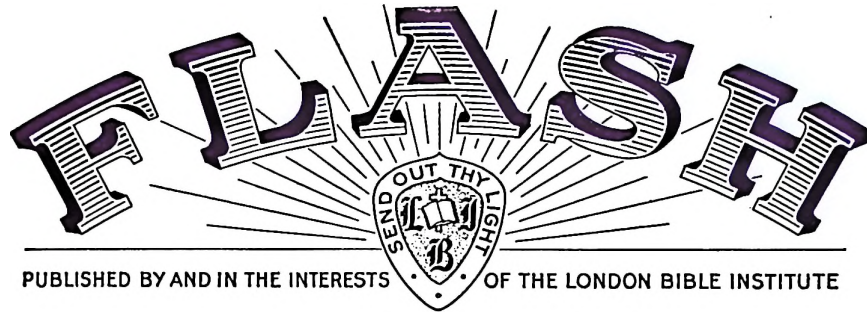


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Number 6

"He is not here: for He is Risen, as He said."—Matt. 28:6

THE RESURRECTION

By Dr. M. K. Inman—University Professor



At this season of the year our thoughts turn naturally to the story of Christ's death and resurrection. No part of Scriptural teaching has such a powerful appeal to mankind as the account of our Saviour's vicarious sacrifice on the cross of Calvary. And rightly so, for in this we see the very essence of biblical doctrine, namely, salvation for the individual through faith in the Son of God, who died and rose again in order that all who put their trust in Him might inherit eternal life.

While the story of Christ's rising from the dead as recorded in the New Testament is accepted by all true Christians, it has been and still is questioned by the non-believing world. Thus we see that in general there are two attitudes respecting the account of the resurrection. First that it is true as set forth in the Scriptures; that Christ actually rose from the dead, burst asunder the bonds of death, conquered the great enemy and in due time ascended to God the Father. Second, the story is untrue; that Christ was an imposter, deluding his followers, or that the disciples themselves were gross deceivers. Many nominal Christians deny the resurrection but hold that Christ was a "good man" who was willing to die for an ideal in human relationships. People who take that attitude, on their own premises and by sheer force of logic are compelled to conclude that the early church perpetrated the greatest hoax which mankind has ever experienced.

Let us examine this denial of the resurrection. People who refuse to believe that Christ conquered death on the third day after his crucifixion can be divided into two classes. In the first place there are those who contended that Christ was not dead but merely in a stupor from which he revived in the course of time. This view is so far fetched that it scarcely merits attention. The Roman authorities would never have delivered the body of Jesus to Joseph of Arimaethea without making sure that the victim who hung on the cross was dead.

The second class of unbelievers contains those who argue that Jesus died and remains dead. They refer to the possibility that Christ's disciples came by night and stole the body of their leader. In fact the Jews offered

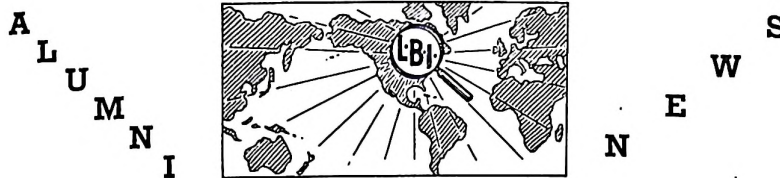
a bribe to the Roman soldiers to tell such a story. But anyone who adopts this attitude towards the resurrection overlooks the all important fact that the sepulchre was sealed by the Roman government. This insurance against interference plus the official guard of soldiers forever belies the theory that the disciples were responsible for the empty tomb.

What evidence have we that Jesus actually rose from the dead? Well, from a strictly scientific viewpoint one cannot prove that the resurrection ever occurred. But evidence in support of the view that Christ conquered death is overwhelmingly strong. For instance there is the testimony of archaeology. Many archaeologists are convinced that they have identified the tomb wherein the body of Jesus once lay. In the vicinity there are sepulchres in which archaeologists know that bodies of deceased persons were placed. By making certain chemical tests of the ledges of these tombs they have discovered traces of animal fat deposits left there by the decomposed bodies. In the case of the tomb thought to be that wherein the body of our Lord lay the tests revealed not the slightest trace of this substance. What does this prove? One of two things; either no body ever was placed there or, if so, it did not remain long enough to leave its trace through decomposition. The result of such a test of course, is negative in character but it does support the resurrection narrative.

Much stronger evidence of our Lord's victory over death and the grave is to be found in the character of modern civilization, at least as it was up to 1914, and most of what is good in it since that time. Practically all the humanitarian agencies which distinguish our civilization from those untouched by Christianity were initiated by people who believed in Christ and His resurrection from the dead. Had they not so believed they never would have had the courage to go on in the face of adversity. Could a Christ who remained dead, a Christ who was an imposter, inspire the early Christians to embark on their missionary activities and to endure hardship even unto death for His sake? It is incredible! The only reasonable conclusion is that they were inspired by their risen Lord.

The same spirit has led great Christian characters like Luther, Wesley, Livingstone, Judson, Moody and the outstanding evangelical preachers of our day. All these great souls believed or believe, in the physical resurrection of Christ. Were they deceived? In all probability if they had not believed in the resurrection we never would have heard of them. One thing is certain, in the absence of their great work they accomplished for their Master, the world would be a much poorer place in which to live. Is it not significant that the present arch enemies of civilization as we have known it do not believe in Christ or in His resurrection from the dead? Many so-called learned people who scoff at the resurrection story and at the same time decry the atrocities of Hitler, Mussolini and their followers would do well to observe that they are one with the dictators with respect to their attitude towards the actuality and significance of our Lord's triumph over death.

The strongest evidence of Christ's resurrection is to be found in the experience and testimony of Christian people during the past nineteen centuries. From the greatest disciple to the humblest believer of our day there is a common bond of faith in Christ as personal risen Saviour. This is something which the unbelieving world fails to understand but can ill afford to neglect because, in the words of Paul: "God hath appointed a day, in which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."



Olive Young '39

Bill Bartlett, '40, was married on March 27th to Dorothy Chesouborough at a double wedding ceremony in Pittsborough, Mass. Dorothy graduated from E. N. C. last year. They are expected back in London in May. May the Lord richly bless them as they labour for the Master wherever He may lead.

Russell Robinson, '39, writes from Ferintosh, Alberta. "We rejoice in the Lord for victories won in His name and thro His precious blood. Three souls have been reclaimed for Christ in recent months. Had a full attendance last Sunday with 58 present. There is still much more to be done here and we shall certainly value continued prayer of L. B. I. Alumni and friends.

Alumni Members !!! You are invited to attend the school banquet in honour of the graduates of '43. Held on May 7th, it is important that you notify Mrs. Hartill by April 30th if you are coming. Plan to spend the week-end in London as we will have an Alumni reunion on Saturday, May 8th. Why not come early Friday, visit the classes, and participate in the L. B. I. Chapel service to be conducted by the Alumni from 11 a.m. until noon.



THE RESURRECTION

By Pastor S. F. Logsdon

"He is not here, but is risen."—Lu. 24:6



NOWHERE DO the rays of divine light shine with greater reflective glory than upon the resurrection message. It is inimitable, incontrovertible, incomparable and absolutely indispensable to the faith "once delivered to the saints." It halted a baffled guard, hallowed a borrowed grave and heralded a blessed gospel of grace.

No greater proof of the immutability of God's eternal purpose is obtainable than that which inheres in the fact of Christ's resurrection. The skeptic denies it, the agnostic ignores it, the atheist rejects it—yet it stands as the basic factor of our faith, totally unaffected by the bitterest and most unscrupulous attacks. It is the hinge upon which all the essential truths of the Scriptures swing and the premise upon which Christianity depends for its validity and value.

From whatever mountain peak of prophecy or door of doctrine or window of wisdom we view the wise and wonderful economy of God, we must of necessity be impressed with the obvious indispensability of the resurrection truth. Paul dares to list our loss if Christ had not arisen (1 Cor. 15). There could be no purposeful preaching (v. 14), no fundamental faith (v. 17), no effectual forgiveness (v. 17), no assurance of seeing those now asleep in Christ (v. 18) and no hope whatsoever of heaven (v. 18). His summation of this peculiar problem is superlative in its

expression—"of all men MOST miserable" (v. 19). However, as the dew distills before the sun, so the necessity of this negation is obviated by the Saviour. Triumphantly He declares, "Because I live, ye too shall live" (John 14: 19). There is no reason now why God shall not give us all things freely through Christ (Rom. 8: 32).

The resurrection message is heaven's victory proclamation made vocal among men. It has the ring of hope for the sinner, the note of triumph for the saint and the soundest proof for the Saviour's sovereign claims. All matters pertaining to Him and eternal life rest upon this keystone of Christian doctrine. His pre-existence (John 17: 5), His virgin birth (Mat. 1: 18), His perfect life (Heb. 4: 15), His substitutionary death (Isa. 53: 5), His intercession (Heb. 7: 25) and His coming again (John 14: 3) all rest solidly upon the fact of the resurrection (1 Cor. 15:14). It constitutes the premise for a positive profession of faith (Rom. 10: 9), a present possessive hope (John 14: 19) and a prospective plan of eternal satisfaction (Psa. 17: 15).

It is a living message for a dying world. It is exclusive as a tenet of faith, unique as a doctrine, singular in its importance and transcendent in its glorious display of divinity. When its power and provisions are proclaimed the stone of doubt is rolled away from rebellious hearts as the seal fell from the tomb, the devil is stopped as the guards were stunned and the dead in trespasses and sins are quickened and raised to newness of life. Glorious message this!

IT'S
T I M E
FOR



DAILY
VACATION
BIBLE
SCHOOL

Would you like to have the blessing of a school in your district?

THE TIME—any two weeks in July or August.

THE PURPOSE—To reach boys and girls in your community.

THE PLACE—in your church or school.

THE PLAN—two of our students will come to you for two weeks and conduct a school, convening five days a week, 9 to 12 a.m. Course includes Bible Lessons, memory work, singing, contests and object lessons. This provides hours of interesting instruction which the children enjoy. The size of your group determines the number of local workers needed to assist our students.

THE COST—only expenses for transportation, room and board, and materials such as paste and paper. If you wish, an offering may be taken at the demonstration program on the last night of the two week period, to be given in appreciation to the students for their work.

Several of these classes were conducted successfully last summer. If you are interested now, write **soon** for further information to Mrs. J. E. Hartill at the Institute.

FROM THE EDITOR'S DESK

We are grateful to our brethren for the fine messages on Resurrection which are printed in this issue. Be sure to read them and rejoice in the wondrous fact of our Living and one day Coming Saviour!



April 1st a special meeting of the Board and Faculty was held at the Institute with only one member absent. Plans for the graduation and the need for enlarged quarters for our school were carefully considered. Pray for our Board—a body of men for whom the Faculty is grateful. Representing several denominations they have one aim—the exaltation of our Lord Jesus Christ.

Speaking of our graduation or commencement exercises—last year we had over a thousand people present and there are indications of a greater number this time. If you live out of town it would be advisable for you to write us at once and state how many will be in your party and we will reserve seats for you. If you would avoid disappointment, write immediately. Our speaker will be Dr. Oswald J. Smith of The Peoples Church in Toronto, a man with a world-wide vision as indicated by his varied associations with missionary societies and institutions. We are very glad that Dr. Smith is able to come and hope you can be present to hear him on Tuesday, June 1st, evening of our commencement exercises.

Another important matter—It is with joy we announce our next annual Faculty Reception, to be held Thursday, May 13th, at 8 p.m. in the Institute Building. This is one of the most delightful events of the year. There will be good speakers, special music and 'wartime' refreshments. An important feature will be reports of the year's work and progress as well as some announcement of future plans. Accept this notice as your personal invitation and join us May 13th.

The students are now on the last lap of their present school year. Easter vacation was held during the first week of April and all students have returned and are working hard for final exams in May.

Many thanks to Mr. Wilfred Hulbert for a number of fine drawings to use as illustrations in our Flash. A few you will notice in this issue.

Our Flash mailing list continues to grow and we desire to send it to all who request our paper. Remember the Flash as you consider the tithing of your substance before the Lord.

James D. H. Annan, Editor

THE DEAN REPORTS

The Practical Work Department has been busy since the opening of school. Services have been held in the following places:—LONDON—City Mission, Central Baptist, Nazarene Church, Russian Mission, Hope Baptist, Oxford Street Baptist, Centennial United, Metropolitan United, Briscoe St. Baptist, and Hamilton Road Presbyterian. ST. THOMAS—Hiawatha Baptist, and Nazarene Church. BRANTFORD—Central Baptist and Immanuel Baptist. TORONTO—Nazarene Church and The Crusaders Church. ST. MARYS—Gospel Tabernacle. STRATFORD—Memorial Baptist and Congregational Church. GALT—Rose Street Baptist. BOSTON—Boston Baptist Church. WALLACEBURG—Wallaceburg Presbyterian Church. ONEIDA INDIAN RESERVE, EAST NISSOURI, TILLSONBURG, OTTERVILLE, WHEATLEY, FERGUS, ISLINGTON, ELORA, PHILLIPSBURG, WOODSTOCK—Oxford Street Baptist, and DUNNVILLE.

Messages given.....	118
Music.....	234
Sunday School Classes Taught.....	201
Visits.....	189
Tracts given out.....	12,238
Personal Work.....	317
Professed Conversions.....	77

TREASURER'S REPORT

For the First Quarter—January 1st to March 31st

Total Receipts from Gifts, Registrations and Sale of E. T. T. A. books.....	\$1,647.46
Salaries.....	1103 10
Telephone, Light and Heat.....	181 44
Flash, printing and mailing.....	89 84
Office supplies and equipment.....	57 64
Taxes.....	33 60
Donation to the ORB.....	50 00
Caretaking Supplies.....	5 94
Purchase of E. T. T. A. books.....	56 06
Sundry Expenses.....	19 65
	\$1597 27
Balance on Hand as at March 31st, 1943.....	\$50 19

Again we praise God for His goodness in supplying the needs of the Institute work. The Board of Directors has asked me to state that all bills have been promptly paid, there are none outstanding, but they wish you to know that the Faculty is not getting the full remuneration for their services which the Board has desired. The Faculty makes it a rule to pay all bills and then divide the weekly balance, if there is such, among themselves proportionately according to service rendered. They do not complain and wish nothing mentioned about the matter, but the Board feels the friends of the Institute should know that there are weeks when no salary is given at all. Remember this matter in your prayers.

THE TREASURER.