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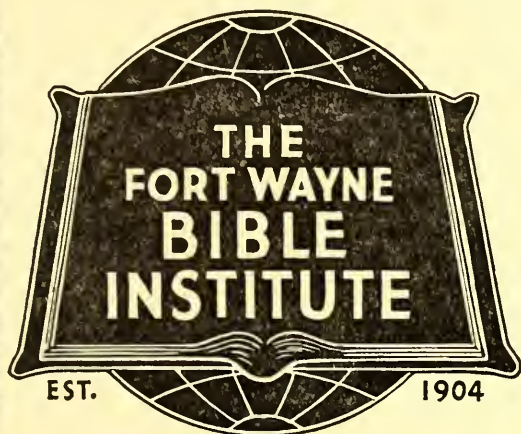
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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

MAY, 1938

1938 Commencement May 22-26

HALF-BAKED

Rev. Paul S. Rees, D.D.

GOD BEARING WITNESS

Rev. A. W. Tozer

METHODISTS AND MORAVIANS IN 1738

Rev. John Greenfield, D.D.

SPURGEON AND THE EMPTY PEW

Rev. A. Cunningham-Burley

BIBLE STUDY IN GALATIANS

Rev. B. F. Leightner

THE FIELD IS THE WORLD

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THE UNIQUE PARISH OF THE BIBLE VISION

It is the aim of the Editors of the *Bible Vision* to make this monthly periodical not only a means of linking the widely scattered alumni of the Fort Wayne Bible Institute, but a minister of good things of definite value to all. It addresses itself especially to Christian workers, both of the laity and the ministry. Its objective is to bring suggestive helps, mutual encouragement, and Bible inspiration to its readers.

The Bible Vision is very happy to present valued articles from several well-known men of God in its issues. In this number are the rich contributions from such men as A. W. Tozer, John Greenfield, and Paul Rees. Future issues will contain more timely articles from these authors.

The Bible Vision is making possible this enriching ministry for only 6¼c per copy—or \$.75 per year. (16 months for one dollar.) Subscribers can assist in this non-profit undertaking by keeping up their subscriptions and making its ministry known to others. Sample copies are sent to any one on request. Mail remittances or inquiries to

THE BIBLE VISION

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THE BIBLE VISION

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

Volume II

May, 1938

Number 8

THE APOSTOLIC LABORS OF JOHN WESLEY

The famous Aldersgate experience of John Wesley on May 24, 1738 is generally considered the birthday of Methodism. The birth of the movement corresponds with the rebirth of its founder. All Christians, and particularly the ministry, in a day of self-getting and ease, may well consider the apostolic example of prodigious labor of John Wesley. During his itinerary of half a century 10,000, 20,000, and even 30,000 people would come together and wait patiently for hours until the great evangelist appeared on horseback. Until his seventieth year he rode sixty or seventy miles day after day upon horseback. During the fifty years of his apostolate he traveled 250,000 miles and preached 40,000 sermons. In addition, he did a tremendous amount of literary work.

If Methodism today would examine the life and teachings of its founder and determine to abide by his spirit and standard, there might well be a rebirth of power and blessing. Modernism, tolerant compromise, along with the "social gospel" would have to go. The movement would be cleansed for renewed usefulness.

We can thank God for that experience two hundred years ago, for many of us outside of Methodism have been blessed by the life and labors of its founder. Yet the two hundred years since give cause for serious reflection and warning as well as inspiration and cheer. *Christian experience must never be loosed from the infallible standard of God's Word.* Without an authoritative revelation to generate, sustain, interpret and correct experience, it becomes in time little more than shifting subjectivism. It becomes man-centered instead of Christ-centered. It tends toward humanism instead of theism. Its approach is psychological rather than theological. It substitutes the reasoned conclusions of men for "Thus saith the Lord." What begins with supernatural experience vanishes into natural phenomena subject to a natural explanation by hereditary and environmental causes.

The timely advice from the Apostle Paul comes to us: "*Take heed to thyself, and to thy teaching.*" (R. V.)

BESTIALITY UNLEASHED IN CHINA

From authentic reports of the warfare in China, it appears that war is running true to form. Hating and killing set the bestial instincts of the human heart on fire, and the most inhumane and devilish atrocities are the result. It is said that where Japanese troops are occupying China,

(Continued on page 5)

Half - Baked

By REV. PAUL S. REES, D.D.

The Bible distinguishes itself in the field of literature in numerous ways, among them by the fresh, original, vivid figures of speech with which it abounds. When Hosea would communicate God's complaint against Israel, he did it by the use of a figure drawn from the culinary art: "Ephraim is a cake not turned."—Hosea 7:8. What a daring metaphor! How homely and yet how expressive! Here they were, these ten tribes that had broken away from the temple rule at Jerusalem and set up the so-called Northern Kingdom, the victims of compromise with their pagan neighbors. Nominally they were worshippers of Jehovah; actually they were dallying with the false gods of idolatrous peoples. Having drifted toward heathenism, they nevertheless retained a large measure of the externals of their old faith. They were trying to hold halfway ground. Hence the reproaching figure—"a cake not turned!"

It is difficult to imagine anything more displeasing to the eye or distasteful to the palate than a cake burnt black and crisp on one side, while it remains uncooked and doughy on the other side. Thus does God picture a section of His ancient people, and thus, it may be feared, does He look upon many a church and many a soul today. The present age, not less than this one long past, has its half-baked cakes.

Take, for example, the man who represents *goodness without grace*. He may be a skeptic, trying, as he puts it, to substitute "natural morality" for Christianity; or he may be an eminently upright church member trying to get along without the new birth. Whether he is a Voltaire or a Nicodemus, he represents a certain conception of moral idealism without any definite dependence upon or consciousness of the saving grace of God. In business he is honest; in language he is chaste; in providing for his family he is faithful; in social uplift he is interested. He seems to "do justly" and "to love mercy," but he does not "walk humbly with God." The manward side of his life is well cooked; the Godward side has been neglected. And, after all, what sort of goodness is this that treats men better than it treats God and recognizes the claims of men while flouting the larger claims of the Creator.

Then take the man who has *doctrine without dynamics*. He, too, is in the half-baked class. This fellow is definitely religious; indeed, he is likely to be rigidly religious. He boasts of his orthodoxy. He knows and earnestly defends the creed. He is perhaps a skilled and accomplished theologian, schooled in the various turns and twists of doctrinal history, conversant with the niceties of doctrinal differences and distinctions. His lack is that intangible, invisible, indescribable something that we call spiritual power. His Christianity has fossilized itself in a creed. The drippings of Heaven's dew are needed to freshen and enliven him. He is doctrinally sound, but drearily dull and deadly dry.

A third specimen of unturned cakes may be found in the man who has *enthusiasm without enlightenment*. In zeal this brother is well heated, but in knowledge he is underdone. He goes much on "leadings" and "impressions," not knowing that the "spirits" are to be "tried." He forgets that while the guidance of the Holy Ghost often *transcends* rea-

son, it does not *transgress* it. It may surpass it, but does not suspend it. This man is frequently found majoring on some phase of externalism in religion, some peculiarity of diet or idiosyncrasy of dress. It never occurs to him that there is anything consistent in his nursing his "pet" with one hand and withholding his tithe or driving a close bargain with the other. He lacks the poise and balance of a well-rounded, normally-developed Christian life. Incidentally we may all walk softly here. Each of us is a bit lopsided somewhere, if we only knew it—the writer included, I can hear someone saying.

Not far behind the zealot who is short on knowledge comes still another example of an unturned cake. He is labeled *emotionalism without ethics*. He shines when there is any shouting to be done, any antics to be performed, any dust to be kicked up; but his light grows sickly and pale when the meeting is over and there is a call for some high-class living to be done. His voice at the revival is the voice of Jacob, but his hands at home are the hands of Esau. Highly susceptible individuals, reacting to the pressure of a crowd-presence and a crowd-spirit, may prophesy like Balaam when their daily deportment is sadly lacking in ethical correctness. We do not need "knockers" in the Full Salvation Movement, but *we do* need some of our brethren to tell us "Holiness people" straight from the shoulder that many of our so-called persecutions were not due to the doctrine we believed or the experience to which we witnessed, but to the inconsistencies in our ethical work, our occasional irritation of spirit, our lapses into carelessness with reference to the meeting of our business obligations, and other such failures. Here is a prayer we all might pray with profit: "From vociferous piety without virtuous practice, Lord, deliver us!"

But this survey of unturned cakes must not end until we have included the individual who has *yearning without yielding*. You see him at the house of God. He is a serious-minded person. Occasionally a tear steals out and glistens under his eye. He appears on the point of surrendering to God, but he goes out, still undecided. Or, he may be a Christian. A friend has invited him to church or to the camp meeting. As the preacher portrays the life of purity and victory this attentive *auditor* is moved by deep emotion. He is made to feel the lack in his heart. He is made to see the ample provision of Christ for our deliverance from inward sin. He *hungers*, but does not *hasten* to the altar and to the Cross. He *wishes* for Holiness, but does not *will* to embrace it. He *yearns*, but does not *yield*. His desires have been warmed, while his will needs melting. He may, like countless souls before him, miss the thought of God for his life and the Heaven of God for his destiny.

These we present as some of the unturned cakes which, as in the case of Ephraim of old, cause grief to God and draw from His heart both lament and protest.

BESTIALITY UNLEASHED IN CHINA

(Continued from page 3)

the honor of girls and women has been violated in a veritable orgy of mass rape.

May God speed the day when war shall be no more! Even so come, Lord Jesus!

God Bearing Witness

By REV. A. W. TOZER, *Pastor, Chicago Alliance Tabernacle*

Much is said about faith, and rightly, for we are saved by faith alone, without the deeds of the law. This is the glory of the gospel message, that the most evil man on earth can come with nothing but faith in Christ, and be accepted and made a child of God.

However, there is one thing which is mostly overlooked among us, that is that Bible faith is not an intellectual thing, but a moral and spiritual thing. Intellectual faith is a conclusion reached from examination of evidence. For instance we trust a friend because his past conduct has proved him to be worthy of our confidence. That is faith based on reason, and it is altogether as it should be. Without such faith in each other life in human society would be impossible. But that is not the same quality of faith as saving faith. Faith that is intellectual only may exist along with every degree of iniquity down to pure satanism. "The devils also believe and tremble." Their faith has in it no moral quality. It is simply a thing of the mind. It does not move the will nor swing the life towards righteousness.

Saving faith is a gift of God. (Eph. 2:8) It is a miracle worked by the Holy Spirit in the heart of the returning sinner. It is a divine enabling, making it possible for the lost man to believe in Jesus Christ. No one can have saving faith simply because he decides to have it. Only God can enable the heart to believe savingly, and God never imparts faith to an impenitent soul. The order is always repentance first and saving faith second. "Repentance toward God and faith in Jesus Christ" is the New Testament formula, and there is nothing arbitrary about the order, for the heart that loves sin cannot believe in Christ. It is a moral impossibility. God cannot impart His gift of faith to a soul in open rebellion against Him. But when the "wicked man" has forsaken "his ways," and "the unrighteous man his thoughts," then he can "return unto the lord and He will abundantly pardon." Unbelief is not itself a sin. It is a symptom of sin and a proof of its presence. "Of sin because they believe not on me." Otherwise stated, "They believe not on me, which is a proof of their sin, and of this the Holy Spirit will convict them."

Next, and of vital importance is the fact that wherever real faith occurs it invariably secures a witness from God. Beginning with Abel who, by faith, "received witness," and following down through the Bible to the very end, those who believed God received divine confirmation, either by some mystic inward assurance or, where the need called for it, by some clear evidence in the world of phenomenon. "He that believeth on the Son hath the witness in himself" is John's statement covering the fact. The man who by sound repentance has been enabled to believe on Jesus Christ *knows* that he believes.

This knowledge is imparted to his spirit by the Spirit of God, and is above reason or logic. He knows it in the same way he knows he is alive. He cannot explain it, but he experiences it in the sacred depths of his being. Against such experience no argument can prevail, and for it no proof is necessary.

Then faith, when it concerns matters physical will secure a divine

witness in its own sphere. Elijah prayed for rain, and rain he received, "abundance of rain." (I Kings 18:41) He prayed for fire to fall upon his altar, and fire fell upon it, real fire that "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." (I Kings 18:38) The woman who pushed through in faith to touch the hem of Jesus' garment "felt in her body that she was healed." (Mark 5:29) And so throughout the Bible faith receives its witness always, either in the heart or in the visible world of nature.

Indeed true faith always engages God and secures action on His part. Any faith that does not do so is not faith at all, but dogma. Many Christians are simply conservators of dogma, with no vital faith of their own. "Dogma," said one, "is where the living faith of a dead man becomes the dead faith of a living man." And that dead faith is mistaken for living faith by a multitude of people.

The first and clearest example of God's witness to faith is seen in His dealings with Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh." (Heb. 11:4) Thus at the threshold of the Bible stands Abel's altar, a monument to two facts, one that God requires a blood sacrifice, and the other that He will bear witness to faith in it. Christ is that blood sacrifice, "the Lamb of God which taketh away the sins of the world." (John 1:29) He is the source and center of true faith, and no saving faith is possible apart from Him.

Again the principle which we are declaring, that faith in the Word always secures a witness from God, is seen in the preaching of the disciples following Pentecost. Mark says, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." They preached Jesus as Lord and Saviour, they preached in faith, and the results were supernatural. In Hebrews 2:4 the same truth is stated: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

Now if this was true in the early Church why should it not be true today?

There are those who flatly deny that we should expect anything supernatural in our religious lives at this late date. They simply shrug their shoulders when such things are mentioned, and say, "That was for the olden times. God does not manifest Himself in that way today." I wonder where those teachers got their information. Where in the Scriptures do we learn that God has planned to change His ways with believing men? Where has He said that the time would come when He would no longer honor faith? There is not one word in the Bible which would lead anyone to such discouraging conclusions. Indeed the evidence is all on the other side. Whoever teaches that God no longer witnesses to faith, does so on his own authority and at his own risk. All such doctrine is contrary to the Scriptures, for they declare the glorious good news that Jesus Christ is the same, yesterday, and today and forever. (Heb. 13:8).

(Continued on page 17)

Methodists and Moravians in 1738

By the REV. JOHN GREENFIELD, D.D., Moravian Evangelist

This is a memorable year for our Methodist Brethren. They are commemorating the famous Aldersgate experience of John Wesley, May 24th, 1738. Dr. Wilfred Grenfell, of Labrador, recently said that John and Charles Wesley were the greatest pair of brothers in the history of the Christian Church since that famous double pair of Apostles in the early days of our Lord. The whole Christian Church may well thank God for the great Methodist movement and its ultimate offspring, the Salvation Army. We Moravians have special reason for joy and gratitude to God. Our spiritual fathers were the human instruments the Lord used in the awakening and conversion of John and Charles Wesley. The great American preacher, Henry Ward Beecher, once said: "Charles Wesley's Hymns are Moravian Theology set to music." The beloved English minister and author, Dr. F. B. Meyer, spoke as follows in one of his last addresses at Northfield, Mass.: "Those of you who visit London might very well walk down from Holborn to Fleet Street by a little street which is known as Fetter Lane. When you are halfway down Fetter Lane, on your left hand you will see a very simple doorway, and over it the words "*Moravian Chapel*." Whenever I go down that street I stop there for a moment and lift my hat. I feel as I felt by Moody's grave this morning. What happened there? Well, Wesley, as you know, came to America, to Savannah, but he did not accomplish anything very great, for he had not yet reached the dynamic of which I am talking. He was an ordinary man. He came back to London, and in London he met a very remarkable man, Peter Bohler. Peter Bohler was connected with Count Zinzendorf. The Moravians are the disciples of John Hus, as you know, and they lived in the power of the Holy Spirit of which I am now talking. Wesley learned all he knew from these godly people."

Such praise fills us Moravians today both with joy and with sorrow. With joy, because of what our spiritual Fathers were

and did two centuries ago; but also with sorrow because we seem to be so weak and worldly. A certain Presbyterian minister told the writer several years ago: "I always placed the Moravians on a very high spiritual level until I became pastor in _____ where I found they were just as worldly and spiritually weak as members of other churches." Let us look at what our Fathers were two centuries ago, and surely this will cause us to fall on our faces before the Lord and cry out, "*Renew our days as of old!*"

Testimony of John Wesley

The following extracts from John Wesley's Journal in 1738 may well lead to deep heart-searching both among Methodists and Moravians:

"*March 4, 1738. I found my brother (Charles) at Oxford recovering from his pleurisy, and with him Peter Bohler, by whom (in the hand of the great God) I was on Sunday the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved. Immediately it struck into my mind, 'Leave off preaching. How can you preach to others, who have not faith yourself?' I asked Peter Bohler whether he thought I should leave it off or not. He answered: 'By no means.' I asked: 'But what can I preach?' He said: 'Preach faith till you have it; and then, because you have it, you will preach faith.'* Accordingly, Monday the 6th I *began preaching this new doctrine*, though my soul started back from the work. The first person to whom I offered *salvation by faith alone, was a prisoner under sentence of death.*" Such are we all by nature, but let every would-be soul winner read and ponder the above extract again and again with much prayer. Another selection from Wesley's Journal reads as follows:

"*April 21st, 1738. I met Peter Bohler once more. I had now no objection to what he said of the nature of faith. Neither could I deny either the happiness or holiness which he described as the fruits of this living faith. But I could not com-*

prehend what Boehler spoke of an instantaneous work. I could not understand how this faith should be given in a moment. How a man could at once be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles. But, to my utter astonishment, I found scarce any instances there of other than instantaneous conversions; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth. I had but one retreat left, viz: "Thus, I grant, God wrought in the first ages of Christianity, but times are changed. What reason have I to believe He works in the same manner now?"

"But on Sunday, April 22nd I was beat out of this retreat too, by the concurring evidence of several living witnesses who testified God had wrought this in themselves giving them in a moment such a faith in the Blood of His Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out: 'Lord, help Thou my unbelief.' I asked Peter Boehler again 'Whether I ought not to refrain from teaching others.' He said: 'No, do not hide in the earth the talent God hath given you.'"

From the foregoing one cannot help noting how John Wesley's experience, like that of John Bunyan, constituted the substance of his testimony for more than half a century. Bunyan wrote: "I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment. Indeed I have been as one sent to them from the dead."

Another extract from Wesley's Journal reads as follows:

"May 3, 1738. My brother (Charles) had a long and particular conversation with Peter Boehler. And it now pleased God to open his eyes, so that he also saw clearly what was the nature of that one true living faith, whereby alone 'through grace we are saved.'"

"Thursday, May 4th. Peter Boehler left London, in order to embark for Carolina.

O what a work hath God begun since his coming into England! Such an one as shall never come to an end, till Heaven and earth pass away."

Fellowship with Moravians

The Journal of Charles Wesley, a very rare volume, tells of his fellowship with Peter Boehler. We subjoin the following extracts:

"At eleven I awakened in extreme pain, which I thought would quickly separate soul and body. Soon after Peter Boehler came to my bedside. I asked him to pray for me. He seemed unwilling at first, but beginning very faintly, he raised his voice by degrees, and prayed for my recovery with strange confidence. Then he took me by the hand and calmly said: 'You will not die now.' I thought within myself: 'I cannot hold out in this pain till morning. If it abates before I believe I may recover.' He asked me: 'Do you hope to be saved?' 'Yes.' 'For what reason do you hope it?' 'Because I have used my best endeavors to serve God.' He shook his head and said no more. I thought him very uncharitable, saying in my heart: 'What? Are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to.'"

A few weeks later Charles Wesley refers to another visit of Peter Boehler:

"No sooner was I got to James Hutton's having removed my things thither from my father's, than the pain in my side returned, and with that the fever. Having disappointed God in His last visitation, He has now again brought me to the bed of sickness. Towards midnight I received some relief by bleeding. In the morning Dr. Cockburn came to see me; and a better physician, Peter Boehler, whom God had detained in England for my good. He stood by my bedside and prayed over me, that now, at least I might see the divine intention in this and my late illness. I immediately thought it might be I should again consider Boehler's doctrine of faith, examine myself whether I was in the faith, and if I was not, never cease seeking and longing after it till I attained it."

A few days later both the Wesley brothers were rejoicing in Christ as their personal, ever present and omnipotent Sav-

our. Charles Wesley commemorated the happy day by writing an immortal hymn, the first of more than six thousand songs of praise and prayer. In it are found the following stanzas in which we find a new foundation for his hope of salvation:

“And can it be that I should gain
An interest in the Saviour’s Blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be
That Thou, my Lord, shouldst die for
me?”

Long my imprisoned spirit lay
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light.
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.”

Zinzendorf

We close this meditation by quoting a few lines from letters written by Peter Boehler to his spiritual leader, Count Zinzendorf:

“The English people made a wonderful do about me, and though I could not speak much English they were always wanting me to *tell them about our Saviour, His Blood and Wounds, and the Forgiveness of Sins.*

“On the 28th of February I traveled with the brothers John and Charles Wesley from London to Oxford. The older of the two, John, is an amiable man. He acknowledges that he does not yet *really know the Saviour*, but is willing to be instructed. His brother, Charles, with whom you frequently conversed last year when you were in London, is greatly troubled in mind, and does not know how to begin to learn to *know the Saviour.*

“I heard John Wesley preach. I could understand all he said, but it was not what I wished to hear. Hence I took four of my English brethren to see him, that they might tell him their experiences and show him that the Saviour receives sinners *quickly and willingly.* One by one they began to unfold to Wesley what they had experienced. Wolf especially, a new convert, spoke most feelingly and with great power of the grace which he had received. Wesley and others who

were with him listened in blank amazement. I then asked Wesley what he thought of such experiences. He answered that four instances were not enough and could not convince him. I replied that I could bring forward eight more cases of the same kind in London. After a little while he rose and said: Let us sing hymn 456 ‘My soul before Thee prostrate lies.’

“During the singing he frequently wiped his eyes, and immediately after called me into his bedroom and confessed that he was now convinced of the truth of what I had told him about faith, and would no longer dispute it, but that he had not attained to this grace. *How was he to secure such faith? He had not sinned as grossly as others.* I replied, that *not to believe in the Saviour was sin enough,* and exhorted him to *seek Christ until he had found Him as his Saviour.* I was strongly moved to pray with him and *called on the Redeemer to have mercy on this sinner.* After prayer Wesley remarked that when the gift of saving faith would once be his, he would preach upon no other subject.

“I had another affectionate conversation with John Wesley. He asked me what he ought to do. Should he tell his state to the people to whom he preached? I answered that I could give him no rule in this respect, but that he must follow the promptings of the Saviour. I earnestly begged him not to look for the Saviour’s grace as far off and in the future, but to believe that it was present nigh to him, that the heart of Jesus was open and His love to him very great. He wept bitterly and asked me to pray with him. In the evening he preached on I Cor. 1:23, 24 ‘*We preach Christ Crucified.*’ He had more than four thousand hearers and spoke in such a way that all were amazed. They had never before heard such doctrines from his lips. His first words were: ‘*I sincerely confess myself unworthy to preach to you of the Crucified Jesus.*’ All poor sinners could appreciate this, all who felt their own misery. Many were awakened by this sermon.” Thus far Peter Boehler. Wesley’s dying words half a century later were: “*I, the chief of sinners am, But Jesus died for me.*”

Spurgeon and the Empty Pew

By REV. A. CUNNINGHAM-BURLEY

We are not accustomed to associate the name of Mr. Spurgeon with vacant seats, empty pews and unoccupied corners. The popular idea has ever been that he invariably faced crowded congregations, addressed massed meetings and appealed to breathless hearers who thronged pews and blocked up the gangways and aisles in their eagerness to hear him.

"Messages to the Multitude" was the title that Mr. Spurgeon gave to the last volume of selected sermons bearing his name. This sermon-volume tends to accentuate the prevailing impression that it was not so much the problem of the empty pew as of the vigorous queue at the Tabernacle gates that harassed Mr. Spurgeon. Again and again he had to appeal to his regular hearers to stay away that their places might be occupied by disappointed outsiders who never had a chance of hearing him. Even with so astounding a concession, the passages were crowded and the pews occupied with overflowing congregations.

That Spurgeon drew immense crowds, there can be no doubt. It would be churlish foolishness to deny the fact. Even a casual reference to his early preaching-engagement book goes to prove that crammed congregations gathered in the village chapels of Cambridgeshire to listen to his fiery eloquence and impassioned appeals. When he came to London in the early "fifties" and the crowds began to gather at the doors of the New Park Street Chapel, the public press of that day was ready with the following explanation of it all:—"The Spurgeon mania has forcibly seized the minds of the excitement-loving section of the religious world."

Changes Since Spurgeon's Day

But unbelievable changes have taken place since those days. It is notorious that our Churches and Chapels, with a few exceptions, are poorly attended and only half filled. I have seen empty pews in the City Temple when Dr. Parker was at the zenith of his power; in Westminster Abbey when Basil Wilberforce preached

the sermon; in St. Giles Cathedral, Edinburgh, when Wallace Williamson occupied the pulpit; in Regents Park Chapel, when E. G. Gange was holding forth; in Christ Church, Westminster Bridge Road, during the pastorate of F. B. Meyer; in the Central Hill Chapel, Norwood when S. A. Tipple was the preacher; in St. Paul's Cathedral when Canon A. J. Mason faced less than three hundred hearers; and in Wells Cathedral when Bishop Kennion addressed a drowsy and indifferent congregation on a sweet, summer morning, some years before the Great War.

The sickening sight of empty seats will often appall the stoutest heart and depress the most sanguine spirit. Unless some preachers see before them a crowded congregation they are apt to lose courage and hope, and their temptation is to get popularity by any means. If only the crowd can be attracted they may think the work is done. This is a profound though prevalent mistake. One of the delusions of the hour is the craze for packed pews and crowded congregations and the foolish tendency to measure success by numbers.

It is precisely at this point that Mr. Spurgeon may help us. He seemed to have had all essential experiences—success and failure, elation and depression, sunshine and shadow. It is certainly no disparagement of Mr. Spurgeon's fame as a preacher to say that sometimes even his congregations were small and that occasionally he was allowed to feel the shame of the empty pew.

We have to remember that he was converted one snowy Sunday morning in a Chapel that was almost empty. A wilderness of vacant pews surrounded him, the recollection of which never left him. And when he himself became a preacher he did not always have overflowing audiences. In the early days of his ministry he preached at Isleham to a congregation of seven persons at eleven o'clock in the morning. A similar thing occurred at Cheshunt, when only a few persons

came out to hear him, everybody thinking that the Chapel would be uncomfortably crowded. Again when he visited Enfield the Meeting House at Chase Side was nearly empty because people stayed away in order to avoid the crush which was supposed to be inevitable. An old lady in particular, living quite near the Chapel stayed away on principle because she could not conscientiously encourage the young preacher's vanity!

Mr. Spurgeon had to face many empty pews in the initial stages of his London ministry at New Park Street. During the Surrey Gardens Music Hall period (1856-1859) Spurgeon was accustomed to preach to congregations that fluctuated. Sometimes no less than eight thousand people would gather in that mighty auditorium. At other times even when the weather was good and circumstances were favorable, the congregations would dwindle down to very small dimensions. The area of the place would be only half filled whilst scarcely anybody was to be seen in the upper gallery. Curiosity has a short life, and strangers who went to the Music Hall to look round, would cease their attendance as soon as the novelty wore off. None knew this better than Mr. Spurgeon himself and it prepared him for experiences that were yet to come, when his Thursday evening congregation at the Tabernacle never numbered more than two thousand hearers—a really remarkable achievement when you think of it. But Spurgeon and his deacons were not satisfied. They felt that the Tabernacle ought to be as full on a Thursday evening as it was on the Sunday.

But still the vacant seats remained unoccupied at the Thursday night service, and towards the close of his great ministry Spurgeon began to see from his pulpit vantage, gaps in the ranks of his Sunday congregations also that caused him some concern. But he did not allow these signs of depletion to unduly depress him. Even when his audiences were not so large as usual on wet and windy nights he did not yield to faint-hearted fear. Here are his own words on the point:—"Sometimes when I have gone to preach it has been a dull, dreary, foggy morning. There will be only a

few present. Yes, but they are a picked people whom God hath ordained to be there and whom He intends to bless. The right number will be there to whom I shall preach and there will be some saved. We do not go at a peradventure even when our congregations are smaller than usual. We go, knowing that God has a people that Christ is bound to bring home. If I did not believe this I should preach with a fainting heart."

Compensation for Empty Pews

Something invariably happened by way of gracious compensation when Mr. Spurgeon's audiences were numerically below the mark. As when on Sunday morning, March 25th, 1877, he began:—"Last Thursday evening with considerable difficulty I stood here to preach the Gospel of Jesus Christ. The congregation was very small, for you know how ill a night it was and now little you expected that your Pastor would be able to preach. But within a few minutes I had a harvest from the sermon. Three souls came forward uninvited to acknowledge that they had found peace with God. How many more there were I do not know, but these three sought out the brethren and bore a good confession to the fact that for the first time in their lives they had understood the way of salvation."

Spurgeon sometimes wearied of his crowded congregations. He let his heart out once by saying:—"I confess it very quietly, but I have often wished that I had a little congregation that I might watch over every soul in it; but now I am doomed to an everlasting dissatisfaction with my work, for what am I among so many? I can only feel that I have not even begun to do the hundredth part of what needs to be done in such a Church as this. Preachers need not seek for larger spheres. Let them be faithful in those they now occupy. A brother said to me, 'I cannot do much with a hundred people,' and I replied, 'You will find it hard work to give in a good account for even a hundred hearers.'"

Spurgeon's wholesome advice concerning the empty pew is significant. "If any of you are mourning over empty pews in your places of worship, I would urge you to praise up your minister. Find out

(Continued on page 18)

GALATIANS

By REV. B. F. LEIGHTNER

The Allegory of Sarah and Hagar, or the Two Covenants

Gal. 4:21-31

In treating this section, the writer feels he can serve the readers of the Bible Vision best by quoting the Rev. L. H. Ziemer who for a number of years served so acceptably on the Bible Institute faculty. Commenting on this paragraph he writes thus:

This paragraph is an allegory, i. e., a figurative representation of the two covenants God has made with the human race. One is the Covenant of Law and the other is the Covenant of Grace. The teaching herein set forth is of greatest importance for us to know and understand, and lies at the very heart of the Gospel.

The covenant of the Law was an agreement between God and Adam as the federal head of the human race, in which God promised to give him eternal life on condition that he obey God and perfectly keep His commandments (Matt. 19:17) with the alternative that "*he should surely die*" if he disobeyed (Gen. 2:17). The law given on Mt. Sinai later was an enlargement and a detailed setting forth of this covenant of works. The covenant of Grace, on the other hand, was an agreement made between God the Father and His Son Jesus Christ, the federal head of a new heaven born race, and was established before all time, even from eternity. (Cf. Eph. 1:4-6; II Tim. 1:9; I Peter 1:18-20.) It therefore antedates the former. In this covenant of grace, God, in foresight and foreknowledge of the fall of man, covenanted and agreed, that for the offering up of the life of His Son on the cross, and for His perfect obedience and mediatorial acts, He will give to His Son the eternal salvation of all who repent, and believe on His Name. . . .

Because of Adam's fall and disobedience the covenant of works now lies hopelessly broken and forever set aside; but the covenant of grace, Christ having fulfilled all its requirements through perfect obedience, stands established forever, and

has been confirmed unto us by an oath (Heb. 6:13-20), so that now it is a matter of justice for God, and of redemption right for us, that God should forgive, pardon, cleanse, justify, regenerate and sanctify every believing sinner who turns to Jesus Christ. . . . It is of these things the apostle here speaks in an allegory, setting the two covenants in contrast to one another. . . .

This allegory is not an invention on Paul's part, nor is it a figment of his imagination. . . . In the solitudes of Arabia, alone with God, it was revealed to him, and God showed him the contrast between Mt. Sinai (the Mount of thorns) and Mt. Zion (the Mount of blessing). Two mountains: One, the law, which smokes and flashes fire and judgment (Heb. 10:18-21); the other, sun lighted Zion, the heavenly Jerusalem, the city of the living God, the church invisible and heavenly composed of all believers, into which we enter by faith (Heb. 10:22-24). What a contrast!

The Significance of Hagar

Hagar, the poor slave girl and bondswoman, whom Abraham bought as a personal attendant for his wife Sarah, stands for Mt. Sinai, and represents the law; and Ishmael, her son, represents the flesh. The law can only produce the flesh (Rom. 8:5-7). Hagar also stands for the Judaizers, whose headquarters were at Jerusalem "*which now is, and is in bondage with her children,*" while their emissaries everywhere dogged the Apostle's movements, insisting that his converts must come under the old Levitical ceremonialism in order to be saved. Sarah, on the other hand, represents the Gospel and the covenant of grace, while Isaac, her son, is a type of the life of the Spirit which is the offspring of grace, and is free-born. For "*they that are after the Spirit do mind the things of the Spirit: but to be spiritually minded is life and peace*" (Rom. 8:5-6).

While it is true that Hagar had the first son as to time, nevertheless Sarah

was married to Abraham, and Isaac had been promised long before Hagar ever was heard of. Sarah was the true wife; Hagar was not. She could never have been anything but a handmaid to Sarah. *Keep the law in its rightful place and all will be well. But when Hagar (the law) points to herself and prides herself on her achievements and despises free grace in the person of Sarah (the Gospel), she is to be banished and put out of the way.* Again, Hagar never was free; she was always a bondwoman, i. e., under the law, but Sarah was never under the law; she was always free and at home with her husband. And Isaac was the heir and lord of all. Even so we are not under the law but under grace (Rom. 6:14; Cf. 7:2, 4, 6). Once more, Hagar was cast out, but Sarah never was cast out. The covenant of works is gone, it is banished—Hagar is dead in the wilderness. But Sarah remains in the tent to the end. The free wife is a wife forever. So the covenant she represents will never be annulled.

Again, note the contrast between the two sons: Ishmael was born after the flesh, by the works of the flesh through unbelief; but Isaac was born of the free-woman by promise as the fruit of faith. Even so, "they that are in the flesh cannot please God" Rom. 8:8; but we all who have believed in Christ, "as Isaac was, are the children of promise." That is, we have consented to be saved on the ground of God's simple promise, all conditions having been fulfilled for us by Christ. It is not that we merit anything, or ever can merit anything, but God has promised us eternal life if we trust in Jesus; that and that only is the ground of our hope.

Ishmael Cast Out

But just as Ishmael persecuted Isaac, so the flesh lusteth against the Spirit, and refuses to be "subject unto the law of God." "Ishmael," says Dr. Simpson, "cannot be improved; he must be cast out with his mother. You cannot get rid of Ishmael alone. You must cast out both the bondwoman and her son. Therefore the law must be surrendered as well as the flesh. In every form, whether the ceremonial law or the law of conscience, penance, and self effort, the law can only

end in failure and in some other form of fleshly life." Always and in every case, where people seek salvation from the guilt of sin or sanctification and freedom from the dominion and power of sin through the works of the law, the results are such as Paul describes in the 7th chapter of Romans, where a graphic picture is given us of a man sincerely seeking deliverance by the vain efforts of the flesh, but there is none. Here, then, we have the contrast between the "flesh" and the "Spirit." They are not only in contrast but in bitter antagonism. There is perpetual quarrel between them. It is a fight to the death of one or the other, so the sentence was finally given. "Cast out the bondwoman and her son: for the son of the bondwoman shall not be an heir with the son of the freewoman." And so the meaning for us is clear. It means *there must be a choice between slavish observance of outward ritual and ceremonialism and a simple life of faith in the finished work of Jesus Christ.* (Cf. Col. 2:16-17.) Being therefore no longer "children of the bondwoman, but of the free," let us give ourselves to the service of the Spirit, which stands for freedom, peace, and joy in God. It is a bold assertion, yet nevertheless true, and indicates the full assurance in which the Apostle stood.

Let us go back for just a moment to V. 27, which we have omitted, "Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband." This quotation is taken from Isaiah 54:1. The prophecy as given to Isaiah pictures Israel's fruitfulness under the blessing of the New Covenant during the Kingdom age, when fully restored to Jehovah. In applying it here, the apostle states the paradox which has been a surprise in every age and dispensation of the world. The legalist forever boasts the merit of works but never produces them; the man of free grace denies the merit of works as a means of justification, but his preaching is everywhere followed by a seriousness and punctiliousness, which men have called "Puritanic." The doctrine of free grace which the world despises and decries as so barren brings forth children to God who are fruitful unto every good work.

The Field is the World

VIENNA YESTERDAY AND TODAY

Vienna! What thoughts of wealth, beauty, scholarship, and romance come to the mind when one hears of this city! Sad to say, much of its fame is a thing of the past. Vienna now tries to exist on past renown.

It was once among the wealthiest cities in Europe. Today the streets are filled with people who have almost nothing. Beggars stand on the corners. Sometimes a mother with a tiny babe in her arms and a little one clinging to her dress. At another corner is a father with a small child holding his hand. At still another a cripple or blind person is begging. Occasionally several young men with perhaps a young woman go along the streets hoping to get a few coins by playing their guitars or violins and singing a popular song.

In hundreds of homes one would not be able to find a fire the whole winter. Hundreds out of work receive a bowl of soup during the day at one of the charity rooms. Everywhere one hears the sad stories of past wealth.

Vienna once produced great musicians, scholars, and artists, but there are few now. For an education, however, students come from all parts of the world—China, Japan, India, Africa, other European countries, England, and America. One can hardly imagine the things which take place among the students. Clean young men and women who have come here return home with their lives stamped with sin. How often students, at their wit's end, not knowing what else to do, take their own lives. Daily one reads in the newspaper of those who have committed suicide; most of them young people, frequently students. In one year in Vienna three thousand people committed suicide.

Once a beautiful city with great palaces, Vienna has turned these edifices into museums and office buildings. One can imagine what the city was once like, with its statues, large parks, streets beautifully decorated with flowers, great buildings for the royal families, and magnificent churches.

For the Viennese today the beauty outside the city is the great attraction. To the hills and mountains the people find their way in all kinds of weather and at all times of the year. In spring and summer they go out by the thousands, with knapsacks on their backs, walk for miles and miles, and then return in the evening to the city. The attractions of the city are things of the past.

Lelah Kraft.

REVISED IMMIGRATION INTO PALESTINE

Mr. Ormsby-Gore, Colonial Secretary, announces revised quotas for immigration into Palestine for the six months April-September, 1938. A total of 2,000 persons of independent means with a capital of £1,000 will be admitted. Students able to support themselves will be admitted without numerical restriction, and immigrants of the labour class to a quota of 1,000 can be admitted at the discretion of the High Commissioner. Wives and children of immigrants are to be admitted without numerical restriction. The total population of Palestine on 30th June, 1937, was, according to Government statistics, 1,316,767. This total was composed of Moslems, 809,394 (61.5 per cent); Jews, 386,084 (29.3 per cent); Christians, 109,769 (8.3 per cent), and 11,520 others.—**World Dominion Information Service.**

JAPAN FACES SOBERING REALITIES

The subjugation of China, which it was hoped would have been brought to a triumphant conclusion long ere this, has been sufficiently disappointing to greatly sober the Japanese nation.

The flamboyant attitude of the Japanese press and the proud boasting of the nation's leaders have toned down to reasonable limits. Slowly it seems to have dawned upon important sections of the people that the Far Eastern happenings have thoroughly outraged public opinion. Unhappily no one who dares to ask for or tell the real truth concerning the Sino-Japanese conflict can be *persona grata* at the Japanese Foreign and War Offices. — **World Dominion Information Service.**

With The Fellowship Circle

Rev. W. O. Klopfenstein

of the class of '22 is pastor of the Calvary Baptist Church, 2309 E. Eightieth St., Chicago, Ill. He writes: "Our revival meetings closed on March 27 with a goodly number of conversions, some reclamations, and the quickening of spiritual life in general. A number of folk, including several adults, expect to follow the Lord in baptism next Sunday evening. We are planning to launch an aggressive evangelistic campaign for the summer — perhaps a tent campaign for the month of August. This will be the most significant piece of work that this church has ever undertaken, and we are praying much that God may be pleased to use this church as a beacon light in this vast area of the city which, with a couple of worthy exceptions, is given over to liberalism. . . . When I tell you that some of these churches sponsor dancing classes as a part of their curriculum of 'religious education,' you can appreciate the sorry pass to which religion has come. Not long ago a young lady came to my office to arrange for the rental of our ground floor for dancing lessons twice a week. When I told her that such a thing was absolutely impossible she seemed well nigh offended that there should exist anywhere a church that could be so heartless. She probably concluded that I was a mediaeval obscurantist — that is, if she thought at all!

"All of this is but a challenge to us who have the true light to bear faithful witness. May God keep us all true to Himself and His Word!

"I am glad to say that the Bible Institute has made a contribution to my life such as no other institution could have made, and that, too, at a very critical time in my Christian experience. It was there that I became 'rooted and grounded' in the faith and in the Word; it was there that my spiritual foundations were laid. Yes, I shall always recall with deep gratitude those years spent at the Bible Institute."

Mary Lee Tung of the class of '26 had to flee with her children from her home

in Shantung Province, according to recent word. Her letter was cheerful but she said they did not know what was before them. May God keep them from all danger and also Samuel Tung as he remains at home to look after his mining business. Pray for them.

Miss Flora Hara of the class that is graduating this spring came for a visit over Sunday, April 3rd. Miss Hara had to leave school on account of ill health, but she is now hoping to enter Christian work at an early date as God leads.

Rev. Forest Kuhn of the class of '30 is at present holding a revival meeting in the Missionary Church at Woodburn, Ind. He will be going to Auburn, Ind., for the next meeting. Mr. Kuhn is in need of prayer help as he feels the strain more quickly since his recent illness. In Job we read, "There is a lifting up," and how shall we help lift if we do not get underneath in intercessory prayer?

Class of 1911

Out of a class of fourteen there are four missionaries, three workers in the homeland, one nurse, and one school-teacher. Mrs. Peter Baltzer, nee Lydia Meyers, is in China with her husband and children. Miss Minnie Hilty is at present at her home in Pandora, Ohio. Mrs. Albert Greiser, nee Dora Kriege, is living in Fort Wayne. Mrs. Greiser was the "song bird" of her class. Miss Anna Suderman is at home in Reedley, Calif., and for a number of years took care of her invalid mother who went home to glory a few years ago. Miss Edith Beyerle is in the homeland at present and writes the weekly meditations for the Alliance Weekly.

A Former Student

Rev. Howard Paschal is having to take a complete rest from his active life, and his faithful helpers are carrying on at the Old Time Religion Tabernacle. We wish for Rev. Paschal an early recovery and renewed strength with which to return to his work.

New Recruits for the Fellowship Circle

On Friday, April 8th, Rev. H. E. Wiswell had charge of the chapel hour and

gave a message suitable to the meeting of the morning which was taking the names of the student body who desired to become members of the Fellowship Circle. There were a goodly number who gave their names so the circle is growing as it has from year to year. Rev. Wiswell's subject was "Fellowship":

1. The fellowship of Christ,
2. The fellowship of the Holy Spirit,
3. The fellowship of the saints.

He concluded by saying, "As this three-fold fellowship grows in our lives, our experience becomes enriched more and more."

Rev. P. L. Eicher

made a trip to Tennessee in the interest of the new Music Hall which is so much needed. He gave out a number of pledge cards and hopes to have results in the near future. He had the pleasure of renewing friendships he had made when on an evangelistic trip through Tennessee in the early years of 1900.

Vinces, Ecuador

Let me transport you in your thoughts to the little town of Vinces, situated on the river which bears its name in the province of Los Rios. As you approach the wharf in one of the ten or twelve launches which make bi-weekly trips from the port city of Guayaquil, after having spent from eleven to twenty hours in a hammock, (as during the summer months the river is low and travel more difficult) you will observe some indications of progressiveness for a coast town of its size. The small library, park, and new hospital, as seen from the waterfront, are attractive and interesting.

Disembarked in the midst of a group of spectators and those who have come to unload freight, baggage, and to receive their friends, look to your left about a stone's throw. The large, yellow, weather-beaten three-story wood and bamboo house is what Miss Morrison and I call home. Upon your arrival at our third floor, three-room apartment, the view from any one of the large windows will help you to forget the old building and somewhat bare rooms. Looking beyond the little green, well kept park with

its patches and beds of color, you will see the winding, tropically-bordered river reflecting the sun in all its golden pink and blue glory, as it sets just beyond the palms and more leafy trees.

Now that you are a little more acquainted with the surroundings, perhaps you can feel a deeper interest in this small part of the vineyard. It would be too long a story to tell you the details of our reception and His provision for us along the way since we reached here the latter part of last year. Suffice it to say it has not been all smooth sailing to find those who would rent to us, and to gain an entrance into homes and hearts. However, He who "putteth forth his own sheep, goeth before them."

After systematic visitation in the homes, distributing tracts, reading and explaining the Word where permitted, and selling gospel literature, services for children and adults were announced. Meetings are held weekly for Bible study and prayer, and a Sunday School is conducted for the children on Sunday. His seal of blessing has been upon us and the Lord is working in the hearts of a small group. We look to you for your prayer help.—
Edna W. Figg.

GOD BEARING WITNESS

(Continued from page 7)

Where anyone professes to be a follower of Christ, and has no corresponding inward change, no satisfying witness in the heart, it should be cause for deep concern. Remember there are thousands who are believers in name only. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard." (Heb. 4:2) This lack of "profit" is sure evidence of unbelief. A short statement of the matter may be made in one sentence: No witness, no faith; no faith, no repentance. It all rests upon this one truth, that God has commanded all men everywhere to repent, and He will not give them His gift of faith till they have obeyed His command.

Bible Institute News

CHAPEL SERVICES

On April 6, Mrs. George Agin (Julia Likens) led the chapel service. Since she is not planning to be a preacher, she did not try to preach. She had several musical groups carry out the thought of her theme, The Cross.

On April 7, the monthly day of prayer was observed. God graciously met us and poured out His Spirit.

The service of Friday morning, April 8, was in charge of the Fellowship Circle, which was represented by Rev. H. E. Wiswell, Vice President. Those students who had completed at least one semester of work were urged to join. It is quite an honor to belong to the organization, for its members circle the globe.

Miss McConnell of Mt. Carmel, Kentucky, and her group from the Bible School there, were in charge April 11. God blessed their songs and testimonies to our hearts.

It always does our hearts good to give out what the Lord has given us, one chapel service about every two weeks is devoted to such expressions of gratitude to the Lord.

CAMPUS DAY

Spring is the time of cleaning for every one. There is an established event on the social calendar of the B. I. labeled "Campus Day." This memorable occasion was observed Wednesday, April 13. On Campus Day shrubbery is cleaned and trimmed; the lawns raked and rolled; the tennis court raked, rolled and marked; and anything to improve the looks of the campus is done. After work students are treated to a good meal out of doors. Of course, doing work like this requires a helper or partner, and some times lasting friendships result from this "Campus Day."

MEN'S CHORUS

On Good Friday the Men's Chorus of the Bible Institute rendered a special concert for us prior to their leaving for a ten-day tour in Ohio and Michigan. Good reports are coming in of God's blessing upon them.

WHEATON COLLEGE GLEE CLUB

On Monday, April 18, the Wheaton Women's Glee Club presented a concert at the First Missionary Church. Many students attended and received a blessing listening to their songs and testimonies.

MISSION BAND SERVICES

The students were highly honored by having as their guest speaker on April 1, the Rev. Clarence W. Jones of Quito, Ecuador, South America. He is founder and director of radio station HCJB, which is reaching all of South America, Spain, and the United States. In addition to giving us a concise history of South America and HCJB, he played his famous trombone.

Our own Missionary, Rev. Clayton Steiner, addressed the Students' Mission Band on April 8. He told of God's miraculous workings in the district of Huanuco, Peru, where he and his wife have been stationed. This was our last opportunity to hear Rev. Mr. Steiner, before he returns to the field in July.

Rev. Theodore Ziemer stirred our hearts with a message from Siam. He showed slides of the work there. It is wonderful to see the transforming power of God in heathen lands.

Mrs. Georgia Minter addressed the students on Friday, April 23. Her message made us realize that we have been so slow in bringing the Gospel to China's millions.

SPURGEON AND THE EMPTY PEW

(Continued from page 12)

some points in which your Pastor excels; dwell upon those excellencies and not upon his failures. Talk more often of the spiritual benefit which you derive from his sermons. That is what happened to me when I first came to London. I preached to eighty persons in a very large Chapel but my little congregation thought well of me and induced others to come and fill the place. That is the way that congregations ought to bring a congregation about a Minister."

ON FURLOUGH

By MARY E. BOYER, *Missionary to China. Written while on furlough and originally published in the Alliance Weekly, March 15, 1930*)

Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at the sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand,
But the far-off shores of the East to me
Are the shores of the promised land.

No longer young, I know it,
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day;
But there's a while before me,
Till the hour for the sun to set;
My heart is eager to forward go,
And work for the Master yet.

My brain is dazed and wearied
With the new world's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But oh, a share in the harvest home,
In the lands beyond the sea!

For there are my chosen people,
And that is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept His Word,
He is with me everywhere.

May And June Events At The Bible Institute

The public is cordially invited to all of the principal events of the commencement season. Former and present students who are members of the Fellowship Circle are given a special invitation to the annual fellowship dinner on the evening of May 25th.

May 22, 8:00 P. M.—Baccalaureate Service at First Missionary Church. Sermon by Dean S. A. Witmer.

May 23, 7:30 P. M.—Student recital at First Missionary Church. Private pupils of Professors Gerber and Weaver.

May 24, 7:30 P. M.—Program by graduating class in B. I. Chapel.

May 25, 5:30 P. M.—Fellowship Circle Dinner at the South Side High School Reception Hall. An interesting period of fellowship in store for all who come. Reports of the following classes will be given: 1918, 1928, and 1938. Topics to be discussed: "What the Fellowship Circle Has Done in Past Years," "The Future Program of the Institute," and "Opportunities for Helpfulness in 1938."

The Executive Committee asks all who anticipate coming to enter their reservations as early as possible. They may be sent to Miss Elda Gerber, Bible Institute, Fort Wayne, Ind.

May 25, 8:15 P. M.—Annual Concert in the First Missionary Church.

May 26, 10:30 A. M.—Graduation Exercises in First Missionary Church. Diplomas will be given to twenty-four young men and women. Dr. Leslie Ray Marston, Bishop of the Free Methodist Church, will give the commencement address.

June 20-25—Bible Seminar by Dr. Howard T. Kuist. One week of summer Bible study for Christian workers, Bible students, and lay workers of the church. Dr. Kuist is one of America's leading Bible teachers, who possesses the happy combination of scholarship and fervent spirituality. He is now acting Dean of the New York Biblical Seminary. Total cost, including board, room, tuition and registration, is \$8.50 for the week. Note: It is important to send reservations as soon as possible. Address the Bible Institute.