



NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

The PENTECOSTAL EVANGEL

 THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Rena Baldwin

Our Remarkable Deliverance from Los Banos Internment Camp

BLANCHE APPLEBY, JUST RETURNED FROM THE PHILIPPINES



Blanche Appleby

WHEN the Japanese invaded the Philippine Islands on December 27, 1941, Rena Baldwin and I were in Baguio. We had a little home there near our Bible Institute. The Americans and the British, knowing that they were defenseless, got together and decided it would be wise to intern themselves in a large building known as Brent's School, and to appoint a committee to make the best terms they could with the Japanese. Our Assemblies of God missionaries interned themselves with the rest of the Americans and British.

When we heard that the Japanese were coming, Rena Baldwin and I decided to go over to some Baptist friends who lived next to the Japanese school in Baguio. We took our suitcases and bedding and our most important belongings with us. Our Baptist friends had not yet interned themselves although most of the others had gone to the Brent School.

That night truckloads of Japanese soldiers came to Baguio and turned into the compound of the Japanese school. At midnight they came and pounded on the doors of this Baptist home and went through our suitcases, taking watches, fountain pens, scissors, shoes—anything they fancied.

The Japanese confiscated all cars in the neighborhood and brought all British, American and Dutch subjects to the school. Between two and three o'clock in the morning we were all out on the grounds of the school, with machine guns leveled at us, and the lieutenant-general and his interpreter addressed us. There were many in that company with snow-white hair. Some had labored for forty years as missionaries in the Philippines. We were warned that if we did anything contrary to the instructions of the Japanese we would be killed.

We were turned back into the school and had to crouch all that night, for there was no room to lie down. There was no food provided the next morning although some had brought a little with them. About one o'clock we were given some thin soup. There was no food for supper, but I saw some Japanese dishing up some rice and fish and went over to them and managed to get just a few mouthfuls.

We were kept at Brent School for two or three nights and then were summoned to the tennis court of the school. The Japanese officer announced that the fathers would probably be taken to one place, the mothers and children to another, and the young girls to another. Oh, the tenseness of that situation! The men were told to go to one barracks, the women and children to another. All over sixty could ride in trucks but all the rest would have to walk. If anyone had any baggage they would take no responsibility for getting it to the camp.

Rena Baldwin and I, though sick in body, had to walk, carrying what things we could manage. There were many children of eight and ten carrying their own bundles. Remember that we had been given but little food, and all we had in our stomachs that day was some thin soup and a cup of tea. We started off and marched for several miles to Camp John Hay. We found that they took us all to the same place, and that their threat to separate us and separate the young girls was just a part of their war on nerves. Our mattresses were side by side and there was no space to walk between. The roof leaked and our bedding would get wet, and as a result Rena got arthritis. We were without water to wash our faces and hands for more than fifty hours. Finally they hauled in some water, at least

enough for us to have something to drink.

Our breakfast in the morning consisted of rice gruel, a very small portion, and some tea or coffee. In the evening we also would have a very small portion, but we went to bed hungry every night throughout the whole of that first internment.

We all had our camp duties to perform, the men had to cut wood and the women had to do the cleaning. No religious services were allowed nor any public gatherings.

We had been told that our belongings would be brought to us, including our groceries, but all was confiscated. After being robbed of our possessions we were told an intelligence committee was coming to take our money. All married people would be allowed to have fifty dollars between them, and single ladies would also be allowed to have fifty dollars. All the rest would be taken from us. The men came and we were searched—everything we had was searched. They went through Rena Baldwin's Bible leaf by leaf to see if by any chance there were any dollar bills in it. It happened that I had had a special offering in November, of one hundred dollars, sent in by a friend in the Pentecostal Church at Cleveland, Ohio. It had come by the last mail that had reached us and I had this offering in a hundred dollar bill. I tucked this in my Bible and hid the Bible in a tree, and they never found it. How we praised the Lord for this, for I was able to share this with others. A neutral, a trained nurse from China, exchanged this hundred dollar bill for me.

There were many miners and rich people in the crowd, and they were able to get quite a haul from them, but they complained that they

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God's Unspeakable Gift

ROBERT C. CUMMINGS

HOW much easier it is to preach a negative rather than a positive gospel! But how glorious to know that my heavenly Father does not offer me the negative gospel when I come to Him in need. Let us learn this lesson from the giver of every good and perfect gift, and when we meet hungry men and women let's offer them bread; when we meet darkened souls let's offer them light; and when we meet dying souls let's offer them life.

I have often gone to the house of God needing life. My body and my mind and my spirit have been craving life. I have gone seeking life that would satisfy. Sometimes I have been given a negative message; but oh, how satisfied and refreshed and revived has my whole being been when the minister preached to me Jesus, the LIFE! God knew I needed life, so He sent me His unspeakable gift, Jesus Christ, living Bread that came down from heaven to give life to the world.

How often I have gone to the house of God needing light! Some preachers have but added to my darkness with their messages on the various manifestations of darkness in our present evil age. But when some man of God anointed by the Holy Spirit has held up Jesus the Light of the world, how the light of heaven has illuminated my mind and my spirit, and I have again seen more of the wonder of God's unspeakable gift, the Light of life.

Brother, I am a needy soul. I need bread. I am a thirsty soul. I need living water, drink that is drink indeed. So give me Jesus; not just a glimpse of Him, but Jesus in His fullness; His broken body to satisfy my hunger; His blood that is drink indeed to quench my thirst. Minister Him to me, my brother, for I need Him. I know you love me, I know you'd give me anything I might ask; but your love cannot feed me and your gifts cannot satisfy my deep longings. Therefore God gave Jesus, His unspeakable gift, so that you might minister Him to my soul. Why, then, brother, do you preach to me anything else but Jesus.

Dear brother or sister, you who stand in the pulpit to minister to me, don't forget that God knew I would be in need of wisdom and righteousness and redemption and sanctification, for I had none of my own and am unable to manufacture any of my own. Therefore He gave Jesus, His unspeakable gift, to be unto me wisdom and righteousness and sanctification and redemption. So help me, dear brother, and bring Jesus down to me where I am sitting in my weakness, in such a way that I'll be able to reach out the hands of faith and lay hold of Him and eat Him.

There are times when I need a shepherd desperately. God gave me an unspeakably tender and wise Shepherd, the good Shepherd who gives abundant life to His sheep.

There are times when I need nothing short of a resurrection. Hopes have fled; strength has ebbed; visions have become dim; all precious things seem perished. I have had to lay them all in the tomb; and black sorrow has gripped

me. I appreciate your sympathy and your good advice. I know you mean well—but I need to hear the voice of Him who is the conqueror of death, speaking —to me personally, "I am the Resurrection and the Life." There have been times when I have heard that voice with its power to raise the dead. Oh, minister that unspeakable gift to me, if you would meet my need! Preach to me Jesus, the resurrection.

How often I have gone to the house of God defeated by sin. And often the preacher has not touched my problem. I needed God's answer to my need—Jesus; for He it is who shall save from sin. But when I went where Jesus our Righteousness, the Victor, was presented in such a way that my faith could lay hold of Him, I found again that God's unspeakable gift, Jesus, was given to me to be MY VICTORY over sin, and I found that His name was not given in vain, but that it was a name of power, bringing victory where there had been defeat, and cleansing and freedom where

there had been stain and bondage. Glory to God! Brother, I need what God has provided to meet the unspeakable need of my body, mind and spirit. I need Jesus, God's all-inclusive, unspeakable gift.

WHERE HOPE IS BORN

I'm grateful for the jagged rocks,
They teach my feet to climb with care;
The fog that veils my path ahead
But drives me to my knees in prayer.
Though tired and worn
I look to God,
And hope is born.

I dare not fail, for other feet
Will follow in the steps I've made;
A shepherd of the souls of men,
I will be faithful, unafraid.
And pressing on,
I've peace with Him,
And fear is gone.

Not looking back, I follow Christ,
My perfect Pattern and my Guide;
May my example be approved,
And other souls be satisfied
Who blindly grope,
But find in Christ
Their only hope!

—Captain Charles Roberts

"Be Clothed With Humility"

A. B. SIMPSON

HUMILITY will save you from self-consciousness. It will take away from you the shadow of yourself and the constant sense of your own importance. It will save you from self-assertion and from thrusting your own personality upon the thoughts and attention of others. It will save you from the desire for display, from being prominent, from occupying the center of the stage, from being the object of observation and attention, and having the eyes of the world turned upon you. It will save you from vanity about your personal appearance, your dress, your style of living, or your abilities and attractions.

It will save you from that which is deeper and more subtle, the pride which does not care for vain display, but which finds its secret satisfaction in your own superiority of talents or birth or social position or wealth or success. It will give you that modesty which "vaunteth not itself." It will take out of you the brag, the blow, the bombast, which are so offensive to good taste and true modesty. It will give you the love which "doth not behave itself unseemly," or literally, which is not rude, which does not cut or slight others, or show its sense of irritation or superiority by rude manners.

It will keep you from talking about yourself or your own affairs and assuming that other people are as much interested as you are in your children, your family, your achievements, or your accomplishments. It is said of Charles Dickens that people who met him for the first time often would never have suspected that he was the most distinguished literary man of his

time. He never spoke of himself. He always took a most modest interest in the affairs of others, and they learned with surprise that the man who had just been talking with them so simply and showing such an interest in their affairs was the literary star of his time.

It will save you from taking offense because people seem to ignore you, because perhaps your pastor did not recognize you or call upon you. You will always have some kindly explanation or excuse, and you will not be so occupied with the thought of your importance as to take offense because it is apparently slighted. It will save you from arrogance, haughtiness, and self-importance in your manners, your bearing, your pose. It is said that Charles Lamb once accosted one of those grandiose people with the remark, "Please excuse me, sir, but are you—anybody in particular?"

Humility takes all that out of us and makes us unassuming, natural, and simple. It will save you from reviewing your own work after it is done and from feeling self-complacency because you have done it so well, or, what is equally vain, from chagrin because you did it so poorly. The very chagrin shows that you expected something from yourself and were disappointed in your vanity and pride. It will save you from looking for flattery and praise from others when your work is done. You will simply do your best and leave it with God, and not look for your reward in the plaudits of men, your supreme recompense this:

The Master praises;
What are men?

An Exceeding Great Army

GOD worked mightily after the day of Pentecost and we read, "Believers were the more added to the Lord, multitudes both of men and women. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Acts 5:14, 16.

But this aroused the ire of the enemy, and so the high priest rose up, and all they that were with him, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." Acts 5:20. In spite of the opposition of the high priest and of the Sanhedrin, the Word of Life was proclaimed.

Pray that the word of the Lord in our day likewise may have free course, and be glorified. 2 Thess. 3:1. There has been a great distribution of Bibles during the past few years. The world is encircled by the Word like a fuse, and when the Spirit ignites the fuse, light will run along its world-wide course as never before. In response to the prayer of the children of God, there will be light in many places where there is now darkness.

Is the Word glorified today? Only partially. But as the saints pray, the Holy Spirit will quicken the Word as never before.

In the 37th chapter of Ezekiel, the prophet tells of a vision he had. He was set down in the midst of a valley which was full of bones. These bones were "very dry." The Lord said to him, "Can these bones live?" The prophet answered, "O Lord God, Thou knowest." The Lord said to the prophet, "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

The prophet prophesied as he was commanded, and the result was a noise, and a shaking, as the bones came together, bone to his bone. The sinews and the flesh came upon them, and the skin covered them: but there was no breath in them. And the Lord said to Ezekiel, "Prophesy, unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

Ezekiel prophesied as he was commanded, and the breath came into them, and they lived, and stood up upon their feet, *an exceeding great army.*

Today we are seeing many dry bones, and they are "very dry." Can these bones live? Ezekiel was told to prophesy, "Come, . . . O breath, and breathe upon these slain." And as he obeyed, breath came into them, and they arose, an exceeding great army—an army made out of dry bones. It was all brought about in

the following order: First, the command of God. Second, the obedience of the prophet, "So I prophesied as I was commanded." Third, the command to the prophet, "Say to the wind, Breathe upon these slain, that they may live." Fourth, the response as a result of the breath coming upon the slain, and the raising up of an exceeding great army.

God has His plan of working. He does not work in an arbitrary way, but rather according to His own wise plan. On the day of Pentecost He raised up a hundred and twenty prophets. The breath of the Spirit came upon them. Peter was God's mouthpiece. He preached, and there came to be an army of three thousand. Again the divine breath of the Son of God came upon God's witnesses, and the result of the overflow of the Spirit was five thousand regenerated souls. Acts 4:4.

If one hundred and twenty Spirit-filled saints can bring in three thousand in one day, how many can twelve hundred Spirit-filled saints bring in in one year?

God has given a very definite promise: "It shall come to pass in the last days, that I will pour out My Spirit upon all flesh." Joel 2:28; Acts 2:17. On the Day of Pentecost the outpouring was limited to Judea, but in our day we should cry to God that He will pour out His Spirit *upon all flesh, to the uttermost parts of the earth*, on Gentile flesh as well as on Jewish flesh. We should look to the Lord to raise up prophets—Ezekiels, Jeremiahs, and Isaiahs—men saturated with the Word and filled with the Holy Ghost, men not afraid to respond to God's command.

Ezekiel was humble and lowly, so he responded to the Lord's question, "Can these bones live?" with, "O Lord God, Thou knowest." God used this lowly one to speak the words that brought about the raising up of an exceeding great army. God does not despise the lowly ones who pray in secret. He will reward them openly by letting them see an exceeding great army, an overcoming army, raised up in response to their humble prayers in the secret chamber.

In the world today we see a great mass of dry bones. Can they live? Say with Ezekiel, "O Lord God, Thou knowest." He who made the bones can put life into them; He can put breath into the framework.

There is sufficient wind for the biggest army of dry bones in the universe. The mighty rushing wind from heaven is a picture of the blessed Holy Spirit, and the word of the Lord comes: "Prophesy to the wind, north, south, east, and west."

Have you ever come to the end of the wind? A temporary lull in the wind does not mean a dead stop. At the divinely given command, the prophecy of Ezekiel 37 will be fulfilled, the wind will come and the dry bones will be clothed by the breath of the Spirit coming upon them. And this company will not be a company who are helpless; they will be an army of Spirit-filled men selected for a definite work.

John tells us of a vision given to him of an

exceeding great army. He says, "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Rev. 19:11, 14.

This mighty army of saints has to be completed, and the Son of God will bring about the completion of this army of Spirit-filled saints. The army which follows Him whose name is the Word of God will compose an exceeding great army.

God's order for the building up of the army is, first, dry bones (sinners), then sinews, then flesh (the body of Christ built up), then breath (the infilling of the blessed Holy Spirit). Later on, these will be clothed in fine linen, white and clean (the righteous acts of the saints); and they will ride on white horses and follow Him who is called Faithful and True, an exceeding great army of called, faithful and chosen, going forth conquering and to conquer.

The material is at hand; there are many dry bones. Get the heavenly vision. Listen to the command to prophesy. Be like unto the one who said, "I was not disobedient to the heavenly vision."

GODLINESS AND CONTENTMENT

In 1910 a missionary reported to the *Record of Christian Work* the following true reminiscence of work in China. Among those who came regularly to worship were a couple of poor country people named Wang. The man had been baptized, and his wife was interested in the gospel. They lived nearly ten miles from the city, and earned a very scanty living by the hardest of toil, but they were always regular in their attendance at the services, whether it was wet or fine.

On one occasion I said to Mrs. Wang, "Don't you get very hungry before you reach home at night?" "No," she replied; "not when I have a meal of rice before I start in the morning." "What!" I said, "are there any times when you cannot get that?" "Yes. When our rice is gone, and we have no money to get more, we have only the chaff mixed with water into a kind of porridge." "How do you manage to walk on such poor food?" I asked.

"Well," continued Mrs. Wang, "there was one day when I was so faint and tired on my way home that I sat down by the roadside and cried. My husband said weeping would do no good, and that we had better get away from the main road and go behind the hills, where the passers-by would not interrupt us in prayer. We did this, and my husband prayed that God would make the hunger of soul more real than the hunger of body."

"Well, Tang-ma, what then?" I asked. "Why, of course," she said, "we were not hungry after that; I got up and walked the rest of the way home, prepared a supper of rice husks, and after eating this, we went to bed feeling quite happy."

The early Christians did not seem to be much affected by the argument that "there are heathen enough at home." In Antioch there were half a million of pagans when the Holy Spirit said, "Separate me Barnabas and Saul." —Chas. H. Erdman.

"Jesus Wept"

W. B. McCAFFERTY

HERE are two short words in John 11:35, but they are words that reveal the heart and soul of the Master. The sympathetic heart of Jesus is touched with the sorrow of His friends. He feels with them the deepest pangs of anguish and sorrow. He weeps, not because He is not able to restore the lost brother to the sorrowing sisters, but because he feels the grief that has burdened their hearts. He is the resurrection and the life. A word from Him and the dead will live again, the grave will be robbed of its victory, and smiles of gladness will be seen again on the faces of the bereaved ones. But sorrow is their portion now, and He feels that sorrow within His own bosom and weeps with them that weep. Jesus could rejoice with them that rejoice, as is evidenced by the incident recorded in Luke 10:17-21, but He could weep, also, with them that weep.

Sympathy is a precious jewel, and in our time, a rare one. It is a characteristic of a true Christian, and reflects the great heart of God and follows closely the example of the Master. It is enjoined upon saints by the tenderhearted Paul, who said, "Rejoice with them that do rejoice, and weep with them that weep."

Christ, looking down the future, saw the sorrows of the "time of Jacob's trouble," saw also the prior trouble that should come upon Jerusalem when the Roman prince Titus should destroy the city, and wept. He "beheld the city, and wept over it," says the faithful Luke. Thus we may know that the heart of Christ still feels the sorrow for the woes that shall come upon those who blindly turn His offers of peace and salvation aside. He feels the great anguish of soul for them who go wilfully into the way of wickedness and woe.

Tears are the rains that saturate the fields of Christian endeavor, that season the ground of our planting, and that cause our fields to yield their thirty, sixty, and hundred fold of fruitage. Said the Psalmist: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

The wicked are admonished to weep with the tears of repentance, to be grieved over their sins against a holy God. Tears now will turn to joy when the morning of life shall dawn. God himself, will "wipe away tears from off all faces," and there shall be "no more death, neither sorrow, nor crying" in that fair day. But the soul that refuses to weep here, and repent of its sin, must weep and mourn for anguish and sorrow of heart when the sun of its earthly life shall go down forevermore.

Tears are not always a sign of weakness. Some of the strongest characters in the world have wept bitterly at times. Paul was a man of tears and wept over conditions in the Corinthian Church. Timothy, too, was a man of tears; and mingled them with his prayers. David, the king of Israel, said, "I water my couch with my tears," and again, "My tears

have been my meat day and night." Jeremiah has been called, "The Weeping Prophet," and his great prophecy and his, "Lamentations" are wet with his tears. King Hezekiah, in his affliction, was not ashamed to weep before the Lord. Abraham wept in his bereavement, and Joseph poured out his heart in weeping for the great love he had for his brother Benjamin. Great leaders of men have not refrained from weeping in the great hour of trial and crisis. They were not weak, nor cowardly; they were men who felt deeply the agony of the hour, and wept with and for those over whom they were placed.

OUR REMARKABLE DELIVERANCE FROM LOS BANOS INTERNMENT CAMP

(Continued From Page One)

got so little from missionaries. It was explained to them that missionaries did not have much. We found out later that these were just Japanese highwaymen who were posing as the intelligence committee, and they got away with most of the money from the camp. As long as we had money we were compelled to pay for our food.

We were there for five weeks and growing weaker every day, when all the missionaries were called and told to pack up and be ready to leave within one hour. We were taken to the Baguio hotel and given temporary passes. Most of us went to Brother Leland Johnson's home. Towards morning a group of officers came and ordered us to report at the Baguio hotel at 9 A. M. We had to line up one by one to be interviewed. Those of us who had been appointed to Baguio were told we would be released and given permission to preach the gospel but must keep out of politics.

We had to plant sweet potatoes and beans and try to make our own living. And yet, at night time the Japanese would come and steal our potatoes and beans, and we got very little return. We were only allowed to go to church and hospital. Brother Johnson was permitted to go three times a week to the market. We soon exhausted all our money and we sold our blankets, our clothing, and all musical instruments that were left.

We were released on January 30, 1942, and we were so pressed financially that Rena Baldwin asked permission that she might teach music to earn a little. God gave her favor in the eyes of the Japanese general who gave permission. Because the Filipinos were so poor they could pay little for their musical instruction, but what little came in was a help. One Filipino lady opened her home as a studio.

After we were released we were summoned to the Union Evangelical Church, and we were told that all Christian work must be turned over to Filipinos; no American must have charge of any work. There was a young brother, John Soriano, who had been saved and filled with the Spirit in California, who was a second year student at our Bible School.

Brother Johnson put him in charge of the work in Baguio.

In June we were able to go back to our old home, were John and some of our Bible students were living, to prevent the place being looted. A young German Jew helped us to move. We had a small cart and we helped him push the cart up the high hills of Baguio.

In November most of the missionaries were re-interned except those over seventy and seriously ill, but for some reason we were overlooked. Brother Johnson had been some time in a Gestapo prison. We and our other Assemblies of God missionaries were interned.

We packed our suitcases and expected the Japanese to come for us, but they did not come. No one knows why they did not come *but God*. We just stayed home expecting them to come, but we were free for two and a half years. In those two years the Filipinos helped us wonderfully at the risk of their own lives, bringing us food from time to time. We literally lived from God's hand to our mouth. The Filipinos were poor themselves, for prices were soaring, but Catholic and Protestant Filipinos from time to time brought us coconuts and bananas and other foods. Truly the Lord's eyes are upon the righteous and His ears are open to their cry.

A Filipino pastor of the Evangelical church brought us some rice, a Filipino doctor sent us some rice and also some salt and matches. A Catholic neighbor also sent us some rice and sometimes some fish. The Japanese spy system was terrible and they made these gifts at the risk of their own lives. Different ones loaned us money with the understanding that we need not pay until after the war.

We discovered that the few elderly and sick Americans who had not been interned were provided with arm bands, without which they must not appear on the streets. But we had no arm bands, since we had been overlooked, and, not wanting to be arrested, we were largely prisoners in our own home.

Some time later came an order that all aliens must re-register. We wondered how we could get to the registration center without the arm bands, and so we prayed. The Lord timed our going and we went into the city with a company that had arm bands. Then when we arrived at the registration office we asked for arm bands and were given them the following day. When we received these we were free to go around a little more.

During these days God gave us some precious meetings at our Bethel Chapel. Miss Baldwin played there and arranged a wonderful Christmas program. I taught a Sunday School class, and God gave us many souls.

We had a double house. We were on one side and the Sorianos on the other, and we would hold tarrying meetings on his side. About a dozen received the Baptism in that tarrying room. In those days a number were saved right in our home, and more than twenty were baptized in water. There were two sisters who received, Lydia and Elizabeth, whom God called into His service. Brother Soriano's niece also received and had a wonderful vision of Calvary.

Among those saved was a Spaniard named Juan Moldero, a very intelligent man but a heavy drinker. He had been foreman in one of the mines. He had a lovely wife and five children. He had the task of preparing wood

from the big forest and two of our Pentecostal pastors worked with him. He watched their lives and he could see Christ in them, and he was convinced of the reality of the Christian faith. So he came to our services and kept coming until one day he got gloriously saved. He immediately quit his drinking and smoking and his profanity. Someone said to him that he must have had wonderful will power to quit drinking, but he said: "It was not I, for I tried fifty times to quit and could not. It was just Jesus." He tried to get his wife to come to church, but she was reluctant as she was a devoted Catholic. But he lived a Christian life before her and kept praying, and the day came when she was wonderfully saved.

In the lower part of the house where they lived was a man named Ramos. He earned money but he was addicted to gambling. When he had lost his money by gambling he would come home in a very quarrelsome condition and would create a great storm in his home. But through the instrumentality of Borthor Molero, Pastor Soriano and Brother Tingson Mr. Ramos was wonderfully saved.

On July 7, 1944, we were once more arrested. We were allowed to take two suitcases but no food and no cooking utensils. We were put in trucks and taken down to Los Banos, and eight months we lived there. At first the Japanese fed us fairly well, as long as they were winning. When American planes began to soar over the Philippines the food got scarcer and scarcer; and after the Americans landed we were put on starvation rations. In the morning we were given a little rice and corn gruel, which was wormy and musty and contained from one third to two thirds water. At four-thirty we were given a little more rice gruel and some sweet potato leaves and sometimes a wee bit of sweet potato. Day by day we picked a few edible weeds just to try to keep body and soul together.

I can remember one day I was in a gully picking some weeds and tears were streaming down my face, when suddenly the Spirit of God came upon me and I began to sing, "I know the Lord will make a way for me." I went back to the camp with my weeds. Before dawn we were told, "You are free." It had happened in the providence of God that before we were rescued, the Americans were bombing the Los Banos railway station. At that time the Japanese left our camp for six days, leaving only a few guards. We were advised not to leave the camp, and the Filipinos came in and sold us some food on credit, sometimes some meat and milk and vegetables, so for six days we had three meals a day. We had a unique prayer service; it was precious. We did honor God. It was wonderful to see how the children picked up in those six days. Some managed to rig up a radio set from parts that they managed to get somewhere around the camp, and we knew that the American forces had landed in the Philippines. We heard a speech from the President.

But after having six days free, the Japanese came back, and then we had starvation rations to the end. My normal weight is 115 pounds but I went down to 79. In those days as rations became more and more limited, we buried eight men in nine days, men who had died of starvation, two of them Presbyterian missionaries. I can remember a day just before de-

liverance came when I was so weak I lay on my bed and thought I could not go on any longer; but a Presbyterian missionary opened the Bible and read aloud from the Psalms, and as she read the words of the Scripture were just life to me, and I became wonderfully revived in spirit and soul and body.

It was on Friday morning, February 23, just before the roll call at seven o'clock that the American planes went over us. We had not heard that we were to be executed that day, but we learned from authentic sources afterwards that an order had come from Tokio that we were all to be killed. And the machine guns were already placed on the hill above us. We afterwards heard that the orders were that we were to be shot at seven a. m., but at two minutes to seven American parachutists began descending into the enemy lines from the sky. These paratroopers were dropped twenty-five miles within the enemy lines. We heard firing and suddenly the word went forth, "Look! There are American soldiers." A company of American amtracks—amphibian tractors—had come into the camp, and the soldiers cried to us all, "Get out of here. Take all you can in your two hands, and then get into the amtracks!" I was the last one to get into one of the amtracks and the only place I could find was a little space crouching beneath a machine gun.

There was only one road out of the camp and the Japanese were by this time all alert and tried to intercept us, but the general had given orders that the Americans were not to go out by that road but make a way across the fields to a lake; so that the Japanese who had their guns trained on that road were foiled. They began to fire on our party and three persons in our amtrack were injured. One of the gunners of the machine gun just above me let fly at the Japanese and the hot shell cases were coming down my back and burning me, but someone put a coat over me to protect me. We were soon out in the lake and it was a wonderful sight to see those amphibian tractors making their way across. They dropped us on the other shore and went back to rescue the rest in the camp. There were 2,121 in that

camp at that time, and those American boys rescued everyone, so that no American, Dutch, or British lost their lives, not one. The General in command had counted on only rescuing about eighty per cent, but they rescued one hundred per cent. General McArthur's comment was, "Surely God helped us that day." It was one of the most marvelous rescues in military history.

When we reached the American lines, they served us soup and tomato juice and chocolate. They were very careful of our diet for the first three weeks, for one Filipino who had been starved ate a full meal and expired afterwards. In less than six weeks I gained sixteen pounds in weight.

I can well remember the last day in camp. We had come down to one meal a day, and the Japanese had given us just some rice in husks which we were to husk and cook ourselves with what bits of wood we could find in the camp. As we husked our rice the Holy Spirit brought to remembrance the words of the song: "I have nothing to do with tomorrow; my Savior will make that His care. Its grace and its strength I can't borrow; then why should I borrow its care?"

Looking back on those days, I praise God that we always had hope. Though at times we just lived on squash leaves and blossoms, beans picked from acacia trees, and tomato leaves, and more than eighty per cent in the camp were sick from malnutrition, our confidence was in Him who never fails to watch over His own. Sister Baldwin was given a beautiful little chorus the day before we were re-interred about the Lord who "bath delivered, doth deliver, and will yet deliver," and He did not fail us.

It seems as if Psalm 107 was especially written for folks in an internment camp: "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth. . . . Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107:5-9.

The End Is Not Yet!

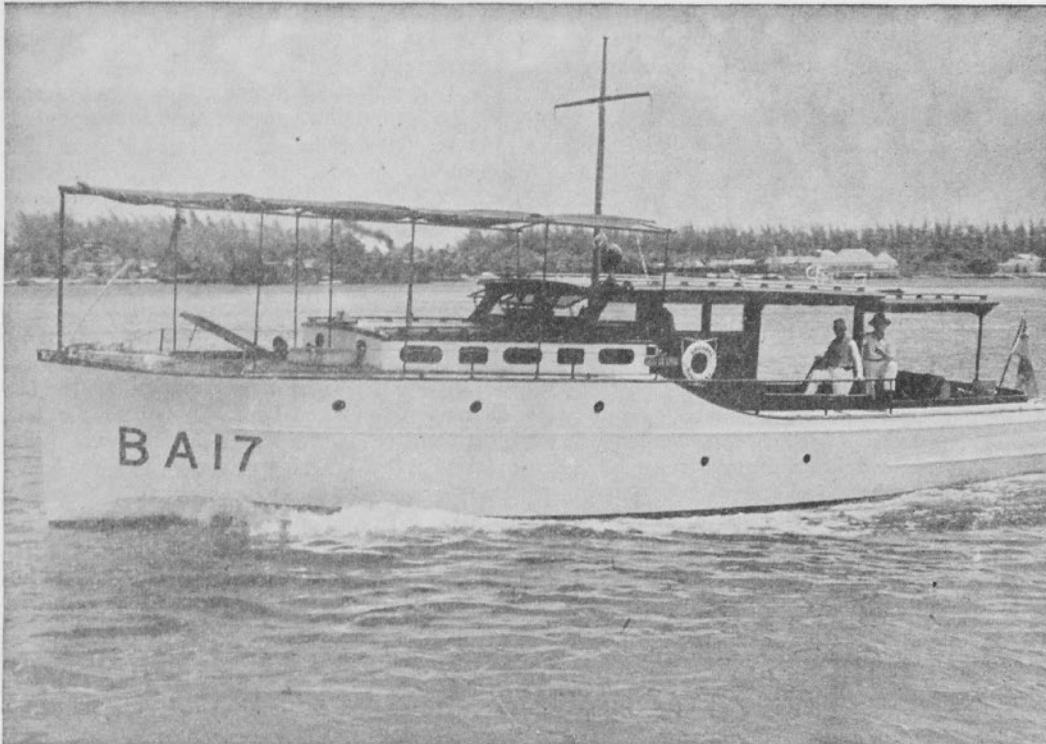
On the Island of Mindinao, where American forces still fight against fanatical Japanese troops, a native Christian received a copy of REVEILLE from an American soldier. In it he found the answer to his prayer—the gospel message, a source of supply for Christian literature, and contact with Christian friends in America. He immediately wrote an appealing letter to the Servicemen's Department seeking encouragement, advice, and assistance in winning others for Christ.

While moving forward with our invading forces in Germany, Chaplain Don Lehmann found a copy of REVEILLE, a Pentecostal Evangel, and a C. A. Herald in a farmhouse. Apparently one of the front line troops had been reading this literature when the call for march sounded. He left it behind for other soldiers to pick up, read, and thereby find the way of salvation.

Besides reaching millions of our own men, REVEILLE is leaving a world-wide trail of gospel influence and finding its way into the hands of natives of many lands. Letters have been received from Africa, India, the Philippines, the Indies, the Near East, and Europe indicating that the work of REVEILLE is not done when it reaches its first destination in the hand of some G. I. overseas. It becomes a tireless messenger of salvation faithfully preaching Christ to many hungry hearts.

REVEILLE

Servicemen's Dept., Gospel Publishing House, Springfield, Mo.



Missionary Yacht Is Dedicated

The following article appeared recently in the newspaper published in Nassau, known as the "Nassau Guardian." The dedication service was held later on. We have appreciated greatly the interest and co-operation of friends in the Bahamas who have looked on the work of our missionaries quite sympathetically. The article concerns the Assemblies of God yacht recently purchased for missionary use in the Bahamas. It is in part as follows:

The "Eustanne" was built in 1939 in Tilghman, Maryland, U.S.A. for the late Dr. Butler for use in cruising through the Bahamas and was recently purchased from Mr. W. H. H. Maura by the Assemblies of God, the money for the purchase having been raised by the young people of the Southern Missouri District of the Assemblies of God. The distinction goes to the "Eustanne" of being the first boat to be purchased by the Foreign Missions Department of the Assemblies of God through a "Speed the Light" Fund which the young people of its organization have pledged themselves to raise for the purpose of "motorizing the missionary." The goal for the year 1945 is \$100,000. Other purchases from this fund recently include an amphibious airplane which is now be-

ing used by missionaries in Africa and an ocean-going vessel for use by missionaries in Alaska.

Equipped with a 120 h.p. Superior Marine Diesel engine, the "Eustanne" is capable of a speed of 10 knots and has sleeping accommodation for six persons and a spacious cockpit arrangement. She has also convenient kitchen and bathroom facilities and these features, together with her shallow draught of three feet six inches, make her ideally suited for the work in which she will now be used.

Mr. Earl Prichard, who is captain of the "Eustanne" will also be engaged in missionary work in the Islands in conjunction with his duties connected with the boat.

The dedication service included musical and vocal selections by Miss Ferne Duffey who was guest evangelist at "Evangelistic Temple," the Gospel Singers and other talent from the church and a short dedicatory sermon by the Rev. Earle Weech.

RETURNING TO AFRICA

We are very happy to report that after a helpful furlough, which was prolonged beyond the desire of the missionaries concerned, Mr. and Mrs. Paul Weidman, with their two chil-

dren, John and Faith, and Mr. and Mrs. A. E. Wilson left by plane for Africa about the middle of May so that by now we are trusting that they are safely back in the field of their calling.

Mr. and Mrs. Weidman expect to locate at Bawku in the Gold Coast, and Mr. and Mrs. Wilson will be returning to the Ivory Coast.

May God richly bless these missionaries as they begin another term of service, seeking to bring souls out of Africa's darkness into the light of the knowledge of the gospel of Christ.

"I AM IN NEED OF YOU!"

FROM the Dominican Republic comes the testimony of Francisco de Castro Hdez, which was sent to us by Verne A. Warner: "When my brother-in-law returned from the United States, where he had been working, he was a changed man. He had heard the true gospel and was gloriously saved. Upon hearing his testimony, I was also converted. At that time I was manager of an office, and since there was no evangelical church in my town, I had services while I worked.

"As I read and prayed during the noon hour, and worshiped the Lord silently during my work, He greatly blessed my soul. One day as I was praying during the noon hour, Jesus appeared to me. He was dressed in a robe of white. He spoke to me, saying in Spanish, "Te necesito!" That is, "I am in need of you!" After much fasting and praying, I was baptized in the Holy Ghost according to the Bible pattern of Acts 2:4 and consecrated my life to the Lord for full time service. Today finds me still in His service. Praise His name!"

A CALL FOR LABORERS

The great country of China no doubt will soon be opening its doors to those who would enter with the message of the Prince of peace. While some applications for missionary appointment to that land have been received, there are still not nearly enough to take care of the work that we hope to do in that land. At least seventy more qualified couples are needed, who will be sent as soon as funds are available.

If the voice of God is speaking to you and you feel that you are prepared to answer, do not hesitate to write at once concerning your willingness to assist in the task.

Communications may be addressed to Howard C. Osgood, 336 West Pacific Street, Springfield, Missouri.

ARRIVED IN INDIA

We were happy to receive a cable from Mr. and Mrs. Carl Butler as to their safe arrival in Lucknow May 30.

Send all contributions to Noel Perkin, 336 W. Pacific St., Springfield, Mo.

The Lord's Healing

EPAPHRAS prayed for the saints at Colosse, that they might be "perfect and complete in all the will of God." Col. 4:12. That is God's thought for all His children. Paul wrote, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23, 24.

The children of Israel going through the wilderness were perfect as far as their bodies were concerned, in spite of the wilderness, in spite of the sun, and in spite of their enemies. And do you not believe it is the purpose of the King of kings to have His soldiers just as perfect these days? He declares, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:10.

That is the divine provision for him that will make his dwellingplace in the secret place of the most High.

Jehovah declares, "I am the Lord that heal thee." Exod. 15:26. It is either a lie or the truth, and you can prove it. Do not turn the eternal truth of God into a lie to suit your own convenience. There was not one feeble person among the children of Israel in the wilderness as they proved the truth of this utterance, and God's thought for these days is victory over sin, victory over sickness, and over unbelief as well.

Christ said, "Every plant, which My heavenly Father hath not planted, shall be eradicated"—that is the literal rendering of Matt. 15:13. Since sickness and unbelief are not plants that our heavenly Father has planted, they have to be rooted up.

CAUSE AND EFFECT

THE effects which the Holy Spirit produces may always be seen. Where the Spirit is He will not be hid. He is not idle when He enters the heart. I do not expect to behold the Holy Spirit with my bodily eyes, or to touch Him with my hands. Only show me a man in whom the fruit of the Spirit may be seen, and I see one who has the Spirit. I will not doubt the inward presence of the Almighty Cause, when I see the outward fact of an evident effect.

Can I see the wind on a stormy day? I cannot. But I can see the effects of its force and power. When I see the clouds driven before it, and the trees bending under it, when I hear it whistling through doors and windows, or howling round the old chimney tops, I do not for a moment doubt its existence, I say, "There is a wind." Just so it is with the presence of the Spirit in the soul.

Can I see the magnetic fluid in the compass needle? I cannot. It acts in a hidden mysterious way. But when I see that little piece of iron always turning to the North, I know at once that it is under the secret influence of magnetic power. Just so it is with the work of the Spirit in the soul.

Can I see the mainspring of my watch when I look upon its face? I cannot. But when I see the fingers going round, and telling the hours and minutes of the day in regular succession, I do not doubt the mainspring's existence.

Just so it is with the work of the Spirit.

Can I see the *steersman* of the homeward-bound ship, when she first comes in sight, I cannot. But when I stand on the pierhead and see that ship working her course over the sea towards the harbor's mouth, like a thing of life, I know well there is one at the helm who guides her movements. Just so it is with the work of the Spirit.

Establish it as a settled principle in your mind that if the Holy Spirit really is in a man, it will be seen in the effects He produces on his heart and life.—J. C. Ryle.

PENTECOSTAL RIVERS

The widow in Elisha's day brought all the vessels she had, and they were filled with oil. And the oil stopped only because there were not enough vessels to hold more.

So it is with the love of Christ. He is not straitened; it is the vessels that are straitened. But the word comes, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2.

God took Abraham out into the open and told him to look up and look around. As the stars of heaven, as the sands of the seashore, as the dust of the earth, that was to be the extent of His blessing—copious, unstinted, unlimited. It is written, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Those who trust in Christ are blessed with faithful Abraham.

Look up and look around. Greater than the promises of temporal are the spiritual blessings promised to those who put their trust in Christ Jesus. Catch the overflow of love that comes from the heart of Jesus. He has rivers, not rivulets; rivers of blessing, of love and of peace; rivers to swim in; far out of our depth; far above all that we can ask or think!

Some saints love to wade deep. The venture-some go farther and farther. They find waters to swim in. They get out of the natural into the supernatural. Christ wants swimmers, not waders. "The river of God . . . is full of water." Psalm 65:9. It is large enough and deep enough to accommodate all swimmers.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

CHICAGO, ILL.—77th St. and Evans Ave., June 10—; Anna B. Lock, Evangelist.—S. Paul Carlyss, Pastor.

MERCEDES, TEXAS—Rio Grande Camp Meeting; June 20, for 10 days; U. S. Grant, Bartlesville, Okla., speaker.—H. G. Weathers.

IOWA FALLS, IOWA—The People's Tabernacle, West Rocksylvania Ave., June 17—; A. A. Allen, Lamar, Colo., Evangelist.—G. R. McGhghy, Pastor.

FT. SMITH, ARK.—8th and T St., June 10—; Arthur M. Otteson, Minneapolis, Minn., Evangelist and Gospel Singer.—C. C. Crace, Pastor.

SAN ANTONIO, TEXAS—Catalina and Pasadena Sts., June 17—July 8; H. G. Griffin of Dallas, Evangelist.—Kermit Reneau, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, June 10—24; Louise Nankivell, Evangelist.—Fred R. Gottwald, Pastor.

PECOS, TEXAS—Revival in progress; Evangelist and Mrs. Billy Keen, Denison, Texas.—Fred Ball, Pastor.

NATIONAL MINE and NEGAUNEE, MICH.—June 5—24; H. N. Tangmo, Evangelist.—O. J. Hanson, Pastor.

MOORHEAD, MINN.—817 Center Ave., June 3, for 2 weeks or longer; Evangelist and Mrs. Alex. Karmarkovic, Chalk Artists and Singers, Lorain, Ohio.—C. B. Close, Pastor.

EDMONTON, ALBERTA—Camp Meeting, June 26—July 8; Wm. F. A. Gierke, Los Angeles, Calif., speaker.—W. Kowalski, Pastor, Route 1, Leduc, Alberta, Canada.

WHITTIER, CALIF.—Milton and College Sts.; meeting in progress; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—Warren L. Hill, Pastor.

OREGON CAMP MEETING

State-wide Camp Meeting, Bethel Gospel Park, 9 miles north of Salem, July 3—15; F. D. Davis, Superintendent Texas District, main speaker.—Atwood Foster, District Superintendent.

CHICAGO, ILL.—Sunday School Conference, Central Y. M. C. A., 19 S. La Salle St., June 18. Organizing convention. M. L. Grable, special speaker. Evening service only, 7:30.—Loren D. Doss, President pro tempore.

OHIO BOYS' AND GIRLS' CAMPS

Camp Grounds, Big Prairie, Ohio. Girls' Camp, July 15—22; Boys' Camp, July 22—29. Religious instruction, boating, fishing, swimming, hiking, all sorts of recreation under strict supervision. Last year many were saved and filled with the Holy Spirit while at camp. Ten dollars covers entire cost.—Roy H. Wead, Secretary, 328 W. 6th St., Muncie, Ind.

NORTH CAROLINA DISTRICT COUNCIL

The first annual meeting of the North Carolina District Council will be held at Dunn, N. C., June 12—14. J. R. Flower, General Secretary, will be the speaker for the first day. Applicants for credentials are to meet the committee June 12. Accommodations furnished as far as possible. Harry Rupp is host pastor.—F. Wildon Colbaugh, Secretary-Treasurer.

KENTUCKY DISTRICT COUNCIL AND CAMP MEETING

Kentucky District Camp Meeting, Stanton, Ky., June 13—22. Arthur Arnold, special speaker; H. B. Garlock in charge of Missionary service, June 17.

The Eleventh Annual Kentucky District Council will use the facilities of Peniel Bible Institute. Send for reservations to E. F. Dana, Route 1, Mt. Sterling, Ky.—Carl E. Schmidt, District Secretary-Treasurer.

OHIO CAMP MEETING

Ohio State Camp Meeting, on shores of beautiful Lake O'Dell, Big Prairie, Ohio, July 1—15. Ernest C. Sumrall, A. G. Ward, and G. F. Lewis, speakers. Cottages, cabins, rooms, and tents for rent. Mortgage burning service, C. A. rally, Missionary day, and Baptismal service during camp. For reservations write C. W. Hahn, 1501 Malasia Road, Akron 5, Ohio.—Roy H. Wead, Secretary.

LIVINGSTON, MONT.—Yellowstone Camp Meeting and Montana District Council, July 9—18. Speakers: D. H. McLaughlin, Tacoma, Wash., Camp Evangelist; T. J. Jones, London, England, Bible Teacher. Private rooms and cottage camps available in city at reasonable rates. Tents and cots for rent on grounds. Cafeteria under camp management. All services in Civic Center Auditorium. For further information write Leonard Palmer, District Superintendent, 317 Fourth Ave. N., Great Falls, Mont., or D. R. Miller, Pastor, 116 South D St., Livingston, Mont.—Leonard Palmer.

NORTHERN DAKOTA DISTRICT CAMP MEETING AND COUNCIL

North Dakota District Camp Meeting, Lakewood Park, near Devils Lake, June 23—July 4. Speakers will include: Watson Argue, Evangelist; Robert Cummings, Bible Teacher; Glen Horst, World Missions; W. E. Pickthorn, Christ's Ambassadors. Other missionaries will be present. July 2—4. C. A. services, in charge of K. E. Olson, C. A. President. Usual facilities on camp ground. For further information write, Herman G. Johnson, District Superintendent, 723 First Ave. N., Jamestown, N. Dak.

The North Dakota District Council will meet to transact business, June 21, 10:00 a. m., and continue over June 22. Election of officers and usual business transacted. Credentials Committee will meet candidates.—Herman G. Johnson, District Superintendent.

MISCELLANEOUS NOTICES

NEW ADDRESS—P. O. Box 58, Monroe, Wis. "We have resigned the pastorates at Jamestown and Melville, N. Dak., and have accepted the pastorate here."—Jack A. Andrews.

WANTED—Used gospel literature, Evangelists, Heralds, tracts, etc., for street services. Please pay postage.—J. D. Bartlett, East Pleasant St., Covington, Tenn.

NOTICE—"I have resigned as pastor of the Full Gospel Assembly, St. Paul, Minn., and will be in evangelistic work. Affiliated with North Central District."—H. N. Tangmo, c/o G. Geske, Highwood Ave., St. Paul 6, Minn.

NEW ADDRESS—2329 Aster St., Ft. Worth Texas. "We have resigned as associate pastors of the 14th and Boulevard Assembly, Ft. Worth, Carl Stewart, pastor, to enter the evangelistic field."—Vauncille Kemp.

NOTICE—The name and address of the Superintendent of the Southern Idaho District is: O. C. Arnesen, 420 Second St. W., Twin Falls, Idaho. Name and address of Secretary: Robert M. Argue, 1252 E. Lander, Pocatello, Idaho.—Homer M. Doyle.

The Passing and the Permanent

FREEDOM OF THE PRESS

The Waldensian magazine *Light* and the Baptist Evangelical *Testimony*, forced to suspend publication during Mussolini's regime in Italy, have recently begun to appear again.

"WITHOUT PREJUDICE"

Edward R. Stettinius, Secretary of State, has issued a statement which insists that passports to missionaries are issued "without prejudice for or against any religious sect or denomination."

SUFFERING SPAIN

"More people died from starvation and disease in Spain from 1941 to 1944 than in any other country in Europe," says *Reader's Digest*. "Her civilian death rate is the highest in Europe—including the devastated countries like Yugoslavia and Greece."

VICTIMS OF CANCER

Since the outbreak of war, more than twice as many Americans have died of cancer as have fallen on the field of battle. Another 600,000 are suffering from the dread disease now. One in every eight Americans will die of cancer, according to figures given by Eric Johnson, president of U. S. Chamber of Commerce.

CATHOLIC CONTRADICTIONS

A statement has been issued by the Roman Catholic Bishops of England, Wales and Scotland on "The Principles To Be Observed in Securing a Just and Lasting Peace." According to the Manchester *Guardian*, one of the principles is that "Full liberty must be granted to all men to worship God according to the dictates of their own conscience."

The *Evangelical Christian* asks: "How does this square with the announcement of Pope Pius XII in his Christmas Eve message: 'It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship? Just who is infallible in this case—the Pope or the Bishops?'"

THE WRONG SACRIFICE

When Rabbi Samuel Rose of Denver received word that his son, Major General Maurice Rose, had been killed while surrendering to the Germans, he said sadly: "It is well that since this had to be, it happened in the week of Passover. As Jehovah said, 'When I see the blood, I will pass over you.' He spoke not only to the Jews but to all peoples, to the Gentiles, to Americans, to Germans, to all peoples. . . . And so, may Jehovah accept this sacrifice, and see the blood and pass over all peoples for their sins, at this Passover time, for my son's sake."

The rabbi is putting his faith in the wrong sacrifice. It is not the death of his son, but the death of God's Son, that saves. "Christ, our Passover, is sacrificed for us." On that first Passover it was a lamb whose blood was applied to the doorpost to bring salvation. Jesus is "the Lamb of God, which taketh away

the sin of the world." Every home in Egypt that was not marked with the blood that God had prescribed—the blood of an innocent lamb—was visited by the death angel and the first-born was slain. The blood of a million men upon the field of battle cannot atone for a single sin, but "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Have you, by faith, had the blood of God's Lamb applied to the doorpost of your heart? That is what counts.

AN OMINOUS PREDICTION

Admiral Sir James Somerville, head of the British Navy Mission in Washington, says that any explosive or flying bomb produced during this war "is nothing to what can be produced in the next six or seven years." He predicts that within that many years "there will be evolved a giant projectile which would completely blot out an enormous area and which would have infinite range. With such weapons, there would be no such thing as isolationism anywhere in the world."

HE WON WITH TEA

Field Marshal Montgomery preferred to win his victories on tea. When he took over the demoralized British forces in Egypt he ordered that no beer be sent to forward troops. Thousands of tons of transport had been used to move beer to the troops in Egypt, but after Montgomery took over, British papers carried the headlines: "Beer for the Eighth Army stopped by order; bullets first in the future." He severely cut the beer supplies at El Alamein. It was there the Nazis were defeated and the tide of war was turned.

RELIGION BARRED BY UNION

Daniel J. Tobin, president of the Teamsters International Union, the largest organization in the American Federation of Labor, says: "In the days when we were struggling to come to life, clergymen were our most bitter opponents. . . . Now when labor is in the ascendancy and of some importance in the nation, we have different branches of the church endeavoring to creep in." He therefore issued an order, published in the Union's monthly magazine, barring all religious clubs. Christians in the Union can no longer have Bible study groups comprised of Union members!

IS THE END APPROACHING?

Imagine one's surprise at reading the above title over an editorial in *Our Sunday Visitor*, a Roman Catholic journal with a weekly circulation of 480,000. A reader had sent in a question on Luke 18:8, asking whether the end of time is not approaching, in view of the words of Christ, "When the Son of man cometh, shall He find faith on the earth?" After admitting that there are evidences of the weakening of faith in many countries, the editor wrote: "We must leave this question open, because our divine Savior told the apostles that it was not for them to know when the Son of man would come again. It is very true that all signs point to that day."

SINISTER SPIRITS

Dr. Adolf Keller writes: "A new and sinister personalism is becoming a characteristic feature of our public and private life and corroborates again the vision described in the Bible of a demoniac world surrounding us. Things happen which could hardly have been planned by men; they bear the mark of a sinister and demoniac intelligence of satanic cunning. Demons are conquering the territory formerly occupied by reason, intellect and morality—dark and evil powers which we have to face in our present appalling situation."

"Our struggle is not against blood and flesh, but against the principalities, against the authorities, against the world holders of this darkness, against the spiritual forces of wickedness in the heavenlies." Eph. 6:12, Rotherham.

ENLIGHTENMENT IN BRAZIL

Says Frederick C. Glass, missionary in South America: "The religion of the country is nominally Roman Catholic, but 'the Faith' which their fathers held as being essential to salvation is, little by little, losing its hold on the people who, with the growth of education and the propagation of republican ideas of liberty, are now more willing and able to think for themselves, and take nothing for granted. Thus it happens that many who, in the past would have been excommunicated for reading the Scriptures without the Bishop's written consent, or for refusing to frequent the confessional and for withdrawing their wives and daughters from its corrupting influences, or for doubting the Roman doctrines of infallibility, purgatory, celibacy and so on, are now tolerated as good Catholics. By means of this apparently broad-minded policy, together with an increasing appeal to the senses by greater pomp and magnificence in the services and processions, better music, finer church buildings and other attractions, Romanism still appears to retain her hold on the masses, but is still to be found burning the Bible and opposing the gospel."

THE PALE HORSE

Modern writers use the language of the Book of Revelation very freely and loosely today, as though the tribulation judgments of God were already in the earth. For example, one news magazine says: "In the breakneck pace of the Four Horsemen of the Apocalypse across convulsed Europe the one on the pale horse has come up to run neck and neck with famine. His name is Pestilence." The passage then goes on to speak of the epidemic of lice-borne typhus in the cities of western Europe. France has now decreed anti-typhus vaccination for all people aged ten to fifty.

But *Revelation Magazine* makes an interesting comment on this. It says: "Pestilence is not the pale horseman of the Apocalypse. The first horseman is (in the opinion of the Editor) the Antichrist, the second is war, the third is famine, and the fourth is death. But the Bible does not say it is death from pestilence. In the Greek, the horse is not called a pale horse but a green horse. The Greek word for green is *chloros*, from which we get our word *chlorine*." Since chlorine gas is the most widely used for military purposes it is our opinion that God was announcing in advance the widespread death from the use of gases in the real war which will come in His own time, beside which the present war is nothing but a pleasant rehearsal."