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The Fellowship Circle Bulletin

OF THE FORT WAYNE BIBLE TRAINING SCHOOL

"Truly our fellowship is with the Father, and with the Son Jesus Christ." 1 John 1:3.

Vol. X.

BERNE, IND., and FORT WAYNE, IND., APRIL, 1930.

No. 4

The Blessing and Glory of a Fulfilled Ministry

Address Delivered at the Dedication
of Bethany Hall

By A. C. Snead

Again, we speak on the general theme—A Fulfilled Ministry: this afternoon on the blessing and the glory of a fulfilled ministry. Turning our thought for the central message to the first part of Romans 15:29, Paul says to the Roman church, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." He had Holy boldness, divine confidence, because he knew the Savior, he knew the living Word of God as a vital message, and he knew the Holy Spirit as a guide and divine power; but, then, with absolute confidence in God, there was an absolute humility and an authority to it. Dependence on God—for in the same breath in which he said, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," he said, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Oh, that there might be in our lives this blending of supreme confidence and humble constant dependence on God. What is the prayer to be? "That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." We hear him say again in that great exhortation on prayer, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." I am sure, but pray for me, for prayer makes the assurance of

a vital reality in the experience as we travel along life's pathway.

Then he says, "I come unto you," and after all, that is one of the essential elements of ministry. Man going to man; woman going to woman; the individual that has seen Jesus Christ going to other individuals that have not as yet seem Him and telling them by their transformed lives and their glorious testimony of Jesus who is able to save and to deliver.

I believe in radio ministry, so please do not misunderstand me when I use this illustration. The old way is still God's central way. Man talking to man so that they may both see his life and hear his voice. And if the radio ministry is going to accomplish what it should, then the people in the various villages will have to be an individual testimony of the message that goes out over the radio because if it is going to carry the message, it will have to be lived out in the lives of the professing believers, and since the preacher can't meet them all over the radio, it puts a greater responsibility on the people who live the life of Christ in their homes.

Let us look at the example of the fulness of Paul's ministry. Look at Paul the man and if you look with eyes that have been opened by the Spirit of God, you will see Christ. Listen to the testimony, "Not I, but Christ liveth in me."—again, "Christ our life"—again, "God separated me and called me by his grace to reveal his son in me." When we see Paul with eyes of faith, we see Jesus Christ in the beauty of His holiness, in the tenderness of His love, in the vitality of His loyalty to God

and to His task. When people look at you and me, if they see Jesus in the unprotected hours of life as well as in the general routine, then it may be said of us we are bodily fulfilling our ministry, but if they see not Jesus there is much left undone.

Not only Paul, the man, reveals Christ, but his message reveals Christ, "To reveal His son in me, that I might preach Christ among the Gentiles." Paul said, "I determine not to know anything among you, save Jesus Christ, and Him crucified." Again, he said, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness;" Not only a definite experience in the past, but a constant experience in the present for He saves us all the time. Unto you who are being saved, Christ crucified is the power of God and the wisdom of God.

And, then, we have Paul's ministry. Not only do you see Christ in Paul's life, and Paul's message but in Paul's ministry for no man can adequately reveal Christ's life save as Christ lives in him and lives through him in his ministry. No man can be a missionary except as Jesus Christ imparts to him His missionary zeal. No man can be a proper preacher of Christ except that man is anointed, being empowered, being controlled by Jesus Christ through the Holy Spirit; and so in Paul's ministry, the power enabling him is Christ. He said, "Christ in you, the hope of glory: whom we proclaim, warning every man, and teaching every man in all wisdom; that we may

(Continued on page 2)

THE FELLOWSHIP CIRCLE BULLETIN

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EDITORIAL

With this issue we bring to a close our editorship of the Fellowship Circle Bulletin. We gratefully articulate our appreciation for the splendid assistance of every contributor to make these bulletins possible.

We have sought to keep the paper up to its former standard and have endeavored to bring it into the hands

THE BLESSING AND GLORY OF A FULFILLED MINISTRY

(Continued from page 1)

present every man perfect in Christ Jesus. The goal is Christ. Oh, Sunday School teachers, pianist, ushers, chorister, as well as preacher and teacher, the goal of our ministry is to bring men and women face to face with and have them united in His wisdom; to have them united in Christ.

And so he says, "Whereunto I also labor, striving according to his working, which worketh in me unto power. And then we come to one other statement before we look at the glory for a little. Being filled, he says, according to the Philippian Christian, not only the Christian but it is the daily experience of being filled with the fruit of righteousness. That is what churches need to see. Being filled with the fruits of righteousness. I was a pastor in Indianapolis a few years ago and one of the messenger boys was down arranging for the sale of calendars and after we got through with the business we were talking about we talked about Jesus. He said, "Sometime, you know, I would rather deal with plain men who do not confess Christ than to deal with Christian

of each member of the Fellowship Circle Family. We kindly acknowledge the faithfulness of each member who promptly notified us of any change of address. We wish to encourage this splendid spirit of cooperation toward our new editor for the ensuing year.

SOMETHING TO THINK ABOUT

There are over 500 members of the Fellowship Circle. During the past year 45 members responded with contributions or subscriptions for the Fellowship Circle Bulletin. 32 sent in \$1.00 each; 12 sent more than \$1.00 each and 1 sent less than \$1.00 to the treasurer. You can see that less than one-tenth of the F. C. members remitted. "Where are the other nine?"

"Some pay their dues when due;
Some when overdue;
Some never do;
How do you do?"

—E. Z.

the wilderness. God wanted a place to dwell in their midst, even if they were traveling through the wilderness. God didn't want to leave His people. He said, "I would like to dwell in your midst. Build me a tabernacle." The people brought the offerings and the tabernacle was built. The people had been faithful in bringing their offerings. After it was finished, there was no need of an offering. All the needs had been supplied.

We have this testimony of the building of the temple, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Now, that was a special case. What was the explanation of it? Why does the Holy Spirit say "Then the glory filled the tabernacle." It was this—"And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded,—even so had they done it: and Moses blessed them." "So Moses finished the work." What does that mean—Moses finished the work? Moses got the pattern from God. Then the altar had to be set up, the laver, and the golden candle sticks, then the table of shew bread; then in the inner chamber where the Shekinah glory filled the room, they put the ark and the mercy seat. Then Moses took a special insight over all this and Moses finished the work.

Thank God for the entrance into the house. They couldn't get in except by the shedding of blood. Only the representatives, the priests could get in. They went in there only once a year and then only after they had been sprinkled by the blood of a lamb. Oh, that there may be communion with God and that every heart that dwells and labors here will shut out all else but God himself, that He may be supreme!

And then, we turn over from the tabernacle of the wilderness journeys and we see established in their kingdom first David, then king Saul, and later his son Solomon. "And Solomon built a house for the Lord and finished it." "Solomon stood before the altar of the Lord in the

ministers that seem to know nothing of honest business." What we need to show men and women, is to show them the fruits of righteousness in our lives. If anyone ought to show it, it is the preacher. Being filled with the fruits of righteousness! Where will we get them? We get them on the tree of Righteousness by the Holy Ghost, "unto the glory and praise of God.

Turning from the blessing for a little—don't lose the blessing—but let us see the glories. We are about to dedicate through the grace of God a building for the service of God and that building will be only of the utmost value only as it is a sanctuary of God's presence and filled with the presence of God's glory. I wonder as we dedicate the building, if their God be the Lord of those things that are going to be taught in the building. It isn't the building God wants to fill, it is the human life. Let us pray that every room will be filled with the presence of God and every life a sanctuary of God's dwelling.

The Israelites had been delivered from Pharaoh and were traveling in

presence of the congregation and dedicated the house." And it says, "That the cloud filled the house of the Lord. . . . for the glory of the Lord had filled the house of the Lord."

It came to pass. What was it? So was in it the work that King Solomon made in the presence of the Lord. The house had to be filled with special glory which David his father had dedicated. Nothing was withheld. All had been dedicated to God. It was brought all that belonged to him. (Are we withholding anything that may belong to God for whom we have given our lives? It may be time, or service that God has asked of us and we haven't given it to Him for His temple, and until that is done the house isn't finished.) The house was of beautiful architecture and when everything was brought into place then the glory of God filled the house of the Lord, so that even the priests couldn't stand to minister because of the cloud.

Then we look into the future a bit. Some of us, perhaps all of us may be caught up. We see from the Word that we have yet to see the temple of the Millennial Age, according to God's plan and under God's orders. God was showing Ezekiel about it and we read this glorious testimony concerning the temple in the Word of God, "Then he brought me to the door of the gate of the Lord's house. I saw as it were the appearance of fire, and it had brightness round about it. This was the appearance of the likeness of the glory of the Lord." Did you ever see any of it? Do you remember that time when you were saved or when you witnessed a great blessing? Do you remember how the grass looked greener, and the birds sang more sweetly but when there came a cloud, the world could not see but you could see because God had filled you with His glory. "The spirit took me up and brought me into the inner court." Thank God, we don't have to stand outside for these visions. The spirit of God will pick you up and take you into the inside: and you can see the inside in the Millennial Temple. "I heard him speaking unto me"—He went on and told them how the worship should be conducted, how

the life should be lived. As the prophet later looked, he trembled at God's word. He said, "I fell upon my face." Then, again, God spoke to him. Oh, that we might in these days when the world is rushing on have such a vision of God and let God speak to our hearts, forget even the temple, forget the symbols of worship, just see and hear his voice! Go out in the glory of that spirit where we can look up and see Jesus.

May we look just for a little in the passage in the 85th Psalm. We read concerning the salvation of God, "Surely his salvation is nigh them that fear him: that glory may dwell in our land." Did you know that glory doesn't need to dwell simply in Bethany Hall. It can dwell in the stores, in the shops, on the farm; everywhere the children of God dwell. Surely His salvation is nigh unto them that fear Him. That is what brings glory to God. When you and I are tempted to talk impatiently, His glory fills our souls and we are checked. When you and I are tempted to worry His salvation overcomes and brings a shout of victory. When we are tempted to criticize somebody, then we remember we are the Lord's and if their bodies are redeemed, should we criticize anybody whom His blood has bought? Glory will dwell in our land. Blessed be the name of the Lord!

Then another one over in Isaiah, the sixth chapter, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." It is when God sits on the throne of your life that His glory is revealed in you. "I saw the glory, and when I heard the seraphim crying." What did the seraphim say? They exalted the holiness and the sovereignty of God. Then we have the result. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Beloved, it is just to the extent that the children of God reveal His holiness and recognize His sovereignty that the glory of God will shine out in the whole earth. Now there is so much seen on earth, but some day it is going to fill the whole earth.

Then we must look at the glorious victories in the New Jerusalem. I love that city with its gates of gold,

its walls of jasper, and of precious stones. But, I like it most because you see the city in the light of the throne, the glory of God and the light of the Lamb. The Lamb of God seated upon the throne will give glory not only in the city but to every hungry man and woman down here. Oh, let us adore Him.

Then there are two others in closing. May I call your attention to Psalm 72: 18, 19. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen and Amen." With these two views we bring our message to a close. The brethren have labored for the building of the house. The contractors and workmen have followed the plans of the architect and many friends have given for the paying for the house, but, in it all and through it all, the benefit and blessing that the house, Bethany Hall, will be, will be because of the blessing of the Gospel of Christ which flows into it in the blessing of Christ and flows out in service; because of the glory of God. May I use one illustration.

During Christmas vacation in one of our Bible schools in the Philippine Islands, the students go out, two by two in evangelistic work. After the vacation, two of the boys who returned reported that two hundred people turned to the Lord after hearing the message for the first time. They said to the boys as they were about to go back to the training school, "You must send someone back to teach us because we know nothing of this way. You will have to send somebody to teach us." They sent back two men to teach them. They found a building which had been builded to the honor of a man. It was a structure of about five hundred capacity. They said, "Since we have decided to follow Jesus we will use this building to worship Him." Two hundred people gathered on the first Sunday to worship God.

They are building all over the world wherever they have a chance to worship. There are many buildings being builded to the worship of idols until someone brings them the message of Jesus Christ.

The Afghan Frontier

By Rev. Clyde Bowman

THIS great frontier is territory open to the Gospel and a gate-way to Afghanistan. It is a large stretch of country lying on the extreme north-west of the Indian Empire. Her peoples, manners, customs, and even her appearances are very unlike the Indian. Her frontier border lines present a challenge to the Christian Church that must not be overlooked. The western side is bordered by Persia for 520 miles. In this great Persian territory, that is open to the Gospel, but few have heard the story and to date very little Gospel work is being done in evangelizing these peoples. The northern frontier borders Afghanistan for a distance of 723 miles. Quite different from the Persian border is this frontier. The power of Mohammedanism forbids a Christian to enter her land. Oh, what a challenge to our faith and obedience in this late hour of the night. A land without the Gospel, without a single messenger of the cross, and furthermore forbidding our entering.

Of this frontier, Baluchistan occupies an area of 134,638 square miles. This vast expanse of country for the most part is lying barren, therefore making it very difficult to travel. There are three kinds of country. The plains are very hot during the summer months and the temperature registers from 118 to 128 in the shade. Then there are the mountains which are snow clad much of the winter. During the summer nothing seems to thrive on them except the camel thorn. Again there are the valleys where the soil is good and by irrigation they produce a variety of grains, vegetables and the best of fruits, especially grapes. Because of the deficient water supply, however, the greater part of the country is dry and barren.

The people live in small villages from 100 to 200 in population. The villages are a collection of mud huts with a mud wall around them. The valleys are spotted with such places. During the warmer months many of the people desert their huts and live

in "Kishdis" tents made of goat or camel skins. They are a strong people but only about two per cent can read or write. Their main occupation is the keeping of sheep and goats which graze from the camel thorn. Where water is available they farm small plots of ground.

The bulk of the population is Mohammedan; Islam claiming 97 per cent of the indigenous people. Shrines dedicated for their worship are dotted all over the country which are flocked to by the people of the neighborhood, and each one is supposed to possess some holy charm or helping power. Some of these are dedicated to the memory of dogs. One day as we were passing one we were much impressed by the significance of a hand carved of wood extending on a pole about ten feet above the mud wall. This hand to us represented the multitudes of this great frontier seeking God through their prophet Mohammed, believing that God is, but seeking Him in vain therefore continuing in their sin and shame.

In this great and needy pioneer mission field of Baluchistan and Baluchistan-Afghan border there are only four missionaries laboring among the village people. Rev. and Mrs. Talmage Wiley, Mrs. Bowman and myself of the Christian and Missionary Alliance mission. Baluchistan presents an open door. Afghan-

istan is a forbidden country to both Christians and Christian work. This makes our responsibility greater. One vast field open to the Gospel and not evangelized. Another closed to the Gospel with Satanic power challenging Christendom. We are at the battle's front where we touch the tribesmen who come down from Afghanistan with their caravan loads of fruit and rugs to Chaman and Quetta. In Chaman we have an organized church with an Indian pastor. Through this avenue we give them the Gospel and in Quetta valley at Sheikh Mandah as our headquarters station we shall be able to branch out through this great frontier. As a whole the people do not welcome the missionary, but we are glad to say that a few do and we earnestly covet your prayers that God may enable us to give these precious souls, for whom Christ died, the Gospel that they too might share, with us, in Him.

We praise God for the good old B. T. S., what she stands for and for the characters molded there and sent, as living vessels of honor, world wide. Since our arrival to this remote corner of the world many times we have thanked God for the time spent there and for the glorious blessing which molded and enriched our lives for the task before us; also for the blessed fellowship of the faculty and students which I am sure is a continued blessing. May we ever pray and give that the glorious Gospel may soon reach the uttermost part of the world.

Comfort in Trials

By Rev. Chris J. Gerig

"When thou passest through the waters, I will be with thee." Thus opens that wonderful verse in Isaiah 43:2. He is here speaking to the redeemed people of God and in the verse discloses a number of things that concern them.

A fact intimated,—there are trials for the child of God. God sometimes allows certain trials and tests in order to try our faith. Trial may be called the school of faith, to make us more like the Master. Sometimes testing comes to awaken

us out of a luke warm condition. Joseph's brothers take thought of their past sins when deep trouble comes. Recently in our community, a man was brought back to God through a severe sickness. Then, trials are often permitted in order that we might be humbled before God. Job was a good man but perhaps too much aware of it. Trials and a vision of God brought him low in humility before God. God knows what is best and so uses such means to keep us in the way and to ac-

comply His eternal purpose in us.

God's order expressed,—we are to pass through not stick in the trials. Man is likely to look upon trials in the wrong way and as a result becomes discouraged. The love of many is indeed waxing cold because they stick in the trial. God expects of us that we go through and not stop. He has gone so far as to say that if we turn back, we are not fit for the kingdom of God. Discouragement kills the spiritual life of many Christians, but God desires that we go through and not give up. Isaac Watts, as a boy, was discouraged by his father to write verse and so strong did his father become in his attempt to make him quit writing that he threatened the rod. But Watts kept on in spite of the trials and gave to us some of the great hymns of the Christian faith. Man's duty is to commit himself to God and to His providence, resting quietly in His will.

The comforting thought,—"I will be with thee." No one of us is called upon to go through any trial alone. If it were so, we might indeed be discouraged. But He goes with us and helps us through the difficulty. The Lord is God and is able to deliver His people. "The eternal God is our refuge," therefore trust and do not worry. The Lord is the deliverer of His people (Psa. 34) and knows how to deliver (II Pet. 2:9). Furthermore, God will not suffer His own to be tempted above their ability to bear. He promises to be a wall of fire round about us, He will make the crooked places straight, His grace is sufficient,—yea, He will be with His own to the end of the age. May the Lord grant each of us to take our troubles to Him and to leave them there. "When thou passest through the waters, I will be with thee."

Program for B. T. S. Commencement Week

Baccalaureate Service, Sunday evening, May 18, at 8:00.
Speaker, Rev. Jacob Hygema.

The Annual Musical Recital, Wednesday evening, May 21, at 8:00.

Fellowship Circle Meeting, Thursday evening, May 22, at 8:00.

Commencement Exercises, Friday morning, May 23, at 10:30.

All these services will be held Central Standard Daylight Saving time at The First Missionary Church of Fort Wayne.

Bible Training School News

IN THIS second term the Lord's blessing has been upon the School in a special way, but wherever God works the Devil is present also.

There were three cases of small pox in school and one of the students contracted scarlet fever while at the hospital. The Lord has been very precious during these trying times and we can truly say the curses have been turned into blessings.

* * *

The death of Allen Frey which occurred on March 20, brought sorrow to all of our hearts. Mr. Frey was a sincere Christian who loved his Lord dearly. We cannot understand why the Lord took him, but we know that His ways are higher than our ways.

Members of the B. T. S. Athletic Club have written the following words of Mr. Frey:

"We would say but a few words in memory of him. He was an athlete—possibly the most robust among us; a sportsman who asked no quarter but a chance to play the game; a Christian gentleman—than which name our tongues can find no higher token of regard. We pray that we may be as faithful unto God as was our chum."

In Memory of Allen Frey:

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee;
And Thou, O Lord, art more than they.

Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,

By faith, and faith alone, embrace:
Believing where we cannot prove."

—In Memoriam, by Tennyson.

Mr. Harold Wiswell held a two weeks revival beginning on March 9, at Avilla, Ind. The Lord blessed his ministry and gave a Holy Ghost revival.

* * *

The Mission Band officers for this term are: president, Dale Baggs; vice president, Elsie Rupp; secretary, Mardell Niswander; treasurer, Bert Eicher; chorister, Harold Wiswell; pianist, Marguerite Steiner; curators, Artimese Church and Emery Masters.

We have been very fortunate in obtaining Mission Band speakers. The following ones have addressed us: Rev. Thomas Davies, a member of last year's faculty, who is now pastor of the Methodist Church at Angola, Ind.; Rev. F. B. Whisler, a missionary from India; Rev. Eash, executive secretary of the Congo Inland Mission; Rev. John Clark, a missionary from South America; Rev. H. E. Nelson of Beulah Beach, Ohio, and Mrs. Robertson of Pandora, Ohio.

* * *

The girls are enjoying their new homes in Bethany Hall to the fullest extent. They have taken great interest in furnishing and making their rooms as attractive as possible. Rev. Snead remarked, "The rooms in Bethany Hall are beautifully furnished and occupied."

The boys are also glad that they can be in the Administration Building. It is much more convenient than rooming in different homes.

* * *

Bessie Banks who finished her course in January is taking nurses' training at Leila Y. Post Montgomery Hospital, Battle Creek, Mich.

* * *

Twin sons, Manvel Allan and John Richard, were born to Mr. and Mrs. John Robison, March 20. Mr. Robison was graduated in the class of '28, and Mrs. Robison was also a former student.

* * *

Mr. and Mrs. Joseph Ummel and daughter have recently returned from Africa, where they have served one term.

* * *

A daughter, Carolyn Ann, was born to Mr. and Mrs. Joseph Klop-

enstein on March 2. Mrs. Klopfenstein was graduated with the class of '26 and Mr. Klopfenstein with the class of '27.

* * *

Born to Mr. and Mrs. Armin Steiner, class of '26, a daughter, Christine Joyce on April 8.

* * *

Although the anniversary week had to be postponed until March 18, we feel that the blessings we received more than made up for the apparent disappointment.

Some of the speakers that had been scheduled to come were not able to be present. Rev. Ziemer of Toledo, Ohio, gave us some stirring messages on prophecy. On the opening night of the meetings he spoke on "Redemption Completed". He stated that redemption is God's perfect plan from eternity. Rev. Ziemer brought another stirring message

on Wednesday afternoon on the subject "Bethlehem or Calvary" in which he showed that Christ was not born to live for He had an eternal existence, but He was born to die. On Thursday evening Rev. Ziemer delivered an address on "Satan's Masterpiece—Anti Christ". Dr. John Paul, president of Taylor University, addressed us on Wednesday evening. He used as his text the verse, "The entrance of Thy words giveth light", and he brought out clearly the difference between transcendent and non-transcendent knowledge. Rev. A. C. Snead of New York City addressed us for the first time on Thursday afternoon. He used as his line of thought throughout the meetings the words found in Timothy 4:5, "Fulfill thy ministry". His messages were all very helpful, especially to a group of young people who are expecting to go out in-

to the service of the Lord. We determined more than ever that we would fulfill our ministries to the honor and glory of God by His grace and help. The services on Sunday were well attended. Rev. Snead addressed us both in the morning and afternoon. Rev. J. E. Ramseyer, president of the School, made a few remarks in the afternoon following Rev. Snead's message, after which we proceeded to Bethany Hall where Rev. Ramseyer offered the dedicatory prayer. The last speaker of the anniversary week was Rev. C. L. Eicher of the Chicago Tabernacle. As well as giving us a stirring message, he made an appeal for finances to which the congregation heartily responded. The Lord has been very gracious in giving us Bethany Hall and we want to praise Him for all the blessings that we enjoyed during the anniversary week. —E. P.

The Bible and Sanctification

By Rev. J. D. Williams

"Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

SANCTIFICATION is one of the most practical and important subjects dealt with in the Word of God. A large portion of the Scripture is devoted to it both in the Old and the New Testaments. The word "sanctify" in some of its forms occurs 170 times in the Bible; "holy" or "holiness" about 600 times; and "purity" and "cleansing" about 650 times, making a total of over 1,400 times we find reference to this theme in the Word of God.

The theme is important, because it has to do with our own personal relationship to God, and is one of the first essentials in our preparation and qualification for usefulness in the Master's service. If we are to send portions to them for whom nothing has been prepared, we must first "eat the fat and drink the sweet" ourselves. If from us are to flow rivers of living waters, we must first come unto the Fountain Head and drink. If we are to be witnesses unto Him unto the uttermost parts of the world, we must first tar-

ry at Jerusalem until endued with power from on high. If we are to be used to feed His hungry sheep, we must first declare our personal love for Him. When Christ met the backslidden and discouraged apostle after His resurrection, He first propounds to him, three times, the searching question, "Lovest thou me?" and only after he has three times avowed his own personal love for the Master, does Jesus restore him to a place of fellowship and service, and commission him to go forth to feed His needy sheep.

Dr. Hugh T. Kerr, in speaking of the "True Missionary Motive," once said, "Devotion to Jesus Christ has sent men and women to the ends of the earth and has kept them there. Such devotion is the **only** adequate motive to send them and to keep them there to-day. One does not need to know intimately non-Christian lands to be fired with missionary zeal. One needs to **know Christ**, and to hold the deathless conviction that He is able to save unto the uttermost. When this love burns true, missionary education, missionary recruiting, missionary budgets will all be adequate for the business of the Kingdom." Scrip-

tural sanctification, therefore, is the only true motive to inspire to Christian service either at home or abroad, therefore its importance in all our Bible teaching and convention work.

The answer to three brief, but vital, questions will guide us in the course of our discussion of this theme, namely, **What? When? How?** **What** is sanctification? **When** does it take place? **How** is it accomplished?

WHAT IS SANCTIFICATION?

This is a question easy to ask, but difficult to answer. The Apostle Paul, in looking for its answer, cries out in the closing words of the seventh chapter of Romans, "Who shall deliver me from the body of this death?" The answer at once comes ringing back, "I thank God, through **Jesus Christ**." He caught a vision of sanctification **not** as a blessing, but as a **Person**; the indwelling of a Divine Being—"Christ in you the hope of glory."

Separation. The first and obvious meaning of the word itself is, "separation from moral defilement," as expressed in II Corinthians 6:17, "Come out from among them, and be ye separate, saith the Lord, and

touch not the unclean thing; and I will receive you." Also I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." If we are to know the joys of the abiding life, and what it means to walk in fellowship and communion with Him, we must yield a glad surrender to the conditions required in His Word, and relax our grasp upon the vain and trifling things that wither and decay.

An humble Spirit-filled follower of Christ gave testimony in a prayer meeting on one occasion concerning the life of victory and satisfaction in Christ. A friend who had not yet learned the secret was heard to say, "I would give the world for that brother's testimony, but I do not seem to be able to attain to it." The good brother replied, "That is just what it cost me—the world—and you can have it for the same price."

Consecration. Again sanctification means consecration or dedication. It is not only separation from the things that displease Him, but a full consecration of our redeemed powers to the Master. It means to present our bodies a living sacrifice (Rom. 12:1), and to realize that we are not our own, but are bought with a price; therefore, we should glorify God in our bodies.

Filling. Sanctification means also the filling of the Spirit, or to be more specific, the baptism with the Holy Ghost. "If ye through the Spirit do mortify the deeds of the body, ye shall live." It is the indwelling of the Holy Ghost that accomplishes the work in our hearts. "Ye shall receive power, after that the Holy Ghost is come upon you, (Acts 1:8). It was this power that was lacking in the eloquent Apollos, when Aquilla and Priscilla expounded to him more fully the way of God. It was this power that the Ephesian disciples failed to know when Paul inquired of them, "Have ye received the Holy Ghost since ye believed?" When they acknowledged their ignorance and lack, he laid hands on them and they received the Holy Ghost. It is this power that the Church of Christ needs to-day to give victory and overcoming grace in the lives of His professing chil-

dren, and to empower them to be witnesses unto Him even unto the uttermost parts of the world.

WHEN DOES SANCTIFICATION TAKE PLACE?

To this question, a variety of answers have been given. A great many excellent Bible teachers claim that it takes place at conversion. That after the experience of regeneration, there is no further crisis in the Christian life, but only a gradual and progressive growth in grace and in the knowledge of the Lord Jesus Christ. Still other good people hold that sanctification may never be hoped for on this side of the grave, but that there is something in the article of death that will sanctify the soul and prepare it for that Holy City where sin can never enter. Still others claim that it is an instantaneous experience, and others that it is a gradual process and growth. What then shall be our attitude toward this difficult question as to the time sanctification takes place? The Word of God, when its complete testimony is considered, seems clearly to teach that sanctification is first a **crisis**, then a **process**; that it is both **instantaneous** and **progressive**.

(a) In the sense of **separation**, it may be instantaneous. The Apostle cried out, "God forbid that I should glory save in the cross of Christ, whereby the world is crucified unto me and I unto the world." We may reckon ourselves dead indeed to sin and to the pleasures of this world that would allure us. By one act of surrender we may let go the sinful pleasures and follies that once tempted us, and relinquish them for His sake.

(b) In the sense of **consecration**, it is a crisis. If once we "present our bodies a living sacrifice" (Rom. 12:1), this dedication may be in a very real sense final and complete. It is not necessary again and again to consecrate ourselves to the Lord if once we have rightly apprehended the meaning of this blessed transaction. Like the sacred marriage vow, it need not be repeated, but a final committal is made never to be revoked. If "we take Him" to be ours, and we give ourselves to be His, thank God, even death shall not part us or "separate us from the

love of God which is in Christ Jesus our Lord."

(c) In the sense of the **baptism of the Holy Ghost**, it is instantaneous. Just as the baptism with water is instantaneous, so may be the baptism with the Holy Ghost. "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." At Pentecost He came as a rushing mighty wind, and they were all baptized with the Spirit. The Samaritan disciples were baptized with the Spirit when Peter and John laid their hands on them and prayed for them. Cornelius and his household were baptized with the Holy Ghost while Peter was preaching to them. So it is also possible for God's children today to be baptized with the Spirit definitely and permanently when they yield up all to His control.

Sanctification as a process. There is a very real sense in which sanctification is progressive, and after we have experienced the real crisis of separation, consecration, and filling with the Spirit, there is a blessed and spontaneous growth in grace that is intensely practical and real. In II Peter 3:18 we are commanded to "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Here is just where so many of God's children fail. They become stagnant and stereotyped in their experiences, and cease to appropriate and lay hold of that for which Christ has apprehended them. God's promise to Joshua was "Every place that the sole of your foot shall tread upon, that have I given unto thee." They must, however, press forward to conquest. They must dispossess the thirty-one kings of Canaan and enter into their promised inheritance. Many battles were yet to be fought and victories to be gained. They were promised constant and uninterrupted victory as they marched forward at their leader's command, but it was no time to stop and congratulate themselves or to boast of their attainments.

HOW ARE WE SANCTIFIED?

(a) It is a **Divine** work. "The very God of peace sanctify you wholly" (I Thes. 5:23); Christ gave Himself for the Church that He might sanctify it, (Eph. 5:25); "Jesus also,

that He might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12); "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). It is the work of the Trinity—Father, Son and Holy Ghost—as may be seen in the above Scriptures. It is not by self-effort or self-culture; it is by surrender and yielding to God." "Let go and let God." It is only as we come to an end of self-help and despair of all human effort to improve ourselves, that He undertakes for us and brings about the desired end. "The battle is not yours, but the Lord's."

"Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me."

(b) By the **Word**. "Sanctify them through thy truth: thy word is truth" (John 17:17); "Now ye are clean through the word which I have spoken unto you" (John 15:13). The Word of God is a marvelous factor in sanctifying the believer. God's Word shows us our need of cleansing. It is the mirror to reveal to ourselves the spots and stains that God sees as he looks upon us with His perfect standards of holiness.

(c) By the **Blood**. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). As the Word reveals our need of cleansing, the Blood purges us from all sin. It keeps us cleansed and accepted in His holy eyes. Thank God for this cleansing fountain which is always flowing on our behalf. May we be ever kept under its power and sing, "Deeper yet, deeper yet, into the cleansing flood; Deeper yet, deeper yet, under the precious blood."

(d) By **Chastisement**. "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10); "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). **Pruneth** it. The fruit bearing branches require times of pruning. His own children re-

quire some training, and "whom the Father loveth he chasteneth." The Apostle speaks of a three-fold attitude that the child of God may assume toward the chastening of the Father; he may faint under it; he may count it light; or he may be exercised thereby.

(e) By **faith**. "Purifying their hearts by **faith**" (Acts 15:9). It is by faith that we are sanctified. Not by great emotions or by demonstrations, but by faith. "**Reckon** ye also yourselves to be dead indeed unto sin." Like the courageous captain of an ocean vessel, who may travel for days under stormy clouds and overcast heavens, never seeing sun, moon or stars, yet reckons the longitude by his sensitive instruments, and, guided by the compass, never loses his course but steers directly for the port. So by faith, without sight or feeling, we may reckon upon God and count the work done, and He makes our reckoning a reality. It is our **hearts** that he purifies. Sanctification is a matter of the heart rather than the head. We may not understand all about it, and yet it may be vitally real and practical. We do not understand all about the transmission of sound by radio, but we may enjoy its benefits and appropriate its advantages and make use of it in many practical ways. Just so may we appropriate the benefits of sanctification even when our poor minds fail to grasp all its varied doctrines and difficult theories.

EVIDENCES OF SANCTIFICATION. WHAT THEN?

What are some of the practical results of sanctification in the life and conduct of the child of God? Is it a practical doctrine? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1); "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8). The sanctified believer will experience a change in his very nature. He will exchange his carnal mind for the mind of Christ. Victory will be realized over the temptations to give way to anger, wrath, malice, jealousies and temper. Christ will take control of the intellect,

affections and will, and reign upon the throne of his heart, and self, with all that can be hyphenated with that term, will be kept in the place of death and crucifixion.

(b) As it affects our **attitude toward the world**. The world and worldly enjoyments and pleasures will lose their charm when Christ fills the life and heart. The problems that at one time vexed and annoyed the half-hearted Christian will all be solved in Christ. All that we do we will aim to do to the glory of God, and in the light of the soon-coming of Christ.

(c) As it affects our **tongues**. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). Our words will "be always with grace, seasoned with salt." He will so control our tongues that we shall speak those things that will be unto edification.

(d) As it affects our **wills**. The sanctified believer will so yield his will to the Lord that he will choose only what God would have him do. "Let your moderation (yieldedness) be known unto all men." He will give to us such surrender of will that in everything we can say "Have Thine own way, Lord! Have Thine own way!"

(e) As it affects our **money**. When the Holy Spirit fell at Pentecost, they had all things in common, and there was no lack of funds to carry forward the work of the Lord. If God's children today were all sanctified and filled with the Spirit, funds abundant would be forthcoming for the evangelization of the world. Stinginess and all penuriousness would be put away, and the foreign missionary treasuries would be filled for the proclamation of the Gospel to all lands and for the support of the cause of Christ. All questionable methods of raising money would be eliminated and funds would flow forth from joyful hearts to supply every need.

Beloved, have you taken the vital step? Have you received Christ as your Sanctifier and as your Victory? If not, will you let Him come in today in all His fullness, to make your life what it ought to be for His glory?