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# The Bible Vision

AUGUST-SEPTEMBER, 1947

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# THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

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## The Editors Say---

MITCHELL:

### The New Bible Vision

Readers of the Bible Vision will welcome the news of the change in purpose and format of this magazine, as announced on page 20. During the past, the Bible Vision has functioned both as a religious journal and as an organ for the Bible Institute, with more space being given to articles than to news of the school. Consequently the members of our constituency have not been kept fully informed about the activities of the Institute.

In its new form, the Bible Vision will carry fresh news about the events and the personnel at the Institute, and will illustrate that news with recent pictures. You readers will want this kind of magazine, we feel, and will be ready to tell the new editor, Mr. John Gates, that you appreciate his work in providing

you with readable information about the Fort Wayne Bible Institute.

The retiring staff prays God's blessing upon Mr. Gates and upon all those who receive the Bible Vision.

• • •

### Critical Christians

Christians are often sharply critical of each other. Nowhere is the tendency better illustrated than at a conference ground. The foibles and imperfections of nearly every speaker and leader are whispered about; his virtues are often never mentioned.

Some criticism is probably justified. Some is needless, and harmful. Two reasons are suggested why Christians are quick to judge others. The more kindly explanation is that they are taught to think for themselves, to form independent views and opinions. They do not accept their

theology ready-cut from a priesthood. They do their own searching for truth. Another explanation is that there is a streak of the Pharisee in the best of us.

Two results are said to issue from such criticism. On the better side is the argument that criticism is corrective. "Iron sharpeneth iron." Expressions of public opinion keep a man in the strait and narrow. On the other hand, criticism may become a habit. There is such a thing as a root of bitterness; and it is always bad.

Truth is found on both sides. Christians are, and should be, quick to discern truth from error. They must censor everything that comes to them. There is no other way to avoid being deceived. Yet even this can be overdone. Spiritual discernment is not a rigid insistence upon some shibboleth. It is not primarily concerned with externals. And always it is charitable. It does not stoop to personalities.

Criticism is permissible, and helpful, if it passes the test of First Corinthians 13.

#### LEITNER:

##### Fishing

I write of fishing as a novice. But a few notations on a recent expedition proved challenging. I wondered, of this party of fishermen, where their intensest interest lay—in catching fish or in each other and in the fellowship and relaxation afforded by the trip. I decided it was the last, and in this case, properly so.

Then I noticed a restlessness—rowing from place to place, even from lake to lake, pulling up anchors, lowering them, trying this spot, that spot, this side of the boat, that side, chattering, turning on the radio.

It seemed to me that fish were needlessly injured and wasted. One was in the boat and off the hook, but for lack of a pail, it flopped overboard and escaped. Three were kept several hours, and when about to die, were cast back into the water.

The sole purpose of this trip being recreation, none of these things mattered. But how different, I thought, should be our fishing for men. That takes concentration, patience to wait in one place indefinitely, control to be quiet, wholehearted effort, a gripping burden.

Often the fisher of men injures his fish and wastes them. He jabs and tears into their sensibilities and forgets that his strength is in gentleness. And then he fails to care for them; and when they're nearly dead, he becomes disgusted with them and casts them aside.

To become a successful fisher of men, one must leave all that hinders, take up, not a pole, but a cross, and follow Christ, who has promised then to make him a fisher.

##### Housecleaning

Housecleaning is fascinating. I sit writing in a room cleaned by me. Although I used materials and methods as instructed, I

see marks in the floor which, with sterner stuff, can be dissolved. Queer fact, though, obliterating the dirt also will remove the polish, necessitating rewaxing.

Another observation revealed an interesting condition of corners. Ordinary hand-cleaning will not make them every whit clean. They cling tenaciously to the warm, fuzzy, soft, comforting dust which they have hugged way down in the remotest crevice. But the narrow blade of the electric vacuum sucks it all out.

Personality has a way, too, of being deceived by dirt. Sometimes it seems quite comforting. Certain attitudes are warm, fuzzy, and soft. But they are just as infectuous and deadly and unbecoming as the dust. Because they do flatter and console and misrepresent, and because the human heart, concerning such, is sometimes just as undiscerning as the floor and the corners, the Supervisor must use harsh methods. Conviction, peril, distress, and chastening even unto death must remove the marks. "Put off," says the Master-Workman, "the old man, which is corrupt." Eph. 4:22.

But even then, how cold and rough and unattractive is the swept and garnished house. Refining, polishing, refinishing complete the work. A "perfect and entire" result alone is acceptable. Consequently one has not finished his housecleaning when he has put off the dirt. He is then directed to "Put on the new man, which

after God is created in righteousness and true holiness." Eph. 4:24.

• • •

### Friendship

"There is a Friend!" Ah, then, life is sweet, burdens light, and troubles transient. One of the most necessary provisions of life is friendship. One can more easily endure starvation and even torture than friendlessness. To the lonely, the only release is a friend. And "Everybody's Lonesome," as one writer aptly says. Henry Drummond says that the greatest thing in the world is love, which is akin to saying that the greatest thing in the world is friendship.

And, blessed assurance, "there is a Friend." Any friend, rightly so called, is an incomparable value. But the One who "sticketh closer than a brother" supercedes all others. He understands every weakness and every heartache, because He made us. Moreover, He is wiser than human friends and knows what to do about each need. Better still, He is well able to do it. He is faithful and patient and never "out of sorts" with us. And then He fulfills one of the greatest qualifications of a friend; He lets us do something for Him.

Best of all, He is always available to everyone. Not a person, not even the least attractive, need be friendless. "Come unto Me, all ye who labor and are heavy laden" is His invitation. "Let everyone who is athirst, come."

# The Creation of Man

Over WGL Sunday, June 15, 1947

By Rev. B. F. Leightner

The first twenty-five verses of the first chapter of Genesis deal with God's creation and preparation of the world to become the home for man. Now that all was in readiness, man was created as God's crowning work. At this point the sacred history assumes a different and loftier form. The manner in which man was created emphasizes the fact that he holds a position distinct from and superior to all that was created before him during the creative week. In the creation of light, firmament, vegetation, fish, fowl, and animals God simply said, "Let there be" and there was; but in the creation of man there seems to have been a consultation held among the persons of the Godhead. Note the plural pronouns used: "Let us make man in our image after our likeness." This statement shows plainly that man did not come into being by chance through a long and gradual process of evolution from lower forms of life. There is an impassable gulf between man and animals; this can be seen from the context.

First, the Hebrew verb *bara*, to create, is used only three times in chapter 1: first, in connection with the creation of the universe of matter, vs. 1; second, in the creation of animal life,

vs. 21; third, in the creation of human life, vs. 27. Two other Hebrew words are used in this chapter, namely, *asah*, to make, and *yatsar*, to form. These are used in reference to shaping that which was made of matter already created. In regard to man's body, the verb *yatsar* is used because his body was formed out of the dust of the ground which had been created previously. But as to man's life, the term *bara* is used because something entirely new was brought into being. Since the verb *bara*, to create, is used when animal life was brought into being, it shows that animal life was something new and distinct from mere matter, and since the same term was again used when man was brought into existence, it shows that there is an impassable gulf between animal life and human life.

Secondly, the expressions "after his kind" and "after their kind" are found ten times in the record of creation. Here we have the account of the origin of species and there is no proof of the formation of any new ones since. In fact, the laws of biology have proven that new species are an impossibility. When species are crossed, the power of reproduction breaks down with the second link. It was therefore impossible for man to be the off-

spring of some lower form of life. God created each species after His kind and they produced after their kind.

Third, Adam, as he came from the hand of his Maker, was endowed with superior intellectual faculties. He had the power of speech and the power of reasoning. He was able to name God's creatures appropriately according to their natures. What a contrast to the theory which the worldly wise would have us believe; they picture man as originally in the state of savagery, slowly forming articulate speech by imitating the strange sounds of the animals around him.

The Scriptures clearly and distinctly state that man is a result of a direct and immediate creative act of God. We quote: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. Again, "So God created man in his own image, in the image of God created he them." Gen. 1:27.

Man possesses a two-fold nature, material and immaterial. The material part of man is his body which was formed out of the dust of the earth. It has been quite commonly accepted that the name Adam comes from a Hebrew word *adamah* which means red earth. Scientists find the same elements in the human body which one finds in the dust of the ground. This fact should have a tendency to keep us hum-

ble. So far as our material body is concerned, the elements found therein have a market value of about 98c. It is this cheap thing which we dress up in expensive clothes and decorate with paint and powder and when the spirit departs out of it, we lay it away in a fine coffin and sealed vault which may cost hundreds of dollars. Does it not seem rather inconsistent when one really stops to analyze the situation? And yet we would not belittle the value of the body. It is a necessary tabernacle for the real man to dwell in while on earth, and as the Psalmist has said, it is fearfully and wonderfully made. Psa. 139:14. Men who have made a careful study of the human body, say that the average man has 1,000 miles of blood vessels in his body, 1,500,000 sweat glands on its surface, 700,000,000 cells in his lungs. If a man's heart beats for a single day were concentrated into one huge throb of vital power, it would be sufficient to throw a ton of iron 120 feet into the air. A man's nervous system is controlled by a brain that has 3,000,000,000,000 cells, 9,200,000,000 of these are in the covering of the brain alone. There are 30,000,000 white corpuscles and 180,000,000,000,000 red cells in the blood stream of the average man. Truly such a being did not come into existence by mere chance. God has a high and holy purpose in view even for our bodies else He would not  
(Continued on page 28)

# Removing the Danger Signals

A Study  
in the Application of the Warnings  
in the Epistle to the Hebrews

By S. A. Witmer

(Continued from last month)

## The Testimony of Christian Scholarship

Space permits only representative testimonials from Christian scholars.

Lunemann in his critical work on Hebrews states: "That the epistle was designed for a Jewish-Christian circle of readers is not only universally acknowledged, but also become so palpably certain from contents and aim, that Roeth's supposition of the opposite can only be regarded as a manifest error."<sup>5</sup>

A. T. Robertson: "The traditional view that the author is addressing Jewish Christians in a definite locality, whether a large church or a small household church, is true, I believe."<sup>6</sup>

Sampson in "A Critical Commentary on the Epistle to the Hebrews" speaks with the same certainty: "The Epistle was manifestly addressed originally to Jewish Christians. So all the testimony, and the whole scope of the Epistle prove . . . They were, therefore, members of the Christian family."<sup>7</sup>

Kendrick in his commentary states positively: "All that is clear in regard to the destination of the Epistle is that it was directed to Hebrew Christians, who had distinguished themselves by their fidelity and Christian beneficence (6:10), but had declined from their steadfastness, and had ceased from their Christian progress."<sup>8</sup>

T. Rees says simply, "It was written to Christians, and to a specific body or group of Christians."<sup>9</sup>

Stuart in "A Commentary on the Epistle to the Hebrews" says emphatically that it was not addressed to unsaved Jews: "To unbelieving Jews most evidently it was not addressed. From beginning to end, the persons addressed are regarded as having made a profession of the Christian faith; for the great object of the epistle, as all agree, is to guard them against apostasy from this faith . . . We can easily satisfy ourselves, that this

<sup>5</sup>Meyer's *Commentary on the New Testament*.

<sup>6</sup>Word Pictures in the New Testament, p. 330.

<sup>7</sup>p. 26

<sup>8</sup>Commentary on the Epistle to the Hebrews, p. 11.

<sup>9</sup>International Bible Encyclopedia, p. 1358.



epistle was designed for Jewish converts; and originally adapted to them throughout, in its texture and mode of reasoning."<sup>10</sup>

The conclusions of sound Biblical scholarship are summed up in the description of the readers by H. C. Thiessen: "They had been believers for some time: their leaders had already died (13:7) and they themselves should be teachers by this time (5:12). They had a good understanding of 'the first principles of Christ' (6:1), but they had become 'dull of hearing' (5:11) and 'sluggish' in their conduct (6:12). The writer fears that some of them are in danger of apostasy (6:4-8). Their besetting sin was unbelief (3:12). All this fits with the view that the persons addressed are Jewish Christians."<sup>11</sup>

### Whole Addressed to One Class

The position of Dr. Ironside that the Epistle itself was addressed to Christians but the warnings were given to unsaved Jews is likewise untenable. The Epistle itself makes no such distinction. It addresses its entire message to one class of people who were in danger of a single peril,—that of apostatizing from faith in Christ. The warnings are an integral part of the entire message addressed to these Christians.

In Hebrews there are four doctrinal passages interspersed with four hortatory passages. The first of the latter is entirely one of warning (2:1-4); more than half of the second (3:7-4:13) is warning; the third (5:11-6:20) has a dire warning (6:4-8) at its center; the fourth (10:19-13:25) has several warnings, particularly those in 10:26-31 and 12:14-17, 25-29. The position that these warnings were meant for the unsaved and the remainder of the Epistle for the saved destroys the unity of the book and violates its logical continuity. It accepts doctrine and encouragement for Christians, but passes the more solemn entreaties on to the unsaved.

The passage in 6:4-6 is pivotal in this discussion: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Both Dr. Ironside and Dr. Wuest attempt to prove that the writer is describing "persons who had never experienced the regenerating grace of the Spirit of God." "And so it seems

<sup>10</sup>pp. 11, 12.

<sup>11</sup>*Introduction to the New Testament*, p. 302.

clear that these apostates were persons who had an outward acquaintance with Christianity but never knew what it was to receive the Lord Jesus as their own personal Saviour."<sup>12</sup>

However, it hardly seems possible that language could more adequately convey the idea of **spiritual experience**. The writer would emphasize by words denoting experience—"enlightened," "tasted," "made partakers"—that he is describing those who had experimental knowledge of salvation.

The word **enlightened** is used in Ephesians 1:18, where the Apostle Paul prays for believers: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling . . ." The word **once** can only refer to a definite historical fact. The same word is used in Ch. 9:26, 27 and 28.

It is said that **tasted** means only a superficial partaking of grace. They had merely **sipped** of the "heavenly gift." But the same word is used in 2:9, where it is said that Jesus tasted death for every man, and the meaning there is unmistakable and cannot be watered down.

Likewise it is said that "partakers of the Holy Ghost (6:4)" does not mean that these Hebrews experienced new life through the Holy Spirit. They had only been convicted by the Spirit. But the same word means much more in 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

It should be clear that persons who have "tasted of the heavenly gift," who have been "made partakers of the Holy Ghost," who "have tasted of the good word of God, and the powers of the world to come," are those who have experienced the grace of God in their hearts. Dr. Griffith Thomas says, "These four statements clearly imply a real and definite spiritual experience. It does not seem possible to interpret these phrases of illumination only, of light rather than life . . . There seems to be no doubt that this section is not concerned with mere professors of Christianity since every prominent word used is found applied to believers in other parts of the New Testament."<sup>13</sup>

What O. P. Eaches says on this passage seems altogether obvious: "What kind of a person does the writer describe in these five expressions? The answer must be that it is a person who has not only been brought into outward contact with Christ and His church, but one who has also shared in

<sup>12</sup>H. A. Ironside, *Studies in the Epistle to the Hebrews*, p. 81.

<sup>13</sup>*Let Us Go On*, pp. 73, 74.

spiritual blessings by a knowledge of the heart. If the writer had intended to describe one who had begun the Christian life, what more forcible expressions could he have chosen? These words give the outline, in its essential features, of the real Christian life. The place of this passage in the course of his argument shows that the reference must be to the Christian life. He is exhorting his readers to make progress in the Christian doctrine and life. If he had thought them self-deceived, or conscious hypocrites, having only the shell of the Christian life, but nothing of its power, he would urge them to begin at once an earnest Christian life. He would urge them to lay the foundation of repentance. But he with all impressiveness urges them to continue the Christian life begun, to grow in it, not to fall away. It is by appealing to the dreadful results that spring from and accompany an apostasy to which they were drifting that he endeavors to rouse them to earnestness, to the averting of this sad result. If he had thought them self-deceived or hypocrites he would have exposed their present guilt and condemnation. The expressions by which he describes them, the place of the passage in the argument, the appeal that he makes that they fall not away, all these show conclusively that they are, in his judgment, already Christians."<sup>14</sup>

#### Why the Danger Signals Are Removed

It is obvious why Dr. Wuest, Dr. Ironside and others of this school hold that the warnings of this Epistle are not addressed to Christians. In a word, warnings to Christians against apostasy are inconsistent with the dogma of **unconditional** security. If it were admitted that these warnings were addressed to Christians, it would also have to be admitted that there is a possibility of Christians apostatizing from the faith; otherwise a danger signal would be raised in the Word of God for a peril that does not really exist. Accordingly, an interpretation is found that sustains a certain theology even if it does do violence to the text and the message of the book.

Before taking up the exposition of the text, Dr. Ironside states repeatedly in the **Introduction** to his volume that these warnings are given to Jews who professed faith in Jesus but who had never really trusted Him as their Saviour. He defends this position by stating that "no born again person will ever become an apostate, for the indwelling Holy Spirit will guard him from that dreadful state."<sup>15</sup>

<sup>14</sup>In Clark's *Peoples Commentary, Hebrews, James, and I and II Peter*, pp. 99, 100.

<sup>15</sup>*Ibid.* p. 23.

In spite of what Dr. Wuest says about not offering the reader an interpretation colored by whatever theological background or personal opinions the writer may have, he employs the *a priori* rather than the *a posteriori* method in his presentation. The scientific method is to first search for the facts, examine the text to see what it says, and then draw inferences. Dr. Wuest, on the other hand, in spite of his claim to objectivity and scientific procedure, advises the Bible student to first master the contents of the historical background and become familiar with the analysis of the book (which means that he is to master his very special view of the destination of the Epistle and the purpose for which it was written) before entering upon the exegetical study of the contents.<sup>16</sup> But the only place that anyone can find the point of view of the author is from the Epistle itself. Internal evidence is practically the only evidence available.

One of the lesser luminaries in this school of interpretation has a set of mimeographed notes on the Epistle to the Hebrews designed for Bible students. After saying that "Hebrews is written to Jews" and that "its interpretation is alone to Jews," he naively states the real purpose of his course of study: "The purpose of our taking up this book is not as an exposition of Hebrews but that we should find it teaches 'the perseverance of the saints' so called."

We may well raise the question, Is this honest dealing with the Scriptures? Is this rightly dividing the Word of Truth? If the plain facts of the Scriptures can be made to fit the mould of pre-conceived dogma here, why can't they be made to mean what we may want them to mean in any other area?

But here correct exegesis is of tremendous importance. Here in Hebrews is a most timely message from the Spirit of God to the church of our day, which is forsaking spirituality in worship and returning to externalism; to a church that is departing from the faith; to a church that is drifting away from a holy, passionate devotion to its Lord; to a church filled with all too many babes who have never grown up! And yet one of these teachers says that Hebrews has not even a secondary application now because the condition of the first century readers does not obtain today! While the exact condition by which Jewish Christians are tempted to go back to Judaism may be missing, yet the same heart condition is certainly present, and this is the age of apostasy!

<sup>16</sup>*Ibid.* p. 10.

Such exegesis should be repudiated. Such perversions should be pointed out. And Christians should be warned that danger signals on the highway of the Christian pilgrim have been tampered with. They should be urged to read carefully their guide book, the Word of God, and they should be advised that the Word of God means just what it says, and that a pilgrim will find real pitfalls along the pathway to the Celestial City. Already some Christians with inconsistencies in their lives have been very willing to be shown that there are, after all, no real dangers for the born again believer. It is consoling, but alas, a perilous doctrine for those who, like the Hebrew Christians, are in a state of spiritual declension.

Early in life the writer became confused by varying points of view and schools of Biblical interpretation. He shall always be grateful that through the guidance of the Spirit he was led to lay aside man-made systems and to go to the Word itself for illumination. Scales of super-dispensationalism and kindred points of view fell from his eyes, and the pages of the Book glowed with new meaning. Further, it was discovered that it is what the Book does to the inquirer and not what the student does to the Book that counts.

### The Warnings in the Epistle to the Hebrews

The writer to this Epistle employes every means at his command to arrest the spiritual declension of his readers and to restore them to continued progress in the Christian life. Motivation by warning is only one of these. He first of all lays a broad basis for faith by unfolding before the hearts and minds of these fainting believers the transcendent majesty of Jesus Christ. He shows them that the Messiah had to suffer in order to bring many sons into glory. He makes clear that God's promises are absolutely reliable. He points them to the Christ of the continuous present, the Great High Priest ready to dispense mercy and grace from the throne of power. He proves the efficacy and finality of atonement through the offering of Christ; the validity of the New Testament which has succeeded the Old Covenant; the enduring reality of the kingdom to which they have come as against the temporalness of the visible order as symbolized by Mt. Sinai. All this calls for the response of renewed faith.

The writer also brings encouragement to these persecuted, faint-hearted saints. He is persuaded that they have not yet apostatized. He tells them that God is mindful of their work and labor of love. He takes them through the gallery of the

heroes of faith and reminds them how the worthies of old overcame through faith. Above all, they have the Prince-Leader of faith as an example, Jesus Himself, "who for the joy that was set before him endured the cross, despising the shame." They are to accept their trials as evidences of God's love. They have had losses in the death of faithful pastors, but Jesus Christ remains the same yesterday, today, and for ever.

But the writer, with faithful, pastoral concern for the welfare of his readers, warns them. There is danger in drifting! Responsibility is proportionate to light, and it is a more terrible sin to refuse the revelation of God in the Son than it is the partial revelation through the prophets. There is danger of incurring the displeasure of God through persistent unbelief as Israel did of old in failing God at Kadesh-Barnea. There is danger in changing one's loyalties,—it may be final and irrevocable. There is no further ground for God to deal with them in mercy if they revert to Judaism and by so doing turn away from Jesus as the Messiah.

There are a number of reasons why we may accept warnings as addressed to Christian believers, according to the Epistle to the Hebrews.

1. These warnings are in the Word of God. This is the first and the final reason why such warnings should be taken to heart: God is speaking!

2. This life is a period of probation. "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (3:14).

3. Faith must be maintained as a condition of final salvation. "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (10:38).

There are those today who say that a backslider may even believe that he is not saved, but if he has once been saved, regardless of his faith or unbelief, he is saved. But the Word of God holds no hope for the unbeliever. Surely, it is the power of God that keeps, but that power is released in our lives by faith: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5).

4. It is possible, according to Hebrews, to apostatize from the faith. Apostasy means to "fall away," to depart from the faith. It is a "desertion or departure from one's faith, principles, or religion." One can only depart from that to which he has

been an adherent. Only a Christian can apostatize from Christianity. The unbeliever has nothing to "fall away" from. In the Epistle to the Hebrews the readers were tempted to go back to Judaism. Had they eventually done so, they would have forsaken the Christian faith and the saving provisions of grace through Christ.

5. **Hebrews** teaches that persistence in one course leads inevitably to one end. Every act tends to form a pattern of conduct and life. Every such pattern leads inexorably to its logical destiny. Drifting is headed for disaster, not heaven. Hardening of the heart brings its inevitable retribution. The Christian never is static; he never stands still. He is either growing in grace or declining spiritually. Spiritual declension tends toward more spiritual declension and eventual apostasy. The illustration in 6:7, 8, following the stern warning in the verses before, indicates that nature proves the truth that persistence in one course leads inevitably to a given end.

6. Sin incurs the displeasure of God. The readers are cited to Israel's record in the wilderness as an example of incurring God's displeasure. The words "provocation" and "temptation" in 3:8 and 15; "tempted" and "proved" in 3:9; "grieved" in 3:10 and 17; and "provoke" in 3:16 all denote that Israel's unbelief displeased God.

An examination of the history of that period is very revealing. Ten times Israel failed God from Egypt to Canaan, but it was only after repeated and persistent murmuring and complaining that anything is said in the record of God's holy anger toward His people. When in Egypt they "hearkened not unto Moses" the record is silent about divine displeasure; God dealt with them in mercy and led them out. Likewise when they remonstrated against Moses at Pi-hahiroth, God opened the Red Sea and delivered them. When at Marah they murmured against Moses because the water was bitter, God sweetened the water. When the whole congregation murmured against Moses and Aaron in the Wilderness of Sin, God in His mercy sent a sufficiency of manna. Unbelief was answered with mercy again and again.

But with the fifth occurrence of unbelief at Rephidim, it is written into the record that they "tempted the Lord" (Ex. 17:7). In all the remaining temptations it is specifically noted that God was displeased. At Sinai His "wrath waxed hot" (Ex. 32:1). At Taberah it is said that "it displeased the Lord" and "His anger was kindled" (Num. 11:1-3). At Kibroth-Hataavah

God's "anger was kindled greatly" (Num. 11:10). Likewise God was greatly displeased with His people at Hazeroth for their obstinacy and rebellion (Num. 12:9). Finally, at Kadesh-Barnea this stubborn unbelief came to a climax. In Numbers 14:11 it is said they "provoked" God, and in verse 22 of the same chapter, they "tempted" Him.

The conclusion is evident: God deals with His wayward children in mercy, He seeks their restoration by grace. But God cannot condone sin, and when spiritual declension persists, and the heart becomes hardened through unbelief, God's displeasure is manifested.

This is the lesson urged upon these Hebrew Christians. They were urged to take the lesson of Israel to heart. They were not to harden their hearts as their fathers did in the wilderness thus grieving and displeasing God.

This is the plain teaching of the Word of God, the position of Plymouth Brethrenism notwithstanding. It is claimed by some that a person who has once believed in Christ can never incur the displeasure of God. God doesn't look at him for He sees him only in Christ. The state has nothing whatsoever to do with the standing. He might be an immoral man, he might not even consider himself a saved man, but his standing before God is as perfect as the day that he professed Christ! He might suffer a loss of rewards, but his standing can never be jepordized because God's attitude toward him is governed solely by His satisfaction with Christ's sacrifice. If this were true the writer to the Hebrews would have advised them accordingly. He would not have warned them by referring to God's displeasure with Israel.

**7. Judgment is inevitable when men refuse the mercy of God.** This is an important lesson that the writer would burn home on the consciousness of his readers: If men refuse to be dealt with on the plane of God's grace, He must deal with them in judgment. Displeasure leads to judgment.

In Chapter 3 the example of Israel is cited. God brought them out of Egypt but they were finally and unalterably excluded from the land of Canaan, for their persistent unbelief led to rejection and judgment. Five times Israel failed God, but each time God responded mercifully. The sixth time and each time thereafter, God's displeasure was followed by judgment. Even these were no doubt meant to be corrective until the final, culminative judgment at Kadesh-Barnea. There the stroke of terrible judgment fell. They were excluded from



the land with all finality, and for forty years Israel marked time in the wilderness until that generation had passed on.

Now the final offer that God has made in His great mercy to mankind is that of the complete and once-for-all sacrifice of His Son. To turn from Him, to renounce Him, to crucify the Son of God afresh, to wilfully reject Him after having received the knowledge of the truth, means that there "remaineth no more sacrifice for sins." There is no further mercy beyond the grace of Christ. There is only one ground left upon which God can deal with such an individual and that is judgment. There is nothing further than "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

### Conclusion

If these lines are read by any one who has once known a better day spiritually than he now enjoys, may I ask you to examine yourself in the light of the Epistle to the Hebrews. Read this letter as a message from God Himself to your heart. Open your mind to the glorious revelation of our Great High Priest, who ever liveth to make intercession for us. Believe that God has provided a salvation through Christ that can save to the uttermost. Refresh your heart with the mighty encouragements of hope given in this letter. Get your mind centered upon the enduring realities of the kingdom of God. Take these warnings to heart—they are meant to alert you to danger that you might avoid eternal disaster. And with deep contrition for having grieved your heavenly Father, bow your will in humble surrender to Him. And after you have been restored, go on unto perfection. Enter into the soul rest of God's finished work. Go without the camp of religious formalism and social respectability, bearing gladly the reproach of Jesus Christ. Run the race with patience as you look to Jesus the Prince-Leader of our faith.

Finally, may "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

This entire article, the first of which appeared in the preceding issue, may be obtained in attractive booklet form, at 15 cents per copy, two for 25c, or \$1.50 per dozen. Order from the author, at 3820 S. Wayne Ave., Fort Wayne 6, Ind.

# Important Announcement

to all

## BIBLE VISION SUBSCRIBERS

This issue of the **Bible Vision** brings the 11th volume to a close, and the Bible Institute wishes to thank all subscribers who have made this publication possible. Acknowledgement is also made for the words of appreciation of blessing received from its pages.

After much consideration of the best type of periodical to promote the gospel and to serve the interests of all concerned, it has been decided to make several major improvements in the **Bible Vision** beginning with the next issue in October—Number 1 of Volume XII.

The following changes will be incorporated in the new **Bible Vision**, which, we hope, will meet with the hearty acceptance of all readers:

1. It will be published **monthly** instead of every other month, appearing each month except July and August.
2. It will feature **pictorial stories** of school life and Christian activities.
3. It will provide spiritual food by pointed **devotional articles** interpreting the Bible in the light of our times.
4. It will be different in **size**—sixteen pages, six by nine inches.

Mr. John Gates has been appointed the new Managing Editor and he will be assisted by regular contributors and editors, including the Corresponding Secretary of the Fellowship Circle.

In spite of greatly increased printing costs—approximately 75 percent during the past year—and the larger number of issues, the rate will only be \$1.00 per year. Present subscribers will be credited issue for issue, that is, they will receive as many copies of the new **Bible Vision** as they would of the old on the basis of their subscriptions.

It is hoped that many more friends of the Institute will subscribe for this new periodical as it goes forth in its mission. With God's blessing it can become increasingly useful in promoting fellowship, extending the gospel, and serving kingdom interests.

S. A. Witmer, President.

# “ . . . Tell It to the Generation Following ”

(Psa. 48:13)

By Bishop Leslie R. Marston

## IV. Christian Education the Hope of Democracy

Because man is first of all a soul or self with capacities Godward, and his relationships worldward are expressions of that soul or self in thought, feeling and action, to attempt to educate him in these surface relationships without reference to his essentially spiritual nature and capacity is to deny that which in the highest sense marks him as man.

In its concern to adjust children to the age, modern education has restricted itself largely to these surface relationships. But the contemporary provides no adequate basis for education. Our children will best adjust to the age if first they are firmly established on the Rock of Ages.

The neglect of the spiritual and the eternal in modern education came home to me most forcibly a few years ago when, as a member of a panel of guest speakers at an educational conference sponsored by a great university, I defended the educational and social worth of enduring and time-tested values against the radical claim of a state educational officer that education should seek contemporary social values centering in the child's immediate experience. The teacher, he said, has no right to

instruct even ten-year-old children in what to believe regarding social and economic issues, but the teacher's function is only to present facts without bias, and the children, through discussion of these facts, are to reach their own conclusions as to right and wrong.

I find myself in hearty agreement with Chancellor Hutchins of the University of Chicago in his criticism of modern education when he says that we have been throwing so much green wood on the fire that it has all but gone out, and our eyes are blinded by the smoke. He is referring to the modern trend in education toward particulars of experience and neglect of first and unchanging principles.

To educate in terms of the particulars of experience, with no reference to the central source or spring of all man's relationships, is to violate the unity of personality and prepare the way for character's disintegration. On the occasion of the St. Louis meeting of the American Association for the Advancement of Science last spring a psychologist broke into the daily news with his assertion that children and youth need discipline in terms of standards of right and wrong if they are to be saved from un-

certainty, fear, frustration and a sense of guilt. In other words, they need education in terms of a standard beyond the experience of the moment if they are to achieve integration.

This is a far cry from the clamor of so-called "progressive education" whose leaders have long insisted that we must educate in terms of the child's present interests and experience avoiding violence to growing personality which results from forcing ideas and restraints upon it which have persisted in our social heritage as vestigial remnants of an outgrown culture.

This, from a convention of the nation's top-rank scientists, is also a far cry from what I witnessed a few years ago in a convention of that organization which claims to represent the best theory and practice in religious education. In that convention it was related that a little child ran up to a western window which framed a beautiful sunset, and exclaimed, "O mother! Who painted that picture?" The mother answered, "I do not know." The leader of the group in which this was related was asked if the mother answered aright. I could only gather from the response of this famed leader in religious education that it was his judgment that the mother had answered wisely and would have erred to take advantage of the child's rapture to press upon her an adult view of God's revelation of Himself in His creation.

The psychologist's statement at the American Association for the Advancement of Science convention last spring is but one indication that the failure of education divorced from religion is becoming apparent even to educators whose interests are not primarily religious.

We are now in the crisis of American democracy. Public education has long been our hope, but when public education rejected religion, society rapidly cast off restraint." The tragic social consequences of divorcing education from Christian instruction we have already noted. The present situation is sobering even to the most optimistic believer in the improvability of human nature through education apart from divine grace. Added to the divorcing of Christian instruction from public education has been the betrayal of Christian education in the house of its friends. The modern church has, under the leadership of religious education experts, swung the Sunday school in line with secular education. In an International Council convention a former teacher in a modern "progressive" school, now engaged in church school teaching, expressed her surprise and perplexity that she found no difference between progressive education in the secular school and religious education in the church school!

The situation is grave indeed, and challenges the best thought and statesmanship of the church.

The solution of the problem is not to place the Bible in the public schools, were that possible. The Bible can be taught in the public school, if at all, merely as racial experience and not as God's revelation of saving truth. Such use of the Bible, we have already intimated, does not meet the child's need and nature at the highest level, the spiritual.

Religious instruction in the public school is not the answer. The church must resume its educational responsibility and give childhood and youth Christian nurture. The church's best immediate instrument is the Sunday school, which must again be given its place as the primary evangelizing agency of the church.

The National Sunday School

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"It has been my privilege to finish my College and Seminary work receiving the B. A. and Th. B. Degree. Last summer I attended the Summer Institute of Linguistics on the campus of the University of Oklahoma, as well as getting my Private Pilot's license. Ruth took about seven months' nurses training; so she is now qualified to administer aspirin for headaches. Seriously, it was of great benefit to her and we are thankful for it."

"After much prayerful consideration we felt lead to go to India rather than China, and are now planning D. V. to go there. We are tremendously anxious to go and hope to leave in late sum-

mer or early fall. The United Missionary Society is working on our passports to India now.

Association is the expression of a returning tide of interest in the Sunday school. Let us rally our resources to provide the best possible Christ and Bible-centered church school:

With a clear vision of the end of church-school instruction as spiritual conversions and the building of moral character;

With a thorough knowledge of child nature which we seek to change, and of the Bible as our primary text and curriculum source;

With skillful command of methods that our teaching may be effective.

Only as we "tell it to the generation following" can we stabilize democracy and revive the church as an evangelizing witness.

"At the present time I am full time Director of Elkhart County, Indiana, Youth for Christ. In addition to our regular Rallies, Singspirations, etc., we have a 15 minute daily broadcast (Monday through Friday) over a local station which is an N. B. C. affiliate. We have organized five "Hi-C" Clubs in as many high schools, and soon hope to have eight. There is great need for a Christian program in the high schools, and we rejoice over our opportunity in this field."

Dick and Ruth Reilly.

# Miles of Ministry

By Jared F. Gerig

For several months plans and arrangements were in the making for a team from the Bible Institute to tour the West presenting the claims of Christ and the need for thorough Bible training in these days of unprecedented opportunity. June the fourth was scheduled as the day for the beginning of the tour, and the King's Men Quartet and Mrs. Gerig and I left the campus of the Institute at about nine o'clock on the morning of that day. Our covered wagon consisted of the 1936 Dodge Sedan and an all-metal luggage trailer which had proven its traveling abilities for an army officer during the years of the recent war.

From the word "go," we were all sure that God had been in the planning; and in faith that God would see to every detail of our needs and make us a blessing, we struck out for Peoria, Illinois and our first service in the Mount Olive Missionary Church. This church held the record of having the most students in the Institute last year. Congenial pastor, Joe Klopfenstein, broke the ice for us, and the Lord gave us a gracious service, with a fine congregation in attendance.

The schedule called for "Peoria to Lincoln" the next day. We

made it with a half-hour to spare, in spite of a detour of seventy-five miles around raging flood waters in western Iowa. Major Paul, a fine friend of the Institute, and his staff of officers entertained us, and the service in the Salvation Army Citadel bore fruit with one woman coming to pray for her needs.

From June 6 to 8, the team ministered in the Eden Missionary Church in the Mid-Western District Young People's Rally for this occasion, and the country Over 250 young people registered church was filled to overflowing in all of the seven services held. Several young people were saved and others dedicated their lives to the Master's service in these meetings. It was humbling to stand at the grave-side where Rev. William Egle, co-founder of the Institute, is buried. Brother Egle's deep devotion to Christ, his far reaching vision, and his unflinching loyalty to truth remain in memory to bless us. The little cemetery and the white country church in the middle of the vast Nebraska wheatlands are symbols of life and death, of labor and reward.

From Eden, we traveled onward to Concord, Kansas for a Monday evening service. Enroute we stopped for an hour or two and dinner, at the State Sanitari-

um, in Norton, Kansas, where it was a real joy to see and fellowship with Brother Ezra Rupp, Mrs. Gerig's uncle. Having a fine tenor voice in days gone by, and having been much used of God in the directing of singing, he appreciated and enjoyed the quartet as they sang for him. The Concord church was filled and it was a joy to meet and fellowship with the leaders of this church, Rev. and Mrs. Roy Whittum.

From Kansas to Colorado found us leaving the flat prairies of the middle West and getting into mountains and the scenic wonderlands of the Rockies. Spending a night in Trinidad, we turned southward toward Albuquerque, New Mexico where a service was scheduled for the Spanish Baptist Church that evening. The busy and gracious pastor and his wife, Rev. and Mrs. Elias Atencio, welcomed and entertained us warmly, and the service in the church, partly in Spanish, was unique and refreshing.

The "Call of the Canyon" kept ringing in our ears all of the next day as we headed for the Grand Canyon of Arizona. Having pastored in Phoenix for four years, Arizona was home atmosphere. This great state is a wonderland of color and contrast, and probably the greatest attraction of all states is the Grand Canyon. Someone has rightly said that "It is an experience that touches the heart

and soul as well as sight. You do not only see the Grand Canyon. You feel it.—Grand Canyon is beyond the mind and the intellect; it is emotion and reverence." It seems to speak of God, of the Infinite, of the Eternal. The quartet and I took to the Bright Angel Trail and hiked to the Colorado River and back on Friday. It was eight miles down and eight miles up of torturous winding with a drop of one mile in the process. We learned a considerable measure of sympathy for the mules who do it every day, although we didn't show it in any tangible way. The voice of experience recommends the mules especially if you are in the vicinity of forty or over.

From Grand Canyon country to Phoenix is a delightful trip of 250 miles across high plateaus, through forests of pine, around mountain curves, down into desert valleys, through irrigated citrus groves, into the Valley of the Sun and Phoenix. The First Missionary Church of Phoenix is a thriving evangelistic center and it was a joy to minister again to so many friends who filled the church on the Lord's day. A large group of young people gathered for a Saturday evening picnic, and following a church picnic on Monday evening, an additional service was held in the church. The quartet sang on two radio programs while in Phoenix. The Tuesday evening service was held in the Eastside Missionary Church where Burley Clay is

the pastor. Rev. William Uphold, pastor of the First Church, and Mr. Clay are both alumni of the Institute.

The Missionary Church of Yuma, Arizona welcomed us for a service on Wednesday evening. Mr. Al Booher is the diligent and enthusiastic pastor of this church. From Yuma, we followed the schedule for a series of services in the Los Angeles area including Culver City, Ontario, Lomita, and Van Nuys. The respective pastors of these churches are Lawrence Pine, Herald Welty, Charles McHutton, and Cornelius Vlot, all real men of God who preach with passion and power. Sunday was spent in the Missionary Church of Van Nuys, one of our largest Missionary Churches, where a large expansion program is now in process. We predict rapid growth for this fine church under the leadership of its aggressive pastor and with such improved building facilities. To be entertained in the homes of the Vlots and the Habegggers was a real privilege and delight.

Route 101 took us northward along the coast to Santa Barbara where we visited the beautiful campus of Westmont College. The service that evening was held in the new church in Modesta where Charles Imler is the hard-working pastor. The fine building should prove a vital asset to the work. Tuesday night's service was held in the Missionary Church in

Denair. Rev. and Mrs. Marvin Parker, parents of Wade and Barbara who have spent two years at the Institute, are serving this church. Rev. S. S. Gerig did a fine job in arranging for a service for Wednesday evening in the large Mission Covenant church, called Beulah Tabernacle, in Turlock. The noted pastor, Dr. Victor Nyquist and his people, were most cordial and hospitable, and a fine crowd attended the service.

From the Denair-Turlock-Modesta area, we turned the Dodge in the direction of Oregon. For two days we traveled northward over the indescribable Red Woods Highway. To San Francisco, across the big bay bridges, along the blue Pacific, winding in and out of the big tree forests, through Oregon fruit country, is an unforgettable experience. The Friday evening service was held in the Emmanuel Mennonite Church in Pratum, Oregon, near Salem. Rev. Wilbur Regier was the congenial host pastor, and he and Mrs. Regier opened their beautiful new parsonage for the entertainment of the quartet. Mrs. Gerig and I were delightfully entertained in the home of Mr. and Mrs. John Merryman, Mrs. Merryman being the oldest daughter of Rev. William Egle and an early student of the Institute when it was in its beginnings at Bluffton, Ohio.

Fifty miles of driving brought us into Portland on Saturday



morning for a half-hour broadcast of the Noon Day Gospel Hour under the long-time direction of Rev. Ezra Gerig, pastor of the Church of the Great Commission. The Saturday evening Portland Youth for Christ service gave a splendid opportunity for ministering to an audience of over 2000, with several young people giving their hearts to Christ. Sunday was a day of blessed fellowship and ministry in two of Portland's most aggressive evangelistic churches, the Church of the Great Commission in the morning, and First Evangelical United Brethren Church in the evening. Rev. Robert Waggoner, pastor of the latter church, is a young man of unusual strength and vision. Rev. and Mrs. Ezra Gerig, and their two daughters gave of their time on Sunday afternoon to show us some of the scenic spots of Portland and vicinity. Mr. Gerig, a not too distant kinsman of another tribe, has been a stalwart defender and preacher of the faith in Portland for many years, and his church is a missionary church true to its name.

On Monday, we left Portland, following the scenic Columbia River Highway. With snow-capped Mount Hood on the right, and Mounts Saint Helen and Adams on the left, and the river marking out the course, we traveled eastward and then northward to Spokane, Wash-

ington, and through Spokane to Kellogg, Idaho, the place of our Monday evening meeting. This town is a noted mining center with Bunker Hill Mine being the largest silver, zinc, and lead mine in the world, with 267 miles of underground tunnels. A service had been arranged by Sydney Caddy, a cousin of Leroy Caddy, in the Assemblies of God Church, and a fine group of people gathered for the meeting. Rev. Russell Eylander welcomed us warmly and made us feel at home in his church. From Kellogg, the schedule called for Livingston, Montana where a service was held in the Livingston Bible Church, Rev. Ivan T. Pulis, pastor.

Fifty miles of driving in the morning brought us to the north entrance of Yellowstone National Park on July 2. The day was spent in seeing some of the scenic wonders of this great park. Watching Old Faithful erupt, viewing the falls and the canyons, feeding the bears, chasing a buffalo for a picture, throwing snowballs at ten thousand feet, and traveling the scenic highways, all added up to a memorable day. Evening found us seventeen miles east of Yellowstone putting up for the night at the UXU Dude Ranch run by a Toledo dentist.

The next day brought us to the famous city of Cody, Wyoming, where the education of Don Gerig was furthered and enhanced

greatly when he discovered that Buffalo Bill of Indian and buffalo fame was really Col. William Cody, one and the same person. That night the service was held in the Wesleyan Methodist Church of Buffalo, Wyoming, the home church of Mrs. Clarence Huffman. What a surprise to find the Huffmans in Wyoming when we arrived! Rev. and Mrs. S. M. Yonally; the Johnsons, parents of Mrs. Huffman, and others of the church, rallied for a good service and entertained us royally in their homes.

July the fourth was a holiday for us. Devil's Tower, the Black Hills, Rushmore Memorial, the Bad Lands, and on eastward the following day to Sioux City, Iowa for a Saturday evening service at Crystal Lake Bible Conference, where we ran into Rev. Dwight Ferguson, our evangelist of last fall at the Institute. Sunday morning we ministered in the C. and M. A. Tabernacle where Robert Ziemer has been the pastor for the last three years. He and his family were leaving that week for Indo-China. For the evening service, we followed the Missouri River southward for 125 miles, to the First Baptist Church of Malvern, Iowa. Rev. William Baker, an alumnus of the Institute, is the pastor of this church and faithfully preaches the Gospel to his people.

One more service on a long schedule, Monday evening in a union tent campaign in Grove-

land, Illinois, and from there to Fort Wayne on Tuesday, July 8th, right on schedule. The tour covered 8462 miles, lasted exactly five weeks, in which time we met forty-eight appointments in churches of twelve different denominations. We give to our heavenly Father the praise and the glory for traveling mercies, for providing for every physical and financial need, for the spiritual achievements in the lives of many who heard the messages, for the splendid and most cordial fellowship of ministerial brethren and saints of God, especially of those whom we met for the first time.

I wish to express personal appreciation for the lives and ministries of each of the fellows in the King's Men quartet. They rendered most acceptable service everywhere, giving themselves unstintingly to a hard and pressing schedule. It is a joy to see the Lord use such young men as Don Gerig, Bob Quay, LeRoy Caddy, and Don Rohrs, and we praise God for each of them. They represent the host of fine young people who are finding their way in the will of God to the Bible Institute. Last, but not least Mrs. Gerig was, as a member of the quartet put it, "a very useful article to have along" handling many details too numerous to mention.

We all thank everyone of you who breathed a prayer for us during these days of travel.

# Institute Personalía

## Professor Huffman Leaves for Graduate Study

Professor Clarence Huffman has been granted a release by the Governing Board to continue his graduate studies. Just before the spring meeting of the Board, Mr. Huffman requested that he be released at the end of the school year. The Board was reluctant to discontinue the services of Mr. Huffman, which have been mutually satisfactory in every way, but it was appreciative of his desire for further study and ready to grant his request if a successor could be found. Accordingly, when a suitable candidate was found, Mr. Huffman was released. The change was effected in a meeting of the Board on July 31.

Mr. Huffman plans to study for a year at Northern Baptist Seminary in order to complete the requirements for the Bachelor of Divinity degree. He plans to continue graduate work after completing his seminary work at Northern, but his plans are not definite at present.

Mr. Huffman rendered an invaluable service in the Institute as instructor and gospel team manager. He taught mostly first-year Bible subjects and Personal Evangelism. He was liked by faculty and students for his congenial personality and Christian character. All follow him with wishes for continued success and

trust that God will graciously bless both Mr. and Mrs. Huffman and their youthful son.

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## Mr. O. Carl Brown Joins Faculty

The successor to Mr. Clarence Huffman appointed by the Board is Mr. O. Carl Brown of Columbus, Indiana. Mr. Brown comes to the Institute with the background of a Christian home, the equipment of thorough academic training, and experience in both pastoral and teaching fields. Mr. Brown graduated from Taylor University, after which he attended Biblical Seminary in New York. After completing the standard seminary course there, earning the Bachelor of Sacred Theology degree, he continued graduate work at New York University. He has an M. A. from that institution, and a diploma from the Missionary Course of Nyack Missionary Training Institute. While at Nyack he served as part-time instructor in the department of English Bible.

Mr. Brown is a member of the Christian & Missionary Alliance, is married and the father of one child. Mrs. Brown comes from one of the Gerber families of the Pandora, Ohio community.

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## Miss Wanda Achor Joins Staff

Miss Wanda Achor, an accomplished musician of North Manchester, Indiana, has been

appointed by the Board to be a full-time instructor in the School of Music this coming year. Miss Achor took her college work at Anderson, Asbury, and at North Manchester. She was a part-time teacher of piano and organ while studying at Asbury College. Besides considerable training in applied music, she majored in theory. Her versatility in music is seen in her varied accomplishments—she plays twenty-one instruments.

Miss Achor comes from a fine Christian home and has consecrated her talents to Christ. She and her parents are members of The First Baptist Church of Warsaw, Indiana, of which Reverend Reginald Shepley is pastor.

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### Other Additions to Staff

Mr. Francis deCaussin of Detroit assumed the responsibilities of Superintendent of Buildings and Grounds in July, following the withdrawal of Mr. Carl Parlee, who plans to devote full time to his work as pastor of the Harvester Avenue Missionary Church in East Fort Wayne.

Mr. deCaussin was a former student, who has felt that while he was not called to pastoral work, yet there was Christian work for him to do. He is splendidly equipped for his position having had experience in cabinet and pattern making, and building maintenance.

Mr. and Mrs. deCaussin are the parents of three boys, and will live on West Branning Avenue.

Much credit goes to Rev. Carl Parlee ('26), who came to the Institute October 1, 1945 to take over the work of the newly created office of Superintendent of Grounds and Buildings. His faithful service is reflected not only in numerous improvements which are visible to the casual observer, but also in many that are "behind the scenes." The property, both in exterior and interior appearance, has never been in better condition.

Miss Jessie Varns of Strasburg, Ohio has been engaged as an assistant to the cook, Miss Hazel Shoup.

Miss Millie Vermillion of Lima, Ohio has been engaged as the hostess of the dining hall, and will assume her duties about August 20.

Mrs. Rose Lantis of Markle, Indiana was appointed as hostess and supervisor of the Administration Building, and began her duties August 1.

We wish for each of these workers the blessing of God upon their work as they join the fellowship of the Institute staff.

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### President Witmer Serves at Winona Lake School of Theology

Accepting the challenge to his minute-man abilities, President S. A. Witmer took over the in-

structorship of a course in The Poetical Books in the Winona Lake School of Theology when Mrs. J. A. Huffman, wife of Dr. Huffman, teacher in the summer school, was suddenly sent to the hospital for a serious operation. Remarks of some of the students indicated that Rev. Witmer did a very fine piece of work. He taught a course in Christian Evidences in the same school last year.

Rev. Witmer also delivered the commencement address for the school in the large Billy Sunday Tabernacle at Winona Lake, Thursday evening, July 31, using as his theme, "The Spiritual passion of the Prophets."

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## THE CREATION OF MAN

*(Continued from page 6)*

have considered them worth redeeming.

The immaterial part of man consists of his soul and spirit. The soul is the living principle in man, whereas the spirit is the rational or spiritual part of his nature. Man is said to be created in the image and likeness of God. This is not a physical likeness, for God is Spirit; it is a natural likeness or personality, and moral likeness or holiness. Man, like God, is a person; he possesses intellect, sensibility, and volition; he has the power to think, to feel, and to will. This element of the divine image can never be lost, this is what gives value to the life even of the un-

regenerate man and makes him worth redeeming.

The other element of divine likeness in man was holiness. The Scriptures distinctly teach that man was created holy and upright. This original holiness consisted in being untainted by any form of defilement and in natural inclinations or tendencies toward that which is right and good, yet accompanied with that power which enabled him to make choices contrary to the will of God.

When Adam was created he was placed in the midst of the Garden of Eden where all was in a state of perfection. There were no weeds, nor insects, nor blight to hinder the growth of vegetation; nothing was yet marred by sin.

Then man was given dominion; he was made ruler of all that God had created. The scepter was placed in his hands. He continued to have dominion until sin entered, then his crown was laid low in the dust and the scepter was wrested from him. Now man is in fear and dread of beasts; they are not in full subjection unto him. What is worse, he is not his own master, he has become the servant of sin and follows the dictates of Satan; and only as man turns to Jesus Christ, the great Emancipator, can he find deliverance from sin and the great arch enemy of his soul, for there is no other name under heaven given among men where-by he must be saved.

# With the Fellowship Circle

at home and abroad

By Wauneta Shoup

## WEDDING BELLS

Announcement comes of the marriage of Verna Charlene Simmerman to Rev. Blanchard E. Amstutz ('41) of Auburn, Indiana, on the sixth of June in the South Ashland Methodist Church, Ashland, Kentucky.

Naomi Golden on June the 15th became the bride of Floran Mast of Goshen, Indiana. Mr. Mast plans to continue his studies at the Institute.

The marriage of Betty Goolsby ('46) of Indianapolis, Indiana, to Ronald Gallop was solemnized at Winnipeg, Manitoba, Canada, on June the 17th. They are engaged in missionary work in Canada. Address: 340 Furby Street, Winnipeg, Manitoba, Canada.

Lois Schwendener ('47) of Chicago, Illinois, and Henry Hewitt of Elkton, Michigan, were united in marriage at the Humbolt Park Gospel Tabernacle, Chicago, on June the 21st. The ceremony was performed by the Rev. Robert Strubhar. Mr. Hewitt plans to resume his studies at the Institute this fall.

On July 10th Marie Stauffer, student '34-36, became Mrs. David Rupp, Jr., ('38) in Sierre Leone, Africa, where they are serving as missionaries. Mrs. Rupp

is the daughter of Rev. W. P. Stauffer, Fort Wayne.

In Lafayette, Indiana, on June the 21st, the marriage of Wilma Steiner to Vernon Petersen ('45), of Chicago, took place. The father of the bride, Rev. Eli Steiner, officiated at the wedding.

On June the 22nd Drusilla Lugibihl ('46) of Bluffton, Ohio, and John Roose of Warsaw, Indiana, were united in marriage in the Chapel of Founders' Memorial. They are making their home in Fort Wayne.

Vernon Perkins, student in '45 and '46, of Huntington, Indiana, took unto himself a wife in the person of Lois Hall, student in '46, at Hall's Gap, Kentucky, on July the 11th.

On July 13th the wedding of Frances Reinders of Plover, Iowa, student in '46, and Clarence Tuninga, who recently returned from military service, took place. The couple are making their home in Orange City, Iowa.

In the First Missionary Church of Lima, Ohio, on July 27th, Pauline McMichael, student in '45 and '46 became Mrs. Charles Joder, student in the same years. Mr. Joder is the son of Rev. and Mrs. Fred Joder, missionaries to Africa.

## JUNIOR ALUMNI

Announcement comes of the arrival on May 25th of Dawn Elizabeth in the home of Mr. and Mrs. Howard White (nee Gabrielle Martig '39). Timothy, aged 2½, is very proud of his baby sister.

On May 28 a new missionary arrived at Magburaka Station in Sierra Leone, West Africa, in the person of little Miss Edith Helga. She makes her home with Rev. ('37) and Mrs. Kenneth Rupp (nee Ruth Camp, student '40-'41), who are serving as missionaries in that field.

Rev. ('29) and Mrs. Waldo Schindler welcomed a little daughter on June the 10th, to whom they have given the name, Margaret. The Schindlers are doing missionary work in the Gabon, French Equatorial Africa.

A baby boy, David Charles, was born to Mr. and Mrs. Charles Wirt, on June the 29th. Mr. Wirt was a student during the last school years.

Mr. and Mrs. Eugene Sims, both graduates of the class of '47, have announced the coming of Carol Joyce on July the 23rd. Mrs. Sims will be remembered as Betty Groody. They are at home in Berkley, Michigan.

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## HAVE YOU HEARD?

The Spiritual lives of those on the campus were enriched by the presence of Rev. William Cadman, who spent a few days with

us. Brother Cadman represents about 30 years of foreign missionary work. He made his home with Rev. and Mrs. Philip Hinkley in China for 2½ years. He is an expert printer and opened the press in Hanoi, Indo-china, printing the Bible in three languages. For 1½ years he and his wife were in a concentration camp, during which time the Lord used them in translation work. Mrs. Cadman has gone to be with the Lord. He plans to return to the land of his calling as soon as possible, as he sees the urgency of the need.

Miss Jane Bedsworth ('39) is now filling the position as secretary to Rev. J. A. Ringenberg, President of the Missionary Church Association, since the resignation of Mrs. Harold Laymon in July.

The 1947 senior class gift has arrived! Yes, and the laborious task of erecting the flagpole is finished. We appreciate this patriotic gift, and feel that it is a great addition to the school campus.

"Grandpa" Leitner, father of Miss Bertha Leitner, travelled alone by train from his home in Portland, Oregon to this city to spend the summer months with her. He is eighty-eight years of age and very "spry" for his age. We have had a spiritual feast through listening to his varied experiences. We trust this will not be his last visit at B. I.

On July the 24th the male quartet from Bob Jones College

paid a visit to the Institute. Also, on the same day the Pacific Bible College Male Quartet stopped here for a short while.

Rev. Lloyd Null, student at the present time, is pastor of the Antioch M. B. C. Church at Decatur, Indiana.

Mr. and Mrs. Clarence Fair, both students in '46, and she attended in '45 also, arrived on July 4th in India to begin their duties as missionaries. They write as follows: "Praise God that we have arrived here and are the happiest couple that God has on this earth. We are happy in the will of the Lord. We have had a very hearty welcome; the children and Billie Holstein gave us a tea in our honor, and the notable English and Anglo-Indians were here. We enjoy the organ and you should see the three of us in our trio—Billie plays the accordion, Clarence the guitar, and I the violin. We held a street service, and there were 55 people touched so much that they bought the Gospels. There were over 300 people at the meeting. At our first Sunday service, we had ten of the children to come to the altar for help. Some outsiders were in also. We are so divinely happy that the good old U. S. A. has no attraction for us; we are in the center of the will of our Lord Jesus Christ, and praise God He is helping us. We have a Bible woman who goes into the homes of the women 6 hours daily with the Word of God. Praise God for all His blessings."

Address: 21 Old Survey Road, Dehra Dun, U. P., India.

Mrs. Gabrielle Martig White, '39, writes as follows: "My husband has been Ass't. Comptroller at Wheaton College for the past year. We are unable to find housing at Wheaton; consequently he commutes from Chicago. Working in the office under Howard is Bob Baltzell, '39. We still attend the First Evangelical Free Church. The Lord has blessed us so much, and we do praise Him for all His goodness."

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#### WHERE ARE YOU

Gall, Sanford  
 Gautschi, Mr. and Mrs. A. H.  
 Gibbs, Mrs. B. D.  
 Green, Gladys  
 Griffeth, Mrs. John  
 Griffin, Trueman  
 Gulick, Mrs. W. H.  
 Guy, Mr. and Mrs. Wm. R.  
 Haas, Alfred  
 Hadsell, Ores A.  
 Hart, Mrs. M. G.  
 Hartman, Vera  
 Hawkins, Gladys  
 Hill, George  
 Himebaugh, Mrs. LeRoy  
 Hirschy, Mr. and Mrs. Dan  
 Hock, Charlotte  
 Horton, Mrs. (Evelyn Boyers)  
 Houston, Mr. and Mrs. James  
 Howard, Marguerite  
 Howland, Mary  
 Hoyet, Mrs. F. B.

If known, please send us the correct address of those listed above.



# 3 dimensions . . . plus.

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