

# EVANGEL

Latter Rain

## MAN-TEST

When in the dim beginning of the years,  
God mixed in man the raptures and the tears  
And scattered through his brain the starry stuff,  
He said, "Behold! yet this is not enough,  
For I must test his spirit to make sure  
That he can dare the Vision and endure.

"I will withdraw My Face,  
Veil Me in shadow for a certain space,  
Leaving behind Me only a broken clue—  
A crevice where the glory glimmers through,  
Some whisper from the sky,  
Some footprint in the road to track Me by.

"I will leave man to make the fateful guess,  
Will leave him torn between the No and Yes,  
Leave him unresting till he rests in Me,  
Drawn upward by the choice that makes him free—  
Leave him in tragic loneliness to choose,  
With all in life to win or all to lose."

—Edwin Markham.

March, 1939

"I wish to express my sincere gratitude for the wonderful little messenger, **The Latter Rain Evangel**, with its pages of food for my soul, and for the upbuilding I receive of grace, and faith and a higher spiritual life. Having been a sufferer from rheumatism and unable to attend church, I find the paper a source of comfort and pleasure. Without it, life would be empty and destitute."  
 —A New York City reader.

*The Latter Rain Evangel*  
 VOLUME 30 - - - NUMBER 5

**OUR COVER DESIGN**

**W**ITH OUR Thirtieth Anniversary we made a change in our cover design. We noticed other papers, much younger than ours, change their cover quite frequently, and we ventured out.

We realized we would be obliged to obtain new readers to take the place of those who are dropping out. Many who have been with us from the beginning, write us: "I am now 92"; "I am 85. My sight is dim." As we consulted with interested friends how to increase our subscription list, the suggestion was made, "Change the cover. Make it attractive, so that in a pile of magazines it will stand out." "The coming generation does not like ruts."

So we made the change and varied have been the comments:

**From California:** "The covers on the late *Evangel*s are very attractive indeed."

**From England:** "We do not like the new cover as well as the old one."

**From a missionary:** "I like your new cover."

**From Canada:** "I almost wept when I saw the change in the cover."

**From Milwaukee:** "You put that magazine with a number of others and the casual reader will pick it out every time."

Personally, we have no choice in the matter. Our object in changing has been that perhaps something different might attract the non-subscriber and lead him to be interested in the contents. After all, as one minister writes, the outside is not the all-important part of a magazine. It is the contents that count. People care little for the fancy ribbons on the outside of a candy box. It is the contents in which they are interested. So if the unusual design will entice people to feast on the great spiritual lessons that are contained within the pages of *The Latter Rain Evangel*, we trust our readers will bear with us in the change.

*Apropos* of the contents, the following letter from a reader in Arkansas is very heartening:

"God bless your dear hearts, you will never know until we stand before the

Judgment seat of Christ and the books are opened, and He will read of the things we have done in this life, just what a blessing the paper has been to me. For two years I suffered with an internal tumorous cancer and trusted the Lord to heal me. How those wonderful messages in *The Evangel* inspired my faith to trust Him! How I thank God for *The Latter Rain Evangel*. After waiting for two years upon Him, He so wondrously touched my body and healed me. It seemed like every bit of my strength was gone, but now I am much stronger and able to work again. Keep the good work going and who knows how many more souls will be helped who are just like I was."

**CHICAGO MISSIONARY REST HOME**

The Managing Committee of the Chicago Missionary Rest Home (1848 Berenice Ave.) are very happy for the new improvements they have been able to make during 1938. Outside, the Home looks very attractive in its new dress of asbestos shingles, with freshly-painted trim. Then some very necessary improvements have been made on the inside. A good-sized room has been built on the third floor, which was greatly needed. During the past year they spent over a thousand dollars on remodeling.

The Rest Home is a great blessing to missionaries and ministers passing through the city, and is well-filled practically all the time. The Committee are very grateful to God for His blessing upon the Home during the many years it has been operating. Next May they celebrate their Eighteenth Anniversary.

If you receive a sample copy of **The Latter Rain Evangel** it is an invitation to subscribe for it. The price is now only \$1.00 a year (U.S.). It is an investment that you will never regret. Send us your order for it NOW!

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## When John the Baptist Answered Isaac

ROBT. T. KETCHAM, D.D.

**O**UR LESSON is found in Genesis 22, the story of Abraham and Isaac. This to me is one of the loveliest, if not *the* loveliest of all the Old Testament pictures of our lovely Lord. I wish to bring to you a message today that will help us to see once again in the fast-dimming vision of this age, the place where God has put the blood of His dear Son. One of the things that attracts me to the Old Testament is the fact that God has simply hung it full of pictures of Christ. If you have overlooked the careful reading of the Old Testament you were pressing underneath your feet some of the fairest and most fragrant flowers that grow anywhere in the garden of God.

This morning we want to talk about the offering up of Isaac by his father, Abraham. This picture is just alive with beautiful significances, and while we are sorely tempted to delve into all the symbols mentioned here, we will confine ourselves to only three in the picture—the fire, the wood, and the lamb. Just those three, and we shall look at the first two in reverse order, taking the wood first.

For many, many years the wood pile in this picture was a puzzle to me. My father used to say that wood-piles had a way of bothering me, and I am certain this one did. For years and years I studied this picture; I could see the beauty of Abraham as a type of God the Father; of Isaac, a type of the Lord Jesus Christ, obedient unto death without a murmur; every move, every expression of his father's will, was immediately responded to on the part of Isaac. Then he finds himself laid upon the place of death and as far as Abraham was concerned, that boy was dead, for the knife was already raised. Had God not intervened Isaac would have been actually dead. Yes, in this lovely story we see these beautiful pictures of Calvary, but that wood-pile always bothered me, for I never seemed to arrive at a satisfactory solution as to what it represented. One day I read a commentary and then soon after I heard a minister and both agreed, so I thought that since at least one commentary and one preacher agreed I ought to make my decision in their favor. They said that this wood was typical of the fact that Christ was to be crucified upon a cross of wood. However, I felt that was rather a shallow explanation, for you will notice in reading this chapter, that the Spirit of God brings this pile of wood into the picture at least seven times—five times directly and twice by inference.

And mark you, He does not put it into the background, nor on the side as a filler. Every time He brings this wood into the picture we find it right in the foreground. As a matter of fact, outside of Abraham the father, and Isaac the son, this wood is mentioned more frequently than any other item in the story, and I believe that when the Spirit of God, in fourteen short verses, brings one item before us seven times over, it must have more significance than the mere fact that Jesus was to be crucified upon a wooden cross. But I had nothing else to put in its place and hence, years passed. Then one morning, in my own private devotions, I was reading Isaiah 53, and as I read down through the chapter, not thinking of Genesis 22 whatever, I came to the sixth verse and something seemed fairly to yell at me: "*The Lord hath laid on him the iniquity of us all.*" Those words, "*laid on him,*" began to click, and back, back, through the halls of memory they rang until I finally remembered that I had wrestled with those words but in some other setting than this. I remembered that I had struggled with those words and had looked into them through long hours. So I started chasing them back until suddenly I landed with both feet in the middle of another sixth verse (Gen. 22:6), and there I read that Abraham *laid* upon Isaac, the wood. And I said, Is it possible that here we have the clue to the significance of this wood! Did the wood typify human sin and iniquity?

I studied it from that angle and it wasn't long till I saw another picture: One day God reached down, and placed upon the shoulders of *His Son*, a greater Son than Isaac, all my sins, all my iniquity. He put there all the sin of all the world; all the sin of all the harlots, and of all the drunkards; all the sin of all the gamblers and of all the libertines; all the sin of all the murderers and all the racketeers; all the sin of all the gangsters, all the rotten, putrifying, ugly, repugnant mass—a holy God lifted it from the backs of the world's lost humanity and laid it upon the shoulders of His Son and said, "There, carry it to Calvary," even as Abraham lifted that awful load—and don't you ever think it wasn't a dreadful load for Abraham that morning. When he took the wood from the back of that beast of burden and laid it upon the shoulders of his dear son, he was transferring the very element which, he knew, would carry that precious son into the place of death, beyond the reach

*Handicaps are often blessings in disguise. Such has been the case with the author of this message. Impaired eyesight was the handicap which saved him from graduating from a modernistic university. Because of defective eyesight he has been obliged to read everything by holding it within an inch or two of his eyes, but by endless toil and patience he has read 3,000 volumes. For the first seventeen years of his ministry he memorized every passage of scripture used, every announcement, every hymn, but God so helped, that people who attended his church for years never knew he had any difficulty. This sermon, delivered at the Founder's Week Conference of the Moody Bible Institute is all the more remarkable because of these circumstances.*

of the father. He knew it was the very element which was to lick the flesh from the bones of his only son.

As I looked into this, I was amazed at two things: first, at the wealth of Scripture I found on this matter of the typical significance of the wood as a type of human sin, and then I was amazed at my stupidity at not having seen it before.

But let us follow this wood business. The first time it comes into the picture in Genesis 22, it comes in on the back of a beast of burden. There you see it, on the old donkey, and there it stays through the long days of the journey and we find that every step which that burdened beast takes, is circumscribed and limited by the fact that he has a burden on his back. I take it, that this wood was doubtless placed on the donkey in oriental fashion—two saddle bags, each one bulging out on either side as down the narrow, winding streets they go. If that donkey should see something over yonder, a fresh bubbling spring of water—no matter how thirsty he was, he couldn't go over to it because of that burden. He is circumscribed, for he has a burden; he is laden down with these two pouches of wood. Perhaps he would see, should he look down over a 25-foot-embankment, the lovely green grass growing, and no matter how hungry he was he never could go down there with that load on him. Every move he made was circumscribed, hindered, limited. He must stick to the old beaten road with all of its limitations and be led by Abraham and Isaac, to the base of the mount of sacrifice. And there a very strange thing happens.

Surely, if there was ever a place in all of that long journey, where the services of a beast of burden were needed, it is now. All along the flat road, the lowlands at the base of the mountain they had travelled, but now they must *climb* the moun-

tain and at the very base, where logic would reason that his services were needed most, they are now dispensed with. At the base of the mount of sacrifice the procession is halted and father Abraham lifts the burden and puts it upon his own son. And that which had burdened the beast, now burdens Abraham's son. It is interesting to note that twice in this record this expression occurs, "And they went, both of them together."

And when the sun hid her face to shut out the light, when the earth rocked and tore itself in two in protest, when Christ Himself literally screeched on the cross, don't think there was nothing going on in the heart of the Father. "They went, both of them together."

Now they have reached the mount of sacrifice, Isaac is laid upon the wood. On the way up the mountain Isaac says, "Father, behold the fire! There it is—these live coals that you have brought all the way from home and kept alive for the purpose of kindling this fire upon the altar. Yes, there is the fire. And behold the wood, but where is the lamb for the sacrifice?"

Now he is laid on the altar and just then, as the knife is lifted, the ram, caught in the thicket, is substituted and the father and the son come back, down from the mount of sacrifice and join the now-liberated donkey at the base of the mount. Notice, the donkey couldn't go up. All he could do was to wait, while the father and the son went up and did something with the thing that has been such a burden on his back. Thank God, every bit of the burden was left up there. If any of you do not know when you were born again, let me tell you that not one single, solitary bit of the wood which Abraham took and laid upon Isaac, not one single stick of it ever rolled off the hill and landed upon that donkey's back again.

Yes, the father and the son came back and joined the now-liberated donkey, and together, the three go back home. And let me tell you, I don't believe you ever saw a happier donkey in your life. He starts back over that very same road; he remembers how burdened he was, and he remembers something else. As he trudges along he says, "I remember coming along here a few days ago and I saw the bubbling spring. I couldn't get to it then but I can now." And he jumps and kicks his heels as over the hill he goes and fairly guzzles till he is fully satisfied. Then, back to the father and the son he goes. Suddenly he remembers the green pastures and he wonders if they are still there; looking yonder, he sees the green grass and goes over and munches away on that; then, back to the father and the son he goes. What a happy donkey he was on his way back to the father's house!

And was it not something like that which happened to you? Go back in memory and I am sure you can remember the hours and the days, and the years back there, when you were a beast of burden; when, every morning you awoke, you wished it were night, for you knew that the day was just another one when you would have to live under the lash and the terror of sin. There was the passion; there was the lust; there was the temper and this, that, and the other that would bend your soul under its weight and tyranny and guilt. And year after year, you travelled along under that load. If there was ever a desire for the better, ever a holy emotion in your heart; or you went into a service where the things of God

My sin—oh the bliss of this glorious thought!

My sin—not in part, but the whole,  
Is nail'd to His cross; and I bear it  
no more—

And now—

In shady green pastures  
So rich and so sweet—  
God leads His dear children along.

were brought to your attention and you had one moment's longing for the green pastures and the still waters, and made a move toward them, immediately you were arrested by the consciousness of sin and realized that was not for you as long as sin had you captured.

Then, one day, the Father and the Son led you to Calvary. I do not know what He used, to lead you there; it may have been an automobile accident, or the depression; it may have been a word from a tract, or a song floating out the window; it may have been a message from a faithful evangelist or from a godly mother. Yes, it may have been a short, white casket that carried that little rosebud out yonder to the city of the dead after it had perfumed your home for a brief span of years. Or it may have been a long casket carrying the form of one long loved and now lost a while. But somewhere along the line God would not give you up and by His strange and mysterious providences, one day He led your poor burdened soul to the base of Calvary and that was as far as you could go. But there, at the base of the hill, God the Father, took your sin and laid it upon Jesus Christ, and while you waited for the outcome, the Father and the Son went yonder, and in the fire of God's holiness, the weight of my sin and the weight of your sin, was kindled and entirely consumed. Not one sin that Jesus carried there can ever remove itself

from the fires of God's wrath, or escape His judgment and come rolling back down the hills of time and lay its load of guilt upon this soul of mine. They are as far removed as darkness is from dawn; none of them will ever touch this soul again.

Then the Father and the Son came down from Calvary and through the twenty-nine years that the Father and the Son and this particular donkey (Robert Ketcham) have travelled together—what a grand time we have had! what a life of fellowship! There are the green pastures and the still waters and we walk along and talk together and we have a blessed time.

Behold the wood! The sin of man; human sin and iniquity, laid upon Christ and removed forever where He took it, into the very fires of the wrath of God, utterly consumed and removed as far as the East is from the West; dropped into the sea of His forgetfulness, remembered against us no more forever. Oh what grace has done!

But I must go on to the next point: "Behold the fire!" In Deuteronomy 4:24 and Heb. 12:29 we are told that our God is a consuming fire. In the Scriptures the Holy Spirit has laid hold upon the symbolism of fire as a type or symbol of the holiness of God. But that is not all. On numerous occasions, when an infinite, holy God, wished to express His holiness, not simply to let it lie dormant and passive, we find that He moved in the same realm of fire. It is true that in the passive sense fire is a symbol of God's holiness but when God expressed that holiness He did it many, many times, by the actual use of literal fire.

For instance, Sodom and Gomorrah. God said that their wickedness had come up before Him and when He came down to destroy these cities He came with literal fire. It was God's manifest hatred and condemnation against sin, that passive attribute of God's holiness, which had been lying dormant, suddenly arising into action and it expressed itself in literal fire. Then, take Nadab and Abihu, those two young modern preachers. I don't know what church they belonged to, but you will remember, they walked into the temple one day and were about to minister at the brazen altar. On that brazen altar God had kindled the fire by a miracle on the day it was inaugurated and then He turned to Moses and said he should never allow the fire to go out. On that brazen altar, where all the sin offerings were to be brought, they were constantly being consumed by the fire that God had started. His holiness consuming sin! There it was.

And these two preachers come in for worship and I can hear one saying to the other, "Nadab, we must do something about this." "Right," says Abihu. "That

was all right for Grandpa Moses and Grandpa Aaron, but for us up-and-coming ministers, with our flaming youth, we cannot monkey around with that old fogyism. First of all, you know there is no such thing as a miracle, so what we have been taught about this fire being a miracle, is all wrong in itself. And then we know that sin is not a thing that must be punished, but rather a disease which must be cured. And this whole set-up is wrong. We don't like this fire anyway." And then we read that they "offered strange fire"—a fire that had never been there before and had no business being there now. They said, "We cannot hold the young people with this old fogy business, nor the business men either. We must get a better fire." But fire came out from the presence of God, and devoured them. And I have a suspicion that if God were in this fire-shooting business today as He was back there, a great many pulpit committees would have a job on their hands next Monday morning, and no doubt many seminaries would have to look for a new faculty. Fortunately for them, this is the day of grace and not a day of fire-works. But there God expressed His condemnation for their unrighteousness by the literal use of fire.

Now allow me to call your attention to a very strange thing about this fire of God. We find that sometimes, the fire of God, when it reaches the object toward which it is moving, condemns and consumes that object and sometimes it purges and cleanses. What is it that makes the difference? It is all from the same God. The difference is determined by the absence or the presence of sacrificial blood. To illustrate: Sodom and Gomorrah—they had no blood. Condemnation followed. Nadab and Abihu—no blood. Condemnation followed.

Do you begin to see the point of Isaac's question? "Behold the fire!"—God's holiness; "Behold the wood!"—man as a sinner. And if that fire of God's holiness ever hits the wood of man's sin, it will be hell forever unless it passes through sacrificial blood before it condemns the sinner. If it passes through the sacrificial blood, then it will be heaven. And the difference between heaven on the one hand and hell on the other is just the difference of the presence or absence of Christ's atoning blood. To every sinner in the universe, I would say, the holiness of God is racing straight at you and if it ever touches you, it will be an endless hell for you unless you have the blood.

Someone says, "What is the fire of hell? Do you think it is literal?" Absolutely. Is it eternal? Absolutely. We have gone all around Robin Hood's barn to prove it when right here in this story we have positive proof of this assertion. One man had quite a time trying to make out that

there cannot be an eternal hell as we believe in it, because there is not combustible material enough to keep eternal fires going. I would like to refer you to the reference in Isaiah 30: 33. The revised version gives it, "A place of fire." And it further reads that it was made for Satan and he hath made it deep and large, and then the last expression is very interesting, "And the pile of this place of fire, is fire and much wood. And the breath of the Lamb, like a stream of brimstone, doth kindle it."

Since God expressed His holiness in literal fire on Sodom and Gomorrah, on Nadab and Abihu, who are you to say that God cannot and will not again, through the eternal ages, express that same holy hatred of sin in literal fire? And who am I to say that there is not enough holiness of God to keep the fire burning? As long as God is holy there will be fire in hell. The only thing that can ever save you from it is the blood of the Lamb.

Let this grip us then in this moment of closing. Isaac cried, "Where is the lamb?" Down through hundreds of years that cry was battering the brazen skies, "Where is the Lamb?" Where is the Lamb whose blood can interpose, to rescue us from danger? Centuries passed and the cry was still heard until it seemed the answer would never come. And then, one day, an old preacher, clothed in camel's hair, walked out into the wilderness and, pointing his finger to a passing figure, said, "Behold the Lamb of God that taketh away the sin of the world." And there was the answer to Isaac's age-old question.

When the holiness of God was headed straight for a man by the name of Bob Ketcham, a sinner, had it ever struck him, it would have sent him into the regions of hell forever. But thank God, He enabled him to take the blood of His Son, and so, that same holiness is sending him to heaven.

Above the fumes of hell, we can hear the cry, "Behold the wood—the sin of man. Behold the fire—God's holiness. But where, oh where is the Lamb?" And back from the regions of the damned, up from an eternal hell, comes the pitiful wail, "There is no Lamb here! There is no Lamb here, whose blood can quench these flames."

But look! Up yonder you will see the saints come marching in from the North and from the South, from the East and from the West. There they come in their blood-washed robes. In countless millions they are assembling round the throne of the Lamb. And we raise our cry, "Behold the fire!" Yes, God is holy. "Behold the Lamb!" "Yes, there He is, standing as though He had been slain." On the one hand voices are singing,

"Holy, Holy, Holy, Lord God Almighty." And from the other side of the throne comes the response,

"Thou art worthy for thou hast washed us and redeemed us by thy blood."

And then we cry again, "But where is the wood?" And back comes the answer, "Nothing that defileth entereth here, for it was all consumed on Calvary."



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## Birth Pains in Europe

By IAN S. BAIN

EUROPE is about to be reborn! The present trouble is birth pains. Strange to say, the boundary lines of European nations are not fixed or changed by Hitler, Mussolini or Stalin just because they desire them changed. On the contrary, international events are prophecy in the making. The Bible is the only book in the world that gives this long-range prophecy accurately.

In the present turmoil of nations it is comforting to turn to the Scriptures and read the "sure word of prophecy" (2 Peter 1: 19).

Before analyzing the situation today, let us go back a period of twenty-one years. This brings us to the close of the World War. Out of this terrible war came the cry of "Peace For All Time!" The nations of the world stood shoulder to shoulder and renounced war. Everyone cried, "Peace! Peace!"

One great fact presents itself today, and to say the least, the quest for peace has utterly failed. Upon this point the Bible remarkably charts the course. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). A recent pronouncement by Anthony Eden, Great Britain's former Secretary for Foreign Affairs, carries striking significance of present trends. He said: "If present tendencies persist, the nations will continue to move with ever increasing momentum toward another world conflict. Some day an international order will be established."

The word of prophecy slowly but surely, forming the definite course as marked out in the Bible, is likened to a pregnant woman. First she passes through the period when her child begins to form. Through the years God's prophetic program has been forming. Secondly comes the time when nature signals through birth-pains that the time to be delivered is at hand. Note the Bible clearly states that when they say, "Peace and safety," that is the start of the birth-pains of prophecy. As birth-pains continue they come oftener and with greater intensity. Such is the condition in the world today. The world is in the "labor pains" of prophecy!

It is only since the World War (the period of the starting of the "labor pains" of prophecy) that the rise of dictators as Stalin, Mussolini, and Hitler

has made possible the altered course of history beyond the wildest imagination of any individual. International events during this period have all had the tendency to tear apart and give birth to the new! Such events were necessary to bring about the new order. "For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7). This is the natural outcome of the troubled world. As the pains of child-labor increase so will events become more acute and terrible as prophecy heads for the final deliverance.

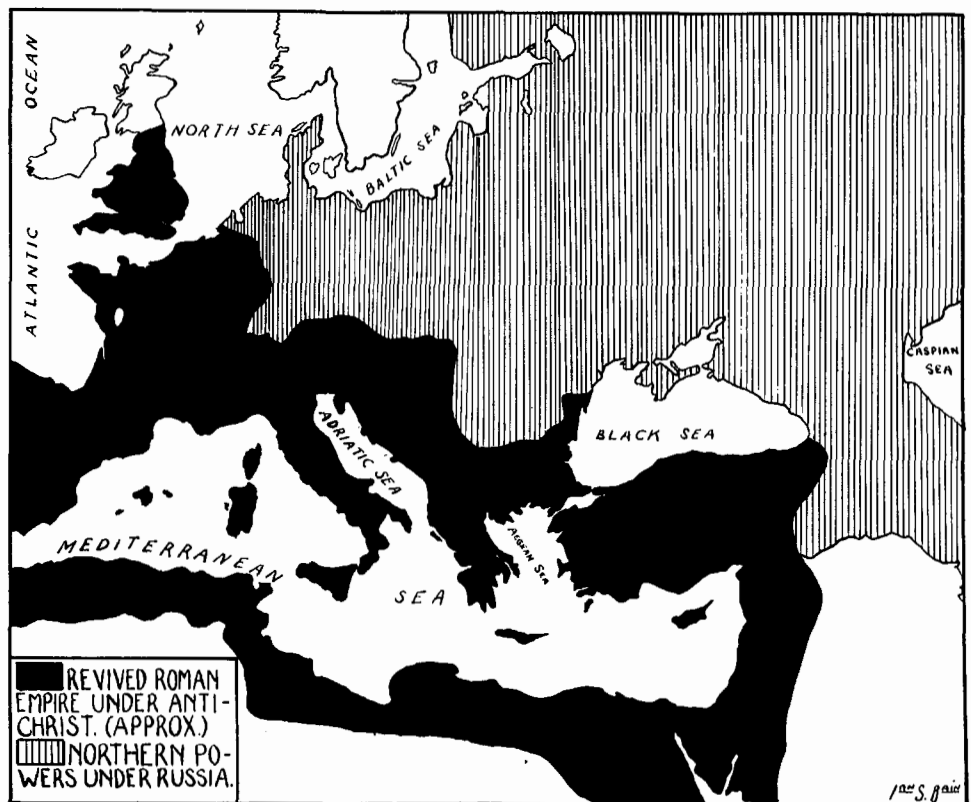
The two main factors in the European scene today are Hitler and Mussolini. Between them the next moves in Europe are dependent. From all indications their moves will greatly disturb Europe. Adolph Hitler makes no pretense about his demands. In his book "*Mein Kampf*" he states over and over again that Germany's lost colonies must be returned. An illustration of what Hitler expects to do is

found in a series of maps published after the annexation of Austria. The program outlined for 1939 shows that in the Spring, Hungary will be put under German rule with Poland, and Lithuania following in the Autumn. By 1948 the map shows complete domination of central Europe, Britain, and a part of Russia.

At present Germany and Italy have formed an alliance known as the "Rome-Berlin Axis." Both nations are classed as Fascists. However, the Rome-Berlin, Fascist alliance cannot last because, first, Germany's future lies with Russia, and, secondly, if Germany's demands and desires are carried out they would interfere with Mussolini's expansion program culminating in the revival of the Roman Empire. With the conquest of Spain a conceded fact, France and Switzerland act as a buffer between Germany, Italy and Fascist Spain. This is the only frontier separating Britain from the Rome-Berlin Axis. Should Spain and Italy move together with Germany, closing in on France it would be crushed in pincer-like fashion. This leaves Britain open to attack.

Germany in Bible prophecy is represented in an alliance with the northern European powers headed by Russia. "Gomer, and all his bands; the house of

### EUROPE ACCORDING TO PROPHECY



This map has been drawn according to Bible prophecy and based upon Ezekiel 38 and Daniel 7. The black area represents the revived Roman Empire under Antichrist. The shaded area represents the northern powers under Russia. The white areas are undetermined. All boundaries are approximate. Cut this map out and compare with your Bible, a modern map, and current events.

Togarmah of the north quarters, and all his bands" (Ezekiel 38:6). A clue as to the identification of Gomer is given in Genesis 10:3, "And the sons of Gomer; Ashkenaz." The word "*ashkenazic*" denotes German Jew. *Gomer* is therefore Germany. In a survey of Europe in her present state we find deep rooted concentration of Nazi activity in Holland, Denmark, Sweden, Danzig, Rumania, Ukraine, Lithuania, and Yugoslavia. Surely this is the evidence of the birth pains of prophecy!

"It is destiny that Rome becomes the director of western civilization." This prophetic utterance by Benito Mussolini is the foundation upon which he is building today. The completion of his dream will result in the revived Roman Empire. This mighty revival of the Roman Empire is portrayed in Daniel 7:7 and in verses 23 and 24 of the same chapter. Consider today the position of Italy under the guidance of Mussolini. Fascist interest and activity are spreading. In Algeria, Italy is trying to get the Moslems to revolt. France has been warned that Corsica and Tunisia will be added to Italy. Libya and Ethiopia are under the dominance of Mussolini. Active propaganda by Italian Fascists in Palestine inciting the Jew-Moslem-Christian war. The victorious armies of General Franco taking Spain for Italy. The agitation of Italy in Egypt for seats on the Suez Canal Co. Again the evidence of the birth-pains of prophecy!

The third mighty power of Communism permeating the entire of Europe with the doctrine of revolution. The fourth great power in the East, Japan, at present engaged in her conquest of China.

Out of all these powers, the revival of the Roman Empire is the most important. If we take a pencil and draw a line from the Atlantic Ocean, through the Bay of Biscay, up through the boundary line of England and Scotland, down the North Sea to the southern portion of the Netherlands, a small portion of Western Germany to the boundary of Switzerland, back north in Germany to include nearly all of Austria, on through to the center of Hungary, then direct south to Yugoslavia, following the boundary line of Roumania and Bulgaria, across to the Black Sea, direct south across Turkey, through Syria, Iraq, into Arabia, to the Red Sea. From Egypt along the northerly portion of Libya, up the boundary line of Tunis, and along the northerly tip of Algeria and Morocco we have drawn the boundary line of the Roman Empire as it will be under the direct rule or administration of the Antichrist. It is interesting to note that England and Wales will be included in the revival of Rome, but Scotland and Ireland will not. It has already been under consideration to transfer the capital of the British Isles from London, England, to Ottawa, Canada.

The year 1939 will witness some vital changes in the face of Europe. Both Germany and Italy will make moves that will have prophetic fulfillment. With birth-pains comes the thought of deliverance. It is most fitting to point out since the birth-pains of prophecy have been discussed that the deliverance is the vital question. It is therefore significant that Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The word redemption means "to deliver by paying a price." Christ paid the price

on the cross of Calvary for the sins of the entire world. Since the price has been paid, we are "justified freely by His grace through the redemption that is in Christ Jesus" (Romans 2:24).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17).

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## The Joy of Abiding

AS CHILDREN of God we have many privileges and provisions made for us on Calvary, and the only way to obtain these eternal verities is by claiming them. Our God is not a stingy Giver, but gives to all men liberally and upbraids not.

The presence and power of God is manifested at the time of salvation when there is the consciousness that Christ has removed the guilt of sin, and in place of the burdened heart which was weighed down with unbelief is the joy of the indwelling Christ, to whom we are united by faith, as we realize that the Spirit of Christ has come into our hearts to abide. Many times the joy so noticeable at the time of salvation is not manifested in the life of the Christian; instead of that continued manifestation there is a disheartening attitude which is a drain on one's spiritual life and those about us as well.

I believe that the reason the world looks on and disparages the Christian life is because this joy is not shown on the countenances of those who profess to have this life which is eternal. Surely, it is a joyous fact that we have been redeemed from the curse of sin, delivered from the darkness of unbelief and brought into this marvelous light of the gospel through the redemptive work of Christ on the Cross. Hence, every Christian should have the increasing manifestation of joy along the way, though the road may seem rough and obstacles not previously encountered have obstructed the life of victory. Nothing should hinder the child of God from having victory. Difficulties cross our path to make us strong in the Lord, to teach us patience, and to increase the love in our hearts for Jesus. And by loving Him more, love will flow to our fellow-associates, and those who do not know Christ

as their Savior will realize that there is something to live for after all.

The secret in living a life of victory is not only by knowing that Christ is indwelling our hearts, but that we, too, were united with Him, and as we ponder upon that fact there will be a restraint from doing things and saying words that are not pleasing to Him who has gone over the path while on earth. He was ever preparing for the cross, going forward to the cross, and in the end dying upon it for us. The Son of God became the Son of man, and was slain for our sins and iniquities, and we were united with Him: as we reckon on the finished work the Spirit of Christ indwells us more and more and we become more like Him who was meek and lowly. We must go over the same path if we would be true followers.

To the contrary, when the hard things come into our lives let us not go against the instrument through which they come, be it through saint or sinner, but let us take our stand in Christ that *that* circumstance will not move our hearts into a frenzy. In place of heart-heaviness there will be the poise that comes by dwelling in Him, with our hearts and minds anchored in our blessed Lord, ever realizing that we are in Christ who did not act or speak in Himself, but always sought to do the will of God. Hence, we must not act or speak of ourselves for we are in Him. In order to be like Him we must count on the fact that we are united with Him, and thus it is that the child of God retains victory in the life. For He who went all the way and conquered Satan by emptying Himself has given us the power to overcome the things of self as we move forward in this Christian walk with the conquering power of the Christ within very real to our hearts.—*Lily Ruth Ganz*.

## "Bring Me up Samuel"

JOHN WRIGHT FOLLETTE  
At the Young People's Rally, Chicago

**G** HERE is a message on my heart which may seem rather strange for young people but we are reminded that all the stories in the Word of God are written for our ensample; they were not written simply to make a historical record, although I fully believe in the historical setting of the Old Testament; but I am persuaded that they were also written for our spiritual benefit.

The story I want to bring you is found in 1. Samuel, 28th chapter. It is a witch story. We are hearing mystery stories and thrilling tales a great deal these days but I am sure we never need to go outside the Word of God for the most interesting and fascinating tales, and you will never backslide by reading those.

The story is most suggestive and we shall deduce from it a line of truth which I feel we need as a group of young people who have possibilities before us. It is a wise thing, at times, to sit down and do some considering so that we may profit by the many examples that come under our observation. Let us take this little trip with this Bible character and do some inventory work, so that in days to come we shall not have to pass through such sad experiences as are given us here.

My theme text consists of just four words, "*Bring me up Samuel.*" Let us look into the story. Samuel was the greatest privilege Saul ever had. Had he not anointed Saul and given him the kingdom? set him in the midst of Israel? Always, Samuel was faithful to lend himself to Saul, to give him counsel and encouragement, to warn him and do anything he could to help him. But how did Saul treat him? After he had moved out upon a few simple victories, he began to feel his importance and his strength, inasmuch that he refused the counsel of Samuel, pushed him aside and ventured out on some simple, though not lasting victories. Victories deceived him. I often say, Never let the glory of your immediate victory blind your eyes to the conflict just down the road. How often we are fascinated with the glory of a simple, fleeting victory! We rejoice in it, we feel the strength and encouragement of it, but let me warn you, never allow the glory of it, no matter how stirring and rich it may be, blind your eyes. There is still a greater victory down the road. That was the trouble with Saul; he had begun to put the victories in the place of complete obedience, and self confidence took up such a large place that he had no room left for a Samuel. Samuel was ignored as

Saul moved out in the strength of his own self-will. And what is the result?

God cannot honor him. He is in antagonism with the very thought and purpose of God, so defeat and failure are allowed to overwhelm him until we see him in the picture we have before us. Here we find Saul, having gained a few victories, but ignoring the counsel and wisdom and strength that Samuel could have given him.

Now the Philistines begin to move about in greater numbers than ever before until the whole land before him is filled with the enemy which crowds in upon him. What about Saul? He has sensed the weakness, the failure, and the stupidity of his own heart and life. It is night. He comes up on the side of the mountain and over there is Gilboa. The grey light of the moon brings objects into mere suggestion but not definite outlines, and down at the foot of that mountain he sees the lights twinkling in the little humble dwellings of the hamlet. What is he doing? He has sensed his need and out of sheer desperation he calls upon God. Of course! That is what anyone will do when he gets into a pinch, and Saul is in a horrible pinch. What is the tragic discovery here? He discovers that the contact between him and God has been severed. Sometimes you can live quite a while without being conscious of the fellowship being broken. But Saul now found he could not touch God in prayer. God answers him not. He tries the Urim and Thummim but has no response. Oh God, is there not a prophet to help him? There he stands, bewildered, conscious of his failure to contact God and get any light or revelation from Him. Consequently he must resort to some other source of help. He stoops to indulge in the very thing, which, in the days of his victory, he condemned. It was Saul who had driven the witches and the wizards out of the land. But now, when there is no God in his life, no touch with the things of the Spirit, he has to lower himself and his standard and he begins to inquire at the hands of the very thing, which he once condemned.

He sees the lights twinkling over yonder, and already the servant has returned and said to him, "There is a woman over there who has a familiar spirit." Out of sheer desperation, when there is no help from God, he slips over to Endor, having first disguised himself. How terrible, that he should have to disguise his own identity so that he could mingle in the realm of darkness and associate with the thing

which he knew was all out of order! So he goes and tells the witch his trouble. She said to him, "What do you want?" And Saul answers, "Bring me up Samuel." Yes, just let me embrace once more the privilege, the opportunity which I have foolishly ignored and counted as nothing. Bring me up Samuel! Oh friends, how familiar is that cry! How it has wrung from the hearts of people down through the centuries! Bring me up Samuel!

As I have pondered over this story I have often thought it might be profitable for us to go to that cave of Endor and see some of the people who are at the cave door, crying, "Bring me up Samuel." Even the nations would like him back. As we read history we learn when nations have done this very thing. There was Rome, at one time such a powerful nation; she had great possessions and wonderful opportunities. But what bewitched her? Material power and gain! Authority! Till finally, the commentary on life of the average group of citizens in Rome, when their failure and calamity came, was that there were only two things that the population desired—Give us a circus and some bread. Where were their finer desires to make good in the land, that God might be glorified in humanity and humanity be brought back to God? In total collapse. All they wanted was something to eat and a show. They had no interests for anything higher.

Look at our own country just now. Where are the higher ideals of our people today? They are quickly going into total collapse. Our whole moral standard has slumped, and the hope and desire of the general mass is, Give me a movie and a job. What do I discern in all this? History repeating itself. The same standard that characterized the nations which have fallen, is etching itself upon the American people. I wonder if some day our own country whose ancestors paid such a heavy price to carve out this commonwealth, will not be sitting at the cave of Endor and crying, "Bring me up Samuel! If I could only once more get a vision of what this country could be, how I would embrace it."

But let us not leave it in the realm of a national situation, or purely natural setting. I believe if we went to that cave tonight, we would see, sitting there, the leaders of civilization and nations that have passed into history, saying, "Oh, I wish we had known what to do!" How many of you have ever been at that cave? God has given to the church, and to us, as individual Christians, wonderful opportunities and privileges to dispense the Gospel light, teaching truth and giving forth a revelation of the Christ. It is the mission of the church. That is her Samuel, her privilege,—to be so one with God that the whole world will be our mission field and every soul be given the



privilege of life. But instead of finding a glorious outworking of this objective we find the field cluttered with a thousand and one problems in every department. Of course, it was sin and failure, but what brought that about? As a rule it has been a silly optimism, a fleeting optimism for relative things without any perspective of thought, for they are blind. And the church, as she moved out over the face of the earth has become tied down by her materialistic conception of what her ministry really is. That conception seems to be, a few schools, better politics, a little culture, and her spiritual ideals have gone into eclipse.

I do not like to think that some day these elders of the church will gather at the cave of Endor and say, "Oh that we had the privileges again which we once had as a church! the open doors! the privileges of ministering!" Some day these doors will be closed. Our Samuel is with us today. Let us honor him while we have him, take him into our confidence and take his counsel. Samuel is our great opportunity.

Let us bring this thought even closer home. Pentecost is here. What have we done in the years that we have had this marvelous, fresh outpouring of His Spirit in such a strange and wonderful way? I wonder sometimes whether we as a group of spiritually-minded people in this movement, value our Samuel who is now by our side. Or will we wait until the Spirit lifts and moves from us when we shall have to sit at the cave and say, "Where is our God!" "I wish someone would bring me up Samuel."

Samuel walks up and down the aisles of our churches today. Who is he? Our unsurpassed opportunity which God is offering to everyone of us.

Let us bring it down closer still, for it applies to us as individuals. How many times Christian workers and preachers have been called upon to counsel with people in deep trouble, people who are sitting midst the wreckage of their immediate personal failure and saying, "Can't you call up Samuel for us?" I suppose I have had literally hundreds of them come to me. How many times the privilege of a happy home, a happy married life has been cast aside. They started out with Samuel as the third member in their relationships, but when trouble came, their intemperate fingers tried to disentangle the strings of the problem, and the first thing you knew, the home with its members was in a wreckage when it might have been a little bit of heaven if they had only valued their Samuel enough.

The same is true in business relations. God offers some great privilege in business life. Our God desires that we take Him into our confidence in all these matters. To live by faith doesn't simply mean to

trust the Lord for every penny you have; every Christian is to live by faith, to take God as his partner in every phase of life. So many people have God merely to bless them, and to use as a convenience but when it comes to them venturing out for God they fail and the first thing you know, there is disaster and we hear them calling back, "I wish someone would bring me up Samuel."

I am just now thinking of a lad who had a splendid privilege offered him in a store. He had great possibilities and worked along well for several years. Then he began going with some lads who drank and smoked and of course he had to do the same things, to be popular. Finally his appetite outran his pocket book and he borrowed a little money from the cash drawer, and then a little more, until just recently when he was found out, I met him coming up the street after he had spent the night in the Cave of Endor, crying and saying, "I wish I had Samuel

**"The ladder of life  
is full of splinters—  
but we never feel them  
till we begin to  
slide down."**

back again." He had been dismissed from his job because he did not value the privilege given him. Had he conducted himself properly he could have had so much more, and with it his good name and character, but tonight he is crying, "Cannot someone bring me up Samuel?"

We see it everywhere. Some people are born with Samuel right at their side, a Samuel looking into their very eyes. I often look at young people today and consider the rare privileges they have in being born into a home where there is prayer and Christian influence. I was born in a home without any special spirituality, no particular vision of the things of God, no contact with anything that was really vital, but I was born with a hungry heart. And so I often say to these fortunate young people, "What have you done with your Samuel?" Somehow I sensed in my heart that there must be a Samuel somewhere and I spent years fumbling around, trying to clutch him by the garment.

To you who were born with these privileges, I would say, "Are you allowing some of the things of the world to usurp authority and take the main place in your life? Are you pushing your Samuel aside as you make your way in the world?" Remember, you don't have to go to a road-

house or get drunk, to stifle your Samuel. Many times it is some legitimate thing that crowds him out. Saul made his way in the world and gained a few victories but finally found himself in utter defeat. Don't let this be said of any young heart here, with every possibility of a life of service for God. It is the normal condition of every Christian to be continually reaching out and searching but there is always a danger of something else coming in and taking control.

We have two illustrations in the Word. You will remember Esau and Jacob. Did you ever think how Esau went down to the Cave of Endor and do you know what he did down there? He wept many tears and pleaded, but the Witch of Endor couldn't put him in contact with spiritual forces nor give to him his blessing. Why? He had sold his Samuel for a mess of pottage. What are you doing with your Samuel?

Esau got dreadfully hungry. Let us not limit that hunger to a mere ordinary interpretation, that it was merely a mess of pottage. There are many people tonight who are dreadfully hungry and in some respects are satisfied. You can eat and drink and still be hungry for the right thing. People in every city are gorged and drunk as far as material food is concerned and yet they are hungry and thirsty. Thousands of people are hungry for some of the finer things in life; hungry for a little attention, ambition, a little home, a wife, or a little child—almost anything. A desperate hunger can take hold of you for any of these. But when they are not in God's will for you, it is a dangerous thing to partake of them. What did Jesus do in the hour of temptation, when He was hungry? He had fasted forty days and forty nights and His physical body was tired and worn and He was hungry. And the devil knew it; he knew what approach and point of contact to make and said, "If you are the Son of God and are not just bolstering yourself up with the *thought* that you are, and are here because of the testimony which God gave—"This is my beloved Son in whom I am well pleased"—then what is the *power* of that testimony? Is it enough to keep you when you know you are hungry and you have the power to get something? Is it holding and sustaining you?"

How does Jesus answer? He looks at the enemy and says, "It is written, man shall not live by bread alone." What did He do? He drew a circle around the will of God for Him and nothing else could break through that circle as long as He would abide *in* the will of God. He preferred to stay in the will of God, hungry. You might better be hungry and be in the will of God than to step out of that will and get the best kind of a cake. Stay hungry and say, "I will die hungry rather

than get out of the will of God for me." That is what Jesus did. It doesn't say He was any less hungry; He continued to be hungry but He continued to be in the will of God. So, if some hunger is gnawing at your heart, some hunger that is eating its way into your very vitals and well nigh consuming your joy and victory, rather than yield to that thing, say, "I will abide in the will of God, hungry."

Esau failed to do that. He got hungry and sold his Samuel for a mess of pottage; he got his pottage but lost his Samuel. He lost that which was really worth while.

One more illustration and this is from the New Testament. Paul was a mighty missionary, a marvelous man. He chose as companions Timothy and Demas. Demas was a splendid young man. I have no doubt that he was thoroughly saved, baptized, and gifted. Paul was no sentimental man and I do not believe he would drag Demas around the country for mere companionship; he was not the sort of man that said, "I always get so blessed when he is around. Bring him along." No, he took him because he was profitable unto the ministry. Demas has the call of God upon him and is in divine order moving along with Paul, teaching and preaching, and God blesses him and anoints him. But all the time he is ministering and shouting and proclaiming the Gospel he is hearing something. He hears the voice of the age in which he lives. He shouts a bit louder but the voice persists. How does it happen that he hears this voice? Because there is something left in him that could hear it. That is always a sad state. With all of his salvation, all of his entire sanctification, and his glorious baptism, there was something left that could be heard above all his shouting, and there was something in that voice which attracted him. When service was over and he went home to rest, that voice persisted in being heard.

How many know that the age has a voice? This age has a terrific voice, a very subtle voice, a very peculiar voice. Paul tells us that there are many voices in the world and everyone has its peculiar significance. And Demas heard one of them. Something in his constitutional make-up which had not been perfectly surrendered, which had not yet found its way to the altar, something he held in reserve because he did not consider it wicked, responded to that voice. And it got him into a horrible mess. You know some good things can get you in trouble. Many people are being swept off their feet by good things, legitimate things, things in which others participate. This temptation is possible even among Pentecostal people.

Demas finally got so under the control of that voice that all of his shouting and hallelujahs seemed to lose their real ring and he became conscious of the fact that

### PAUL AND DEMAS

"Oh, how I loved him! He had such taking ways. So popular was he that where he went his friends had much to say; and oft they sent a gift his heart to clutch. He was so loving, so considerate, kind; sometimes I wondered if I e'er could find another such. His charm had won all hearts; and yet, I did forget, where worldly friends were gathered, there was he, the happy, carefree Demas, gone from me. And now the lure had caught him; he left me yesterday. A letter he before me lay: 'Paul, dear Paul, I'm going home, for I am young and strong. I like not much to roam. I am ambitious to get on. I'm going home to stay. To preach and roam—to preach and roam, no comfort, pleasure, play? This homeless wandering day by day doth not appeal. Oh, Paul, I'm going home to make my way. I'm going home to stay.'

"So Demas went. And I, when night comes on and all is dark and still, strange phantoms then my chamber fill; and visions of my wayward son, my precious Demas from me gone, sweep o'er my soul. I am so old, my days are almost done; yet all my soul cries for the lost, to win them now at any cost. Demas, I thought would help me—and he is gone. But oh, my heart cries out for him, my wandering son."

Demas is back. "It is so good to be at home. For Paul, he gave himself, his life, his hours, his days. To him 'to live is Christ,' he said. His face was set to win the race; and I, I could not keep the pace, and so I left him, for I need to be where pleasure is. I am too young to bind my life, I must be free. And yet, as I was walking down the street, jostling, joking, glad to meet old friends again, an old man passed me in the crowd. He looked at me. His eyes were like to Paul's. He seemed to read me thru and thru. I am so glad to be at home, and yet, and yet, I can't forget, I can't forget." M. Warburton Booth.

there was no power in his ministry. He tried in every way but without success and yet of course he had to keep up his momentum or people might have said he was backslidden. But *how* he suffered over it. I don't know whether he ever confessed it to Paul or asked him to pray for him. Probably his pride would not allow him to do that. He was a *worker*, you know. So what does Demas do? He gets so under the power of that voice and the spirit of the age that finally he breaks contact, and in Timothy we find Paul saying, "Demas hath forsaken me, having loved this present age." And I think if we went down to that Cave of Endor we would probably see Demas sitting there and crying, "Bring me up Samuel! I wish I could get back by the side of Paul once again and hear him preach the truth. I would go to the altar and surrender all."

We have spent a brief time at the Cave of Endor to get a glimpse of some of the wreckage and this ought to serve as a warning to everyone. Let us be reminded that Samuel now walks by our side and he is saying to us, "You need not go to Endor. Lo, I am by your side! The privilege and opportunity and all that I have, are yours. I would be your encouragement, your power, your wisdom for all that you seek to accomplish for the Lord Jesus Christ. Honor me while I am with you." Don't let it be said, mid the wreckage of that which might have been, that you too, in the feebleness of your faith, have said, "*Bring me up Samuel.*"

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# The Sunday School Laboratory

## CAPTURING THE CHILDREN FOR CHRIST

E. C. W. BOULTON  
In The Elim Evangel

**I**N OPENING this brief article let us observe that the potentialities of the Sunday School at the present time are tremendous. We are afraid that the Church is to a great extent unawake to the possibilities of this phase of its life and ministry. Roman Catholicism, Communism, Fascism and Spiritism are keenly alive to the need of capturing the young people of this generation. All great world movements are making a desperate and well organized bid for supremacy in this realm. They realize that the success or failure of their ambition is to a very large extent dependent upon their conquest of the children. And so their plans are being laid accordingly.

Russia has succeeded in poisoning the stream of its national life at the source. Lenin and his colleagues saw the necessity of shaping the future by moulding the present, and so brought about a revolution among the boys and girls of that great land, the consequences of which are even now

### Only in Their Infancy.

It is recorded in classic story that once when the Spartans were defeated, and the king demanded fifty of their children as hostages, they replied, "We would rather give you one hundred of our most distinguished men." This reply revealed their great faith in the future generation.

C. H. Spurgeon once said, "I pray the Church of God to think much of the Sunday School. I beseech all lovers of the nation to pray for the Sunday Schools." With the vision of a prophet this great preacher foresaw that the destiny of Britain to a great extent centered in the young life.

The influences that shape the children of one generation are to a great extent responsible for the character of succeeding generations. If the youth of the present day are stamped with the mark of Christian influence they will in coming days form a moral and spiritual defence against the invasion of this land by those forces that would make for its disintegration and ultimate destruction. If we could but realize the salutary effects of Sunday School influence during those early years of character formation, the Church of God would put forth redoubled efforts to retain their hold of the children.

The Sunday School is one of the

### Most Effective Means

which the Church possesses for combating and counteracting the work of Catholicism, Modernism and Atheism. Let the minds of the children be saturated with Christian truth and they will be set free from the snares which lie all around them. Truth thus early imparted will form an inward bulwark against the assaults of evil and error which will be launched against them in days to come.

From the foregoing it will at once be seen how vital and important Sunday School work really is.

In view of this we feel that the greatest care should be exercised in the choice of those set apart for teaching the children. The disposition to regard anyone who cannot engage in any other Christian service as suitable for Sunday School work is positively harmful, and must lead to undesirable results.

Here we would pause to offer a few words regarding the type of men and women whom we consider qualified for

this ministry among the children. It must always be borne in mind that the character of the work accomplished will be determined by the character of the workers. Sunday School teachers must have spiritual experience, and that of the best. They must be born from above. Their work demands the anointing of the Holy Spirit as much as any other ministry in the Church. It is a branch of Christian activity which presents many difficulties, and often means much in the shape of discouragement and disappointment.

Soul-winning amongst children requires an almost exhaustless store of patience and endurance. Without this, discouragement will ere long overwhelm the worker, rendering his or her task irksome and burdensome. Such ministry may sometimes mean sowing in tears, but it will also mean reaping with joy the golden harvest of redeemed lives. The kingdom of the child's heart is not conquered in a moment. It is the worker who keeps the goal in view who will be sustained during the dark and difficult days. Blessed are those teachers who refuse to yield to defeat. Great shall be their reward in the days to come. Love's labor shall not be lost. God shall bring to noble fruition the years of selfless toil.

Work amongst children is mostly hidden and to a great extent unrecognized; the worker receives but scanty encouragement from others, and often has to labor

*(Continued on page 15)*



Courtesy of Illinois Children's Home and Aid Society

Be mindful of the little ones,  
And feed them with living bread;  
But break it for them as you gently lead them  
To Christ, the Head.

# Portents of this Dying World

ALBERT J. LEBECK, Sacramento, Calif.

## Bullet to Get You Even if it Misses

Trying to dodge bullets or torpedoes in wartime will be pretty futile if certain inventions which are on file really work. One patent is on a projectile designed to catch up with you, whether the gunner misses his aim or not. Another on a torpedo supposed to track you down by sound, and one to turn around and come back to get you if it passes you the first time.

Another patent was issued on an anti-aircraft projectile designed to follow a beam of light until it strikes.

An anti-aircraft gun built to be fired by enemy planes when they get in the line of fire was patented. It intercepts an infrared beam, aimed at the same spot as the gun.

Dozens of robot torpedo patents have been obtained. One of the torpedoes, operated on the photo electric cell principle is supposed to explode when it gets within the shadow of the enemy ship. Another steers itself toward the target by means of sound. Still another torpedo turns back and strikes a ship if it misses it the first time.

## Hitler Excels Napoleon

Hitler boasts that he has achieved greater victories than ever Napoleon won; and without the death of a single German soldier in battle.

If the talk in high Nazi circles may be taken seriously, it is no less than a conception of a Nazi-Fascist-Japanese "bloc," extending from the Rhine and the North Sea through two continents to Tokio, embracing Pan-Germany, Italy, all or parts of Russia, Siberia, Japan and the greater part of China, eventually all of China.

Such a "bloc" would embrace between 600,000,000 and 800,000,000 of the two billion inhabitants of this earth. It would represent a force, power and might such as has never existed in the world. It is a dream of such colossal magnitude, indeed so fantastic, that one feels impelled to the conclusion that it is only a "dream."

On reflection, however, one is immediately startled by the realization that the British Empire, made up of heterogeneous races, colors, creeds and religions, embraces 500,000,000 peoples.

Is Hitler's dream, then, such an impossibility if he were to live another ten years?

## The Ukraine a Great Prize

In the southwest corner of the Soviet Union, east of Poland and Rumania and north of the Black Sea, lie the 165,000 square miles of the Ukraine Republic, one

of 11 so-called "autonomous republics" of the U.S.S.R. The Ukraine produces most of the wheat, 70 per cent of the tobacco, 80 per cent of the sugar beets and one-third of the livestock of all Russia. It also produces corn, rye, potatoes, etc.

Four great rivers water the Ukraine; the Dniester, the Bug, the Dnieper, and the Donetz. In the Donetz basin are mines which yield 70 per cent of Russia's iron, 75 per cent of her coal and huge stores of salt and manganese. On the Dnieper is the largest hydroelectric dam in Europe.

Its soil is the most fertile in Europe and is one of the richest farmlands on the surface of the earth. No wonder Germany wants it!

## German Hopes

To Americans, in whose land the density of population is only 41 per square mile, the Ukraine (density 188) seems crowded. It is, in fact, the most densely populated Soviet republic. To Germany, however, it seems a relative vacuum—for in the jam-packed, over industrialized Reich, every square mile of soil must support no fewer than 400 people. When a German learns that the Soviet Union is 36 times the size of Germany, but contains only about twice as many inhabitants, he is likely to reflect that the sacrifices demanded by the Nazi state—the long work day, lack of cooking fats, gagged press, and regimented militarism of daily life—are worth bearing, if through them Germany can win "space in which to breathe."

Nor is any German allowed to forget the contrast between his own crowded country and Russia's open spaces. Into a nation-wide radio hook-up at the 1936 Nuremberg Congress, Hitler sighed wistfully, "If I had the Urals, with their immeasurable raw materials; if we owned Siberia, with its giant forests; if we had the Ukraine—believe me; Germany, under Nazi leadership, would swim in plenty."

## Nazis Buy Fortified Isle Off Russia

The German Government has recently purchased from Finland the Island of Kotka and certain other strategically important territories on the shores of the Gulf of Finland opposite the most important Naval base of Soviet Russia, Kronstadt, according to word which had been received.

Military experts believe that Kotka, properly fortified, would constitute an ideal naval base for German submarines, which would be able to block the outlet of the Russian navy to the Baltic Sea.

If reports may be credited, Germany is making this island into a miniature Gibraltar, and has already begun the construction of a base for heavy bombers as well as for submarines.

## Germany and Russia

The "Confederacy of the North" as outlined by Ezekiel in the 38th chapter of his prophecy will shortly come to pass. The union of Nazi Germany with Soviet Russia is far from being an impossibility. Two outstanding foreign editors of the American press have recently said as much:

"The old men of the Red intrigue are nearly all gone. The new men dream of an unholy trinity—an alliance of Russia, Germany, and Japan. Yes, the headlines shriek the contrary, and the world map, with its wars, also tell another story still, all that Soviet Russia has done in the past few years was to jockey into a position from which she could sell the idea of that triple alliance to Germany and Japan at the best possible price.

"The World War of 1914 perhaps would not have happened if England had not been certain that in eight to ten years more Imperial Germany and Imperial Russia would hitch their wagons together—and we should not forget that Germany was the god-father of Bolshevist Russia." (Hugo George Roboz, Foreign Editor, *New York Mirror*, July 3, 1938)—*Gospel Broadcast*, Nov. 1938.

## Purge Weakens Russia

When the military "purge" began, toward the end of April, 1937, there were 82,000 officers in the red army, not counting the GPU special forces. Of this number, between 20,000 and 25,000 have been arrested or shot.

That means roughly 20 per cent of the entire officer corps of the Red Army. And that 25 per cent represented the "brains" of the red army and air force, the tactical, strategical and commanding brains—the men who had the best training, the most experience.

"No army can fight a war without brains to lead and direct it. The red army has no such brains at the present time," said a French officer. No wonder the giant is helpless!

## Italy Calls More Men

Reliable foreign circles said that Italy quietly had called up 150,000 reservists while her anti-French press campaign gathered momentum.

This partial peace-time mobilization, it

was said, would continue with a total of 300,000 reservists scheduled to be called up "by spring."

It was pointed out that Italy officially announced January 25, that 60,000 were being called up.

Authoritative British sources said the Foreign Office was well aware that there was considerable military movement in Italy and was trying to ascertain just how far such movement was "abnormal."

#### Italy to Take Djibouti

The general belief in military quarters, which judges the situations unemotionally, is that 75,000 men of the 125,000 which the Italians have in Ethiopia will attack the 6,500 French force in Djibouti, conquer the town and the port; then Il Duce will turn to France and Great Britain and ask them whether they want to begin a world war for the sake of a "hole in the Red Sea."

#### France May Attack Italy

Despite the open preparations for a show down and the unmistakable superiority in military preparations of Italy and Germany, the feeling in this country in the government among the high ranking officers of the general staff and among the population itself—is that if Italy puts her threats into effect France will react at once by attacking Italy in Europe. French leaders say nothing but a desperate attitude can save France from becoming another Belgium or a Portugal. While they all admit that it is inconceivable that France would fight both Italy and Germany successfully, there is a deep conviction among the people that neither Great Britain nor the United States could allow France to be crushed by the totalitarian states. Thus we have another World War.

#### What Waste!

Japan is spending 50.9 per cent of her budget dollar for national defense. Great Britain is spending 21.9 per cent, France 27.5 per cent, Turkey 49 per cent, Italy 31.6 per cent, etc.

The U. S. is spending but 7.3 per cent of her budget dollar for defense. Think of the good that could be accomplished by using this money to alleviate poverty, to provide homes, etc., instead of weapons for war that will wreck cities and reduce nations to poverty.

#### French Say Only Two U. S. Models Equal Nazi Planes

Secretary Morgenthau was disclosed to have told the Senate Military Committee that a French air mission, sent to this country to buy military planes, found only two models which could "stand in the air for one second" against German planes.

#### 575 Miles an Hour

The officials of the Curtiss-Wright air-

plane plant claim that their new Hawk-75 had attained a speed of 575 miles an hour in a recent test dive.

The Hawk-75 is one of the 100 planes being built for the French Government.

#### Japan Huge Budget for Red War

The Army authorities have completed supplementary budget estimates totaling \$1,362,500,000 for submission to the diet, it was understood today, under a program which visualizes the possibility of joint operations against China and Russia.

Newspapers called it a "two front" budget because of the necessity, in the minds of army leaders, to prepare for simultaneous military campaigns against the Soviet Union and China.

#### Will Japan Invade Indo-China

If France becomes involved in Europe with Italy it will be an ideal time to invade Indo-China, as France would have her hands full in Europe and Africa and could offer no resistance to Japan. Japan is anxious to cut off China's source of supplies from Indo-China.

#### Australia will Spend \$250,000,000 for Arms

Newly alarmed over the possibility of Japanese invasion, Australia has adopted a \$250,000,000 three-year preparedness program.

The commonwealth government has decided to spend on defense more than \$11 annually for each man, woman and child in its population of just under 7,000,000.

#### U. S. Generals Ask Weapons to Arm Million Men

To army officials, told the house military affairs committee the United States should provide ultra modern weapons in peace time adequate to equip an army of 1,000,000 men soon after the outbreak of war.

#### Armageddon Near

As we see the world preparing for a world conflict, we realize that the battle of Armageddon is nearer at hand and Christ's coming is not far hence.

"Nothing must be taught in childhood which will need to be unlearned in manhood. Early religious teaching is not a makeshift. It is not a temporary garment which our children will be able to discard as easily as they discard their worn-out frocks. We walk in unspeakable error if we approach our little children on the understanding that we will give them a thought, a religious idea, a spiritual conception, which will last them until they are seventeen years of age, and which may then be laid aside for another. We cannot exaggerate the intensity of first impressions; they bite deep into the mind, and are almost ineffaceable. Our old people

cannot recall the days that are near, but they have no difficulty in reviving the deep-cut impressions of a far-off youth. It is childhood that lives again in age. It is the earliest consciousness that reappears in the latest days of decline. The first impressions persist through the life."

—Dr. J. H. Jowett.

We take pleasure in announcing to our readers a new and most unique book, entitled "1938 A. D." by Vaughn R. Shoemaker, chief cartoonist for the *Chicago Daily News* and an outstanding Christian business man.

This book contains about 110 of his best cartoons for 1938, including the Pulitzer Prize winner, all of his foreign cartoons, a number of his striking Christian cartoons, such as the church on shifting sands, Christmas and Thanksgiving sketches, etc. Approximately 75 of these are accompanied by interesting editorials by various members of the Daily News Editorial Staff and the foreword is given by the famous cartoonist, John T. McCutcheon.

This is the first book of its kind to be published and comes in response to many appeals from Christian people; it is designed to give, at a glance, the outstanding events of 1938 and thus will be of great interest in years to come.

The first edition was exhausted in less than a month and those of our readers who wish to avail themselves of this unusual book must send their order in at once or it may be too late. The book is attractively bound and upon special request will be personally autographed by Mr. Shoemaker. Send all orders direct to: The Personal Service Bureau, The Chicago Daily News, 400 W. Madison, Chicago, Ill. The price of book is \$1.15 by mail and in case any order is received after this second edition has been exhausted, money will be refunded without fail.

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## A Chinese Martyr

THE LORD'S DAY before Christmas, 1938, dawned beautiful, warm and sunshiny. There was not a single cloud in our sky. The Worship Hall was all cleaned and ready for the special gatherings of Christians, pine needles carpeting the rude floors. We came up to the morning service full of holy expectation. Suddenly the air-raid alarm was sounded and the people, including the magistrate, fled the city. Later we heard of how ruthlessly the refugees had been robbed on all roads leading out of the city.

The Christians met together to pray and the Lord again turned our captivity and beat back the powers of darkness. That day was especially blessed to all of us as hearts flowed together in worship, love and praise. Ah! did we but know, one of our choicest young men was at that time lying brutally murdered, just fifteen miles away. His young widow, Clear Fragrance, was with us, lifting up her voice in song with the others. God's clouds gathered quickly and heavily draped the mountains. We were shut in . . . no planes turned up.

The next morning dawned grey and cold; not a ray of sunshine without or ripple of song within. An awful pall seemed to have fallen on our spirits at the Worship Hall, as if some impending calamity was at hand. We prayed much for Mr. Boyd and the workers who were out in the Tai Country on a long trek; no letters could come through; we just had to trust and believe.

Rumors — "Sounds in the wind" — reached us of killings and of the ever-increasing band of outlaws now infesting all roads leading to the city. These in the majority were political refugees and deserters from the army in the Western Provinces, who had rebelled on account of the rigorous army discipline and constant defeat in the war. All the violent and turbulent spirits had amalgamated and taken to wholesale brigandage and plunder, to whom the war of resistance against Japan or peaceful labor in rural districts was detestable. Village after village was systematically looted and many were killed. Later, news of A-Chi-Teh, where we had labored much, came, and told us of the whole place sacked and Christians scattered. Only a month ago we were there and they were begging us to return quickly to establish a church. The land was full of violence and bloodshed.

Pastor Chang had chosen for his sermon, "Christ Stilling the Waves." He loved to declare the Lord's subduing power over *all* elements in nature whether in the natural or the supernatural. He reckoned this as the Gospel ship ploughing through the bitter waters of life, into which all enter with a cry and most leave with a

groan. And had they not the wonderful story of Noah and his family in their very own characters of "Ch'uan" for ship, comprising a boat with eight mouths at the side, signifying eight persons on board?

"Louder and louder blew the wind, a gale from the northwest." Ugly whispers of Mr. White, the Pastor's son-in-law, having been butchered to death, reached us. Impossible! Surely not Mr. White, one of our choicest young men—so loved, so esteemed. He was an orphan and the only remaining male to carry on his father's name. Out of the Sunday School, he had last year boldly declared his faith in Christ, alongside of his young wife, when they were both baptized in the river together. The stricken family could hardly believe it. Surely the Lord would have protected him as He had done so many of us in these dangerous out-of-the-way places.

A carrier arrived bearing a letter from Mr. White, in which he told us that the school at Chi-Long-Teh, two days away, would soon be having their final exercises and he would make every endeavor to be home for Christmas. There was a lull in the storm. This letter steadied our frail boat on the boisterous waves and banished our fears for the time being. We approached the authorities: "Had they heard anything of the teacher at Chi-Long-Teh?" "No, nothing whatever." There were bad rumors everywhere of the activities of the bandits, but no news had reached them of any harm to Mr. White. We began to breathe more freely, and still the "Sounds on the wind" came to us of a young man in teacher's clothes, a Christian, lying beside a pool of blood, brutally battered to death, and alongside a burnt, leather-bound New Testament found near the pool. Oh, surely it cannot be Mr. White! I recalled having given him a leather-bound New Testament that he could carry in his coat when on journeys.

Shall I ever forget that evening when definite news reached us of the body having been brought to a place outside the South Gate? No corpse is allowed to be brought through the gates into the city lest a curse follows. The stricken widow with her father and mother were broken-hearted. The whole city was in an uproar; all the students rushed out with the populace to see the murderers who had been so miraculously caught and brought into the Yamen. They told the whole grueling story of thirty-eight strokes given with a meat-chopper for the sake of the money collected from the school fees and the horse he was riding. The verdict was passed. They must be shot the next day. At 3 P.M. they both went out into the outer darkness.

For a week the widow, Clear Fragrance, hovered between life and death and on the morning after Christmas Day she give

birth to a son and heir. The bow in the cloud had appeared.—Mrs. W. J. Boyd, Kuangnan, Yunan Province.

## From the Mission Field

These are difficult days for our missionaries in Japan. In November there were 600 earthquakes, some rather severe. At a time when there was greatest danger a dear old sister in St. Louis arose in a meeting and said, "I feel greatly impressed that Sister Jessie Wengler is in great danger. We should pray for her right now." The church prayed. It was just at the time of the most severe earthquakes.

Our sister is praising the Lord that the door is still open for the Gospel in that island country, and for faithful, Spirit-filled workers who are loyally working for the salvation of souls in that land, which means much in these days of uncertainty.

\* \* \*

Brother and Sister Wegner, who have so faithfully labored in Colombia, South America, are rejoicing because of a precious ingathering at the close of the year. While it has been a year of great persecution in which one dear brother was severely injured, there have been many victories for the Gospel. On Christmas Day sixteen Christians from a country place where the Gospel seed had been sown, were baptized in water, among them the father and mother of the young man who had suffered so intensely, and six brothers and sisters. These seventeen believers had walked two days and a half to reach the mission station at Sogamosa, four being mothers with babes in arms.

The Wegners have just moved into their new Mission Home, the vision of which God gave them a year ago. They felt God worked a real miracle for them in giving them a capable and trustworthy workman. "Best of all," writes Mrs. Wegner, "he is receiving the Gospel and wants to be baptized. The Lord gave him a vision of the Virgin Mary who told him that they all had to repent and look to Christ only as their Savior. He was deeply impressed and told it in the Watch Night service."

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## The Sunday School Laboratory

(Continued from page 11)

on alone. How comforting to remember that the eye of the Lord is taking account of those consecrated ministries behind the scenes.

There is the discouragement which comes when scholars to whom the heart of the teacher has gone out in travailing desire are taken from his care and placed in other hands. The worker realizes that ground which has cost so much to gain in children's hearts may be lost in this transition stage of Sunday School life. There are the times of acute distress when scholars for whom so many prayers have been offered and from whom so much has been expected, withdraw from the Sunday School. Yet it should never be forgotten that when a boy or girl leaves the school they do not depart from the circle of its influence. The prayers and tears of the faithful teacher will follow them.

The writer rejoices in the memory of those hallowed and happy days which he spent in the Sunday School, yet he left the school without having come to a decision for Christ. An interval of three years elapsed before conversion took place, but it was very largely the influence of those sabbath afternoon lessons, and the godly life of his teacher that finally led him to Christ. To all appearance he had gone out into the world beyond the reach of those purifying and preserving influences which had surrounded him in the Sunday School; actually such was not the case, as subsequent events proved.

The Sunday School teacher should be fired with a passion to win the children for Christ. This we venture to assert, is

### The Supreme Qualification.

Everything should be made to bend to this end. And in order to reach this goal there must be the urge of love; satisfactory results can be achieved in no other way. Love will find a way to these young and tender hearts, establishing a living link which in times of peril will save them from being swallowed up in the vortex of sin which surges around them.

One of the greatest factors in a soul-winning ministry is that of personal example, and nowhere is the force of this felt more deeply than in Sunday School work. No eyes so watchful as those of the children, and no minds so impressionable.

What will we imprint upon these young lives? The stamp of the Eternal? Shall they see Jesus in us? What is the song that our lives are singing? Are we drawing them to Christ?

The Sunday School ministry is one which demands much prayer. Each scholar should be brought definitely and individually to the throne of grace. In the

atmosphere of prayer the child will become increasingly precious to the teacher. Every Sunday School should have its teachers' prayer meeting where real intercession is made for the scholars.

Dr. Handley Moule tells of a devoted Sunday School teacher who was the means of bringing scholar after scholar, with ever-growing frequency, to the feet of Jesus in living conversion. After her death her simple diary was found to contain among other entries the three following, with some intervals between: "Resolved to pray for each scholar by name"; "Resolved to wrestle in prayer for each scholar by name"; "Resolved to wrestle for each scholar by name, and to expect an answer."

It is by such means that the little ones are led into love with Jesus, and become

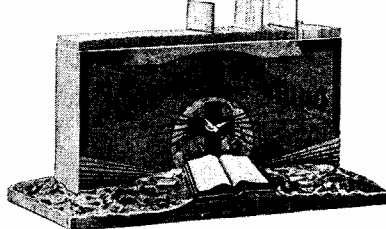
### Lifelong Disciples

of the Galilean. It is the lesson prepared in the secret place, and saturated with the dew from above that will sooner or later find its response in the hearts of boys and girls.

Sunday School teachers have it in their power to make their weekly class attractive in the highest and holiest sense. Of his Sunday School teacher Dr. Jowett said, "It was through his influence that I entered the ministry. He made the sabbath the sunniest day of my week, a day looked for, longed for, loved."

"The heart has reasons that reason does not understand."

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One of the silent workers in the Lord's vineyard was Bartholomew J. Gardella, who, like the Lord's disciple of the same name, was little known. For many years he was the faithful printer of the paper "Trust" published by the Duncan Sisters of the Elim (Rochester) Bible Training School. He passed away on January 12th, and is now with his Lord whom he so loved.

### GOD'S CALL

"God's call oftenest comes to the young. To Henry Martyn amid his books; to David Livingstone at his loom; to Mackay in the engineering shed; to Charles Studd preparing for the Bar; to Stanley Smith fresh from the University crew. And what is better than to consecrate to His service, Who Himself died in early manhood, the whole of life—from early dawn to golden sunset."—*Dr. F. B. Meyer.*

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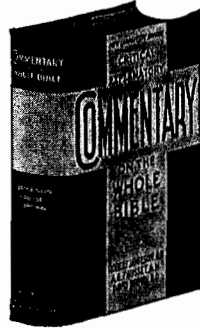
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