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*"WHERE THERE IS NO VISION, THE PEOPLE PERISH"*



# THE BIBLE VISION

*"Write the vision and make it plain"*

BERNE, IND., and FORT WAYNE, IND,

JANUARY, 1937

## THE BAPTISM WITH THE HOLY SPIRIT

Rev. John Greenfield, D. D.

## BURNING HEARTS

Rev. Warren McIntire

## THE OTHER SIDE OF PASTORAL VISITATION

Rev. A. W. Tozer

## THE CROSS EXPERIENCED

Robert Strubhar

## SLANG

Alice Jackson

## GALATIANS: PAUL'S AUTHORITY AND MESSAGE

Rev. B. F. Leightner

Published at Berne, Ind., by the Fort Wayne Bible Institute  
Fort Wayne, Indiana

# The Bible Vision

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## DEBT LIQUIDATION IN 1937

Nearly all friends of the Bible Institute know that beautiful Bethany Hall was erected at the very beginning of the depression, 1929-30, at a cost of \$60,000. At the time it was dedicated early in 1930 there was an indebtedness of approximately \$25,000 on the building. Through the good providence of God all interest payments have been met and the debt has since been reduced by \$18,000, leaving a net indebtedness of only \$7,000. Praise is given to God for His blessing on this project. It has been a very useful addition making possible a steady expansion of the school. There have been week-ends during the past semester when every room in both buildings was occupied.

One of the most gratifying features of the reduction of the debt has been the generous support given by former students of the school. Those in foreign lands have been commendably loyal. Recently a gift of \$50.00 was received from two graduates, a man and his wife who are actively engaged in missionary work in the Orient. May God bless them! They have given because *they believe in the work of the Institute.*

Prayer is requested that the remaining indebtedness may be fully cleared by the end of 1937, when the present bond issue expires. A year in which to give \$7,000.00 for this worthy cause! It can be done with God's help! Remittances may be sent to the TREASURER OF BETHANY HALL LIQUIDATION FUND, BIBLE INSTITUTE, Fort Wayne, Indiana.

# THE BIBLE VISION

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

Volume I

JANUARY, 1937

Number 4

## THE FULL GOSPEL OR THE SOUND GOSPEL

Much is heard in these days about the "full" gospel. Perhaps a qualifying word of this kind is in order, but we sometimes wonder whether it doesn't merely describe one more special point of view. The Apostle Paul uses a word which we think is stronger. It is "sound." Six times this word is used in the Pastoral Epistles. In its literal use it denotes *that which is healthy, or healthful*. It describes the doctrine which promotes moral healthfulness. It is the kind of doctrine that issues in holiness of heart and life.

Now what kind of doctrine is this? In a word, it is the whole gospel embracing all truths but each truth held in proper relation to all other tenets of revelation. Dean Vaughan, quoted in the *Cambridge Bible*, has a timely note on the meaning of this word. He says: "Each falsehood in religion is some overstrained, one-sided or isolated truth. Either free grace or free will—either faith or duty—either truth or charity—either dependence or responsibility—either the Humanity or the Divinity—not both, not all—this has in all time been the oscillation, the ebb and the flow, of human doctrine; and the Gospel has been not healthy, not well, but sickly, at times almost dying, in consequence. The *wholesome* words are known by this sign—that in them every part of the truth is equally present, every function of the life equally vigorous. Health is the balance of the powers: a healthy Gospel is one which holds in exact equilibrium opposite forces—excluding nothing that is good, yet suffering no one good thing to engross and swallow up the whole." In these days of distorted presentations of the Gospel, may God grant to His servants an appreciation of the meaning of *sound, healthful words*.

## DISEASED INTELLECTUALISM

It is said that Wordsworth lived for forty-three years empty of poetic vitality, and, as one of his biographers well puts it, with his "mind seeking compensations for its defunct emotions." And that suggests the recourse of preachers and teachers whose oil burns low—sterile intellectuality. There is much mental motion that is only a compensation for prayerlessness. It is certainly true, according to the predictions of Scripture, that the apostates of the end time will not be lacking in intellectual smartness. The cultists who preach on "The Opulent Consciousness," "The Voiceless Code of the Cosmos," "The Godlikeness of Divine Metaphysics in Business," are not lacking in words that are the product of a diseased intellectualism.

# The Baptism With The Holy Spirit

(By The REV. JOHN GREENFIELD, D.D., Moravian Evangelist)

“Jesus, our best beloved Friend,  
Draw out our souls in pure desire;  
Jesus, in love to us descend,  
Baptize us with Thy Spirit’s fire!”

Thus prayed the great Moravian poet and hymn-writer, James Montgomery. It is a prayer addressed to Jesus. Old-time Moravians, when filled with the Holy Spirit, prayed to Jesus. It is perfectly Scriptural to do so. The Apostles prayed to Jesus; so did Stephen and Paul. Especially may we pray to Jesus when we are seeking the experience of Pentecost, for it is Jesus who “baptizes with the Holy Ghost and fire.” (Lk. 3:16).

The early Moravians not only prayed to Jesus. They also prayed to the Holy Spirit. This also is Scriptural. The prophet was commanded to pray to the Spirit when he was told to say “Come, O Breath,” etc. (Ezek. 37). Count Zinzendorf’s prayer to the Holy Spirit begins with the following well known stanza:

“To Thee, God Holy Ghost, we pray,  
Who lead’st us in the Gospel way,  
Those precious gifts on us bestow,  
Which from our Saviour’s merits flow.”

But perhaps no hymn-writer has sung more about the Holy Spirit than James Montgomery. Listen to these stanzas from his great Whit-Sunday hymn:

“O Lord, God, Holy Ghost,  
In this accepted hour,  
As on the day of Pentecost,  
Descend in all Thy power;  
We meet with one accord  
In our appointed place,  
And wait the promise of our Lord,  
The Spirit of all grace.  
The young, the old inspire  
With wisdom from above;  
And give us hearts and tongues of fire  
To pray, and praise, and love.”

Another great hymn-writer was the well known Scotch-Presbyterian, Dr. Horatius Bonar. Our new Moravian Hymn-book contains not less than a score of his Gospel songs, and they are all of the finest quality both as to Scriptural doctrine and poetic merit. Perhaps no hymn-writer has so many and such beautiful songs about the second coming of our Lord and Saviour. But Dr. Bonar was also great as a preacher and author. A beloved student of Dr. Thomas Chalmers, that greatest of Scotch preachers and theologians, Dr. Bonar’s books elicited the warmest praise of his famous professor. In a volume of sermons entitled “*Light and Truth*” we find a chapter on “*The Baptism of the Holy Ghost*.” Space permits us to quote only a few striking sentences. The text is: “And as I began to speak, the Holy Ghost fell on them as on us

at the beginning.” (Acts 11:13). “This is one of the many repetitions of the Pentecostal scene which occurred in early days. Most unscriptural is the statement of some that the giving of the Spirit at Pentecost was a thing done once for all, not to be repeated, and that we are not to pray for or expect such things again. The whole “Acts of the Apostles” is a direct refutation of this piece of human fancy. Wherever the Apostles went there was a repetition of Pentecost, whether at Jerusalem, or Samaria or Antioch, or Corinth.” “The Holy Spirit is the heritage of the Church. The Old Testament saints possessed Him; and still more the New. This is our heritage, the heritage of every believer. We ‘receive the promise of the Spirit through faith.’ (Gal. 3:14). He is the heritage of the last days as well as of the first. The possession of the Holy Ghost, the quickener, the teacher, the purifier, the energiser, the comforter,—this is our privilege. His personal presence and indwelling, (*not vaguely ‘in the Church’* as Romanist and many Protestants teach), *in the soul* is that which the Father has promised. *It is this* that makes the true, and earnest, and holy man. *It is the lack of this* that makes the *half-hearted* disciple, the formalist, the whited sepulchre.”

“Beware, then, of seeking less than the Baptism of the Holy Ghost. Our whole life is to be a reception of the Spirit. He is to be continually coming down on us and filling us. Let us open our mouth wide that He may fill it. Let us beware of anything that would present itself as a substitute for the living Spirit. Many such things may we expect in these last days from Satan as an angel of light.”

What Dr. Bonar feared nearly a century ago we see fulfilled at the present time. Many so-called Bible teachers are heaping ridicule on earnest Christians who by prayer are seeking a personal experience of Pentecost. Never having themselves received the baptism of the Holy Spirit they tell babes in Christ that there is no such blessing for believers. Shortly before his triumphant home-going the great Evangelist Dr. R. A. Torrey wrote us the following letter:

“Montrose Bible Conference,

Dear Bro. Greenfield:

July 28, 1927.

Yours of July 20th received. Was glad to hear from you again. I greatly appreciate what you say about my book “*The Holy Spirit—Who He Is and What He Does.*” I quite agree with you it is strange that the teaching of this doctrine is not only ignored at P———but at some of our Bible Institutes. There are a great many who are so insistent upon their teaching that every believer is baptized of the Holy Spirit when he is born again, that the Baptism with the Holy Spirit means nothing to them.”

Thus far Dr. Torrey. Surely in these last and evil days we do well to pray with that great man of God, that prince of English hymn-writers, Charles Wesley:

“Oh, that in me the sacred fire	Oh, that it now from Heaven might fall,
Might now begin to glow;	And all my sins consume;
Burn up the dross of base desire,	Come Holy Ghost, for Thee I call,
And make the mountains flow.	Spirit of burning, come!”

It may be pertinent to note the secret of power in the greatest of modern preachers, Charles Haddon Spurgeon. In some respects he has never been equalled by any preacher, ancient or modern. For nearly four decades thousands of hearers thronged his spacious tabernacle twice every Lord's Day. His printed volumes of sermons are still "best sellers," nearly half a century after his triumphant home-going. Dr. Theodore Cuyler, one of America's great preachers, was once a guest at the Spurgeon home. He declared that the secret of Spurgeon's power was his prayers as he heard them in the daily family worship. The following prayer was delivered September 18, 1881, in London after a soul-stirring sermon on Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

*Spurgeon's Prayer for the Holy Spirit*

"O God, send us the Holy Ghost in this fashion. Give us both the *breath* of spiritual life and the *fire* of unconquerable zeal, till nation after nation shall yield to the sway of Jesus. O Thou, who art our God, answer us by *fire*, we pray Thee. Answer us both by *wind and fire*, and then we shall see Thee to be God indeed. The Kingdom comes not, and the work is flagging. O that Thou would'st send the *wind and the fire!* Thou wilt do this when we are all of one accord, all believing, all expecting, all prepared by prayer. *Lord, bring us to this waiting state!* God send us a season of glorious disorder. Oh, for a sweep of the wind that will set the seas in motion, and make our ironclad Brethren, now lying so quietly at anchor, to roll from stem to stern! Oh, for the fire to fall again—fire which shall affect the most stolid! Oh, that such fire might first sit upon the disciples, and then fall on all around! O Spirit of God, Thou art ready to work with us today even as Thou didst then. Stay not, we beseech Thee, but work at once. Break down every barrier that hinders the incoming of Thy might! Overturn, overturn, O sacred Wind! Consume all obstacles, O Heavenly Fire! Give us now both hearts of flame and tongues of fire to preach Thy Reconciling Word for Jesus' sake. Amen."

"The Holy Ghost is here,  
Where saints in prayer agree;  
As Jesus' parting gift is near  
Each pleading company.

Our bodies are His shrine,  
And He the indwelling Lord;  
All hail, Thou Comforter Divine,  
Be evermore adored.

Obedient to Thy will,  
We wait to feel Thy power;  
O Lord of life, our hopes fulfill,  
And bless this hallowed hour."

—C. H. Spurgeon.

# Burning Hearts

(Radio Address by Evangelist Warren McIntire over Station WOWO,  
November 29, 1936)

LUKE 24:13-35

There are many kinds of burning hearts in the breasts of men and women.

There are hearts that burn with pride, selfish ambition, envy, jealousy, anger, hatred, malice, etc. This is deplorable and destructive to peace and happiness, and engenders the wrath of God in this world and the world to come.

Men of intellectual inclination have hearts that burn with eagerness to understand the how, why and what-for of life; hearts which assiduously seek to acquire extensive knowledge as a contribution to human welfare. This is commendable and worthy of emulation.

Again, so intensely have the hearts of men of science burned with a passion to understand the mysteries of nature, master the laws that rule the physical world and destroy the insidious enemies of health, that they have laid down their lives in exploration and experimentation. Such zeal merits warm appreciation and distinctive recognition.

The hearts of other great men have burned with a consuming passion to uplift the fallen, enlighten sick-darkened minds and hearts with the Gospel of Christ, the Saviour. This burning of heart has made them the great pioneer preachers, the heroic missionaries, the devoted deaconesses and the faithful pastors and shepherds of the flock of God. So intensely has this fire burned that they have not counted their lives dear unto themselves but joyfully laid them down for Christ and the rescue of lost souls. This is the holiest fire that ever burns in a human breast. It makes such men and women the worthiest of all the sons and daughters of men.

But I desire to narrow our observation to the burning heart as related to Christian experience.

The religious tragedy of today is that so many who profess to be Christians have no burning heart. Their hearts are cold. Their so-called Christian experience is a mere outward conforming to certain commonly accepted religious formalities.

A religious profession without a burning heart is a miserable and troublesome encumbrance. It makes no helpful contribution to self or others, but is a constant source of disappointment and defeat.

*It denies what its possessor wants to have,  
It requires what its possessor does not want to give,  
It commands what its possessor does not want to do,  
It objects to the thing its possessor delights in,  
It keeps its possessor reluctant to do and unhappy because  
he can not do.*

Where there is no burning heart there is no holy joy, no sublime delight of soul, no buoyant happiness in serving the Lord, no heroic endeavor for God and the salvation of souls. A religious profession with no burning heart means defeat now and despair hereafter. It means there is no living, regnant Christ. It means there is no inner conscious-



ness of joyous fellowship with Christ as Saviour and Friend. To such an one *Christ is dead*.

This was the case of the two men who walked to Emmaus. They were defeated, retreating in defeat. Christ was to them a dead Christ, and an absent Christ. Then suddenly once more they had a living, present Christ, and at once their hearts burned within them.

Now note the change:

1. With no burning in their hearts they went down the road with bowed heads and slow tread, but their burning hearts sent them back to Jerusalem with running feet and bounding joy.
2. With no burning in their hearts they had no interest in life, but their burning hearts gave them a new sense of duty and a new interest in living. They now had something to share with others.
3. With no burning in their hearts they went away and left their fellow-sufferers to survive or perish, but their burning hearts sent them back to those who grieved in defeat, with a joyous message of comfort and hope, and they told it with a compelling conviction and enthusiasm.
4. With no burning in their hearts they went down a way that led to seclusion and the small self-interests of life, but their burning hearts sent them back into the thick of the battle to exalt Christ and spend a life-time winning men for God.

Brother, Sister, does your heart burn with the consciousness of a present, living Christ within? If not, you are doomed to defeat here and despair hereafter. This hour He draws near and would reveal Himself to you, warm your hearts with His own presence and send you out into life to burn for God and souls here, and blaze with glory hereafter.

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## THE SOVEREIGNTY OF GOD

1. God is the sovereign of the universe and He rules all things.
2. God has not limited Himself or parted with any of His sovereignty. He is the same yesterday, and today, and forever.
3. Man is a moral being with a will of his own, and is responsible to God for every thought, word and deed.
4. It is so presented in the Scriptures from Genesis to Revelation; and is according to reason; for if God were not sovereign He would not be God, and likewise, man, if he were not free, would not be man.
5. That man, with a limited will, can live a responsible life under the infinite and sovereign will of God is an axiom, a fundamental fact that admits of no philosophical explanation.
6. The sovereignty of God and the responsibility of man are the hemispheres of the full-orbed truth of God's relation to man and man's relation to God.
7. Almighty God is our Sovereign Father.

—E. J. Blaikie.

# The Other Side of Pastoral Visitation

REV. A. W. TOZER

*(Pastor of Christian and Missionary Alliance Tabernacle, Chicago, Ill.)*

One hesitates to question or even examine a practice which is so universally followed as the practice of pastoral calling. The venerable pastor, moving in and out among the village folk with the children clinging to his garment, has become a tradition in Christendom and as with every other religious tradition one is not supposed to question it. It must be taken on faith.

Now the pastor is a shepherd and the shepherd must give personal attention to his sheep, particularly the sick and wounded. Here is logic from which there is no escape. There are times and occasions when a visit from the pastor will save a life, encourage the fallen or convert a sinner from the error of his ways. At such times he is in duty bound to make that visit. It is a vital constructive part of his work, a part for which there is no substitute. However, we venture to suggest that pastoral visitation has lost most of its original meaning and has degenerated into a formal custom which robs the preacher of his time and with certain exceptions does little or no good.

We do not mean to discount the value of wise and Spirit-directed calling. There are some who need individual attention from the man of God, such as counsel and advice too personal to be given at a public gathering. Where this is true and the pastor is a wise and godly man, calling may bring much blessing and result in increased growth and heightened spirituality in the entire congregation. But it is our conviction that only a small proportion of the calls are made with the purpose of actually bringing spiritual help or ministering to the needy. Most calls are made because it is vaguely understood that the pastor is supposed to make them, or because the previous pastor had a reputation for doing much calling and the present one is grimly determined that he too will be faithful to the traditions of the parish. Every honest reader will admit the truth of this—the others, if any, will not have read this far anyway.

If anything here written should result in the neglect of any of God's crippled sheep the writer would be the first to feel grief and disappointment. However, we feel that the situation today demands a frank word, and we offer that word for what it is worth, asking nothing except that the reader will check it over against the Word of God and the facts of experience.

Let us look at the common brand of regular visitation, the weary trudging from door to door that passes for pastoral calling. Is it justified in the Scriptures? I venture to reply that it is not.

The statement is sometimes made in support of the habit of systematic calling that Paul preached from house to house. True, he did, but it was to gatherings of believers who had assembled in a private house because they had no public building in which to hold their meetings. Paul was holding Bible classes, not making calls.

In Ezekiel 34 the duty of the shepherd is defined as strengthening the diseased, healing the sick, binding up the broken, bringing back them that are driven away and seeking them that are lost. All visiting that is done with such a high purpose in view will certainly be blessed of God. The point we are making is that most modern pastoral calling has no such purpose, but is carried on as a perfunctory part of the pastor's duties and is often boresome and meaningless.

Then there are churches where the flock has been coddled till they have lost all power to help themselves. They look to the pastor for advice on what train to take to Omaha, what color to paint the house, whether Junior should take French or Spanish and what to do when the rose bugs attack geraniums. The preacher becomes a general utility man, on the hop six days a week in a whirl of activity which he calls "getting into the homes of my people," but which has nothing whatever to do with the eternal welfare of the flock. The religious parasites thus coddled soon become acutely sensitive to neglect, and woe to

the hapless pastor that fails to appear with the pacifier when he hears one of them whimper. Such congregations require more care than a set of quintuplets, and usually do not repay in real spirituality the attention they receive.

Then there is the question of *time*. There are many books written for "busy pastors." That phrase lays the flattering unction to our souls and gives us a comfortable sense of wellbeing, but I venture to say that much of our business is simply social loafing. We drive across the city to have lunch with one of our families, spend the afternoon in small talk sprinkled with religion, and then return at night empty and totally unprepared to preach. It is then that the busy pastor gets his dollars worth out of that well thumbed volume, "Preaching Made Easy, or One Thousand Bible Readings and Sermon Outlines." Thus the quality of our preaching suffers and the whole standard of spirituality drags in the dust. Christianity is preeminently a preaching religion. God ordained it so. The preacher is first of all a prophet. His first job is to "preach the word, reprove, rebuke, exhort with all long-suffering and doctrine." It is from his pulpit that God speaks to hearts and sways the souls of men. Let people say, "We are preached to death" if they will, but God has declared that He will save men through the foolishness of preaching, and He has since Pentecost honored the men who have excelled in the holy art of preaching the Word. Any activity that cuts down on pulpit efficiency is not of God. Has God reversed His first order and set His apostles to serving tables? "Give thyself wholly to these things" was not spoken of the multifarious "duties" of the modern pastor, but of reading, of exhortation, of doctrine, of meditation and the development of spiritual gifts (I Tim. 4:14-15). It is shocking how little time the average preacher has for retirement and study. He is literally dragged from his knees to engage in a multitude of church trifles.

Again when James says, "Pure religion and undefiled is to visit the sick and the fatherless" he does not address the words to pastors only. Is the pastor the only one in the church who is to be permitted to practice pure and undefiled religion?

No, those words apply to all of God's people and no church should delegate the job to one man. Every Christian when occasion requires should be prepared to go into the home where illness and poverty have struck and minister God's mercies to the unfortunate.

The ideal church would be one where the pastor *made preaching his job* in joyous abandonment to his high calling, and where the saints made it their responsibility to keep in touch with the needs of the congregation, visiting and praying with the poor, the sick and the discouraged.

The pastor of such a church could lay off his red cap and give himself to the ministry of the Word and prayer.

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### A CHALLENGE TO THE INDIVIDUAL

God is building history by means of men and women whom He can trust, men and women of faith, men and women of vision, who apprehend the Divine revelation and say, "Here am I, Lord, take me, equip me, send me, use me." Even God cannot work without man. We are called to cooperate. History is the story of the race, of the nation, of the individual; and so while God has been making His revelation, He has been making it to men who will apprehend the revelation and carry forward His purpose here in time.

God never wrought anything in human history by means of masses and crowds. He has wrought His wonders through the ages by individuals, people whom He could trust, people who exercise faith. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The objects, therefore, of faith are the future and the unseen; and the office of faith is to give present existence to future things and vital reality to unseen things. And wherever such faith has been exercised, wherever men have laid hold of the Divine revelation, God has built a new era in human history. It is the advent of personality which alters the current of history.

—Dr. Graham Scroggie.

# The Cross Experienced

ROBERT STRUBHAR, class of 1936

(Student address given on Commencement, May 21)

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Man's heavenly image was lost; he no longer possessed the moral likeness of God. The entire human race was lost because of one man's disobedience—it was doomed to die. It was subject to the penalty of God; it was assigned to punishment of everlasting fire and brimstone. The world needed help! How the need of the world touched the heart of God! Because He so loved the world and because He was rich in mercy, He sent His own Son to a defeated and defiled, sin-cursed earth to redeem a lost race. God provided salvation for a sinful people.

God's gracious offer of salvation is both provisional and conditional. It is provisional in that the atoning death of Christ on the Cross made it possible for the entire world to be saved; but conditional, in that only those who would receive the gift of God would be saved. Those who refuse and reject the work of Christ will be eternally lost.

After a sinner has repented of his sins and has exercised faith in Jesus Christ as his personal Savior, he is made a child of God. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). His past sins have been judged at Calvary, and he has put his faith in Christ upon whom the judgment of God has fallen. Because of the fact that the sinner has taken his place in Christ, the punishment of God cannot fall upon him, since it fell upon Christ when He died for the sins of the world and suffered the judgment of the sinner's death. Then the sinner who believes with all of his heart that Christ died to save him is not punished by eternal death because Christ died for him. Hallelujah! To think that Christ should die that we might live! "He tasted death for every man." This initial experience of sins forgiven is called justification.

The death of Christ not only means redemption for the hell-bound sinner, but it provides for the sanctification of the believer. On the basis of the Savior's suffering and death on Calvary's cross, the child of God is made a partaker of the divine nature—a nature of holiness. It is the blood of Jesus Christ that purifies the heart of its inbred sin, and prepares it for a habitation of the Holy Spirit. Christ so loved the church that He gave Himself for it, that He might sanctify and cleanse it. Thank God for the blessing of a clean heart!

Sanctification has its beginning in regeneration, but it is not consummated until the Christian by an act of consecration, actually identifies himself with Jesus Christ. It is then that he is wholly sanctified and filled with the Holy Ghost.

First, we want to consider the nature of this identification with Christ, which is death. The word death spells fear to many hearts, and it may not be enjoyable to experience, but it is vital in the Christian life. In the sixth chapter of Romans, Paul uses several phrases which show the identification of the believer with Christ in death. The Scripture states that the believer is "baptized into His death." Another very strong expression that Paul uses is "crucified with Christ." This shows that the believer is to take his place with Christ on the cross and identify himself with Him in crucifixion. When Christ was crucified, the believer was crucified. After the crucifixion, Christ was dead; so it is with the believer, after he has been crucified with Christ, he is dead with Christ. When Christ died, the believer died. Then, after death comes the burial; thus, when the Christian has identified himself with Christ in death, he is identified with Christ in burial—"buried with Christ." The last term that Paul uses concerning the believers' identification with Christ is "planted together in the likeness of His death." My friend, it means something to follow Christ all the way. It means a death to the self life—an actual

identification of the believer with Christ's crucifixion, death and burial.

Second, we wish to consider the result of this identification with Christ, which is life. God's way to live is to die. It must be remembered that a death always precedes a resurrection. Before there is a resurrection, there must be a Calvary. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). This is the blessed secret of an abundant life: Christ living in us. Paul had experienced a death with Christ, but now he was experiencing the life of Christ.

Turning again to Romans six, we find several statements which denote a resurrection in the life of a believer after he has been identified in Christ's death. The first term used is "raised up from the dead." Just as Christ was resurrected from the sepulchre of stone by the power of God, so the Christian is resurrected with Christ from the dead. The Scripture states, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Then, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." No wonder the believer can walk in newness of life; the carnal nature and the body of sin have been destroyed! Now there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Oh, the blessedness of being filled with God and walking in newness of life! Thank God, for the abundant life—a life that is controlled by the Holy Spirit!

Third, we shall endeavor to present to you the purpose of this identification with Christ. The question may be asked by a Christian, "Why should I identify myself with Christ?"

The first purpose of this identification with Christ is to have power over sin. Before the Christian reckons himself to be dead with Christ, he is held in bondage by the "old man," or as Reverend Joseph H. Smith says, "the old woman."

How many carnal Christians have cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" This carnal nature has power to keep the Christian from living a life of victory, and it is not until the believer dies a real death that he can be delivered from the body of sin. Now, since victory has been won over the old man through death, the believer has power to live a victorious life, because it is the indwelling Christ living out His life through the Christian.

Again, the purpose of our identification with Christ is to be made a servant of righteousness. What a privilege it is to serve God! What a high and holy calling it is to follow Him all the way! Previous to conversion, the Christian gave himself for the service of unrighteousness, but now he yields himself to do the whole will of God. The Lord's field of service is the world. He needs servants, who have been made righteous through the power of the Cross to carry this glorious Gospel of salvation to the regions beyond. Millions have never heard the "good news," and God is counting on the Christian to serve Him faithfully in giving out the precious Gospel. Many have felt the call of God for service, and they have forsaken parents, homes, wives, children, and worldly gain to tell a lost humanity that Jesus died on the Cross to save a wicked race that needed reconciliation to God. However, God is not only concerned with servants for the foreign ministry, but He needs servants to labor for Him in the home, on the farm, and in the business world. God demands faithfulness, and may we not disappoint Him, but in "that day" may we hear Him say to us, "Well done, thou good and faithful servant; enter then into the joy of thy Lord."

Another purpose of this identification with Christ is fruitfulness. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jesus also said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It is God's will for a Christian to be fruitful unto every good work, and His formula for fruitfulness is "dead unto self, but alive unto God." No Christian can be a successful soul win-

(Continued on page 16)

# SLANG

(By ALICE JACKSON, B. I. student. Presented in a recent chapel service as a contribution to the effort now being made to inculcate higher ideals of expression)

"Speak and you proclaim who you are. The moment you give expression to a sentence, yes, oftentimes a word, you have told about yourself the truth, the whole truth, and nothing but the truth," says an ardent Englishman.

Are we conscious of the daily revelation we give of ourselves through our language? Are we aware of what that particular phase of expression called *slang* can and cannot do for us?

What have some of our great secular authorities said about slang? There are almost as many who say that slang is a principle of growth in a language as there are those who say that it is a principle of decay. A student says to his chum, "Boy! did I get an awful bawling out last night!" His horrified English teacher overhears and very promptly rebukes him for his slang. She says it indicates lack on his part of both vocabulary and ideas and if he persists in using it, he will have neither, and if all the students persist in using it both vocabulary and ideas will disappear from the face of the earth. Very likely she looks to some authority who says, "Slang is the great corrupting matter; it is perishable itself and corrupts what is around it." But the student thinks he knows a bit about slang himself. "Oh, piffle," he mutters under his breath; he would say it aloud if he could quote the sage who says that "slang may be called almost the only living language." He is less articulate, though; he only has a "hunch" that slang is always to be encouraged because it is the language of the future, and anyone who tries to suppress it is standing right in the way of the "bandwagon."

As you may have either one of these opinions, or perhaps, still another, I wish that we might face facts together this morning, and seek God's wisdom and guidance in arriving at a logical conclusion and firm conviction.

That slang has had a part in the growth of our language, we cannot deny. Yet we are prone to question whether it is a wholesome growth. In a recent article of the Reader's Digest this definition of

slang was given: "It is the wanton product of exuberance of mental activity and the natural delight in language-making." The article goes on to say that slang originates in the effort of ingenious individuals to make the language more pungent and picturesque—to increase the store of terse and striking words and to provide a vocabulary for new shades of difference in meaning. A doctor of letters has pointed out that this is also the aim of poets (as, indeed, it is of prose writers, also), but, he says "they are restrained by consideration of taste and dignity." It is quite true that Chaucer and Shakespeare, as well as numerous other great writers, have used and coined slang, but evidently with discretion, because of its endurance. However, the maker of slang today is under no such limitations and especially here in our own country, for we find that America produces more slang than any other people, and puts it to heavier use in its daily affairs. I believe we need only note the slang producers of America to be convinced of its vulgarity.

A recent Bulletin for Librarians published an article on "American Slang and Where To Find It." In the list of books given, the largest number were under the classification "criminal." The other outstanding headings were lumberjack, college, circus, drinking. A noted language critic says that slang is not invented by the unconscious genius of the people, as we often defend it. He says it is coined by smart writers who are doing it for the money there is in it. College wits, sports writers, and theatrical and radio stars are producing our modern slang.

What position shall we as Christians take in regard to this question of slang? We must either accept or reject it. If we accept any part of it, we are most certainly classifying ourselves with its makers, or else we are admitting ourselves to be a Chaucer or a Shakespeare. If we reject it, will we be sacrificing some of our force and power of expression? Why do we resort to slang in the first place? Does it really express our

thoughts and ideas more effectively? We say, "That's swell!" in a multitude of different circumstances. Is it possible that our extensive English language does not furnish us with a sufficient number of specific adjectives to describe our everyday experiences? The trouble lies not in the language, we must admit, but in our mastery of it. Our vocabularies are limited because we make no effort to increase them, but instead, conveniently resort to the use of slang expressions which still further limit our command of language.

The world receives its first impressions almost entirely by our personal appearance and our casual speech, and the discriminating will judge much more quickly by our standard of speech. Slovenly slang-ridden speech may erect a permanent barrier between those whom we are seeking to reach and ourselves. Exact, concise, effective speech is a necessary tool to reach the critical world. We cannot acquire it through the pulpit alone, though. We must practice it daily. Then, too, as speech and thought are closely related, if we lack a command of language we are in danger of being incoherent not only to others, but also to ourselves.

Now, after considering how secular authorities and the world regard slang, shall we turn our attention to our supreme authority and Perfect Example? God reveals Himself to us through concise, effective language; Christ communicates to us the great plan of salvation in the most simple, yet the most forceful and enduring expressions of all ages; and the disciples, though common and unlearned, were not known to have used any of the flippant, undignified words of their day. Then, too, you will undoubtedly be interested to know that we of the Bible Institute under the searchlight of the Holy Spirit are now less prone to resort to the use of slang. In a recent survey by the English students, only one-third as much slang was overheard during the week following the revival, as was heard during a week previous to it.

The world is observing us with scrutiny. Will we conveniently accept its vulgar and limiting expressions or will we seek to master the more difficult and enduring art of expression? Can we

sincerely lift our hearts in the spirit of the Psalmist when he prayed, "Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my redeemer!"

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I am convinced, my brethren, that we lose many answers to our prayers—not so much because we do not pray as because we do not go up to our tower to watch for and to welcome God's answers to our prayers. "Why should I answer?" our God may well say to His waiting and ministering angels. "Why should I answer Him? He pays no attention to my answer to his prayers. He is never on his watch when I send my answer. And even when I do send my answers to his house and to his heart, he takes them and holds them as common and everyday things. He never wonders at my grace to him. He never performs his vow for my goodness to him. He holds a thousand—he and his—of my benefits, but he does not seem to know it." My brethren, I am sure we would all get far more, and far more wonderful answers to prayer if only we were far more on the outlook for them. Habakkuk never made a holier or a more fruitful resolve than when he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me."

—Alexander Whyte.

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#### A GREAT LOVE

"It takes great love to stir a human heart

To live beyond the others and apart,  
A love that is not shallow, is not small,  
Is not for one or two, but for them all.  
Love that can love for its higher need,  
Love that can love, though the heart  
may bleed;"

"Love that can lose love, family, and friend;

Yet steadfastly live, loving on to the end.  
A love that asks no answer, that can live  
Moved by one burning, deathless force  
to give

Love, strength and courage—courage,  
strength and love;

The heroes of all time are built thereof."

—Author Unknown.

## GALATIANS

## Paul's Authority and Message

By REV. B. F. LEIGHTNER

Gal. 1:11—2:14

As has already been observed, the Judaizing teachers clashed doctrinally with the Apostle Paul. In an effort to carry their side of the argument with the Galatian believer, they sought to undermine Paul's influence by insisting that he was not an apostle and therefore could not be relied on as a teacher of divine truth. They claimed, further, that if Paul held any office whatsoever in the Christian church, it was inferior to that of the apostles at Jerusalem who had received their appointment directly from the Lord. For that reason he was not worthy of their confidence: neither should they trust in the message he had brought to them.

Chapters one and two of this letter are occupied largely with an effort to refute these charges. Beginning with verse eleven Paul readily admits that the gospel which he preached "is not after men." Perhaps Dr. Weymouth's translation sets forth a little more clearly just what the Apostle meant: "For I must tell you brethren, that the Good News which was proclaimed by me is not such as man approves of." Why man does not approve his gospel is shown in the following verse. The Apostle has not received it from man, nor had he been taught it by man; he had received it by direct revelation from Christ. (See I Cor. 15:1-3).

"The appearance of Jesus to Saul of Tarsus," says Findlay, "was in itself a gospel, an earnest of the good tidings he was to convey to the world. 'Why persecutest thou Me?' that Divine voice said, in tones of reproach, yet of infinite pity. The sight of Jesus the Lord, meeting Saul's eyes, revealed His grace and truth to the persecutor's heart. He was brought in a moment to the obedience of faith; he said, 'Lord, what wilt Thou have me to do?' He 'confessed with his mouth the Lord Jesus'; he 'believed in his heart that God had raised Him from the dead.' It was true, after all, that 'God had made' the crucified Nazarene

'both Lord and Christ'; for this was He!

"The cross which had been Saul's stumbling block, deeply affronting his Jewish pride, from this moment was transformed. The glory of the exalted Redeemer cast back its light upon the tree of shame. The curse of the law visibly resting upon Him, the rejection of men, marked Him out as God's chosen sacrifice for sin. This explanation at once presented itself to an instructed and keenly theological mind like Saul's, so soon as it was evident that Jesus was not accused, as he had supposed, but approved by God. So Paul's gospel was given him at a stroke. Jesus Christ dying for our sins, Jesus Christ living to save and rule—behold 'the good news'! The Apostle had it on no less authority than the risen Saviour. From Him he received it to publish wide as the world."

Since the gospel came from the Lord it was bound to be very different from what man would expect it to be; for "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.) The provisions, the promises, and the claims of the gospel are contrary to man's ideas. This is why men are so slow to believe it and to be willing to receive salvation on God's own terms.

Paul next proceeds to show by a record of his own life how it was impossible for him to have learned the truths of the gospel from men. In his youth and early manhood he had been thoroughly trained in the Jewish religion. He belonged to its strictest sect—he was a Pharisee of the Pharisees. He had sat at the feet of Gamaliel, who was the recognized authority on Judaism of that day. The instruction he had received from men was antagonistic to the gospel. And because of his zeal for the traditions

(Continued on page 17)



# The Field is the World

## Church and State in Colombia

The full text of the revised Constitution of Colombia indicates clearly the altered and more liberal relations between Church and State. It is now stated that: "The State guarantees liberty of conscience. No one shall be persecuted because of his religious opinions nor compelled to profess beliefs or observe practices contrary to his conscience. Liberty of worship is guaranteed to all provided that it be not contrary to Christian morals nor to the laws. . . . The Government may form agreements with the Holy See subject to the approbation of the Congress, in order to regularize the relations between the State and the Catholic Church on a basis of reciprocal deference and mutual respect."

Another article, which formerly stated that public education should be organized and directed in accordance with the Catholic religion, has been replaced by a new Article (14): "Liberty of teaching is guaranteed. The State shall have supreme power of inspection of teaching institutions, both public and private, in order to ensure the achievement of the social objective of education and the better intellectual, moral and physical training of those who are taught."

It will be seen from this legislation that the Liberal Government, which has now been in power for six years, has been able to affirm its position in spite of organized opposition.

Attention has frequently been drawn to the comparatively slow progress of the Gospel hitherto. It is to be hoped that in the present more favourable circumstances, and with the addition of two new groups to the missionary forces, a great advance may be made during the next few years.—*World Survey Service*.

\* \* \*

## The Plight of the Jews in Poland

"During the last few months the pro-Government press in Poland has been occupied in debate with the more reactionary newspapers on the 'problem' of the three million Jewish citizens of that country. The conflict is over the proper method of getting them out of that country. . . . The Jews, crushed

physically, their morale slowly crumbling, helplessly await the outcome.

"What manner of land is it which can speak calmly of almost 10 per cent of its population, regardless of its economic function, as superfluous? Poland is an incredibly poor country. Three-quarters of its population are peasants, perhaps the poorest in Europe. Fully one-third of the peasant households are on farms of less than five acres. On the other hand, some 6,000 landholders, constituting 2 per cent of the farming class, hold one-fourth of all the land cultivated. In the cities, unemployment stalks at the heels of poverty. Of a million registered workers, 500,000 are unemployed.

"The elimination of the Jew from productive life proceeds along two fronts. On the one hand, there is the savage boycott of Jewish tradesmen and artisans; on the other hand, the elimination of Jews from public service and from Government-controlled industry, which is the largest of Poland."—*Current History*.

## THE CROSS EXPERIENCED

(Continued from page 12)

ner and fruitbearer until he has received "power from on High," for which Jesus made provision in the atonement.

Praise God for the Cross! Through it we have the forgiveness of sins, justification, and a deeper work of grace, the baptism with the Holy Spirit. It is the message of the Cross that transforms the sinner and empowers the believer. When we get to Heaven, we will never lose sight of what the Cross has meant. Christ will carry the scars received on the Cross through an endless eternity. When we see Jesus, our hearts will remember Calvary.

"In the cross of Christ I glory,  
 Towering o'er the wrecks of time;  
 All the light of sacred story  
 Gathers round its head sublime."  
 And as another song writer has said,  
 "Down at the Cross where my  
 Savior died;  
 Down where for cleansing from  
 sin I cried;  
 There to my heart was the blood  
 applied.  
 Glory to His Name!"

# At the Bible Institute

## REV. PAUL REES ADDRESSES CHAPEL SERVICE

Rev. Paul Rees, who through past ministries at the Institute has won an abiding welcome for himself, afforded a pleasant surprise to the Institute by a brief visit on December 17. Rev. Rees brought a message from John 16:8, concerning the ministry of the Holy Spirit in this age. His message in brief was as follows: When he (the Holy Spirit) is come,

- I. He will convict the world
  - a. Of sin,
  - b. Of righteousness, and
  - c. Of judgment;
- II. He will guide the church
  - a. By giving it the canon of Scriptures and
  - b. Through its individual personalities;
- III. He will glorify Christ who is at the Father's right hand showing the things of Christ to the church.

## MISSIONARY TO SPAIN REVEALS FACTS CONCERNING THE SPANISH SITUATION

Mrs. H. G. Sholin, who has recently been engaged in missionary work in Spain, brought a most timely message to the Students Mission Band service of December 11. Coming directly from the field of conflict she depicted the scenes of revolution and bloodshed which are common on the Iberian peninsula at present. She treated the historical background of the present situation, indicating that the "Rebels" represent a reaction to the democratic turn which affairs took in Spain at the overthrow of the monarchy in 1929, and are inspired by the Fascists of Germany and Italy and by representatives of the Catholic church. The "Loyalists" represent in general all those who are opposed to Fascism, including many Communists, but also many Protestants of high character who do not wish to see their country return to the old regime of despotism. Mrs. Sholin stated that the missionaries are being obliged to withdraw for the time being. She solicited earnest prayer in behalf of the Spanish Christians upon whom the burden for evangelical work must consequently rest.

## SENIOR CLASS ELECTS OFFICERS

The group of twenty-four candidates for graduation in May met recently to effect its organization. The following officers were elected:

President—Howard Eicher.  
Vice President—Roma Clark.  
Secretary—Lucile Niswander.  
Chaplain—Kenneth Rupp.

## LIGHT TOWER STAFF OF 1937

Patrons and subscribers to the Light Tower will be interested in knowing that plans are under way for the publication of a new edition. A staff composed of the following students was recently elected by the student body:

Editor-in-Chief—Kenneth Gieger.  
Assistant Editor—Roma Clark.  
Associate Editor—Alice Jackson.  
Associate Editor—Dorothy Hesselbart.  
Business Manager—S. N. Wallace.  
Circulation Manager—Tilman Amstutz  
Art Editor—Doris Seger.  
Art Editor—Harold Arman.

## FROM THE CHAPEL HOUR

Concerning those who are *in* Christ Satan may ring the doorbell, he may rattle the shutters, he may roar, but he can never cross the threshold.

—Paul Rees.

In the book of Jonah we see (1) a man running from God, (2) a man running to God, (3) a man running with God, and (4) a man running ahead of God.

—Irene Dillender.

All the sin that is necessary to condemn us is the sin of unbelief.

—Paul Rees.

## GALATIANS

(Continued from page 15)

of his fathers he had become the outstanding persecutor of the church of God. In that dastardly work he continued until God suddenly arrested him, saved him, and by His grace called him to be His chosen vessel to bear His name before the Gentiles, and kings and the children of Israel (vs. 15, 16; cf. Acts 9:15; 26:16-18). The time and the circumstances must have been well known to the Galatians. Undoubtedly, the details of his conversion and call had been

related often in their hearing so that now it was quite sufficient to make but general mention of them.

With reference to the character of his ministry and message, he had counselled with no man about it. Instead of going up to Jerusalem to confer with the Apostles as might have been expected, he, like Moses, had gone into Arabia to the mount of God, there to be alone with Him and to receive instruction from His mouth. Upon returning to Damascus and before he had contacted any of the Apostles, he preached the gospel (Acts 9:19-25). And only three years after did he go to Jerusalem to spend a fortnight with Peter. During his brief visit he met none other of the Apostles, save James, the Lord's brother. Neither had he contacted any of the Christian churches in Judea; he was not personally known to any of them. All they knew of him was that they heard it said of him that he who had at one time persecuted them was now preaching the faith he had sought to destroy.

So vital in their bearing upon the character of his office and his message are the facts which Paul has just stated, that in most solemn manner does he call God to witness that he has spoken

nothing but the truth (1:20). The Galatians must know that the gospel which he preached was not his but God's. Did he have any right therefore to alter any of its tenets to suit the whims of the Judaizers or any one else? Was he under obligation to listen to the dictates of men when he had received his instruction from the risen and glorified Christ? Never! To have compromised would have proven fatal. No wonder that he pronounced such an awful curse upon those who sought to pervert the gospel (1:8, 9). And now the attitude of the Galatians toward it involved the question of life and death.

#### **The Papal Nuncio Speaks in Abyssinia**

Before celebrating a Pontifical Mass in the Cathedral at Addis Ababa on 25th October, Mgr. Castellani, the Papal Nuncio in Abyssinia, delivered an address. In the course of this he spoke of Italy as "the country appointed by God to carry ever higher into the world the civilization and glory of the Church." It was the Empire of Rome, he said, which would bear the Cross of Christ into the world "thanks to the lofty work and the marvellous vigour of the Duce."

—*World Survey Service.*

## Fellowship Circle News

REV. AND MRS. RAY PANNAHECKER (*Dorotha Hygema*) of Detroit are the parents of a baby girl, Esther May, born November 25.

REV. MARION E. GROSH of Auburn, Ind., is engaged in evangelistic work in the southern part of Ohio.

MISS ELSIE RUPP, missionary to Colombia, South America, reached the homeland for her first furlough Nov. 25. During the coming year she will give some time to deputation work, representing that needy field where she very courageously witnessed for the Lord.

In a recent letter REV. AND MRS. ARCHIE HALLER informs us that they, with their little daughter Geneva Grace, are enjoying health and the joy of salvation in their ministry of the Gospel in Belgian Congo. They are nearing the end of their second term of service.

REV. AND MRS. JOHN NUSSBAUM spent

the Christmas holidays with relatives in Berne and Grabill, Ind., following which Rev. Nussbaum went to Pennsylvania for a number of revival meetings.

Born to MR. AND MRS. KARL BUEHLE on November 26, a son, Carl Frederick.

MISS ELSIE ACKERMAN and MR. BURT JONES of Tram, Ky., were united in marriage in October.

MISS LOIS BUCKBEE and REV. J. HOOKER were united in marriage on December 15.

Word has reached us of the marriage of D. BLANCHARD LEIGHTNER and MARTHA JANE McCONE on November 14.

MR. ARTHUR ULRICH has been appointed Superintendent of a new work in Peoria, Illinois, known as the Bethany Bible School.

REV. WARREN B. MANGES of the class of '24 was a recent visitor at the Institute. He is engaged in pastoral work at Nappanee, Ind.

# *Lincicome Epigrams*

If you're going to wait for success, you'd better sit down while you wait.

You can't expect maximum results with minimum effort.

A determined man will convert stumbling blocks into stepping stones.

Life is chuck-full of half-done things.

All of us have been made for two worlds and a man is a success only as he lives for both.

A one-world man is an inevitable failure.

Most men live for sense and sense lives for the present.

With the bulk of Americans deals are everything, ideals are nothing.

The verb "to be" comes before the verb "to do" in the grammar of heaven.

Before you go into a "booze-joint" you had better take a good look at the characters who come out.

No one can prepare for life by four easy correspondence lessons.

Aim at something worthwhile—it is no harder on your gun to knock feathers from an eagle than hair from a skunk.

Genius is 2 per cent inspiration and 98 per cent perspiration.

Short, clear, and cold describes winter weather and some sermons.

You can never move a man to action until you make him feel; you can't make him feel until you make him think.

Everyone who goes to hell goes there against a broken-hearted God.

# Are You A Subscriber to THE BIBLE VISION?

The *BIBLE VISION* is published for the *friends* of the Institute, for the *parents* of students, for the *Institute family* including past and present students, for the entire *constituency* of patrons and supporters.

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