THE BIBLE VISION

"Order my steps in thy word."

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EDITORIALS

The American Scene

In January over 100,000 barrels of fuel for bombers and other weapons of destruction were shipped each day to Japan. The oil interests justified these huge sales as "good business." At the same time United States Congressmen raised a cry of protest against extending the one European nation with a clean financial record credit for agricultural purchases.

The President made a benign speech at the Jackson Day dinner, while the word went out that the real speech to note was the rabid, partisan, third-term address of a top-notch New Dealer, the newly-appointed Attorney General, Mr. Jackson. Duplicity in high places?

The man who failed as Governor of Michigan to enforce the law against the original sit-down strikers and who, as a consequence, was retired to private life by the voters of Michigan, was the fifth New Dealer to be appointed to the Supreme Court of the United States. Never before has any President so consistently appointed pure partisans. Upon taking his oath of office Mr. Murphy, as a good Catholic, chose to use a Catholic Bible. Was it intended to be significant that Mr. Murphy placed his hand upon a passage from the Apocryphal book of Wisdom?

The President appoints, with-
The Blessedness of the Mourner

By Rev. A. W. Tozer

"Blessed are they that mourn." (Matt. 5:4)

We are living in the era of the broad grin. The toothful smile is now considered necessary to success in any field. From Hollywood and Washington come pictures by the thousands of prominent persons in a lather of sniggers, their cheerful chuckles threatening to break loose any minute into roars of uncontrollable laughter. Just what is behind all this jubilation is never very clear, but these pictures, appearing day after day in every city and hamlet in the United States, have created a grin-psychology that has swept the country like a forest fire. And the advertisers appear to be convinced that no one can really enjoy anything without instantly breaking out into a happy rash, and so they plaster the pages of all our popular magazines with pictures of men and women grinning with silly abandon over soup, soap, cigarettes and safety pins.

Certain brands of psychology have fostered the idea that we can by suggestion create our own emotional states. One famous teacher says in effect, "We do not frown because we are displeased, we are displeased because we frown. We do not smile because we are happy, we are happy because we smile." So of course the way to be happy all the time is to keep the face puckered up into a determined smile! The fact that this is plain rubbish means nothing to the man on the street or the woman in the kitchen. People continue to buy unlimited copies of books on the art of being happy and making friends, and so the grin-brigade goes on like a conquering army spreading the "gospel" of mirth and merriment, carrying on their standards not the sign of the cross but the picture of a fat man in stitches.

Through this welter of hollow sounds comes the voice of Jesus blessing not the merry, but the mourner. "Blessed are they that laugh," says the world. "Blessed are they that mourn," says the Saviour. "Woe unto you that laugh now, for ye shall weep and mourn." This teaching of Christ is all out of tune with the world's hymn of synthetic happiness. The very words sound far-off and old-fashioned. But Jesus knew, and the world does not. Jesus taught that the way up was down, that the way to real joy was through the sorrows of repentance. This is not, and can never be, a popular doctrine. Its advocates are open to the charge of pessimism, and are made the butt of sickly jokes, but let it be remembered that the price of truth is always high. The fol-
lowers of Christ must be content to be misunderstood. We cannot alter the words of Jesus, but we can point out that He is never an advocate of gloom, but always a bringer of good news. Wherever He has gone, into a heart or into a home, there joy and peace have gone also. He has brought lasting happiness to countless millions of human beings. He has justified His right to speak, and proved that He knew His subject, by that hard-est of all tests—ability to produce.

At the root of the spiritual life is a deep unrest, an elemental discontent. This is not pessimism, but a great heart hunger which cannot be appeased by the shallow pleasures of this world. There is a type of mind which does not feel this world-weariness, an Esau-like mind which has never felt the woe that is human life. Such persons live on the surface of the sea of humanity and know nothing of the dark depths below. These cannot be saved because they are satisfied. A low kind of satisfaction it is, indeed, an ignoble contentment with mere pottage; but it is enough for them, and they refuse to be bothered about their past or to worry over their future. These are easy marks for the “keep-smiling” evangelists and the poets of optimism.

* * *

But how can a true soul be happy in a world like ours? History is one long moan. Wars, disasters, plagues, famines, diseases, pain, bereavement and death, these like herds of cruel beasts have trampled down each successive generation. The grave opens beside the cradle, and there is but a step between. “All that live must die, passing through nature to eternity.” Add to all this the fact of sin, its ominous presence in the world, slinking, foul and offensive, and more terrible still, the consciousness of personal sins and heart impurities, and it is not strange that a sensitive soul finds it more natural to mourn than to rejoice.

Deep conviction of sin is more than the knowledge that we have done wrong. Almost anyone will admit that he has sinned. People know that they have been guilty of evil acts, but they do not feel the deep spiritual disgrace of it all. We do not weep over what we know, but over what we feel. Contrition springs from knowledge, certainly, but it does not stop there; it goes on to wring the emotions and bring godly sorrow to the heart.

Now we are fully aware that tears have no power to take away sins. Neither have sorrows, or prayers, or penances, or anything that stems from old fallen Adam. When we trust Christ neither our good nor our evil deeds enter the picture. Dr. Max I. Reich stated it neatly
when dealing with a penitent sinner, “Your good works cannot get you in, nor your bad works keep you out.” But let it be remembered that salvation is for the penitent man only. The self-assured, the unpent-ant cannot share in the benefits of atonement. This is so boldly taught in the Scriptures that quotations are hardly necessary. What rebellious, impenitent person did God ever bless? What penitent one did He ever fail to bless? The teaching of repentance has been a major tenet in the creed of the historic church. Edwards, Finney, Moody and a host of others found that God honored the preaching of repentance. Wesley’s call to righteousness woke England to a sense of moral need. Indeed, it is safe to assert that without such a groundwork of preaching no revival has ever come to any country. If the Welsh revival should seem to be an exception, let it be noted that another phenomenon attended that work of God which serves the same end, namely, the earnest and spontaneous singing of the penitential Psalms.

It is an ominous sign that much of our modern fundamentalism is hard and dry-eyed. Where the place of repentance is not denied outright, the teaching of repentance is too much neglected. We are making a lot of artificial converts, adherents of a creed, cool, self-confident dogmatists who have never felt the pangs of repentance. These can never know the power of the creed they profess.

The Lord is looking for the mourner, not to humiliate him further, but to comfort him. “They shall be comforted” means more than any one person can ever know, for it includes all the comforts God will minister to those who come to Him in penitence. To one it is the happy word, “Thy sins be forgiven,” to another it is the reassuring, “Neither do I condemn thee, go and sin no more.” One feels a sense of inward shame amounting to acute pain; this one the Lord comforts by removing the condemnation and healing the conscience. And so from one to another He goes, bringing rest from labor and peace from an accusing past. In short, the comfort will not be the same for everyone, but it will exactly suit the need of each one.

Peace is joy in repose; joy is peace running over. And these are for the true heart that has found its way to Calvary through many an anxious tear. The self-satisfied, the insincere, the one who can live with his sin without revulsion, may know superficial happiness, but only the mourner knows joy unspeakable and peace that passes all understanding.—The Evangelical Beacon.
The Bible Rediscovered at Amsterdam

The first World Conference of Christian Youth, held at Amsterdam, Holland, last summer, brought together one of the most mixed assemblies of our mixed modern times. There were representatives from nearly every country in the world, every shade of theological opinion, most ecclesiastical bodies and organizations. It was a babel of tongues, but the aim of the Conference was "to bring young people together and show them through the veil of their differences the basic unity which was theirs." There was much "palaver," but nothing was settled.

Toward the close of the statement which was adopted by the Conference, there is, however, a confession which points the way to some constructive results. It seems that many of the delegates, particularly those from America, discovered their ignorance of the Bible. The statement on this point follows:

"We believe that those who planned this conference were guided by God when they placed Bible study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation that our study has revealed considerable unfamiliarity with the Bible.

"Is it not due to this that we are not clear and articulate about the fundamentals of our faith and do not take a definite stand in any relation to the many conflicting ideologies and blind faith which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

"We have found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must make as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him."

There were 3,500,000 Jews in Poland before that country was seized, according to Jewish Chronicle. Slightly the greater part of them came under Soviet rule, the rest under German rule. —Pentecostal Evangel.
Three Fundamentals

By Lillian Zeller

Without shedding of blood is no remission. Heb. 9:22.
Without faith it is impossible to please Him. Heb. 11:6.
Without holiness no man shall see the Lord. Heb. 12:14.

Here are three abstract statements, clear as crystal. They are important because they deal with the major problems of life; imperative because they are God’s final word, absolute and authentic, without equivocation.

1. Blood is required for remission of sin. So great is the perplexity and unrest today that all men agree there is something wrong with the world. Some one tells the story of a little boy who spoke more truth than he knew in the geography class.

“What is the shape of the world?” asked the teacher.

Confidently he replied, “My father says it is in a bad shape.”

Just now some people think if we could rid the world of the dictators we could solve our problems. But back of our sorrow and suffering, back of our cruelty and crime, back of our liquor and license, back of our wickedness and war there is just one thing that needs treatment — SIN. And there is just one remedy— the blood of Jesus Christ.

From the beginning God has required blood as a sacrifice for sin. The life is in the blood.

When the first pair sinned in the Garden of Eden, they died spiritually. (God said they would die, not fall. Gen. 2:17.) Their light went out; they were left naked and hid themselves. In love the Lord came seeking them, in justice condemned them; in mercy clothed them. These clothes entailed the shedding of blood and afforded man’s first lesson on the forgiveness of sins.

From Genesis to Revelation there flows this scarlet stream of blood, opening the one — the only way back to God. It has been nineteen centuries since God’s plan of redemption by blood has been finished, yet there are millions living today who do not know this blessed truth.

One of our magazines carried the tragic story of a young man who had gone prospecting in the Canadian Rockies. Separated from his companions, he was stranded in a rude cabin. Later he was found by the Canadian mounted police, frozen to death. Seated on a stool, he held an unfinished letter to his mother which read something like this.

“Dear Mother: — It is so cold here. I have not eaten anything for days. I have magazines to read, but the stories are so silly. Cards do not interest me any more. There is just one thing that bothers me — What shall I do with my sins?” Who was
responsible for that sad death-wail? Why did he not know God's remedy for sin? Are we broadcasting the good news that "the blood of Jesus Christ, God's Son, cleanseth from all sin"?

2. Faith is fundamental in pleasing God. Under the caption, "Where Love Is," a beautiful story is told of a Russian shoemaker who was very unhappy. His wife and son had died, leaving him so sad and lonely that he, too, wished to die. One day a priest came to visit him and told him that the reason for his unhappiness was that he was living to please himself. He advised him to seek to please God. Interested in the suggestion, the shoemaker inquired how to please God. "Read the New Testament," said the priest. Immediately the desolate man bought the book and began reading. So captivating was it that he could scarcely lay it down to work or sleep. Through reading its sacred pages he found the Saviour. As he believed and loved the Christ, as he sought to please Him, he thus found true happiness.

Faith is like electricity. You cannot see it, but you can see what it does. According to Dr. E. J. Bulgin, "Faith is the eye that sees the invisible, the ear that hears the inaudible, the hand that grasps the intangible." Turn to God's hall of fame (Hebrews eleven) and read again the record of the patriarchs and prophets who through faith suffered, triumphed, and received a good report.

Faith is indispensable in the Christian life. We are justified by faith, we walk, we stand, we live, we overcome by faith.

God has given His Word to save and to keep all who come unto Him; yet He has limited Himself to our cooperation — however infinitesimal that may be — and that is the cooperation of faith.

Active faith provides the medium for divine revelation. Therefore a life well-pleasing to God must be a life of faith.

3. Holiness is not optional; it is imperative. "Be ye holy, for I am holy," is God's command, given first to Israel and repeated to the church. God is holy; His Word is the Holy Bible; His abode is holy; His people must be holy.

Holiness refers to the sanctified life of separation from the world, crucifixion of the flesh, and dedication to God. It is God-likeness, imparted to the believer through the indwelling Holy Spirit. "We are made partakers of His holiness." A fine illustration of this is seen in the attitude of Peter after the healing of the lame man at the Beautiful Gate. Seeing the multitude amazed at the miracle, he quickly forestalled any attempt to honor him by the query, "Why are you gazing on us as though by our own power or holiness we had made this man to walk?"

In the crisis experience of
sanctification the whole being—the intellect, emotion, and will—must be absolutely surrendered to God. This means death to the self-life and resurrection of a new life in which Christ is enthroned in the center of the being.

Following this the soul must go on to perfection. The burden of the thought in the context of Hebrews 12:14 is chastisement. By daily purging and purifying God is seeking to conform His children to His own likeness.

"Without holiness no man shall see the Lord." This applies to the present life as well as to future bliss. To see the Lord is to enjoy Him now. It is to recognize His loving providence in the details of life—the difficulties and disappointments as well as the blessings and victories. Such a trustful heart can say,

"In the center of the circle
Of the will of God I stand;
There can come no second causes,
All must come from His dear hand;
All is well! for 'tis my Father
Who my life hath planned."

Can you see God in everything, or do you see people, their inconsistencies and injustices? Without holiness—the Holy One enthroned within—you cannot see the Lord in your daily life. The hope of seeing Him as He is and of being like Him is a purifying hope.

What comfort there is in the eternal principle that all God requires of man He provides. The precious blood of His only Son was poured out on Calvary for the sins of the world; faith, the absolute essential to Christian life, is God’s gift; and the holiness commanded is found in “Christ Jesus who is made unto us wisdom, righteousness, sanctification, and redemption.” All God’s requirements are summed up in our Lord Jesus Christ.

**ONE CATHOLIC NEWSPAPER FOR EVERY TWO FAMILIES**

A declaration that there is now one Catholic newspaper in the United States for every two Catholic families in the country was made by Bishop John Mark Gannon of Erie, Pennsylvania, chairman of the National Catholic Welfare Conference press department, in a report made to the annual meeting of the Catholic Hierarchy at Washington, D. C. Bishop Gannon stated that circulation has risen from 1,602,369 in 1925 to 2,631,807 in 1938. During the past year, he reported, three new diocesan papers and four new Catholic magazines were started.—Michigan Christian Advocate.

The Ohio legislature permitted three bills relating to parochial schools to die without action at its last session. The bills called for the payment of fees to parents whose children attended parochial schools, and for the provision of free textbooks and free transportation for parochial school pupils. — United Presbyterian.
Deep Thoughts On Great Themes

By Rev. Frederick Rader


I. IT IS GOD'S HABIT TO HAVE ALL THINGS READY
   1. It was so in creation: Vegetation, animals, man.
   2. It was so in providence:
      The ark was ready for the righteous;
      Joseph was in Egypt to save his people from famine;
      All things were ready in the promised land.
   3. It is so in grace: Jesus has died; the Spirit has come.

II. GOD'S PROVISIONS ARE ALWAYS AMPLE
   1. It is so in nature: Sunshine, air, water are plentiful.
   2. It is so in grace:
      Great peace,
      Abundant pardon,
      Measureless love,
      Infinite mercy,
      Abundant life.
   3. It is so in glory:
      Pleasures forevermore,
      Riches unsearchable,
      Glory eternal.

III. GOD'S PROVISIONS ARE ALWAYS SUITABLE
   1. God can satisfy forever every need:
      Of the body—health and strength,
      Of the mind—wisdom and knowledge,
      Of the soul—power and purity.

IV. GOD'S INVITATIONS ARE WITHOUT RESTRICTIONS
   1. As to age, race, or place.

V. NO ONE CAN GIVE A SATISFACTORY EXCUSE FOR NOT ACCEPTING THE INVITATION

VI. THOSE WHO PERSISTENTLY REFUSE TO COME TO THE FEAST SHALL BE FOREVER EXCLUDED FROM ITS ENJOYMENT

VII. NOTWITHSTANDING THE REJECTION OF THIS INVITATION BY MULTITUDES, GOD'S HOUSE SHALL BE FILLED AT LAST.
   1. If you will not, others will.
The Present Duty of Israel; Jews on Their Honor

By Max I. Reich

It is a great pity that the relations between church and synagogue have not always been the happiest. This is the more to be deplored, in view of the fact that the Christian Church is a spiritual daughter of the synagogue. Christianity is the result of a revival breaking out in Jewry, inaugurated by the awakening ministry of the great prophet in Israel, John the Baptist.

Now the fault for the misunderstanding between mother and daughter is not on one side only. The church has clearly sinned against the people whose best life she has inherited. Many and false charges have been made against the Jews. Their religion has been traduced and caricatured. No wonder the synagogue has come to regard the Christian faith as an alien and hostile religion, and those of her children who embraced it as traitors who have gone over into the camp of the enemy.

However, we are rapidly moving into a new age. Not only are Christian scholars beginning to do justice to what is noble and divine in Judaism and to recognize the immense debt humanity owes to that people which brought forth the psalmists, the seers and the prophets of old; which waged a life-and-death struggle against tremendous odds to keep aloft the torch of truth for succeeding generations, or otherwise there would have been no Christianity today; but many Jews also are beginning to apply themselves to a candid study of Christianity. Every year new books come from the press in which fair-minded Jewish scholars are endeavoring to explain the phenomenon of that unique personality, which, sprung out of Israel, is yet, alas! like Joseph, of old, "separated from his brethren." And all this is only a beginning. Much work remains to be done. Now we have long felt that in three directions particularly, the Jewish people owe a debt to truth and honor to which we would respectfully draw their attention.

I. Getting at the Sources

It is very important that the Jewish people should get their understanding of Christianity direct from the Christian sources, as far as documentary evidence is concerned, that is, from the New Testament. Orthodox Jews, who are still by far in the majority, seldom look at a New Testament. They have gathered impressions from their Talmud and from their other books, such as the infamous Toldoth Jeshu, a medieval lampoon of Jesus of
Nazareth, which have given the beginnings of Christianity an anti-Christian twist in their minds. It is clear that the Talmud, composed several centuries after the birth of Christianity, when the feeling of Jews had become embittered against Christians on account of the evil treatment they were receiving at their hands, can hardly be expected to be an unbiased witness. The account which the Talmud gives of the origin of Christianity is shockingly blasphemous.

We maintain that the Jewish people owe it to truth and honor to allow the Christian records to tell their own story. They will find themselves in a familiar atmosphere when they begin to read the Gospels. They are thoroughly Jewish. Take away the Jewish background of the Gospels; eliminate everything that has its roots in the history or religion, in the national, social and synagogal customs, modes of thought, idiosyncrasies, feelings, aspirations, which are properly Jewish, and very little would be left.

Moreover, he would soon be impressed with the crystal bright honesty of the writers. The most painstaking effort to disparage their sincerity has failed to make out its case. Nineteen centuries have been refreshed by the stream of life that flows through their writings. They tell a story too wonderful to have been invented. They narrate enough of themselves to let us see that they were intellectually and spiritually incapable to have imagined their hero. If He is a miracle in personality, to have drawn upon their imagination in describing Him would have constituted a miracle in literature. The pen-portrait of Jesus in the Gospels must have been preceded by a life actually lived to make the story possible.

Jews must learn to look away from the poor copies of Jesus in His professed followers to the original. At the best, even true disciples are still Christians in the making. They are unfinished articles. Why judge of Christianity by them alone? Even Jews resent it if their nation is appraised according to some particularly unworthy representative. They point us to Abraham. So believers in Christ point to Him. And His face shines out from the pages of the Gospels. No Jew has the right to speak the final word concerning Him till he has honestly tried to come face to face with Him there.

II. A New Attitude Towards Jesus of Nazareth

For many centuries Jews tried to forget Jesus. The very name once so common in Jewish nomenclature (it stands for Joshua, and there was more than one called by that name in the New Testament) ceased to be used. The Jewish people have done their best to obliterate His memory.
However, that has not been an easy matter. During their long exile the majority of them have been forced to live in close proximity to the Christian church. They have by divine providence to do with each other, though they both have often wished to shirk this responsibility.

Now the Person of Jesus is a perpetual challenge to both Jew and Gentile. Every generation must take up the challenge afresh. He forces men to account for Him, to explain Him, to say *who He is*. Men cannot for any length of time leave Him alone. The very insane opposition to Him in some quarters proves this. And when the world thinks it has at last done with Him, He springs a surprise on it: He causes a new wave of spiritual influence to proceed from Him, which draws the weary multitudes with their sins and their sorrows, their diseases and their burdens, their perplexities and their bewilderments, to gather around His feet.

This has been the history of the last nineteen centuries. It may not be easy for a Jew, with his deeply ingrained prejudices, to give to Jesus the proper place that belongs to Him. Personally I look for Jews to learn of Him and to grow in the knowledge of Him, as the first Jewish disciples did. The confession of the skeptical Thomas: "My Lord and my God," comes at the end and not at the beginning of the Gospel story.

But Jews are in honor bound to be fair with Jesus. Cannot they recognize His moral superiority? Can they not see in Him the crystallization of all that God intended to set forth in Israel? Is He not the incarnation of the essence of what the law, the psalms and the prophets taught? Do they not feel in His presence they are in the presence of immaculate purity? He never confessed sin! Do we not feel instinctively that He is different from even the holiest saints who, we know, were the greatest penitents also? And as men listen to Him, what consummate wisdom, what crystal purity, what sublime poetry! Never man spake like this Man! Perhaps the rabbis have said many beautiful things also, but they said many foolish and puerile things, which Jesus did not say. What drew the first disciples to Him? They did not come with a ready-made creed. They felt His superhuman wisdom. They said: "Lord, to whom shall we go? Thou hast words of eternal life." I appeal to my brother who is a Jew, to begin with Jesus thus: Let him be a respectful listener to Him. Let Him make His own personal impression on thee. And then give Him the place in thy thoughts and feelings thy experience in His presence has compelled thee to give.

There is a day almost within sight when the Spirit of Grace
and of supplication will be poured out on the Jewish people. Then will they look upon Him whom they have pierced, not only on the cross, but by their long repudiation of His Messianic claims, and great will be their mourning. They will mourn for Him as for a firstborn, and be in bitterness for Him as for an Only One. (See Zech. 12:10.) All the great names Israel has been so proud of will be forgotten then. Only one will remain worth mentioning. In the loss of Jesus of Nazareth, Israel lost her Only One, for whose sake, that He might be "the Glory of Israel," Israel has been formed and preserved from millennium to millennium till our day.

III. The Revision of the Trial of Jesus

There is a third matter concerning which Jews are on their honor, and that is the necessity of revising the trial of Jesus, which ended in His being handed over to the Roman government to be crucified. That trial was clearly a travesty of justice. It was a mock trial. And until it is officially revised it casts a deep shadow over the Jewish people.

Let it not be forgotten that the condemnation of Jesus was the act of the Sanhedrin, the official representatives of the Jewish nation. There is considerable talk just now of reviving that institution. One of its first acts will have to be the re-examination of the evidence on which the terrible verdict was based in the days of Annas and Caiaphas. Jewish Christians particularly will have to insist on this being done.

What a misnomer the name of the president of the Sanhedrin then! Annas means "merciful." Josephus has a good deal to say of him. He was a man who had blunted his moral sense by a life of cruel selfishness. Before this cunning and unscrupulous politician the holy Jesus was placed for judgment! Annas set aside the just provisions of the Jewish law in that trial. He conducted a private investigation, when Jewish justice demanded publicity. He based his accusation on an admission extracted by an ensnaring question to the accused; he condemned Him in the face of Deut. 17:6; 19:15; Num. 25:30. Another illegality was the fact that the trial before Annas was held between two and three o'clock at night.

Though the accused should have been considered innocent till his guilt had been proved, Jesus was sent "bound" to Caiaphas, as if He had been legally convicted. Then followed another illegal night-examination. Then instead of waiting for witnesses to come forward, the unjust judges actually searched for such. And not finding true witnesses they manufactured false, and their witnesses contradicted each other! Finally Jesus was condemned on His own confession, contrary to a fundamental
principle of Jewish jurisprudence (See Mishna Sanhedrin 6: 2).

Truly the words of Isaiah were fulfilled on that occasion: "How is the faithful city become a harlot! She that was full of justice; righteousness lodged in her; but now murderers."

Are we not right in claiming that this shameful mockery of justice should be revised? Jews, in the persons of their representatives, must set themselves to this matter and wipe this blot off their escutcheon. I know that through ignorance they did it. Hence mercy waits for their repentance. And when they will have ceased to be at odds with God about Him whom the builders rejected, and who in His Church has become the head of the corner, but Israel's stumbling stone and rock of offense, then will He become Israel's foundation stone. And a new and more glorious Israel will be erected on this "sure foundation" than the Israel of her most glorious past. And from this new and regenerated Israel will flow, as from the glory-filled temple seen by Ezekiel in his closing vision, rivers of blessing to the uttermost parts of the earth.

EDITORIALS

(Continued from page 3)

50 cents. One question was "What is America's strongest safeguard against Communism?" The prize-winning answer was "A Christian Front." In the issue of November 20, 1939, the question was asked, "What is Father Coughlin's most emphatic advice to the Christian Front?" The answer was "Meet force with force as a last resort." There is every evidence to believe that Father Coughlin, and apparently some ecclesiastical leaders in the Catholic Church who permit him to continue broadcasting, have no essential sympathy for American democracy and its Protestant origin. The Catholic church has always held to authority from the top down rather than from the bottom up. Why not jail Father Coughlin as well as the eighteen leaders who received their inspiration from his teachings to overthrow the United States government by force?

All of which proves that democracy becomes a farce and its citizens fall easy dupes to rabble-rousing demagogues when they no longer prize their Christian heritage.

A German princess took leave of a Christian missionary with these words: "Christians never see each other for the last time. Adieu."

—A. T. Pierson.

Baxter thought it harder constantly to deny temptations to sensual appetites and pleasures than to resist one single temptation to deny Christ for fear of suffering.
The New Morality and the Fading Sense of Sin

NO. 2—THE NEW EDUCATION

By Leslie R. Marston, Ph.D.

The "new morality" is making inroads on education, in consequence of which the fiber of moral training has turned flaccid and education has sagged toward paganism. We quote William Adams Brown:

"A home, like many a modern home, where children are denied nothing; a college, like many a modern college, where study is but an incident in a life devoted to having a good time, are not the best soils in which to grow a conviction for sin."

These words state the case mildly, for often home and school not only neglect to cultivate the sense of sin but definitely seek to quiet the disturbing consciousness of guilt when youth’s conduct falls short of youth’s ideals.

There has grown to prominence during this century an educational doctrine based upon naturalism, and thus of close kin to the "new morality," which maintains the inherent rightness if not goodness of human nature. This doctrine focalizes the child’s experience as the educational factor of quite exclusive concern, and accordingly it sets the goal both of education and of life by the child’s interests rather than by the glory of God or the welfare of others. Under such an educational program the tension between duty and interest relaxes with the strangulation of the ideal of duty. Temptation subsides, not through conquest of selfish interest but through surrender thereto.

Such "progressive education" is crassly pragmatic, for it levels truth to utility by making it merely a means to biologically beneficial experience. Truth, no longer on the throne, becomes the instrument of pleasure. But as noted in the first article of this series, truth thus made subservient to desire becomes a prostitute to error. And yet much of modern religious education and home training is built upon this sandy foundation of humanistic religion, pragmatic philosophy, and naturalistic ethics.

We direct the reader to a few instances of the operation of the doctrine. Not long since at an educational conference sponsored by a great university, a panel of guest speakers debated the social responsibility of the public school. The most vociferous members of the panel contended for education in terms of strictly contemporary social values centering about the child’s immediate experience. It fell to the writer as a member of this panel to defend the educational worth of enduring and time-
tested ideals against the radical claim of a state educational officer that the teacher has no right to instruct even young children in what to believe concerning social and moral issues, but that the teacher’s function is only to present facts from which ten-year-old children may reach their own conclusions through group discussion. This panel symbolized not merely an academic disagreement among the doctors, but a critical struggle between clashing philosophies upon the issue of which hang grave consequences for society, for this “progressive educator” has been directing the revision of the school curriculum of one of America’s greatest commonwealths!

University inspectors report that in a single day’s visitation of a certain modern high school they witnessed two national heroes dragged through the mud of realistic interpretation in a history class; heard the doctrines of Freud promulgated in a psychology class where repressions were rated mortal sins; and in the school assembly listened to the day’s speaker as he told several hundred teen-age youth that we behave like human beings chiefly because we are twentieths brute. Throughout the entire day these inspectors discovered nothing idealistic or ennobling in this school’s program.

Again, in a distinguished institution of higher learning a professor recently advised a class of prospective high school teachers that in this day a teacher is not qualified to teach high school youth without having had sex experience.

These instances of extreme application of the doctrines of the “new education” are hardly typical of American schools, we are happy to admit; but we wish they were less typical, for they clearly indicate the direction of powerful currents in modern education which seek to swerve today’s youth from the charted channel of Christian virtues.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Revelation 3:21). Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross, and follow Him. Do not think you will have no battles if you follow the Nazarene: many battles are before you! But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

By faith we find and remain restful in His tender grace.

The more thou puttest Him to it, the more thou shalt find His prevailing power and the fulness of grace that dwells in Him, which is no more diminished by all He shows forth than His divine power was weakened by the framing of the world.—Robert Leighton.
Spurgeon, Wesley and Whitefield

By Rev. A. Cunningham-Burley

Spurgeon, Wesley and Whitefield—these three; but the greatest of these was—Whitefield. No doubt of it, for both Spurgeon and Wesley were glad to admit it in such terms of unmistakable eulogy that we may safely take their word for it.

In the early stages of his ministry, Mr. Spurgeon was described as "The Modern Whitefield."

A volume of his sermons published in the year 1857 by the American firm of Sheldon Blake-man & Co., bore this flattering title. The introduction by Mr. E. C. Magoon endeavoured to prove that Spurgeon could take his stand beside George Whitefield as one of the most gifted preachers that Christendom had ever known.

Mr. Spurgeon met this compliment by a very happy disclaimer. In a river trip to Rosherville Gardens on August 7th, 1855, he took the opportunity of saying to his New Park Street friends—"I have been puffed off as being a Whitefield, the greatest preacher of the age, which certainly I am not, and never professed to be. I am a great deal more like anything else you mention than that. I am extremely obliged to my friends for all they say that is good of me, but I would rather that they should leave me alone. I do not want anything good said of me at all; yet if people persist in saying so many bad things of me, I suppose my friends must be allowed the liberty of saying the good things; and I will mix them together and drink both bitter and sweet, so that there will be no taste at all."

"Spurgeon, the Prince of Preachers" was the title given by the Rev. James Douglas, to his delightful biographical sketch of C. H. Spurgeon. Dr. Dinsdale Young told me that he regarded these portrait chapters as being amongst the best things that were ever penned concerning Spurgeon. This title was challenged and disputed in a very lengthy letter to "The Christian" some years ago. The writer, whilst admiring Mr. Spurgeon as a most powerful preacher of the Gospel, was of the opinion that George Whitefield was easily the greatest of all the great ones who had graced the Christian pulpit. The writer endorsed Toplady's estimate:—"If a union of the most brilliant ministerial gifts, ballasted by a deep and humbling experience of grace, and crowned with the most extended success in the conversion of sinners, be signatures of a special commission from Heaven, then Mr. Whitefield stands highest on the list of Christian Ministers. He was the Prince of Preachers."
John Wesley had anticipated this opinion by saying of Whitefield:

"Have we read or heard of any person since the Apostles who testified the Gospel of the Grace of God, through so widely extended a space, through so large a part of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads, of sinners to repentance? Above all, have we read or heard of any who has been a blessed instrument in the hand of God of bringing so many sinners from darkness to light, and from the power of Satan unto God?

"It was the love of God shed abroad in his heart by the Holy Ghost, which was given unto him, filling his soul with tender disinterested love to every child of man. From this source arose that torrent of eloquence which frequently bore down all before it; from this, that astonishing force of persuasion which the most hardened sinners could not resist. From the pulpit he was unrivalled in the command of an over-crowded auditory."

In our day these words have found an unexpected endorsement. Mr. Lloyd George, during the Bi-centenary Commemoration of Whitefield’s first landing in America, said in a special broadcast, "George Whitefield was a preacher with a mission to wake up the people of his day from their spiritual torpor and moral degradation and to inspire them to climb upwards to higher and nobler ideals.

"It is estimated that in the course of a little over a quarter of a century he preached to at least ten million men and women in England, Scotland, Wales, Ireland and the United States of America.

"He was pre-eminently the greatest pulpit orator produced by the English-speaking people of the world. I am not sure that he was not their greatest orator in any sphere. I have not read of one who was able for nearly 30 years to exercise such a sway over immense audiences in two continents."

Is it any wonder that the mind of Mr. Spurgeon should linger so long and lovingly upon such a personality as that of Whitefield? To his students he said "Study successful models. I made Whitefield my model years ago. Buy his sermons and read them, but you will not think him eloquent; you cannot think so. His expressions were rough and frequently unconnected; there was very much declamation about him, it was a great part indeed of his speech. Wherein then, lay his eloquence? Not in the words he uttered, but in the tones in which he delivered them, in the earnestness with which he spoke them, in the tears which ran down his cheeks and in the pouring out of his very soul." It is even so. Sermons
lose much of their individuality by being printed. A sermon is an
entreaty and exhortation, made up of the personal elements of
the man who delivers it—his ac-
cents, his qualities of mind, his sympathties. That is why it is
most difficult to find in White-
field’s printed sermons the secret
of Whitefield’s power. And yet
Spurgeon in the Tottenham
Court Road Chapel confessed:—
“I read George Whitefield’s ser-
mons continually for I can find
none like them. I should like to
strike beneath the floor of this
pulpit and get Whitefield to rise
up and preach to you for five
minutes. How he would plead
with you. How he would stretch
forth his hands, the tears run-
ning down his cheeks, and how
he would cry out in his usual
impassioned manner ‘Come sin-
ers, come to Jesus Christ!’ I
cannot do it as he could, but if
these lips had the language
which the heart would speak I
would plead with you now to be
reconciled to God.”

It must have been a rare and
memorable experience to have
heard Mr. Spurgeon refer to
Whitefield and Wesley as though
they were standing by his side in
the pulpit in mystic spiritual sur-
vival. We would have given
much to have been in the Taber-
nacle when he said:—

“The revival under the apos-
tles was marked by their every-
where preaching the Word, and
the people listening thereto. This
was the great token of the Ref-
ormanation; meetings were held
under Gospel Oaks, out upon the
commons and away in lone hous-
es; and in glens and woods men
thronged to listen to the Word
of God. The processions of
popery were forsaken for the
simple preaching of the truth.
This also marked the last grand
revival of religion in our own
country under Whitefield and
Wesley. The Word of the Lord
was precious in those days; and
whether the Gospel was preached
among the colliers of Kingswood
or the rabble of Kennington
Common, tens of thousands were
awakened, and rejoiced in the
joyful notes of free grace. Men
loved to hear the Word: they
said one to another, “Let us seek
the Lord.” It is said that Moor-
fields would be full of light on a
dark winter’s morning at five o’-
clock when Mr. Whitefield was
to preach, because so many peo-
ple would be finding their way
to the rendezvous, each one car-
rying a lantern: and so also over
there in Zoar Street, in South-
wark, when Mr. John Bunyan
was out of prison and was going
to preach, a couple of thousand
would be assembled at five o’-
clock in the morning to enjoy his
honest testimony. It is a token
for good when people press to
hear the Word. I think we have
in a measure the first token—a
love for prayer, but we want it
far more; as for the second to-
ken, namely an earnest love for
listening to the Word of God, we have that in abundance. See ye not how the crowds rush in like a mighty torrent as soon as the doors are open to them?"

How passionately Spurgeon longed and prayed for another Wesley and Whitefield to be raised up to stir the soul of England again. He fondly hoped that children would be born who should do this. "We never know what one child's mouth can do! One would like to have seen little George Whitefield when first he began to prattle. Who would have thought that the mouth of such a youngster would ultimately set two nations on fire by its zealous declaration of the truth? I should like to have seen John Wesley, when he was a little child, on the knee of that remarkable woman, "the mother of the Wesleys"—who would have thought that he would rouse the masses as he did? Out of the mouths of little George Whitefield and little John Wesley—out of those who babes' mouths — how grandly did the Lord smite the adversary!

"In England we have neither Wesley nor Whitefield, nor any of their order; yet, as with God is the residue of the Spirit, He can fetch out from some chimney-corner another Christmas Evans, or find in our Sunday-school another George Whitefield, who shall declare the Gospel with the Holy Ghost sent down from heaven. Let us never fear for the future, or despair for the present, since the Spirit of God remaineth with us. What if the growing error of the age should have silenced the last tongue that speaks out the old Gospel, let not faith be weakened. If I can preach in faith that my hearers will be saved, they will be saved. If I have no faith, God may honour His Word, but it will be in no great degree; certainly He will not honour me. Abandoned sinners, if converted by means, are usually brought under the power of divine grace through ministers of great faith. Have you observed—there were persons who heard all the small fry of the Whitefieldian age; they had listened to this preacher and to that. Under whom were they converted? Under Mr. Whitefield, because Mr. Whitefield was a man of masterly faith. He believed that the lost could be reclaimed — that the worst diseases could be healed—that the most heinous, abandoned, profligate, blasphemous sinners could be saved. He preached to them as if he expected the deaf would be charmed by the gospel melody, and the dead would be quickened at the commanding call of the great Redeemer's name."—*The Spurgeon.*

Luther in his student days was a man of prayer. He said, "To pray well is the better half of study."
On Getting an Education

Some young people get the idea that if they had someone to "educate them, pay their expenses through school," etc., they would be on their way to successful living and achievement. And there is a great deal of worry by some hard-working parents as to whether they are supplying James and Martha and Anna and Arthur enough spending money so that they can keep pace with their friends.

Just remember that young people who have been provided for and planned for and pampered seldom make as good and useful men and women as those who have been thrown upon their own resources.

Education is not merely a process of getting a few facts into one's head. Rather, it is a much greater thing—the adjustment of one to the opportunities and responsibilities of life. If before school or in school one has learned adjustments and directions, his own powers and how to use them to the best advantage, if he has learned self-control and hard work, if he has learned that he must expect in this life to give more than he gets, then he may be on the way to become valuable to himself or to someone else. While he has his hand out to receive and has been receiving more than he gives his education is retarded. Those who are small givers usually fall flat when the parents' allowance, the help of the government, or some other support is removed.

Therefore the boy or girl who must do without much that others have, who must plan and see himself through, the one who must work, is acquiring the more useful education. Whether one specializes in French or mathematics or botany, he will be largely useless unless he has learned something about adjustment to life, for it is life which must be lived.

Rejoice not that you have received much but that you have learned to give much and be valuable to somebody, to society and to the church. In the day of much unemployment there is still room for one who can achieve and is willing to take any wage or work any hours while he proves his value and makes his contribution — The Free Methodist.

"Perfect peace and quiet of mind impart strength, worry and fretting make work more difficult."

—Andrew Murray.

"A measure of separation from others is a means of building a strong individual character."

—A. Murray.
Current Practices in the Ecclesiastical World

By Rev. Roy Talmadge Brumbaugh, D.D.

As one looks about him in the ecclesiastical world he beholds practices that make him stop and wonder.

PROFESSING—There are certain ministers in compromising connections vigorously and continuously declaring their orthodoxy. They assert that they declare the whole counsel of God, but by their works they deny every fundamental doctrine. Their fellowships declare them to be anti-Gospel. What they support is in direct contrast to what they preach. Where they are speaks so loudly that what they say carries no weight with spiritual discernment.

Ministers in the major denominations may think themselves conservative, but they are deliberately supporting apostate machines and anti-Christian boards and agencies. To say the good and at the same time to support a movement or institution that represents the evil, is the rankest heresy.

CHANGING COLOR — There are ecclesiastical chameleons who conform to their setting. When they are in a fundamental church they stand for fundamentalism. When they are in a middle-of-the-road church they favor compromise. When they speak in a denominational church they are strong denominationalists. When they are fellowshipping in an independent church they are loud for independency. Sometimes they blow hot; sometimes they blow cold; and when it seems to be to their advantage, they readily conform to luke-warmness.

This is a practice peculiar to many itinerating Bible teachers, evangelists, mission secretaries and others representing either personal or institutional interests. We thank God for those who stand right and speak accordingly wherever they are.

SELLING BOOKS — About four years ago during a conference our congregation beheld a strange sight. When a certain preacher got up to preach he had before him a pile of books about a foot and a half high. As an introduction to his sermon he proceeded to put on a strong selling talk in favor of the books that he himself had written. He even went into detail concerning the content and merit of his own books. Then he proceeded to preach a sermon found in one of his books. In the prayer after the sermon he prayed the Lord that the people might not forget to buy his books which were to be found on the book table at the rear of the auditorium. Our people were disgusted.

This same thing was repeated at a conference in which I also spoke. Again there was a pile of
books written by the speaker in front of the little man. He arran-
gaged the people in the con-
gregation to buy his books. Hear-
ers were led to think that if one
did not buy the books thus ad-
vertised he would suffer eternal loss.

Not only the spiritual, but all
thinking people are disgusted at
this practice. The message that
follows is always negatied by
such procedure. The books may
or may not be worthy; the mo-
tives back of the high pressure
talks may or may not be good,
but the practice is an aboma-
nation in the sight of the Lord’s
people.

Just recently a Christian Busi-
ness Men’s group was forced to
take strong action because their
radio speakers steal gospel time
to advance personal interests.

PUSHING THE FAMILY —
Another practice which may be
well intentioned, but which ne-
gatives a gospel testimony is the
practice of unduly pushing mem-
bers of one’s family into places
of Christian leadership or serv-
ice. All of us, of course, are im-
pressed by the virtues of our
own families. And let those who
qualify be used to the glory of
the Lord. However, it seems ex-
pedient to wait until others
recognize these virtues in our
loved ones before we ourselves
place them in positions that oth-
ers might be able to fill better.
Jude may have been a blood
brother of our Lord, but he re-
ferred to himself as a bond-serv-
ant of Jesus Christ and a brother
of James. “My-family-itis” is the
recurrence of a disease quite
prevalent in the Romish Church
during the Dark Ages.

BUTTING IN — Some of us
pastors are being pestered in-
creasingly by traveling lecturers
who are to be found almost any
time on our church doorsteps
waiting for a chance to slip into
our pulpits when our guard is
down. Their name is legion.
These men increase in number,
perhaps because of two reasons:

First, many pastors are so lazy
that rather than put sweat and
blood into the preparation of ser-
mons, they open their pulpits to
every Tom, Dick and Harry who
comes into sight, and

Second, so many pastors find
the day after day, and week after
week labor of the pastorate so
heavy that instead of trusting
the Lord for strength and grace
to carry on, they call themselves
into the itinerating field where
the same sermons can be used
world without end, and that with
minimum mental effort.

SEEKING FEES — S i m o n
wanted to buy the fulness of the
Holy Spirit with gold and was
rightly rebuked by Peter. Do we
not have the same spirit in the
hearts of certain brethren who
are seeking fees for everything?
There are some in our own city
who are veritable funeral hunt-
ers, as well as seekers after wed-
dings, and all this for the fees
that they might get out of these
and other things.

Some earnestly seek discount
from Jew, and Gentile business
men. And because of this the
same spirit is found in many
churches which are running to
the world for financial support.
They seek gifts and special privi-
leges from the world which is an
enemy of God, rather than go in
faith to the Father in heaven
who is rich in acres and lands
and who holds the wealth of the
world in HIS hands.

RUNNING AWAY — I was
talking with a successful confer-
ce director, who is not a pas-
tor, about many things, one of
which was the problems of the
pastorate. He admitted to me
that the pastorate was the hard-
est job in the Church of God to-
day; and so it is, and always has
been. There is no office to which
God calls a man that is higher
than a local pastorate. Anything
else is a step down. Yet so many
pastors grow weary in well do-
ing. The going gets too hard for
them. It takes a lot of prayer and
hard work to prepare three or
four sermons each week for the
same congregation. Then, too,
we deal with human nature
every day and that is not always
a pleasant experience. Obstacles
and hindrances multiply. The
opposition to a true gospel pro-
gram is always intense, but
thank God, the Lord is able! The
rewards are beyond all that we
can ask or think. And the Lord
commands us to go on, but so
many fall by the wayside. They
get tired of study. They neglect
prayer, and finally run away
from the best job in the uni-
verse, and step down from the
pastorate to something which is
inferior, but easier on the carnal
man.

ATTENDING MEETINGS —
There are pastors and other
Christians who are continually
attending meetings somewhere:
Ministers’ meetings, Bible con-
ference meetings, evangelistic
meetings, committee meetings,
and so on without end. They call
this work, whereas it is usually
evidence of spiritual laziness and
moral weakness. Attending
meetings usually takes mere
physical energy. The practice
has the appearance of busyness,
and yet many Church leaders
and members are wasting the
Lord’s time in attending meet-
ings, when they ought to be in
their studies praying and study-
ing the Word of God, or ought to
be out in the world compelling
the lost to come into the King-
dom of God. Many churches
have too many special meetings.
After a while the collective body
is so shot full of this “dope” that
it no longer reacts to the special-
meeting injection. First things
are neglected in order that pas-
tor and people might attend spe-
cial meetings. And then trouble
and declension appear. There is a
place for special meetings; but

(Continued on page 29)

The so-called lost Ten Tribes of Israel have been the occasion for fanciful speculation and theorizing through the centuries. The author of this book traces the problem of the Ten Tribes back to the apocryphal books of Esdras and to other later Jewish non-canonical writers. Various modern theories including Anglo-Israelism are exposed. The basis for these theories is shown to be not only non-Scriptural, but unhistorical.

The author repudiates the idea of a national restoration of Israel; Christ is shown to be the present and final head of the restored Jewish dynasty and the King of the only true Israel.

Even if the author's conclusions regarding the future of Israel are not fully acceptable, it may still be said that the book presents a case that is based on much historical and prophetic fact. The book will afford a wholesome stimulus for any who too habitually and too abjectly place their reliance upon the views of their Scofield Bible.—L. R.


The editor of the Evangelical Christian gives us this one hundred twenty-six page interpretation of the first Gospel from the third of three epochs of his life. In the first epoch he accepted the truths found in Matthew and they led him to assurance of his personal salvation. In the second epoch, after indoctrination by hyper-dispensational teachers, he was led to view Matthew as applicable, not to the church age, but to past and future Jewish ages. He was counselled to go to the writings of Paul for "Church truth." After credulously assuming the correctness of this system of prophetic teaching for some time, the author was led to reconsider his grounds by direct Bible study. This procedure marked the beginning of a third epoch. In this third epoch the author resumes the faith of his early Christian experience. Jesus is again seen presented as the world's Savior. By an unanswerable array of internal proof Matthew is shown to be the account of the one and only Gospel which Mark, Luke, John, Paul, and others have preached. Moreover, the author who has been an eminent missionary leader for forty years, attests the fact that the first Gospel account has borne effective fruit in the lives of large numbers of heathen to whom it has been given.—L. R.
VARIEDIES OF CHRISTIAN EXPERIENCE, by Dr. Sverre Norborg. Published by Augsburg Publishing House.

An important book by a scholar who is at home in philosophy, psychology, and the Christian faith. Dr. Norborg is a European scholar who is now on the faculty of the University of Minnesota. The starting point of the series of lectures incorporated in this book is the classic by William James on "The Varieties of Religious Experience," published a generation ago. Exception is taken to James' treatment of all religious experiences in the same category. No distinction is made between Christian experience and the mysticism of other faiths. Dr. Norborg undertakes to prove the thesis scientifically, by recourse to case records, that there are important differences which make genuine Christian experience altogether unique. Of course, this reviewer is prejudiced in favor of his point of view, but even so, it seems clear that he proves his point by inductive logic.—S. W.

* * *

RAINBOWS, by Edith M. Beyerle. Published by Zondervan Publishing House, Grand Rapids, Mich.

Miss Beyerle, a former student of the F. W. B. I., has given most of her time to writing since her return from missionary work in China, and her enforced stay in the homeland on account of ill health. She edits the devotional page in The Alliance Weekly. Rainbows is her initial venture in religious fiction. It is the story of a Southern girl who was reared in wealth and social refinement and who made the supreme decision of surrendering herself completely to Christ. The opposition and misunderstanding of parents, her call to China, the conversion of her fiancé, their preparation for foreign service, and the subsequent happy ending are leading events developed in the story. The best work in character portraiture is done with the plantation negroes. A big, well-printed book of 350 pages for only $1.00.—S.W.

* * *


Dr. Zwemer wrote this 173-page volume at the request of the Inter-Varsity Fellowship of Evangelical Unions in England. It sets forth the claims of the mission field upon the church of today both vigorously and convincingly. The author, after seventeen years of missionary labors in Cairo, twenty-three in Arabia, and after a number of years as professor of missions at Princeton, "passes on the torch" with an unflinching reassertion of two great facts which he fully demonstrates, namely, (1) the power of the Gospel to meet human need, and (2) the fact
that the Gospel is intended for all men. The unfinished task is set before the present church as a very reasonable one for completion. Itinerant evangelism of the apostolic type is urged as the means by which the completion may be realized. This book should be circulated freely in every church where missionary interest lags.—L. R.

* * *


This is an analytical study of large portions of Exodus, Leviticus, and Numbers, in the light of the fuller revelations of New Testament Scriptures. The book lays a thorough hermeneutical basis for the interpretation of Bible symbolism, something which has been sorely needed in the field of interpretation. The book unveils the marvelous unity of the divine relation. The whole Mosaic system in all of its parts is seen to converge in the person and work of the historic Redeemer. Every minister, Bible teacher, or student will want this book. It is undoubtedly the most complete, the most scholarly, and at the same time the most readable book of its kind.—L. R.

CURRENT PRACTICES IN THE ECCLESIASTICAL WORLD
(Continued from page 26)
“special-meeting-itis” has become a chronic and dangerous disease in the body of the visible church.

These are just some of the practices that are quite current. We need to take stock of our own lives and of our own churches. We Fundamentalists are supposed to be different: let us be different. Surely the practices mentioned above are of the world, the flesh and the devil. The Lord prefers quality rather than quantity. Let us examine our own hearts and then examine the tactics and practices of these ever increasing itinerants who would take over our pulpits for personal gain, or for the propagation of a pet project. Worthy men and enterprises ought to be heard and encouraged, while men who ever seek the green-(back) pastures and join many organizations to suck them dry, ought to be discouraged. It is better to have a limited field that stands for something, than a large field that conforms to this passing age.

“He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?”

—Nebuchadnezzar.
With The Fellowship Circle

PERSONAL ITEMS—

We were happy to welcome Rev. Mark Burgess, class of 1932, to the Institute family from December 3 to the 17th. Brother Burgess was the evangelist at the Northside Missionary Church, where Rev. and Mrs. Cyril Eicher, '32, are ministering. Mrs. Burgess joined her husband for the closing services. God is blessing their ministry at Yale, Michigan.

* * *

Rev. and Mrs. Robert Strubhar of Peoria, Illinois, were guests at the Institute from December 5 to the 17th. They assisted Rev. Frank Albright, '28, at the Curdes Avenue Missionary Church in a series of meetings. Mr. Strubhar is a graduate of the 1936 class. He has recently been appointed Young People's Superintendent of the Missionary Church Association.

* * *

Rev. Edison Habegger, '32, Pastor of the Humboldt Park Gospel Tabernacle, Chicago, addressed the student body in the evening devotions recently. His subject was, "Wholly Following the Lord." Mr. Habegger can be heard at 8:15 A. M. every Tuesday, Thursday, and Saturday over radio station WCBD.

* * *

The trio composed of the Misses Idle, McClure, and Roth, graduates of the class of 1939, recently closed a two-weeks' meeting at the Bethel Methodist Church near Bluffton, Indiana. The services were well attended, and a real spirit of revival was evident in many of the services. A number of children and young people were saved and several were reclaimed.

The trio will begin a three-weeks' meeting near Oil City, Pa., February 3. They ask an interest in the prayers of the Fellowship Circle friends.

Anyone desiring their services may address all mail to Miss Maxine Roth, Grabill, Indiana.

William B. Uphold, Jr., a graduate of the 1936 class, was recently ordained a minister by the Missionary Church Association. After completing his work at Taylor University, Rev. Uphold has since occupied the pulpit in the Tyng Memorial Church, Peoria, Illinois.

* * *

The friends of Mrs. P. L. Eicher will be interested to know that she is somewhat improved. She has been a patient in the Lutheran Hospital since Christmas. Pray for her.

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BAUMGARTNER-RAINWATER

Announcement is made of the marriage of Miss Vera Baumgartner, '33, of Fort Wayne, Indiana, to Mr. Frank Rainwater of Augusta, Georgia. The wedding was quietly solemnized at noon, December 28, at the home of the Rev. Harold Wiswell, '31.

Mrs. Rainwater received her A.B. degree from Wheaton College and took graduate work at Indiana University. For two years she has been connected with the Columbia Bible College at Columbia, South Carolina.

The groom is instructor in English in the Whigam, Georgia, high school. The bride will teach French and music in the same institution.

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CROWELL-PASCOE

The marriage of Miss Margaret Crowell of Huntertown, to Mr. Charles Pascoe took place in a ceremony on Sunday afternoon, December 24, at the Fort Wayne Gospel Temple. Mrs. Pascoe was a former student at the Institute.

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SOWDERS-CLOUGH

A lovely ceremony was performed at the Baptist Church in Bay City, Michigan, on December 30, when Miss Maxine Sowders, class of 1939, was united in marriage to Mr. Alfred Clough of Creighton, Nebraska. Rev. Dan Ramseyer, a graduate of the 1921
class, performed the marriage vows. They are returning to the Institute for the second term, where Mr. Clough will resume his studies with the class of 1940.

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CONGO BELGE, AFRICA
Dear Members of the Fellowship Circle:
“Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.”

As I look back since the time I first enrolled at the Institute I can say the above verse, along with many other portions of Scripture, has become a reality in my life.

This leaves me well and happy in Christ’s service at Kalambo. Already I have spent over a year and one-half here.

Many new experiences come to a new missionary. First of all, there is the thrill of the trip across the seas. Then there is the experience of joy as you, for the first time, place your feet on the soil of the country to which you were sent to carry this blessed gospel story. The greetings which await you as you meet your co-workers and the people and natives with whom you are to work and among whom you live are thrilling. Then finally to become settled in your Congo home is another adventure. After that come those days of language study and the other adjustments which must be made to happily enjoy your new life.

If there is one thing I have been thankful for above all other things since living here, it is that I have been born and reared in a Christian home, church, and country. It is only as we get away from these blessings that we learn to appreciate them.

There is much work to be done, much unoccupied territory to be reached with the gospel message. My first six months was spent mostly in language study; since then I have been helping in school, in children’s work, and in other duties.

Truly, the time is short and we know not how long we may have this glorious privilege.

To our young people in the homeland may I say, “Don’t be afraid to follow God’s leadings; He has promised to be with us always.”

I wish you all God’s blessing.

Yours in His service,
Mabel Souder.

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JACKSON, MICHIGAN
Roy Ramseyer writes, “We were thrilled a few minutes ago to hear the B.I. radio program. How grand it was to hear Rev. Witmer’s voice! It made me lonesome as I heard the Men’s Chorus sing ‘On to Victory.’

“Our work here is coming along fine—551 in Sunday School today. Two souls stepped out for the Lord in the morning service. We are kept very busy, but it is such a joy to keep busy for our Lord and King. May God bless all the Institute family.”

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REV. JESSE RINGENBERG,
VIRAMGAM, INDIA

Mr. Ringenberg has recently been appointed editor of a new Gujarati mission paper entitled, “Jivan Sanmarg” (The Way of Life). The periodical is published monthly; the first issue was published in October. The other members of the editorial staff are Indian leaders. The magazine has some resemblance in form to the Bible Vision, from which a few ideas were borrowed. The editors of the Bible Vision wish the new publication and its sponsors every success.

Mr. Ringenberg reports famine conditions in the area of India in which he is laboring: “At Viramgam, where we should have thirty inches of rain by this time, we have had scarcely an inch. Cattle are dying by thousands; and people are begging, stealing, and even murdering for sustenance. We have never seen the like.”
CHANGSHA, HUNAN, CHINA

Hunan Bible Institute,

Dear Friends:

During the year since we wrote you last the "China Incident" has continued unabated, piling up large figures of churches, missions, and hospitals bombed and lives lost; now World War II has started! Much of our efforts during the year has been seeking to alleviate suffering, provide food for the hungry, and seeing that small children get a chance at "book larnin," and preaching the Good News.

After the summer in Hongkong in Bible conference work, Pooi Ling Conference this year was better and larger than ever, I started back for Changsha early in September. The trip "home" was made "hitch-hike" style.

At this writing everything is quiet here, but the planes still visit us, and this winter I fear is going to be hard on the people. I am engaged now in a lot of refugee work in connection with our compound. Feeding is a great problem, and also clothing. But still being in Free China makes it nice for preaching and free movement.

I trust that you are receiving blessing at the school, and 1940 will be better than the past years even though war threatens to engulf us all. With kindest regards to all the Institute family.

Sincerely yours,

Charles A. Roberts.

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FREEMAN, SOUTH DAKOTA

"God is faithful." These words continually bless my soul. In May of this year I will have finished my third year at Sunnyside as a teacher in the Bible Department. God has led me in strange paths and shown me new and marvelous things. This is a Russian-German community. Customs, language, environment,—all, have been so different that it almost seems a foreign land.

Just this morning in Chapel as we were seated a hot brick was placed at our feet to keep us comfortable, for out of doors it was 25 degrees below zero and getting colder. We sat there with coats, hoods, galoshes and bricks and had Chapel for over an hour.

In these three years there have been some very rough places, some deep waters, and some fiery trials, yet God has brought me out into a "wealthy place." I have become a much better woman because of the hard places, and too He has given me the precious privilege of contacting some souls for His Name's sake!

The past is a pathway full of deep lessons, and the future, oh! the future is so bright for God is leading on! Having felt definitely led, I have applied to one of the mission boards for the privilege of teaching in a Bible School in India. I am awaiting their decision. In my heart is a great "Go ye into all the world," and the Spirit seems to witness "Yea," and "Amen!"

All the past, all the future has in a great measure been made possible through the preparation which God privileged me to make at Fort Wayne Bible Institute. Always in my heart and mind, the principles and teachings which I received there have held me steady under fire, and point forward to a steady increase in usefulness. If possible in the Lord's will I hope to visit you in May. Until then I pray God's richest blessings be with you all!

In His service,

Roma C. Clark.

ATTENTION

The goal of the Loyalty Foundation is to pay for the Bible Institute Orgatron during the next four months. It can be done if we ALL work together. Send your subscription to Rev. Kenneth Geiger, Bristol, Ind.
With the Bible Institute

"God Speed the Light"
A new and large field of service is found in the radio program which is presented by the school every other Sunday. The program is in charge of Dean Witmer. One of the various choral groups of the school participates in each program, and a brief message is given. We pray that these programs shall be used to make known our school, but above all to make known our Saviour to lost men.

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Senior Class News
The Senior Class has been organized. The officers, as chosen by the class, are as follows: President, Gaylord Lehman; Vice President, Doris Seger; Secretary, Frieda Lugibill; Treasurer, Herald Welty; and Chaplain, Kent Welty. For these lives which have been dedicated to the Lord for His will we anticipate a blessed semester of fellowship and definite growth in the grace of our Lord.

The Light Tower, the school annual, will again be published by the Senior Class. The officers elected by the class are:

Editor-in-Chief—Kent Welty.
Assistant Editor—Doris Seger.
Associate Editors—Frieda Lugibill, Erniene Osborn, and Roy Whittum.
Business Manager—Raymond Hein.
Assistant Business Manager—Blanchard Amstutz.
Circulation Manager—Naomi Franklin.
Photo Editors—Gaylord Lehman, Francis deCaussin, and Irma Judd.
Art Editors—Don Miller and Geraldine Roth.
Faculty Advisor—Mr. Updike.
If the 1939 edition is only an earnest of what is to come, we may all justly expect a "super colossal" edition.

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Pre-Vacation Week
"Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" were the words which prompted us to remember the real meaning of Christmas—they were seen in large, red letters across the entire back wall of the dining room. They were the words used as the theme of the Christmas party held for the students, faculty members, and their families on the twentieth of December. Under the capable supervision of Miss Basinger the tables and the dining room were attractively decorated. Miss Rothfuss' efforts were rewarded in the excellent meal enjoyed. President Ramseyer addressed the group of one hundred and thirty on the theme of the evening. Rev. Updike spoke on "The Real Meaning of Christmas." Musical numbers were given by Miss Lugibill, Mr. Gerig, Mr. Weaver, and Mr. Korn. We left rejoicing that we knew the "Prince of Peace."

On Wednesday, December 19, an enjoyable evening was spent in carolling. Midst a gentle snowfall, the happy group of students made their way to sing at the homes of teachers and friends of the Institute.

By late Thursday afternoon the quiet halls told this silent story—the students have gone home for vacation.

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Astronomical Slides Presented in Chapel
Thursday, January 11th, Dean Witmer presented slides on astronomy in the Bible. Without seeming effort he gave to us tremendous facts challenging our brain capacities with the enormous numerical figures of stars and space. We were given a greater vision of the majesty and power of our God who condescended to be our Saviour.

* * *

Practical Work
Wesleyan Methodist Mission services are conducted by the students. Young men have charge of the preaching every Sunday. It is noted that many
of the students have received spiritual help here during their services. Visitation work is carried on in the community by the students.

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Mission Band Election

Mission Band officers for the second semester were elected by the student body and faculty on January 11. The result was: President, Alfred Clough; Vice President, Lois Gerg; Secretary, Mary Schutz; Treasurer, Herald Welty; Chorister, Walter Stewart; and Pianist, Evelyn Neuenschwander. To those chosen we pray God's gracious enabling and guiding power; to those who have chosen, a spirit of faithfulness in prayer.

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Special Speakers

"God hath blessed us with all spiritual blessings."

Mr. A. W. Ruscoe—a deputation worker of the World-Wide Evangelization Crusade founded by C. T. Studd. Mr. Ruscoe, an Englishman of unusual calibre, was pioneer co-worker with Norman Grubb in Africa. Mr. Ruscoe gave us the A B C of prayer. A—Abide, B—Believe, and C—Counting on God's faithfulness.

Dr. E. J. Bulgin—one a brilliant legalist, now engages his talents in the service of the Lord.

Mrs. E. J. Bulgin—addressed the Mission Band on the subject, "An Octagenarian's Wish." Caleb asked for Mt. Hebron, and his faith was rewarded.

Rev. F. L. Aughinbaugh—in two chapel services presented lectures on "The Tabernacle." A miniature tabernacle was assembled on the platform and was used in illustrating the talks.

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A New Semester

January the 25th marked the opening of the second semester with God's continued blessing and an increased enrollment. Both dormitories are filled to capacity.

Considerable readjustment was necessary to make room for every one. Two of the three guest rooms in Bethany Hall were made into student quarters. The chapel barely accommodates the student body—only one full row of seats is unoccupied by students.

THE PROFESSOR KNEW THE BIBLE

A correspondent of the Boston Transcript tells an amusing incident in the life of Dr. Samuel F. Smith, the author of "America." At one time Dr. Smith was pastor of the village church in Waterville, Maine, and at the same time taught in Waterville College, now Colby College. The president of the college was accustomed to conduct worship in the chapel every morning; but on one occasion he asked Doctor Smith to lead the service. The students, not knowing of Doctor Smith's remarkable memory, thought it would be a little fun at his expense, and at the same time they would escape the usual Bible reading by spiriting away the Bible from the pulpit. They made off with it successfully but, instead of hunting for the missing Book, Doctor Smith repeated from memory an entire chapter.

The next day the Bible was still missing, and the young professor repeated another chapter from memory. On the third morning he repeated a longer chapter, apparently without noticing that the Book was not there. On the fourth morning, since the Bible was still in hiding, the professor thought he would be even with the boys, and repeated entirely from memory seventy-one verses from one of the longest chapters in the Gospel of Luke. He spoke with great deliberation and took much more time than was usually allowed to Bible reading.

The students found that Doctor Smith was too much for them. Not a word was said, but the Bible reappeared on the desk.—Publisher Unknown.
Schmolke's Hymn

That pious German pastor, Benjamin Schmolke, is an example of how a hymn is written. A fire raged over his parish and laid in ruins his church and the homes of his people. Then God's Angel of Death took wife and children, and only graves were left. Then disease smote him and laid him prostrate; then blindness took the light of his eyes away,—and under all this avalanche of ills Schmolke dictated these words:

*My Jesus, as Thou wilt!*  
Oh, may Thy will be mine;  
Into Thy hand of Love  
My all I would resign.

*Through sorrow, or through joy,*  
Conduct me as Thine own;  
And help me still to say,  
"My Lord, Thy will be done!"

*My Jesus, as Thou wilt;*  
Tho' seen through many a tear,  
Let not my star of hope  
Grow dim or disappear!

*Then to my home above*  
I travel calmly on,  
And sing in life or death,  
"My Lord, Thy will be done!"
BUILDING EXPANSION PROGRAM

Begins February 1st

At an important meeting of the Building Committee on January 18, definite plans were made to meet the need for additional room at the Bible Institute. It was decided to begin a campaign for funds on February 1st, and Rev. J. A. Ringenberg, now Chairman of the Board of Trustees and a member of the Building Committee, was appointed as field man to give half-time to furthering the interests of the building program.

The need for more room at the Institute becomes more urgent each year. All of the buildings are now filled to capacity. A new music hall, which has been urgently needed for several years, will relieve the congestion to some extent in the other buildings, and the Committee is desirous of getting it started as soon as practicable. The larger building needs of the Institute were also considered, and it was decided to extend the scope of the program to meet some of these needs, subject to the approval of the Board of Trustees in its semi-annual meeting in March. The larger goal was tentatively set at $75,000, which would provide for other needs beside the music hall such as auditorium, library, and dining hall space.

The immediate goal, of course, is to raise $25,000 to $30,000 for the music hall. A few thousand dollars have already been given or subscribed, and the members of the Building Committee gave their own endorsement to the undertaking by subscribing $1,350 in the meeting on January 18th.

The Committee urges all friends of the Institute to take this need upon their hearts and to pray, first of all, that God will be pleased to bless and to direct in every step of this undertaking. The Committee is also counting on the loyalty and generosity of alumni and friends to give toward this need.

Gifts or subscriptions may be sent to the Treasurer, Mr. P. L. Eicher,
BIBLE INSTITUTE - FORT WAYNE, INDIANA