not this be the commencement of another great awakening?

Is God, in Christ, in control of your heart? Is your eye under the control of your heart?

What do you see?

ents' name. We have our own decision to make, our own devotion to offer, our own duty to fulfill. Fathers and mothers may dedicate their child to the Lord, but that child must also dedicate himself. No young person can be fully satisfied or know the highest joy until he has made that dedication.

Third, a responsibility falls upon the church. Young people must be given sound and thorough religious training. Teachers must be spiritual and competent. Outlets should also be provided for Christian expression and Christian service. It's surprising how much young people can do if they have a chance. Youth organizations and activities should have a high place in the interest of church leaders. No pastor is a fully good pastor if he neglects this area of his church.

A fourth responsibility lies upon schools that propose to prepare consecrated young people for the Lord's work. Here, too, the training must be thorough, adequate, and above all Christian in content. The Bible must be central and major. Then there are other areas in which the proficient Christian worker must be acquainted. All these should be correlated into an integral body of truth.

Parents, may you faithfully discharge your responsibility. Young people, make sure you get God's best, by giving Him your hearts and lives. Let churches and pastors care for their young people, winning and holding their loyalty to the Lord.

To the fourth responsibility the Ft. Wayne Bible Institute has dedicated itself. We shall do our best to help our students become radiant, effective, fruitful servants of the Lord.



## SLATES OF B. I. EVANGELIST-ASSOCIATES

Rev. and Mrs. Blanchard Amstutz, 110 Ensley Ave., Auburn, Ind.

June 20-July 2—Missionary, Vandercook Lake, Michigan

July 17-23—MYF Camp—Eastern District Con., Beulah Beach, Ohio

July 30-Aug. 13—Wren Camp Meeting, Wren, Ohio

Rev. and Mrs. Robert Strubhar, 1237 Seneca Place, Peoria, Illinois

June 18-July 2—Green Community Church, Roseburg, Oregon

July 9-23—Missionary Church, Hutchinson, Kansas

July 25-August 6—Missionary Church, West Plains, Missouri

## WHY AN EDUCATION?

Many answers are given by many people: . . . Culture—development of personality—citizenship—vacation—personal enrichment—social acceptance—prestige.

But there is only one ultimate goal that is worthy of the followers of Christ—education for service. Only this kind of education fits the purpose of life itself, for “even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many.”

“Training for Service and Service in Training.”

**Fall opening, Sept. 12, 1950**

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