

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



The official organ of the Assemblies of God in the U. S. A.

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## A World Security Conference God Brought to Naught

THE Scriptures declare: "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" (Psalm 24:1); and they instruct us: "In all thy ways acknowledge Him (the Creator and Owner of the earth), and He shall direct thy paths." Prov. 3:6.

But in his pride man seeks to be utterly independent of God. Both ancient and modern history indicate this. After the Flood God said to Noah, "I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9:11. But when men began to multiply on the earth, they did not believe this word. And so they held the first World Security Conference. At that conference they declared, "Come, let us build us a city, and a tower, whose top may reach unto heaven." Gen. 11:4, R. V. They doubtless reasoned: If there is another flood, up in this wonderful tower which we will build, we can store all manner of food and we will be perfectly secure."

Was God pleased with the findings of this World Security Conference? No. We hear Him saying, "Come, let us go down, and there confound their language." Gen. 11:7, R. V. And this confusion of tongues abides until this day as a reminder of the judgment on that world-wide confederation that refused to acknowledge God.

We have just witnessed at San Francisco a world-wide security conference where the world diplomats did not acknowledge God. There were no daily prayer meetings held to ask for the blessing of Him whose name is Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9:6. And so we are

convinced that history will prove that this world security pact prepared at San Francisco will prove to be as valueless as that scrap of paper, the Treaty of Versailles, the document that also had no acknowledgment of God.

But God has His plans for world peace. He reveals them in the Second Psalm. He declares

shall be no end." Isa. 9:7. In this Psalm is a timely word for all rulers: "Serve the Lord with fear." They are bidden, "Kiss the Son (be fully reconciled to Him), lest He be angry (at your continued independence and rebellion), and ye perish in the way, for His wrath will soon be kindled." Psalm 2:11, 12, R. V.

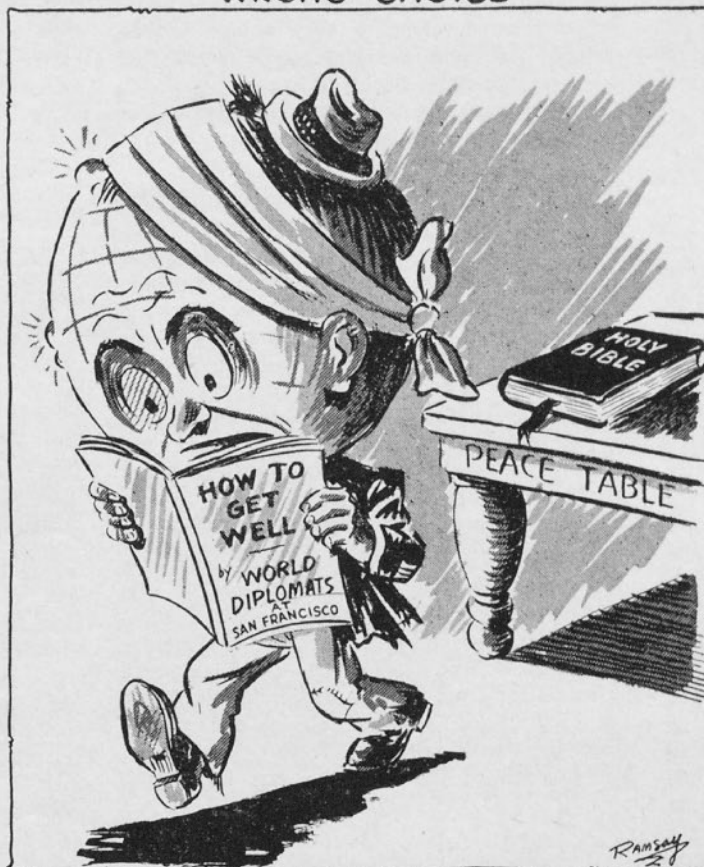
In Revelation, we have a picture of the kindling of the wrath of God and of His Son; and those world rulers who refuse now to serve Him with fear and trembling, will be full of fear and trembling then. But even then, they do not acknowledge God and pray to Him. As they seek to hide themselves, they cry not to God but to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:16, 17.

Who shall be able to stand? They do not know the answer to this question, but the child of God does. For he has acknowledged God in all his ways, and he has not forgotten the word of the Master: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

In the city of Bristol, England, where George Muller built his five great orphanages, there lived a godly Jewish evangelist. In addition to having nightly services at his mission he had two open-air meetings every day. He at one time joined a company of open-air workers who were going to some races to witness for Christ, and all day long the worldlings who had come to see the races had to listen to gospel choruses and stirring invita-

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### WRONG CHOICE



there, "Yet have I set My King upon My holy hill of Zion." The King revealed here is none other than the Son of God, to whom all nations will be given for an inheritance, and the uttermost parts of the earth as His possession. And it is written of Him, "Of the increase of His government and peace there

## In Cell Number Five

LELAND E. JOHNSON, JUST RETURNED FROM THE PHILIPPINES

JUST before we were captured by the Japanese, a group of about 800 American Canadian and British civilians had a meeting in Brent School (the American school) in Baguio. We elected a committee to turn ourselves over to the Japanese forces. There were about 75 missionaries in that company, including 9 from our Assemblies of God fellowship.

We thought we would be able to persuade the Japanese to let us stay at Brent School, and so we bought all the food stuff we could and brought it to the school. The officer in charge of the evacuated American Camp, John Hay, gave us a written order that we could go out to the commissary and gather in all the food supplies which the American forces had left. We moved all this food into the school and felt we had enough food to last us a number of months, possibly a year; and that eased somewhat the tension in the camp.

When the Japanese soldiers came to the barracks, the first thing they required of us was to register our possessions. They issued receipt for the things that they took—our cars, radios, camera equipment, and other possessions, but that was the last we saw of them. The Japanese moved in on December 22, 1941, and seven days later they moved us to Camp John Hay, and all our food was confiscated. We were there with practically no food and no water for one and a half or two days. The Japanese had promised us sandwiches and coffee, but they gave us none. For four and a half months we had to live on what food we purchased from native Filipinos. Then the Japanese civilians came and took nearly all our money. I had about two hundred dollars. My wife hid this inside my hatband. She pretended to wash the hatband and pinned it up on the clothesline where it hung all day, and at night she went out and got it.

At this camp we were divided. The women were not allowed to speak to the men. They put up two fences ten feet apart, the women had to line up behind one and the men behind the other. They would let husband and wife be together for a half an hour a week. After the first year or so they were more lenient.

At Camp John Hay we raised a very nice vegetable garden, tomatoes, celery, and such things. They gave the hardest work to the women, who had to go out and dig the hard ground with pickaxes. The children also had to work in this garden. In April, 1943, just as all the good things in the garden were ready to harvest, they moved us out to Camp Holmes in Baguio.

We were afterwards moved to Manila. Just prior to going there we had a certain amount of religious liberty. We had one big Protestant service on Sunday, but they did not encourage private meetings. We had a group prayer band but met in secret. We dare not kneel down to pray. With a guard right in

camp, marching through the barracks, it was practically impossible to have a real prayer meeting.

The rice they gave us was filthy. It was evidently sweepings from the floor. It was full of stones and worms. We had from forty to fifty women working on it, seeking to pick out what was good, and we were allowed to eat 200 grams of this dirty rice each day. We purchased a herd of forty goats, and so were able to give six ounces of goat's milk to every child up to the age of two years. The Japanese got this herd of goats when they moved us to Manila.

For thirteen days I was placed in cell number five, in the military prison in the city of Baguio. This building had previously been a cold storage plant, and there was no air in these concrete cells. Eighteen of us were put in one of the small compartments, nine by twelve feet, eight Americans and ten Filipinos. We were accused of guerrilla activities. Can you imagine prisoners in a camp being accused of guerrilla activities? For thirteen days we sat on the floor of that cold storage compartment with our knees up. We were not allowed to talk. We did, however, whisper, and we developed a very unique scratch system. At night we had to lie down and sleep on the bare floor. There we were, in the airless cold storage vat, eighteen of us, with no sanitary arrangements whatever, and we were not allowed to go out of our cell once. We did not even wash our hands with water for thirteen days.

We received one small ball of rice, about the size of an orange, at about ten o'clock in the morning, and one about four o'clock in the afternoon. At first we did not get any water, but the slave servant who took care of our cells was a Chinaman. I recognized this and spoke to him in Chinese, asking him if he could bring us water to drink. He seemed to be glad to hear someone speak to him in his native tongue, and brought us water when the guard was gone.

As I sat in a corner of the cell I could look out and observe the gestapo chamber. This evidently was not the most important questioning chamber, but there were many torture instruments there. They had the water-cure system. They put a hose down the throat of the victim, and a funnel above, and poured from four to six quarts of water right into the stomach of the one who was being tor-

ured. You could see the victim lying on the operating table, and actually see the stomach being distended under the water pressure. Then if they were really angry with the victim, they would decide to kill him off. Then some Jap would jump on his stomach and it would burst. That water-cure killed one American.

One night as I lay awake in the cell, the Spirit of God brought to my mind the scripture: "Be Thou my strong habitation, whereunto I may continually resort: *Thou hast given commandment to save me; for Thou art my rock and my fortress. Deliver me, O my God, out of the hand of the unrighteous and cruel man.*" It was one o'clock in the morning when I made that my prayer and broke through to wonderful victory. Subconsciously, it seemed, I had been making many promises to God, and the Spirit seemed to reveal to me that the heart of man is deceitful above all things, and desperately wicked, and I cried: "I have just realized, O God, that all these promises I have made you may be in vain, but I believe that in mercy you will allow me to see my little family again. You know that I would love to see my wife and my daughter and my little boy, and most of all, Jesus, I would love to see the baby, little Margaret, because she has been born to us in our affliction in the camp." Then a wonderful joy and peace swept over my soul. Glory to His name!

I knew He had answered me, and that He had given commandment to save me. Then I remembered Paul when he was shipwrecked, that the Lord gave him all that were in the ship. As I thought of the other seventeen, I cried, "Lord, will you let them out too?" I was given assurance that He would, and the next morning I whispered to the others, "You will get out." They said, "How do you know?" I said, "I know; but only God knows how." Five days later we were released and sent back to camp, absolutely untouched. We eight Americans were released first, and I understand the Filipinos were later set free. No life was lost. It was just a miracle.

On December 29, 1944, we were moved out of Baguio and taken down to Manila, where we were put in the old Bilidid prison. The captured heroes of Bataan had been brought into this prison before being sent to other camps. Some were shipped to Tokio, some to Shanghai, and some to Singapore and other places to work. A few were left, those who had been injured during the conflict. Literally thousands of men had died from dysentery and lack of food. The mattresses they had used were encrusted with blood and were full of lice, bedbugs, and everything you can think of, and these mattresses were given us to sleep on.

The place was filthy and we were not even given a broom that we could sweep it out. Many of the aged people died in this camp from the hardships. It was in this filthy place that our children contacted dysentery of the most severe type. We were especially concerned about Margaret, our baby born during the internment. The night before she came down with this terrible dysentery she had been very restless and had said, "Daddy, do you know Jesus?" I said, "Yes. Be quiet and go to sleep." She replied, "Do you know Jesus?" I said, "Yes, I know Jesus." Then she said, "I go to see Jesus."

So when she became very sick with dysen-



Thou shalt not  
be forgotten of Me

Isa. 44:21

tery and we prayed for her, there was quite a conflict. The morning before the American liberators came, we felt we should have special prayer for little Margaret. As we went down to the dispensary where she was isolated, there was a question in our minds whether we ought to pray for her, for she had told us she was going to see Jesus. I cried to the Lord and said, "Lord, give me something that I may take hold of in this hour." And then it was the Spirit of God said, "Put her under the Blood." I turned to the Lord, put my hand upon her, and cried, "Jesus, she is under the Blood."

At this time I myself was quite sick. I had had a fever of 104 degrees from what is called tropical dengue, for about ten days, and I was very weak. As I walked back upstairs, just as I got to the top I went into a dead faint. I thought, "I am going to see Jesus myself." But I realized I had gotten the victory for little Margaret and I said, "All right, Jesus." I knew she was not going to die; she was to be healed. But I was not so sure about myself. But the Lord was gracious and healed me, too.

That night eighteen American tanks came tearing down from the northern part of the city. The Japanese had been expecting them to come from the south of the town, and so their plans were disrupted.

We were upstairs on the northeast end of the three-story building when we heard the noise of the American tanks, looked out and saw them. Suddenly they stopped, and a big Texas captain threw back the lid of his tank,

stood up, and said, "Well, boys, they're here somewhere." He meant the two camps (Santo Tomas and Bilidid). We sent up a tremendous shout, "The boys are here! The boys are here!" Evidently some of the Japanese could understand enough English to know what we were talking about. They became tremendously excited, and started to leave for their machine guns.

The Americans took Santo Tomas that night and the following day they came over to Bilidid prison. Evidently they made a bargain with the Japanese officials to allow the soldiers in the prison, about 150 to 300, to retreat to their own forces south of the Pasig river, on condition that they would not hurt any of the Americans in the prison. In that way not one of the civilians in our prison was killed.

The Americans that rescued us were just kindness itself. They were so taken with the children. They said, "Oh, they are a sight for sore eyes! American children, and American women! We really feel we have done something this time!"

A week later we were on board the "Admiral Capps" that took us to San Francisco. The Lord had not failed in His promise. He had been our strong habitation. He had fulfilled His commandment to save us, and He had delivered us out of the hand of the wicked, and out of the hand of the unrighteous and cruel, according to His promise in Psalm 71:3, 4. And so I can say, "Let my mouth be filled with Thy praise and with Thy honor all the day." Psalm 71:8.

## Wrestling With Unbelief

ERNEST S. WILLIAMS

WHERE can we find a nobler character than John the Baptist? Where a saintlier man than he? "Among them that are born of women there hath not arisen a greater." Yet John affords us an example of a great and good man confused and wrestling with giant unbelief. The doubt with which John wrestles is vital. It concerns the person and work of Christ. Shut in the dark seclusion of a Palestinian prison, he sends to Jesus two of his faithful disciples with the question, "Art thou he that should come, or do we look for another?"

Boldly had the Baptist proclaimed the coming of One, the latchet of whose shoes he was unworthy to unloose; happily had he declared that this coming One should baptize with the Holy Ghost and with fire; nobly he had said that when the One whom he expected was come he must retire from the field of public attention while the One for whom he looked must increase in favor both with God and with man.

Soon after these glorious announcements Jesus came to Jordan for John's baptism, and in Him by the Spirit John recognized the person of whom he had spoken. He then lifted his voice and declared, "Behold the Lamb of

God which taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me for he was before me." Messiah had come and great was John's exultant joy. As friend of the Bridegroom he rejoiced at the Bridegroom's voice.

But now a turn has come in the life of John. No longer is he the free man of the open desert, the happy carrier of tidings of great joy, the great revivalist at the brink of Jordan. He is isolated, cut off from all his former activities, and shut up in Herod's dungeon. Such change has given Satan peculiar access to this servant. Questions arise which one would think could never present themselves to John. How could this noble herald ever question the revelations of the Spirit which had come to his own heart? Yet he did.

John had expected some things from Jesus which he had not yet seen. He also had not expected some things in his own personal experience which came to him.

When John was free, a river of spiritual and physical energy, it was quite different from when he became bound and imprisoned. Then he gladly declared the Just One, now he wonders if after all, it might be that he had made

a mistake. Jesus had not overthrown any Roman power; had put forth no effort to exalt Himself as King. The good man's heart was wrung and his mind tormented.

John was no weakling. This we learn from the testimony of Christ. He was no reed shaken by every opposing wind; no soft feeble creature seeking for ease and pleasure. If people looked for such they must not go to John, but to kings' houses. He was a prophet, and more than a prophet. Greater than he in noble worth had never been born. But he was human, and humanity is frail.

The greatest men whose lives the Lord has recorded have all had their terrible battles with questions and unbelief. Elijah at one time thought himself the only one left of God's uncompromising servants, and felt it useless for him to continue longer against the forces of sin and unbelief. The feet of the Psalmist as oft had well nigh slipped as he saw the prosperity of the workers of evil. Job, when in the midst of his afflictions, wondered why he had ever been born. What may try us we know not, but we shall all have our conflicts with bitter questions and despairing unbelief.

No Christian experience can make us immune to terrible satanic attacks. Inspiration is no assurance against the incursions of unbelief. If it were, John would never have had his battle, for he was filled with the Holy Spirit from his birth. Perhaps too few have realized that the Spirit-filled life leads through dark valleys where faith is tried to the uttermost as well as upon the mountain heights of revival blessing. It was after Jesus was filled with the Holy Spirit that He was led into the wilderness to wrestle with doubt. See Him in His temptations, "If thou be the Son of God."

Accusing doubts which assailed John were concerning our Lord, His person and work. Accusing doubts which assailed Jesus were concerning Himself. Was He the Son of God? Doubts which come to us may embrace either God in His doings or ourselves in our relationship to Him.

There is no Christian state so holy, and no calling so lofty as to exempt us from tormenting tests. John was holy from his birth, a religious leader, yet he was assailed.

The beauty of John when tempted is seen in his humble openness and simplicity. In the integrity of his heart he brought his question to Jesus. And was he disappointed there? Only in measure did Jesus answer by saying, "Go and tell John again those things which ye do see and hear, the blind see and the lame walk, the deaf hear and the dead are raised up, to the poor the gospel is preached, and blessed is he whosoever shall not be offended in Me." Thus Jesus turned the attention of John to His work as evidence of His Messiahship. "Blessed is he whosoever shall not be offended in me" was as much as to say, "John, although your ideas concerning me and my work are not realized, nevertheless I am working, and in the end all will come out as it ought to be."

Ordinary men might criticise John as being weak, but not so Jesus. He boasts of John as a man of gigantic strength. Jesus knows how desperate temptations sometimes become. He sees character in its true inner value. He is moreover the sympathetic Friend of His strugg-

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## "But How . . ."

DAVID TYRON

"To will is present with me; but *how* to perform that which is good I find not." Rom. 7:18.

We will find "how to perform that which is good" through a realization of the power of the cross of Christ, and through the Spirit of God making the cross a reality in our lives. The truth is this.

WHEN CHRIST WAS CRUCIFIED HE TOOK WITH HIM TO THE CROSS, NOT ONLY YOUR SINS, BUT YOUR SINFUL NATURE, TOO.

In some wonderful way, deeply mysterious, but nevertheless true, your sinful nature was put to death on the Cross with Christ. So, not merely has God pronounced that your sinful nature can produce no good thing; but He has shown His estimate of that nature, shown how He regards it as an utterly corrupt, useless thing, by passing sentence of death upon it, as being unfit to live, and nailing it to the Cross with Christ. (Let me say again, with emphasis, this is a truth so deep, that it is not only unappreciated by, but utter foolishness to, the one who is not taught it by the Holy Spirit.) And as with the fact of the power of the Holy Spirit, so with this fact, its power can only be known in your experience as you lay hold of the fact by faith. God has finished with your old nature; "the old man," as it is sometimes called in Scripture. It has been judged, condemned, and executed in Christ. "Our old man," writes Paul (Rom. 6:6), "is crucified with Him." And he goes on, "Reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11. As you reckon on this amazing fact, the power of it begins to be experienced in your life (how, you cannot tell), and there is worked out in some degree in your life, what God tells you is indeed a fact; your old nature is kept in the place of death, and its former power to make you sin has gone.

The mystery of this truth is beyond the grasp of the human mind; the power of it in the life can be unmistakable. But do not make the mistake of trying to lay hold of this great negative truth that your old nature was nailed to the Cross with Christ, without laying hold, first of all, of the even greater positive truth, that the Holy Spirit is within you to produce all the power and goodness that you need. That is why we stated the truth about the Holy Spirit's work, before this other truth that you are "crucified with Christ." Because it is as you reckon on the Holy Ghost dwelling within you, to work in you all that God requires, that you will be able to understand more clearly, and reckon more confidently and effectively on the great fact that you are crucified with Christ.

So it is that the apostle wrote, "If ye live after the flesh (that is, obeying the desires of your sinful nature), ye shall die; but if ye, *through the Spirit*, do mortify (put to death) the deeds of the body, ye shall live." Rom. 8:13. Those three words, "*through the Spirit*" are very important. This great truth of crucifixion with Christ will be understood and experienced only as the Holy Spirit is allowed to do His

work in your life. It is His work to make real in your experience all the benefits of your union with Christ in His death. It is the ceasing from self-effort, the receiving of His fullness, and the reckoning on His work, you need to learn first of all. And as you do that continually, making it the habit of your life to refuse to expect any good thing from yourself, and confidently to expect every good thing as the result of His working, the understanding of this second truth, that your "old man was crucified with Him," will help you when that old nature comes clamoring for recognition, and seems likely to entice you to sin, or drive you to despair. Refuse to recognize its existence or its claims; recognize only one thing—the Holy Spirit's perfect working in your life.

When the old nature rises up (as it will), with its promptings to sin, and you are tempted to doubt whether the Holy Spirit is really at work in you, and to worry because of the existence of that "old man" within—take your stand upon God's unshakable fact, "My old nature was done with forever at the Cross," and because of that do not let any of its manifestations of life move you from depending utterly and only on the Holy Spirit's work, and believing that He is active within you even when you are not conscious of it.

"In Thy strong hand I lay me down,  
So shall the work be done,  
For who can work so wondrously  
As the Almighty One?"

As you live thus you will enter experimentally into the meaning of those great words of Paul in Gal. 2:20, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me (by His Holy Spirit), and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

So we have seen that the entrance into, and continuation in the life for which you have been longing, will be by faith; the faith which listens only to God's voice, turning a deaf ear to the many other voices which clamor for a hearing; the faith which does not look for feelings, but reckons on God's facts, resolutely counting on them, in the face of everything that may seem to contradict them.

You see then the great importance of faith. Leave the other truths for a moment, and focus your thoughts on this central one. *You have the Holy Ghost dwelling within you, and He desires to fill you, and to be to you all you need in your Christian life.* There is nothing for you to do but just to take what He wants to give. Will you do that now, deliberately and definitely? Bow in His Presence, tell Him you have failed, tell Him that if any good thing is to come in your Christian life, He must do it all; tell Him you give yourself to Him, just as you are, not trying to make yourself better, or prepare for His blessing, just "letting go"; ask Him to fill you with His Holy Spirit *now*. "Then" (in the words of a great Christian leader) "rise up and go forth from your

chamber, not trying to feel filled, but reckoning that God has kept His Word with you, and daring to believe it, though you may not be conscious of any emotional outburst." Take a few moments in silence to do that—now.

One word in conclusion. This life which you have entered is all the way along a life of *faith*. Feelings there will be at times, feelings of joy unutterable and full of glory—but not always. When the feelings come, they will be as the result of faith, but they are not a necessary part of faith, and the lack of them is by no means a proof that faith is in vain. Faith rests, without emotion, on immovable facts, not on feelings which are ever changing. And so for the maintenance of this life, as for its start; for the continual "being filled" with the Spirit, as with the first "filling," everything depends on your faith.

It is well to get that firmly fixed in your mind. In the days to come there will be seasons of desperate attack from the enemy of your soul. All his power will be put forth in the endeavor to shake your confidence in your Lord. The words of the Lord to Peter before his fall are well worth bearing in mind, "Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, *that thy faith fail not.*" Luke 22:31, 32. It is on your faith that the strain will come. Get that clear. That is the point of the enemy's attack. That is the one point that you must guard at all costs, and guard by resting your faith on His faithfulness.

Satan will not waste time attacking God's facts. They are unassailable.

- (1) *God has finished with your old nature on Calvary.*
- (2) *In the Holy Ghost, who dwells in you, you have all the resources you need.*

These two facts Satan knows. They cannot be attacked. *They are tremendous, unalterable, unassailable facts.* But only your faith will make the facts real in your experience. And your faith *can* be attacked. Your faith may fail. Those glorious facts may become well-nigh useless so far as your experience is concerned, because you fail to reckon on them and live in the power of them. So it is your faith that the enemy will single out as the chief point of his attack. Whether by fierce temptation, whether by the circumstances into which you are brought, whether through your feelings, whatever means he may use, *his one aim will be to discredit God's facts to you, and so shake your faith in them and Him.* "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, *steadfast in the faith.*" 1 Peter 5:8, 9. When circumstances seem impossible, when all signs of grace in you seem at their lowest ebb, when temptation is fiercest, when love and joy and hope seem well-nigh extinguished in your heart, then cling, without feeling and without emotion, to God's faithfulness; hold on to the fact that He loves you infinitely, and even now is working in you mightily; and honor God, and put the enemy to flight by taking to yourself the words of Job, "Though He slay me, *yet will I trust in Him.*" "I have prayed for thee" (says the One who ever lives to make intercession for us) "that thy faith fail not."

This faith of yours can only be maintained and strengthened by regular, prayerful study of God's Word, depending on His Holy Spirit to

lead you into all truth, and in prayer and waiting upon God, receiving each day afresh the needed strength to lay hold of the things that are freely given to you of God. So set apart each day a definite time for being alone with Him, if possible in the early morning, and let nothing take that time from you. There, before the rush of the day begins, seek a fresh and firmer grasp of the great facts of His Word, each day anew, reckoning yourself dead unto sin, and alive only unto God; each day anew, claiming and reckoning on the filling of His Holy Spirit, in whose power alone can you

live to please Him each moment, each hour, each day.

Thus you will have found God's way of deliverance; the cry of your heart, "How to perform that which is good I find not," will be silenced forever, for you will have learned the secret that is only learned by those who have passed from Romans 7 into Romans 8, and who can make the words of the second verse of that great chapter their own, saying with the Apostle, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

## How to Keep Your Church Alive

RALPH M. RIGGS

**T**HOU HAST a name that thou livest and art dead." Rev. 3:1.

In order that this shall never be said of us, let us consider ways in which we will be able to keep our church alive.

"The Word of God is quick (alive) and powerful." If we keep that Word constantly proclaimed, taught and consistently diffused in our churches, in our homes and in our private reading, we will have a strong element of life which will prevail. "My word shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." It is a hammer to break in pieces. It has power to beget in the gospel. It is milk to the babe in Christ. It is light to the feet. It keeps from sin. It strengthens against temptation and error. It is food to the soul. Our Father's voice of encouragement and counsel.

Public reading of the Word—avoiding ritualism if possible, is profitable. Expository preaching is preaching the *Word* and not ourselves, causing the Word of God to dwell richly in our hearers. Systematic Bible study classes on a week-night, and thorough Bible teaching for every age and class in our Sunday Schools contribute also to the maintaining of the Living Word in our churches and thus toward keeping our church alive.

Christ is the resurrection and the Life and He must not be left standing outside. He must sup with us and we with Him. We must know nothing save Jesus Christ and Him crucified. We must preach—Christ Jesus the Lord. He alone must be exalted. His name must not only be mentioned and sung, but His Holy presence must be real and respected, yea worshiped. The Church is His Body—to be His bride. She exists by His creation and His redemptive work and by His sustaining life. She lives to worship and serve Him and must live in His presence. How real He must be in all our public worship as well as in our private lives. He will save and heal and baptize and bless as we let Him have His way. He who is the Way the Truth and the Life will maintain our life as a Church as He ever lives and moves and reigns among us.

The crowning assurance of perpetual and

powerful spiritual life among our churches is the abiding presence of the Spirit of Life. Where the Spirit of the Lord is, there is liberty. They that worship Him must worship Him in spirit and in Truth. "When He, the Spirit of truth, is come, He will guide you into all truth and shall receive of mine and shall shew it unto you." He is the Inspirer and Guide of acceptable worship. Without Him our churches are dead, but with Him exalted and in control, we have a guarantee of life more abundant. The gifts of the Spirit belong in the church and in church worship. Pentecostal freedom and anointing should characterize all our services. We know what it is. May we ever maintain it.

"Whosoever liveth and believeth in Me shall never die,"—a living, beautiful, holy and glorious church will be presented by Him to Himself at that day. Hallelujah.

### A WORLD SECURITY CONFERENCE GOD BROUGHT TO NAUGHT

(Continued from page one)

tions to repent of their sins and to receive Christ.

Edward VII, the king of England, was attending those races. As he was leaving the royal stand, it happened that he had to pass by that company of open-air workers. At that moment my Jewish friend was in the middle of the ring. He recognized the king. It was his first (and perhaps his last) opportunity of preaching to a king, so he shouted at the top of his voice, "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

Shortly after that King Edward was on his deathbed. He may have remembered the word of my Jewish friend. At any rate, he asked that a very fine gospel tract entitled "Come to Jesus," written by Newman Hall, be read to him. There is reason to believe that this world ruler responded that night to the Savior's invitation, "Come unto Me."

World rulers and everyone who dwell on the earth, can understand and respond to the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you

rest." Matt. 11:28. Have you heard that word and responded? You can make your response right now: "Just as I am, without one plea, but that Thy blood was shed for me, and that Thou bid'st me come to Thee, O Lamb of God, I come."

But those who refuse to respond to the Master's "Come," will one day hear another word from His lips. And that word will be: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. They will understand the word "Depart" and will have to obey it. If you have not responded to His "Come unto Me," you will one day have to obey the word, "Depart from Me."—S. H. F.

### WRESTLING WITH UNBELIEF

(Continued from page three)

gling ones. In the midst of our darkest hour may we bring our distress and grief to Christ.

We must also be careful lest we form incorrect or imperfect conclusions concerning the Lord and His dealings. John had done this. He could not harmonize Christ's Messiahship with his own imprisonment. At best we at present see only through a glass, darkly. It is difficult for us frail mortals to see divine dealings and providences except as viewed through human feeling and infirm human understanding. May we not fail in the trying hour; the Lord is working even though we understand it not, "Blessed is he whosoever shall not be offended in Me."

### YOUTH CAMPS

FRAMINGHAM, MASS.—Riverside Youth Camp, for boys and girls, ages 9 to 17, July 30 - Aug. 10, under direction of J. Robert Ashcroft. Alice R. Flower, evening speaker. Religious instruction, mornings. Afternoons devoted to recreation. Cost \$1.00 a day. For information and applications, write Howard Hawkes, 391 Main St., Leominster, Mass.

### MONTANA YOUTH BIBLE CAMP

Third Annual Montana Youth Bible Camp, Beaver-creek Playground, in Bearpaw Mountains, near Havre, Mont., August 8 - 16. Boys and girls, ages 9 through 16, invited. Entire cost \$6.75. Mornings devoted to teaching; afternoons, recreation; evenings, gospel services. For information contact Camp Committee Chairman, M. Dormier, Fairfield, Mont., or Paul Willisroft, Secretary, Conrad, Mont.

### CENTRAL DISTRICT YOUTH CONFERENCE

Third annual Central District Youth Conference, Camp Grounds, Big Prairie, Ohio, August 7 - 17. Howard Osgood, Night Speaker and Teacher. Other teachers: G. F. Lewis, Mrs. A. Newton Chase, and E. E. Bond. Recreational Director, Roscoe Russell. Superintendent of Women, Mrs. Estella Maffit. Dean of Men, Joseph Dunets. Missionary Speaker, Roy Davidson. Last year a number were saved and filled with the Holy Spirit. The entire cost is only \$18.00.—T. E. Hartshorn, Secretary-Treasurer, 117 Glenwood Heights, Mansfield, Ohio.

### MISCELLANEOUS NOTICES

NEW ADDRESS—1102 Coronado Terrace, Los Angeles 26, Calif.—Howard L. Fox.

NEW ADDRESS—211 N. 13th St., Henryetta, Okla.—Evangelist N. B. Rayburn.

WANT TO BUY—Loud Speaker, that can be used on car; electric, and has speaker for car. Write, giving detailed description.—Evangelist Nancy Galbreath, Route 2, Edgewood, Texas.

### NORTH CENTRAL BIBLE INSTITUTE

North Central Bible Institute will begin its 16th school year, September 10. For those who have a call to the ministry, we recommend our Ministerial or Missionary course. For those who desire a thorough knowledge of the Bible for ministry in their local churches, we recommend our Christian Education course.

North Central Bible Institute, located in Minneapolis, Minn., a city of half a million people, offers exceptional opportunities for young people who may need part-time employment to help defray school expenses. Our teachers are well qualified to teach. Six of our graduates are chaplains in the military service. For catalog and further particulars write Dean Emil Balliet, 900 Elliot Ave. S., Minneapolis, Minn.



## Preaching Christ in El Salvador

HARVEY L. SMITH

ZIG-ZAG lightning raced across the northern heavens. The blue tropical sky turned grey, covered by fast-gathering clouds. The grey clouds turned black, and so began another tropical rainstorm. But feeling that we were in the will of the Lord, I set out in the late afternoon with Paul Finkenbinder and Pancho Arbuzie on a missionary journey which was to take us into the northern and western part of the Republic of El Salvador.

The first lap of the trip was made on a narrow-gauge railroad. The small coach in which we rode was lighted by one small kerosene lamp, which cast feeble shadows throughout the coach, whose three parallel seats were crowded with passengers. At nine o'clock that night we reached the end of the line. Soon we found a friendly home in which to swing our hammocks and to get a sorely needed night's rest.

Brother Arbuzie, whom I feel is one of our greatest assets in Central America, would not hear to our leaving the city the next morning without first having met the governor of this particular State. Although dressed in boots and breeches, we were led into the presence of the governor and there, for more than an hour, we talked with this high government official who is so friendly to the gospel.

Our riding horses and the pack horse now being ready, we left modern conveniences behind and set out for a native village, which lay over the mountain trails a distance of 12 miles. Measuring distance here is quite an art, the legua being the standard measurement. However, the natives insist that legua, which is approximately three miles in length, varies. If one is riding a horse, the distance to a certain village may be three leguas, but if he walks it is four. Then, too, we found that they measured short distances, even in the mountains, by city blocks.

Midday found us far in the mountains. Hitching our horses by the side of the road, we went to a native home and bought a pineapple for lunch. We reached our destination by the middle of the afternoon. God gave us a precious service in the village that night, after which we swung our hammocks from beams in the church and so prepared for another night's rest.

The break of dawn found us again in the saddle, heading for a distant village which lay beyond a high mountain range. Surely the earth, as well as the heavens, declare the glory of

God! Such natural beauty I had never before seen, as the mountain trail wound itself in and out of the vine- and flower-covered jungle. The trail was so steep in many places that steps had been cut for the horse's feet. Several times I reached over from my saddle and picked beautiful orchids growing wild in the jungles.

By nine o'clock that morning we had reached La Cumbre, the pass which leads over this mountain range. From my horse I looked to the south where, thirty miles away, the mighty Pacific was beating against the shore. To the north was a familiar landmark, a tall mountain, half of which was in Guatemala and the other half in El Salvador. To the east stood Izalso, an active volcano, belching smoke, lava and flame into the sky.

A small native hut graced the top of this beautiful pass, and there we secured our breakfast. The menu: black beans, coffee, tamales, eggs and tortillas made of sorghum seed. On a trip of this nature one must forget such things as vitamins and germs. Silverware invariably consisted of one large spoon, and in one place we devoured our black beans and tortillas without even this small piece of modern civilization!

That afternoon found us in San Francisco, the village in which our fellowship meeting was to be held that week-end. The Lord gave us a precious time of fellowship with our native brethren. I believe that there were more than 15 who accepted the gospel in those meetings. Monday morning we were riding the trail again, headed for yet another village. That night the Lord made Himself very real in the service, and several accepted Christ as their Savior.

Tuesday morning we left for Acajutla, a port city, which lay down the coast 40 miles. By 11 o'clock that morning our ears began to detect a rumbling noise that grew louder the farther we traveled. After some minutes, we recognized it to be the beating of the surf of the Pacific. Arriving at the edge of the jungle near the ocean, we were obliged to remove the saddles from the horses, unload the pack horse, and place all our possessions in dugout canoes, proceeding down the lagoons to the sea, as the jungle is impassable. With the horses wading and swimming, we made our way through the vine-covered jungle to a bar, which lies between the Pacific and the jungle. This bar, which resembles a tropical island, is approximately 25 miles long and is only a few hundred

yards wide. Its beauty is beyond description! That night the natives gathered around and we sang, testified and gave them the gospel. For some, I am sure, it was the first time that the old, old story of God's love had ever been told.

We rode along the water's edge the next morning for 28 miles to the city of Acajutla. There we were reintroduced to the comforts of civilization, after having spent more than a week in the jungles. There a native evangelist met us and, before our arrival, secured the city park for the evangelistic services that evening. The people were very responsive and God gave us a splendid service. Thus our journey ended with great spiritual blessing. The next day we started back home, carrying with us many vivid memories of the joys of preaching Christ in El Salvador.

### India Party Arrives

A cablegram has been received by the Missions Department informing us that Mr. and Mrs. Stanley Shaw, Esther Coxie, Victorine Cheek and Katherine Cooke have all reached India safely. We thank God for this speedy, safe journey for these workers. Mr. and Mrs. Oliver Foth, Mr. and Mrs. W. E. Davis, Mr. and Mrs. Ted Vassar, Kathryn Schmidt and several newly appointed missionaries are also expecting to sail for India in the near future.

### Urgent Need!

The Secretary of State has just notified our Missions Department of a message from the American Consul in Kunming, China stating that Augusta E. Remacle is critically ill. The Air Transport Command has granted priority and made all necessary arrangements for the immediate return of our sister, pending the deposit of funds with the Department of State to cover her transportation and travel expenses from Kunming to the United States. The money has already been advanced by our Missions Department and we urge our friends to pray earnestly for the speedy recovery of Sister Remacle. Those who feel led of the Lord to assist in this emergency may do so by sending their contributions designated for this purpose, and it will be most heartily appreciated.

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

# Shall "Reveille" Be Continued?

We have just received the following letter from one of our Assemblies of God chaplains, Chaplain (Major) A. C. Lane, who is laboring "somewhere in the Pacific":

"A while ago at mail call I received another nice large shipment of *REVEILLE*. You just don't know how glad I was to see that bundle. It has become to me my number one assistant, as it has to so many other busy chaplains. You can imagine a hospital where the number of patients runs into four figures, patients coming and going from day to day. The chaplain feels that he must see them all if he is doing his job well; naturally he has not the time to spend with each one that he would like. Here *REVEILLE* stands by to take over when the chaplain must leave with the job only half finished.

"I would like to tell you why *REVEILLE* can be depended upon by every soul-loving chaplain. First, it is dressed with G. I. colors. The G. I. says, 'Well, someone thought of us; this little paper surely is meant for me.' The colorful appearance attracts his attention; the pictures catch the interest, and G. I. says, 'I have to see what it says.' When he has read it, he has received a salvation message that he perhaps never would have read if written in another form. Then he finds himself so charmed by that little sermon that he is ready for another.

"I have given out as many as five different pieces of church literature to each patient in a ward and then have come back in a few minutes to find just about every patient reading *REVEILLE*, with the other pieces laid aside for the time being. The little 'Chaplain *REVEILLE*' has scored.

"In the second place, *REVEILLE* is non-sectarian and strictly evangelistic. There are other publications which are attractive in form but limited in scope of usefulness because they are strictly denominational. *REVEILLE* knows no bounds for usefulness. That is the reason chaplains and Christian workers in the army are writing from everywhere for more copies. Offer a *REVEILLE*, and you will hear someone say: 'Oh, may I have a *REVEILLE*? I had one sent to me and everybody in my barracks reads it.' I know what I am talking about, after spending twelve months out on these islands of the vast Southwest Pacific.

"In the third place, *REVEILLE* is not dated. Out here one gets just about as tired of having things handed to him at least six months old as he does of bully beef. *REVEILLE*'s message of hope and salvation is ever new and, as there is no date on it, the paper just does not age.

"After one year spent with the servicemen and women in the States and one year with them in the islands of the sea, I am fully convinced that the limitless ministry of *REVEILLE* has been God-ordained. So keep on printing them, keep on sending them, and we'll keep on giving them, and its message will keep on saving and encouraging souls until the war is over."

A new issue of *REVEILLE* (No. 14) has just come off the press; but we regret to say that because our Servicemen's Department is

completely out of funds, Brother Jaeger had to wire the print shop of the North Central Bible Institute (which is now printing *REVEILLE* because we do not have enough paper at the Gospel Publishing House) to cancel the printing of half the issue.

And yet, there is a greater demand for *REVEILLE* than ever. Various evangelical chaplains in our armed services are asking for not less than 370,000 copies of each issue, which copies are sent free. Then a large number is required for each of our Victory Service centers and for the many workers who are laboring among the armed forces in this country. In addition to this, 65,000 copies will be required for our own Assemblies of God servicemen whose names are on our mailing list.

The ministry of *REVEILLE* and of our Servicemen's Department can only continue as our assemblies and those interested in the salvation of the men and women in the services supply the needed funds for maintenance.

The cost of *REVEILLE* is somewhat higher than when we first printed the paper, but we estimate that \$1.00 will provide for 100 copies, and \$9.00 will provide for 1,000. Your help will be greatly appreciated at this time. Donations can be sent to Servicemen's Department, 336 W. Pacific St., Springfield, Mo.

## 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.

HAMLIN, PA.—Pentecostal Church; July 29, for 2 weeks; C. S. Tubby, Evangelist.—Thos. Twiss, Pastor. WICHITA, KANSAS—638 Baehr St.; meeting in progress; A. A. Allen, Evangelist.—Charles Shumway, Pastor.

BROOKSVILLE, KY.—Meetings in progress; Evangelist and Mrs. Chas. Shaffer, London, Ky.—L. Held and M. Hudson, Pastors.

BROADCAST—"Assembly of God" Broadcast, Station KBTM, Jonesboro, Ark., 1230 kilos., Sundays, 8:30 - 9:00.—O. R. Ball, Sponsor.

SPOKANE, WASH.—Tent Revival, 5th and Division Sts., in progress for 5 or 6 weeks; Evangelist and Mrs. Charles E. Blair, Denver, Colo.—W. H. Boyles, Pastor.

COLUMBUS, GA.—2715 Cusetta Road; July 29, for 2 weeks; Evangelist Etta McCaskill, Laurel, Miss., and coworker, Kathryn Duke, of Columbus. Visiting ministers welcome.—Johnny I. Carroll, Pastor.

PITCAIRN, PA.—First Pentecostal Church, July 31 - Aug. 19. Evangelistic services in open-air pavilion on Broadway Ave. Evangelist and Mrs. E. V. Berquist in charge.—O. A. Berquist, Pastor.

MEMPHIS, TENN.—C. A. Speed-the-Light Rally, First Assembly of God, 960 S. Third St., night, July 30. Ralph W. Harris, Kenneth Short, Earl E. Blythe, and Floyd Jones on program.—James E. Hamill, Pastor.

### CAMP MEETINGS

FT. WORTH, TEXAS—Camp Meeting, under large tent, 307 W. Exchange Ave. Dates and speakers: Aug. 12 - 26, George Hayes of Houston; Aug. 26 - Sept. 9, Willa Short, Oklahoma City, Okla.; Sept. 9 - 23, C. C. Helvey, Kansas City, Kansas.—Jacob Filbert, Pastor; by Thaya Hunter, Church Secretary.

SHARP, OKLA. (8 miles S. W. of Okmulgee)—All-day service, August 5, celebrating 9th anniversary of church. District Superintendent F. C. Cornell, afternoon speaker. Basket dinner at noon. Revival begins that night, with Evangelist and Mrs. S. M. Grant of Bartlesville.—Mr. and Mrs. H. E. Jennings, Pastors.

### TENNESSEE DISTRICT COUNCIL

Permit has been granted by the ODT for the holding of the Tennessee District Council which will meet at Milan, Tenn., July 24 - 26. Those applying for ministerial recognition should meet the Credentials Committee at this session. For further information write or wire H. E. Waddle, District Superintendent, 3702 Burrus Ave., Nashville 6, Tenn.

### NEBRASKA CAMP MEETING

Nebraska District Camp Meeting, Lexington, Nebr., August 10 - 19; Arthur S. Arnold, speaker. For information write M. F. Brandt, Superintendent, 601 N. 28th, Lincoln, Nebr.

### ARIZONA CAMP MEETING

7th annual Arizona Camp Meeting, Prescott, Ariz., August 21 - 29. William E. Long, special speaker. Camp situated one mile high among the pines, in the center of Arizona's scenic beauty. For information write L. H. Hauff, District Superintendent, 1925 E. Durango St., Phoenix, Ariz.

### WEST CENTRAL CAMP MEETING

Annual Camp Meeting of the West Central District. Storm Lake, Iowa, July 31-August 12. A. A. Wilson, Evangelist. Other visiting ministers will speak in the afternoons. Entertainment as usual.—Roy E. Scott, District Superintendent, 1421 E. 12th St., Trenton, Mo.

### ROCKY MOUNTAIN CAMP MEETING

Rocky Mountain District Camp Meeting at the District Camp Grounds, 5700 S. Broadway, Littleton, Colo., Aug. 9-19. Ralph M. Riggs, morning speaker; A. N. Trotter, evening speaker. Missionary Day, S. S. Conference, and C. A. Rally during Camp. Junior Camp, for children, in tent near the big tabernacle.—J. E. Austell, District Superintendent.

### NEW YORK CAMP MEETING

Sixth annual Central New York Camp Meeting, Sidney Institute Grove, Sidney, N. Y., July 25-August 5. Gay Benson, Night evangelist; Thomas R. Brubaker, Morning Bible Teacher, assisted by others. World Missionary Sunday, July 29. For information and reservations write Robert T. McGlasson, 23 Port Watson St., Cortland, N. Y.

### GOOD SAMARITAN CAMP MEETING

HAMMONDSVILLE, OHIO—Good Samaritan Farm Camp Meeting, July 26 - Aug. 5. Allan Swift, morning Bible teacher and evening speaker. Other workers include Mr. and Mrs. Seth Balmer, Beulah Skidmore, and Agnes and Rachel Van Meter. For information and accommodations write Mrs. Floy McCausland, R. D. 1, Hammondsville, Ohio.

### KANSAS DISTRICT CAMP MEETING

Kansas District Camp Meeting, Aug. 9 - 19, at Camp Grounds, 5 miles west of Alton, 3 miles east of Woodston. T. J. Jones, Bible Teacher; U. S. Grant, Camp Evangelist; Ralph Hillegas, S. S. Secretary and C. A. leader, in charge of week-day, afternoon services. Erna Greisen Hughes in charge of children's services. Tents and cots for rent on grounds. Dining hall under camp management. For further information write Paul C. Samuelson, 1512 S. Main St., Wichita 11, Kansas.

### MICHIGAN DISTRICT CAMP MEETING

Fa-Ho-Lo Park, Grass Lake, Mich., July 21 - August 5; Wesley R. Steelberg and Ralph M. Riggs, special speakers. Noel Perkin at Missionary meeting, August 3-4. Wm. E. Kirschke of Sunday School Department, July 26-28. Special C. A. service, July 28. Charles W. H. Scott, District Superintendent, in charge of all services. For reservations write Arden Ragsdale, 1504 Morris St., Jackson, Mich.—Everett D. Cooley.

### WESTERN NEW YORK CAMP MEETING

TROUTBERG, N. Y.—The Lakeview Gospel Camp Meeting, on the newly purchased camp property, 30 miles N. W. of Rochester, N. Y., on Lake Ontario, August 4-19. Special Speakers: Wesley R. Steelberg, Evening Speaker; A. G. Ward, Morning Bible Teacher; J. M. Reinhardt, Youth Evangelist. Opening Rally, August 4, 8:00 p. m. Missionary Day, August 5. Credentials Committee Meeting, August 7. Fellowship Day, Aug. 8. C. A. Rally, Aug. 11, 7:45 p. m. For accommodations and information write J. Heinrich, Secretary, 629 E. Delavan Ave., Buffalo, N. Y.—Frederick D. Drake.

### WEST TEXAS CAMP MEETING

LUBBOCK, TEXAS—West Texas Camp Meeting, July 31 - Aug. 8, in large tent in a portion of beautiful MacKenzie State Park, on Plainview Highway. A. N. Trotter, morning and evening speaker. Junior Camp Meeting, for children, in a smaller tent, with Evangelist Edith Little in charge of morning and afternoon services. Plenty of shade; free camping space for trailer houses and tents. For hotel and tourist court reservations write H. M. Sheats, District Superintendent, 3006 34th St., Route 5, Lubbock, Texas, or Mont. M. Walker, Host Pastor, 1505 23rd St., Lubbock Texas.—S. E. Eldridge.

### NEW MEXICO DISTRICT CAMP MEETING

Annual Camp Meeting, New Mexico District, August 17 - 26, at District Camp Ground, in the east part of Mountainair, N. Mex., on U. S. Highway 60, in the San Dia Mountains, 6500 feet above sea level. Cool, comfortable cabins available, as well as hotel rooms in town near camp. Homer M. Sheats, Superintendent of West Texas District, will speak mornings and evenings; other ministers will speak in the afternoon services. Some cabins under construction. Plenty of water and wood for camping on ground. Bring heavy wraps for they are needed at evening services. For further information write H. M. Fulfer, District Superintendent, Box 353, Mountainair, or James Plant, Box 344, Mountainair, N. Mex.

# The PASSING and the PERMANENT

## WAR-TIME MARRIAGES

British war-time marriages are breaking down at the rate of 10 to 15 per cent. It is estimated that more than 100,000 children will be homeless as a result.

## WHAT GOD HATH JOINED

"Oh Granny! What thick, heavy wedding rings they had when you were a young lady."  
"Yes, dear; in my day weddings were made to last a lifetime."

## BAD ADVICE

Eyebrows were raised at the end of April when the New York *Daily News*, a newspaper claiming to have the largest circulation in the U. S., came out editorially for (1) the use of gas on the Japanese, and (2) a national lottery in order to reduce the public debt.

## GENERAL PATTON'S PREDICTION

Said General Patton, addressing a group of Sunday School children in an Episcopal Church in Los Angeles recently: "You are the soldiers and nurses of the next war. In my opinion there will be another war. There always has been." In this he is echoing the words of Christ. Matt. 24:6, 7.

## THE "Y" IN SCOTLAND

The General Assembly of the Free Church of Scotland recently voted to terminate all official connection with the YMCA "owing to the unsatisfactory attitude of the YMCA toward modernist doctrines and worldly amusements." Apparently the "Y" has drifted far from Christ in Scotland as it has in America.

## "MONTY'S" ABSTINENCE

The three top Allied commanders in Europe met at Frankfurt-on-Main to celebrate their victory. Two of them, General Eisenhower and General Zhukov, lifted glasses in a toast to their triumph. But Field Marshal Montgomery, who is an abstainer, participated in the celebration in his own way. He politely refused to drink, asking General "Ike" to explain to the Russian general that he is a teetotaler. Even at the possible cost of an international misunderstanding "Monty" stayed true to his principles! We admire character like that.

## PRAY FOR ITALY

A soldier in Italy wrote, before peace came: "At this place we have a daily prayer meeting for revival in Europe and I think several people are realizing both the need and the opportunity. Italian people seem quite ready to take the Gospels if offered them, at any rate townspeople, but whether this indicates more than curiosity I cannot say. The political situation is still unsettled and the picture may bring great changes. At present the priests still have quite a lot of political influence and ration books are issued through them, even to Protestant ministers. The struggle for power seems to be between Pope (Christian Democrats, so called) and Pagan (Communists), neither of whom would favor the gospel; but prayer changes things."

## A POSTWAR SERVICE BANNER

It has been proposed that, after the war, a missionary service banner with stars for all the soldiers of the Cross replace the service flags which now hang in our churches. Such a banner would promote interest in missions and remind Christians to pray for those on the "firing line."

## THE CRUELTY OF ATHEISM

We understand that the entrance to the infamous Buchenwald concentration camp in Germany bore the inscription "There is no God." This horrible prison housed 42,000 prisoners from 32 nations. It was the scene of indescribable torture and the death of thousands. There is a definite connection between the inscription over the portal and the inhumanity of the guards. When man pushes God out of his thoughts, he becomes worse than a beast, and life is made unbearable.

## THREE HUNDRED BILLIONS

Nearly three hundred billions—that is the stupendous sum which America has spent on the present war. It is more than the entire expenditure of the Government of the U. S. from its beginning to the outset of this war. If it were represented by dollar bills laid end to end, it would reach from the earth to the planet Venus. Oh, how limitless would be the possibilities if such an amount were spent on propagating the gospel throughout the world! But, while people are giving more and more for war, they are giving less and less to religious causes.

## OPIUM ADDICTS

A Chinese official, Li Chung-king, states that in the northeastern provinces of China thirteen millions have become opium addicts as a result of a deliberate Japanese policy to poison the minds and bodies of the inhabitants of Manchuria since 1931. According to Mr. Li, the enemy's opium policy consists of a forced planting of the poppy, the openly encouraged smoking of opium and the consumption of other habit-forming narcotics. In Shansi province the enemy has instituted a barter system by which cotton cloth, rice, meat, cooking oil, salt and other commodities are exchanged for opium. The need of the gospel in China will be greater than ever in the postwar period!

## ODT ODDITIES

The press reports that over 67,000 people attended the recent Kentucky Derby to watch a horse win \$86,875. "A record total of \$776,408 was wagered on the race and the recorded 'nine-race handle' was \$2,380,796." And yet, if a thousand Christian people ask for permission to assemble in a certain city for a Bible convention the Government ODT (Office of Defense Transportation) turns them down. If the gathering is predominantly of a recreational or amusement nature, it may be held, but if it is predominantly religious it is banned! Surely prayer meetings are more in the interest of the nation's welfare than horse and dog racing!

## RELIGION IN RUSSIA

During the first five months of 1945, a Soviet spokesman says, 420 Orthodox churches have been opened in Russia. By fall there will be eight new seminaries with more than 400 students enrolled. This is one item of news the Kremlin does not try to suppress. It remains silent regarding the fate of thousands who are said to be still in exile for their faith, but it wants the world to think that full religious liberty has been restored in Russia.

## TO EVANGELIZE BRITAIN

The Commission on Evangelism of the Church of England has proposed that \$800,000 a year be spent on a five-year plan "to help convert England to the Christian faith." It reported: "Only a small percentage of the nation today regularly joins in public worship of any kind. The war has revealed and has also accelerated a sharp decline in truthfulness and personal honesty and an alarming spread of sexual laxity and the gambling fever." It is true that Britain (and America, too) needs evangelizing, but it can only be done by a church that is revived and Spirit-filled herself—not by spending large sums of money alone.

## "WE HAVE THE ANSWER"

The pastor of the First Presbyterian Church told a hundred people at a Council of Churches dinner in Jackson, Michigan:

"Small groups all over the land have equipped empty buildings with some folding chairs, perhaps a decrepit piano, and are holding services. Churches have looked down their noses at the mushroom growth, but sneer as we may, they do reach the soul-hungry needs of people, and we are failing. Not one downtown church in Jackson holds a worship service on Sunday evening

"The storefront preachers cry, 'Come to Jesus, bring your sins and He will sympathize with you.' That's good Christianity. The future does not rest in more laboratories, machines, schools and hospitals, but in the hearts of the people. People are crying for hope and yearn for the Bread of Life. We have the answer."

## DIVORCES NULLIFIED

Two recent decisions of the Supreme Court shout a warning to those who would run to other states for easy divorce. A North Carolina court decreed that a man and woman who had each secured a divorce in Nevada and later were married in North Carolina were living together illegally because it did not recognize a six weeks' stay in Nevada as a legal domicile. A Pennsylvania court made a similar ruling. The Supreme Court has upheld these decisions, declaring that any State has the right to decide whether it should recognize divorces granted by other States.

As a result, three divorces have been nullified, and many others who have been divorced and remarried are fearing lest the legality of their divorces likewise be contested. Do they not fear God, seeing they have broken His law, which is a yet higher authority? The Supreme Court of heaven has forbidden divorce and remarriage, and it never has changed the decree of the Scriptures. Perhaps the nullifying of a few divorces by earthly courts will remind people that marriage is a sacred and binding thing in the sight of God.