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The Bible Vision

Fort Wayne Bible Institute

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Bíble Vísion
FAITH

Lord, give me faith!—
to live from day to day,
With tranquil heart to do
my simple part,
And, with my hand in Thine,
just go Thy way.

Lord, give me faith!—to trust,
if not to know;
With quiet mind in all things
Thee to find,
And, child like, go where Thou
wouldst have me go.

Lord, give me faith!—
to leave it all to Thee,
The future is Thy gift,
I would not lift
The vail Thy love has hung
'twixt it and me.

—John Oxenham
Receiving and handling and disposing of the Lord's money is a serious matter. It is nothing less than mockery for men to call upon God's people to worship the Lord with their tithes and offerings and then proceed to handle it carelessly or dispose of it according to the unspiritual dictates of the flesh. A finance committee which appropriates the Lord's money ought to be just as much under the control of the Spirit as one who is seeking to lead a soul to Christ.

The Apostle Paul was very conscientious in the administration of offerings collected for the poor in Jerusalem and in writing to the Corinthian church he expressed a double safeguard for all Christian stewards since: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21). First, it was done with an awareness that God looks upon the handling of monies and He requires honesty. The second safeguard is also important; it must be done in the sight of men. That means simply that there is to be nothing secret or private in the handling of funds for the kingdom. Weymouth's translation is illuminating: "For against one thing we are on our guard—I mean against blame being thrown upon us in respect to those large and liberal contributions which are under our charge. For we seek not only God's approval for our integrity, but man's also."

Several things follow if these safeguards are to be practised. First, the Lord's money will be held in trust and not legally owned by any individual. In spite of the fact that our laws make due provision for trusteeships, there are still some in the Lord's work who personally receive and own such funds. Second, the handling of such monies will be out in the open, that is, full accountability will be given and financial reports will be published. Third, monies will be spent strictly according to the purposes for which they were given. Fourth, good, sound, approved business practises will be followed in bookkeeping and financial statements.

While most Christian agencies are, I believe, faithful stewards in the management of funds, yet it is a regrettable fact that there are some that are plainly dishonest. They are religious rackets preying on the good will and compassion of Christians. When discovered they bring reproach on the cause of Christ. It is not a bad idea at all to know how your money is being used when you generously respond to an appeal for funds.
A CHANGELESS God
in a CHANGING China

By Paul H. and Ina Bartel
Missionaries in Lungtan, Szechwan, China

With all the alarming reports many of you will be wondering how things are with us. We are very happy to share with you some of the many blessings the Lord has been showering upon us and the work here. Though there have been some severe trials and at times considerable anxiety, yet the Lord in His faithfulness has been leading us out “into a wealthy place” (Psalm 66:12).

We have often been troubled because Mrs. Bartel’s health continued to give us increasing concern. Several times she was very low but God graciously undertook each time. Near the close of the year the national crisis made it seem best for her to evacuate to the coast together with Mrs. Ruhl and Mrs. Allen and their children. The Lord had wonderfully guided us to rent quarters both in Hongkong and in Canton so that when the evacuation orders came from the American authorities, these houses were available.

In view of the national situation we had been thinking of retrenching and reducing the activities of the work to a minimum, but the Lord has led us to do otherwise. We had been praying for some years for more workers and little did we realize that now was the time when the Lord would answer that prayer. First one couple came and then two pastors and their families, all from the northeast where communist activities had made it impossible for them to carry on. Then recently two young couples, who had felt the burden for the border regions, came unexpectedly to Lungtan and have now agreed to work with us for a year. Now we have received word from Shanghai that there are still others who are feeling the urge to come this way. Surely the Lord is teaching us that His ways are higher than our ways and that He has ways past finding out.

Our hearts have been greatly thrilled with the blessing of the Lord upon the first Youth Retreat to be held in this field, for which much prayer had been offered. We expected about 80 young folks, but imagine our happy surprise when over 130 registered. Three men walked from Szenan in Kweichow. One of them sprained his foot and was left behind, but he kept on hobbling even though it meant that he would miss the mission bus and would have to walk all the way to Lungtan and after getting there would only be able to attend a few days of the gathering. There was a quiet hush on the entire gathering. Many fervent prayers went up to the Lord. It was a time of heart-searching and confession. On turn to page 14
Out of the Pit—

to a Rock of Song

By Prof. O. Carl Brown

David, the Sweet-Singer of Israel, had something to sing about when he sang this song:

"I waited patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

—Psalm 40:1-3

Upon hearing this song, why are we immediately impressed? Can it be that the singer describes his personal experience with deep emotion? He bares to us his very heart. He testifies that the Lord lifted him out of the pit and placed him on a rock of song. Such a contrast in his experience invites us to first examine:

I. His Condition

When the singer mentions the "new song" he calls attention to the "old song." In the past his song was one of woe. What a song he must have sung while in the pit. At that time, he was sunk in a deep and dark depression. He was what we describe as "down," brought very low, plunged into great despondency and despair.

We very well know what brings men into the pit. Grief can do it, and failure, and a multiplicity of tasks. But, above all, sin takes the "lift" and the buoyancy out of life, and makes it the victim of an appalling down-pull which sucks it into abysmal depths of helplessness and darkness and despair. This pit of sin is the pit into which we have all been sunk—lost!—"dead in trespasses and sins" (Eph. 2:1).

It is not only the pit, but the "horrible pit," or as the margin gives it, "the pit of noise." And is not this the modern experience? When a man is in the pit he is addressed by confused and confusing voices. One calls to us and tells us that our depression is purely imaginary, we are the victims of our own thoughts and dreams. Another declares that we are a little "out of sorts," and that the doctor will put us right in a week. It is a "pit of noise" and confusion.

A third element that describes the singer's past experience of depression is described in the phrase, "the miry clay." Surely we know the experience in our own life! The ground slips from under our feet. We have no foothold. There is nothing solid, nothing dependable.

We next notice that which makes a difference in the experience of the singer:

II. His Resources

"I waited patiently." His being was collected, and all fixed in intense expectancy on God. Then
notice God’s response to the seeking sinner. “He inclined unto me.” The figure is very helpful. “He stretched right out and down to me.” His arm was long enough to reach me, even when I was in the deepest pit. “And heard my cry.” Just as the mother, when the house is filled with company, hears the cry of her babe in the chamber above. Or just as a shepherd hears the faint lone cry of the lost lamb in some ravine on the open hillside.

Listen, my friend, if you are in the pit of depression or darkness, if you are disgusted with yourself, if you are about to despair of ever becoming the man or woman, or boy or girl that you long to be, look up to God who seeks to lift you out of your hopeless condition. Jesus Christ is more than willing to take away your sins, if you are but willing to humble yourself before Him and to confess your sins to Him. He alone is the One who can help you.

Next we see what gave this singer his new song:

III. His Deliverance

“He brought me out.” That is to say, “He lifts me out of my captivity.” We cannot struggle out. Struggling will only aggravate our bondage. When we are in the Slough of Despond, One comes to us called “Help.” Acts 4:12, “Neither is there salvation in any other: for their is none other name under heaven given among men, whereby we must be saved.” That One is none other than the one-and-only Saviour-of-men-from-sin. He is the Helper. He is the Son of God, “the Lamb of God which taketh away the sins of the world.” “. . . thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

Listen again to the singer: “He set my feet upon a rock.” Hither-to I have been in the miry clay, the victim of uncertainties, dispensions, and doubts. But now He has “enlarged my steps under me, and I find myself upon the highway of the Lord. “And He hath established my goings.” Thus He not only lifts and confirms me, but He vitalizes my soul. We all know the ease that comes to the feet when we have been trudging through heavy mire and we find ourselves upon a well-made highway. As soon as we come to the good road we say to one another, “Now we shall be able to step out.” That is the suggestion in the Psalmist’s phrase, “and hath established my goings.” We are not only able to step out but to go as those who are “marching to Zion!”

This song of deliverance is one which the singer intends to keep on singing, for, you notice, he says, “He hath put a new song in my mouth, even praise unto our God: many shall see, and fear, and shall trust in the Lord.” We ask him, “Why is it that you mean to keep on singing?” He answers, “Because I cannot help it.” When God sets a man singing, he must sing.

Charles Wesley, before his conversion, once asked a saintly Moravian minister: “Is it really necessary to acknowledge Christ openly, to tell to people that I am a Christian?” That good, blessed man said to him, “If you had a thousand tongues, use them all in telling of your Saviour.” The light came; and he sat down and wrote that hymn—

“Oh, for a thousand tongues to sing
My great Redeemer’s praise
The glories of my God and King
The riches of His grace!”
Members of the Board of Trustees and the Faculty, friends of Ft. Wayne Bible Institute, and, of course, most of all the group graduating, without whom none of us would be here. On this occasion I cannot but think of my own graduation, having completed my undergraduate work a generation ago, 33 years ago, looking forward into a world quite different from the world into which these graduates are looking, a world just at that time on the brink of a world war. Since that time there have been two world wars. At that time, looking out upon a world that seemed so stable, well ordered, with everything in its place, but today we look out upon a world of confusion and great turmoil, a day of great fear—men's hearts failing them for fear. A confused, chaotic, perplexed world—that's the world into which this class of graduates must go.

We thought a great deal in years past about methods by which the church might challenge youth, but in a very real way the situation quite suddenly has been reversed, and the church is on the spot. May I put it that way? Youth is challenging the church. This sudden reversal of the relationship is a bit bewildering and confusing.

I haven't time at length to develop the nature of that world out there, but would say quite abruptly and directly that you are going forth into a pagan world, a world pagan in the prevalence of sin and wrong-doing, pagan in the prevalence of crime. Crime, of course, is a legal definition of sin. When we review the crime statistics we are appalled at the mounting figure year by year, the appalling increase of sin and prevalence of sin not legally defined as crime, just wrongdoing in so many areas of life.

A few years ago J. Edgar Hoover called attention to the fact that then we had over four millions of finger-printed criminals. He likened it unto a rebel army, engaging our nation in civil war, and he emphasized the thought, "We have an enemy within, measured by this great army of finger-printed criminals." That was just a few years ago, but now seven and one-half millions in that rebel army assaulting the very foundations of our national life, the criminals and the outlaws.

There is a great prevalence of wrong doing and sin when we consider the alcoholic debauchery of our nation and the bill for that de-
The commencement address by Dr. Leslie R. Marston, Bishop of the Free Methodist Church and prominent author and educator, and the graduation exercises for the 50 seniors of the class of 1949 climaxed a week of interesting programs for this commencement season.

Preceding the actual commencement week were two recitals given by the graduate students of the School of Music. The baccalaureate service was held Sunday, May 29th, with President S. A. Witmer bringing the sermon. His message entitled, "Expendable for Christ," challenged the seniors to fill their place as expendable soldiers in the Lord's army.

The annual Wiswell Award Speech Contest was held Monday evening, May 30th, with first award going to Gerald Gerig of Fort Wayne. Others receiving awards were Clarence Kirchner of Freedom, Pa.; June Swaback, Chicago, Ill.; and Harlan Wright, Fort Wayne, Ind. The topic for this year's contest was "The Book of All Nations."

On Tuesday evening the Senior program was presented, portraying in seven parts highlights of the year at the Bible Institute. This event proved to be enjoyable, entertaining, but also challenging and spiritually uplifting. At the conclusion of the program the class president, Laverne Steiner, presented the school with a gift from the Seniors—a set of rheostats for the auditorium lights.

The School of Music presented their annual concert on Wednesday night, which included vocal and instrumental solos as well as selections by the men's and ladies' choruses. At the close of the concert President Witmer presented the urgent need for a new organ. An offering was taken to start a fund to meet this need.
Banquet on Thursday eve-
roughly 475 members,
returned missionaries at-
tip Circle Banquet since
. The Fellowship Circle
for this year the redeco-
Administration Building, 
ected president for the next

, a class equal in number
from the Bible Institute
diplomas. Academic
Fiedler and Walter
Secretarial: Anna May
music: Vurla Birkey, Ralph
Erickson and Dolores
Secretarial: Mary Jardine
Christian Education:
Elizabeth Hirschy, Phyllis
Donna Merrill, Priscilla
Frieda Rediger, and Elea-
nor Wann; Standard Missionary: Ann R. Applegate,
Lois Dickinson, Jessie Elng, Dean Freed, Della Heath,
Esther Perry, Carol Sipp, Evelyn Slusser, Gertrude
Slusser, and Helen Smith; Standard Theological:
Wayne Caulkins, Earl Dickinson, Ruth Gabrielson,
Fenton DeWitte Hall, Louis Klotzbach, Floran Mast,
Wm. McIver, Jr., David Nesbitt, Lloyd Null, Russell
Persons, Alberta Peters,
Clifford Sprunger, James
Stilson, and Neil F. Wolfe;
Advanced Theological:
Billy Evans, Gordon Neu-
enschwander, and Erva
Perry.

Four students received
degrees. Bachelor of Sac-
red Music: June Swaback
and Arlene Tucker; Bach-
elor of Arts in Biblical Lit-
erature: Laverne Steiner;
Bachelor of Religious Edu-
cation: Esther G. McCart-
ney.

Gerald Gerig
Of Interest from Eskimo Point, N.W.T.

When our Eskimo friends left for their inland camps after spending the Christmas season at the settlement, Gleason prepared for a dog team trip to Churchill, the nearest railroad center which is two hundred miles south of Eskimo Point. Our co-worker, Bernard Fredlund, spent the past two months at an Eskimo camp working on the language.

A two hundred mile trip sounds insignificant, but to us here it is a great distance, especially during the coldest season of the winter and via dog team. This trip was necessary because of business and also some deputational work. Gleason is happy because of the contacts made and we believe God is deepening the burden of many Christian friends to intercede for the souls of the Eskimos. Gleason and Bernard arrived here the fourth of March. It was a happy day for all.

Staying alone at the settlement was a new experience for me. I can truthfully say I was not lonely because the Lord was with me. I felt the power of much prayer. There is real power in prayer.

My days were filled with varied tasks: Eskimo visitors, chores (caring for four growing husky pups), regular duties of the house, the regular services, and last but not least, language study. For my recreation I combined pleasure with chores by hitching up our two oldest pups and going to a nearby lake, returning with a load of ice for our water supply. To me this was a wonderful diversion—I always return to page 15
YOUTH CHALLENGES

bauchery. The direct bill for alcoholic beverages themselves, I am not counting the appalling cost otherwise and the consequences of the indulgence, but the indulgence itself costs our nation nearly ten billion dollars a year.

When we consider the divorce rate, not quite so bad as two or three years ago, when it was estimated that there were about one-third to one-fourth as many divorces in a year as there were marriages, and still the ratio is very high. But this nation is pagan and the world into which this class is going for their life ministry is pagan not alone in the prevalence of sin, but likewise in the fading consciousness of guilt for sin, for an age is not pagan merely because sin is prevalent.

I suppose at times and places on the frontiers of our American pioneering our forefathers sinned to the same excess, or even greater on occasions. I am thinking of the lumber frontier, the railroad frontier, the mining frontier, the oil frontier. At those times and particular places where sin has been so prevalent it may have exceeded the prevalence of sin in our generation, but with this difference, that our forefathers on those frontiers of our American pioneering sinned with a consciousness of sin, with an awareness of guilt for sin. They knew the lash of outraged ideals, and in their sinning were quite conscious, keenly conscious that they were violating the law of God and the rights of their brothers, whereas in our age very generally sin is indulged without scruple, without qualm, without remorse, with a faint if indeed there is at all a consciousness of wrongdoing or of sin.

Now what effect has the growing paganism of our age upon developing personality and upon growing character? We think at once of what I’ve already referred to as the mounting figures representing juvenile crime and delinquency. We think of that first, as a consequence of the growing paganism of the age in which we live. Much has been made of the modern delinquent problem and rightly so. It’s a crucial problem, a serious problem, but it does not now engage our primary attention. We are familiar with it, we would not minimize its significance, but would call attention to other effects of the paganism of our age upon growing personality that have not so generally and clearly been recognized, and yet which are ominous, ominous indeed.

In the second place we would note those who are broken themselves in personality as a consequence of this growing paganism of our social order. They told us back there a few years ago around the beginning of the century and for several decades that we must give human nature its developing in the child, its freedom; we must not impose adult standards upon it; we must not inflict arbitrary punishments in efforts of correction upon that growing child and its developing personality. Human nature, they told us, is essentially good, or at least right, and if we will only give nature its opportunity in self-development and self-expression, it will come to sweetness and light. That was the teaching so prevalent, continuing in fact today, just a few years ago. They told us that to constrain the child’s personality, and to impose restraints and discipline upon the child would thwart
Fellowship Circle

WE ARE SORRY TOO

that many could not attend the Fellowship Circle Dinner. However, we are glad that several were thoughtful enough to drop us a line—

“I very often think of you. Would be very happy to attend this dinner if it were possible. Will be praying for you and the Bible Institute. Many thanks for thinking of me way out here half-way across the Pacific.”—Wm. D. Oyer ('19), Honolulu, Hawaii.

“We’re very sorry we cannot attend, but furloughs don’t come this soon.”—Don and Faythe Rohrs ('48), Koloa, Kauai, T. H.

“I would love to be with you all and enjoy the good things of the Lord, but I’m in training and my time is not my own.”—Edith Harmon ('48), Swedish Covenant Hospital, Chicago.

“It would be a pleasure to attend the annual Fellowship Dinner, but the distance plus time and expense involved make this impractical. I hope some day, if our Lord does not return soon, I may have the privilege of this fellowship.”—Ezra S. Gerig ('14), Pastor, Church of the Great Commission, Portland, Oregon.

“I would enjoy being present at the annual Fellowship Circle Dinner. I am enclosing my ballot, also my contribution.”—Miss Barbara Liechty ('24), Washington, D. C.

“Mrs. Schlink and I have the fondest recollections of happy years in the Bible Institute. Now another chapter of our lives begins. I was appointed representative of the American Baptist Home Mission Society in the Central States on January 19, 1949 to be effective May 1st. About the first of July we shall be moving to Chicago.

“Mrs. Schlink and I shall be remembering the members of the Fellowship Circle assembled on June 2nd. May you sense the blessing of the Lord.”—Harold ('26) and Lenore Leightner ('25) Schlink.

“I was business manager (at the Bible Training School) from the fall of 1908 to the spring of 1912. My wife was housekeeper. Where the church and the Ramseyer cottage now stand, we had a large vegetable garden. We appreciate the quality of the school more now than when we were part of it trying to help solve its growing pains. There are just a few oldtimers left, and I would enjoy absorbing the atmosphere during commencement week, but circumstances will not permit.”—A. K. Schultz.

* * *

CLASS OF ’15—

Two members of the Class of ’15, Rev. and Mrs. W. Van Cleef Yaggy, Glendale, California, visited the Institute May 12. Rev. Yaggy is serving as District Superintendent of the South Pacific District of the Christian and Missionary Alliance.

The Class of ’15, composed of six members, three of whom are deceased, was the smallest class that ever graduated from the Institute. Rev. and Mrs. Yaggy and Mrs. Lee Sharp (nee Metta Hirschy), Maxwell, Indiana, are the only liv-
ing members of this class. The deceased are Miss Mary Abegglen, Mrs. D. C. Stucky (nee Margaret Emerson), and Rev. Edison Steiner, who gave his life in missionary service in Brazil, S. A., in 1922.

** **

**BIRTHS—**

To Mr. and Mrs. Waldo Bennett (nee Ruth Moser, '39) twins, Claudette Jane and Clinton Wayne, on May 14. The Bennetts reside at Decatur, Indiana.

To Mr. ('48-'49) and Mrs. Oris Reade a daughter, Susanne Marie, several weeks ago.

** **

**WEDDINGS—**

Paul Schoff ('47-'48) claimed as his bride Betty Louise Elliott Saturday afternoon, June 11, 2:00 o'clock, at the First Missionary Church, Lima, Ohio.

We have just been informed that Frances Smith ('45-'46) became Mrs. Robert Rithalbar sometime last summer. The young couple live on a farm near Peoria, Illinois.

** **

**ENGAGEMENT—**

Rev. J. H. Woodward says that the engagement of his daughter, Muriel ('45-'47), to Roy David is now announced. Both Muriel and her fiance have been accepted as missionary candidates for Borneo to serve under the Christian & Missionary Alliance. Muriel and her sister Pearl have been attending St. Paul Bible Institute, St. Paul, Minnesota.

** **

**FURLOUGH TIME—**

for Rev. and Mrs. Jess Neenschwander ('31-'32) and family. The M/V Christiana landed them safely at Miami, Florida, about May 20. This is their first fur-

lough from the Dominican Republic.

** **

**ILLINOIS—**

Miss Juanita Korta ('47) is working for her Lord at the South Side Mission, Peoria.

** **

**KENTUCKY—**

"We have felt the working of the Holy Spirit here. Many in the group of fifteen boys and girls that Mrs. Wagler teaches each Sunday have definitely accepted Christ as Savior. Last September the organization of the Church of the Open Bible took place. Although our number is few, we are enjoying blessing in the work."—Mr. and Mrs. ('28) Elmer C. Wagler, Biggs, Pike Co.

** **

**CHINA—**

"I could spend all my days going from village to village. There is a family in the village near our Chapel who has turned to the Lord. Their idolatry has just been taken down and now they are asking for a big Gospel poster in its place. The woman in this home tells me how she really decided for the Lord years ago when we first came to Pingka, but her husband was opposed. He has died and this second husband has turned to the Lord with her."—Eleanor Haberling ('18), Kumming, Yunnan.

** **

**SIERRA LEONE, AFRICA—**

"March 15 was really a day. Edna Pape came up from the garden and said that a leopard had been in the garden the night before. Then I just rescued the lettuce in time from being cooked. Next, Gary Schierling drank half a bottle of Agaragar. (We are thankful it
FELLOWSHIP CIRCLE

The next day was equally as exciting. First we saw the driver ants in the yard. In the evening the mango ants took possession of our food safe. Just as we were about finished with the mango ants, the flying ants decided to sneak in through my bedroom window. I finally got the window shut, and then we took candles and burned the wings off them and stepped on them to kill them. If I had known it in time, I would have called in the natives and saved myself a lot of work. They say they are very sweet and eat them raw or fried.

—Hazel Shoup ('46).

A CHANGELESS GOD

the closing Sunday Rev. P’an, our guest speaker, emphasized consecration for full-time service and after the call was given some over 50 responded. It was a very touching service. Many of these young people have gone back to their homes with a real desire to live for Christ.

As for ourselves, we want to praise God that Mrs. Bartel is much improved. Our hearts are humbled in gratitude and praise. We have often been conscious of the prayers of God’s children at home and we shall continue to count on your help in this regard. We do want to assure you that God is working here in answer to your faithful intercession. Mail addressed to us at P. O. Box 1774, Kewloon, Hongkong, will always reach us.

YOUTH CHALLENGES

and distort its developing personality. Now we are discovering that freedom from restraint and lack of discipline, with many young people and children result in frustration and thwarting, and fear, and anxiety, the breaking of personality because of the developing and prevailing paganism of the age in which we live.

There’s a third group. Human nature will react, generally speaking, and sooner or later from indulgence, from just having its own way. As Dr. E. Stanley Jones said, addressing a group mass meeting of young people in one of our big cities, “Do what you want to do, and you’ll not like what you do. Express yourself, and you’ll not like the self you express.” He was contending for restraint and direction and commitment to a cause and loyalty to a program.

Our young people in America, again in growing numbers, who are reacting from the self-indulgent paganism of our age and are questing for the difficult, are seeking the heroic, are ready to give themselves in supreme devotion, even to the point of martyrdom for a cause.

Bishop Cushman, of the Methodist church, visited Europe just before the war’s outbreak. He visited Russia, and in Russia was being conducted by a young Russian lad a group of American tourists, the Russian lads interpreting the Russian plan and Russian institutions, and in one point that young man, who was a member of the Junior Atheistic League of Russia, said to those Americans, “We young people of my organization,” think of it, the Junior Atheistic League of Russia, communistic Russia, “have declared war on tobacco, on alcohol,
on sex impurity.” An American tourist just couldn’t restrain himself, he broke in, “But why? Why have you declared war on those things?” And that young Russian, not believing in God and communistic, answered, “We young people of Russia have on our hands the job of building the new Russia, and we’ve no business squandering our health and our wealth on such things.”

Youth challenged by a cause is willing to make the sacrifice of the selfish and the pleasure-seeking for that cause. Hitler didn’t promise the youth of Germany indulgence and ease, he challenged them to be heroic and to what they thought was the noble. He challenged them to sacrifice, and millions of German youth leaped to do his bidding even though it meant the laying down of their lives.

Young people who would remake society and establish it on another basis, revolutionary youth, in particular, specifically challenges the church today.

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Timothy 1:7).

**OF INTEREST**

turned refreshed—my mind freed for a time from the everyday missionary problems.

We want to share these prayer requests with you:

A native witch doctor, who we believed was sincere in accepting Christ as his Saviour, has recently gone back to his old practice. Pray that he be given the daily strength he needs to abandon all for Christ.

Pray for all of us as we will be traveling to the native camps; also that Jimmy and Caroline, Kunuk and family, Koksuk and family may be strengthened in their spiritual lives.

A polio epidemic has taken the lives of 30, 60 having been affected, at Chesterfield. A quarantine has been placed upon this area. Pray that this may be lifted, as it will keep us from traveling to Tavani and Padlei.

Pray that Anoe and his wife may be native workers if it is God’s will.

Pray that it might be possible for Nakasuk, a 20-year-old Eskimo girl who has been excellent help in language study this past winter, to help in the children’s daily school this summer.

Kathryn and Gleason Ledyard

“Money is an article that may be used as a universal passport to everywhere except heaven and as a universal provider for everything except happiness.”

* * *

“Jesus represents us before the throne of God; He expects us to represent Him to the world.”

* * *

“The obstacles we encounter along life’s rough road are according to our own will—either stumbling blocks or stepping stones.”
What Studies Do Christian Youth Like Best?

Bible—is the answer of the large majority of students attending Fort Wayne Bible Institute. The most popular elective courses are Bible.

Bible—is the specialty of Fort Wayne Bible Institute. It is a major in every course. 60 semester hours of English Bible are offered; 10 hours of study in Greek New Testament; and 12 hours of Biblical Theology. This totals 1,476 class room hours.

Bible—is supplemented by courses in the sciences and arts with specialized work in Pastoral Theology, Church Secretarial Science, Missions, Christian Education, and Sacred Music. B. Th., A.B. in Biblical Literature, B.R.E., and B.S.M. degrees, and diploma courses in the above fields.

FALL OPENING - SEPTEMBER 13

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