

Taylor University

## Pillars at Taylor University

---

TUFW Alumni Publications

Publications for TUFW and Predecessors

---

4-1-1937

### The Bible Vision

Fort Wayne Bible Institute

Follow this and additional works at: <https://pillars.taylor.edu/tufw-alumni-publications>



Part of the [Higher Education Commons](#)

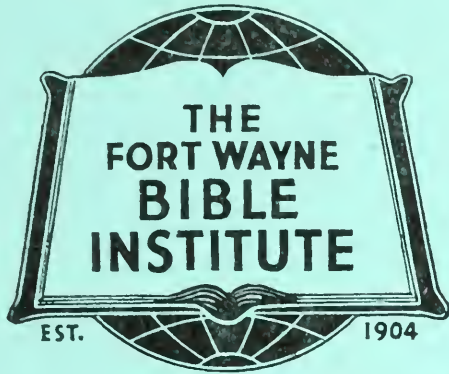
---

#### Recommended Citation

Fort Wayne Bible Institute, "The Bible Vision" (1937). *TUFW Alumni Publications*. 219.  
<https://pillars.taylor.edu/tufw-alumni-publications/219>

This Book is brought to you for free and open access by the Publications for TUFW and Predecessors at Pillars at Taylor University. It has been accepted for inclusion in TUFW Alumni Publications by an authorized administrator of Pillars at Taylor University. For more information, please contact [pillars@taylor.edu](mailto:pillars@taylor.edu).

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



# THE BIBLE VISION

*"Write the vision and make it plain"*

---

BERNE, IND., and FORT WAYNE, IND.,

APRIL, 1937

---

## JUDGMENT PROPHECIES

D. M. Panton, B. A.

## GOING THE SECOND MILE

(Concluded)

## ONE BANDIT LESS

Hyla S. Watters, M. D.

## CHARLES SPURGEON'S STEWARDSHIP OF MONEY

Rev. A. Cunningham-Burley

## THE UNDEFEATABLE PRAYING MINORITY

Dr. Earnest M. Wadsworth

## A STUDY IN GALATIANS

Rev. B. F. Leightner

## WITH THE FELLOWSHIP CIRCLE

---

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

# The Bible Vision

*Published monthly at Berne, Ind., by*

THE FORT WAYNE BIBLE INSTITUTE

S. A. WITMER, *Editor*

B. F. LEIGHTNER, *Associate Editor*

LOYAL RINGENBERG, *Associate Editor*

HARVEY MITCHELL, *Editor of Fellowship*

*Circle Department*

*Publisher*

ECONOMY PRINTING CONCERN, Berne, Indiana

---

Yearly Subscription, Seventy-Five Cents; Sixteen Months for One Dollar; Three Years for Two Dollars; Single Copy for Ten Cents.

Address all correspondence regarding subscriptions or subject-matter to The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne, Indiana.

---

Entered as second class mail matter at the post office at Berne, Indiana, under the Act of March 3, 1879.

## PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

We are praising God for the generous offerings and contributions that have come in for the liquidation of the debt on Bethany Hall of the Bible Institute. A number of individual contributors, as well as churches, have recently sent in gifts:

Number 187....\$ 15.00	Number 196.... 25.00	Number 205.... 2.00
Number 188.... 49.40	Number 197.... 1.00	Number 206.... 5.00
Number 189.... 5.00	Number 198.... 1.00	Number 207.... 333.05
Number 190.... 5.00	Number 199.... 3.00	Number 208.... 5.00
Number 191.... 25.00	Number 200.... 10.00	Number 209.... 15.00
Number 192.... 11.91	Number 201.... 1.00	Number 210.... 15.00
Number 193.... 10.00	Number 202.... 25.00	
Number 194.... 2.50	Number 203.... 15.00	Total.....\$619.86
Number 195.... 30.00	Number 204.... 10.00	

On January 1, 1937, the indebtedness on Bethany Hall was announced at approximately \$7,000.00. The exact figure was \$6,956.47. Since the first of the year cash receipts toward the liquidation of this sum have totaled \$750.86. This leaves a balance of \$6,205.61. A few hundred dollars have also been pledged payable during the present calendar year.

Let everybody that is interested in making 1937 a year of victory at the Bible Institute utter a note of thanksgiving to God and breathe a petition that God will be pleased to crown this undertaking with success.



# THE BIBLE VISION

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

Volume I

APRIL, 1937

Number 7

## GOD SPEAKING IN CALAMITY

Like the chosen people of old, no other modern nation has been blessed with so many gracious providences as America. This continent became a land of promise to many who sought freedom from political and economic serfdom. Our very democracy was born from the faith of our fathers. When President Taft was dedicating the Pilgrim Monument some years ago, he expressed amazement that the Pilgrim Fathers were able to create a ready-made democracy. Dr. Eliot, who followed as the next speaker, answered that question by saying that the experiences and doctrines of the Pilgrims naturally led up to the famous compact. Our democratic institutions came not so much from statesmen and business executives as from church conferences and prayer meetings. And all through American history—until our day—a kind Providence smiled on our fair land and guided her through her crises.

One reason for our good fortune is that the men who piloted the ship of state in critical periods recognized the need of divine wisdom and were humble enough to acknowledge their dependence upon Almighty God. When the framers of our national constitution were in session in Philadelphia, Benjamin Franklin complained to his colleagues of the small progress that they had made after several weeks of deliberation, and he used these memorable words — “We have spent many days in fruitless discussion. We have been groping in the dark because we have not sought light from the Father of light to illumine our understanding. I have lived many years and the longer I live, the more convincing proof I have that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible for an empire to rise without His aid and cooperation?” As an outcome, the framers of our constitution **BOWED IN PRAYER AND SOUGHT GOD’S HELP** and the work was expedited. Would that our national leaders had the courage and humility of Benjamin Franklin in this another hour of constitutional crisis.

But like ancient Israel, our nation has fallen on evil days. We have forsaken the old paths and have become too sophisticated to believe in a God who hates sin and who punishes the wrongdoer. We have fashioned a god out of our hearts and trimmed this idol to suit our fancies. As a nation we have become so absorbed in the things of time that we have no room for things eternal. **PROUD, IRRELIGIOUS, SOPHISTICATED,**

(Continued on page 14)

# Judgment Prophecies

By D. M. PANTON, B.A.

Jeremiah is becoming extraordinarily alive. All faithfulness today is heading up into lonely witnesses, confronted by the frown of both the religious and the civil power; and all opposition to God is heading up into a union of priest and prophet and prince and people, united on the one point of the suppression of the prophesied judgments. Carchemish, the rock on which Israel went down—the crisis when world-empire passed from the Jew to the Gentile—lay just ahead; as Armageddon now lies ahead, and the passing of world-empire from the Gentile to Christ. And what extraordinarily combines the two parallel crises—Jeremiah's and our own—is that the very prophecy for which the Prophet's life was in peril, and which he refused to withdraw (Jer. xxv.) is the very prophecy of universal coming catastrophe, actual events ahead of us, which is the crux of the world situation at this moment. Jeremiah had a two-fold judgment to announce—one on the People of God, and one on the approaching World-Empire: so have we; and, as in Jeremiah's day, both judgments are at the doors, and both judgments are extraordinarily denied. As Sir Isaac Newton foresaw two centuries ago:—"About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamour and oppression."

## THE COMMAND

Now the command to Jeremiah (xxvi. 2) is exactly ours. "Speak *all* the words that I command thee to speak unto them; KEEP NOT BACK A WORD." God had committed into the hands of Jeremiah, exactly as He has committed into ours, explicit warnings of coming judgment both on the People of God and on the world, coupled with the clearest statement of amnesty, of stay of execution, on repentance and an amended life; and the situation is so critical, so many millions of destinies are hanging in the balance, so inexorable is the welding together of sin and judgment for every human soul, that there is peril in the alteration—much more in the suppression—of a single word. "Keep not back a word!" To soften the severity may be to lose the repentance. Jeremiah was to yield neither to affection nor to fear; he was to soften no expression, alter none, put no smooth word for a rough one; change no accent, diminish no emphasis, mutilate no figure; the thing we are handling is Divine, and must be discharged whole in the hearing of men.

## THE CONTROVERSY

The modernity of Jeremiah's controversy is startling. At a vast gathering in the Temple and its precincts, as soon as the Prophet had delivered Jehovah's words, he was arrested; and the charge laid against him is precisely the charge that is gathering like a thunderbolt over our heads. The entire community accuses Jeremiah of saying that what he said was the Word of God when it was not; and that while all the other Prophets (therefore false prophets) foretold prosperity for both the People of God and for the world, Jeremiah foretold disaster for both.



"Why hast thou prophesied IN THE NAME OF THE LORD, saying, This house shall be like Shiloh, and this city shall be desolate? And all the people laid hold on him, saying, Thou shalt surely die" (Jer. xxvi. 9). There is not a leading theologian today who does not assert that what we pass on—the Apocalyptic judgments to fall on both Church and world—never came from God at all; it is pronounced, as the Prophets of Jeremiah's day pronounced his forecasts, a monstrous theology.

### THE DEFENSE

Jeremiah's defense is our model. A summary will reveal its beauty. He repeats every word that he has said: he asserts that every word which he had passed on is the word of God, verbally, infallibly inspired: he stresses, with tender emphasis, that God's object was their good, and their salvation: he appeals to them to hear and live: he shows that all judgment prophecy can be cancelled by repentance, and is uttered mainly in order that it may never come to pass: he unfalteringly maintains that the spiritual consecration of God's people is not inalienable, and that God's people can become, and are becoming, apostate: he submits to their God-ordained authority over his own life, and tells them they may do what they choose with him—but warns them of the peril of blood-guiltiness. It is an exquisite model for ourselves. Few things in the world are so safeguarding as having to stand for unpopular truth: it not only tends to kill pride, but the consequent isolation shuts up the soul to the unseen, and casts us wholly on God. Jeremiah's task seems, on the whole, to have been (manward) a fairly complete failure.

### THE DENIAL

The Roll of Jeremiah is the first book of the Bible of which, as such, we have any record; and in it we have a disclosure of the Bible's ultimate fate among men. Nothing tests like the truth; it touches us on the raw; and then one of two things happens—either we get rid of the sin, or else we get rid of the truth. "When Jehudi had read three or four leaves, the King (Jehoiakim) cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed" (Jer. xxxvi. 23). "I once saw a man in a railway carriage," says Dr. G. F. Pentecost, "to whom a leaf of the New Testament had been given, crumple it up in his hand, fling it on the floor, spit on it, and grind it under his heel." Countless millions do this intellectually. A leading religious journal (Christian World, May 14, 1936) says:—"The 'Advent' view of prophecy is entirely discredited. The people who tell you that 'God will show His terrible judgments and that there will be a fearful cataclysm' are at the mercy of an obsolete conception of what history is. The cataclysmic view of history has long since been abandoned. For the most part prophecy was not fulfilled and cannot now be fulfilled. Prophecy has proved to be an illusion." Thus the whole of the prophecies, foretelling the judgments coming upon both Church and world, are cast bodily into the burning brazier.

### THE DESTRUCTION

Now it is revealed why to destroy the Sacred Canon is to sign our own death-warrant. The peril is so dread that the Holy Spirit at once adds:—"And they were not afraid, nor rent their garments." What is

the peril of destroying the Book? The announcement of doom had this marvelous quality, that it carried a pardon in the heart of it (xxxvi. 3):—"that I may *forgive* their iniquity and their sin." Prophecies of evil are given to falsify themselves: Hell is revealed in order that none may enter: prophecy is not a diagnosis of certain death, but an anti-toxin to cure the dying. All that God has to do to consummate the world's ruin is to be silent, and to suffer the noiseless and automatic approach of the penalties of iniquity. But the roll of judgment is issued by a God of love; and coming wrath is announced in order that it may never fall; the most fearful prophecies are sent to save. Nineveh's doom forty days ahead died in her instant repentance. 'They who destroy the prophecies think to destroy the judgments. But what happened? Jehovah says:—"Take thee again another roll"; in the teeth of the burning God multiplies the Book. No copy had been kept: no human memory could reproduce it: Jehovah Himself now issues a second and enlarged edition; and He does so by re-inditing the whole to Jeremiah, without the loss of a single word. To burn the prophecies is for a murderer to tear up his reprieve, for a ship-wrecked crew to sink their lifeboat. Ten days after came this message to the King from Jehovah:—"His dead body shall be cast out in the day to heat, and in the night to the frost" (xxxvi. 30).

#### PROPHETIC CHARACTER

An exquisite and exceedingly critical lesson for us lies in the character of Jeremiah. Such a work, one would have imagined, required a man of iron, unbending, unemotional, unsympathetic: it is wonderfully encouraging to the most timid among us that God's choice was utterly different. By nature Jeremiah's was a mild and timid disposition, that shrank inexpressibly from being a prophet of woe. "Woe is me, my mother," he cries, "that thou hast borne me a man of strife and a man of contention to the whole earth!" (Jer. xv. 19). The role of censor to the People of God pained him deeply; and his sympathy was so intense that he felt their sins and sufferings as his own. "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 18). The utter pessimist, the man of the black outlook, the constant prophet of judgment which the very word "Jeremiah" has come to mean is the man who—more than any Old Testament prophet—embodies the New Covenant of Grace.—*Reprinted from THE DAWN.*

#### GOD MOVES IN A MYSTERIOUS WAY

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

Deep in unfathomable mines  
Of never failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

Ye fearful saints, fresh courage take!  
The clouds ye so much dread  
Are big with mercy, and will break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.

William Cowper.



## Going the Second Mile

*"And whosoever shall compel thee to go a mile, go with him twain."*  
(Matt. 5:41).

The distinctive character of the Christian is found in the second mile. That is because Christ went the second mile. On every hand, opportunities face the Christian between the scant mile of ordinary living and the second mile of the Christ-like life.

There is, in the first place, the second mile of *suffering*. In the first mile one suffers for his own mistakes, faults and sins. In the second mile he suffers unjustly. He doesn't deserve the unkind word or harsh criticism. But the Christian doesn't suffer with stoical indifference, nor with secret maliciousness and contempt. No, he suffers as Christ suffered.

The Apostle Peter tells us that Christ suffered for us, leaving us an example, that we should follow in His steps: "Who, when He was reviled, reviled not again; when he suffered, he threatened not." Christ did not refrain from retaliation through necessity, but from choice. When His enemies came to arrest Him in the garden they fell to the ground, and if He would have cared to rely on force He might have prayed to the Father, who would have sent twelve legions of angels to help Him.

Christ suffered voluntarily and unjustly—because He loved. In the first examination before Annas, the high priest, He was asked to incriminate Himself. When He refused, an officer brutally struck Him. The burlesque of a trial went on. He was taken before Caiaphas, then before the whole Sanhedrin. The perjured witnesses put up such a patently fictitious case that dignified silence was the most effective answer. Thereupon the Temple guards spit in His face. In cruel sport He was asked to say who it was that struck Him upon His back. Again, before Herod He was treated with shameful contempt, arrayed in a gorgeous robe, and sent back to Pilate. But the Roman governor lost the battle between conviction and corruption. He yielded to the maddened cry of the mob, "Crucify Him! Crucify Him!" One more time the innocent Christ was submitted to insult and shame. Finally He was led away to Calvary, and there the cruel spikes were driven through His hands and feet. And even when He drank the last bitter dregs of hate and malice He was wholly free from the spirit of retaliation. The cheap taunts of passersby were answered by the cry from the depths of a broken heart, "Father, forgive them, for they know not what they do!"

Then there is the second mile of *giving*. In the first mile a man gives some of his time and some of his money. In the second mile he gives himself. In the first mile one gives from a sense of duty. In the second mile he gives from the impulse of love and gratitude. In the first mile the left hand knows how much the right hand gives. That is, it is a cool, calculating kind of giving. But in the second mile the left hand isn't informed of the right hand's generosity. It is the kind of giving that doesn't expect any returns either in dollars and cents or in social approval. In the first mile the question is, "How little must I



give to fulfill my duty?" In the second mile the question is, "How much can I give?" The cause of much difficulty in modern churches in this matter of finances is that giving is of the one-mile kind. Many Christians haven't experienced the delight in going the second mile by giving freely, lavishly, to the glory of God.

There is also the second mile of *service*. In the first mile we serve our superiors. In the second mile we serve the less fortunate. In the first mile the weak serve the strong, in the second, the strong serve the weak. In the second mile we do more than what is expected of us. When the stretcher bearers brought the palsied man to our Lord, they could not enter the building for the crowd. They might have taken the sick man home, and they might have secretly applauded themselves as neighbors who did their part. It was no fault of theirs that they couldn't get in. But in so doing they would have gone only the first mile. The first mile ended at the crowded door. The second mile led them up the steps and onto the roof. There they unfastened some tiles and lowered the sick man into the presence of Jesus!

The priest and the Levite didn't even go the first mile when they passed up the victim on the Jericho road. But the good Samaritan went the full length of the second mile, if not the third. He performed this ministry for a despised Jew, and after caring for him and paying his hotel bill, he made the second-mile offer: "Whatsoever thou spendest more, when I come again, I will repay."

Today there are many employees and employers who are going just a scanty mile. The employee will not do one bit more than he must. The employer, on the other hand, is satisfied to meet but the minimum requirements of his agreements. As a consequence there is strife and ill will in attempting to force the other party to the full limit of the mile. The standard of Christ is the second mile. And it is in the second mile that good will is created.

Then there is, for the truly spiritual man, the second mile of *communion*. How long do we tarry in the secret closet for prayer? At what point does our praying cease? Just when do we say, "Amen"? Praying may be the means of having the fears and the condemnation removed from our lives. If so, we will stay long enough to sense peace with God. But that is only the first mile. In the second mile we linger for fellowship, and as we do, we come to share some of the great heart-interests of the Father—and we stay to intercede for others.

Dear Christian friend, it is in the second mile of sacrifice, of service, of self-denial, that one finds the true delights of the Christian life. You, if you have been truly born from above, are a child of God because some one went the second mile. Jesus Christ went the second mile in your behalf. Some one else, a praying mother or father, went the second mile in pleading for your salvation. Why not be a second-mile Christian yourself? You may, as you are filled with the Holy Spirit. Then shall flow from your innermost being rivers of living water to bless those about you. Come sincerely, whole-heartedly, and believingly to your heavenly Father, and ask Him for the fulness of the Holy Spirit in your life. "If-ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—S. A. W.

# One Bandit Less

By HYL A S. WATTERS, M.D., Wuhu, China

He came into the hospital as a casualty after a bandit raid. None of us seeing his cruel face had any doubt that he had been on the wrong side of the fray. A slashing blow had sliced away the side of his head so that his brain was partly exposed, while some of his skull and part of an ear, hung down on his shoulder. While we cleansed the wound and replaced and sutured the flap, we discussed the man. "He won't live, and so there will be one bandit less in the Yangtze Valley, and a good thing too!" For our hearts were sick with the suffering of those who had come to us burned and broken and tortured at the hands of that group.

Yet our duty is to save life, and day by day we worked with this silent, hard-faced man, used to inflicting pain and stoical in bearing it himself. After weeks of effort we saw to our amazement that he was going to recover.

"Congratulations!" we told him. "When you came in, we thought you would surely die, but you are getting well instead." Yet no flicker of pleasure lighted his face. He looked up with weary eyes and made no reply. So we tried again. "Aren't you glad that you are getting well?" To our astonishment he replied with an unqualified "No!"

Thinking he must have misunderstood, we had one of the Chinese nurses ask him again, "Wouldn't you rather be well than die?" But again he gave an emphatic "No!"

Puzzled, we pushed the inquiry further. "Why would you rather die?" And he answered very simply, "Because I have sinned." And of course it was quite obvious that he had sinned, and grievously, for his life had been spent in tormenting and terrorizing the people of the countryside. His bodily hurt was healing, but had we any help for a hurt far deeper than that? Yes, we had!

"You have heard while you have been here in the ward," we reminded him, "about the Heavenly Father who loves us earth-people and sent His Son to us. (The Chinese version of John 3:16 reads, 'God so loved the earth-people.') Don't you know, because He loves us earth-people so much, He has thought out a method about sin? His Son came to give us that method, and so you don't have to carry the burden of your sins with you all your life. You are sorry for your sins, and God is willing to forgive them. Don't you know that?" No, he had never heard of it.

So we sent for our wise and understanding Chinese pastor, and while we went on to the other sick folk, our pastor sat beside this unhappy man and patiently explained to him again.

Slowly the meaning of the old, incredibly joyous truth dawned. Again and again as days went by the pastor came back to talk with him. Eagerly the sick man asked questions, until he really grasped the fact that the burden of sin need not be carried from one life to another, nor from one year to another, no, nor even from one day to another. And with the knowledge light came into his face until the old, hard, bitter look was gone, and we knew that "the light that shone out of darkness" shone in his heart.

(Continued on page 12)



# Charles Spurgeon's Stewardship of Money

By REV. A. CUNNINGHAM-BURLEY

*"No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not what he has."*—Henry Ward Beecher.

Perhaps nothing is more needed in the modern Church than the example of Christian people who might possess much, but who would be cheerfully content to possess little. This may appear a counsel of perfection, seeing that the whole world is thinking money and talking money and making money the most important pursuit in life. We who have lived to see gold give place to paper, have been compelled, in consequence, to live by faith. But we are learning to trust our paper currency because it is based on gold, and gold is the one thing in the world of money which is stable, because the world-appetite for money is unlimited.

Spurgeon happened to live in the golden age when a pound was represented by a real sovereign and not by a piece of paper. In those fast receding days when bright golden coins were more plentiful than they are ever likely to be again, Mr. Spurgeon was entrusted with large sums of money. Much of it was earned by him in various ways. Much more of it came to him from other sources. But over all the business transactions that involved the handling of money, Mr. Spurgeon's ruling principle was—"It is required in stewards that a man be found faithful."

It would appear that Mr. Spurgeon's financial adventures began early. He tells us that when he was quite a small boy in pinafores, he was attending a dame's school and discovered that he had no slate pencil with which to do his sums. And the misery was that he had no money with which to purchase one. Rather than risk a parental scolding for losing his pencils so often, he went bravely to a shop kept by old Mrs. Pearson and asked for credit to the amount of one farthing. This was readily and generously granted. But his father hearing of it, gave him a powerful lecture upon the sin of running into debt; marched him back to the shop, paid the farthing damages amid many solemn warnings. "It was a fine lesson," said Spurgeon, "and I have never forgotten it. Ever since that early episode, I have hated debt, as Luther hated the Pope."

A little later came the well known incident when the Rev. Richard Knill gave Spurgeon (then a growing boy of ten) sixpence, if he would promise to learn by heart William Cowper's hymn:—

*"God moves in a mysterious way  
His wonders to perform."*

An early literary effort secured for Mr. Spurgeon a prize of one guinea, when as a boy of fifteen he wrote an admirable essay entitled:—"Anti-Christ and her brood, or Popery unmasked." It is a wonderful production from the mind and pen of one so young in years, and it is well that a whole chapter in the Autobiography (Volume 1, chapter 8) should have been devoted to this prize essay.



The first preaching fee of which we have any record was given to Mr. Spurgeon at Waterbeach, where he preached for the first time on Sunday, October 12th, 1851. The modest sum of £1 was handed to him for conducting seven services on three consecutive Sundays—October 12, 19 and 26. The following month, this liberality was augmented and an honorarium of fifty shillings was granted to the young preacher for delivering five sermons on the Sundays, November 23 and 30, 1851. Other little entries in a well-kept preaching journal, go to shew how the Boy Preacher of the Fens received trifling amounts for preaching in village chapels, described as being “immensely crammed with many standing outside.”

Yet when all is said, the desire for money never seemed to touch him. Mr. Williams tells us that when Spurgeon was in the midst of a circle of friends, he referred to a big offer of money he had received to lecture, but which he had instantly declined. He then added, “Nobody will know until I am dead, how little C. H. Spurgeon cared for money.” It was really and definitely so. A Christian man well known to Mr. Spurgeon, died leaving a large fortune. “If when I die, I am worth that amount, consider me lost. I should be downright ashamed to die with so much money in my possession”—said Spurgeon.

In this attitude towards money, Spurgeon was of the same mind as John Wesley, who was burdened with the fear that money was corrupting many rich Methodists. When he was eighty-seven years of age, he declared that one great reason of the comparative failure of Christianity was the neglect of the Master’s solemn words—“Lay not up for yourselves treasures upon earth.” Diligence and frugality might produce riches, but the only way of escape was to bestow them. “How is it possible,” he asks, “for a rich man to grow richer without denying his Lord? How can any man who has already the necessities of life, aim at getting more and yet remain guiltless?”

But let it be generously remembered that whilst Mr. Spurgeon cared next to nothing for money as such, yet he was scrupulously careful in accounting for it when it came his way. There is in my possession a large Cash Book with the suggestive title—“C. H. Spurgeon’s Trusts’ Account.” It has eight columns to a page, showing on one side the monies entrusted to him by charitable friends and on the other side, the expenditures which were left entirely to his own discretion. These disbursements were severally allocated to the College, the Orphanage, the Book Fund, the Pastor’s Aid, for Sermon Translation and for General Use.

It may surprise many to be told that Mr. Spurgeon could not conscientiously accept certain well-meaning legacies that were intended for him and his Institutions. He would put such matters in the solicitor’s hands to enquire whether there were any needy relatives who ought to have received the money meant for him. If so, Mr. Spurgeon insisted upon the money being handed back to them. An executor once gave Spurgeon a call with reference to a legacy intended for the Pastor’s College, but the President was particularly careful to enquire if the widow and children of the deceased had been provided for, and said,—“I never accept any money left for my work that I think and am con-

vinced, rightfully belongs to the poor representatives of the donors." What rectitude, what integrity, what magnanimity was this!

Mr. Spurgeon was equally discreet in distributing trust money. No one in his position was more importuned for financial aid. Many who had no claim on his generosity appealed to him to deliver them from financial difficulties. Never a day was allowed to pass without letters being received begging for help. That help was never denied, worthy cause being shewn. His quiet, unostentatious liberality to individuals was notorious. Many illustrations might be cited of his generosity to men still living who were recipients of his bounty. Deacon Olney once informed me that Mr. Spurgeon always kept a packet of five-pound notes in his waistcoat pocket that he might be ready to help really deserving cases.

His generosity to Churches in need of financial support was also well known. Here in Bournemouth there are two flourishing Baptist Churches who remember with gratitude to this day, their debt to Mr. Spurgeon for his spontaneous and surprising assistance in the early days of their work and witness for Christ in this town. As for the great Church at the Tabernacle, his stipend as Minister was regularly and ungrudgingly returned by him in contributions to its various institutions. Indeed before the Tabernacle days when he was minister at New Park Street Chapel, the annual salary offered him was exceedingly small. The proceeds of the pew-rents were to form his entire income. But when the crowds crushed in and all the seats were taken, the income from this source was unexpectedly increased. Of course, the augmented amount belonged to him. But what did Spurgeon do? He insisted upon paying for the lighting and cleaning of the building out of his own pocket. No wonder that when the Tabernacle was required to accommodate the vast congregations Spurgeon himself contributed no less than five thousand pounds towards the building fund.

### "SPURGEON REDUCED TO SIXPENCE"

was a notice appearing in a bookseller's window in Newcastle, when he had a surplus of lithographic likenesses of the great preacher to dispose of. But Mr. Spurgeon did not quite come to that! Yet when his will was proved and the value of his estate declared, it was seen that with the exception of his house and the copyright of his books and manuscripts, he left practically nothing behind. Like John Wesley, he died as he had lived, without a purse. He might have been a rich man, but he spent comparatively little on himself that he might have more to give away to those whose life was one long and tragic need.—*Within Our Gates*.

---

### ONE BANDIT LESS

(Continued from page 9)

And so there is truly "one less bandit in the Yangtze Valley," for there went out from the hospital one day, not a bandit, but a new man, healed in body and spirit, going forth in the joy of Him who came that we might have life, and that we might have it abundantly.—*Christian World Facts*.



# The Undefeatable Praying Minority

By DR. EARNEST M. WADSWORTH, Director of the Great Commission Prayer League

A message to encourage the "twos" and the "threes" "holding the fort" for God—  
**PRAYING for Revival.**

GOD, in all ages, has carried on revival ministries in the assemblies of His saints through an undefeatable praying minority. The praying "twos" and "threes" again and again have prevailed with God and thus reversed what otherwise were hopeless situations. Numerous examples of this fact are found in both Testaments. These intercessors "stood in the gap" and turned the tide in favor of the people of God.

Thus did Daniel, Shadrach, Meshach, and Abednego. Through prayer they "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, and wrought righteousness." Outnumbered seven million to one the godly remnant prevailed. Undreamed of blessing descended upon the people of God through their utter dependence upon the God of all grace.

Isaiah, Hezekiah, and their praying companions succeeded in the face of overwhelming odds. When the wicked, even their adversaries, came upon them to eat up their flesh, they stumbled and fell. Though a host encamped against them, their hearts did not fear. Though war rose against them, they were confident in God. In answer to their united cry God saved them with a miraculous deliverance. One hundred and eighty-five thousand of Sennacherib's army fell in a night under a stroke of God. Thus God interposed when all hope seemed lost.

Ezra and his praying companions at the river Ahava secured God's special favor for the whole nation. Their boast in God was amply sustained. God gave them more protection than a regiment of royal soldiers would have assured. They abundantly proved the assertion made to the king, viz: "THE HAND OF OUR GOD IS UPON ALL THEM FOR GOOD THAT SEEK HIM; BUT HIS POWER AND HIS WRATH IS AGAINST ALL THEM THAT FORSAKE HIM" (Ezra 8:21, 22).

Post-exilic saints under the leadership of Haggai and Zechariah by their prayerful devotion to God obtained the completion of the Second Temple and the revival of the nation. In answer to their united supplications "The Lord stirred up the spirit of Zerubbabel . . . and the spirit of Joshua . . . the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (Haggai 1:14, 15).

The New Testament abounds with numerous examples of how PRAYING MINORITIES repeatedly called down blessing from God, turned defeats into victories, and barrenness into astounding fruitfulness. The disciples at Pentecost obtained blessings for a sin-hardened nation. Had we taken the religious census of Judah and Jerusalem, we would have reported as follows: "Modernists 3,000,000; Fundamentalists, approximately 500" (1 Cor. 15:6). Yet the PRAYING MINORITY in one day wrested 3000 precious souls from the domination of false religious



leaders. Later, thousands more believed. God "stretched forth His hand to heal; and signs and wonders were done in the name of the holy child Jesus" (Acts 4:30). Paul and his friends by prayer opened cities and countries to the Gospel.

God is the same today. **Praying minorities** count upon God's faithfulness even when conditions seem desperate and hope is at the lowest ebb! Moses secured God's favor on a "peradventure" (Ex. 32:30). Jonathan and his armor bearer prevailed on an "it may be" (I Sam. 14:6). The king of Nineveh turned God's wrath from his people on an "Who can tell?" (Jonah 3:8-10). The great triumphs are all trophies of prayer.

Our ever faithful God still loves to honor intercession. Find like-minded intercessors. Pray for the Revival. Though few in number God will hear you for a new awakening, a re-vitalizing, and a refilling of the Church through the ministry of the Holy Spirit. "Stand in the gap!" Plead! Plead the victory of the Cross; the blood of Christ; the unfailing promises; the name of the Lord Jesus. By spiritual weapons pull down the strong holds of Satan, bring about the confession and forsaking of sin, renewal of faith, and the removal of worldliness. Back of the "professing Church" is the mighty power of Satan the deceiver; but back of praying saints is the Almighty power of the risen Lord. Pray, and get others to pray with you for Revival. **THE REVIVAL OF THE CHURCH** always has been, by **PRAYER**. **EVANGELIZATION OF THE WORLD** must be by **PRAYER**. The **PRAYING MINORITY** through the power of the Holy Spirit is undefeatable.

### GOD SPEAKING IN CALAMITY

(Continued from page 3)

PLEASURE-LOVING, SECULAR-MINDED, WEALTH-SEEKING — that is America, the "land of templed hills" and the object of "Pilgrim's pride." And by our follies we are destroying the very foundations upon which an enduring society must rest. We are toppling the superstructure onto our own heads.

And yet God continues to speak to America! God in His mercy always uses the gentler means first, but when these fail, He uses the harsher means to bring men to repentance. Instead of turning to God in humble contrition during the days

of adversity through which we have just passed we have become increasingly irreligious. And yet God speaks!

Was it a mere coincidence that on the very day in 1934 when the first annual report of the AAA was released boasting of the number of pigs that had been slaughtered and the millions of acres of cotton and food that had been overturned, that the greatest dust storm in our history was laying its grime on the President's desk in Washington? Was it a mere coincidence that on another day of national boasting of what petty man can do to cope with natural calamities and social crises that a rain was then falling which contributed to the most devastating flood in modern times? Is it a mere coincidence that calamity follows calamity in the very day when America is forsaking her God? That is what happened to ancient Israel; adversity followed upon adversity. And yet before the fateful day of disaster came, He pleaded with His people to repent and avert the judgment: *"Therefore, also now, saith the Lord, turn ye even to me with all of your heart, and with fasting, and with weeping, and with mourning: and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."*

A man without a purpose is like a ship without a rudder.—Mrs. Smith.

Absolutely tender!  
 Absolutely true!  
 Understanding all things,  
 Understanding you!  
 Infinitely loving,  
 Exquisitely near—  
 This is God our Father.  
 What have we to fear?

—F. M. N.

No mighty force of Satan can keep a sinking soul from a seeking Saviour.—Pres. Ramseyer.

Free religion is the religion of the individual heart.—Rev. Loyal R. Ringenberg.

# GALATIANS

## THE DOCTRINAL DIVISION, Gal. 2:15-4:31.

### 1. HOW MEN ARE JUSTIFIED BEFORE GOD. Gal. 2:15-18.

We are now brought to the second main division of the Epistle. Up to this point the Apostle dealt with matters which were of an historical nature; now we enter upon the doctrinal section which continues through the fourth chapter. The transition from the one division to the other is so natural and easy that it is scarcely perceptible. In fact, the remaining verses of chapter two are a continuation of Paul's rebuke of Peter, but they contain doctrinal truths which rank in importance with those of any other portion of the New Testament. Hence, we prefer to include them in the doctrinal division.

The doctrine given greatest prominence in this section is: "Justification by faith in Christ without the works of the law." The thorough treatment of this subject was occasioned not only by the erroneous teaching of the false teachers but now also by the inconsistent actions of Peter.

Undoubtedly, Peter had not changed in his doctrinal belief as to God's method of saving men, but by his acts he contradicted it and virtually excluded all believing Gentiles unless they would also keep the Mosaic law. His actions implied that Christ's atoning work was insufficient to save men. Peter had probably not realized that anything so vital was involved in his behaviour. Paul, therefore, proceeded to explain to him.

In order to make it just as easy as possible for Peter, Paul now changes from the second person to the first and includes himself in the remainder of his argument (vs. 15-21). He calls attention to the manner in which they themselves had been saved. Even though they were Jews by birth and not "sinners of the Gentiles" (so the Jews looked upon themselves) yet they were sinners, falling short of perfect obedience of God's commandments. Their attempted law observance as a means to attain to the righteousness which God required did not help them; they always found themselves brought under its curse as will be seen more clearly in the next chapter (3:10;

cf. Jas. 2:10). In order, therefore, to be justified before God they had to be justified according to God's method, namely, by faith in Jesus Christ (vs. 15, 16; cf. Rom. 3:20-26).

Paul knew his ground. He and Peter had compared doctrines when they first met (Gal. 1:18). Then they had been in perfect agreement. Peter's experience with Cornelius and his household had convinced him that Gentiles can be genuinely saved by simple trust in Christ without the works of the law. As a result of what he learned on that occasion he was brought to see if Jews wanted to be saved, they must be saved in the Gentile way (Acts 15:7-11; note especially v. 11).

But at Antioch Peter, by his acts, had gone into reverse. He resorted again to law observance as a ground for righteousness. By refusing to eat with the uncircumcised believers, he really declared that they were yet unclean and not fit for his fellowship; that observance of the law of Moses brought him a higher degree of holiness than could be obtained in Christ. In other words, the position he had now taken indicated that justification is obtained *by faith in Christ and by man's works*. In this he was utterly wrong.

Law and works on the one hand, and grace and faith on the other, are at opposite poles as means of obtaining salvation. The Scriptures do not leave us in the dark in this matter. Elsewhere the Apostle Paul says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Again he says: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteous-



ness" (Rom. 4:1-5). "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith" (Rom. 3:27). These quotations clearly show that salvation is obtained not by works, nor by faith in Christ and works, but *through Christ alone*. This must not be understood to mean that good works have no place in the Christian life. They most certainly follow as a result of the new birth, but are not the means to produce it.

Summing up the contents of verses 15 and 16, it is seen: (1) that justification is by faith in Christ; (2) that no one has ever been justified by the works of the law; and (3) that it was never God's intention to save men by law keeping. And when we speak of "law" here we have reference to the whole Mosaic law, but more especially to the moral law—the ten commandments—for it is the moral law that condemns men. Some argue that only the ceremonial law is meant because the observance of the ordinances was not sufficient to justify. But if Paul would have meant that only such works were inadequate, he would most certainly have specified what kind of works would be acceptable. Instead, he excludes all human works as a ground for acceptance before God (Rom. 4:4, 5; 11:6; cf. Isa. 64:6), and states that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

The meaning of verse 17 is not very clear. It has been paraphrased thus: "If we Jews, in seeking to be justified by faith in Christ, take our place as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means." Yet Peter, by resorting to law works after having been justified through Christ, implied as much. Paul, therefore, points out that Peter was making himself a sinner ("transgressor") by building again the thing which he had destroyed (v. 13).

## 2. THE BELIEVER IN CHRIST DEAD TO THE LAW, 2:19.

Finally, he shows that the dominion of the law over him as a believer has ceased. "For I through the law am dead to the law, that I might live unto God" (v. 19). The law had condemned him to die. But Christ took the sinner's place in death and bore the penalty which sin deserved. When Paul, therefore, had taken refuge

in Christ he found himself in One upon whom divine judgment for sin had already fallen and upon whom the law had already exhausted its power. Judgment cannot be visited upon Christ again (cf. Jno. 5:24). Hence, our union with Christ in His death means our death to the law. (See Rom. 7:1-6).

Dr. A. B. Simpson says: "When God saves a man, He does not merely overlook his sin in kind and gracious clemency, but He settles for it completely and finally. And when He justifies a sinner, He not only overlooks his faults, but declares him righteous and puts him in the same position as if he had never sinned, or, rather, perhaps as if he had been punished for his sin and executed as a criminal and had thus satisfied all the demands of justice and of law.

"When Jesus hung on the cross of Calvary, He was suffering as the Substitute of every sinner who should afterward believe in Him. Hidden somewhere in His wounded side we were there, and God counts it as if it were our death and execution. This was the day of judgment for Christ and the believer. That is, every demand of justice was satisfied, every penalty executed, every debt paid. With Him we died to sin, and God recognizes us as dead men whom the law can never touch again." Hallelujah to the Lamb that was slain!

## 3. THE CHRISTIAN LIFE A CHRIST LIFE, 2:20, 21.

If Christ's death is reckoned to the believer as his own death, then the same is true of Christ's life. It is to this that the Apostle witnesses in verse 20. His being "crucified with Christ," "his being dead" with Christ, is followed by a risen life—"never-the-less I live; yet not I, but Christ liveth in me." Here it is seen what the Christian life really is. It is not our trying to do this and that and the other thing; it is a life of trust in Christ; it is a Christ life. He lives out His own life through us in response to our faith. Hence, it becomes what some one has termed as "automatic life"; it is as a well of water springing up (Jno. 4:14). What has hitherto been impossible by mere human efforts becomes gloriously possible through grace, and it demonstrates that Christ has not died in vain (v. 21). Have you learned this blessed secret?



# The Field Is The World

## The United States and the Liquor Question

According to a recent account in the Literary Digest, Uncle Sam is directly engaged in manufacturing whiskey on the Virgin Islands. The close tie-up between government and the liquor industry is seen in the appointment of W. Forbes Morgan, an uncle by marriage to the President, as the national head of the liquor interests. David Lawrence comments on the appointment as follows:

"W. Forbes Morgan resigned his post as treasurer of the Democratic National Committee to be head of the Distilled Spirits Institute at a total guaranteed salary of \$500,000 for the next five years."

The report has been current that Distilleries actually sounded out two Cabinet officers before they asked Mr. Morgan to take the job. They wanted a man skilled in public relations. Mr. Morgan, of course, has had a great deal of experience in the last few years in party politics. He knows the state political organizations very well and lots of members of the New Deal Administration here.

The liquor industry has been close to the New Deal ever since "repeal" was brought about through Mr. Roosevelt's active advocacy of repeal of the Eighteenth Amendment.

\* \* \*

## Russia — Yaroslavsky Speaks his Mind

In the current issue of **Besbojnik**—the official organ of the Militant Godless League—Emilian Yaroslavsky, its President, outlines a four-point propaganda to prevent the clergy in Russia recovering their lost sheep.

1. We will show that religion impedes progress, contradicts science, favors capitalism and is supported by those with interests to serve.

2. In every Soviet village we must know those protected by the clergy—know them so well that we know what is under their finger nails.

3. We will enquire whether faith in God, saints, devils, familiar spirits, water nymphs, satyrs, the future life, religious services and rites, helps forward the great business of growing wheat.

4. We will intensify our work. The clergy are reviving religious sentiments; we will oppose the activities of an organization of millions.

**Komsomolskaya Pravda** of 5th Febru-

ary has an article entitled "Book Propagandists," showing that in some libraries religious literature is still to be found and is in demand by readers.

\* \* \*

## Religious Progress in Mexico

Mexico continues to acknowledge the Constitutional Government of Spain and has supplied it with arms. It is reported that some Mexican evangelicals were sympathetic to the other side, but clearer information of the experiences of evangelicals in Spain living under insurgent authority changed these early opinions.

A co-operative effort in wide-spread evangelism is being arranged, in which, among others, the National Bible Society of Scotland, the Scripture Gift Mission, the Evangelical Churches and the Latin America Prayer Fellowship will take part. The campaign, lasting five or six years, is designed to reach the entire population of 16,000,000, which includes 3,000,000 of non-Spanish-speaking Indians. A large circulation of the Scriptures will be a feature of this great effort.

It is reported that President Cardenas is favoring a movement for religious toleration on the ground that Mexico now enjoys "an era of organic peace." An amnesty decree became effective in February which will benefit several thousands of Mexicans now in exile, excluding, however, General Calles, the former President. The purpose of the amnesty and the new measure of religious toleration is a gesture to unite all sections in the country in an effort to promote the prosperity and greatness of the nation.

## World Dominion Service.

"Come, Holy Spirit, Heav'nly Dove!

With all Thy quick'ning powers,  
Kindle a flame of sacred love

In these cold hearts of ours.

"O Lord, and shall we ever live

At this poor dying rate?—

Our love so faint, so cold to Thee,

And Thine to us so great.

"Come, Holy Spirit, Heavenly Dove!

With all Thy quickening powers,

Come, shed abroad a Saviour's love,

And that shall kindle ours."

## With The Fellowship Circle

MR. AND MRS. ERNEST R. ZEHR (Eugenia Shepard) are happy over the arrival of a daughter, Esther Eugenia, on March 1, 1937. The Zehr's are living at Westfield, Indiana, where for the past three years he has been teaching grades 5 to 8 in the Union Bible Seminary.

RUSSELL SLOAT, writing under date of Feb. 15 from Nigeria, reports some very encouraging results among some of the tribes in that land. At Salka, however, where he is stationed alone, progress is slow, due in large part to the natural reticence of the natives.

REV. WILLIAM HYGEMA has been transferred from the M. B. C. church in Greenville, Ohio, to the Dayton pastorate. He assumed his new duties about April 1.

REV. DALE MITCHELL is reported to have left the Ohio M. B. C. conference to affiliate himself with the Nazarene Church.

REV. E. K. BETHEL of Los Angeles, Cal., closed a series of revival meetings at the Woodburn, Ind., Missionary Church on Easter Sunday. Rev. and Mrs. Clarence Gerig are in charge of the work there.

THE FELLOWSHIP CIRCLE COMMITTEE met recently to make arrangements for the annual meeting of the Circle. Because this convocation had outgrown the dining facilities of the Institute, it will be held this year in Foster Park (a spot of fond memories to many) on the evening of May 26. Further announcements will appear in the next issue of this magazine.

\* \* \*

### Witnessing in Dayton, Ohio

Miss Lena Hossman, who combines nursing with a ministry of Christian witnessing at Dayton, O., writes, "The Lord is blessing in this home; prayers are being answered. The need for a real old time revival is great here in Dayton. We trust there will be a spiritual move toward God. The way things appear every where it can not be long till our blessed Lord and Saviour will return for us. How wonderful to look forward to that great day. May we all be earnestly praying and laboring till He comes."

\* \* \*

### Report from Miss Agnes Sprunger, Congo Belge

Miss Agnes Sprunger, who is with the Congo Inland Mission, writes from Muke-

di: "It is already nearly two years since I left America the last time for this land. I praise the Lord for His goodness to me, for supplying every need, for keeping me in good health and for His blessing on the work, also for faithful native helpers. We have some Christians here who are standing true to the Lord, and they are a great help in the work. Some of the heathen natives have asked them why they are breaking the old native customs, but they are standing unafraid.

"During the past few weeks I have been visiting a number of our village schools, where we have Christian teachers. Will you help us pray especially for these teachers? Some of them do not have the courage they should have. They often have to stand alone, and the native chiefs are careless about sending the children to school. But the Lord is able to change things. I have been much burdened for these teachers, and believe that the Lord will answer prayer as He has promised. Oh, that there might be many more souls saved from heathen darkness and be made partakers with the saints in light. Evidently our time for working for the Lord here on earth is swiftly drawing to its close. Therefore, may we be the more earnest in our labor for Him in winning precious souls."

\* \* \*

### From the Interior of Nigeria

Rev. and Mrs. Joseph Ummel, former students of B. I., are laboring with the United Missionary Society in Nigeria. In a recent letter they tell of their victories and problems:

"This finds us well and happy here at Zuru. Upon our return to the field a year ago we went to Salka and were with Mr. Sloat for about two months. Then time came for my brother and his wife to return to America, so we came here to take charge of the work.

"The interest has been good and the past few Sundays have seen our little church filled so that some of the children have had to sit on the edge of the platform. Most of the believers live out in the bush some miles from Zuru. Some of them have had to walk as much as fourteen miles to come to the services



and return to their homes. It is hard, and sometimes impossible, for old people or mothers with small children to come so far. So we have encouraged them to build a place of worship nearer their homes. At the present time they are engaged in building a very small church out there.

"The Lord has been working in this land, but the enemy has been, and still is, very busy sowing tares. As yet we have not seen as many effects of it here as they have in some localities where the work is older. The Roman Catholics are pushing in and opening almost wherever they can. Russellism is also making headway, and, sad to say, some Missions have modernistic workers among their missionaries. Some of the societies are free of it, thank the Lord. We surely are living in the last days when many are departing from the faith. May we ever remain true."

\* \* \*

#### At the Center of the Circle

MISS LELA McCONNELL, President of the Mount Carmel Bible School and Missionary center in Kentucky, accompanied by a quartet, had charge of the Mission Band service of March 19. They presented a vivid appeal for missionary volunteers for Indiana's adjacent unevangelized neighbors.

MISS RUBY LUNDGREN, an alumnus of the Bible Institute visited the Institute recently after having completed her second term of successful missionary service in China. Miss Lundgren expects to return for work in China in the near future.

REV. J. S. WOODS of Detroit addressed a recent chapel service speaking on the subject, "How to meet Life's Problems." He submitted four main propositions:

1. Meet them in a courageous spirit.
2. Keep a proper mental attitude.
3. Cultivate a contented spirit.
4. Keep the spirit of helpfulness and confidence.

DR. A. B. BOURNES in a recent visit offered five rules for Bible to the chapel assembly:

1. Read it
2. Read it continually at a sitting
3. Read it repeatedly

4. Read it independently
5. Read it prayerfully.

REV. HAROLD M. COEN addressed the students of the Institute March 12 speaking of the work of the Sudan Interior Mission in Nigeria where he has been a missionary. The society has 180 missionaries, 100 churches, and 5,000 members in Nigeria. Since January 1, 1930, eighty new missionaries have been sent out. Mr. Coen stressed the central place of prayer and faith in the history of this work and challenged the B. I. students to learn the power of secret prayer.

THE 1937 COMMENCEMENT activities will be held from May 23 to 27. The graduation exercises will be held May 27 at 10:30 a. m. in the First Missionary Church.

#### MARY SLESSOR'S TESTIMONY

My life is one long, daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvellously, for errors and dangers averted, for enmity to the Gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify with a full and often wonder-stricken awe, that I believe God answers prayer, I know God answers prayer. I have proved through long decades while alone, as far as man's help and presence are concerned, that God answers prayer. Cavilings, logical or physical, are of no avail to me. It is the very atmosphere in which I live and breathe, and have my being, and it makes life glad and free, and a million times worth living. I can give no other testimony. I am sitting here alone on a log among a company of natives. My children, whose very lives are a testimony that God answers prayer, are working around me. Natives crowd past on the beach road to attend palavers, and I am at perfect peace, far from my own countrymen and conditions, because I know God answers prayer. Food is scarce just now. We live from hand to mouth. We have not more than will be our breakfast today, but I know we shall be fed, for God answers prayer."

God does in us the things we can not do.  
—Rev. B. F. Lightner.

God's choice of us is the first outstanding proof of His matchless love for us. — J. E. Ramseyer.



# What They Say About The Bible Vision

We want the *BIBLE VISION* to speak for itself, but when others voluntarily say a good word for it, we don't propose to restrain them, for that is exactly what a young publication needs—the *encouragement of friends*. The best advertisement is the commendation of patrons. Favorable comments have come unsolicited from prominent pastors, Bible teachers, missionaries, and alumni.

*FROM* Rev. J. E. Lauby, pastor of the Missionary Church of Van Nuys, California, and an alumnus of the Institute, comes this cheering word: "After long delay I am sending my subscription to the *BIBLE VISION*. I like the magazine very much as it is an advance step from the *Fellowship Bulletin*. I am sure that it will be welcomed by all former students of the Institute. May the dear Lord abundantly bless you and your co-workers is my prayer."

*FROM* a former part-time teacher and friend of the Institute, Rev. Joshua Stauffer, who is now President of Union Bible Seminary, Westfield, Indiana, comes this note of appreciation: "For some time I have been considering writing you. I wish to inform you that I like your splendid magazine, the *BIBLE VISION*. Its name is appealing and the articles are soul nourishing. The last issue has been the best yet. The truth is the delight of the saints and the need of sinners. May blessing, inspiration and wisdom from the Lord be yours for your task."

*FROM* the heart of Africa in the Congo Belge, Miss Agnes Sprunger writes: "Up to date two issues of the *BIBLE VISION* have made their appearance at Mukedi. I enjoyed them very much. May the Lord use it to bless and strengthen many in Him."

*SUBSCRIBE* now to the *BIBLE VISION* and receive the May issue, a special edition featuring articles by alumni and giving an account of the coming commencement activities with the names of the graduating class.

The rates for the *BIBLE VISION* are as follows:  
75c for one year; \$1.00 for sixteen months; or \$2.00 for three years. Mail subscriptions and address correspondence to

## The Bible Vision

Bible Institute

Fort Wayne, Indiana