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# *The Bible Vision*

A P R I L • 1 9 4 2

## EASTER ISSUE

The White Man's Dominion Passes

The Essence of the Gospel

An Easter Meditation

God-Anonited Men

Offers to Overcomers

Must We Learn the Hard Way?

The Crises at the Cross

A War Letter

Europe Facing Destruction



# THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light  
of the Bible on Us and Our Times*

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## EDITORIALS



### *The White Man's Dominion Passes*

Just before the Reformation the white man was confined to the small continent of Europe with the impassable Atlantic on the west and a cordon of hostile Moslem nations on the south and south-east. The black, red, brown, and yellow races occupied the remainder of the world. The bounds were broken in the great period of exploration, and the intrepid white man spread himself and his influence to the ends of the earth. His motive was primarily commercial, but political suzerainty followed. Great empires were built by small European countries until the white man was dominating 47,000,000 of the 53,000,000 habitable square miles of the

earth's surface. A few white men ruled the lives of millions of blacks and Orientals. The British Empire alone became greater than any other empire of history; it was composed of a half-billion subjects, six out of seven of whom were colored. By the time the 20th century dawned, the world was quite well divided up and "stabilized," but the competition among European countries did not abate. Rather, it increased through the rivalry among the "haves" and the "have-nots" for markets and economic power.

Significantly, and in the providence of God, missions followed in the wake of the white man's dominion. Not that missions approved of his ruthless exploitation, his arrogant rule, and immoral influence, but history records the fact that the remarkable expansion of Christianity in modern times has been through white men who have followed the explorer, the trader and the consul.

Today the white man's rule is rapidly dwindling. Gone forever are his great empires. The one condition on which Orientals will fight for "democracy" is to be given it themselves. Thus Sir Stafford Scripps hurries to India to arrange home rule. America will hardly be united in war effort to restore a class of complacent and aristocratic whites upon the backs of millions of Orientals.

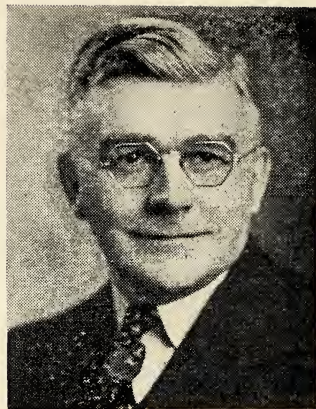
But what of missionary activity? The sphere of operation is now sharply curtailed; we hope only temporarily. 1500 American missionaries are still in Japanese controlled territory, but they are practically immobilized for the duration. With the passing of the white man's rule in the Orient, the white missionary may have greater difficulties after the war. At any rate, now is the testing time of the native church. How well has the white missionary planted the Gospel? If his methods have been Pauline and the churches he has built are truly indigenous, they will endure and carry on. The gates of hades shall not prevail against them. This Gospel of the kingdom—carried by a redeemed people whether white or colored—must be preached as a witness to all nations; then will the end come.

Perhaps, if Christ tarries, evangelical leadership will pass to Christians of other races. With a vitalized message they may then even send missionaries to pagan America to turn this nation back to God! At any rate, there have been great outpourings in other lands since the last revival among a white people in 1903 in the country of Wales.

# The Essence of the Gospel

An Easter Meditation on  
I Cor. 15

J. WARREN SLOTE, A.M., Th.D.



It might seem strange on first thought that the Apostle Paul should have been inspired to write his most detailed description of the resurrection to a church so notably low in spirituality as was the Church at Corinth, for we do find this description in the fifteenth chapter of Paul's first letter to this church. Had he been writing as a mere man more than likely he would have included this dissertation in his letter to the Church at Philippi or to the Church at Ephesus, either one of which was more spiritual. Does the fact that he did include it in his letter to the Church at Corinth have any special significance? Let us examine the statements Paul makes and see.

Paul included the fact of Christ's resurrection as a basic element in his gospel message. He says he preached the Gospel to them as it was delivered to him, which Gospel was (1) that Christ died for our sins according to the Scriptures and (2) that Christ rose the third day,

according to the Scriptures, — verses 3, 4. We see, then, that the death and resurrection of Jesus, each according to the Scriptures, constitute the Gospel as Paul preached it. This is not only Paul's explanation of the content of the Gospel, but it is the explanation of Jesus Himself. Jesus, just before His ascension, called the attention of His disciples to the fact that it is written in the Scriptures that He should suffer and rise from the dead the third day, and He commanded that of these things they, His disciples, should be witnesses to all nations. Since these two factors constitute the Gospel, it is only logical that even to such a superficially spiritual group as the Corinthians Paul should emphasize this basic truth and explain it in great detail, because we do review basic principles for babes in any sphere.

Before passing, we might do well to apply the truth involved

to ourselves and remind ourselves that only as we preach the facts of the death and the resurrection of Christ are we preaching the Gospel. We might also recall that Paul had no sympathy with any other message, for he said: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). We shall therefore be in the Pauline succession only as we preach the message with this content and insofar as we reject any other.

An interesting item here would be the matter of the connection between the death and the resurrection of Christ, since these facts are united to form a unit in making up the content of the Gospel.

The term "sufferings of Christ," which we meet frequently in the New Testament, denotes the death of Christ. The burial of Christ, often mentioned, as for example in I Cor. 15:3, while expressing a fact, serves to assure us that Christ died, for otherwise He would not have been buried. The expression "He rose the third day" mentioned both in I Cor. 15:4 and in Luke 24:47 indicates a special resurrection for Him, in contradistinction to any resurrection of which men may be the subjects. The import of the resurrection,

as well as of the death of Christ, may be seen by an examination of Paul's statement in Romans 4:25, where the Apostle is inspired to tell us that

"Jesus our Lord was delivered for our offenses and raised again for our justification."

The whole plan of redemption is centered in the death and the resurrection of Jesus our Lord, constituting a unit, as Paul points out when he says to the Corinthians that by **this** Gospel, which ye received and wherein ye stand, ye are saved (I Cor. 15:1-2). There is salvation in no other Gospel or message. There is redemption in no other way than by the death and the resurrection of Christ,—by His Atonement.

The Apostle Paul presents in this passage incontrovertible data regarding the nature of the resurrection of Christ. He shows that it was a bodily resurrection. Paul says that after the resurrection of Jesus, He was seen of Cephas, of the twelve, of over five hundred brethren at once (many of whom were still living and could be questioned as witnesses), of James and of all the Apostles. A very large majority of cases in our courts today are decided on less evidence than this. The fact that Jesus rose from the dead the third day means that His body was raised. If we could make a proper dis-

inction between His spirit or inner-man and His outer-man, intending to teach that His spirit or inner-man only was resurrected, we would have undertaken an impossible task, for it could hardly be said logically that His spirit or inner-man had occasion to rise from the dead. It is more than likely that while the **body** of Jesus was resting in the tomb during the three days mentioned, His spirit or inner-man was announcing His triumph to the spirits in prison, referred to in I Peter 4:18-20. What was this triumph? It was the triumph Jesus achieved by His death, by reason of which triumph salvation was possible for all the human race. This announcement was not for the purpose of offering the spirits in prison a second probation, but to declare to them the fact that in accordance with the preaching of Noah and with the ark built by him, with all of which they were familiar, Jesus fulfilled the ultimate meaning of the prophetic words of Noah and became the true **ark** making possible eternal redemption. The resurrection of Jesus was a bodily resurrection. Of this fact there can be no doubt.

Paul relates the fact of the resurrection of Christ to his preaching by saying that if Christ be not risen, he (Paul) is found to be a false witness of God, because he (Paul) testified

of God that He (God) raised up Christ, verse 15; and he (Paul) relates the matter of salvation to the resurrection of Christ by saying that if Christ be not raised, the faith of the believer is vain, verse 17.

Having stated the fact of Christ's resurrection and shown its proper place in the plan of salvation, Paul points out the effect of the resurrection of Christ with reference to the future state of the believer. He says that since Christ is risen from the dead, He has become the first-fruits, and that every man shall be raised according to his own order; that is, Christ the first-fruits, afterwards they that are Christ's at His coming, verse 23. To understand this phraseology fully, one must study the offering of the first-fruits mentioned in Leviticus 23:9-14, and the subsequent offering to be made fifty days later, the two feasts foreshadowing the resurrection of Christ and of His people. Because of Christ's resurrection, the believer may look forward to resurrection and to immortality (II Tim. 1:10).

But how shall the believer be raised? Paul tells us. The natural body of the believer is sown in corruption, but it shall be raised in incorruption; the natural body is sown in dishonor, but it shall be raised in honor; the natural body is sown a natural body, but it shall be

raised a spiritual body; and as the human (natural) body bears the image of the earthy in this life, so it shall bear the image of the heavenly after the resurrection in the heavenly life, verse 49. Thus we shall again have our bodies after the resurrection, with all traces of earthiness removed, and the image of heavenness substituted. Glorious thought!

Here Paul presents some supplementary information!

He has been writing of the death and the resurrection of Christ; then of the death and resurrection of the believer, and of the future state of the believer who is to go through the valley of the shadow of death and the metamorphosis of resurrection. He now calls attention to the fact that not all believers shall pass through the death and resurrection experience. He recalls that

### **Christ Is Coming!**

and says that therefore we shall not all sleep (in death) and await the resurrection for the resuscitation of our bodies, but we shall all be changed when Christ comes, — changed in the twinkling of an eye. When He (Christ) comes, all in Christ shall put on incorruption,—all shall become immediately immortal, and then both those who have passed through the experience of death and resurrection and those who have been trans-

lated shall say:

“O death, **where** is thy sting?”

“O grave, **where** is thy victory?”

“Thanks be unto God Who giveth **us** the victory through our Lord Jesus Christ.” (I Cor. 15:57.)

Are we believers in deed and in truth?

If so, what a glorious hope is ours!

Finally Paul uses the fact of the death and the resurrection of Christ as a basis for urging the Corinthians to intensive work for Christ. He says:

“**Therefore**, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (I Cor. 15:58).

May we not with profit take to ourselves this exhortation of Paul on the basis of the death and resurrection of Christ, and allow it to inspire **us** to intensive and insistent work in the cause of Christ’s kingdom? In other words, shall we not, in the light of the death and resurrection of Christ with its implications as explained by Paul, more intensively and insistently carry out the command of our Lord to His disciples and be witnesses of His death and resurrection to all nations? We would be encouraged by the knowledge, as indicated by Paul, that our labor is not in vain in the Lord.

## God-Anointed Men

By REV. A. W. TOZER

*Pastor Christian and Missionary Alliance, Chicago, Ill.*

The Church of God in this critical hour needs authoritative leadership.

A great newspaper chain has for its motto, "Give the people light, and they will find their way." This breathes a fine optimism, a touching faith in human nature which we hesitate to discourage, but the facts are against such a belief. The truth is, **the people never find the way.** They are too preoccupied with the cares of this life, too weak and heavy laden. The people follow the way only after their leaders have pointed it out to them.

However much we may shrink from admitting it, still it is true that the people have never been able to govern themselves. The very idea of self-government did not originate with the people, it was handed to them ready-made by certain men who thought out ahead of them.

God has never led His people directly; always through intermediaries, inspired men upon whose shoulders He placed the mantle of authority.

Right here it will be necessary to mention certain men (with a sprinkling of women) who, we admit, are hard to classify. We refer to the free-lance "pastor-

evangelist" (apologizing to both titles, and to the many godly men who have borne one or both of them). These "certain men" manage to get, and hold for a period, an amazing degree of popularity. They number their admirers by the thousands, and each Sunday they stand knee-deep in floral offerings and preach, amid thunderous applause, the message of Him who was despised and rejected of men. Their popularity arises from the indefinable something we call personality. Though they may have thousands of followers they are nevertheless not leaders—they are only cheerleaders, the Rudy Vallees of decadent tabernaclism. When popular favor begins to decline they get a call to another part of the country, and so they migrate, leaving their disillusioned followers to take care of the mortgage.

God's true leaders are seldom popular. They move on too high a plane. The terror of God is in their hearts, and a holy solemnity is upon them. They have no need for the cheap tricks of showmanship. They are sincere in their faith and deadly in earnest. Those to whom they are sent soon feel this and accept them for what they are, ambas-

sadors of the Most High God. Then they may be either persecuted, obeyed, or let severely alone.

True authority in the churches is a spiritual thing, a prophetic unction resting upon God-anointed men. Men thus endued carry in their own lives the proofs of their commission. They may be known by their fidelity to the Scripture **plus** a clear-eyed certainty that inspires confidence. They are **seers** because they **see** further and clearer than other Christians do, and they become leaders for the same reason.

It is of these "men of oil" that God says, "Touch not mine anointed, and do my prophets no harm." They are not to be trifled with for they carry a high commission. Though they may be themselves meek as lambs and harmless as doves they are to be seriously reckoned with because God is speaking through them His message to the Churches, and judgment will follow its rejection. "The Lord confirmeth the word of His servant, and performeth the counsel of His messengers." They are to be reckoned with because they see the way out, and the rest do not, so that it is either follow them or wander indefinitely.

The picture we paint is not an imaginary one. The pages of Church history are rich with the records of such men. The Re-

formers led Europe out of the fog, and the only real authority they had was a spiritual one. They led the spiritual forces of their day because they possessed that acuteness of vision which is the indispensable qualification for any guide. Just as the modern camera, with its light-wave filters can "see" through the mists that shroud a sea or mountain, these men could see the landscape clearly when others could see nothing. This ability to see in the fog is a gift of God, and it is this gift along with courage and faith that makes leaders.

A fine New Testament illustration is found in the twenty-seventh chapter of Acts. Paul sets out on his journey to Rome, on board a ship of Adramyttium. When he enters the ship he is merely one of "certain prisoners." The storm descends upon the deep. "Neither sun nor stars in many days appeared, no small tempest lay on us, and all hope that we should be saved was taken away." Then Paul "stood forth in the midst of them, and said, 'Be of good cheer . . . for there stood by me this night an angel of God . . . and I believe it shall be as God said.'" From there on Paul virtually took command of the vessel. He had no official position but he became unofficial captain in the crisis and his clear head saved a whole shipload of peo-

ple from disaster.

Now it must be remembered that life is not all composed of such dramatic incidents as we have mentioned, neither is there need always for men of such outstanding gifts and talents. Perhaps we do not need so much one man the **size** of Luther as several score of the **spirit** and **temper** of Luther.

The Church has had her "minor" as well as her "major" prophets—smaller men, less colorful, but invested, nonetheless, with the true qualities of leadership, men who have powerfully moved a parish, a village or a country community in the direction of God. Their name has been legion and the good they did is beyond computation. Their modest gifts may have prevented them from becoming world figures, but they were true prophets in their appointed sphere. They walked in the spirit and power of the anointed leader and exercised a high

priestly authority. While they worked in harmony with their brethren and knew the value of order and regulation in the Church, yet they owed little to ecclesiastical position. They commanded respect by the divine dignity of their bearing. Men followed them because they loved the Christ-like fragrance that clung to their garments, and sensed the presence of God in their lives.

This is the quality of leadership for which the Church languishes. It is here that true authority lies. We need no bosses, no dictators. We have had more than plenty of such men as Diotrephes "who loveth to have the pre-eminence," but we need many more men of God who can say, "follow me as I follow Christ." Thus we will escape the dizzy wandering of leaderless Protestantism, as well as the domination of uninspired men who are leaders only by human appointment.

### A PREACHER SHOULD BE:

1. Mightily alive—John 10:10.
2. Extremely dead—Rom. 6:6.
3. Strictly honest—Rom. 12:17.
4. Wholly unselfish—Phil. 2:3.
5. Quick to discern—I John 4:1.
6. Calm in spirit—James 1:19.
7. Firm in conviction—Gal. 1:10-16.
8. Always busy—I Cor. 15:58.
9. Quick to obey—Acts 5:29.
10. Slow to judge—John 7:24.
11. Clothed with humility—I Pet. 5:5.
12. Filled with the Holy Ghost—Eph. 5:18.—C. C. Brown.

# READING THE BIBLE THROUGH

M. E. Dodd

A strange impulse seized me some time ago. It was to read the Bible from cover to cover, and to allow no other reading whatsoever to interfere. Whether the impulse was of the Holy Spirit I know not. God knoweth. Anyway, I did it. I averaged four and one-half hours each day in His Holy Word. I began with "In the beginning," Genesis 1:1, and closed with "The grace of our Lord Jesus Christ be with you," Revelation 22:21.

It was a marvelously enriching and strengthening spiritual experience. My heart can never escape the power and glory of it.

It was a feast of good things to eat. I ate locusts and wild honey with the Baptist in the wilderness, and heaven-sent manna with the wandering Israelites in the desert. I tasted the grapes of Eshcol, and sat at the tables of King David and King Solomon. I drank of the brook Cherith and was fed by the ravens. I feasted with the disciples in the upper room, and sat down at the table with Abraham, Isaac, and Jacob.

It was a triumphant tour of summer trips. I crossed the desert sands with Abraham from Ur of the Chaldees. I journeyed with Joseph to the land of the Pharaohs and followed Moses for forty years. I went abroad in the ships of Tarshish, and glided in fishing smacks on the placid bosom of Galilee.

It was a University course. I studied what I believe to be the most accurate science of all centuries concerning the origin of things. I delved into the world's profoundest philosophy, read classic literature, followed the divine outlines of history, and was thrilled by the tenderest and sweetest poetry of all time.

It was a Bible conference. Doctors Moses, Isaiah, and Paul were the principal speakers. I sat at their feet in rapt attention. There were classes in theology and ecclesiology and eschatology and prophecy. There were many discussions, conferences, and even debates on practical and doctrinal subjects. It was the greatest Bible conference I ever attended. King David with his harp of gold and choir of a thousand voices led the music.

Such a blessing as this, reading the Bible through without unnecessary delay! I think I shall reread it at least once a year the rest of my life.—**Religious Digest.**

## Offers to Overcomers

By LILLIAN M. ZELLER



Our Lord Jesus Christ had been back in Glory with the Father only a few years, comparatively speaking, when, looking over the battlements of heaven, He beheld the church for whom He had made His earth-journeys and given His lifeblood being deluded and defeated.

The conflict of Christ on Calvary was the greatest battle of all ages. All the might of Satan had been hurled against Him as He hung on the cross. Although He was even forsaken by God, yet He triumphed and finished the work of redemption.

His provision for the defense of His people was perfect and complete. For each soldier of the cross, there had been wrought a full armour, and there had been given the protection of the precious blood, which is more effective than any smoke screen and more powerful than a barrage of fire.

Confident of the perfection of His plan, our Lord Jesus Christ, in the second and third chapters of Revelation, sent a post-ascension message to His church, challenging them with heavenly prizes to spur them on to victorious living.

The miracle of the Word of God is that it is applicable to men of all time. What God said to the church of the first century He is saying to us in the twentieth. Down through the ages we hear the Captain of our salvation calling us to overcome.

These seven churches represent the two classes of believers: the faithful and the unfaithful. As usual the faithful are in the minority, represented by two churches; while the majority of unfaithful ruled in five others.

Let us consider the minority first. They were without condemnation. The church at Smyrna represents the persecuted people of God, poverty-stricken, yet rich in faith. There is no hint of escape from suffering, but a summons to be fearless and faithful unto death. The ascended Son of Man, whose eyes are as a flame of fire, penetrating the depths of the soul, is still searching for faithfulness.

To the faithful a crown of life is awarded—life which cannot be hurt by the second death.

To the faithful few in Philadelphia (this city of brotherly love still stands) there is only commendation for fidelity in life and service. His mighty defense of those of little strength is ever commensurate with His power. Challenging them to hold fast their faith, He promises to keep them "from the hour of temptation which shall come upon all the world," i. e., to catch them away before the great tribulation breaks upon the earth. When their pilgrimage is over, these overcomers are to have a new name and a new address in a permanent home beyond the skies.

All the other churches were charged with failures which are not unknown to us today. Ephesus had lost her first love; Pergamos had imbibed false doctrine; Thyatira had harbored false teachers; Sardis, having a name to live, was dead; and Laodicea was lukewarm, rich, and self-sufficient. Such apostasy was indeed sickening, yet instead of spewing out these faithless ones, the Lord with infinite patience calls them one and all to repent.

Repentance, or godly sorrow for sin, is the first step to restoration. When we repent, we tell God the truth about ourselves. For this confession He waits.

Then He comes to cleanse us from all unrighteousness; only then are we ready to join the ranks of the overcomers.

The success of any campaign depends upon the co-ordination of all forces and their co-operation with headquarters. Divine orders in this holy war are reduced to a minimum—"He that hath an ear, let him hear what the Spirit saith unto the churches." Seven times this entreaty is repeated, "Listen to the voice of the Spirit; mind Him." All responsibility is laid upon Him; ours is but to listen and obey.

The rewards offered in this heavenly warfare concern such practical things as food, raiment, a good name, a seat on the throne with Christ, and power over the nations. Does not this include the whole gamut of human desire? What more could He give?

First of all there is access to the tree of life which was once in Eden. After the sin of our first parents they were sent out of that paradise and "a flaming sword which turned every way" was set as a divine sentinel to keep the way of the tree of life. Through the conquest of Calvary our Christ has become the embodiment of that tree of life and opened the way for all to partake of it.

Again He promises to "give to eat of hidden manna"—soul food found only in secret communion

with Himself — and a name known only to the one who receives it. What divine strategy to keep the source of supply and plans for advance from the enemy! Truly “the secret of the Lord is with them that fear Him.”

The white raiment of fine linen will be the spotless, heavenly dress of all those who in the days of their flesh were “clothed in the garments of salvation . . and covered with the robe of righteousness” (Isa. 61:10). This world is the stage on which we try on and have fitted to us this celestial garb in which we are to appear when our name is confessed before the Father at the marriage supper of the Lamb.

World dominion, the Edenic right of man, was lost through sin. Ever since man has been hopelessly fighting to regain that lost power. Here the Conqueror offers to overcomers that power over the nations whom He will rule. Those who would qualify must live now in the heavenlies with Christ, far above the din and darkness of his present world. There shines the Morning Star which no cloud can black-out.

The climax of this series of offers is reached when the church is seated with Christ on His Throne. Then will be the literal fulfillment of the Word to make us joint heirs with Christ. These heirs have ante-

dated their position by having enthroned Christ in their hearts and having overcome even as He overcame.

“He said not,  
Thou shalt not be  
Tempted;  
Thou shalt not be  
Tried;  
Thou shalt not be  
Afflicted:  
But He said,  
Thou shalt not be  
Overcome.

—Julian (1373)

THE STRENGTH OF SOLITARINESS

Popularity is not power.  
Weakness dwells in mobs; the home of strength is solitude.  
He who would serve must be separate.  
“What they say” crucified Christ.  
There never was a saviour who did not live much alone.  
Follow the crowd and the crowd will never follow you.  
Leadership and loneliness are inseparable.  
Listen too much for the verdict of men and you will have no ear for the voice of God.  
Multitudes make Pilates.  
Be much alone with God if you would do much for men.  
Man enters the world alone, he leaves it alone; so God emphasizes individuality.  
God’s frown often takes the form of man’s smile.  
To learn the secret of Christ’s days of power over the multitude, we must go with Him by night to the mountain tops of solitude.

—Author Unknown.

## Must We Learn the Hard Way?

God is preparing His people for a New Order—a people burning with a pure passion of the love of Jesus. His New Order will usher in the Kingdom.

We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—

*Now* the seashores are barred—no picnicking, no bathing.

We have preferred motor travel to church going.

*Now* there is a shortage of motor fuel.

We have ignored the ringing of church bells calling us to worship.

*Now* the bells cannot ring except to warn of invasion.

We have left the churches half empty, when they should have been filled with worshippers.

*Now* they are in ruins.

We would not listen to the Way of Peace.

*Now* we are forced to listen to the Way of War.

The money we would not give to the Lord's work

*Now* is taken from us in taxes and higher prices.

The food for which we forgot to thank God

*Now* is unobtainable.

The service we refused to give to God

*Now* is conscripted for the country.

Lives we refused to live under God's control

*Now* are under the nation's control.

Nights we would not spend "Watching Unto Prayer"

*Now* we spend in anxious Air-Raid Precautions.

The evils of modernism we would not fight.

*Now*—see what Germany, the seat of this teaching, has produced.

—Prophetic News and Israel's Watchman,  
London, England.

## The Crises at the Cross

By HAZEL BUTZ

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left." Luke 23:33.

Three men died at Calvary! All three experienced this separation of the body from the soul because Adam disobeyed God and brought the curse of death upon the whole human family. One, the God-man, determined the destiny of mankind; two, the malefactors determined their individual destinies in the light of Christ's supreme sacrifice. In that dark and crucial hour the whole world hung at the cross: "One died for sin, one died in sin, and one died to sin."<sup>1</sup>

All men ultimately identify themselves with one thief or the other in their relation to sin. Christ stands alone in His position regarding it; having never committed any sin, Christ became sin that He might pay the penalty of our transgressions. Without doing violence to God's integrity and righteousness, Christ died in our place. Fulfilling the demands of God's justice and holiness, Christ voluntarily took upon Himself the curse of sin and the curse of the law.

Therefore, His decease was more than a mere physical death. In a very real sense, He died spiritually as a substitution, an equivalent penalty for every man of all races, of all classes, of all ages, in order that He might impart spiritual life unto men. Experience and Scripture testify that man is by nature dead in trespasses and sins. Unless Christ should take upon Him this spiritual deadness, man could never be quickened spiritually.

But how could a holy, divine man possibly die a spiritual death? The answer lies in two facts: He died not for any sin of His own, and "death is cessation or relationships rather than cessation of being."<sup>2</sup> Christ was separated for a time (the only time in all His earthly life) from God; in agony of soul He cried out upon the cross: "My God, my God, why hast thou forsaken me?" Why? Because sin separates the soul from God. And there on the accursed tree hung Jesus Christ, the embodiment of all sin—the sin of the malefactors on either side; the sin of His disciples and the women who stood at the cross; the sin of the soldiers who nailed Him there; the sin of the Jews, His own people; the sin of the Gentiles who

1. Dr. J. A. Huffman.

2. Rev. B. F. Leightner.

walked in darkness; the sin of the whole human family doomed to death through Adam's fall. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

While the Lamb of God suffered for lost humanity, two hopeless sinners agonized (one on either side of the Saviour), paying the price for their own sin. Here in the very presence of the "broken body" and the "blood of the New Testament" was the offer of life—life spiritual, and life eternal. What would they do?

### **The Impenitent Thief**

The malefactor who railed on Jesus chose to die in sin. Somehow we understand a little better the justice of God in penalizing sin with everlasting death when we try to comprehend this scene. In the hour of agony; in the jaws of death; in the very presence of the atoning work,—hung this guilty sinner, refusing to fear God and to confess his sin. His sneering appeal was accompanied with doubt and was prompted by a purely selfish motive: "If thou be Christ, save thyself and us." Little did he realize that there is no salvation apart from faith and that there are no **if's** in faith. Nor did it dawn upon his consciousness that Christ could not save Himself if He were to save them.

This culprit was interested only in being saved from his just punishment. With no thought for his soul or his future plight, he determined his eternal destiny of resurrection unto shame and everlasting contempt by his ridicule and unbelief. And so men of all ages sneer at the blood of Christ, trampling it under their feet; or they fail to appropriate grace through unbelief. Like this embittered thief, they bring upon themselves damnation throughout eternity.

### **The Penitent Thief**

The repentant malefactor preferred to die to sin and to die with the Saviour. Because Christ rose, the pardoned thief will share in that future resurrection morning when the dead in Christ shall rise first. In the light of the fulfillment of God's plan for man's redemption, the thief himself decided that his destiny would be eternal life. His conversation with Jesus and the other victim of crucifixion contains some significant statements. They are significant because they portray the attitudes essential in any sinner's approach to the Saviour. Rebuking the railing thief, the penitent one asked him: "Dost not thou fear God . . . ?" The fear of God is the beginning of spiritual wisdom. Perhaps this robber little realized that this fear precedes all other steps toward the Son of

Man when he so appropriately put this question first. But surely he had reckoned with God in His righteousness, His holiness, His truth, His justice, and His wrath. Fear of God, reverence and respect for Him grow out of contemplating Him in these aspects. Until God becomes in the mind of a sinner a personality that is infinitely perfect in character, sinful man never sees his own sin nor his need for reconciliation.

This thief took the second step toward Jesus when he said, "For we receive the due reward of our deeds." Not only did he realize that he was under condemnation for sin, but he freely admitted that he deserved the penalty. A genuine sorrow for sin will never enter a sinful heart until the heart lays aside its rebellion against God's justice, its bitterness toward eternal punishment, and its foolish criticism of God for allowing sin to enter the world. A soul is on the way to salvation when he admits that he is guilty and that he deserves God's wrath rather than His grace, mercy, and pardon.

In the next place the thief recognized the worthiness of the Lord. Hear him say to his fellow sufferer: "This man hath done nothing amiss." A sinner may see his sinfulness in the light of God's holiness; yet he may lack faith in the efficacy of the Crucified One. He must be convinc-

ed in his heart that self-righteousness, reformation, good works, or mere sincerity are inadequate to avail for sin. He must come to realize that "God was in Christ reconciling the world unto Himself"; that "There is none other name under heaven given among men whereby we must be saved"; that "without the shedding of blood there is no remission of sins"; that Christ "by His own blood entered in once into the holy place, having obtained eternal redemption for us"; that Christ is the perfect Lamb of God without blemish and without spot who "is able to save them to the uttermost that come unto God by Him."

### **The Perfect Sacrifice**

Whether the thief was conscious of it or not, he was beholding the perfect sacrifice, the mediator of a new covenant, the priest after the order of Melchisedec, the surety of a better testament. He saw the fulfillment of prophecy, the reality of the Old Testament symbols, and the very image of the shadow cast from Sinai to Calvary. Isaiah's prophecy, "he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," was literally and unmistakably fulfilled. The cross ended the sacrifices of bulls and goats which fore-

shadowed this day when the Lamb of God bled and entered in once into the holy place. "Worthy is the Lamb that was slain . . . Blessing, and honor, and glory, and power, be unto him . . . for ever and ever."

Recognizing the worthiness of the Lord, the dying thief requested pardon by saying to Jesus, "Lord, remember me when thou comest into thy kingdom."

Asking forgiveness is the natural outcome of fearing God, feeling condemnation, and regarding Christ Jesus as all sufficient for man's need. After the sinner has experienced consecutively these attitudes, it is not a difficult thing for him to cry out, "Lord, be merciful to me, a sinner."

But there is one final attitude

(Continued on page 28)

## A War Letter

**EDITOR'S NOTE:** *The following letter from a German prisoner of war interned in Australia has an interesting history. A generation ago one of the co-founders of the Fort Wayne Bible Institute, and its first Superintendent, the Rev. D. Y. Schultz, wrote an excellent book on the "Paraklet," which was published in both English and German. A publisher has recently reprinted it in English for American readers. Quite a number of unwanted German copies had been in storage at the Institute, when it became known that an American relief agency could use German literature for prisoners of war. A few hundred copies were sent. Recently the first response came from a German prisoner of war in Australia, who addressed the following letter to the author:*

"It was long my desire to give you a few words of encouragement regarding the beautiful work 'Paraklet.' But my outgoing mail is limited and so I had to put it off till now. It is good to have a deep understanding about the Word of God, which gives us a sure foundation, especially in this dark time. Civilization is not going to die. It is dying now. We are looking on at its death throes. The old order of things is definitely passing. We may expect anything. We can be certain of only what God has spoken. What we are now witnessing is the ripening of the harvest. Perilous times have

come in all human affairs, and more perilous times are ahead. 'Distress of nations, with perplexity' were Christ's words. Confusion, fear, uncertainty, restlessness, unconscious dread, and apprehension are the widespread characteristics of this time. The only remedy is in the return of Jesus Christ, and His assumption of world control. But let us look up, and our confidence in God shall conquer all the difficulties. God is with the faithful.

Very sincerely yours in Christ,"

**G. F. Schulz** E.35212 (43065)  
Tatura, Victoria, Australia.

## In the World Today

### Europe Is Facing Destruction by Great Plague

Mounting reports of misery and death in the conquered nations of Europe indicate the barbaric extremities to which the Nazis are willing to go to enforce their "New Order." . . .

Poland, Greece and Belgium bear the heaviest burdens of starvation and mailed-fisted rule. But the remainder of the European countries are merely separated only by degree of intensity . . .

Evidence gained by Americans who have done relief work in the three countries mentioned above shows that the Nazis well understand the deadliness of the weapon they are wielding. But, it seems that as the war progresses and the Nazi high command realizes that the conflict is to be of long duration in which civilization itself will be decimated as it has not been destroyed since the Deluge, that Hitler is prepared to take grimmer and more deadly gambles.

It appears that the Nazis are using starvation to bring the people they have conquered to such conditions of despair that the spark of revolt will have gone from them. Allowing even for the fact that this psychology might be wrong, and that the bitterness of revolution will bite into the souls of the defeated

masses of human misery, maintaining them at subsistence levels deprives them of the energy of body to rebel and the energy of mind to plan successfully.

To keep them thus, until, by instinct, they have become slaves to the Teuton overlords, Hitler seems now prepared to risk the fearful scourges and plagues that may be the outcome of his tactics.

The feeling of revenge that burns dully in the hearts of millions of Europeans is obviously a natural result of their terrible fate. In the streets at Athens, some 500 persons are dying daily, according to the most reliable advices received in the United States. Conquered people are rapidly reaching that point of human resistance where one more tragedy means little to minds already numbed by eye-witness visions of countless hundreds of war horrors. A son, a daughter, a mother, a wife, a husband—what does it mean if they do die, emaciated, diseaseridden, delirious? It be better off they die than drag their decaying frames through more months of slow torture — the end of which road is that same death. Life in Europe today is rapidly becoming a matter of individual pursuit of the instinct of self-preservation.

And that, presumably, is the

spirit the Nazis are hoping will develop. They hope that, with the "obstinate" ones dying off, the remainder left alive will conclude that the best method of self-preservation is to yield, body, soul and heart to Mein Kampf and Der Fuehrer — and cursed one who seeks to impose a crooked cross on a straight one. . . .

Much worse than the condition of the Greeks is that of the Jews in Poland. Dr. Henry Shoskes, former general manager of a Warsaw bank, reports that if conditions prevailing today in Poland are continued, "there will be no more Jews in Poland in five or six years." There were 3,000,000 Jews in Poland when the war began. He proposes that the occupants of the ghettos be given the same status as war prisoners. This would permit them to receive food.

This report shows how closely the Nazis are repeating customs practiced by the ancient Pharaohs and their Egyptians on the ancestors of the Jews. The enslaved Israelites, in the time of Moses, were producing bricks. Straw, then used as a brick mixture, was brought to them. A new decree, however, was promulgated, ordering the Israelites not only to bring their own straw, but to produce the same total of bricks per day as they had been doing when the straw

was supplied to them by the Egyptians.

Today the Nazis imprison the Jews into the ghettos. They tell them to work and live, but deny the prisoners the opportunities to do either. In fact, the Nazis have gone the ancient Egyptians one better. They will not permit the Jews in Poland to gather "straw" but are told to make "bricks."

It is very clear that a terrible storm is building in Europe—a storm of epidemics. Like the influenza of 1917-1918, these can and may sweep the world. More lives will be snuffed out by these scourges than by shot and shell.  
—Boake Carter, News-Sentinel.

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### ABOVE THE CLOUDS

"Go up, go up, dear heart,  
Dwell with your God above;  
For here you cannot rest,  
Nor here give out your love.

"Go up, go up, dear heart,  
Be not a trifler here;  
Ascend above the clouds,  
Dwell in a higher sphere.

"Let not your love flow out  
To things all soiled and dim,  
Go up to heaven and God,  
Take up your love to Him.

"Go up, reluctant heart,  
Take up your rest above,  
Arise, earth-clinging thoughts,  
Ascend, O lingering love."

—Sel.

## REMEMBER May Is the Month

The month of May is always significant in Bible Institute life; particularly since Commencement week activities are held during this time. Once again the campus will bustle with activity, but this year, the Lord willing, it will sparkle with new beauty. Why? Because the new building—Founder's Memorial—will have been completed. As a gigantic monument to the Grace and Greatness of God, it will silently testify to all men everywhere that the Lord answers prayer and demonstrates His miraculous power in these difficult days.

Dedication services will be held May 4th to 10th. Not only do we look forward to this event with joy, but we anticipate great blessing also during the Commencement week activities, which will include the Annual Banquet of the Fellowship Circle. Additional announcements of these momentous occasions will be made at a later date.

Remember—MAY IS THE MONTH! Plan to come to Fort Wayne!

**Robert C. Strubhar,**  
President, Fellowship Circle.

## With the Fellowship Circle

### NEWS BRIEFS

During the annual conference in Peru, South America, Rev. Clayton Steiner was nominated to be the chairman of the field and the Board in New York has subsequently approved his election. Let us pray that he may be very conscious of the presence of the Lord and be sustained by divine grace in bearing this responsibility.

Mr. Herman Wagner, one of our 1938 graduates, who is at the present time pastor of the Yoder, Indiana, Missionary Church, was ordained Sunday, Feb. 8th. Rev. B. F. Leightner and Rev. J.

A. Ringenberg were in charge of the ordination service.

Rev. Forest Kuhn ('30) is the evangelist for the revival meetings from March 15-29. Will the members of the Fellowship Circle pray that the church will experience a deep and mighty moving of the Spirit of God.

Mr. Donald Schindler ('33) of Jackson, Michigan, is an assistant in the dentistry department at Fort Eustis, Virginia.

### Junior Alumni

Announcements of the following births have been received:

Mr. and Mrs. ('40) Howard Lawrence, (nee Mary Schutz) of Lima, Ohio, are the happy parents of a son, Kenneth Howard, born Dec. 14.

Mr. ('33) and Mrs. Eldon Mitchell, (nee Mary Weiker) of Peoria Heights, Illinois, announce the arrival of Mary Margret, Feb. 26th. Mr. and Mrs. Mitchell are serving the Missionary Church in Peoria Heights.

Born to Mr. and Mrs. ('39) Richard Baker, (nee Dorothy Hesselbart) Lindsey, Ohio, a son, Richard Bruce, March 3.

### Weddings

On Feb. 1st, Miss Mildred Dancer, Grabill, Indiana, was married to Mr. Alvin Gerig, Woodburn, Indiana. Rev. S. A. Witmer performed the ceremony. Mrs. Gerig completed the Christian Education course at the Institute at the end of the first semester and plans to return for graduation in May.

On Feb. 26th, Miss Flora Lee Tinsley ('41) was united in marriage to Mr. Chester Wells. Both of these young people live in Arlington, Indiana.

Word was received at the Institute of the marriage of Miss Gladys Green, a former student, to Mr. Ray Russell of Detroit, Michigan. The event took place late in December and the couple is now residing in the city of Detroit, where Mr. Russell is employed.

### Election Notice

Every member of the Fellowship Circle is constitutionally entitled to cast his vote whether present or not at the annual meeting (Sec. 3, Art. VII).

"A ballot containing the nominations shall be prepared by the Corresponding Secretary and published in the Bible Vision in ample time to allow a reply before the date of the Annual Meeting. Members are requested to return their ballots by mail if they cannot be present at the Annual Meeting. Only those present shall be entitled to vote on other questions."

Place an X after your choice for each office. Vote for one name only for each

office, except for the nominating committee in which case you may vote for three. Send your votes to the Corresponding Secretary, in care of the Bible Institute, by May 20.

Vice President:

Warren Manges

Armin Steiner

Corresponding Secretary:

Luella Miller

Eloise Rogers

Treasurer:

Jane Bedsworth

Carl Parlee

Recording Secretary:

Adelle Isaac

Eunice Gerig

### Foreign Gleanings

Huanuco, Peru,  
South America.

The annual sessions and Bible convention of the Second Synod of the Iglesia Evangelica Peruana were held at Llata during the first days of July. This town, much opposed to the Gospel during the past years, received us very kindly and hundreds attended the night services. Quite a number expressed their desire to accept Christ as Savior.

The Bible studies of the day services were greatly enjoyed by the believers. They find these conventions very helpful and look forward to them with anticipation from year to year. They mean to them just what the summer conventions and camp meetings are to many Christians in the homeland.

Quite a few believers have followed the Lord in baptism during the last few months. The baptismal service held at Aclacancha in the month of October was a very precious one. The seven who took this step gave very touching testimonies of the saving power of Jesus Christ. One lady told us with tears, that when God saved her, He saved a hard and rebellious soul. She opposed the Gospel with extreme hatred. While her brother was a student in the Bible Institute, she often

prayed to the saints that some calamity might befall him. She would rather have seen disaster in her brother's life than to see him in the service of Christ. Her life bears a real testimony of the Gospel.

In visiting the different churches, we find that the young men are eagerly looking forward to our next short term Institute which will function in Huanuco during the month of February and March. We never know beforehand how many will attend, but there are good reasons for believing that we can expect a good attendance. The Institutes of the last few years have been a time of great blessing for missionaries and students alike and we are asking God that this coming one may supersede all previous ones. May the Holy Spirit hover over us in a most gracious way and do a deep work of

grace in each of the students.

**Rev. ('20) and Mrs. Clayton Steiner.**

Afagnak Alaska

Just a note to let you know that we are safe and in perfect peace of mind, regardless of the fact that we are considered to be in a rather dangerous spot as far as the Japs are concerned. However, we are keeping well blacked out, and I feel without a doubt that this is God's place for us regardless of surrounding circumstances. The hearts of many people are softening and during such perilous times, we as Christ's ambassadors can give greater service.

The Lord is blessing and souls are coming. I am claiming every soul in Afagnak to be found in Christ before His return. All things are possible to them that believe.

In Christ, our Saviour, Lord and Life,  
**Barbara Croizer.**

## Bible Institute News

### SPEAKERS:

"The field is the world." Perhaps it was to stir up pure minds by way of remembrance of this fact that the Lord sent us several combinations of chapel and mission band speakers since the publication of the last "Bible Vision." The missionary in the chapel and the preacher in the Mission Band in their several services are alike obeying the Great Commission. Reverend A. W. McArthur brought a fresh vision both for the attainment of the Spirit-filled life and for its outflow in fruitful ministry. Miss Martha Moenich also spoke forth the Word of the Lord and pictured its effectiveness on the mission fields. She has had wide experience in fifty countries and among forty-two tribes of Indians. From abundant observation, she could assure us that God picks out His own from all nations. All must be saved through the cross from pride and self-will, expressed in the "I am," the "I will," and the "I want." This, she emphasized, means separation not only from the sinful

world around us but more especially from the world that lies within our own spirit. The Lord trains us, if we will be tried, by the daily "crosses." Always there are some above, alongside, and beneath us to try us. Those alongside are the most difficult, the crossbar, the crucifying portion. Of the experiences in mission lands which Miss Moenich related, none was more gripping than that of teaching new tribes the Gospel by learning just a very few words from them and then applying those words with the addition of sign language to their individual need of God. Reverend John J. Lanting, of Zeeland, Michigan, spoke in chapel on the exhortation of First Timothy 4:12, "Let no man despise thy youth." Reverend T. P. Potts, teacher of the Thursday evening class in prophecy, spoke in chapel on Isaiah 53. He compared the wilderness to barren spaces in our lives, such as undeveloped mental powers, which in the power of the Holy Spirit can be made to blossom into beauty. Mr. George

Constance, of Colombia, South America, urged the early evangelization of the region of the Amazon, that the people there now in ignorance and darkness may soon know the Word of God. Mr. Charles Stamm, of Africa, showed enlightening slides of the work in his field. Mrs. Tamar Sterling, of India, and Mr. Floyd Bowman, of French West Africa, also challenged youth to abandonment, compassion, and service. Dr. J. C. Massee, evangelist at the First Missionary Church, was our chapel and Mission Band speaker for two weeks. Dr. Massee has a practical message, helpful in everyday living for God.

### PERSONALS:

God has been training and doubtless chastening His children here at the Bible Institute, for all of which we praise Him, because "whom He loveth He chasteneth and scourgeth every son whom He receiveth." Yet to others, upon whom the rod has been heavily laid we express our sympathy. We rejoice that by His Spirit He has given assurance that "Earth has no sorrow that Heaven cannot heal." We extend our sympathy to Miss Marjorie Baer and lift our hearts in prayer for her because of the loss of her father during the time of her illness in the hospital. We praise God for His sustaining grace manifested in her life and blessing the callers in her hospital room. Miss Arlene Carpenter has also suffered hospitalization. Misses Irene Imler and Catherine Rich were at home ill for a few days. Mr. Roy Johnson was ailing for about a week. The workers have not escaped, several suffering from slight illnesses and injuries. The service, sympathy, and kindly attention of President Ramseyer, Dean Witmer, Miss Basinger, and Miss Butz are deeply appreciated by all the sick and convalescing.

One of the characteristics of the servant of the Lord is that he is "given to hospitality;" and it is true: we like visitors at the Bible Institute and were

happy to welcome Miss Stella Augsburger, a student of last year; Miss Fairy Wilkins, recently returned to Fort Wayne to work; Miss Bette Boquette, a week-end visitor from Saginaw, Michigan; and Miss Isabel Rollins, a Kentucky Mountain worker and a guest of Miss Luella Miller.

### STUDENT ACTIVITIES:

"The Light Tower" is again being prepared for publication. Pictures are the center of attraction when proofs come back or some are ready for mailing. Struggles over arrangement of pages, art, articles, size, or amount of material to fit the page, and countless other problems give headaches to the faithful staff. But within those who have had a "peep" at them at work, anticipations arouse much activity among those "can't wait corpuscles" in the blood. Above all, "The Light Tower" exalts our Lord and conveys His truth to those who receive the book and to "whosoever will" receive the message.

A cheerful corner at the Bible Institute on Thursday, Friday, and Saturday is the laundry, supervised by Miss Melvina Basinger. The workers there come expecting to receive and impart blessing. Before going to work, each prays that no remarks or conversations displeasing to the Lord will be permitted to enter the heart or pass the lips. Songs of praise and testimonies of victory through the grace of our Lord and of the goodness of God elicit exclamations of approval from the offices above. Even visitors who drop in are asked for testimonies, and occasionally a "teller of tales" enjoys with the crew a good time in the Lord.

The most outstanding of student activities is this new fad called "shots." Many schools teach archery and shooting, but in the Bible Institute, it is a "new thing under the sun." Dr. Carl F. Moats and his nurse are the efficient gamesters. A hypodermic needle and some typhoid antitoxin are the weapons. One of the young men remarked,

"A woman pricked me with a pin this morning, and I'm getting 'sore' about it." Arms do get sore and limbs ache. Yet all are praising the Lord for this provision against contagion and are thankful also to Dr. Moats and to the Bible Institute for the administration of the serum.

A fireside meeting in the form of a Musical Tea was held on Friday evening, February 13, in Bethany Hall. The following program was enjoyed: Group Song: "Let the Beauty of Jesus Be Seen in Me."

Opening Prayer: Mrs. J. Warren Slote.

Vocal Trio: Misses Doris Moser, Mary Heyworth, Dorothy Williams:

Vocal Duet: Misses Esther Marks, Esther King.

Vocal Solo: Catherine Irvine.

Violin Duet: Mrs. La Verne Anderson, Miss Lovaun Spillers.

Tea, nut-bread, sandwiches and mints were served.

Piano Solos by: Misses Jean Schleicher, Marjorie Baer, Nora Jane Bolender, Mabel Schindler, Dorothy Slabaugh.

Vocal Trio: Misses Esther Marks, Ruth Hufford, Esther King.

Group Song: "Blest Be the Tie."

Closing Prayer: Mrs. Loyal Ringenberg.

## EXCERPTS FROM A CHAPEL MESSAGE:

### Step by Step

Proverbs 4:12, "When thou goest, thy steps shall not be straightened; and when thou runnest, thou shalt not stumble."

From the time of the childhood missionary societies until the present hour, foreign missionary service made its strong appeal. Always prevented by providence, finally was established the realization that to be a missionary was not for me. Then it seemed that teaching in the public high school was the next most fruitful field of service. Strange? Perhaps at first thought. But in Sunday school and church, young people expect to hear about God. In public school, they do not; therefore the impression would be the greater. In

my school days, my heart thrilled every time any mention was made of the Lord or of things pertaining to Him or His Word or Kingdom. An English teacher once said when asked on Monday morning whether we were to have our themes returned, "No, I haven't time on Friday night and Saturday; and I never grade papers on Sunday." I fell in love with that teacher for what I suppose was her devotion to the Lord. And when we studied such literature as Tennyson's "Idylls of the King," my heart was blessed with the reading of such passages as

"Man am I grown; a man's work must I do.

Follow the deer? Follow the Christ, the King:

Live pure, speak true, right wrong, follow the King—

Else wherefore born?"

And so I expected to find a response in hearts to the message of the Lord in such a place.

My first school year was eventful in its disciplinary difficulties, since it was spent in a prize-fighting town; and there was not much evangelistic freedom. In my second school, I had a little liberty to speak of the Lord but not to attempt definite soul-winning; and I began to surmise that perhaps the opportunities were not to be so great as I had anticipated. I asked this of the Lord, that He would either get me into Christian service or give me at least one soul during the year. He answered above my asking. From this little community, the Lord led into the Portland city system, at a time when I had not even applied; it was a miracle that I got in and a still greater miracle that I was permitted to stay. Often I was in mild controversy with the administration over religion—not that I ever violated a school law in that respect. I would not have done that, for I believe that the Christian is obligated to obey the law, when it is not contrary to God's law. I should at any time have been glad to leave for the testimony of the Lord, but I was nev-

er going to submit myself to any suspicion of insubordination. But there were contentions concerning a clear witness and social restraints. Sometimes it seemed difficult to be there, for there was no spiritual fellowship at that time, even in church; and there was subjection to more or less scorn and disapprobation at school. But the Lord gave this promise: "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." I took it as a promise for spiritual sustenance until the spiritual famine should be over. And the Lord certainly fulfilled it in that sense, for during the fourteen years that I taught in that school, never once was I without His help and blessing and presence.

He gave many opportunities, too, for accomplishing the purpose for which I was there. First of all, the head of the English department asked me to write a series of sentences for punctuation based upon Bible stories. For almost a year, I worked on that project and certainly did enjoy it. Then there were the opportunities afforded by literature. For instance, in teaching Dickens' "A Tale of Two Cities," it was possible to emphasize the probability of Sidney Carton's conversion and to dwell upon the Scripture given him as the witness: "I am the resurrection and the life, saith the Lord; He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." The Lord gave us a high school prayer band, also, and at another time, an informal Bible study group while we ate luncheon together. During a dry season when we could do nothing in a public way, some of the students brought a verse of Scripture a day to the room. These were then hectographed and passed out to whosoever hungered, so that we could share passages that were a blessing to us daily. Later, we had a Christian writers' club which the students named Sharonian, for the Rose of Sharon. We were per-

mitted to write on Christian themes and then to have the students read their productions at their club meetings and discuss them; we were not permitted to read the Bible nor to pray, but the members got plenty of Bible into their stories and essays—and prayers, too! It might be interesting for some in the vicinity of the Bible Institute to know that Reverend Ezra Gerig, pastor of a Portland church, took an active interest in Sharonians and several times gave us a radio program of requests made by the club, always including the hymn, "Jesus, Rose of Sharon." One Sunday night, the club attended his church in a body, and he gave us a splendid service.

But as the years passed, things tightened up more and more. It would have been far better to leave than ever to compromise on any issue, but not once was either course necessary. Many times, it was necessary to ask for an excuse from chaperoning dances or attending carnivals and picture shows; but the excuse was always given. But leniency became less and requirements stricter. The English classes were being required to attend motion pictures of the literature studied, and of course the teachers should also. Not only that, but the literature one had to teach was changing for the spiritually (and in some cases even morally) worse. Many times the Lord promised that the rain would come, that the greater opportunity would arrive, that there would be a larger, freer field. But in frequent counsel His answer was always, "Watch and wait."

I had met Mr. Witmer at Winona Lake. As the President of the alumnae association of the school of theology there, he sent us who were graduates a circular letter concerning affairs of that school. Reminded thus of him and by association of the Institute at Fort Wayne, I was led to write him about the possibility of a teaching need. Before I had a reply to that first letter, Mrs. Bulgin visited me. Upon hearing of my interest in Christian schools, she

said, "I wish you could be at Fort Wayne," and recommended the Bible Institute highly. But after I had accepted the offer very graciously tendered, the devil by various devices tried to stop my coming, even bringing illness. Not being satisfied, however, with my report to the school that I could not come, I called upon the Lord for a definite assurance of a way out, and immediately "Jesus stretched forth His hand and said, 'Oh, thou of little faith, wherefore didst thou doubt?'" So I trusted Him for healing and strength and was bold enough to ask Mr. Witmer whether I still might come. Never has my health been better than from that moment. So, when I was actually "come into the ship, the wind ceased."

And now? Well, I believe that Bible Institutes have a definite sphere under the sun. I believe that no other type of institution or school can fill the place filled by Bible Institutes. I believe in the institution which I serve. Then, I believe especially in this particular Bible Institute. From the first letter, the correspondence with me was very gracious and pleasant; and every association since has been just so. I believe that here the Lord gives that which is good; that our school shall yield her increase; that righteousness shall go before Him and shall set us in the way of His steps. The spiritual conversation among the workers is a delightful contrast to that of my former associates. Then the kindness extended was beyond all expectation: the loan of goods before my trunks came, the kindly enquirings, the tappings on the door. One of the chief delights is the spiritual, consecrated student body. What a challenge to one's best service! Another delight is the extremely courteous treatment accorded one by his superiors: Mr. Witmer asks me whether I will do a certain thing or whether a certain time is convenient, instead of telling me to do or to come, which is certainly his privilege. I appreciate that. I am impressed with the tremendous privilege and equally great responsibility of the work. I hear the

voice of the Lord saying, as He said to Moses, "The place where thou standest is holy ground;" "so I must pray much to the God of heaven, according to the good hand of my God upon me" and feel that if we will arise and build for eternity and strengthen our hands for this good work, that the God of heaven, "He will prosper us; therefore we His servants will arise and build" and serve Him, as our good president Ramseyer encouragingly reminds us is our privilege—"without fear" all the days of our lives. And the Lord responds to all the Bible Institute family, "My Spirit remaineth among you; fear ye not—yet once it is a little while and I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."

So the barrel of meal did not waste nor the cruse of oil fail, and now the Lord has sent rain. He has given the privilege, not of being a missionary, but of being an instrument in His hand to help train missionaries.

**Bertha Leitner.**

## THE CRISES AT THE CROSS

*(Continued from page 19)*

on the sinner's part that takes him into Paradise with Jesus—a believing spirit. Judging from the promise the Lord gave to the thief, we are sure that he received salvation through faith in the grace of God provided by Christ's vicarious death. Long before the thief asked for mercy, the promise of forgiveness pointed to Calvary: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The malefactor, at the scene of atonement, witness-

ed and realized the significance of the holy supper instituted at the passover. On the cross hung the Son of God, His body broken and His blood flowing for the remission of sins. On another cross hung a penitent sinner looking at Jesus to experience spiritual life surging through his heart and healing his soul. Verily he drank from the life-giving cup and ate of the broken bread. Sacred communion!

Crises at the cross—death, decision, destiny—all sealed by the resurrection.

### THE CHRISTIAN'S LOVE IN TIME OF WAR

Active love motivates the life of every real, Spirit-guided Christian. Not only is love a part of the fruit of the Spirit, but according to the command of Christ should be the great dominating, impelling force in each believing heart. "Love . . . is kind; love never faileth." In the ordinary duties of normal life the alert man or woman of God is not long without an opportunity to manifest the kindness and faithfulness of this God-given gift, this gift which brings cheer and encouragement into the trouble, perplexed mind; but in time of war, when we may be forced into the very midst of indescribable physical, mental, and spiritual agony, helpless and perhaps repulsive victims on all sides will be crying expectantly

for help to those who love sufficiently to face these many repellent scenes, from which one might easier turn to surroundings more pleasant. In more lands than one, Christians and the Christian faith have been vindicated from false accusations through the love which revealed itself in the lives of Christ's true disciples in the midst of deprivation, and intense suffering; and as a natural result hundreds, even thousands, have turned to the God, who alone is able to import to His children this great characteristic; and they have found freedom from sin and peace of heart. Although the actual relieving of suffering in such a time is not pleasant, it is the Christian's duty and should be his desire. God in His Word commands us to do all things for His glory; He tells us that we are created for His glory: therefore we must not fail those who not only are looking to us for physical help but many of whom long for and certainly need spiritual help; for failing assuredly will bring discredit and reproach upon the King of kings, who is depending upon those of His kingdom to carry His message of love and forgiveness through both word and life. Just as the hospital authorities, fearful of disgrace and prosecution, will not dismiss a patient, until he is physically fit to leave; just as the university officers, also

fearful of reproach, will not issue a certificate of graduation to the student until he has sufficiently mastered his subjects; so the Christian, representing the Ruler of the universe, in order to manifest effectively the kindness and faithfulness of love and to bring glory to the

Author of this love, must put away carelessness, indifference, or indolence and earnestly prepare himself to the best of his ability, as conditions will allow, to deal effectively with the inevitable sufferings of war both physical and spiritual. — **Gwendolyn Chapman.**

## Fourteen Points for Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles missionary service is the highest expression of Christian life.—**William Adams Brown, in Missionary Review of the world.**

# *He Faileth Not*

J. WARREN SLOTE, A.M., Th.D.

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When hosts of evil would me harm,—  
And frighten me with dread alarm;  
My Lord enfolds me with His arm,—  
My Lord the Christ, Who faileth not.

Chorus:

He faileth not,  
He faileth not,—  
My Lord the Christ, He faileth not;  
Whatever be my earthly lot,—  
My Lord the Christ, He faileth not.

When strong temptations o'er me roll,—  
And threaten ruin to my soul;  
I trust; He takes complete control,—  
My Lord the Christ, He faileth not.

And should I draw a dying breath,—  
And journey through the vale of death;  
My Lord will be with me, He saith,—  
My Lord the Christ, He faileth not.

Some day, we'll hear the trumpet sound,—  
O thought, so happy, so profound!  
Then all the saints will gather round  
My Lord, the Christ, Who faileth not.

# Dedicatory Week

## FOUNDERS' MEMORIAL

**May 4-10, 1942**

Through the good providence of God, the large and attractive addition to the Fort Wayne Bible Institute nears completion. Founders' Memorial, which is 164 by 90 feet, will be a fitting memorial to those men of vision whom God used to establish this "school of the prophets."

The building will be formally turned over to the Trustees by the Building Committee on Sunday afternoon, May 3rd, and they will in turn dedicate it to God for His glory and purpose. Dedicatory Sunday will be preceded by a week of special events featuring sacred music and a Bible Conference. The evening program follows:

**Monday, May 4th**, sacred concert by choral groups of the Institute.

**Tuesday, May 5th**, Dr. Robert Lee Stuart, President of Taylor University.

**Wednesday, May 6th**, Dr. Leslie Ray Marston, Bishop of the Free Methodist Church.

**Thursday, May 7th**, Dr. Clarence Benson, Executive Secretary of the Evangelical Teacher Training Association.

**Friday, May 8th**, Rev. L. H. Ziemer, Pastor, Toledo Gospel Tabernacle.

**Saturday, May 9th**, sacred concert by music faculty and guest artists.

**Sunday P. M., May 10th**, dedicatory address by Dr. J. A. Huffman, professor of Taylor University and President of Winona Lake School of Theology.

All friends and former students of the Fort Wayne Bible Institute are heartily invited to share in the blessings of this event. Founders' Memorial is a monument to God's faithfulness—may His people rejoice and give thanks.