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Special Minister's Number

MINISTERS OF THE SPIRIT
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THE CRISIS FACING CHRISTIANS
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THE DYNAMIC OF THE SPIRIT
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A BIBLE STUDY: GALATIANS
B. F. Leightner

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S. A. Witmer, Editor
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Mrs. J. E. Ramseyer, Fellowhip News
C. L. Amstutz, Institute News
John Greenfield, Contributing Editor
Harvey Mitchell, Contributing Editor
A. W. Tozer, Contributing Editor

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DEBT ON BETHANY HALL REDUCED

Praise is given to God for His gracious blessing on the efforts made to liquidate the debt on Bethany Hall of the Bible Institute. This hall was built in 1929-30 at a cost of $60,000. In 1934 the debt stood at approximately $14,000. At the beginning of 1937 it had been reduced to $7,000.

On December 31st the Trustees were able to retire most of the bonds through contributions that totaled $4271.94 during the past year. There remained a net debt of $2728.06 at the beginning of 1938. Against this sum there are unpaid pledges which total $951.29. This is the only encumbrance on the entire property and in comparison with the total assets is relatively small. It is hoped that the liquidation may continue so that the debt may be entirely removed at an early date.
THE MINISTER'S PERIL

A well known preacher of the past generation, Dr. J. H. Jowett, stated that the first peril of the preacher is deadening familiarity with the sublime. "It is tragic," said he, "to be among mountain peaks and lose a sense of the heights." How easily great words can become worn symbols with little power to stir the imagination! How accustomed one can become to words whose meanings profoundly moved us when we first comprehended them!

And that is the function of periods of private prayer and meditation—to live in the presence of Truth. In the presence of Him who is the way, the truth and the life, the heart become responsive and the awful words of deity, grace, eternity, and salvation light up with meaning.

SHOULD WE LOVE THE JAPANESE?

Any one who has followed the course of events in China in recent months in the light of Japanese aggression in Formosa, Korea, and Manchukuo, must have a full heart of sympathy for the Chinese. Sympathy is deepened by the brave and courageous stand of China's Christian leaders, particularly General and Madame Chiang Kai-Shek. And moral indignation against the ruthless, cruel, and bloody warfare brought on by the Japs is Christian as well as natural. But there is a grave danger that hatred of wrongdoing will spread to hatred for the wrongdoer. And here the Christian must guard himself, and bring every attitude into the white light of God's standard of love. We are not only to love "good" men but bad men. God does, and so should we—if we are His sons. And further, the masses of the Japanese are the victims of a diabolical propaganda. Were we in their circumstances and influenced by the same forces, we would likely think and act as they do. Let us pray for the Chinese in this hour of sore trial—but let us not forget the Japs. Jesus died that they might be saved from their sins—which includes the sin of mass murder.
Ministers of the Spirit

By Andrew Murray

What is the meaning of the expression: “The minister of the Gospel is a minister of the Spirit”—(II Cor. 3:6-8)? It means:

(1) **That the preacher is entirely under the power and control of the Spirit**, so that he may be led and used by the Spirit as He wills.

(2) Many pray for the Spirit, that they may make use of Him and His power for their work. This is certainly wrong. It is He who must use you. Your relationship towards Him must be one of deep dependence and utter submission. **The Spirit must have you entirely, and always, and in all things under His power.**

(3) There are many who think they must preach the Word only, and that the Spirit will make the Word fruitful. They do not understand that **it is the Spirit, in and through the preacher, who will bring the Word to the heart.** I must not be satisfied with praying to God to bless, through the operation of His Spirit, the word that I preach. The Lord wants me to be filled with the Spirit: then I shall speak aright, and my preaching will be in the manifestation of the Spirit and power.

(4) We see this on the day of Pentecost. They were filled with the Spirit and began to speak, and spoke with power through the Spirit who was in them.

(5) Thus we learn what the relationship of the minister towards the Spirit should be. He must have a strong belief that the Spirit is in him, that the Spirit will teach him in his daily life, and will strengthen him to bear witness to the Lord Jesus in his preaching and visiting; he must live in ceaseless prayer that he may be kept and strengthened by the power of the Spirit.

(6) When the Lord promised the Apostles that they should receive power, when the Holy Spirit had come upon them, and commanded them to wait for Him, it was as though He had said: “Do not dare to preach without this power. It is the indispensable preparation for your work. Everything depends on it.”

(7) What then is the lesson we may learn from the phrase “ministers of the Spirit”? Alas, how little we have understood this! How little have we lived in it! How little have we experienced of the power of the Holy Spirit! What must we do then? There must be deep confession of guilt, that we have so constantly grieved the Spirit, because we have not lived daily as His ministers; and simple childlike surrender to His leading, in sure confidence that the Lord will work a change in us; and further, daily fellowship with the Lord Jesus in ceaseless prayer. He will bestow on us the Holy Spirit, as rivers of living waters.
The Crisis Facing Christians

By Rev. L. E. Maxwell

As we travel here and there in our Bible Conference engagements, both in Canada and the States, the impression deepens into conviction that the great crisis facing Christians today centers, in its last analysis, around their choice of one of two worlds. The issue could scarcely be otherwise in such a soft and pleasure-loving age.

Christians everywhere are seeking to discover a way to reconcile their love of this world with their lip profession of Christ. They would fain find a way of serving both God and mammon. Under the guise of some humanitarian or philanthropic service they can now cloak their love for "the things of this present world."

Be not deceived about the issue. It is purely and plainly over one of two worlds. The choice lies within the province of the Christian’s will. Those who experience the reality of "the world to come" are not fretting themselves about "the spoiling of their goods." Rather they are learning to "take joyfully" "the loss of all things" counting them but dung that they may win Christ. For they know in themselves that they have in heaven a better and an enduring substance.

The early Christians had to meet the same issue in the luxury-loving days of the Roman Empire. "You Christians are so bent upon death" said the persecutor to the martyr, "that you make nothing of it." How noble was the reply: "We are bent sir, not upon death, but upon life." How small is the percentage of Christians today who can say they are so bent upon life beyond! No, the Christians of this continent are almost unanimously "looking at the things which are seen" and therefore seeking not "the things which are above." They are of the earth, earthy. Where their treasure is, there are their hearts also.

Be not deceived about the inconsistency, the contradictory character of these lives. We cannot seek both worlds at once. No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon—Matt. 6:24. The apostle of love is equally as strong: "Love not the world" he cries, and lest we should think that he means only the wickedness which is in the world he emphatically adds, "neither the things that are in the world,"—and then he goes on to give us the why of this prohibited love. If we love the things "on the earth—the things which are seen—the things which are temporal"—"the love of the Father is not in us"—these cannot abide together in the same bosom. For such love is "not of the Father, but is of the world"—they are contradictory and mutually exclusive one of the other.

The final test of discipleship which Jesus put before His apostles after enumerating the list of things they were to forsake added, as the last straw, "and his own life also, (else) he cannot be my disciple." And it takes this last straw to break us down before God. How emphatic Jesus was against "saving ourselves." And the present financial stringency has perhaps discovered to many of us that we have been as "men of the world who have their portion in this life" Ps. 17:14. Has the depression even yet been able to awaken us to our love of "the world that passeth away"? Harken, only "he that doeth the will of God abideth forever." Which world is the issue?—The Prairie Pastor.
Jesus’ Way of Broadcasting

By Samuel M. Zwemer

There are three ways of telling your friend good news. You can send him the news in a letter, you can ring him up on the telephone, or you can run over and grasp his hand and with joy in your own heart and beaming from your face, tell him.

Christ chose the last (and best) way. The Jews had Moses and the prophets read in their synagogues every Sabbath and in these old documents the Gospel message was found in symbol and type and promise: “Behold the Lamb of God which taketh away the sin of the world.” The Jews had come from far and near and heard a voice crying in the wilderness of Judea—God’s long distance call—“Repent ye: for the kingdom of heaven is at hand.” But they came to hear John the Baptist. Now the other John and his brother and the ten disciples with sixty more were sent out two and two (for two are better than one, Eccles. 4:9-12) to every city and place where Jesus Himself expected to go.

The harvest was ripe—the time was at hand, so the Master sent out His laborers—His reapers. He chose the most direct, the most personal and most natural way to spread the good news of the kingdom. The twelve apostles were symbolic of the twelve tribes of Israel. The seventy special missionaries typical of the worldwide evangelism that was just ahead. In the tenth chapter of Genesis there is a catalogue of the nations in which the Jewish commentators count the total as exactly seventy. Christ was doubtless conscious of His universal mission. He was the light of the world. He had other sheep than those of the Jewish fold. The Son of man came to seek and to save the lost. His horizon was not limited to Palestine. When the Son of man returns in glory all nations are to stand before Him in judgment. Every man in need was His brother. His compassion went out to the multitudes and His love must reach out to the farthest as well as the nearest.

Jesus knew the strategy of personal contacts. He wrote nothing. He sent no letters to rulers and leaders as Mohammed did asking them to accept his message and mission. He trusted to the human voice, had confidence in the human heart, and knew that truth would set the tongue on fire. “Behold, how great a matter a little fire kindleth!” “I send you forth as sheep in the midst of wolves”: without force, without finance, without machinery or organization. Little companies of men and women, two by two, they scatter and tell their message and return with joy. So it was at the first and so it was for two centuries. Silent as the coming of the day, irresistible as the rising of the tide, mighty with the majesty of the risen Christ, these humble folk did the deed that changed Palestine and the Roman world. It is the most stupendous revolution in history, of which we here see the beginnings. Professor Lecky confesses his astonishment in these words: “that the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, who were profoundly conscious of the decomposition around them; that all of these writers should have utterly failed to predict the issue of the movement they were observing; and that during the space of three centuries they should have treated as simply contemptible an agency, which all men must now admit to have been, for good or for evil, the most powerful lever that has ever been applied to the affairs of men; are facts well worthy of meditation in every period of religious transition.”

Today we too are in a period of transition facing the same possibilities in India and China and the Near East; and when we meditate on the miracle of the first century and remember that it was the changed character of the men whom Jesus chose that is the explanation we long for their successors. What diversity of gifts in the Apostles, what variety of
talents, what multiform ministration, but always by the same Spirit!

The men whom Jesus appointed were not chosen by chance when He sent them two by two. From the commission they received and the report on their return we know their character, and some of their characteristics. How they fit in with present-day demands and necessary missionary qualifications! These men were first of all, like their Master, conscious of great and crying human need. They had a passion for service. They were so loyal that they were prepared to abandon all for their mission. To let the dead bury their dead, and not to look back when they had put their hand to the plow. Ready for a wanderer's life, with pilgrim staff; and no place to lay their head and call home. "No purse, no wallet, no shoes," that is, Dervishes of God, Saddhus of the Kingdom. And they have had apostolic successors from Paul of Tarsus and Francis of Assisi to Sundar Singh of India.

"Never at even, pillowed on a pleasure
Sleep with the wings of aspiration furlèd.
Hide the last mite of the forbidden treasure,
Keep for my joys a world within a world.

"Then as I weary me and long and languish,
Nowise availing from that pain to part,
Desperate tides of the whole great world's anguish,
Forced through the channel of a single heart."

Such is the power and the agony of a personality—never felt by those who circularize the public by a publicity gospel. Again these seventy were men with such grace of personality and trust in human nature that they hoped for hospitality everywhere—their passport read: "Peace be to this house." Their payment for gracious Oriental hospitality was to heal the sick and bring the kingdom of God a little nearer to the heart and the home of the sorrowful and oppressed. They were men among men, eager to make new friendships and yet unwilling to break old ones. They were not "to go from house to house." but to abide and witness with a love that will not let go at the first rebuff. Nevertheless, they were men of iron, too, as was their Master. He who gave the seven Beatitudes to the multitudes pronounced seven woes on the hypocrites. When men despised their message and drove them out, they were to depart not by fleeing as guilty exiles, but in dignity as heartbroken ambassadors who have failed in their message of peace—shaking the dust from their sandalless feet for a witness to those who rejected the Prince of Peace. It required moral courage to do that and moral courage to face a hostile world with a message of peace:—to speak a new language of the heart, to awaken the slumbering conscience and give strength to the palsied will. Nazareth and Capernaum were not in less need at that day than Corinth and Rome. It was the first mission. So they went and they witnessed and they returned from their tour of the cities and the villages with the joy of victory. To them and to all their successors is this joy of the Lord, the joy of the harvest, the joy of preaching the unsearchable riches of Christ—although the bearers of the message felt then and continue to feel that they are the least of the saints. Only they are called to witness. They are living messengers, Christ's eyes, Christ's ears, Christ's voice. So they feel with Paul a "woe is me if I preach not":

"Only like souls I see the folk there under,
Bound who should conquer, slaves who should be kings.—
Hearing their one hope with an empty wonder,
Sadly contented in a show of things;—

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,—
Oh, to save these! To perish for their saving,
Die for their life, be offered for them all!"
Revivals and Missions

DR. JOHN GREENFIELD, Moravian Evangelist

Our subject this morning is revivals and missions. Revivals and foreign missions are intimately connected. Sometimes revivals lead directly to foreign missions and then on foreign fields God has often visited His workers with great outpourings of the Holy Spirit. Those are the two lines of thought this morning.

Let me cite one instance to show how intimately foreign missions are connected with revivals. It is from the life of D. L. Moody, that unlearned man whom God raised up to bring down revivals on the English-speaking world and then on other nations through his writings. His sermons are the plainest kind of gospel talk and yet they are full of power, and they led to great missionary undertakings. Not only did this uneducated man set in motion two educational institutions — one at Northfield, Mass., and another at Chicago—but also missionary enterprises. Think of the conversion of Charley Studd, whose biography has been recently published. His father was a wealthy English sportsman, detained in Ireland by failing to get a boat. Waiting for the next steamer, he went into a theatre where Moody and Sankey were preaching. He was immediately converted. His three or four promising sons passed through the University of Oxford. They were first in studies and in athletics. The boys also were converted and one of them became one of the greatest missionaries of that day. And then at Northfield, Moody started the Student Volunteer Movement, and hundreds of young men and women have gone out as foreign missionaries influenced by the great evangelist.

Missions In the Old Testament and The New

Now, with this little introduction, let us get a Scriptural foundation for revivals and foreign missions. In looking through the Old Testament the really first foreign mission book seems to be the book of Jonah. The prophet Jonah was called of God to be a foreign missionary. At first he refused to go and rebelled. But the Lord dealt with His disobedient servant in the belly of the great fish. There was a whole-hearted surrender and a prompt obedience to the commission: "The word of the Lord came the second time to Jonah: Arise, go to Nineveh and preach the preaching that I bid thee." Nineveh experienced a great revival under Jonah’s preaching.

Isaiah is also a foreign missionary, giving this great invitation, "Ho, everyone that thirsteth." Spurgeon was converted by another invitation of Isaiah, "Look unto me and be ye saved, all the ends of the earth."

The first missionary work in the New Testament is found in the tenth chapter of the book of Acts. They had a great revival in Jerusalem that seemed to have been continuous. Now they were ready for foreign missions. Peter was traveling around preaching to the Jews only. He came to Joppa, and one day before dinner was ready, he went up on the house-top for prayer and waiting upon the Lord in quiet meditation. Then and there God gave him a vision. He saw a sheet let down from Heaven with all kinds of animals in it. Peter was told to eat this food which the Jews considered unclean. At first he refused. Then came the knocking on the door downstairs; and the call from the Roman Cornelius. When Peter came to Caesarea, he said to Cornelius, "It is not lawful for a Jew to come to one of another nation; but God has showed me not to call any man common or unclean." A great revival began when Peter preached. That was the first foreign missionary work in the New Testament. Paul was not the first foreign missionary—Peter was the first man called of God to preach the Gospel to the Gentiles.

There followed the second call. The great revival at Jerusalem was still going on when persecution came and they were all scattered except the Apostles. In Acts, the 11th chapter, we read, "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus,
and Antioch, preaching the word to none but unto the Jews only." Then they began to preach to the Greeks. First to the Romans in Caesarea, then to the Greeks in Antioch. When the Apostles in Jerusalem heard of this revival in Antioch, conducted by laymen, they said: "We must send a man to teach these new converts." They sent Barnabas to take charge of this first foreign missionary revival. Of Barnabas we read, "Who, when he was come and had seen the grace of God in Antioch was glad and exhorted them all to cleave unto the Lord. For he was a good man full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:22-24). I think Barnabas was one of the greatest men in the New Testament. The revival was a great success.

Coming Of Saul

Later when Saul was converted and came to Jerusalem, people did not dare to come near him. But Barnabas greeted him, "Brother Saul, I believe you are converted. I don't believe you are a hypocrite. You come with me and stay with me. I will take you to the Apostles." Thus he led Saul or Paul out into the Christian work in Jerusalem. And now in Antioch he brought Saul down from Tarsus to Antioch and they conducted a revival meetings for a whole year. Think of a revival meeting that lasted a whole year! In the thirteenth chapter of Acts they were gathered in a prayer meeting. Barnabas is mentioned first and Paul last. We read, "As they ministered to the Lord the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed still more, they laid their hands on them and sent them forth as the first foreign missionaries.

Accordingly, we see from the Bible how vitally foreign missions and revivals are related to each other. Church history also confirms this. Consider the case of the great missionary David Brainerd. Two centuries ago he was sent out as a missionary at twenty-five years of age among the Indians in New Jersey. He had gone to Yale University and been expelled. That isn't a very good recommendation for a missionary. But when we hear why he was expelled, we will not be so severe in our judgment. A great revival took place at Yale and many students were converted. One of the professors, however, made fun of it. Brainerd remarked that the professor "didn't have any more of the grace of God than that chair." The remark went further and it came to the ears of the faculty, and there were rules about speaking disrespectfully of the faculty. Brainerd was dismissed and deeply humbled. He cried out, "Lord, where can you use me?" Perhaps if he hadn't been expelled, he wouldn't have been so willing to go anywhere.

Brainerd the Intercessor

The Lord gave him a call to go out to the American Indians. The white man had taught them to drink and had cheated them out of their lands. Brainerd said, "I can't do a thing with these savages. If anybody can do anything for them, it must be the Almighty Himself." Brainerd gave himself to prayer. He spent the whole day praying to the Lord. How earnestly this young missionary prayed may be gathered from the following extracts of his now famous journal: "Spent this day in secret fasting and prayer from morning till night. Early in the morning I had some small degree of assistance in prayer. Afterwards I read the story of Elijah the prophet. My soul was much moved observing the faith, zeal and power of that holy man. How he wrestled with God in prayer! My soul then cried with Elisha, 'Where is the Lord God of Elijah?' Oh, I longed for more faith! My soul breathed after God and pleaded with Him that 'a double portion' of that Spirit, which was given to Elijah, might rest upon me!" After many days and weeks of such agonizing prayer the answer came. While preaching one day to a group of degraded and half drunken Indians he had the following Pentecostal experience: "The power of God seemed to descend upon the assembly like a mighty rushing wind, and with an astonishing energy bore down all before it. Almost all persons of all ages were bowed down with concern together. Old men and women who had been drunken wretches for many years and some little children, not more than six or seven years of age, appeared in distress for their souls as well as persons of middle age. They were almost universally praying and crying for mercy
in every part of the house, and many out-of-doors; and numbers could neither walk nor stand." When this Journal was published in England, John Wesley said to his preachers, "Read the journal of David Brainerd. That will make you real winners of souls." William Carey said, "Read Brainerd's Journal; it will help you to win souls in India."

I was speaking to someone who had just come from India, and I asked her about the famous convert Panditta Ramabai. She replied that this woman's work is still going on—a girl's school of 1500 students. Some of the girls came to the teacher one day and asked the meaning of these words, "I am come to cast fire upon the earth." They were told that they could get that fire if they would pray for it. They organized prayer groups and continued to pray in groups as well as alone in their rooms. One of the teachers in charge of the dormitory found many of the girls praying in their rooms in the middle of the night for a revival. That's just like Brainerd's praying. God's power came over that school and spread over all India.

Moravian Revival
Upwards of two centuries ago the Moravian Church nearly went to pieces, quarrelling over religious creeds and dogmas. They had escaped Roman Catholic persecution in Bohemia and Moravia, but now it looked as if they would be destroyed by internal strife. Count Zinzendorf, their leader, said, "Can't we stop disputing and quarrelling for six months and spend all our time in prayer?" And as in Jerusalem of old the blessing came. They were baptized with the Holy Ghost. Seventy-five persons covenanted together to pray one hour each day and night. God poured out His Spirit in overflowing measure. A great European revival followed. John and Charles Wesley were among the converts. This revival lasted for years. They never before had heard of foreign missions. Now, as soon as they heard about Negro slaves in the West Indies and Eskimos in Greenland, they sent missionaries there, ten years before Brainerd's revival in New Jersey. This one congregation in 25 years sent out more than one hundred missionaries. But they kept on praying every hour day and night and enjoyed a perpetual Pente-

Korean Revival
In our own modern times the best illustration of revival and missions can perhaps be found in the story of Korea, now part of Japan. Stirred up and inspired by the great Welsh revival in the beginning of the present century, a few Christians in Korea began to long for a spiritual awakening in Asia. Four missionaries agreed to meet together every day at noon to pray for a revival. At the end of the first month nothing had happened. One brother proposed that the prayer meeting should be discontinued and each one should keep on praying at home. The others, however, protested that they ought rather to spend even more time in prayer. So they continued the daily prayer meetings for four months. Then suddenly the blessing began to be poured out. Church services here and there were broken up by weeping and confession of sins. A mighty revival began. And when the church was purified, many sinners found salvation. One of the missionaries declared, "It paid well to have spent several months in prayer; for when God gave the Holy Spirit, He accomplished more in half a day than all of the missionaries together could have accomplished in half a year." In less than two months more than two thousand heathen were converted. In one church it was announced that a daily prayer meeting would be held at 4:30 every morning. The very first day 400 people arrived long before the stated hour—eager to pray. The number rapidly increased to 600 as the days went on. At Seoul the average attendance at the weekly prayer meeting was eleven hundred.

A quarter of a century has passed, but the revival is still going on. The January number of the great missionary magazine, "World Dominion," contains an article entitled: "A Church on Fire in Korea." It says, "The sun-rise prayer meetings are a feature of all Bible conferences and of any retreat held, and are always well attended, regardless of the hour (which may sometimes be 3 or 4 o'clock in the morning) or of the temperature which in winter is often far below zero. Many of the pastors know what it is to spend whole nights in prayer." "Like priests, like people."
The Dynamic of the Spirit

(Message given over WOWO in broadcast of Missionary Hour, Jan. 2, '38)

Consider with me these timely words by Zechariah in the 4th chapter and sixth verse of his prophecy: "Not by might, nor by power, but by my Spirit, saith the Lord."

As we step across the threshold of a new year, it is well for us to take a spiritual inventory by checking losses against gains. For some years the balance sheet of the church has been in the red, and 1937 was no exception. One word describes its plight: IMPOTENCE—moral and spiritual weakness.

It ought to be as plain as the noon-day sun that the church as a whole has failed—in spite of her abundant resources in numbers, dollars, and brains. She has failed to curb the lawlessness of our land. She has failed to check the rapid descent toward barnyard immorality. She has failed to counteract subversive and destructive social forces. She has failed to call a generation which has lost its direction back to God.

Church Loses Grip on Youth

Most tragic of all, the church continues to lose its grip upon youth, and she isn't even raising a voice against the faith-destroying, Christ-rejecting intellectualism of colleges and high schools, many of which she is helping to support. In many Protestant denominations the Sunday school is the principal educational agency, but in the last four or five years there has been a decline of twenty per cent in attendance. In 1936 the American Sunday school had an attendance of only 65 per cent of its number ten years earlier, and the decline has not been arrested. One American Bishop states that in twelve years his church lost 732,271 enrolled scholars. This appalling loss of influence has taken place at the very time when the Christian education of youth has been the most important problem of the church, a problem so critical that the existence of the church and the survival of democratic liberties and institutions depend upon its solution. Never before was a vital, full-orbed, Biblical, evangelical form of Christian education needed as today to counteract the impact of militant atheism.

Let us look in another direction to note the impotence of the church—the far flung line of foreign missions. The peak was reached not long after the World War, when Protestant churches were giving close to $60,000,000 annually, and 29,000 men and women were engaged in the cause of world evangelism. Then the decline began. The first retrenchment was caused by prosperity. As one denominational leader confesses: "The Church shared the prosperity of the nation. Its resources doubled. But instead of sharing our resources with others, we spent our wealth upon ourselves. New and larger churches were builded. Cathedrals took the place of the humble "meetinghouse." Institutions expanded their programs, but in the same time we cut our giving for world service in two. It fell from fifteen million in 1920 to half that in 1929... We recalled 300 missionaries and dismissed 4,000 native workers. We closed 1,500 day schools and set 40,000 children to shift for themselves. We discontinued 2,000 Sunday schools and deprived 127,000 children and young people of their only opportunity to learn of Christ. It was the most tragic missionary backsliding in our history."

Then came the depression, which caused further retrenchment in many societies. More missionaries were withdrawn, orphanages and schools were closed as drastic economies were effected to keep pace with shrinking incomes. A leader of another denomination says: "This terrible curtailment in missionary giving in the very years when the need was greatest was a major calamity. In modern times our world-wide evangelistic work has received no setback comparable to that of the past four years."

And while a few societies have forged ahead, and some have partially regained their losses, yet as a whole, the church is failing to meet the greatest opportunity in history. Never before has the challenge been so striking, for never before in human history has the population of the
world had been so great. It has practically trebled since large-scale missionary work was begun by Protestant denominations about a century and a half ago.

But how, we may ask, shall we account for this powerlessness in the modern church? This deadly inertia, this spiritual anemia, this lack of aggressiveness, this absence of a great dynamic and a crusading spirit are certainly not due to poverty in men and means. The claim is made that the church has more members than it ever had, but a million members doesn't mean a million regenerated, glowing Christians. According to one statistician, quoted by the Watchman-Examiner, 5 per cent of all church members do not exist; 10 per cent cannot be found; 25 per cent never go to church; 50 per cent never contribute a cent to the work of the church; 75 per cent never attend the mid-week prayer service; 90 per cent do not have family worship in their homes; and 95 per cent never try to win a lost soul to Christ. The church boasts of the scholarship of its ministry as well as its numbers. It is admitted that its servants have never been so well trained. And never before have their been such effective means of communicating the Gospel as today. With the speed of light the message of salvation can be dispatched through the air. Upon wings of rapid flight the evangel of the cross may speed over mountain, sea and jungle to reach destitute millions.

Spiritual Momentum Exhausted

No, the human and physical resources are present, but in spite of this the retreat continues. What is wrong? Wherein have we failed? If we look back upon the spiritual strength of America, we can readily observe that in past days it has come from great spiritual awakenings under Spirit-anointed men. There was the evangelical revival under Jonathan Edwards and his contemporaries in the 18th century. In the nineteenth century great movements were initiated under such men as Finney and Moody. We are not ascribing the release of spiritual power by them but rather through them. God in His sovereign grace and power, through the preaching of the life-begetting, creative Word, was the author of these tides of spiritual power and blessing.

The truth is, much of the machinery of the church in the past generation has been running from the momentum of these awakenings. The prayer meetings were kept going, the missionary program was kept running, the heavy work of the church was done by the fathers and mothers who were mightily transformed by the Spirit of God in their youth. That generation is passing away. The inner dynamic of the church is running down. The deposit of spiritual power left by the great revivals of the nineteenth century has been spent, and since that time no great spiritual awakening has blessed our land. The momentum of the past has been exhausted, and we are observing the inevitable result of trying to advance the program of the church in the power of the flesh. On every hand there is curtailment, retrenchment, loss of interest. The saddest confession we can make is that the unchurched are no longer taking us seriously.

The Supply of the Spirit

When shall we learn that it is not by might nor by power, but by the Spirit of the Living God that lasting and effective work is done? As Dr. Chadwick says in his excellent classic on The Way to Pentecost, "The Presence of the Spirit is vital and central to the work of the Church. Nothing else avails. Apart from Him wisdom becomes folly, and strength weakness. The Church is called to be a 'spiritual house' and a holy priesthood. Only spiritual people can be its 'living stones,' and only the Spirit-filled its priests. Scholarship is blind to spiritual truth till He reveals, Worship is idolatry till He inspires. Preaching is powerless if it be not a demonstration of His power, Prayer is vain unless He energizes. Human resources of learning and organization, wealth, and enthusiasm, reform and philanthropy, are worse than useless if there be no Holy Ghost in them. The Church always fails at the point of self-confidence. When the Church is run on the same lines as a circus, there may be crowds, but there is no Shekinah. That is why prayer is the test of faith and the secret of power. The Spirit of God travails in the prayer-life of the soul. Miracles are the direct work of His power, and without miracles

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GALATIANS
The Covenant of Promise Not Annulled by the Law. Vs. 15-18

The Judaizers objected to Paul's statement that both Jews and Gentiles can be justified and receive the Spirit by faith. They seem to have claimed that because the Covenant of Law was given to Moses subsequent to the Covenant of Promise to Abraham, the law invalidated the promise. The Apostle answers their objections by showing them how absurd and groundless their reasonings are. He resorts to an illustration which can be readily understood by his readers (v. 15). He argues that even a human contract when once properly signed and notarized is fixed. Neither party has a right to add to it or to take from it. Much more must this be true of God's promise to Abraham. "For when God made promise to Abraham because he could swear by no greater, he swore by himself, saying, Surely blessing, I will bless thee and multiplying, I will multiply thee. And so, after he had patiently endured he obtained the promise. For men verily swear by the greater: and an oath of confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:13-19). "The covenant" says Paul, "that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Would it seem proper if Henry Ford had given me a new 1938 sedan for Christmas if I should now receive a letter from him demanding that I work in his shops for the next eight months without wage if I expect to call the car my own? The latter demand would make his former word of none effect. We cannot conceive that Henry Ford would do anything quite so ridiculous, although it is possible that some vacillating men really would. But God is unchangeable and cannot contradict Himself. It remains therefore that the promise made to Abraham and his seed remains secure and is unaltered just as if no law of Moses had ever been given.

There is a point in verse 16 which can easily be overlooked. The Apostle states: "To Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." The quotation to which Paul refers is found in Gen. 17:8. The weight of his argument is dependent upon a single letter. It amounts to this, that God's promise to Abraham centered in Jesus Christ and is fulfilled in the Gospel of Grace. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Incidentally, we are here made to see that Paul must have believed in the plenary inspiration of the Holy Scriptures.

The Purpose of the Law
3:19-25

If it is true, as Paul has argued, that salvation in its entirety is by promise and not by the law, the objectors ask, "Wherefore then serveth the law?" (3:19) They seemed unable to understand why the law was ever given. The Apostle quickly answers, "It was added because of transgression." (3:19)

Human governments enact laws in order to restrain evil. One would not wish to live in a city or nation which has no laws. He would not be safe. It is dangerous enough in some countries even though they have laws. Now sin was present in the race ever since Adam's transgression. That is evident from the fact that death (sin's wage, Rom. 6:23) reigned from Adam to Moses (Rom. 5:14). But it was impossible to convict men without law. Therefore the law was given that sin might appear exceedingly sinful, that men's mouths might be stopped and all the world be proven guilty before God (Rom. 3:19).
Men are ever inclined to boast of their own righteousness, but when brought face to face with the law of God they are forced to admit failures in observing it. The rich young ruler claimed to have observed the law from his youth. When, however, he was put to a practical test he was driven to admit by his actions that he failed to love his neighbor as himself because he was unwilling to share his possessions with them; and he failed to love God with all his heart because he refused to follow Christ.

By the law then, is the knowledge of sin. It serves somewhat as a mirror to show us our defilement. But no one would be so foolish as to try to cleanse away the mud on his face with a mirror. Instead he would seek for soap and water. And so it is not the law that cleanses us from our sins, the law simply reveals our need and we go to Christ for cleansing.

It is to be noted further that the law “was added because of transgression, till the seed should come to whom the promise was made.” (3:19) The “seed” of course, refers to Christ (cf. v. 16). Undoubtedly this statement has both an historical and practical meaning. With reference to the former we quote: “When Christ came into the world and offered Himself as a sacrifice to God for our sins, He fulfilled all the demand of God’s broken law forever. The sacrifice of Christ Himself served the true purpose and intent of the law. Up until Christ’s death the law with all of its requirements, sacrifices, types, commandments.

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THE DYNAMIC OF THE SPIRIT

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the Church cannot live. The carnal can argue, but it is the Spirit that convicts. Education can civilize, but it is being born of the Spirit that saves. The energy of the flesh can run bazaars, organize amusements, and raise millions; but it is the presence of the Holy Spirit that makes a Tempel of the Living God.”

Forms of Self-Sufficiency

The forms of self-sufficiency vary. In Zechariah’s day God’s people were prone to rest upon national solidarity and traditions. In other days the church has been content to rest upon civil patronage and power. Even today in some parts of the world, the church seeks the protection of political alliances and military strength. But that is not the form of self-reliance in this country. In our land the church is depending upon its brains instead of the Spirit of God. In some pulpits, liberalism spawned by godless intellectualism has been substituted for the Gospel of the Cross. “Our leaders,” to quote a recent statement, “are planning the work of a paralyzed church. They hope to accomplish by human plans and programs what the Holy Spirit only can do.”

Dr. Chadwick well says, “The work of God is not by might of man or by the power of man, but by His Spirit. It is by Him, the truth convicts and converts, sanctifies and saves. The philosophies of men fail, but the Word of God in the demonstration of the Spirit prevails. Our wants are many and our faults innumerable, but they are all comprehended in our lack of the Holy Ghost. We want nothing but the fire.

“The resources of the Church are in the supply of the Spirit.” The Spirit is more than the Minister of Consolation. He is Christ without the imitations of the flesh and the material world. He can reveal what Christ would speak. He has resources of power greater than those Christ could use, and He makes possible greater works than His. He is the Spirit of God, the Spirit of Truth, the Spirit of Witness, the Spirit of Conviction, the Spirit of Power, the Spirit of Holiness, the Spirit of Life, the Spirit of Adoption, the Spirit of Help, the Spirit of Liberty, the Spirit of Wisdom, the Spirit of Revelation, the Spirit of Promise, the Spirit of Love, the Spirit of Meekness, the Spirit of Sound Mind, the Spirit of Grace, the Spirit of Glory, and the Spirit of Prophecy. It is for the Church to explore the resources of the Spirit. The resources of the world are futile. The resources of the Church within herself are inadequate. In the fullness of the Spirit there is abundance of wisdom, resources, and power; but a man-managed, world-annexing, priest-pretending Church can never save the world or fulfill the mission of Christ.”—S. A. W.
The Field is the World

A TEST IN INDIA THAT SHOULD BE APPLIED IN AMERICA

The Rev. D. Davidson, addressing a meeting of the India Prayer Fellowship, gave his experiences in Hyderabad State, where he had refused to baptize individual converts until they had made every effort to win their relatives and friends. On one occasion he took a number of these unbaptized converts with him and they visited in a team the relations and friends of each throughout the district with the result that in a few months 1,000 were under preparation for baptism. This experience, in view of all that Dr. Pickett has said about communal approach to the Christian faith, is of great significance.

ITALIAN DESIGNS ON THE COPTIC CHURCH

Proposals were made to Abuna Kyrillos in Rome last June to separate the Coptic Church of Abyssinia from the Metheir Coptic Church in Egypt, but they were refused. The Italian authorities therefore, formally separated them on 1st December by appointing Bishop Abraham to be Abuna (Metropolitan). This violates the tradition, dating from the fourth century, that the Abuna must be appointed by the Coptic Patriarch in Egypt, and the Coptic authorities in Egypt have excommunicated Bishop Abraham.

It is reported that Bishop Abraham may be consecrated by the Pope in order to attach the Coptic Church in Abyssinia to Rome. There is actually a bishop of the Alexandrian Rite or Uniat Coptic Church in communion with Rome, in residence at Asmara in Eritrea.

A NEW MISSIONARY FELLOWSHIP IN AMERICA

In the summer of 1936 a group of college students attending the Ben Lippen Conference formed a students’ missionary group. This early effort under the guidance of Dr. Robert C. McQuilkin, President of the Columbia Bible College, has since developed into the Students’ Foreign Mission Fellowship. Three hundred members have already been enrolled in a number of universities, and it is hoped to establish a large number of Chapters.

The new Mission Fellowship is definitely evangelical and missionary.

RADIO AND NEWSPAPER EVANGELISM IN THE ANDES

The evangelical radio station "The Voice of the Andes" is carrying out a full and valuable program. Each morning there is a fifteen minute devotional reading: every week-day there is an Open Forum and on Sunday there are two Gospel services, transmitted at 1 o’clock and 7 o’clock. Letters of appreciation for the messages given have been received from Peru, Colombia and Central America, where there are listeners who tune in regularly for the evangelical services. The station was founded by Mr. Clarence Jones.

Probably the most useful part of this program will prove to be the "Open Forum." An office has been opened in the centre of the city of Quito to which listeners are invited to come for discussion and more personal instruction. Many visits of this kind have been paid, and many inquiries have been received in reply to these messages. Discussion groups have been formed which have included professional men and members of the Government, and the subject discussed is the person and work of Christ.

Newspaper evangelism is being closely allied with the broadcasting, and three daily papers, published in the three main towns of Ecuador, have signed contracts to publish Gospel articles on alternate days. Wireless sets are being lent to Christian families in order that they may gather their friends together in their own homes to hear the Gospel, and colporteurs are sent out with sets to relay the messages in villages.

CONFLICT OF CHURCH AND STATE IN GERMANY

The Schwarze Korps published an article on 8th December which clarifies the Government’s Church policy as enunciated by Herr Kerrl, the Minister for Church Affairs, in recent speeches. The article outlines a policy, not of moral or physical persuasion which has failed, but of a separated Church with National-Socialism finally claiming to be the State reli-

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Bible Institute News

SENIORS ORGANIZE

As the days of this school year roll swiftly by, another group of students are completing their courses and are looking forward to Christian service after graduation in May.

Recently the twenty-four seniors elected Harold Armin, President; Edna Pape, Vice President; Romona Felts, Secretary; Harlan Eicher, Treasurer; and Kenneth Geiger, Chaplain.

We, the class, are deeply grateful for the truly spiritual training we have received, and for the joy and blessing found in friendships formed here. As our school days at F. W. B. I, draw to a close, it is our prayer that we may use every opportunity, and that His plan for each life may be completely carried out.

—Mabel Schindler.

PROMINENT SPEAKER CALLS FOR PIONEERS

Mrs. R. O. Stull addressed the regular Mission Band service, Friday night, Jan. 21. A real challenge to pioneer missionary work and its difficulty was presented. Mrs. Stull demanded the very best of young people—the best physically, mentally and spiritually—for pioneer work. Her plea for pioneers was graphically presented through portrayals of her own pioneer work in Peru, South America. She told of their long trip, lasting nine days made over the Andes Mountains on mule back over trails often less than twelve inches wide.

MISSION BAND ELECTS DAVID RUPP

The Mission Band semi-annual election was held in the chapel January 6, 1938. The following officers were chosen for the next semester: David Rupp, President; Sarah McDowell, Vice President; Josephine Danforth, Secretary; Paul Rupp, Treasurer; Roy Ramseyer, Chorister; and Ruth Grant, Pianist.

During the past semester God has graciously blessed the Mission Band services. We were privileged to hear many of the Lord's choice servants, who brought us stirring and challenging messages.

Our last two speakers for the first semester were Mrs. Harry Sterling and Mrs. George Stoddard. Mrs. Sterling, a retired missionary from India, stirred our hearts as she spoke on the need of India and the departure of Miss Peters, whose life work in India recently ended. The challenge was given for someone to fill her place. Mrs. Stoddard, a missionary from French West Africa, gave us a vivid word picture of the field in which she labors. She described the field as beautiful and romantic, but, on the other hand, a land of sin and shame. Again the call for helpers resounded. Will you help?

—John Knopp.

OPENING OF SECOND SEMESTER

The first semester came to a close on Thursday, January 20th. Registration for the second semester took place on Friday. Several found it necessary to leave school and one completed his senior work. The following new students enrolled for day work:

Mereda Amstutz
Jchna B. Clarke
Charlotte Hock
Dale Dawson
Hazel Mellinger
Gene Steiner
Maenena Steiner
Ruth Strati'on
Flora Lee Tinsley
Reginald Geric.

SENIORS PUBLISH 1938 LIGHT TOWER

Miss Sarah McDowell was chosen by the senior class to edit the 1938 Light Tower. The Light Tower is to be a senior project, and will be entirely managed by the class. Dean Witmer, the class advisor, will be the faculty sponsor. The Light Tower will be managed by an experienced staff and promises to be one of the best published so far. The staff includes:—Sarah McDowell, Editor-in-Chief; Ruth and Helen Lucks, and David Rupp, Associate Editors; Kenneth Geiger, Business Manager; Harold Arman, Advertising Manager; Ruth Grant, Circulation Manager. Other staff members will be appointed later.
With The Fellowship Circle

Tram, Kentucky

Miss Irene Burbaugh writer: “I have many times thought of our dear school, and wished that I could slip in through those doors again. Maybe sometime I'll be privileged to do so. I surely enjoyed being there last year.

“The Lord has surely been blessing me here. You remember I told you that Elsie Ackerman had been married and has a baby boy born on August 27 and they named him Eldon Roy. (Miss Ackerman is of the class of 1931.) I am now living with another lady and we are living in the same house which Elsie and I lived in. It is surely wonderful how the Lord helped us in starting housekeeping. Much of our household goods is loaned to us. Our pastor lives at Prestburg and comes here and preaches for us every second and fourth Saturday nights. We have charge of the other services. Neither one of us girls are preachers, but we go ahead with the work with the help of the Lord. I am sending a little gift in this letter, just a little gift for the school. It may help just one notch up the ladder in the liquidation campaign of Bethany Hall. May the dear Lord bless you and all the girls at school.”

Miss Fannie Baumgartner

A Christmas card from Miss Baumgartner from Alta Loma, California, reveals to us the fact that she has not been able to sail for China. We suppose she is being detained on account of war conditions. This has been a trial to her since her heart is in China. Miss Baumgartner was a student in the Fort Wayne Bible Institute in 1907, and has been in China the best years of her life. We trust she will have the joy of getting back soon.

Orphanage S. S. Conducted by Bible Institute Students

By Miss Affie Smoots, Class of 1909

The work started in the summer of 1907. Miss Buhler was going to work at the Orphanage that summer and since she did not speak English well, I went with her. The matron took us through the institution and showed us the school room. She said they also had Sunday School when they could get some one to hold it. One church which had held a Sunday School discontinued it when no satisfactory agreement could be reached concerning the time. The matron wanted it early in the afternoon so that the children would not have to be dressed up all day, for some went to other churches in the forenoon. The church wanted it at four o'clock instead of two. I asked her if the Bible Institute were willing to take up the work whether it would be welcome. She said “Yes.” I asked Rev. Schultz, the Principal, about it and he said, “By all means start a Sunday School.” A school was then organized and the first teachers were Lydia Nofsinger, Edith Hefelfinger, Mary DeGarmo, Nellie Bowen, Anna Hoffman, (now Mrs. Arthur Myers) and Ida Klopfenstein.

Mr. Isaac Hess from China went with us one day. The missionary spirit ran high. With the matron’s consent the children gave him all sorts of things to take to China, ties, ribbons, some money, pictures, cards, Sunday School papers.

Mr. Schultz made me superintendent. I also taught a class of small boys. The Sunday School which met in the Bible Institute chapel undertook to provide Sunday School literature.

The Orphanage was then opposite Foster Park, on the Bluffton Road. Rudisill Boulevard was only a country road, Part of the time we walked. When the weather was too bad, Mr. Lugibihl hitched “Billy” to the surrey and Mary DeGarmo drove us to the Orphanage. You see it was thirty years this past summer that the Bible Institute began to teach at the Orphanage.

It would be interesting to know how many boys and girls have been under the teaching of Institute students and how many of them have been saved through this ministry. I often wonder what became of the boys I had. One little lad became very much interested in foreign missions. I was going to Africa, Nellie Bowen was going to China, and we used to take missionaries out there. He said one Sunday, “Miss Smoots, how much does it cost to go?” I asked, “Go
where?” He replied, “To be a foreign missionary.” I told him “It costs a lot. One had to go to school first, and then it takes a lot of money to pay the way across the water.” He said, “Well, I’ve got fifty cents toward going.”

Miss Amy Applegate

of the class of ’20 writes: Some one may be wondering as to our whereabouts. We hoped to return to China late this year, but war in that country has closed the door, and so we stand “ready to go, ready to stay, ready to do His will.” The burden of our heart is to see men, women, and children come to the Saviour, whether at home or abroad. Letters from the field have just reached us coming through in the regular time. Some excerpts from these letters say, “The streets are desolate, full of wounded soldiers, civilians looking anxious and sad. Business is very poor; even rich people are eating poor food. We were reminded of the awful famine of 1931-1932. On the other hand the Lord is graciously working and souls are being saved and filled with the Spirit. Praise His Name!”

May the New Year bring to us new depths in our Lord. May we be so filled with His love that it will flow out from us into the lives of others.

Miss Mary Oyer—Class of 1918

In a Christmas card Miss Oyer gives a glimpse of the work she is now engaged in. She says: “I am at a new place working three full days a week and sometimes extra ones. This is at the Detention Home, so I’m having some experiences with juvenile delinquents, especially the girls. I want a heart of love for even such, so please pray for me to that end. They all come from non-Christian homes, broken homes, or no home at all.”

Rev. George Condit (Uncle George)

of the class of 1934 is conducting special meetings at the Harvester Missionary Church of Fort Wayne of which Rev. M. E. Ramseyer is pastor. Rev. Mr. Condit is pastor of the Missionary Church at Sterling, Kansas. We trust that many souls will be brought into the Kingdom at this time.

Rev. Simon Schindler and Son Donald visited the Institute at the close of the Christmas holidays. The father was here in the Institute about thirty years ago. Donald, his son, graduated in 1933. Mable, a daughter, is graduating this year.

Further Word from Miss DeGarmo

In the November issue of the Bible Vision we announced the home coming from China of Miss DeGarmo. In a letter received this week she says: “It has been almost two months since I landed in the United States. I visited the Van Nuys church and enjoyed it very much. The last letter from China was written November 10th. All were well and busy and intend staying on. This will keep things open so we can go on as soon as the trouble passes over. It was hard to tear away and come home and we are anxious to get back. With God all things are possible and we are awaiting His working and leading. It is a time of standing still but He has promised that we shall see His salvation.”

GALATIANS

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prohibitions and ordinances was in force; but with the death upon the cross, Christ `blotted out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to the cross.’” (Col. 2:14)

The expression “till the seed should come,” and the verses following this expression make it clear, then, that the law was an ad interim dealing of God, i.e., a temporary arrangement only. The Mosaic law was not designed to be the final code of religious life, but simply to prepare the soil of the human heart to receive Jesus Christ in the fulness of His salvation. Thus Paul says that the law was our schoolmaster or tutor to bring us to Christ. (3:24)

As to the practical meaning of the expression “till the seed should come,” it can be said that the law still convicts men until Christ comes into their lives and is revealed to them as the One who has met every demand of the law in their behalf. When that is seen, then condemnation gives way to justification and the heart is filled with peace and joy in believing (Rom. 5:1; cf. Acts 13:39).
GOD'S WORK STILL GOES ON IN CHINA

Again and again does missionary experiences call to mind those familiar lines of Cowper's:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

We are wont to have preconceived ideas as to how missionary work should be carried on, and to be impatient at any interruption of our regular programs. Yet God has many times been pleased to accomplish through such unlikely means as persecution, suffering, and other seeming misfortunes, results which the so-called normal processes of missionary work have failed to produce. The present war in China, wrong and deplorable as it is, has already furnished instances of this kind. While normal missionary activities within the fighting zone have been more or less interrupted or handicapped, yet in their place new and valuable opportunities are being afforded our workers of preaching the Gospel by action, through ministering to the wounded, homeless, and hungry, comforting the sorrowing, and encouraging the despairing. In these and other practical ways they are being able to show Christian love, sympathy, and sacrificial devotion toward those for whose spiritual and temporal welfare they have gone to China. Letters to hand contain not a few testimonies to the gratitude Chinese Christians and non-Chritians alike feel toward the missionaries for remaining with them and sharing their dangers and trials at such a time. In some cases these present afflictions and losses are turning heathen hearts toward the Gospel for comfort and hope, while Christians are being cast upon the Lord in a new way, to the strengthening of their faith and the deepening of their spiritual life. Thus God is once more using the devices of Satan for the advancement of His cause.—Dr. R. H. Glover, in China's Millions.

THE MINISTER'S JOB

ROGER W. BABSON

Ministers must realize that they have only one job and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage, and a goal.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions: (1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."

(2) Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

(3) Have classes in prayer. If you wobble as to the power of prayer for guidance, get out of the ministry. If you believe in it, then boldly teach it.

(4) Finally, take your work seriously. Don't be content to go through a normal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles, or vacuum cleaners.

A basic difficulty today with the Church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.
Don'ts for Preachers

By F. LINCICOME

Don't parade around in the pulpit on stilts. Get down on the earth and put the bread of life down where the common people can get it. Jesus did not say, feed my giraffes. He said, Feed my sheep.

Don't try to be a rhetorical skyscraper. A little aeroplaning now and then may be permissible but don't stay up too long. Your crowd will miss you. Give the "go by" to the lengthy and involved sentences and tell the people what you want them to know in plain, simple, direct Anglo-Saxon. In so doing you will be able to compel attention, and the preacher who does not compel attention ought to stop preaching and go to mending umbrellas.

Don't preach without an object. There are a lot of sermons that have a subject but no object. A sermon should not be made for its own sake. The question should be, Does it do the business? Does it make Felix tremble? Does it make men and women sit up and take notice? If it does not do this, better throw it away and make one that will. I say make, for sermons are not born, they are made.

Don't be unnatural in your delivery. It is a strange thing that so many preachers think they must have one tone of voice in the pulpit and another tone outside of it. If a preacher went into a store and asked for a gallon of coal oil with the same tone of voice that he lines out a hymn or reads a Scripture lesson, they would think he needed an operation above his eyes. The voice should be natural.

Don't fail to practise what you preach. If you preach it is wrong to indulge in evil-speaking, then practise what you preach. If you preach one should give one-tenth of the income to the Lord, then practise what you preach. Be an example unto them that believe, in word, in manner of life, in love, in faith, and purity. One of the most pathetic things in the world is to see a man who preaches the Gospel and does not live it. The eyes of the whole church and community are upon you. "Therefore walk circumspectly, not as fools, but as wise." God does not seek for golden vessels nor ask for silver ones, but He must have clean ones.

Don't scream at your people. It is not the thunder that kills; it is the lightning that is effective. Then let us thunder less and lighten more. Noise is no evidence of effectiveness. Deep waters are silent. Some preachers, if there is the slightest excuse for italics, will stand on their toes, get red in the face, swell up in the neck, pull in their diaphragm and push out their chest and yell as if they were trying to reach the Island of Madagascar by a wireless telephone that was out of order. More unction would give us a more moderate tone of voice.