

# Presenting Otto F. Linn

By Ray Foster

THE air was light and balmy. A pleasing odor of wild clover and sage grass delighted the young lad's sensitive nostrils. Sitting astride the little buckskin mare, young Otto gazed wistfully over the backs of the grazing cattle. His clear blue eyes took in the sweeping panorama of changing colors as they vanished beyond the distant horizon. Fleecy cumulus clouds, like a great white wall fenced off the vast plain of northern Oklahoma into a broad valley. Occasionally a cloud like a curious schoolboy, crept cautiously into sight, then like some great ship, calmly sailed away on the sky-blue seas.

The year was 1895, shortly after the opening of the Cherokee Strip, in which opening young Otto's father had taken part. Life on the bare plains was lonely and hard. Neighbors were few and far between and luxuries were unheard of. Work was the only weapon for survival. Otto's folks, like other pioneers of this area, lived in a small house made of sod. The dried dung of the cattle, often called buffalo chips, was the chief fuel. The nearest school was a little one-room sod structure a mile and a half from the Linn home. During rainy weather the red earth became sticky clay that clung like glue to the feet, making travel a difficult burden. One might think herding cattle a dull and monotonous occupation for a young lad, but not so for Otto. His thoughts, like the breezes that ruffled his hair, scurried on beyond the distant horizons. At this early age Otto was religiously inclined and began his ministry by preaching to the cows. Dr. Linn says he had had less sympathetic congregations.

Upon completing the eighth grade in the little sod schoolhouse, Otto was faced with the problem that confronts many a boy of high-school age who lives too far from a high school and is without funds to pay his way. This problem he solved by going to Marquette, Kansas, where he worked in his uncle's dairy, milking cows and doing chores to pay for his board and room. During vacation and summers he worked to pay other expenses. By taking extra courses he shortened his high school by one year. As busy as he was, he still found time for athletics and made both the basketball and football teams.

During his senior year in school he attended a revival meeting in the Swedish Covenant church and was converted. This tremendous religious experience caused the collapse of all former plans, and the world received, through the grace of God a much-needed scholar who based all his life upon the Christian principles as set forth by Jesus Christ.

After graduation Otto launched out in evangelism. The next eight years he served as teacher, home missionary, preacher, and student, for he never ceased to study.

In 1907 he went to Anderson, Indiana, as a "Trumpet worker," and at the same time

held church services in a hall in north Anderson. In 1909 he returned for a brief visit to Oklahoma and held a revival meeting in a schoolhouse. After the revival he turned east this time to spend three years at the New York City Missionary Home. These were valuable years for the young evangelist. Under the leadership of D. O. Teasley, J. C. Blaney, and G. P. Tasker, he received guidance and inspiration to help prepare him for the work which he was later to do. From the missionary home he returned to the land of his youth. His boyhood duty of herding cattle upon the silent plains of Oklahoma lay far behind. Like the Shepherd of Galilee, his life was motivated by a burning desire to see people find God.

AFTER a successful pastorate at Anthony, Kansas, he engaged in revival work for a time. During this period he received an urgent call from an isolated Church of God family at Sunnyside, Oklahoma. After much earnest prayer he decided that this was God's Macedonian call for him and scheduled a meeting in the Sunnyside schoolhouse. From the beginning interest was good, but for two weeks the meeting continued without any visible results. On the third Sunday night a number of hands were raised for prayer. For the next two weeks the altar was often filled with seekers, and a tremendous movement toward God swept the community. In the first baptismal service there were fifty-six candidates. As a result of this meeting a strong congregation was raised up. The church has now moved to Caldwell, Kansas, but it is still made up largely of those who were won to the cause during this revival campaign.

At the urgent appeal of the Missionary

Board, Dr. Linn spent two years in the Scandinavian countries, particularly Sweden and Denmark. Upon returning to the United States he entered Phillips University where he graduated with the A.B. degree in 1929, and won his B.S. in Education and M.A. in 1930.

In the summer of 1928 at the Anderson Camp Meeting he and Julia Lindell, whom he had met in Minnesota in 1921, were married.

From 1930 until 1936 he was a member of the faculty of Anderson College. During this period he completed his work for the Ph.D. degree which he received from the Divinity School of the University of Chicago, in 1935. In 1942 he joined the faculty of Pacific Bible College as dean and professor of Bible. Dr. Linn is recognized by scholars throughout the land for his critical study in the New Testament. The American Standard Revised edition of the New Testament that came out in 1946 was the work of America's leading New Testament scholars. Dr. Linn, we are happy to say, was one of those who helped make this remarkable edition possible.

THOSE who know Dr. Linn love and admire him for more than his scholarly abilities. His humility is the mark of his true greatness. To you who someday plan on attending Dr. Linn's classes, we would like to give this warning. You may exhibit your wit and humor before him—he enjoys humor—but don't expect to get the best of him. He is plenty sharp himself, and when his eyes begin to twinkle and an elfish smile appears on his face, watch out, because your little joke is about to backfire.

Dr. Linn has written five commentaries on the New Testament. At the present he is working with an International Committee for the Study of the Manuscripts of the New Testament in the preparation of a critical apparatus which will be published by Oxford University as the work progresses.

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Dr. Linn at work on manuscript



*an old Greek manuscript written on leather*

*send this back too, please; it's the only one I got!*





## Little Brook from the Quiet Woods

Little brook from the quiet woods,  
What have you seen today?  
Did the flowers bend above your banks  
As you babbled along your way?

Little brook from the quiet woods,  
What have you lately heard?  
Have you given ear to a dancing breeze  
Or a joyfully singing bird?

Little brook from the quiet woods,  
How do your rills commune  
With the beauty that hangs above your banks,  
Weaving a perfect tune?  
—Florence Pedigo Jansson

Her eyes were still dry when she kissed him good-by the next morning, but her lips trembled a little as she whispered, "God go with you, Manolo."

"Don't worry about me, *Mamacita*," he tried to reassure her. "I'll be all right. And the first thing I do—I'll find Ricardo and send you back word."

"Very well," she said quietly. Then she put a small bag of silver coins in his hands. "It was for your school this next year," she told him. "Take it for an emergency."

"I will not need money," Manolo protested. "Keep it for your own expenses, Mother."

"You do not know what you will need," she said sternly. "Take it. And now go, before the girls are up."

He hugged his mother and walked away resolutely, without looking back.

Manolo rode in the train to Cuernavaca where, he had been told, the bulk of the revolutionary army was now stationed. On the way, he saw a few burned fields, though for the most part, the countryside looked as usual, the purple hills staid and eternal in the morning sun.

(To be continued)

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## She Did Something About It

By Gertrude M. Helms

INTO the School of Social Work in Delhi, India, of which Miss Dorothy Moses is director, came a Hindu girl named Vidya. At first this high-class girl was so homesick that she would often neglect her studies and go home to visit her people.

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resses. The final edition will consist of ten large volumes and will contain the findings of New Testament scholars of the large theological schools of England and America. Pacific Bible College is proud to be represented in this work. The magnitude of this scholarly undertaking can be partly realized by the fact that of the more than four thousand Greek manuscripts of the New Testament only about 10 per cent have been studied. Whether these studies will result in a text widely differing from that of Westcott and Hort remains to be seen, but no major changes are anticipated. The Gospel of Luke will be the first book to appear, about 1954.

One would think that Dr. Linn's job as professor of Bible and Greek, as well as a member on an international committee to study a large mass of manuscripts, would be a full-time job for any man, yet Dr. Linn and Mrs. Linn, who teaches piano at Pacific Bible College, have found time to be real friends and parents to their two daughters, Twanda and Shiela, and their son, Valdor.

The young lad who sat in meditation upon the back of his little buckskin mare that spring day many years ago has looked always steadily toward the light, and all his shadows and sorrows have fallen behind. He who gives his life in Christian service to others finds a richer and fuller life in God.

She had caught a vision of some of the needs of the common people of India, and she really wanted to help them to overcome poverty and delinquency, but it was hard to go against the wishes of her family who opposed her career.

The school dealt patiently with Vidya, and after a year they discovered that she had a way with children. When she finished at the school she went to Bombay to superintend a nursery school. On the side she made a survey of the areas of the city where most of the delinquent children were found.

Discovering that nothing was being done to combat delinquency, Vidya herself determined to do something. She selected the worst spot in Bombay and set out to establish a youth center there. The only building available was a dirty, tumble-down stable. Naturally, a high-class Hindu woman would not think of cleaning up a stable. But Vidya was different. Single-handed, she began to clean up the place. The people of the neighborhood watched her curiously. Then as they learned what she was trying to do they pitched in to help her. First, boys and girls cleaned out the stableyard, hauling out wagonloads of debris. Then tough boys volunteered to repair and paint the roof. Children scrubbed and whitewashed. Even loafers helped to scrub and repair the building. Fathers and mothers joined the clean-up squad.

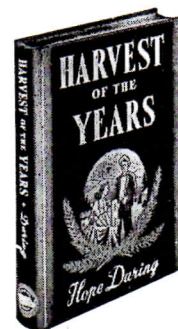
In a few months an attractive youth center, with a clean, comfortable building and a playground, beautified with flowers, took the place of the old stable. Hundreds of youth flocked to it. Vidya talked with the parents of delinquents in the neighborhood. These men and women not only sent their children to the center, but they came themselves to take advantage of the classes. Can you guess what happened to the delinquency rate of the community? When boys and girls found clean fun and interesting activities in work and classes, the delinquency dropped so much that the police came to see what had happened. This center became the "best model center in all Bombay."

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