

The Latter Rain Kvangel

The days of Heaven on Earth

A Call for Greathearts

"CAN THINE heart endure, or can thy hands be strong in the days that I shall deal with thee?"

Through the pages of sacred history we find the Greathearts—those whose hearts endured and whose hands were strong in the days when the Lord dealt with them.

Communion, simplicity of obedience, courage that acted, world-wide ridicule, the Argo of Refuge—and Noah became a Greatheart.

The call, the forging ahead, the promise sealed with stars and sand, the knife of Death, the faith that towered—and Abraham became a Greatheart.

Heaven-born dreams, death-plotting hate, shame of prison walls, an eagle-like rise, corn that conquered hearts—and Joseph became a Greatheart.

A baby's tear, the luxury of a palace, the groan of a slave, riches exchanged for reproach, a nation delivered—and Moses became a Greatheart.

An errand of cruelty, the Light of the Road, the urge of constraining love, the revealing of things not seen; the martyr's crown and the Master's "Well done"—and Paul became a Greatheart.

* * *

In these days when panic tightens the heart-strings almost to the breaking point; when sorrow and suffering wrench the frame; when losses and privation carve deeper hollows in the cheeks of their victims; when we can say with Hildebrand that we live as it were in death, shaken by a thousand storms—Yes, in such days comes a call from the Master for Greathearts, for in times like these are Greathearts made.

In sick-rooms with their chill uncertainty, in the monotonous grind of pots and kettles, in the aging loneliness of bereavement, He finds the Greathearts. In stifling factories, in sordid offices, in the burning heat of mission fields, in the patient toil of love for Him, are found the "more than conquerors."

What matters how He deals, how much our hearts must endure, if He can but make of us, in this needy, sin-cursed world, a refuge, a tower of faith, a provision, a guide and deliverer, a seer of visions—a Greatheart!—I. P. B.

Ask Ye of the LORD Rain in the Time of the Latter Rain

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The Latter Rain Evangel

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The Twenty-Third Annual Convention of The Stone Church will be held (D. V.) May 22-June 5.

* * *

THERE is a great harvest to be reaped in mission fields. The ripened grain is bending low, ready for us to thrust in the sickle. "In all my years of ministry in Africa I have never seen it so," writes Miss Erickson of the Spirit of God being poured out in the different tribes.

Missionaries are being tested because of the financial depression all over the world, but more and more we are being made to realize that there is no greater investment than the mission fields. In these days when according to the Prophet Haggai, "He that earneth wages, earneth wages to put it into a bag with holes," immortal souls is the only *safe investment*. Many a Christian today who has seen his savings swept away, can truly say, "All is gone except what I gave to the Lord."

As the shadows deepen and men's hearts are failing them because they are suddenly plunged from affluence to poverty, shall we not exchange earth's coinage for that which bears the stamp of heaven's approval? Let us heed anew the command of our blessed Master: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

GIVE! as the morning flows out of heaven;
 Give! as the waves when their channel is riven;
 Give! as the free air and sunshine is given;
 Lavishly, utterly, carelessly give.
 Not the waste drops of thy cup overflowing,
 Not the faint sparks of thy hearth ever glowing,
 Not a pale bud from the June rose's blowing—
 Give as He gave thee, who gave thee to live.

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The New Analytical Bible

In studying the New Analytical Bible I was amazed at the wealth of material contained therein. It is a delight to study it. Among the special features which attract me are (1) The American Version renderings placed in brackets in the verse. I have always had to hunt up another Bible when passages were not clear in the King James Version, and find it a great advantage to have both renderings in the text. (2) The references following the verse. It has always seemed rather confusing to have the references in the margin, and this is an *admirable feature*. (3) The historical accounts of the surrounding nations contemporaneous with God's people, in each book of the Bible. What was going on in Egypt and in Babylon at the time Genesis was written? What were the Assyrians and the Greeks doing when the book of Judges was written? Putting the 66 books in their historical setting in the world is an interesting attraction. (4) The History of the Bible, Translations, Manuscripts, and Character-study—all these are illuminating. Its arrangement is a great time-saver for busy people. A complete course in Bible Training at your finger-tips. Makes the Bible a new book. The price is not high when one considers he is getting a *whole Biblical library*. (Editor).

The Cruel Blackness of Russia's Red

Where the Cries of the Oppressed Are Ruthlessly Silenced

Translated from "Dein Reich Komme" (They Kingdom Come) Wenigerode, Harz, Germany, by Janet Toews



FEW days ago, a friend of our Mission visited us upon her return from Russia. She had gone there for a few weeks, taking clothing, underwear and food stuffs to her husband who had a position in the state there. He could not buy these things with his salary, 175 R a month, because it was not sufficient and also because they were hard to get. A few years ago her husband had come from Russia to Germany with the intention of emigrating to Canada in order to secure a better education for his children. But Canada had closed her doors to immigrants from Russia and he was obliged to remain in Germany and try to get work here. This was impossible. Everywhere he turned he was refused. Altho he offered himself for all sorts of work, street-cleaning, window-cleaning, etc., there was no work to be had. So he was obliged, with deep sorrow of heart, to answer a call from the Soviet Union and go back to Russia. He would not take his family into that life of misery so left them behind in Germany.

As the wife, after a five weeks' visit with her husband, bade him goodbye, he cried like a child. She could go back to her home, but he must remain in the land of horrors and daily witness the millions in greatest misery and wretchedness live on—enough to try to the limit one who has a spark of humanity in his soul.

Now I will tell you some of the things this friend, and other eye-witnesses, told me of the Russia of today. It is comparatively very little, but it gives just a glimpse into the depth of night into which Russia has come. And still this night is not without stars—here and there shines a bright one. A human life set on fire by God, dares, in spite of scorn, slander, persecution, dungeon and banishment, to witness to what God in His all-powerful, creative love, is able to do even in the great darkness.

At my request, before her journey to Russia, she had gotten a Russian Bible and a song book to give away while there. At the border, as her baggage was examined, these books were discovered and she was asked by the official, "For whom is this *Gusli*" (hymn book)? To save the book she said, "It belongs to me," and they al-

lowed her to keep it. "And the Bible?" they asked. "I am taking it to my husband," she replied. "There is no more praying allowed," they said. "You cannot take the Bible with you. You must leave it here, and when you return you may have it."

Russia's borders are closed to the Bible. The place of prayer has in many places been changed to "a place of cursing." With such a change it is impossible for any real upbuilding work to be done. It seems to me as if Jesus, in the form of that Bible were standing before Russia's door saying, "Behold, I stand at the door and knock." How long He has knocked, sometimes gently, sometimes loudly! but official Russia, ruling with greed and graft, has no room for Him and His Word. And still He walks unseen through the wide fields of that giant kingdom, knocks here and there at individual hearts, who in misery and wretchedness are pining away; finds entrance and sets them on fire, so that they carry the burning light into the dense darkness of their surroundings. They can forbid His written Word an entrance but no man is able to set stakes to keep out His Spirit.

In spite of much work the Russian laborer leads a starvation existence. What does it avail for him to receive a high wage when he can buy nothing with it? What advantage for him to have his food-cards when the co-operative shops have almost nothing to offer him, because they themselves possess so little? What good is it for him to have a short work day when he has to spend all his free time standing in line in front of the food stores? Of what comfort to him is this "Workman's Paradise," when everything in it savors of hell? Can he rejoice in the "reign of the workman" when he dare call nothing his own? Can he become enthusiastic for a "land of freedom" in which every working man is held as a slave? Shall I show you some of these "happy ones" who in the "Fatherland of the freest people in the world" lead a life full of deprivation and misery?

Come with me into a little village. Once the inhabitants were self-supporting; every one had his little home, his yard, his little piece of land which he could farm or build upon as he pleased. Now the largest part of the village is "*kollektiviert*"—put all in one. This "*kollektivierung*"

is commanded by the government. Nevertheless, to give it the appearance of voluntary choice of such a life, they fix it thus: "Every farmer must of his own free will enter the Soviet." And it appeared in their district report thus: "The greater part of the village of N. has of its own free will gone into a collective management."

Now let us hear what one of these "collectivists" tells us:

"One day a member of the government came into our village and called a meeting of all those who had a vote. He gave us a talk about collective management of all affairs of the land, how it should be arranged and carried through, its advantages and so on. After the talk was finished the mayor of the village stood up and put the question, 'Comrades, how many of you are against the Soviet government?' Everyone was silent; no one even thought of raising his hand, for if he had the next morning he would start on the long road to banishment. If no one raises his voice against the Soviet government, and the government is for bringing in a collective management of all affairs, then this form of management in our village is voted in with no dissenting voice, and apparently freely agreed to by all. This 'freely given' decision of the people will be reported to the government by its representative.

"In this way the collective management was born. Our land, our horses, our farm machinery, our strength no more belong to ourselves but to the 'collective.' You cannot say when you will plow, sow or reap; that is left to the officials of the community or the one appointed by this official, whom the government sends to us. All work is done at once, every farmer taking the place to which he is assigned. Last spring it did not rain for a long time, so that we hesitated to sow. We wanted to wait until the rain came. Nevertheless from headquarters came the command, "Everyone to the sowing." We dared to say that it would be no use to sow before the rain came as the seed would be lost and the work would have to be done over again. But it was no use, and as we were threatened with banishment to the far North we went to the field and did the work. The consequences were that the seed did not sprout and we had to do the work over again. When filling the machine with seed some of it was spilled, and as the children of the poorest of the people (who had no vote, probably because they were Christians) picked up the corn they were arrested; they had laid their hands on what belonged to the state.

"The tractors which had been sent from America work well; but if it happens that a part is broken, the tractor must be set to one side until the parts needed come from America, which often takes months. The tractors and machines from our own factories are constantly getting out of order.

"It breaks my heart that I dare not attend or feed the horses which formerly belonged to me. This must be done by one who has charge of that work. How poor and bony they look! The feed is bad and scanty because the Soviet has not enough. We have to give so much of it to the government so the horses gradually die. I was allowed to keep a few horses, two sheep and a cow, and was told what I had to give to the government—milk, wool, eggs. The feed for my cattle I must get as best I can; they do not give me any. A little while ago a peasant allowed himself to make a joke. One morning there was a hen hanging to the telephone wires, under which was a note containing these words, 'As I am not able to lay the eggs demanded of me by the state I have decided to end my life.' This is not only hen tragedy; it is the tragedy of the Russian peasant. Perhaps he will say some day, 'As I can no longer do the work demanded of me without the needful food and clothing, I seek death rather than such a slave life.' We are all in rags as we can get no more clothing. They put us off from month to month. One time we asked for shoes and they sent us ladies' satin slippers from Moscow. What a mockery!

"But no one dares say anything. There are many spies among us, and besides them the 'Seljkor'—the village correspondent, watches us closely. Every incautious word comes to his ears and is carried by him to the 'Central'. Then quickly another one is on the list of the banished. Lately a command came that the half of all the work in the 'Collective' must be done by women. Because of this they force them to put their children in the so-called 'Children's Crib,' where some women are appointed to look after them. The other women are compelled to work in the fields. So men, women and even our children are made slaves of the state."

Tears stood in the poor man's eyes as he told his story. His soul suffers under the frightful oppression that rests upon it. Let us go a little further: We enter the house of a single voteless peasant who had not signed for the "Collective Management." They give him a little land to work; he owns his horse, his cow, his pig and a few hens. His power to work belongs to him

and still he is a slave. They work him gradually to the very earth. Unheard of high taxes are laid upon him, to pay which he has to sell for almost nothing some of his few cattle and any furniture he can do without. Of the produce of his land and his animals he must give to the state the greater portion, and in order to be able to pay he sells one thing after another until he faces utter ruin. In a few days he must sell his last or join the Soviet. If he cannot meet their demands he is sure of banishment. Crushed, he sits there, and near him stands his wife, haggard and with tears streaming from her eyes.

At the end of the village stands a little house which we enter. In spite of the poverty and misery within, everything is clean. The owner is a preacher, as we see by his shining eyes. Otherwise he is a broken man. The eyes deep in their sockets, the cheeks fallen in, hands and feet beginning to swell, hunger gnaws at his vitals and eats his life away. The wife and children are also pitiful apparitions. The preacher is not yet banished but his name is on the list.

As he talked to us of the deep sorrow which the Lord had permitted to come to him to prove and try him, his child came rushing into the room, telling him that men had come to get workers for the lumber camp in the far away frozen North. Hardly had he spoken when the messenger of the Council came and commanded that in 24 hours everything must be ready for the journey. His family might take a few pounds of food stuff with them. Some of the unmarried peasants had also been ordered to get ready to leave. A cry of woe went through the house for everyone knew what this banishment meant. The next morning we saw how the families were driven out of their houses, heart-rending weeping filling the air. For the last time they looked upon the place which they had called their own, and where in former times they had lived happily. Now all is dark.

The things were quickly thrown upon a wagon, and all must march by foot to the station, where the unhappy ones, 40 or 50 of them, were thrust into cattle cars, and the doors secured by great iron bolts. Across the doors was written, "Volunteer Settlers for the North." Alas, slaves of the Twentieth Century!

We come into a city and enter the dwelling of a workman. He himself is not at home but works in a factory. Emaciated children play in the room; the mother who has been making some purchases, hastily enters. For hours she has had to stand in line, first for milk, then for bread,

then before the Co-operative where with the food-cards of her husband she got some meal and oil, until the whole forenoon was gone. She told us the life of the Russian workman is the life of a slave. Clothing, shoes and underwear are ragged, but there are none to be had in the shops or they are too dear for the poor man to buy. His wages for the last half of the month have not been paid, tho he was promised them later.

When he asked again for his money they said to him, "Well, you got along without it; you are still alive, therefore you do not need it. Why are you asking for something you do not need?" And he got nothing. Cursing, he came home, but he had to be silent, for before the soul of the tortured man stood the ghost of banishment. His shoes were broken, but where can he get the money to mend them? He had pieces of wood tied under the soles to keep his naked feet from the bare ground and the cement floor of the factory. His wages are small and he must pay taxes; also "voluntary" gifts for the Zepelin, the red tank, and for the red U boats. Then follow loans to the state which must also be designated "Freewill!" Give, give, on every side!

And at home sit the hungry children, the poor, driven wife who knows not where to get a rag to mend the children's clothing or how to satisfy their hunger. Perhaps she will do like some others, take pieces secretly out of the factory and sell them, and so get money to feed them. Can we imagine what battles the soul must fight?

"Yes, the Specialists and the hated foreigners have it easy! Everything is there for them; enough food stuffs at prices they can set themselves, manufacturers' wares, shoes, underwear, etc. They are served first, then the Russian workman. These betrayers who give their strength, their understanding, their knowledge, to the service of our executioners, and so simply prolong the terrible regime." So we hear the whisperings of the workmen, and see the hate in the glance of these slaves.

But are not these "specialists" also slaves when one observes more closely their lives? Must they not also tremble before the government which demands almost the impossible from them? Woe to them when they do not faithfully fulfill their tasks! The workmen have perhaps heedlessly or intentionally spoiled something, but the specialist, the superintendent, carries the blame. Then follows imprisonment, and in some cases banishment. So he too trembles, in spite

of his good position, better wages and better food.

Wherever one looks in this giant kingdom of U.S.S.R., all are slaves, whether they know it or not. The only one who is free in Russia is the one who is inwardly free, who has become free through the blood of the Lamb shed on Golgotha. He alone can say, "Whom shall I fear? When God is for me what can man do unto me?" These are free even tho in chains; free in the dungeons; free in banishment.

There is for example, W. A., who a few years ago was employed in the G.P.U. (secret police), and was a terror to all around him. One day a stream of light from God struck his soul and he surrendered with all his heart. Since then he is a dauntless witness to the forgiving and saving love of God. Many have found God through him, among them Communists and secret police.

As his zeal became an offence to the authorities they threw him into prison. Even there he witnessed to his fellow-prisoners and the watchmen so joyfully that some were converted. A believing German brother who sat in his cell was much blessed and strengthened through him. At last his work among the prisoners became too much for the wardens and he was sentenced to banishment to the far North, but God uses him now, yonder in the cold north in telling the banished ones of the love of God. His fellow prisoners see what a fire burns within.

So God has His 7,000 faithful ones here and there among His servants in Russia who have not bowed the knee and heart before this ghost of terror through which the government with its executioners, secret police, etc., seeks to grip the hearts of this monster people and tame them to their power. This ghost of terror is named, unmerciful punishment, dungeon, banishment and death.

In a village of the Caucasus the children of the village were called upon to vote whether or not Jesus was worthy of having His birthday celebrated at Christmas time. As all the children from fear of punishment, gave their vote against it, one child sat still. He was asked why he did not vote against the Christmas celebration. He said, "That I cannot do." They threatened him but he remained firm. With tears in his eyes he ran home and told about the children's vote. "Mother," he said, "won't we pray to God to help us get to Canada to grandfather and escape punishment?" Personal freedom must in every instance be mercilessly trodden down for the

good of the man of the future, the "Collective man."

May God set aflame in the darkened heavens over Russia's wide steppes, many stars that will tell of Him and His power to save, and may many souls come to know everlasting peace and that which brings freedom.

Our Field Editor Returns to America

OUR readers will be glad to know that Evangelist Wm. E. Booth-Clibborn is back in this country and promises to send us articles again. He writes us on March 12th, the eve of his departure:

"The Canvas Cathedral is still the most hallowed and happy spot in this great capital city. The Bush still burns brightly in Brisbane. The thousands still follow the flag. In the year just passed about 800 have stepped out for Christ and over 100 received the Baptism of the Holy Ghost. To these a new number have been added the last two months. The revival is not abated but is larger than ever, and the monster marquee cannot contain the hungry multitudes. During our farewell time fifty-eight stepped out boldly for Christ in fifteen days.

"They have given us a signed petition to stay. To date it has 700 names and others are being added. My heart is torn in two. I confess I would like to stay. I love every one of them. When I came to Brisbane there were very few and they were divided. I leave the work well over 1,000 strong with an addition of a large number of sympathizers. Besides it is incorporated as the Covenant Christian Church, and already we have about ten branches. A preacher from England is coming to take charge, and I have no doubt that it will grow.

"As we again turn our faces to the U.S.A. we have no regrets in having come to Australia, as we have seen in our own work well over 3,000 turn to the Lord Jesus Christ. All praise, glory and honor belong to Him.

"We have definitely decided to sail from Sydney for the U.S.A. on March 29th, arriving in California April 20th. We shall hold a campaign at Glad Tidings, 1441 Ellis St., San Francisco, beginning April 24th."

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Christian Workers Bible Conference, Pasadena, Calif. June 20-July 2. Under the auspices of the Southern California Bible School in connection with their Third Annual Session of the school June 30-July 30. Mr. Donald Gee of Edinburgh, Scotland, will speak twice daily. For full information write, Southern California Bible School, 450 Ave. 64, Pasadena, Calif.

The Semi-Annual Convention of Beulah Heights Pentecostal Church, May 15-30th inclusive. Meetings every night 7:45 except Mondays. Sunday, German 10:30, English 3 and 7:45. May 21, Young People's Rally. May 22, Missionary Day. May 30, Graduation Exercises of Bible School. Evangelist Nimrod Park, speaker of Convention. J. E. Kistler, Pastor, 4741 Hudson Blvd., North Bergen, N. J.

Pictures of Jesus in the Gospel of John

Vivid Portraits of the Lion and the Lamb

Bert Edw. Williams, Pastor of the Stone Church, Nov. 8, 1931



WE BEGIN this morning a study in the Book of John to be entitled, Pictures of Jesus in the Gospel of John. This study was suggested to me some years ago by Dr. Thompson, the Editor of the Thompson Chain Reference Bible. In each chapter of this book we shall find various distinct pictures of some phase of the personality of Jesus. In this study we have a very desirable advantage, for pictures were painted for us by one who knew the Lord personally, who was intimately associated with Him, who loved Him with all his heart, who sat close to Him at the table in the breaking of bread, who laid his head upon the Master's bosom and who somehow seemed to have been closer to Jesus than the other disciples. Because of this intimate relationship he was able to look up into his Master's face and study His features closely and effectively. Thus we have in John's Gospel some very intimate portraits of Jesus.

ANOTHER PICTURE OF JESUS

Years ago, there lived in the city of Dusseldorf, Germany, a young painter by the name of Stanberg. One day Stanberg was approached by Father Hugo, a priest of the Roman Church of that city, and was asked to paint a picture of Jesus. The priest was building a new cathedral and wanted a picture of Jesus to be placed over the altar, and young Stanberg had been chosen to paint this picture. An order for the painting was left with him that day. This of course was a great opportunity for young Stanberg and he determined to put his best into it. He purposed that it should be the masterpiece of his life, so he set himself to work with all his energy and unusual talent. In due time the picture was completed, pronounced excellent and was placed in the cathedral in the place assigned to it. People came to worship and were greatly pleased with it.

However, it so happened that in the course of a few years there came to the city of Dusseldorf a travelling missionary, a man who somewhere along life's way, had been led into an "upper room," and had felt the thrill and power and blessing of the incoming of the Holy Ghost. His life was vibrant with a new note of joy and victory that had never characterized the ministry

in the cathedral. He opened a meeting in a sub-cellar and announced that services would be held there at stated times. People began to throng the place, eager for a new revelation of this wonderful Christ whom they had been worshipping in a very formal way in the cathedral services.

One day young Stanberg, having his curiosity aroused, decided to attend one of the services. While there he found himself charmed, transfixed under the teaching of a larger Christ, a more loving, a more perfect Christ than he had ever heard about in the cathedral. So he too, under the instruction of this man, sought a place of deepening until, like others, he received a new revelation of his Christ. Now that he had come to know Christ in a new way, now that there had been fixed upon his soul the outlines of the countenance illuminated by the power of the Spirit, there arose within him a passion to paint another picture of the Christ. So he set himself to the task.

The artist who tries to paint a picture of Jesus has on his hands a very difficult task; that is why the painting of Jesus has challenged the artists of the world. For to paint a picture of Him they have not only to paint one who is human but must also be able to portray on the canvas the divine element, and for the human to paint the divine is indeed a great undertaking. But Stanberg put his best into his work, determined to portray on his canvas the Christ whom he had learned to know in such a new and precious way. When the work was completed it was so superior that it was placed in the public art gallery and people came from far and near to gaze through their tears at this masterpiece.

One day there alighted from a rich carriage a handsome young man, a count, attired in costly dress. He had heard about the picture and wanted to see it. So, just as a passing incident in his life, he hurried into the art gallery. But as he came abreast of the picture he paused; he looked; he bowed his head; he meditated; he thought. As if transfixed he stood gazing for a long time at that face. Presently tears came to his eyes and his whole being was filled with emotion. Then after he had satisfied his soul he turned and walked out of the art gallery with a resolute step that bespoke a new purpose in life which had somehow, under God, gripped his soul

in a way that he had never known before. The young man who was so blessed that day became the famous Zinzendorf, the inspiring leader of the Moravian missions. He was doubtless one of the most godly, one of the most talented and Spirit-led men of his century.

As I mentioned in the beginning, these pictures in the Gospel of John are painted for us by one upon whose heart had been indelibly stamped the countenance of the Man whom he loved so passionately and for whom he labored so faithfully throughout his life.

CHAPTER I. THE DEITY OF JESUS

Turning to the Gospel we find that in the first chapter we have a picture of the Deity of Jesus (John 1:1-4). We notice that John is endeavoring here, with the aid of the Holy Spirit, in the very outset of his Gospel to establish the fact of the Deity of Jesus. He realizes that there is little use in saying anything more about Christ without first establishing this fact. No use painting any pictures, no use writing the Gospel, no use saying another thing about Christ if he cannot first of all establish the fact that He was God manifested in the flesh.

So John shows that the great and mighty God came to earth and was manifested in the person of His Son, Jesus of Nazareth, who was with the Father in the beginning, and with whom the disciples walked and talked; whom they handled with their hands and declared to others. This Very God was here in Person, John declared. May this fact be revealed to us in a new way. There is little use saying He was a good Man; no use of setting Him up as a mere Example and telling the world to look at Him, because the world has too many other good men. What we need is not an example but a redeeming God in the world. Man is managing his own affairs and we need but look around to see the terrible calamities that he has brought upon himself. Yes, the outstanding need in the world today is the power of God.

Dr. Stearns of Germantown, Pennsylvania, while preaching the Old Gospel some years ago was approached at the close of the service by a man who said, "Why Dr. Stearns we are tired of the Christ whom you preach—the Christ of vicarious suffering, that *bloody* religion you are always presenting. All we need now is an Example, just someone to show us the way." Dr. Stearns replied, "Are you willing to follow Jesus as an Example all the way?" Serenely he said, "I am." Dr. Stearns quoted, "He who knew no

sin"—and said, "Now take the first step." Of course he found that impossible. You see we are absolutely helpless to take the first step in following Him even as an Example. What we need is not an example but a Savior.

So it is fundamental that John first of all makes clear in his Gospel the fact that Christ was God manifest in the flesh, and only as Deity could He perform the mighty works that He did. Otherwise, all else in the life of Jesus is confusing and perplexing. What can we do with His mighty miracles? with the fact that He had control not only over sickness and disease but over the very elements of nature, so that when He spake to the winds there was a great calm? What can we do with the fact that He spake as no other man spake? How can we account for that marvelous surrendering death? As He hung on the Cross the ribald crowd passed back and forth crying, "He saved others, Himself He cannot save"; "If thou be the Son of God, come down from the Cross." If he was not God, how can we account for the fact that Jesus looked down upon that crowd and said, "Father, forgive them, for they know not what they do"? What will we do with all these indisputable acts apart from that which John presents to us—the fact that He was God manifest in the flesh? John realized all this. There is no use of talking about His miracles, no use telling how He unstopped the ears of the deaf, cleansed the leper and raised the dead, how He stilled the tempestuous waves if He was not God manifest in the flesh; *because the subtlety of man's mind would find some way of explaining away every one of these acts apart from His deity*. In this first chapter John tells us four times that Jesus was the divine Son of God.

CHAPTER II. THE HUMANITY OF JESUS

John also recognized that though Jesus was divine He was also human. So in the second chapter we have Him presented as the human Christ. In studying this chapter we find that John presents Jesus in a two-fold aspect of His human nature. In the first part he presents Jesus as the Lamb and in the latter as the Lion. Jesus was both the Lamb and the Lion as the occasion demanded. Interestingly enough, John presents Him first as the Lamb and then as the Lion. Oh beloved, we have so often made the mistake of wanting to be the lion first and then the lamb afterwards but the divine order is the other way. The way down is the way up. It may seem like a contradiction of terms but in divine calculation it is true that, "Whosoever shall exalt

himself shall be abased; and he that shall humble himself shall be exalted." Praise God!

John presents Jesus to us at the marriage of Cana of Galilee; where we find Him as one of the guests, quiet and unassuming. He is there to contribute His share to the pleasure and propriety of the occasion—so meek, so tender and so helpful. And when there was need for the manifestation of His power to make the feast all that they planned for it, and when no one else could supply that needed quality He comes forth and very graciously meets the emergency and gladdens the hearts of the relatives at this feast of Cana.

But when we come to the 13th verse of the chapter we have an entirely different picture. It is the incident of Jesus cleansing the temple. He is in His Father's house and there He sees the desecration, the sacrilege, the hypocrisy which characterizes the mode of worship. His heart is grieved, His soul is stirred, His eyes flash with righteous indignation. Seizing the lash of cords He rushes in among the people and acts with considerable severity, laying the lash over the backs and shoulders of those who had bought and sold in His Father's house, and crying with a voice that doubtless could be heard afar off, "Take these things hence; make not my Father's house an house of merchandise." And while it is not so stated in the record, yet we may reasonably assume that the house was speedily cleared. And I venture to say that there was not a man among them who dared to pause a single moment to pick up the money that fell from the overthrown tables, to gather his doves or lead his bullocks out of the court, after he had looked into those piercing eyes and caught a glimpse of that countenance as He spake to them. We must remember that He spoke as no other man ever dared speak. Oh that piercing look of Jesus!

We remember the account of the night in Pilate's judgment hall after Peter had cursed and lied and said, "I do not even know the man." Jesus turned and *looked* at Peter and immediately he ran out into the night and cried himself back into favor with God. In the Revelation we are told of the time when unsaved men and women shall cry aloud in anguish under the heat of divine judgment, calling upon the rocks to fall on them and hide them from the face of the Lamb. We are also told of the judgment when we shall be looked upon with eyes that are as flames of fire, and a countenance that is as the sun in its strength. I am sure that the human soul will quail in the presence of that look.

We sing:

"Face to face with Christ my Savior
Face to face, what will it be
When with rapture I behold Him,
Jesus Christ who died for me."

But we will not be able to come into His presence with rapture unless our lives have been in harmony with His will. Let us meet Him as a Friend, as One whom we have obeyed, as One who will say of us, "These are my friends." Oh the voice, the wonderful voice of Jesus!

THE SLAIN LAMB

John in Chapter 5 of the Revelation says, "I heard the voice saying, The Lion of the tribe of Judah hath prevailed to open the book . . . And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." Isaiah, looking forward to the crucifixion says, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

I was reared on a farm where sheep were kept, and I remember with much interest the shearing time. My boyish heart was grieved to the point of indignation as I watched those shearers. They were paid for the shearing at the rate of so much for every pound of wool that they could cut from the bodies of the sheep. That gave them an incentive to clip as closely as possible to the hide of the sheep, with the result that often they would cut so close as to clip out pieces of the flesh. More than once I have seen the sheep leap from the shearing table dripping with blood, and yet never once did I hear them utter a sound, no matter how painful or how severe the process.

Oh yes, we would all like to be lions, but God has us on the shearing table today! The world is shearing us, cutting oftentimes with sharp shears so close as to clip great gashes into the heart and into the soul. But Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." "If they have persecuted me they will also persecute you." "The servant is not above his lord."

Beloved, what do we do when we feel the sharp, cutting pain of the world in some criticism, some slander, some misunderstanding, some dishonesty, some thrust at us? Oh the pain of it all! How many times we have been tempted to say, "I will get right off this shearing table; I will not stay here another minute. I will not suffer on another individual's account. I will not

(Continued on page 22)

Feathered Arrows

The Eagle—A Symbol of the Faith Life

David H. McDowell, Alton, Illinois



THEY shall mount up with wings as eagles"; "So that thy youth is renewed like the eagle's". Isaiah 40:31; ; Psalm 103:5.

The eagle—the King of birds, the Monarch, of the air.

Kingliness has to do with leadership as well as rulership and dominion. The eagle is therefore chosen by the Holy Spirit (the Author of the Bible) as the fitting symbol of the spiritual life, or that life that is in "the Spirit"; which is the very opposite of the "life of the flesh".

The natural life is controlled by the five senses and knows nothing of the spiritual life which is energized and controlled by that divine sense and quality known as *faith*.

In studying the life and characteristics of this wonderful bird we are lifted up; we are transported from the earthly life to the heavenly—from things mundane to things spiritual. Out of the mud and mire, away from sight and sound, up, up among the crags and spires of the temple of God—up, up, far removed from the choking fogs and killing miasmas of fear and unbelief—up, far above the clouds into the clear air of the heavenly life, where the sun shines on forever and the skies are always bright. Thus as our hearts ponder and our eyes behold the actions and habits of the "king of air" we see the hand of God pointing and hear the voice of God calling to a higher, nobler and more enduring life than any earthbound existence.

My readers will understand that I am not trying to present some new idea but rather to stimulate and encourage a closer and more devout life of separation unto the Lord in these days that try men's souls: in these days when the shadows of "the tribulation" are falling upon the earth, and the "foundations of the earth do shake"; that we might "draw nigh unto Him", unto God that formed the eagle and created his habitation.

Let us therefore consider the following:

First: The Kingliness of the Eagle, or the Domination of Faith—

The eagle is the king of the falcon family of which there are about three hundred species. He is king by virtue of his superior strength and

wisdom and those characteristics which are peculiar to those who rule. The other members of the falcon family have characteristics and habits similar to those of the eagle but none of them are superior to his. In like manner *faith* is the dominating and ruling characteristic of the spiritual life. The other gifts and graces of the spirit have much in common with the gift and grace of faith but none are superior to faith. The faith nature dominates, rules and pervades every other gift of grace.

But the eagle is king only as he abides in his element. Bring him to earth and place him on foot and he is practically helpless. He must be on the wing and feel the air beneath his powerful pinions. A great and fierce battler on the wing, yet he is quickly vanquished on foot. An eagle will attack an herd of deer and separate a doe from the herd and then fastening its talons into the creature will drive it over a cliff to destruction from whence he proceeds to feed at leisure. The same bird on foot would be mangled beneath the hoofs of the stampeding herd. Faith is victorious only as it abides in its realm. How helpless we are, trying to solve our problems with wisdom. How easily we are overcome, waging our battles with "carnal weapons".

In describing things that were too wonderful for him, Solomon speaks of "the way of an eagle in the air" (Prov. 30:19). Here we have the mystery of faith. How little is known of the faith life by the natural man! It is like watching the way of an eagle in the air. Nicodemus inquired of Jesus regarding the new birth, "How can these things be?" In the time of the great famine in Samaria, the king's secretary remarked to Elisha, "If God would make windows in heaven, then might this thing be" (2 Kings 7:2). This man could not see how it would be possible for flour and barley to be sold in the gate of Samaria unless God would do it a certain way. That way must be in harmony with human conceptions, human ideas, human methods. "Don't speak of the miraculous." "Don't live too much in the speculative." The, "You'll have to show me" spirit is not the means God employs to relieve distress, save souls, heal sick bodies or perform the multitude of other acts that are so beneficial to man. The ways of faith

are above the ways of earth. Faith is king among the graces and as such knows no limitations. "All things are possible with God" and "all things are possible to him that believeth."

Second: The Home of the Eagle, or the Strongholds of Faith—

"He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure" (Isaiah 33:16).

The fortifications of the faith life are impregnable. "As the mountains are around about Jerusalem, so the Lord is round about His people" (Psalm 125:2). "The Name of the Lord is a strong tower, the righteous runneth into it and is safe" (Lit. Set aloft). To the Israelite God appointed "cities of refuge" into which in times of danger he might run and be safe from the destroyer.

The eagle builds his nest a'top a rock or in some lofty pinnacle in the high mountains. There the young are born and reared and from thence they become acquainted with life and get their first vision of their future responsibilities.

These facts dominate the child of faith. Living in the realm of faith he is impregnable. He is "hid with Christ in God." His view of life is different. He sees things from the heights of God. "From the tops of the rocks I see him," says Baalam, as he opens his mouth in prophetic blessing. Life viewed from beneath the clouds has a somber aspect. The future is uncertain and death and the grave are specters of horror. How different to the child of faith, who has been "raised up to sit with Christ in heavenly places" (Eph. 2:6). "They did all eat of the same spiritual meat and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them and that Rock was Christ" (1 Cor. 10:4).

Third: The Habits of the Eagle or the Ministry of Faith—

Service, love, devotion to its own, feeding, training and protecting the young, describes the life and routine of the eagle.

The eagle is known to be devoted to his kind and has been observed to manifest great love and affection for those of his less fortunate fellows. A trapper had returned to his prey and found a large golden eagle caught in the steel trap. The eagle was dead but not for want of food, because lying beside it and within easy reach of the prisoner were two dead grouse and a hare, still warm, that had been brought there by his fellow eagles. On another occasion an

eagle was languishing on the mountain side apparently incapable of rising in the air. During his period of illness he was nourished by his fellows until his complete recovery. One of the others, who seemed to feel that the time had come for him to "take the air", descended over the convalescent and continued to circle over him making peculiar sounds no doubt well understood between them; after a while the bird turned quickly on the wing and like a streak darted back to the heavens with such a cry that the other bird arose and followed. According to the observers it was a glorious sight to watch these wonderful monarchs of the air circling higher and higher until they were the tiniest speck in the sky. Observation has shown where an eagle in quest of food would become engaged in a conflict that seemed to spell disaster for him when of a sudden the air would be filled with fellow eagles who had come to his assistance, seeming to have dropped out of space with the suddenness of a bolt of lightning. What portraits these! Had we the faith life typified by these creatures we would know more of the joy of service and loving care of others who are less favored. How often a drooping brother who is cast down may be strengthened and helped back into God's atmosphere by the care and ministrations, and examples of others. This service is made possible only as we live above the world in fellowship with the sun and the high places of the earth. We cannot help a brother afflicted with the blues by becoming a "blues singer". We cannot lift another by becoming mired in the bogs of earth. We must stay in the air, and live close to the heart of the Master.

Fourth: The Age of the Eagle, or the Heritage of Faith—

The Bible speaks of that "life that is renewed like the eagle's". And this parallel to the faith life is very marked. It has been found that eagles attain to long life, some having been known to live as long as two hundred years and even more. Whatever the secret of the eagle's long life may be, no one has ever been able to discover it and apply it to the natural life of man on earth. But to the child of God it speaks volumes. "With long life will I satisfy him, and show him my salvation" (Psalm 91:16). The duration of life is in the hands of God. It is stated by authorities today that a man cannot increase his vital forces. Some are born with greater vital force than others, but however strong it is, it cannot be increased by anything that we may do. But we can

make use of proper means to develop a healthy body—by the right kind of air, water, nourishing foods, and stimulating exercise, the body can be made a better channel through which one's vital force may have freer access and expression. But the limitations of the natural are not applied to the spiritual. When contact is made with God through the Lord Jesus Christ, eternal life begins at once. The never die nature takes the believer up into a new realm where life is constantly renewed. How often has this been experienced by the child of God and the devout worker. Many are the testimonies of those whose lives seemed to be spent when through the means of grace, appointed by the Lord, they take a new lease on life and run on for many years. In many cases these workers do not know what the word vacation means in the sense that the world knows the term. Hear the prophet speak: "They that wait on the Lord shall renew (lit. exchange) their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint" (Isaiah 40:31). "My soul wait thou only upon God, for my expectation is from Him." Friend, do you possess the secret of life? Have you entered into the inheritance that is your portion in Christ?

"Surely our lines have fallen to us in pleasant places, we have a goodly heritage" (Psalm 16:6).

Fifth: The Domestic Life of the Eagle, or the Exercise of Faith—

Strength and confidence come through the exercise of one's faith. As the widow used the meal in obedience to Elijah's word, the Lord honored her faith and the supply never ceased until rain returned to the earth. In Elisha's time the poor widow whose sons were to be taken for bondmen to pay the family debt, found that she had a fortune in a pot of oil. The oil meant nothing to her while it remained inactive in the little vessel, and while she was shut up to her self and her own misery and trouble. A great blessing, however, was in store for her through the word of the Lord by His servant, but she must exercise her faith. That oil must be put to use. She must bring in many empty vessels and begin pouring into them oil from her vessel. The way to increase what we have is to pour out what God has already given us. "Give and it shall be given unto you," is the word of the Great Master Teacher.

It is said that the little eaglets have great appetites and that it keeps the parent birds con-

stantly foraging for food. This characteristic is so pronounced that the parents will bring food and place it within easy reach of the little ones so that should they get hungry when the older ones are away they can step out of the nest into the larder and help themselves. How much like this is the life of the new born child of God. Peter speaks of the desire that the new born babes have for the sincere milk of the word, 1-Pet. 2:2. Many new converts do not get very far because they do not seek their meat from God. One who has been born of God and is desirous of making progress in the Lord will have a ravenous appetite for the "Bread that came down from heaven", and every opportunity will be seized upon to feed the hungry soul. I recall in my own personal experience that immediately after my conversion I could not get enough of the Word of God. And no matter where I would read or how difficult it would be to understand, the result was the same, the soul was fed and the heart satisfied.

The older birds know when it is time to get the young out of the nest and learn to take the wing. But the youngsters are timid and fearful. They will not venture out themselves but would stay forever depending on the parents to feed them, if it were not for the vigorous methods employed by the parents.

The mother bird will use every means to coax the young from the nest. She will bring food within reach of the nest and the young will reach for it but will not venture overboard. When this method fails to produce results the mother bird has been observed to soar high above the nest and then dive directly at the nest striking it on the edge and upsetting it completely, thus spilling its contents out into the air. How the little fellows struggle as they flop about and wobble in despair and then in complete fright fold up and make a fatal nose dive earthward! But the parents are on the job and they quickly dive beneath, and catch the little ones on their backs carrying them high into the air from whence they are turned loose to try again. This exercise is kept up until the eaglets "find their wings" and have learned to fly. The old nest is gone forever. It has served its purpose and is no longer needed. A new stage in the lives of the eaglets has been launched and day by day the young are developed.

Sixth: The Eye-Sight of the Eagle, or the Vision of Faith—

The Scriptures speak of the eagle dwelling and

abiding on the rock from whence she seeketh the prey, and her eyes behold afar off, (perhaps referring to the mother bird in the care for the young) Job. 39:28, 29. It is said that the eagle is the only bird that can look directly into the sun when it is shining in its full strength, without blinking an eye. In this respect there is the remarkable parallel in the faith life of the child of God. Vision is the greatest need among us. "Where there is no vision the people perish." By vision I do not refer to those exercises that come at times to the devout child of God in the form of a mental picture. I am thinking of the true soul-vision. The vision of truth as it is in Christ Jesus. To be able to see the great purpose and plan of God in that vast missionary enterprise, preaching the Gospel to the ends of the earth. How limited is the vision of many Christians when it comes to missionary endeavor! They can see no need that is not within the bounds of their own dwelling or immediate neighborhood. What we need today is a vision from God that will open our eyes to the great and vast possibilities lying before us in every field of Christian endeavor. The open doors that are calling now may soon be closed forever. How many people over the country have had God speak to them about investing money in this work of spreading the gospel, who, through lack of obedience, have held on to their money and have seen it vanish as banks have closed everywhere! We need that vision that will keep us hard at work in constant endeavor even though there may be no evidence of immediate victory. Joshua's hosts marched around the walls of Jericho daily, as commanded, and even though their marching did not reveal as much as a crack in the walls they marched on until their obedience was complete, and then God was there to manifest His power. The three Hebrew children were able to look into the furnace of fire and see the faithfulness of God and thus manifest the power of God and the revelation of Christ His Son. Daniel braved the den of lions rather than compromise in his daily habit of prayer, and thus handed down to the heritage of the Lord an example of God's power and willingness to deliver those who would rather die than compromise. In the darkest hour of Job's life, with everything swept away from him through the cruel hand of judgment, and in his great dilemma finding even the presence of God withdrawn until the darkness is deeper than midnight, yet, even then, he refused to give up his hope, and from that "ash pile" was able to look forward and see the coming of the Lord and his

own resurrection. Friends, let us turn from the things of sight and sound and begin to seek God for a renewed vision of His will for us in these last days that we may mount up on wings and become a mighty host in the Name of the Lord Jesus.

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isaiah 33:17.

In summing up then, we find that the child of God is brought into a faith that gives him a kingly bearing. He comes into possession of an eternal heritage. To him God has committed a wonderful ministry for the exercise of faith and to help in the feeding and training of the younger Christians by precept and example; that while we are confined to the earth in the body, yet in the spirit we are transported in vision to heaven from whence we behold the marvelous opportunities in grace and the open doors of service in helping the fallen. This calls for a closer walk with God in the Word, in prayer, in service and in hope. May we in obedience to the command of the Master, "Occupy till He come."

Sold in Human Markets

ACCORDING to a recent press report from Peiping, China, six million Chinese flood victims are living on weeds. It is reported that the Communists broke the dykes last fall to flood pursuing government troops, which resulted in a lake being formed 500 miles in area, submerging homes and everything that belonged to the millions of peasants. The area affected is estimated as twice the size of New York state.

Those who survived the flood in the Hwei Valley, north of Anhwei Province, are living on grass, weeds, sprouts and barks of trees. Worse still, these innocent victims are sold in human markets. The United States has been sending relief wheat which has been their chief supply of food, but on account of the Sino-Japanese war at Shanghai, this has been interfered with. Only 4,000 tons have reached this valley. Relief workers report "that the market price for the sale of humans is \$1 in Chinese money, or about 20c in American, for each year of the person's age. A ten year old child sells for \$10, or about \$2 in gold, an eleven year old for \$11 and so on, the rate rising \$1 a year until the age of twenty-five when the price begins to recede." The tragic part of this is that the girls are sold to lives of shame.

Mark of the Beast, Enlarged and Revised, 44 pages, 25c each.

When Russia's Bear Meets Judah's Lion

What the Soviets Will Reap by Defying God

Louis S. Bauman, D.D., in The Sunday School Times

"Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal" (Ezek. 38:3).



REMARKABLE statement, quoted above, stands at the head of one of the most timely prophecies in all the revelation of God's Word. God against Gog, and Gog against God! The fight is on! A spectacle unto men and angels! The whole world marvels and wonders as to the outcome! The saints of God, Bible in hand, *know!*

The growl of the great Russian Bear today sends a shudder throughout all Christendom. Soon, down through the darkening shadows, Judah's Lion will leap with a roar. Yea, "the Lion that is of the tribe of Judah" (Rev. 5:5) "will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel 3:16). When that fight is over, and the dust-smoke of battle clears away, "men of continual employment" will be seven long months gathering up the bare bones of the Bear and burying them in "The Valley of Hamon-gog." (See Ezek. 39:11-16.)

For centuries the Russian Bear has been the nightmare of the civilized world, and today, of all the ominous voices that disturb the world's rest, nothing is more disturbing than the snarling and the growling of this great Bear of the Northland.

A strange land is that Northland. It is the world's most acute and puzzling problem. One-sixth of the land surface of the earth; resources tremendous; yet a land of continual sorrow and woe. A land of clanking chains and agonizing human voices. One hundred and eighty millions of mystic, dreamy, docile, sluggish, ignorant, wretched, half-wild, half-civilized, half-eastern, and half-western human beings.

THE BARBARIANS OF THE ANCIENT NORTHLAND

Herodotus tells us that six or seven centuries before Christ a race of savages inhabited a great region of indefinite boundaries to the north of the Black Sea, Caspian Sea, and the Caucasus Mountains. They were the Scythians of history; nomads who neither sowed nor plowed, moving about in wagons and carrying their dwellings with them. They had most filthy habits and never washed in water. They drank the blood of

the first enemies killed in battle, making napkins of the scalps and drinking cups of the skulls. While many of their deities were identified with the deities of the Greeks, yet their most characteristic rite was the worship of the naked sword. "The god of forces" (Dan. 11:38) was their god. They sacrificed every hundredth man taken in battle to this naked deity,—the sword! War was their supreme business. For years they were the scourge of western Asia.

Jerome and Theodoret identify Gog and Magog with "the Scythian nations, fierce and innumerable, who live beyond the Caucasus and the lake Maeotis, and near the Caspian Sea, and spread out even onward to India." The Koran represents them as northern barbarians who were miraculously restrained by a great rampart which they "could not scale, neither could they dig through"; but, in the last period of the age, they will swarm forth in some great predatory irruption, only to be hurled to "their reward, namely, hell."

One thing sure, ancestors of modern Russians or not, those ancient Scythian warriors were fitting representatives of the godless hordes that occupy those same regions at the close of this age. Bible scholars are generally agreed that "Gog" (the prince) and "Magog" (the land) in the great prophecy of Ezekiel (38 and 39) refer to the northern powers of Europe, headed up in Russia. Scofield says: "The reference to Mesh-ech and Tubal (Moscow and Tobolsk) is a clear mark of identification." This being true, who can fail to see that it was the hand of God that recently moved the capital of Russia back from Petrograd to Moscow, while Tobolsk remains the capital of Russia in Asia?

It is remarkable how openly, how brazenly, and how faithfully Russia today moves to fulfill her role as outlined in Ezekiel's prophecy. For the first time in all human history the world watches a mighty nation *officially declaring war on God*,—a nation setting herself to the task of exterminating not only the God of the Christian, but any god that men anywhere may worship. Man is to worship none but himself!

All the world has heard of Russia's determination to impregnate her youth with the vilest atheism of which the human mind can conceive,—of the awful penalties she inflicts even upon parents who attempt to preserve in the hearts of

their children the slightest faith in God. The awful obscenities, emanating from the official government at Moscow, heaped upon God and his Christ; the filthy caricatures of all things holy; the sacrilegious mockeries profaning the name of Jehovah, by word and deed, by picture and by printed page, all these things are well known to the world. We need not wonder that the mighty God of Heaven and earth, after revealing the terrible judgment that is to fall upon this great blasphemous nation, declares:

"And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel. Behold, it cometh, and it shall be done (Ezek. 39:7, 8)."

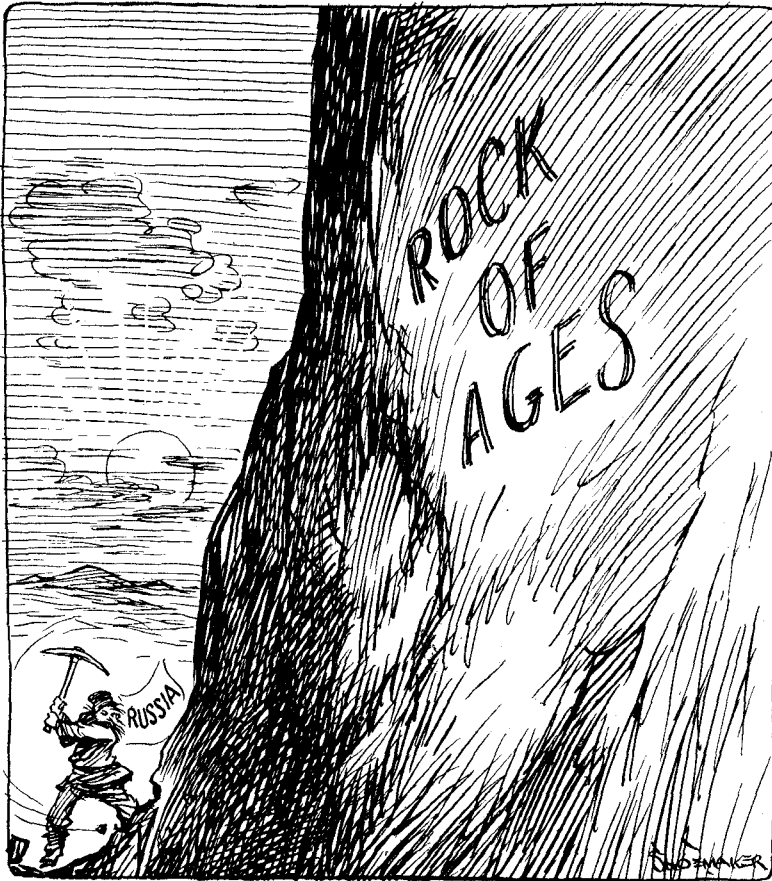
The purpose of the Bolshevik government is clearly stated by the Russian official Zinovieff: "We will grapple with the Lord God in due season.

We will vanquish Him in the highest heaven, and wherever He seeks refuge; and we shall subdue Him forever." The organ of The Commissariat of Public Instruction, published in Moscow, officially declares: "In our job of coordinating atheism and communism we have every incentive to conduct the people toward a demand for the final payment of religious debt. *The anti-religious factor is the most important part of our revolution.*" M. Kerensky speaking at Oxford early in 1930 said: "It is officially an-

nounced in Russia that by the year 1933, on the whole area of the U. S. S. R. (Union of Socialist, Soviet Republics), there must not remain one church, one synagogue, not one mosque, not one sectarian religious house."

Nor is the battle to be confined to Russia, for the Bolsheviks affirm: "Two worlds are clashing and pitting their strength against each other. The end of a religious campaign of the Soviet Government must not be confined to Russia, but must be conducted throughout the whole world."

Those who have been inclined to think it impossible that any army of men could be guilty of such audacity as is pictured in the nineteenth chapter of Revelation, where "the beast, and the kings of the earth, and their armies" (v. 19) dare to march forth and "make war against Him" that descends out of the very heavens, will do well to weigh the attitude of Russia and the devilish hatred and determination behind



The Soviets Grappling with God

it. If the Communistic hordes, with such leaders as they now have today, can seriously make war on all that is called God, let one come unto them as a leader, armed by Satan (with permission of God) with the power to work signs and wonders, such as giving power to a graven image to breathe, speak, and move (Rev. 13:13-15), who doubts but that this Satan-inspired host will be ready to march their war planes into the very heaven itself, to meet and attempt to destroy the living God? The Lord Jesus Christ descended

from Heaven nineteen centuries ago and gave every possible sign to men of His deity. Man spit in His face, smote Him with reeds, crowned Him with thorns, crucified Him! And man, demon-filled, will do it again when our Lord returns—if he can!

The great Russian Bear is literally lifting his mighty paws toward Heaven, and growling his defiance of God: "*I am against Thee!*" The answer is returned: "Thus saith the Lord God; Behold, I am against *thee!*" (Ezek. 38:3.) Well may the Bolshevik hordes confess: "*Two worlds are clashing and pitting their strength against each other.*" The Bear of Russia and the Lion of Judah must soon meet for the final conflict. Both cannot rule.

Now let us see what the prophet has to say concerning the coming conflict. (The references now used are all in Ezekiel 38 and 39, *Revised Version*, unless otherwise indicated.)

"*Be thou prepared!*" Square yourself for battle! such is the challenge that Judah's fair-fighting Lion now hurls at Russia's growling Bear. "*Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them*" (38:7, King James Version). Russia heeds at least one command of the God she hates, and—*prepares!* She calls upon her mothers and her daughters to forget sex and train for war. Complete militarization for all her hordes is her aim. This is her real "five-year-plan." Twelve million men and women already have had the preliminary training that must precede the call to arms. Eighteen thousand pilots are in training for her Red Air force. Her vast armies are being thoroughly instructed in the use of poison gas for destruction, and no other army will so gleefully unloose the rain of hell, misery, and death. In that they delight.

Gog marches forth with all his army, "horses and horsemen" (38:4). Cavalry is symptomatic of Russia as of no other nation. Herodotus, almost five centuries before Christ, tells us that in his day the Scythian tribes of the north were mostly equestrian. Today the Cossacks of Russia on their marvelous, tireless Siberian ponies form the most numerous cavalry and efficient fighting force of the kind in all the world. As no other nation, Russia still depends on "horses and horsemen" to win her battles.

WHERE POISON OF BOLSHEVISM IS SPREADING

Gog has vast allies as he marches out to his last battle. Persia (38:5) will be at his side,—

Persia, already a Bolshevik ally. In October, 1922, Persia made a treaty with Russia, agreeing that in case of an Anglo-Soviet war the Soviets would be permitted to send troops through Persia to attack Mesopotamia! "*Cush*" (38:5, R. V.) will be there also. "*Cush*" is a southern province of Persia, recently leaving the British and coming under the Soviet sphere of influence. "*Put,*" *i. e.*, upper Cilicia, will be there. "*Gomer, and all his hordes*" (38:6) will be there. Those best in a position to know tell us that these hordes will come out of Germany, Poland, and Rumania. The rabbis say "*Gomer*" is Germany. "*The house of Togarmah*" (38:6) probably calls for the Turks and the Turkoman tribes of Central Asia,—a portion of the world in which the influence of the Russian Bear has been growing by leaps and bounds. Here we have a mobilization of nations such as this world has not yet seen. And not only these. Bukharin, the Bolshevik, said, "We have formidable reserves in the countless millions of the East." Great masses of the Chinese Empire have already been leavened with the leaven of Bolshevism. Verily, "the way of the kings of the east" (Rev. 1:12, King James Version) must soon "be prepared" for the march from which they shall return no more.

When Gog shall have gathered together all his anti-God hosts for his march to the slaughter pen, it is not the unexpected that happens. No war on God can overlook the soul of religion—the Jew. Faith in God will live so long as the children of Abraham survive. Satan, knowing this, in his centuries-old war on God has ever sought the annihilation of the Jew. He still will seek it. At the Thirty-second Annual Zionist Conference, held in Detroit, Rabbi Barnett Robert Brickner, fresh from a trip abroad, told his listeners that leading officials in Europe had told him that "it is the ambition of the Yevseksia (Jewish branch of the Communist party) that the Jewish people in that country shall be assimilated first and that their identity as Jews shall be lost. The present policy in Russia is a very deliberate one and is intended not merely to destroy every vestige of Jewishness in Russian Jewish life, but also to destroy the most self-conscious element of Russian Jewry—the Zionists."

Well, once before, a whale tried to digest and assimilate Jonah!

When we recall the overwhelming number of Jews in official Russian life, and then consider the above statement of Rabbi Brickner it only

shows the truth of Christ's statement that, as it was at His first coming, so shall it be when He comes again—"A man's foes shall be they of his own household."

Most naturally, then:

It shall come to pass in that day, that . . . thou (Gog) shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest . . . to take the spoil and to take the prey . . . against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth (38: 10-12), . . . into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel. . . . And . . . thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee (38:8, 9).

But the Anglo-Saxon peoples, who are even now promising the children of Israel that they shall yet "dwell securely" and be "at rest" in their "land of unwalled villages,"—will they sit by and do nothing as these northern hordes begin their mighty march southward and over the mountains of Israel? The war-weary Anglo-Saxons are going to do something about it! They and their allies are going to *protest!* For will not "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof . . . say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?" (38:13). Yes, Britain and all her war-weary "young lions," with Sheba and Dedan allied, will protest—*at long distance!* (Behold them protesting today as Japan complacently smiles, "begs pardon," and marches on into China!)

On, on—into the land and over the mountains of Israel, march the federated hosts of Gog. But then—something happens! A Lion in the heavens suddenly awakes, shakes himself, and behold! wrath comes up into his nostrils (38:18, R. V.). He *calls for a sword!* (38:21.) With pestilence and with blood he enters into judgment with Gog. "Upon him (Gog), and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone" fall (38:22). "The Lion of the tribe of Judah" commands his forces, meets the great Bear from out the north; and, but a "sixth part" (39:2, King James Version) of that multitude of "horses and horsemen" ever ride back

again to their northern homes. The Lion of the Tribe of Judah has conquered!

It is not altogether an easy matter to know just whose hand shall hold the sword for which the eternal God shall "call" (38:21) when the time for the destruction of the northern Bear shall come. Nebuchadnezzar was once the "servant" (Jer. 27:6) of God, when in His purposes God needed a sword. It is significant that Daniel's willful king (Dan. 11:36) will find himself contending with "the king of the south" down in Egypt at the close of this age. And in that hour "tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many" (Dan. 11:44). Who are the "many" "out of the east and out of the north" that are destroyed by this willful king, just before "he shall plant the tents of his palace between the sea and the glorious holy mountain"? (Dan. 11:45.) Should our leading in interpretation here be correct, let no man say that it robs our glorious Lord of the glory of victory. When our Lord calls for a sword, *the strength of that sword is His strength.* What if God shall call for the sword of "Nebuchadnezzar" once again, this time for the destruction of his great northern enemy? And, again, for the destruction of the great apostate church? The sword for which He calls, and the sword that obeys His command, becomes *His sword.* And, what if our God shall then send the Lion of Judah's tribe to Armageddon's field (see Rev. 19) for the overthrow of the godless "servant" himself? For, is it not written also of the "servant," "*Yet, he shall come to his end, and none shall help him*"? (Dan. 11:45.) The stupendous scene of his coming "to his end," is it not written in the Revelation? (Rev. 19.) What matters it what implements, human or otherwise, our Lord shall use to strike down his foes? The victory and the glory are His own!

Let the sword for which Jehovah calls against the invader and would-be destroyer of His people be in the hand it may, it is enough to know that this great northern plunderer shall be plundered, and the robber shall be robbed (39:10). It is enough to know that after the battle is over, "when any seeth a man's bone" (39:15), and shall "set up a sign by it," that sign shall indicate that it is the bone of a Bear, and not the bone of a Lion! Yes, "seven months shall the house of Israel" be burying those bones! And at least one bit of kindness shall be

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Will Your Life Shine under the Double Searchlight?

J. N. Hoover, Santa Cruz, California



CHRISTIAN Stewardship embodies the fundamentals of Christianity. A Christian is not only a believer, but a doer of the word. A steward is an over-seer, but not a master, "for one is our Master even Christ and we are brethren." Two persons must be considered in the study of Christian stewardship, God and man. God is the Creator and man is to utilize that which God has created. It is not within the power of man to create life, but it is his privilege to protect or destroy life. God has placed within the reach of man sufficient material, which, if properly appropriated, will supply his every need and give him boundless prosperity with peace and joy.

In talking to you on the subject of Christian Stewardship, it shall be my purpose to use a double searchlight. One light I am about to throw upon the Scriptures and the other upon your life. The individual life must conform to the Scripture before God can accomplish His will in human conduct. Many good people, who think they know the Scripture, fail in Christian Stewardship. Christian Stewardship embodies all we think, all we say, all we have and all we do, with special emphasis on *service* and *giving*. Every Christian is a servant of God, and must give an account of all over which God has made him a steward. The greater interest we manifest in God's business, the greater joy we will find in service. The steward must first of all accept God's business system, and bring himself into subjection to the law of God. He must spend his time in doing the will of God, rather than courting the praise of those whom he may serve.

Christians are responsible for the hospitality of the local church, and should not only throw open the doors but welcome those who may enter. This is the duty of every member of the church. I believe every member is willing to work if the pastor will find some specific job for him. One great trouble with many church people is they do not know what to do and no one plans anything for them. Each member should watch for his opportunity to do good. Have you asked your neighbor or the one with whom you are associated six days in the week to attend church with you next Sunday? Perhaps they are wait-

ing for an invitation. Get busy, for the Master is depending upon you.

If human nature is to be considered in its present attitude toward God, it is very far from being divine. Regeneration must precede Christian Stewardship. The regenerating power of the Holy Spirit must bring about a new creation. Having been born of God, by the operation of the Holy Spirit, we are therefore children of God, and if children then heirs of God and joint heirs with Christ. For as many as are led by the Spirit of God they are the sons of God. The very fact that we are the children of God, and have been given a place at the King's table and free access to the King's wardrobe where princes get their array, should inspire every steward to perform the best service of which he is capable. Where you find Christian

LOYALTY

you will find Christian Stewardship, for Christian Stewardship is a test of loyalty. We never become interested in any thing until it becomes a part of us.

I stood one morning by the grave of Helen Hunt Jackson, in a clump of cedars, on the summit of Cheyenne mountain near Pike's Peak. From that lofty summit I could see Colorado City, Colorado Springs and the great plains beyond. While admiring that magnificent picture I was startled by a cry, "Lady your child!" Turning to my left I saw a little child creeping to the very edge of an awful canyon, another move and perhaps the little one would fall one thousand feet on the rocks below. Every one of us suddenly became interested in the child, for life was in danger. But the mother whose interest was the greatest, rushed forward, caught the child by the skirt and saved her baby. I say we are never really interested in any thing until it becomes a part of us. As a steward of God, we will never become interested in our work until we become interested in God. The promise of God and the future possibilities of a steward should inspire each of us to do our best at all times regardless of any sacrifice which such a service may involve.

Many church members need a better understanding of their relation to God and their obligation to Him. Some are sacrificing their physical and spiritual life for a few dollars, all of which they must soon leave for relatives to fuss

over and lawyers to grab. Many church people are permitting business, lodges and conventions to monopolize their time while the work of the church suffers for attention. An honest steward will be about his Master's business, and will give to the support of the church in service and money, according to his ability.

Disloyalty to the church will bring the soul into spiritual poverty and interfere with God's system in the community. Because things are not going my way is no evidence God is not having His way. A right conception of God and our duty to our neighbor will bring us into a closer relationship with Christ, and enable us to exercise greater influence for Him in the community. When Gideon caught a vision of God and his possibilities in Him, he moved forward and with three hundred men put to flight the armies of the Midianites. Christian Stewardship tells us how much a man is worth.

MONEY

is so glaring, it is apt to hide the real value of the individual life. Money, if honestly obtained and carefully appropriated, is a blessing, but dishonestly acquired and selfishly used is a curse. It does not make so much difference how much a man may have as it does the way in which he obtained his wealth. Money dishonestly gained will in time burn all happiness out of life, and will always produce unrest instead of peace, distrust instead of confidence and greed instead of contentment. A man's ability cannot be judged by his financial strength. The great engine that moves the commerce of the world is not money but life, therefore life is more valuable than money, and must be protected and trained for the best service possible.

I do not believe it is a sin to have money; if it is, then most of us have a pretty clear title for heaven. When we make the getting of money the chief object of our life, we are endangering our present and future happiness, "for the *love of money* is the root of all evil." The Christian steward must in the very beginning of his work "trust in the Lord and do good," if he would have results in the service of Christ. Spiritual influence cannot be obtained by money. Simon the sorcerer tried it and met with failure. Your spiritual blessings will be in proportion to your spiritual experience. God should and must have first place in our lives. When we permit business and pleasure to interfere with our Christian work, we sin against God and lose our influence in the community. When a man will

refuse to support Christian work because it requires the giving of money, you may know his motives are akin to those of Judas. There is a great difference between the man who is controlled by money and the man who controls his money. The spirit of graft and greed is everywhere and many are stooping to do the questionable thing to increase their financial or social standing.

GIVING

is the greatest thing in Christian service. Give a kind word, a helping hand, lift a burden and your life will be an avenue of blessing into which many a weary soul will enter and find inspiration for better living. Jesus said, "Give and it shall be given unto you"; "It is more blessed to give than to receive"; "I came not to be ministered unto but to minister."

A steward is an ambassador of God, and a Christian ambassador is responsible for the promulgation of Christian principles. It is impossible to christianize America and neglect the nations that know not God. Giving the gospel to the millions beyond the sea, does not impoverish us, but develops true christian fraternity and enables us to discern the needs of our home field and to contribute more freely to its increasing necessities. The Christian's task is world wide, for Jesus said: "Go ye into all the world, and preach the gospel to every creature." He who cannot go in person should consider it a privilege to support those who can go.

While the church must have adequate financial support, there is also a possible danger of placing too much emphasis on money. These great financial drives which are being put on nowadays may be modern and for a time successful, but this is not the Biblical system of giving. It affords men the opportunity to give large sums of money annually instead of "on the first day of the week." It encourages spasmodic giving. I am not condemning the system, but calling your attention to its possible evil. I believe great emphasis should be placed on tithing and systematic giving. The giving of a tenth and giving it systematically is the Bible system, and we cannot improve upon it. Giving a tenth is the least that a Christian is expected to give, and this is not his gift for it is that portion of our income which belongs to God. What we give of our own must come after the tenth has been disposed of. Our giving and our service are parts of our worship, with which should go not only a prayer, but a personal effort for the salvation of lost souls. We

must have a burning desire for the salvation of lost souls or religion will become a matter of dollars and cents, and the joy of salvation a past experience.

A loyal steward will make any reasonable sacrifice for the spread of the gospel of the Son of God, for having been bought by the precious blood of Christ, and having become the temple of the Holy Ghost, we should glorify God in our body and in our spirit which are God's by creation and redemption. Knowing this to be true, we should present our bodies a living sacrifice unto God which is our reasonable service. We are more likely to be faithful stewards of God, if we will occasionally remind ourselves that the title of all things is vested in God and that at no time hath He relinquished His claim to it.

A loyal steward of God will put the Christian program over at whatever sacrifice it may mean to him. God is waiting to award large contracts for the increasing usefulness of the Church of

Christ, but only dependable stewards are to be chosen contractors. The contract given will be in proportion to the steward's faithfulness and efficiency.

If we would have power with God and influence with men, we must be honest in business, clean in character and sincere in worship. We must lay aside the long robes of formality and help those in need of daily bread and spiritual comfort. We must exalt the name of Jesus our Savior and send His gospel to all people. Since God demands Christian loyalty, Christian service and Christian giving, let us be more obedient to His word, more faithful in His service and more generous in our giving; let us do it as an act of our appreciation of what Christ has done for us and the good it may do others; and those who come after us will have a better church, better laws, better government and the sunshine of heaven to cheer them on to greater achievements in the wide field of Christian Stewardship.

When God Multiplied the Grain in a Time of Depression

Mrs. Esther B. Harvey in the Stone Church, April 10, 1932



PRAISE God for this Gospel of the Lord Jesus Christ. I can say with the Apostle Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Praise God for this Gospel of *power*, of which we do not need to be ashamed. We find people today, even Pentecostal people, who act as tho God had changed, or as if He were not the same God He was a few years ago. It seems everywhere I go we hear people talking of the depression, until it seems to have gotten hold of the children of God. I believe there is no place for depression with the children of God. As long as we keep our eyes on our mighty God He will take care of us. He has not changed. He is just the same today, but friends, I wonder if we have the same faith in this God that we had a few years ago. I find as I go about so many fail to realize the power of our God to help as in days of old. There is power in the Name of Jesus to overcome every obstacle. We see that even in heathen lands, out where the enemy holds such a power over lives.

Some years ago there came to the Mission House an old village woman, doubled over with suffering. Her face was drawn and haggard. As I looked out the door I saw her coming down the pathway, and as she reached the doorway she prostrated herself on the ground as she would

before the temple. I went out to her and she prostrated herself at my feet. I took her by the hand and said, "Mother, you do not need to prostrate yourself before me." I brought her up on the veranda and asked her what I could do for her, and why she came. She said, "I am sick. I have a terrible pain in my head. It has been there for months and I cannot get rid of it. I have done everything I have been told but it will not leave. I have come to you for medicine." I said, "If you have come for medicine you have come to the wrong place. You will have to go to a hospital." "No," she said, "I will not go to a hospital." I told her I knew nothing about medicine, but one thing I did know and that was that God hears and answers prayer, and I said I would pray for her. I thought before we prayed I'd tell her something about Jesus so that she might understand what we were praying about. Her mind was so dense and so dark, she could not understand, but I said, "Never mind. We will not be defeated. It does not depend on our understanding, but on the power of God." We knelt down and I tried to teach her how to pray, but oh! she was so ignorant. She could not grasp it, could not even repeat one sentence, so I gave that up, and said, "Now, mother, if you cannot pray, say the Name of Jesus." As I prayed that ignorant, old, village woman took the name of Jesus on her lips for the first time. She re-

peated it over and over again, "Yesu! Yesu! Yesu!" and suddenly she threw her hands up to her head, her face lit up and she was almost beside herself. "It is all gone," she said. "It was there for months. Now it is gone." That ignorant, old, village woman took the name of Jesus on her lips and she was wonderfully delivered.

I started in again, then, to tell her about our Jesus. Her mind was clearer and she listened, and then she started to walk home, her face bright and happy. As she went down the steps she said, "Tell me His Name again. I am going to say it all the way home," and like a little child learning a story she repeated it over and over. She went back to her village and I didn't see anything of her for several weeks, when all of a sudden I saw this woman coming along, her face bright and happy. She didn't come for prayer this time. She came to bring a thank offering to Jesus. This old village woman had nothing to give, but it was the time they were digging the sweet potatoes, and this old woman had gone through the fields and rooted out the little roots that were left to cook them for herself, and then she thought of the Lord. She walked six miles and brought back a thank offering to Him. I said to her, "Mother, I cannot take them. I have plenty to eat. You keep them yourself." She said, "No, I could not do that, I brought them as a thank offering to the Lord." So I had to take her offering.

It is some twenty years since I started out to trust God, and He has never failed me. Friends have failed sometimes, and there have been times when I have felt that my Lord did, but He has been faithful all along the way. When friends have failed God has done the supernatural to answer prayer. We still have a supernatural God. Let us keep our eyes on Him. Over and over again I have seen Him answer prayer in a supernatural way.

I came home by way of Australia. The country was said to be bankrupt, but the Lord gave me money while there for my fare to the States. I turned this money over to the pastor in Sydney to take care of for me. I was very careful not to put it in the bank because I was afraid, but he put it in the bank for safe-keeping. When he went to draw it out the bank had closed the day before, and all my passage money was gone. The friends in Queensland said, "It will be impossible for you to go on that boat. You may as well stay here." I said, "I do not know how God will do it, but I believe He will enable me to sail

as I had planned." I saw by the newspapers how some had booked passage and were unable to go because their money was tied up. Folks said, "Do you think you will get off when others cannot?" I said, "Yes, I believe that God will move somehow," and He did. I went back to Sydney and had interviews with bank officials but got no satisfaction. They said, "We can pay it at the rate of three pounds a week but nothing more." I was booked to leave in a few days and it would take months to get my passage money at that rate. I went again to the Steamship office and they said, "We will see what we can do. Others have not been able to sail but we will have a meeting and see what can be done." They had a meeting and I am here in answer to prayer, altho my passage money is still tied up. They said that if the church in Sydney would be responsible and sign a paper that they would pay it as it came from the bank they would permit me to sail. They drew up the paper and we went to the Steamship office and got the ticket just in time to sail. I had a letter from the pastor just a week ago saying, "We are still paying on that passage." Truly we have a supernatural God, and as long as we keep our eyes on Him He will see His people through. I know these are trying times and we missionaries feel it, but thank God, He is the same today and He never fails.

I want to tell of how the Lord so wonderfully answered prayer in India by multiplying the grain. It had come time to buy grain for our people and there was no money to buy it. The matron came to me the night before and said, "You know tomorrow is the day to buy grain." "Yes," I said, "but the foreign mail is in and there is no money to pay for it. You will have to pray and ask God to do something." She went back and gathered the women together. They had a prayer-meeting and they told the Lord all about it: "Lord, You know we have only enough grain to give out in the morning, and there is no money to buy more." The next morning they went to the store-room to get grain as was their custom. The matron got the scales and weighed out the same amount she weighed every day. Perhaps if it had been one of us we would have saved some of it in case the Lord didn't answer in time, but not so these women newly saved from heathenism. According to the grain we purchased, when that day's grain had been weighed there would not have been a pound left, but there was still a little grain left over. They prayed that night and asked God to give

them grain for the next day, and at four o'clock the matron got out her scales. They brought the rice first; she weighed out the same number of pounds she had done on other days and when she was finished there was still a little left over. It was the same with the wheat and with the pulse. They weighed it pound for pound, and as those women prayed God multiplied that grain in the bins. Jesus is still on the throne. This went on for several days, until the Lord sent the money to buy grain. Each night, as those women prayed, God multiplied that grain. Thank God there is no lack with Him. Let us not get our eyes on one another but on the Mighty God who is greater than our greatest need.

(In our next issue Mrs. Harvey will tell about the great revival that visited their work in India.)

(Continued from page 9)

even try to serve God any more for it has just been misunderstanding and self denial all along the way and what is the use?" Do you want to be a lion? Jesus said, "He that would come after Me and be like Me must first take up My cross and deny himself." What is His cross? It is the cross of self denial. His cross and our cross are the same.

But let us not confuse burdens with crosses. How many times people say, "This is such a great burden to me." We will never know anything about the cross until we have made our way into Gethsemane, for it is there that the cross becomes a reality. It is true that Jesus said, "But for this hour came I into the world," as He set His face like a flint toward Calvary, but the great test came in Gethsemane. That is the place where, for the first time, the cross became a reality because it was there in the garden that He surrendered and said, "Not my will but thine be done." And when He made that statement the cross was laid upon Him. What would have happened if He had not surrendered His will? What would have been the result if He had failed to say, "Not my will but Thine be done"? There He was on the shearing table of the world for men and devils; all the arch enemies of the kingdom of God were there with their sharp shears, each one trying to get at Him to cut a piece of His tender flesh. And by the time death came His body was dripping with blood, but "as a sheep before her shearers is dumb," to the very last "He opened not His mouth", except to pronounce a blessing on the cruel shearers who were cutting Him to the quick.

May God help us to be men and women of sterling faith, to follow the Example of such

an One, and when the sharp stinging criticisms of the world come, may we be as sheep, dumb before our shearers.

Liberia Aflame with Revival

IT IS good news that we are able to send from Liberia of how in a remarkable way God is gathering in the sheaves. In all of my years of ministry in Africa I have never seen it so before. The revival is not only in our own Barobo tribe, but blessed news is coming from other tribes.

"About three months ago the people of our town, Doyah, built a mud church. We have been encouraging the towns where there are Christians to build their own churches and gather each morning and evening for prayer and worship. This has been proving a real blessing. After the Doyah church was dedicated we held a week of special meetings. The church was full every night and it took no urging to make them seek God. The whole church became an altar, as the people lifted up their voices in prayer and crying. Many souls that we have coveted for God broke before Him. The drummers who had beaten their drums for the heathen dances, were genuinely saved. Now instead of listening to them beat their drums for heathen dances, we hear singing and praying as they gather each night.

"Chief Tabla, who has been a Christian for many years now and has prayed so earnestly for his people, used to tell how hard it was for him to lie down in his house at night and hear the monotonous dub-a-dub dub of the drums and to know that the people of his town were indulging in such wicked practices when he, their chief, was so happy in the Lord. Tabla always has a word of testimony and encouragement for his people as they gather in their little church. Just recently he said, 'I don't know how to read Book but when I stand up to talk it seems like Person stand up behind me and tell me what to say.' So even tho they are not able to read the Word, the Holy Spirit becomes their Teacher, and God honors their coming together in His Name. When the week's revival was over, Tabla declared that nearly every man in town had been saved or gotten in touch with God. On dedication Sunday some twenty people were baptized in water, and about one month later when we dedicated a church in Sasstown (a half hour walk from here) twenty more were immersed. Even tonight if you visited our town church you would find it quite filled with black, happy faces. It is a most difficult task to stop a testimony

service once they get started.

"Next Sunday (Feb. 14th) we are expecting to have another baptismal service for some twenty people who have been saved in nearby towns. The native workers have also been witnessing precious results as they have gone forth into the towns. Joseph came in several weeks ago carrying a juju for which a man had paid \$5. Jujus are most hideous-looking idols. We often make the natives laugh at their own gods when we explain to them how ridiculous they are, and how they lock them up in their boxes to decay. They have eyes but see not; ears but hear not. The juju that Joseph brought has only one tooth left in its mouth.

"I have just returned from a long itinerary, passing thru some fifteen tribes. The Gospel message was heralded in many towns. One chief and his son were wonderfully saved. The chief men of one of the interior tribes came to us just before we baptized the converts, with a big palaver. They had decided that no woman could be baptized, and that they agreed for only men to be saved. Because some of the women prayed the men beat them quite severely. After some talking we persuaded them that God's salvation was for man and woman alike, and so the women were finally permitted to be baptized."

* * *—*Ruth Erickson.*

Mrs. Jennie Mueller writes from Dehra Dun, North India, about the darkness that is in the hearts of those around them:

"Our hearts are ever pained with the sad condition all about us. Prostrating and re-prostrating, the pilgrim makes his way covering many dusty miles to the shrine of his vow. Weary, sore and aching from repeated prostrations, his offering is laid before the idol, but he has gained nothing. Another has left home, family, all, all, and with ash-covered body, matted-hair he searches for God from temple to shrine and sacred (?) river. His god is an object of search, and on he goes, year after year, perhaps holding one arm high above his head until it quite dries up, and he cannot lower it; his finger nails grow inches long and pierce thru to the back of his hand.

"Another lifts both hands; aching, paining, he lifts them to his god of search. Helplessly he lifts them both until they are withered and useless, and he becomes dependent upon any who will help him. We see another sitting in the midst of five fires, while India's sun also burns its rays upon him. He, too, is searching for God. We pass on a little further and we see others

searching. One has buried himself to the chin in the earth and remains until worms begin to torment him by preying on his flesh. Still another is in the fulfilment of a vow never to sit or lie down again for years—ah, 'till peace is found. And he stands, and stands, and stands, year in and year out, leaning against a bamboo stick or prop—one, two, five, eleven years. Only one year more and he almost smiles at the completion of his vow, at the hope of finding the object of his search at the close of the last year of his vow. Just one more year of 'standing agony'. But life's little day closed - - -!

"We are startled with Paul's words, 'Some have not the knowledge of God,' (and Paul said, 'I speak this to your shame') I. Cor. 15:34. Pitiful and painful is the story of man's effort to save himself. What altars he has erected! What sacrifices he has offered!

"Christ's portrait of our God is so different. He is a seeking God. The cross becomes the altar and we view Him, the compassionate One, with the lost on His shoulders. His tender heart was always touched by need. But how can they call upon Him of whom they have not heard? Ah! the joy is ours—yours and mine—as we share with Him the spreading of the Gospel among these searching ones!

"His soon coming is apparent! There are signs of it everywhere and the story must be told. In these days it will mean greater sacrifice for you at home and for us on the field, if the Gospel message is to reach the darkened pagan-lost, e'er He comes. We echo His words, 'Other sheep I have.'

"Again we thank you for the offering. He only knows how it helped out. *These are acid-testing days and we can only continue as the dear ones at home rise to the pressing need.*

"Only recently God has given another zenana convert from Dehra. In a wonderful way He gave her to us. His blessing is truly upon the Training School for Zenana converts but the school isn't well known and funds do not come in to carry it on properly. Please pray!"

* * *

(Continued from page 17)

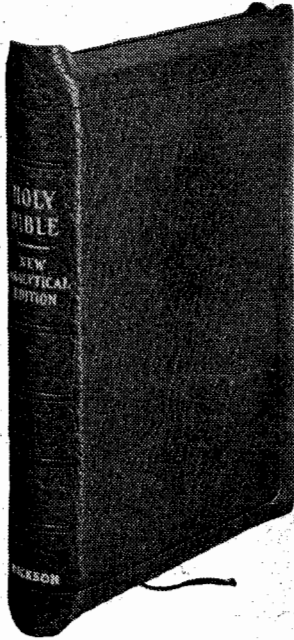
shown to Gog,—"*I will give unto Gog a place for burial in Israel!*" (39:11).

Even so, the vast atheistic and Communistic hordes of the earth, Russia, leading on, thinking themselves to be on one grandiose march to world empire, know not that they are, in fact, on one grand-to-lose march to a bone pile in Palestine!

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ITHESSALONIANS
4:6

6 That no man go beyond [transgress] and defraud [wrong] his brother in any matter: because that the Lord is the avenger of all such [in all these things], as we also have forewarned you and testified.

Le. 19.11,13; 1 Co. 6.8; 2 Th. 1.8.

ITHESSALONIANS
4:15

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [in no wise precede] them which are asleep.

1 Co. 15.51.

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