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The Bible Vision

Fort Wayne Bible Institute

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The Resurrection
The Bible Makes a Come-Back
The Trial of Faith
Union with Christ
What Means the New Church Movement?
Answers to Your Questions
With the Fellowship Circle
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Measuring World Events by Christian Standards

"Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many . . . but they look not unto the Holy One of Israel, neither seek the Lord." (Isa. 31:1.)

We are going to get out on a limb and venture the prediction that the momentous decision of President Roosevelt to follow Stalin's and Churchill's pleas to conquer Germany first while holding Japan in check will eventually prove to be one of the most serious mistakes ever made by a President of the United States. In so doing, the United States continues to sell China short—the only other great power besides America that can be considered an idealist. China has no imperialist ambitions, and through its Christian leadership abhors the idea of "taking over" the role of Japan or even Britain in the Orient. Both Churchill and Stalin are political realists. When Britain was on the losing end, Churchill stated that after the war the resources of the have-nations should be made available to the "have-nots"; now he says that he does not propose to preside over the liquidation of "His Majesty's Empire" and Britain will maintain sovereignty over her colonies without outside interference. Our American boys can give their lives for India's defence, but we should have nothing to say about the political snarl that a Tory government refuses to untangle. Stalin, whom New Dealers attempt to appease and placate, has recently reasserted Russia's claims to Poland and the Baltic Republics. Further, the spectre of a victorious Red army looms over the whole of Europe's horizon, ready to replace tragic chaos by atheistic communism. It is even suggested that the reason why the United States should have an army of eleven million is to be able to counter-check Russia when once Germany is defeated. At any rate, President Roosevelt decided to throw the actual lend-lease resources of our great nation to the double-crosser Stalin, while giving verbal "promises" of aid to China, which is under Christian leadership. And all the while China has her hands full with Moscow—inspired communists in her northwest provinces! Our policy now permits Japan to consolidate her gains, keeps China inferior in strength, and perpetuates the crimes committed against that nation.

We believe it is better to put our trust in tested friends, in God Almighty, in righteousness, than in a double-crosser like Stalin, who must be wooed and humored by New Deal sycophants. It is the old expediency of trusting in Egypt instead of righteousness.
THE RESURRECTION

(Abridgment of Sermon by Rev. Seth C. Rees)

"And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James and Salome, had brought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away, for it was very great." Mark 16:1-4.

The company of devout, loving-hearted women who lingered at the cross hurried to the sepulcher, and the words which we have read were some of their words as they journeyed to Joseph's new tomb. In the devotion and love of their hearts they were going to do their last and best for the Lord. They seemed to have almost forgotten that there were difficulties, possibly did not remember them until they were approaching the tomb, and then said among themselves: "Who shall roll us away the stone?" There were three almost insurmountable difficulties in the way of these holy women, and their difficulties strikingly illustrate the difficulties which come in our way and lie across our path.

First, there was the stone, and it was very great.
Second, there was the Hebrew seal. Who dared to break it?
Third, there was the Roman guard; and before they could render their love service, these three must be overcome.

In every Christian life there are difficulties corresponding to these. The stone was inactive but obstinate, and too much for frail, tired women who had passed through such a protracted strain. The stone well represents the inert, inactive obstacles that lie across our path which seem impassable and yet do not attack us. They lie like a heavy weight, an impassable obstacle in our way. It may be circumstances which go on for years without change. It may be an affliction that hangs like a black cloud over our way and never seems to lift. Every person who would be a real Christian finds there are certain great difficulties, there are certain forbidding circumstances which seem impossible to overcome, but the removal of the stone from the mouth of the sepulcher was a Divine guarantee that all our stone-like difficulties shall be taken away at the touch of the resurrected Christ.

I am glad sometimes that our difficulties are too much for us. I sometimes rejoice that it is a great stone, for if there is a great
stone, if there is a great need, we are forced to find a great Christ. If our difficulties are beyond human help, then we apply to Him who never fails. The very greatness of it affords a great opportunity for a great God to display His power. This truth you must remember all through your Christian experience. I wish the saints knew how to let the Lord take care of the great stones, the inert and obstinate difficulties that we cannot manage.

The next difficulty was the Hebrew seal. This was the seal of authority, of law. To break the seal was to break authority, to defy law. It is not very common that our Christian privileges are interfered with in these days by civil law, but it is very often the case that we come up against things that are controlled by the laws of nature, and they seem so forbidding that it is impossible for us to get through them without God. The resurrection of Jesus Christ is enough for the seal of authority. It is enough for law; it is enough for the suspension of natural law. Just as a watchmaker knows how to stop a watch as well as to start it, just as he knows how to turn the hands backward, so God knows how to turn the shadow back fifteen degrees on the dial of Ahaz. When as good medical authority as Boston could furnish told me that a loved one was beyond the reach of human skill or aid, and that there was no human law or power by which he could be restored, the resurrected Christ stepped in, suspended natural law long enough to perform a miracle, and the sick one arose from his bed and called for something to eat. In all the miracles which are performed, there is a manifestation of the power of God in the suspension of natural laws. The Bible is filled with the history of cases where nobody could do anything until Jesus got there. Nothing could be done until the Lord came, and then the law of gravitation was nothing. The law of cause and effect was nothing. No difference that natural law stood in the way, the Author of all law said to it, “Step aside,” and the work was accomplished. Glory to God!

O beloved, there is nothing too great for our Christ. Even Darius could find no law by which Daniel could be relieved from going into the lions’ den. He would have been glad to find some law of escape, but could find none. God had no difficulty in finding one. The author of the Hebrew seal says, “You have got to go in”; but the Author of all law says, “You must come out.” It is this overcoming the laws of nature that makes it possible for a fellow to burn and not be scorched; that makes it possible for a man to be better after he has been boiled in
oil than he was before. It is this that makes it possible when a poisonous snake has fastened itself upon one's hand to throw it off and go on to Rome. It is this power that lifts us above all human authorities and makes it possible for us "with a conqueror's tread to push ahead" and trust God to roll the sea away.

Again, the third difficulty was the sturdy Roman guard. This may illustrate the active forces, the living powers that attack us. The things or persons that come against us with gnashing teeth, frowning countenances, and stentorian voices, demanding our surrender or forbidding our progress. Thank God, there is deliverance from even the living, acting forces! Whether they be in the form of human beings or blackwinged demons from the pit, there is deliverance. Who does not know that every time we take a bold stand or plant our feet on higher ground, the atmosphere fills with opposition and our progress is challenged by ranks of living foes from the lower regions. They call for us to "halt," but he who knows the resurrected Christ can look a regiment of devils in the face, and one throb of the pulse of the risen Lord coursing through his veins is enough to paralyze a sturdy Roman guard and put them on their faces while he shouts the victory. So we are not going to be afraid of a regiment of devils any more than a Hebrew seal.

Do you have victory in those hours when it would seem that the hosts of earth and the legions of hell have agreed against you? There is power in the resurrected Christ to stretch them out as unconscious as the Roman guard slept on the ground that morning. A difficulty is harmless while God has His hand on it. Under the Divine touch of a Divine Christ the Roman guard lay on their faces while the angel rolled away the stone. Beloved, if we have wisdom enough to keep Him between us and difficulties, if we have sense enough to trust Him, to make Him responsible, we will find His touch will answer all our needs and defeat all our enemies.

I notice in the lesson that the stone was not only against the women but it was against Christ. He was on the other side of it, and if He had to get out they certainly could get in. If we could remember that everything that is against us is against Him; that all our enemies are the enemies of Christ; if we will let Him deal with them as His, since they are His, He knows how to manage them, and we may simply commit the matter to Him and shout the victory through all. O that we might get a new vision of the power of God, of the resurrected Christ, and understand that He is more than a match for all the foes that earth and hell can bring against
us. Here is my hope; here is my victory. I keep my eye on an all-conquering Christ, and they must down Him before they down me; and they are always paralyzed when they come into His presence.

The stone was removed without their touch, without an effort, without drawing a sword. Some of the mightiest victories come when we stand absolutely still and see what God will do. There will be times when the devil will try to hurry you and make you do a lot of things, hasty, unreasonable things, but stand still and wait until God makes it plain.

Again, there was deliverance by a celestial messenger who sat upon the stone as if to say, "My difficulties are my thrones." Thank God, they do come to this earth. The angels are "ministering spirits, sent forth to minister to them who are heirs of salvation." They are all about us today, no matter what the difficulties. "The angel of the Lord encampeth around about them that fear him."

I find no Scriptural authority for saying that the stone was rolled away in order that Jesus might rise, because I find that after the resurrection He passed in and out through closed doors; and if He could do that, He could go through a stone just as well. And then I notice another thing that when He appeared to Mary, He was not coming from the tomb but from the garden where He had been taking a walk. The probability is that He got up long before the angel got there and was walking about in the morning air. This proves to me that circumstances do not have to be taken out of the way; our Christ can go through them.

The entirely sanctified do not live on this side of the tomb, the dark death side, but on the resurrection side. I know there is a gloomy side to religion — there is a cheerless, gloomy, north side, but I know there is a sunny side, a tropical side where flowers bloom and birds sing and we can bask in the sunlight of eternal glory. O I wish the Church knew it — knew the resurrection side of life. Almost everybody is sitting on the north side of religion. They are chillly, their hands are cold, and their teeth chatter. O I wish they could get around on the south side. Do you know that the fact of the resurrection is the great hinge on which swings the whole plan of salvation? Do you know that as Christ arose, so will we get up, and there are not devils enough to keep us down?

I think the trumpet sound is going to be the sweetest music we have ever listened to, the trumpet that calls the nations of the dead in Christ to rise up and meet a glorified and descending Lord, the trumpet that calls the living saints to drop mortal-
ity and be translated in the twinkling of an eye and go to the Marriage Supper of the Lamb! This is going to be the climax of the ages. This is the great day to which all other days are pointing. I am going to be there!

**THE BIBLE MAKES A COME-BACK**

A quarter of a century before the present world war began the Bible had gone into an eclipse in the thinking of most people. The light of modern science and sophistical intellectualism were supposed to have done away with its usefulness as a lamp to our feet and a light to the pathway of life. In many universities its stories were ridiculed, and those who loved the Book were said to be afflicted by a complex called Biblomania. The last retreat of the God-fearing was named the Bible belt. As the common man was the forgotten man, so the widest circulated book became the forgotten book. A generation grew up which knew little about its message and cared less about its precepts.

And apace with this repudiation of God’s Holy Word was the moral breakdown in our nation. The sacredness of marriage and the sanctity of the home were dissolved. Self-interest became the law of life, and our democracy became a competing lot of organized special interests trying to get all they could at the expense of the common good.

The most tragic aspect of all is that a young generation grew up to face the most chaotic and disturbing period of history — when the whole world is in the convulsion of war and the upheaval of social revolution — but with no foundation in the eternal verities of God’s Word. Here is the confession of a young man who graduated from an honored Eastern college just before the war:

“When I went to college I was full of enthusiasm. . . . I wanted to find out what made the wheels go round in this world. I wanted to prepare myself to do something—not just make money. I wanted to love something — something bigger than I am. . . . But by my junior year I had become convinced that there wasn’t anything that could be believed. Everything was relative, and I was in space. I was like the guy in that rhyme of Gillet Burgess: ‘I wish that my room had a floor. I don’t so much care for a door. But this floating around without touching the ground is getting to be quite a bore.’”

There is something seriously wrong with education that destroys loyalties, dissipates convictions, and makes students
THE BIBLE VISION

skeptics and scoffers, and then leaves them in despair.

But, thank God, in the hour of trial we are beginning to return to the old Book, the Book that made our forefathers large of soul and courageous in spirit. A recent Gallup poll showed that the number of people that read the Bible daily has doubled since the war began. And the young men in the armed forces, many of whom were not given an education to prepare them to meet eternity, are showing an unprecedented interest in God's Word. Out in the foxholes of Pacific islands — where there are no atheists — and out on tiny rubber rafts carrying lonely survivors on wide expanses of ocean, a Testament is the one source of cheer and even of hope.

Just how many Bibles and Testaments are being given to servicemen is something of a guess. The American Bible Society claims to have provided 800,000 volumes of the New Testament since 1940. The Pocket Testament League set its figure at over a million. The Gideons have done the biggest job with 3,000,000. The Government itself offers a Testament to every service man who wants it, but no statistics are released.

Further, the Bible is making a come-back because it alone answers the A B C questions of life and destiny. Where does man come from? Where is he going? Why is he here? What is the origin, the destiny, the meaning of life? The most brilliant thinkers today, the heirs of the knowledge of all ages, have no answer to those questions. Julian S. Huxley says that the picture of the universe as drawn by science is one "of appalling vastness, appalling age, and appalling meaninglessness." But the Bible reveals that man was created in the image of God and that he was made to love and to serve his Creator. It alone gives the clue to the terrible evil in the world: —it stems back to man's fall and estrangement from his Maker. The Bible is also the unfolding of God's great plan to recover man from sin and to make him the heir of eternal life. It points forward to the triumph of righteousness through the Lord Jesus Christ. And thus He becomes the key to history.

And that leads us to say that Jesus Christ not only saves men from the plight of their sins but from futility and frustration. He gives men something worth living for and dying for. He is worthy of youth's supreme devotion. He is the Living Word revealed in the Written Word, the Way, the Truth, and the Life.

Thank God for the old Book. It has never failed, and it will not fail us now if we trust the God who gave it. May we return to the old paths by way of the old Book.
THE BIBLE VISION

THE TRIAL OF FAITH
By Hazel Butz

The very first consideration which grows out of our subject is the fact that faith is tried. Not a single dispensation has escaped Satan’s attempt to divert man’s faith in God by the substitution of a host of false religions. Not a generation has slipped into eternity but whose faith in the goodness of God has been attacked through the misery and bloodshed of its wars, its persecutions, its oppression, and its unanswered pleas for relief. Not a God-conscious individual has ever trodden the earth without suffering the enemy’s temptation to doubt God’s love, His mercy, His justice, and even His very existence.

Faith, not morals, is the target of Satan’s direct attack. Much of the temptation which we unscripturally and thoughtlessly ascribe directly to Satan has proceeded from a corrupt heart, from a polluted moral nature inherited from Adam and uncleansed by the power of the Holy Ghost. Jesus insisted that “from within, out of the heart of men, proceed evil thoughts, adulteries,” etc. James goes on to say that “every man is tempted when he is drawn away of his own lust, and enticed.” Temptation to immoral conduct then is generated by the carnal mind which resulted from man’s loss of faith and which was incidental to the fall. When Satan tempted our first parents, it was not to commit an immoral act—there was nothing morally wrong with eating of the tree. The attack was upon their faith. “Hath God said?” Then Satan went on to declare that God was not telling them the truth. The defeat of their faith resulted in moral pollution, which in turn accounts for the actual transgressions.

Incidentally, it is interesting to note that God’s grace operates first in the forgiveness of sins, then in the removal of sin as a principle, and finally in the molding of the sanctified believer into Christlikeness. The direct source of temptation changes with the progression of grace wrought in the human heart. The carnal or unsanctified believer is often tempted from within because the conflict between the mind of the spirit and the carnal mind has not been settled once and for all. The sanctified believer who is progressing in that high level of Christian relationship and experience suffers the temptations which come from without his heart, namely from the arch-enemy of our souls.

Satanic Attacks

The accounts in Scripture which definitely ascribe direct temptation of men to Satan are
few, and in these cases the temptation is aimed at faith, not at inciting immoral conduct. We have already noted Satan’s motive in the temptation of Adam and Eve. In this first temptation the tempter disguised himself as the beautiful serpent—“an angel of light.” The second Biblical account of Satan’s direct attack is his encounter with Job. In this case he tempted Job’s faith not through words but through circumstances. He was not concerned with Job’s morals; he did not even mention them. His accusation against Job before God was “Doth Job serve God for naught?” In other words, Satan’s contention was that Job would doubt God’s goodness if the evidences of His goodness—wealth, children, health, and friends—were snatched from him.

Neither was the temptation of Jesus a question of morality. Twice the tempter said to Jesus, “If thou be the Son of God” prove it by some miraculous evidence. The third temptation was an attempt to divert Jesus from taking the humiliating way to gain the promised kingdoms of the world. All of these desires for bread, for glory, and for power were natural and legitimate in themselves. Further, the Son of Man had been promised these things. Wherein, then, lay the temptation? It lay in Satan’s proffering other means of gaining the right and legitimate than those ordained by God and His Word. These Satan-breathed means were an attack upon Jesus’ faith in the Father, in Himself, and in His mission.

Other instances in Scripture illustrate Satan’s trial of faith. When the Lord told Peter that Satan desired to have him, Jesus added, “But I have prayed for thee that thy faith fail not.” Evidently the target of Satan’s temptation was Peter’s faith. The familiar passage in Ephesians six exhorts us above all things in the armor to take the shield of faith. Why? Because it is at faith that the devil shoots his fiery darts. The normal Christian warfare is not a struggle to keep immoral acts from cropping out of a sinful heart, but it is a conflict with the author of doubt and unbelief. Again, Peter exhorts to steadfast resistance in the faith when he speaks of the devil as a roaring lion seeking whom he may devour. The reason is evident. The devil is seeking to destroy faith. Not only that, but he is also on the alert to snatch from every soul who hears the Word the seeds of truth which produce faith.

Further, if Satan consistently tempted men to immoral acts to accomplish his purposes, the very elect would suffer no possibility of failing to recognize him in the day when he leads the final contest of unbelief against God. Rather Satan entices men
to moral living, to good works, to philosophies, and to religions in order to make them believe the lie of the ages, the lie of which he is the author. That lie is that Satan rather than Christ is the Messiah who has just claim to the kingdoms of the world. In that final day Satan will do what Jesus would not do in the temptation in the wilderness. He will try to convince the world of his messiah-ship by signs and wonders—not immoral ones either.

May we here insert this word of warning. This discussion is not an occasion to condone immoral conduct. Far from it, for immorality is not the product of faith. In fact, Satan takes advantage of sinful acts to make shipwreck of faith.

**Methods of Temptation**

The second consideration of our discussion is that Satan attacks faith by various means and through several avenues. We have already noted how Satan snatched away all Job’s possessions, strained at his heart-strings in destroying his children, tortured his body with boils, and heaped on him the mental torment of “comforters.” Job’s wife summarized Satan’s purpose by the expression of her own reaction: “Curse God and die.”

Through the same avenues—body, mind, and spirit — Satan appealed to the first pair. After getting Eve to listen to his slanders against God and to doubt His word, he succeeded in arousing Eve’s natural appetites — physical, mental, and spiritual. The fruit was good for food; it was pleasant to the eyes; it would make one wise. Eating the fruit was not an evil act in itself but it was the disobedient expression of an unbelieving heart. When once Satan gets men to listen to his slanders against God and to react with unbelief, the rest is easy. When faith is gone, Satan need not bother about tempting men to do outrageous deeds. He already has his victim. No wonder we are exhorted to follow after faith, to fight the good fight of faith, to hold fast the form of sound words, to hold fast our confidence, and to look unto Jesus, the author and finisher of our faith.

**Trial of Faith**

The third consideration in our study is that the trial of faith may work for good. The first test resulted in man’s downfall, but it need not have been so, and it need not be so with us. Consider Job as one whose test worked for good. His trial developed character and confirmed him in faith. Not for a moment in all that awful ordeal did Job doubt God. How many of us have truly said with him in the dark hours: “Though He slay me, yet will I trust Him”? Under that unusual test, Job not only maintained his faith, but he
came out far beyond the point of merely holding his own. While he patiently endured the test, he caught a larger vision of God and saw himself immeasurably small in comparison. It was a humiliating experience, but it left him with the grace of humility which beautifully contributed to the strengthening of his character. Such triumph of faith can do no other than confirm and strengthen one in a trustful confidence in God. Nor did the benefits of triumphant faith end with subjective enrichment. Job was led in his humbled forgiving heart to intercede for his "comforters."

Recognizing the sources of temptation, understanding something of Satan's purpose and methods in directly attacking God's children, believing that conquered temptations add strength, equipment, character, stability, and a wider ministry, we are encouraged to progress in faith and to triumph over all temptation. But now comes the practical question: How may we defeat Satan's attempts to sow seeds of doubt and to wreck our faith?

**Overcoming Satan**

We need first of all to remember that in ourselves we are no match for Satan. He has had centuries of experience in his subtle business; at best we are in the spiritual conflict but a few short years. He is a supernatural being with superhuman power; we are human and encompassed with weakness and infirmity. On the other hand, we need to remember that our High Priest is interceding for us with power and sympathy to succor us when we are tempted and to make us more than conquerors. These recognitions in themselves, however, will not prevent defeat. We must resist the devil with the Word of God and draw nigh to God through the avenue of prayer.

Seeing that God has promised to keep us and that the trial of our faith is more precious than gold, let us rejoice and be found unto honor, praise, and glory at the appearing of our Lord Jesus Christ.

"The God-sent preacher is a herald. He has no message of his own. It is the King's message he is to proclaim. According to the heralded law, if the herald substituted so much as a word of his own for the king's, he was beheaded. If this law was enforced these days a lot of preachers would lose their heads, indeed many have lost their heads, judging by the kind of messages they are delivering."—L. W. Munhall.
UNION WITH CHRIST

By A. B. Simpson*

“For both he that sanctifieth and they that are sanctified, are all of one: for which cause he is not ashamed to call them brethren.” This whole passage is a beautiful picture of our identity with Christ.

We are

One With Him in Nature

Forasmuch as the children are partakers of flesh and blood, so He likewise took part of the same. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” How precious this word “likewise”! He has the very same humanity with us and by actual sympathy understands our every instinct, feeling, hope and fear. We cannot too deeply realize our Lord’s perfect humanity. Not only has He a human body, but a reasonable soul and all the attributes of mind, and all the sensibilities of heart which we possess; and not only so, He still retains this perfect humanity. He has carried it to the right hand of God.

“Partaker of the human name, He knows the frailty of our frame.”

Let not the transcendent glory of His Deity obscure this glorious important truth. He who is the Son of God is equally the Son of Man. But next, He is also

One in Sonship

“for which cause he is not ashamed to call them brethren.”

“Behold I and the children which God hath given me.” Not only does He come down into our humanity, but He also takes us up into His Divinity; for we are, indeed, through Him, “partakers of the divine nature.” His own very being is imparted to us, and we share His actual relation to the Father. “Go to my brethren,” He says to Mary, “and say unto them, I ascend unto my Father, and your Father; to my God, and to your God.” It is not that we are adopted into sonship, as a poor child of obscure birth may be received into a noble family to become the legalized son and heir, but it is as if that child could be re-born into the very blood of that high-born house. We have been actually made partakers of the same nature as God. Hence the Apostle John has finely expressed the deep reality of our sonship in his wonderful words, “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God”; and then he adds, “and

*Dr. A. B. Simpson had a greater appreciation of the High Priestly ministry of our Lord than perhaps any man since Apostolic times. This is one of the last doctrines to be recovered in modern times from the eclipse of Medievalism. This exposition of a difficult chapter (Hebrews 2) is rich in content and comprehensive in grasp.
we are the sons of God,” not merely called and even legally declared the sons of God, but actually the sons of God by receiving the life and nature of God, and so we are the very brethren of our Lord; not only in His human nature, but still more, in His divine relationship. Therefore “he is not ashamed to call us brethren.” He gives us that which entitles us to that right and makes us worthy of it. He does not introduce us into a position for which we are uneducated and unfitted, but He gives us a nature worthy of our glorious standing; and as He shall look upon us in our complete and glorious exaltation, reflecting His own likeness and shining in His Father’s glory, He shall have no cause to be ashamed of us.

Even now He is pleased to acknowledge us before the universe and call us brethren in the sight of all earth and heaven. Oh, how this dignifies the humblest saint of God! How little we need mind the misunderstandings of the world if He “is not ashamed to call us brethren!” It is said that an English officer was once being treated with neglect and scorn by his fellow officers on account of his promotion from an obscure position to higher rank. They were not willing to forget his humble birth, and passed him by with neglect and coldness. His commanding officer heard of it and so one day he stepped into the barracks and going up to him in his tent, sat down and talked to him for some time, and then took his arm and walked arm in arm with him for half an hour in front of the officers’ tents, while they saluted their commanding officer as he passed them, in profound respect, in which his companion shared. He then left the grounds, while they looked after him in amazement and humiliation, and after that day there was no lack of respect for the new officer. His commander was not ashamed to own him.

Thus our blessed Brother claims kinship with us before earth and heaven; thus He presents our prayers before the throne and owns our name before His Father’s face, and makes the name of mortal to be honored in the highest court of this universe.

One in Spiritual Experience

But again, He is one with us in spiritual experience. The same grace which we receive He also had to receive; the same faith which we have to exercise, He exercised. In this passage, he speaks of putting his trust in God, just as we trust, and praising Him for deliverance in the midst of the church just as we do when we receive our blessings. The Great Forerunner passed over our pathway and Christian life, and wherever the sheep follow He has already gone
before.

This is very wonderful and somewhat hard to realize. We are so apt to think of Christ as dropping down to us from heaven with a life all foreign and sublime, that we do not quite take in without much thought the full meaning of His teachings, that He, like us, was led through all the discipline of a life of faith and dependence; that He could truly say, “I can of mine own self do nothing; as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.” “The Son can do nothing of himself.” “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” He was dependent on the resources of prayer, communion with God, the constant supply of the Holy Spirit, just as we are, and He understands all the struggles of our spiritual life by actual affinity.

And so we find Him in the prophetic picture exclaiming, “Therefore have I set my face like a flint and I know that I shall not be ashamed. He is near that justifieth me; who is he that shall contend with me?” This was the language of faith, a faith that overcame in the hour of trial, just as we overcome. Not only had He the same experience as we, but He brings us into His very experience. This is really the nature of true sanctification, that it imparts to us the sanctity of Christ. This is the meaning of the passage: “He that sanctifieth and they that are sanctified are all one. He gives us His own sanctity and makes us one with Him in His spirit of holiness. It was this that He meant when He said, “For their sakes I sanctify myself, that they also might be sanctified.” He consecrated Himself to us to live in us and reproduce His own pure and perfect life in our experience. Holiness is thus the indwelling of the Holy Christ, the unity of a human spirit with the spirit of Jesus.

But again, He is

One with Us in Trial

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”! He “was in all points tempted like as we are, yet without sin.” Therefore every variety of human suffering has He passed through, and now He is able, from actual experience, to sympathize with and succor those who are tempted, and to make them realize that they are never alone in their afflictions, but understood by His kindred heart and sustained by His sympathy and love. Not only so, but He still retains this power of sympathy and feels the throb of our every
pain, for He is able to be “touched with the feeling of our infirmities.” The word “touched” expresses a great deal. It means that our troubles are His troubles, and that in all our afflictions He is afflicted. It is not a sympathy of sentiment, but a sympathy of suffering.

There is much help in this for the tired heart. It is the foundation of His Priesthood, and God meant that it should be to us a source of unceasing consolation. Let us realize, more fully, our oneness with our Great High Priest, and cast all our burdens on His great heart of suffering love. If we know what it is to ache in every nerve with the responsive pain of our suffering child, we can form some idea of how our sorrows touch His heart, and thrill His exalted frame. As the mother feels her babe’s pain, as the heart of friendship echoes every cry from another’s woe, so in heaven, our exalted Saviour, even amid the raptures of that happy world, is suffering in His Spirit and even in His flesh with all His children here. “Seeing, then, that we have a great High Priest . . . let us come boldly to the throne of grace,” and let us bear with patience and victory, the yoke, of which He carries the heavier end. But He is also the fate; for we read that God appointed that He through the grace of God should taste of death for every man, that through death He should overcome him who had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Even the dark gates of our last prison house He too has entered. There is something very suggestive in the expression that “He should taste death for every man.” It seems to suggest that He had all the bitterness of the cup to drain and has taken the taste out of death for all who are united with Him. There is no poison in the cup now and no virulence in the sting. He tasted it; but to every one of us the bitterness of death is past if we are in Him. “For if a man keep my sayings he shall never see death.” He shall only see the face of our blessed Lord and the open gates of heaven. All the death that was in the cup, Christ has drunk, and now for us there is the glad shout, “Thanks be unto God who giveth us the victory through our Lord Jesus Christ.” “Death and the curse were in the cup; O Christ, ’twas full for Thee! But Thou hast drained the last dark drop ’Tis empty now for me. For me, Lord Jesus, Thou hast died, And I have died in Thee; Thou’rt risen, my bands are all untied, And now Thou livest in me.”

Finally, He is
One With Us in Glorious Destiny

This passage is a quotation from the eighth Psalm, which describes the future dignity and destiny of man. The Psalmist speaks of the glorious dignity of man in these words, “Thou hast put all things in subjection under His feet,” and the apostle argues, if this be literally true, it implies a dignity that leaves nothing that is not put under man, but he says as a matter of actual observation, “But now we see not yet all things put under him.” How then can the words be true of man? The glorious explanation is that they are true of the Son of Man, the Great Head of the race. We see not yet all things put under Him, “but we see Jesus...crowned with glory and honor.” He takes up the honor of the race and wins the crown of dominion for humanity, and then He shares it all with us. For all that He has won He has won as a man, for redeemed humanity; and has raised us up with Him to sit in heavenly places, that in the ages to come He might show the exceeding riches of His grace in His kindness to us by Christ Jesus. Every crown He wears He shall share with us. “He that overcometh shall sit on his throne, even as he overcame and is set down with his Father on his throne.” This is the high and glorious hope of every child of God. This is the meaning of our union with the Son of God. Well may the apostle say, “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” Such a hope may well inspire and unspeakably encourage the children of God.

Let us think of some of its practical applications: first, let us learn the secret even of our faith. It is the faith of Christ, springing in our heart and trusting in our trials. So shall we also sing, “The life that I now live, I live by the faith of the Son of God, who loved me and gave Himself for me.” Thus looking off unto Jesus, “The author and finisher of our faith,” we shall find that instead of struggling to reach the promises of God, we shall lie down upon them in blessed repose and be borne up by them with the faith which is no more our own than the promises upon which it rests. Each new need will find us leaning afresh on Him for the grace to trust and to overcome.

Further, we see here the true spirit of prayer. It is the spirit of Christ in us. “In the midst of the church will I sing praises unto thee.” Christ still sings these praises in the trusting heart and lifts our prayers into songs of victory. This is the true spirit of prayer, like Paul and Silas in the prison of Philippi turning prayer into praise, night into day, the night of sorrow into the
morning of joy; and when He is in us, the spirit of faith, He will also become the spirit of praise.

But again, this should comfort us in trial; our Brother is bearing all that we bear, and if He can stand it, surely we can. His Father would not allow His own beloved Son to have a needless pain, and therefore we may be sure that there is a “need be” for all we are called to bear. If Christ is carrying the other end of the yoke, we may know it is right and that we shall not sink under the load. Let us then rejoice that we are partakers of the sufferings of Christ that “when his glory shall be revealed, ye shall be glad also with exceeding joy.”

Finally, let this comfort us amid our imperfect experiences and realizations of victory. “We see not yet all things put under him.” How true this is to us all! How many things there are that seem to be stronger than we are; but blessed be His name! they are all in subjection under Him, and we see Jesus crowned above them all, and Jesus is our Head, our representative, our other self, and where He is, we shall surely be. Therefore when we fail to see anything that God has promised, and that we have claimed in our experience, let us look up and see it realized in Him, and claim it in Him for ourselves. Our side is only half the circle, the heaven side is already complete, and the rainbow, of which we see not the upper half, shall one day be all around the throne and take in the other hemisphere of our now unfinished life. By faith, then, let us enter into all our inheritance. Let us lift up our eyes to the north and to the south, to the east and to the west, and hear Him say, “All the land that thou seest will I give them.” Let us remember that the circle is complete, that the inheritance is unlimited, and that all things are put under His feet. Have we counted this true without abatement, or have we discounted it and lost its fullness? Shall we not henceforth “Crown Him Lord of All;” and put all things under His feet, and then, keeping step with Him, put our feet on the difficulties and adversaries that we have feared so long, and go out henceforth in the chariot of His Ascension, to sing as we ascend, “Thanks be unto God, which always leadeth us in triumph through our Lord Jesus Christ.”

“It is to be like Christ when we yield everything to God. We have not a thought, we have not a wish, we have not a hope, but for God. We would not live a day except that God might be glorified.”

—CHAPMAN.
WHAT MEANS THE NEW CHURCH MOVEMENT?

By Dr. Percy W. Hicks

There is a widespread view just now that when victory has been won and peace is established, drastic changes are inevitable in the social, industrial and economic life of Britain and America. Already the pressure of war-time conditions has forced the Government to make considerable innovations toward equalizing the conditions of public life, some of which would have been considered revolutionary in days of peace. The whole world is in the melting pot and the democratic principle of "liberty, equality and fraternity" has gained a large measure of support among all classes.

Age-long party political alignments are even now undergoing definite transformations, and there is a popular view that adjustments must be made whereby the working classes will have a greater share in the comforts and amenities of civilization than they have hitherto enjoyed. Various plans in this direction are being discussed, mostly toward housing conditions, a more generous sharing of the fruits of industry, and the nationalization of financial and productive concerns.

Many of these idealistic proposals may be in accord with justice and equity, and they will doubtless be carefully examined and decided upon by our legislators. Some of them are highly controversial and closely affect the reaction of party politics. It is not surprising therefore that sincere Christians are somewhat puzzled as to what their attitude should be concerning them.

If we put first things first, it must be by the acknowledgement of Christ and His teaching as the only sound foundation of all true life, and there is a need for the recognition of this fact to be brought before those whose eyes are blinded by mere materialism and whose hopes of happiness are founded on illusions.

The Archbishop of Canterbury and other ecclesiastic leaders of Great Britain are evolving great plans for a new Christian order. They emanate from right motives for the general well-being of the people, but the question arises as to how far the Christian Church can encroach into politics — whether indeed the Church as an organization should enter the political arena at all. Our Master is Christ, Who is not only our Redeemer but our Pattern, and as the Bishop of Gloucester (Dr. Headlam) says, "Our Lord came not to concern Him-
self with political or social conditions but to teach men to live in accordance with God's will. The business of the Christian Church following the example of its Master, is to make men good Christians, and it believes that if it does that, peace and happiness will come to mankind. The Christian Church has nothing to do with political or social or economic theories.” That is the opinion of many and we believe it is fundamentally correct.

Most people are agreed that there is need of reform in the social and economic orders. Much evil, for instance, has been the direct result of bad housing. Slums should be swept away and working people have the possibility of comfortable and sanitary homes.

But it is not the vocation of the churches to tackle these problems. Rather to lead in the spiritual and moral forces which provide the lever by which men are lifted from their degeneracy to live the higher life, and this is the plan of the Gospel of Christ.

In view of the partial paralysis of the churches, the small congregations, the diminishing membership and the lack of spiritual enthusiasm, it would certainly have been a great step forward if instead of entering upon the material and political arena, the Archbishops had given a trumpet call for a turning of the nation to God in repentance and faith, and the churches to unite in praying for revival.

The real—and indeed urgent—work of the Christian Church is evangelism at home and overseas, in accord with our Lord's “marching orders” to go into all the world and “preach the Gospel to every creature.” That is the true vocation of disciples of Christ, and it is a colossal mistake to materialize the church efforts by becoming more socialistic than spiritual and thus give the teaching of the New Testament a definite worldly twist. “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you” (Matt. 6: 33).

As Captain Charles Taylor, M.P., says, the church is being “directed to material and political issues without first producing the essential spiritual foundations.” Mr. Henderson Stewart, M.P., also emphasizes the opinion of many people, when he says that if the Archbishop “chooses to use his high ecclesiastical office, which has been regarded as above the din of political controversy to dilate upon the so-called ‘evils’ of the profit motive, private wealth, and public banks, and the so-called ‘merits’ of State control, he cannot expect his statements to go unchallenged or himself escape criticism.”
The kernel of the whole matter is stated by The Church of England Newspaper, when, in a leading article, the editor states: "Indeed, we shall go so far as to say that the primary function of the Church is to produce Christians and not Christian social programs."

If it be urged that the duty of the Church is to produce both, our answer would be a plea to put first things first. If by the grace of God and the power of the cross we can turn sinners into saints, we shall have served our generation well, as the Church in past ages served our forefathers. The vigorous words of the great apostle will bear repetition in this context. "As we have said before, so say I now again, If any man preach any other Gospel unto you than that ye have received let him be accursed."

The Christian Faith founded on the New Testament is the authoritative standard of true religion and moral conduct, with fair and just dealing in all human relationships, but we have failed to discover in the Scriptures any expectation that God's kingdom of holiness and righteousness will be built on the earth during this dispensation—only when Christ Himself will personally return "in power and glory" to set the sinful world right.

The nations need spiritual revival, and Christians should earnestly pray that God may graciously convert the enthusiasm for material things into a renewed fervour for salvation of men. (The Christian Herald, London.)

ANSWERS TO YOUR QUESTIONS

1. Don't you think the reason we do not have Pentecostal power is because we do not believe that Mark 16:17, 18 is for us?

This passage of Scripture reads as follows: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

To that question we would say, that while a revival of Apostolic power in the church certainly doesn't turn upon one particular passage of Scripture, it is nevertheless true that unbelief is the crowning sin of this generation. Rationalism denies revelation, and materialism is opposed to the supernatural. Even among those who accept the fundamentals of the Christian faith, there is much unbelief which seriously reduces the effectiveness of the church as a moral force. We might mention the little recognition given to the Holy Spirit as the Chief Ad-
ministrator of the church. His place has been usurped by human beings inspired by ambition and guided by earthly counsels. Again, there is widespread unbelief in the cleansing, fire-purifying power of the Holy Spirit, by which the merits of the atonement are applied to the heart to make it pure and clean. The greatest moral forces in the world have been personalities cleansed and illuminated by the flame of the Spirit; power to perform physical wonders would have availed little had they not been filled with the love of God.

Admittedly, there is unbelief in what are known as the gifts of the Spirit, which are to be distributed severally to every believer as the Sovereign Spirit wills. We are told that these gifts were given to the early disciples to establish the Christian religion; when once Christianity was established, they were withdrawn, accordingly, they never were intended for the whole church age. There isn’t one iota of Scriptural evidence that God intended the gifts of the Spirit to be a temporary manifestation. Every generation — especially this one — needs the divine attestation of the miraculous.

Unbelief has been aided by prejudice caused by extreme views and wierd practices. This very passage, Mark 16:17, is sometimes taken to mean that every one is to speak in other tongues. This passage no more warrants that than that all are to take up deadly snakes. The subject “they” is common to both clauses. Pentecostal power will come when the church believes the whole revelation of God and meets all of the Scriptural conditions.

2. Is baptism essential?

I suppose our friend means to ask whether baptism is essential to salvation. Baptism is certainly important. We need only to be reminded that our Lord included baptism in the Great Commission. At the one appointed appearance to His disciples after the resurrection, under circumstances that were inexpressibly solemn, Christ gave the clear imperative, “Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you.” Nothing in this great commission can be of trifling importance. Every injunction is of the highest significance. And certainly every genuinely born-again Christian will want to be baptized as he is enlightened by the Scriptures.

However, to hold that baptism is important is quite different from saying that it is essential to salvation. Salvation is a free gift by grace, and is received by faith. “He that be-
lieveth on the Son hath everlasting life.” It follows that regeneration, or the birth of new life from above, is one thing, and baptism another. The one is an inner experience, and the other is an outward rite symbolizing that experience. It portrays death to sin and newness of life through Jesus Christ. That the two experiences are not identical, is clearly seen in Paul’s First Letter to the Corinthian Christians. In chapter 4, verse 15, he says, “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.” These Christians had been begotten to a new life, they had been born again, through Paul’s ministry. Yet he had baptized but a very few of them according to chapter 1, verse 14.

The dying thief was saved, for Christ said, “Today shalt thou be with me in Paradise,” and yet he wasn’t baptized. It is well known, too, that George Fox, the great mystic, repudiated all rites in his departure from the dead formalism of his day, yet he and his followers were noted for their godliness and sanctity.

However, your problem is not, “What are the barest essentials in order to get to heaven?” It is rather, “As a believer in Christ and a debtor to grace what may I do to carry out God’s will ac-
cording to His good pleasure?” Water baptism is definitely one of the first acts of obedience in the path of the justified.

REST

“It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, or in poetry, or in music —though in all these there is soothing. It is the mind at leisure with itself; it is the perfect poise of the soul; the absolute adjustment of the inward to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep with God.

“Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract’s spray, a robin sat on its nest. The first was only stagnation; the last was rest. For in rest there are always two elements—tranquility and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.”—Henry Drummond.
THE BIBLE VISION

THE FELLOWSHIP CIRCLE

FROM THE MAIL BAG

"I enjoy the Bible Vision. "For the past three years I have been teaching the third, fourth, and fifth grades in the Bethany Orphanage School. 

"At present we are in the midst of a revival. The Lord is working even though we have not seen many souls at the altar. Many of the community people are under deep conviction. Pray that the Lord will give these souls courage to step out from the crowd and take Christ as their Saviour.

Yours in Him,

Helen Wagner ('39)."

Bethany, Kentucky.

* * *

"I have been thinking so much about the students that I knew at the Institute. I just wish that I might get to see you all again. I never shall regret the lessons (or should I say the experiences) I received while in school there.

"I love the Lord and want His way in my life. I am at home working in a defense plant but my heart is more concerned with lost souls. Some day I know the Lord has different plans in my life and I'm looking forward to that day when they shall be revealed.

Leora Althoff ('40)"

Aurora, Indiana.

* * *

"I certainly enjoy the Bible Vision. "Just wish to say that the Lord is blessing our Sunday Community schools in numbers attending and in spiritual victories. I am happy to say that I led a girl in my class to the Lord two weeks ago. I believe she is the first one in the class to become a Christian. By His grace I am striving to win them one by one.

"There's joy in following Jesus, Ev'ry moment of the day; There's joy in following Jesus, Ev'ry step along life's rugged way, Yes I'll go wherever He leads me, On the land, or 'cross the sea, There's joy in following Jesus, And He leadeth me.' Rejoicing in His grace,

LaVerne Hein ('42)

Detroit, Michigan.

* * *

"The Lord wonderfully answered prayer for us and called us to Morocco, Indiana, where we are pastoring the Baptist church. We are only 70 miles south of Chicago, and Wesley is continuing his work at the Northern Baptist Seminary.

"Our church is a lovely place and we also have a six-room parsonage, which was all in readiness for us when we arrived on the 22nd of February. It is just a week that we have been here and we love the place already. Everyone is so very nice and friendly.

"We covet your prayers and trust that we will be faithful to the work the Lord has given us to do.

Yours in His service,

Rev. ('39) and Mrs. ('39) Wesley E. Smith.

Morocco, Indiana.

JUNIOR ALUMNI

We regret that we overlooked the name of one of our new members of this Alumni that should have been published in the February issue of the Vision. That name is Paul Evans Smith. He arrived on December 15th and is the son of Rev. ('39) and Mrs. ('39) Wesley Smith, now of Morocco, Indiana. Mrs. Smith was formerly Rena De Mitchell.

Born to Mr. and Mrs. ('39) Mervin Rupp (nee Ruth McClure), of near Convoy, Ohio, a daughter, on February 3rd. Her name is Janet Kay.

On February 23rd little Dorcas Elise arrived at the home of Rev. ('29) and Mrs. ('30) Loyal R. Ringenberg. Mrs. Ringenberg was formerly Rhoda Roth. The Ringenbergs are living in the city of Fort Wayne where Mr. Ringenberg serves on the Bible Institute faculty.

Johnny Lee, weighing 5 lbs. 13½ oz., arrived on March 6th to gladden the
home of Rev. ('32) and Mrs. ('33) John Nussbaum, of Cleveland, Ohio. Mrs. Nussbaum was formerly Verda Gerig. They are serving the pastorate of the Christian and Missionary Alliance Tabernacle and conducting a radio work in Cleveland.

Little Samuel Joseph was born to Rev. ('38) and Mrs. ('36) Herman Wagner on March 6th. Rev. Wagner is pastor of the Yoder, Indiana, Missionary Church.

DEATH

Our hearts were saddened when news reached us of the death of Mrs. Herman Wagner, of Yoder, Indiana. She was Miss Ruth Hawk before her marriage. Besides her husband she leaves two small children, Paul Allen, 2½ years old and little Samuel Joseph, just one week old.

As a Fellowship Circle we pray that through this time of sorrow and loss God's sustaining grace may be abundantly manifest toward the husband and others who mourn.

NEWS ITEM

Miss Eudene King, a student at the Institute this year but called home because of illness, has recently accepted a call as a relief worker at the Salem Orphanage located near Gridley, Illinois. Miss King is from Flanagan, Illinois.

FOREIGN GLEANINGS

Akola, Berar, India.

Bands of weary village Christians came trudging through the front gate. They were dusty and hungry, and some of them sick. One man whose wife was critically ill carried her in a box on his head. His village was twelve miles away. Another was brought in a bullock cart shaking with a malarial chill. Women walked long distances with small children on their hips and bundles on their heads. Some came in carts, some by bus, some by train, but many walked. Everyone was happy at last to be at the camp meeting. India's sun in late March generates heat that in Kipling's words, "Fairly make the eyebrows crawl."

And so it was that those bands of Christians who came on foot walked in the cool of the early morning. They rested during the blast of noon, and then struck the trail again till evening shadows brought them to a Believer's home where they had supper. After the meal they had a song and testimony meeting to which the Christian family invited their Hindu neighbors, and then they stretched out under the clear sky for a sound sleep till dawn would see them on the march again.

"Saints, these?" you say—"These dusty, ill clad, illiterate villagers!" Yes—these are Saints. Forget their dusty, tattered clothes. Look at their happy faces; their eagerness for the Bread of Life. See their readiness to witness to the goodness of the Lord in spite of being weary with their long march. Yes, these are Saints, Marching Saints.

The Marathi Camp meeting should have been held in a pleasant mango grove 22 miles from Akola, but the increasing difficulties in transportation made it impossible to do so. Instead, it was held at the newly-rented Amraoti Mission Bungalow with its spacious accommodations in buildings and grounds. Tents and temporary bamboo matting shelters clustered the compound. Brother and Sister Hartman and Pastor Aglave attended the entertainment wholeheartedly and efficiently. Two large audience tents were pitched under spreading tamarind trees, and annexed to these were the flies of two other tents, which together afforded shade from the withering sun, and seating accommodation on the floor for the six hundred and fifty people who attended the camp meeting.

The meetings had a schedule—for guidance, not impediment. Early prayer meetings, six to seven o'clock, were led by Bro. A. I. Garrison. The morning Bible studies from Malachi taught by Bro. Satralkar, and the evening services under Bro. Bakat Singh Chabra were fluid as far as time goes. But come, it is almost time for morning service.

Listen, drums and cymbals are warm-
ing up. Bands of Christian lads march from different parts of the compound, singing as they come. Leading them are nimble-fingered rhythm experts with their two-foot drums. Do you catch their melody?

"Take your cymbals, take them.
Sing with one accord.
What name is worthy of them?
Jesus Christ the Lord."

Souls are uplifted in song. Weariness and the heat are forgotten. Often after the jubilant song service there is a shout of victory for the King of kings and Lord of lords, when everyone throws up both his arms on the final "Victory." What a forest of hands and fingers!

The final Sunday programme was as filled with interest as it was lengthy. Immediately following the early prayer meeting a baptismal service was held in a tank near the well. It lasted till ten-thirty because there were a good many last-minute candidates who had not announced their desire for baptism prior to the meeting. These latecomers were carefully questioned. A few were refused. Among these was a young rascal who had no experience of salvation, but wanted to be baptized to improve his chances of getting married!

We re-assembled in the tents for the Communion service led by Bro. R. H. Smith. The oneness in Christ one feels about His Table is a bond of love uniting the lowly villager and the more sophisticated city folk, the brown and the white, all in that Mystic Union which is the body of Christ. The service ended at 2:30 p. m.

After an hour and a half off, for a belated noon meal, we gathered again at four o'clock. Song service till five-thirty; preaching till seven-fifteen; and then a delightful prayer and testimony meeting which melted into an anointing service, reverting again to prayer and more testimonies until three in the morning. Many testimonies were given of remarkable answers to simple faith.

One said, "I fell sick on the way here. I thought I would die, but God delivered me and gave me strength to come the rest of the way on foot."

There were answers to prayer for financial needs, for work, for bodily healing, for the salvation of loved ones.

What a gleam of joy came into old Shimon's face when he shouted for gladness, "They are all in now. Everyone of my seven boys and their wives are saved!"

We would not have you think that only village Christians took part in this meeting, for many city Believers gave ringing stories of God's goodness to them; but the vigour of the witness of the unstereotyped villagers is refreshing to hear.

Much blessing increases responsibility to witness for the Lord. So it was planned on Saturday to have a corporate, militant testimony given in the city of Amraoti. Permission from the police was kindly granted for the procession. The four-and-a-half mile route chosen led through the main business streets of the city. Some 350 Christians took part in the marching testimony which lasted from five in the afternoon till almost eight o'clock. We walked five abreast. First came the young men with their leader, Bro. Satralkar. Then the boys and girls, followed by young women and older women, many of whom carried babes and infants on their hips all the way. Men brought up the rearguard. Smothering heat and dust parched our throats. Water from barrels carried in a bullock cart behind the procession and buckets filled from the public water taps helped to slake the thirst of the marchers during the long hot tramp.

Little pennants marked with a cross and large banners with Scripture verses were carried high by eager young hands. Mr. Satralkar, with his stentorian voice led the whole company in shouting Scripture texts from the Lord's teachings such as:

"Jesus said, 'I am the Bread of Life.'"

"I am the Way, the Truth, and the Life."

"I am the Resurrection and the Life."

communal strife and rioting between
Hindus and Mohammedans in the streets of Amraoti, but when our Marching Saints made their way through these same places, I saw nothing but respect and interest on the faces of thousands who witnessed the procession. Streets and shop fronts were jammed, second story verandahs crowded, and faces peered from every available window. Some seven hundred Gospels were sold or given away, and the tracts distributed were limited to hundreds because the available supply was exhausted. Three hours of slow marching on hot city streets with little water and much dust, and the tremendous shouting left our throats hoarse, our mouths dry, but our hearts filled with joy for having had a part in the witness of the **Marching Saints.**

**Albert C. Eicher ('31).**

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**MORE JUNIOR ALUMNI**

On March 18 a daughter was born to Mr. and Mrs. ('42) Alvin E. Gerig of Woodburn, Indiana. She has been named Rita Nanette. Mrs. Gerig was formerly Miss Mildred Dancer.

Rev. ('37) and Mrs. Clarence Farmer of Anderson, Indiana, announce the arrival of an eight pound boy at their home on March 19 and his name is Clarence Donald.

Born to Mr. ('42) and Mrs. Dorland Russett, of Angola, Indiana, a daughter, Beth Elaine, on March 20. The Russsets were both students at the Institute last year and are now in charge of the Angola Missionary Church.

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**BIBLE INSTITUTE NEWS**

**DAY OF PRAYER:**

There is no event in Bible Institute life more blessed than the monthly day of prayer. The day in March was no exception. In fact, according to several testimonies, it was better than any other this year. The Lord gave a helpful message through the lips of President Ramseyer on spiritual refreshings as they come upon thirsty hearts and an exhortation through Dean Witmer that God would search hearts and prepare them to want and receive the provision and promise. Then the group was divided into smaller groups, the classes meeting together and the faculty and workers in another group, for prayer. Many requests were presented and prayer was divinely directed and indited and answered. Above all, praise was deeply experienced and freely expressed, for “God hath done great things for us, whereof we are glad.” Then the groups were reunited in the chapel for testimony. Thus it was learned that definite victories had been won. Most of us had come from class, where the Holy Spirit had been our Teacher, with things adjusted and a richer experience in the Lord. The Lord gave this preparation for the Spring Vacation, beginning in the same afternoon, so that those going out among the people of the world might witness effectively for Him and win some into the Kingdom. We praise Him “for His goodness and for His wonderful works to the children of men. For He satisfieth the longing soul and filleth the hungry soul with goodness.”

**MISSION BAND:**

In recent weeks, the Mission Band has been unusually favored. The Lord has sent to us speakers of quite a different classification from the average. For instance, one Friday night, came Chaplain Arthur S. Dodson, Lieutenant Colonel of the United States Army. Deeply concerned for the spiritual welfare of our boys in the armed forces, we all listened eagerly to Chaplain Dodson’s encouraging report of the duties and opportunities of Chaplains in this war, so much greater and more significant than were those of the First World War. The Chaplain alone, he told us, is responsible for the spiritual life of the camps. No other man and no organization can get into them for work unless the Chaplain...
has confidence enough in that one to stand security. They carry on, he said, a strictly religious program and are not merely morale officers, although they do make the men feel free to come to them with any problem and thus establish fellowship and confidence. To facilitate their work, the Government has provided abundant materials. There are eight hundred beautiful chapels in the camps of this country, some of which have public address systems. A Testament is placed in the hands of every soldier. Ours is the first Government in history to print Testaments at Government expense for every soldier. The hymnbooks used in the camps are provided with one section of Protestant hymns, one of Catholic hymns, one of Jewish hymns, and one of hymns used by all. It is the Chaplain's business to use these material blessings and his own God-equipped life "to make God a little more understandable to the men in this hellish business of war." Introductory to this welcomed information, Chaplain Dodson gave a message on the use of all of our lives, as represented by our hands, to change the world's confusion and bring the world into tune again. Ecclesiastes 9:10, he said, is the admonition of a wise man: "Whatsoever thy hand findeth to do, do it with thy might." He referred to the hands of Jesus: hands of blessing, hands of labor, hands of judgment, hands with the nail-prints of the cross, which is always an emblem of grace and love because the hands of Jesus are associated with it. These same hands transformed localities, purified personalities, handled little children, and all through life were employed in the pursuits of God. Thus should our hands be and thus are the hands of the faithful Chaplain who points the way of life to men who are engaged in the business of death.

Other stimulating Mission Band speakers were Mrs. Fred Legant, of Bolivia, South America; Miss Alma Dodds, of North China; Reverend C. J. Glittenberg, also of China; Dr. Charles L. Entner, of the Sudan Interior Mission, Nigeria, working especially among the lepers; and Reverend Lauren R. Carrer, of India, whose slides, presented in unusually orderly fashion, portrayed the political and religious situation of his field.

CHAPEL:

Miss Alma Dodds of North China spoke not only in Mission Band but also in Chapel, where she gave honor to the Chinese people for their attitude of courage and praise in the midst of trial. They sing joyfully the Bible truths which they have learned. There is no criticism upon their tongues for the Generalissimo or others in authority. They have no bitterness nor hatred for their enemies. Out of extreme poverty, they bring in gifts to the missionaries.

Another chapel speaker, surely sent of the Lord, for through him the Lord moved effectively in our midst, such that the succeeding classes carried over the moving and the blessing, was Mr. Fred Ingersol, from a Mission in Chicago, and holding services for the Downtown Mission in Fort Wayne.

Dr. Clovis G. Chappell, from the Memorial Methodist Church, of Jackson, Mississippi, brought a message on the power of prayer in the life of the Christian. First, it lets God in for service; one cannot carry on His work in the energy of the flesh. Second, it is a means of self-dedication. Third, it brings great grace and makes winsome, charming Christians, who are good to have around. And fourth, it gets folks together; one cannot honestly pray for another and be in bitterness or at contentious variance with him. Nor can one make contact at all with God while any root of bitterness remains in his heart.

Dr. Charles Smith, of the First Methodist Church of Fort Wayne, introduced to us another outstanding chapel speaker, Professor Walker, formerly of Ohio Wesleyan University, now holding institutes and Bible conferences in colleges and churches throughout the country, and a writer, having pub-
lished eight books. The Lord sent him to deepen our love for His own Word. Daily, we find not only new light for our souls but also new things about the Word itself for our admiration. It is rich, Professor Walker reminded us, in intellectual vitamins. Vitamin A is its appeal to the imagination; vitamin B, its satisfaction of our love for the beautiful and rhythmical; vitamin C, that unusual way of saying things which makes them stick to the memory; vitamin D, the quality of "cranking" the mind or making it think; vitamin E, the combined intellectual and emotional interest it maintains; and vitamin F, the impression made because of the peculiar circumstances under which it was written. He exhorted us not to waste time but to fill up the "chinks" of time by reminding ourselves of Scripture, to let it correct our dispositional faults, and to be watchful in the placing of emphasis and in interpreting Scripture by Scripture. We must know not only that "it is written," but also that "Again, it is written." Knowing the whole of Scripture will guard us from isolating a part and thus misapplying it.

But although we are profoundly thankful to the Lord for sending us these outstanding men, His own honored servants, yet how glad we are for the messages that He gives to our own students preparing for Him and His harvest field! The senior chapel messages have brought blessing and help and stimulation to press on the upward way and have caused us to rejoice and be glad that a humble and a contrite heart can know the Lord and His Word and can discern His voice and His message and then give it out under His anointing and make it a power in the lives of all who hear.

PERSONAL:

We welcome our new student, Mr. Fred Wright, of Royal Oak, Michigan, and pray that the Lord will accomplish His good purpose both for him and for us in sending him here.

We regret that some of our students have had to leave because of illness, some of them permanently and some just until after the spring vacation. We pray that the Lord will touch and restore them: Misses Marie Dean, Esther Mahaffey, Bessie Firestone, Vera Blocher, Esther Reichenbach, Catherine Rich, and Lucille Geiger.

Our prayers follow also Miss Betty Bridges, who left school to join her father, who is ill, in Portland, Oregon. As she follows the Lord in the pathway of duty and love, may He use her in the salvation of her loved ones and many others.

Our sympathy and prayers are extended for bereaved ones of our family. Miss Bessie Firestone recently lost her uncle, in whose home she had made her own. We pray the Lord's sustaining grace for Professor C. A. Gerber and his family in the loss of Mr. Gerber's brother.

In the great family of God, we count it a privilege to bear one another's burdens and to "rejoice with those who do rejoice and weep with those who weep." May the Lord give us tender and understanding hearts in the interest of others, and may He use the afflictions which now seem hard to work for all "a far more exceeding and eternal weight of glory."

Coming of R. G. LeTourneau

The Bible Institute will have as its guest on April 18th, America's No. 1 layman, Mr. R. G. LeTourneau of Toccoa Falls, Georgia. Mr. LeTourneau, accompanied by Dr. and Mrs. Strathearn, will speak at three services! At the First Baptist Church at 10:45 A. M., and at two mass meetings in Founders' Memorial, in the afternoon at 2:30 and in the evening at 7:30. The First Missionary Church is joining with the Institute in sponsoring the evening service.

We are looking forward to God's gracious blessing on the services and cordially invite our many friends, within the limitations of travel and distance, to meet with us!
JESUS CHRIST'S
RESURRECTION
OUR HOPE—Now
if Christ be preach-
ed that he rose
from the dead, how
say some among
you that there is
no resurrection of the dead? ¶But if there be
no resurrection of the dead, then is Christ not
risen: ¶And if Christ be not risen, then is our
preaching vain, and your faith is also vain.
¶Yea, and we are found false witnesses of God;
because we have testified of God that he raised
up Christ: whom he raised not up, if so be that
the dead rise not. ¶For if the dead rise not, then
is not Christ rais-
ed: ¶And if Christ
be not raised, your
faith is vain; ye are
yet in your sins.
¶Then they also
which are fallen
asleep in Christ
are perished. ¶If
in this life only
we have hope in
Christ, we are of
all men most mis-
erable. ¶BUT NOW
IS CHRIST RISEN
FROM THE DEAD
and become the
first fruits of them
that slept. — I Co-
rinthians 15:12-20.
Commencement Events

May - 1943

Baccalaureate Service ..................... Sunday evening, May 23
   Sermon: Rev. J. A. Ringenberg, Chairman, Governing Board

Senior Program .......................... Monday evening, May 24

Annual Concert .......................... Tuesday evening, May 25

Fellowship Circle Program and “Buffet Supper” in Founders’ Memorial .... Wednesday, 6:00 P.M., May 26
   (Due to rationing of food, it is impossible to have the usual banquet at St. Paul’s Hall, but this year a very enjoyable program and time of Fellowship is planned in the basement of Founders’ Memorial.)

Nominations for Officers of Fellowship Circle

Vice-President
   Rev. Warren Manges
   Rev. Emanuel Becker

Corresponding Secretary
   Luella Miller
   Ada Baumgartner

Secretary
   Mrs. Newell Neuhauser
   Dorothy Ball

Treasurer
   Jane Bedsworth
   Jasper Lehman

Nominations for Nominating Committee

   Lillian Zeller
   B. F. Leightner
   Armin C. Steiner
   Mrs. S. A. Witmer
   Adelle Isaac
   Paul Rupp

COMMENCEMENT ............ Thursday, 10:30 A.M., May 27
   Address: DR. PEDER STIANSON, Dean, Northern Baptist Theological Seminary