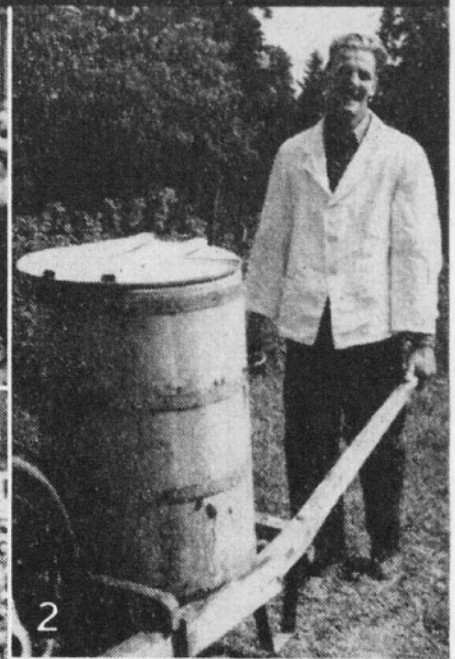


The Pentecostal Evangel

Number 1923
March 18, 1951
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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



A Visit to Scandinavia See page 3

EDITORIAL

Who Crucified Christ?

An international emergency conference to combat anti-Semitism was held in Europe, which asked for "a radical revision in religious instruction and preaching by Christians in reference to the part played by the Jews in the crucifixion story." The Jews would like to be absolved from all blame. To say that the Jews were in no way responsible for the crucifixion of Christ, however, would be as wrong as to say they were wholly responsible. The truth is that all men, both Jews and Gentiles, share equally in the guilt. A. J. Kligerman says:

"The crucifixion is an event in which the whole world took part. Jewish disciples and well-wishers forsook Him and fled; Gentiles spat upon Him and mocked Him. Jews delivered Him to Pontius Pilate; Gentiles nailed Him to the cross. Jews cried, 'Crucify!' Gentiles gambled on His vesture. Christian Jews wept at the foot of the cross; Gentiles crushed the crown of thorns on His brow. Christian Jews brought costly spices; Gentiles offered Him vinegar and gall. Christian Jews were His pallbearers; Gentiles pierced His side. Thus Jews and Gentiles crucified our Lord. . . .

"It is time the Jewish people knew that their only hope is in Christ, the crucified One, and not in the removal of the crucifixion story from the New Testament. It is time the Jews knew that their best friends are to be found among Bible-loving Christians."

True Christians hold no hatred against the Jews for crucifying Christ. Instead, they pray that Jews and Gentiles alike will repent of all sin and accept the Lord Jesus Christ as their personal Saviour.

The Lamb That Reconciles

A missionary in Africa tells of a custom that prevails among the Bulu people in the French Camerouns. The heathen who observe the custom little realize that originally it must have come from the Hebrew worship of Jehovah. She writes:

"When the son of a Bulu man does something to arouse the anger of his father, it often happens that the father curses the son because of the wrongdoing. When that happens, the son is banished from his father's sight and loses all rights of sonship.

"If the son repents of the wrong he has done and wishes to be reconciled to his father, it is necessary for him to find a lamb without a blemish. This is offered as a propitiation to his father. The son sacrifices the lamb before his father, confesses his sin, and asks forgiveness. With the shedding of the blood of the lamb, the father and son are reconciled and the son restored to fellowship with his father and to his position of son."

How accurately this pictures the Hebrew's approach to Jehovah. His sin separated him from God, so he was commanded to bring an animal sacrifice to atone for his sin or to make peace with God. Whether it be a bullock, a ram, or a lamb that God required, it must be "without blemish." Not

only must the sacrifice be physically perfect, but it must be slain—"for it is the blood that maketh an atonement," and "without the shedding of blood there is no remission of sin," the Bible says.

The Lord Jesus Christ met all these requirements, and that is why He is the propitiation for our sins. He was the Man without a blemish. At the beginning of His ministry, John called Him "the Lamb of God, that taketh away the sin of the world." After three busy years of public ministry it still could be said of Him, "I find in Him no fault at all."

Not only was He the spotless Lamb of God, but He was slain. He was crucified: His blood was shed, and by the shedding of His blood we can be cleansed of all sin.

All of us have sinned and come short of the glory of God. The Bible says so and we have to admit that it is true. We are all alienated from our heavenly Father by our wicked works; yet now we have been reconciled through the death of Christ, that we may be presented to our Father holy and unblemished and unreprouvable in His sight. Colossians 1:19-22.

Just as the Bulu son would crawl back to his father seeking reconciliation, so we poor sinners must humble ourselves before the God against whom we have sinned, and penitently ask His forgiveness. And just as the Bulu son would have a lamb over his shoulder, as he came crawling back, so we dare not approach our heavenly Father on any grounds except the merits of the bleeding Lamb of God.

After the Bulu son and father are reconciled, the son often takes a second animal and gives it to his father as a thank offering. This second animal is not killed, but is a gift to be used as the father pleases. What a beautiful illustration of Romans 12:1, where the apostle urges us, in view of God's mercy toward us, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. All that we might give to God of our human self could not atone for our sin—we must trust only in the blood of Christ for that. But once we are reconciled, all that we possess is a gift far too small to repay the debt of love we owe to our Saviour and our God.

Universal Declaration of Human Rights

George E. Sokolsky, in his syndicated column, draws attention to grave dangers which may lie in the proposed Universal Declaration of Human Rights if it is adopted by the United Nations and thus made binding upon the U. S. A. He cites article twenty-five of that document:

"Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care and necessary social services, and the right to security. . . ."

"Does that mean that we are to establish a Socialist society?" asks Mr. Sokolsky. Is every person to become a slave of the state, and to be levelled down to a minimum subsistence provided by the state?

Furthermore, the Declaration of Human Rights says: "Freedom to manifest one's re-

ligion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others."

Sokolsky sees this as a threat against the first amendment of the Constitution of the United States which guarantees separation of the church and state. His comment is:

"According to the covenant of human rights, the government becomes the ruler of every church. Suppose some bureaucrat were to decide that circumcision was unhealthful, or that holy water carried germs, or that baptism increased the incidence of pneumonia, or that kosher meat was against public order!"

We do not need a law such as the United Nations is proposing. The first amendment to the constitution of the United States is sufficient. It says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Under this provision the 265 different sects or religious denominations in the U. S. A. are able to worship God according to the dictates of their own conscience without any interference by the government.

"If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is merely flight and disgrace if he flinches at that point."—Martin Luther.

The Postcard Evangel

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A Visit to Scandinavia

Wesley R. Steelberg

IT WAS just a year ago that I received an invitation to attend the big summer conferences in Sweden. I had planned to go to Alaska with our Brother Vogler and make a survey of that field, but when the invitation came from Sweden the executive brethren felt that it was an auspicious opportunity and they requested that I change my plans and go to Sweden instead.

To me it was the privilege of a lifetime. My parents were born in Sweden, and for many years I had longed to see their homeland. However, I was never permitted to visit Sweden or any of the Scandinavian countries until last summer.

I left the United States on May 29, 1950, accompanied by David J. du Plessis, the International Secretary of our Pentecostal Churches. We left New York City at 5:30 p.m. and the next evening at 8:00 o'clock we were dining in Stockholm, Sweden. We were entertained overnight by friends in the Filadelfia Church in Stockholm. Then in the morning we flew on into Finland.

Landing at the airport in Helsinki we were met by dear Brother Maninnen and Brother Uotinen and Brother Hokkanen. Brother Maninnen is pastor of the large Finnish church there. Incidentally it was a special thrill for me to enter that church, for its existence was due in part to a prayer meeting in my father's house. Years ago my father was conducting Swedish prayer meetings in his home in Denver, Colorado, every week for the benefit of the many Scandinavian friends who were hungry for the deeper things of God. They had heard that my father and mother had received the Baptism of the Holy Spirit and they were interested. Some of them were from the Swedish Salvation Army Corps; others were from the Swedish Methodist Church and other Scandinavian groups in the city of Denver.

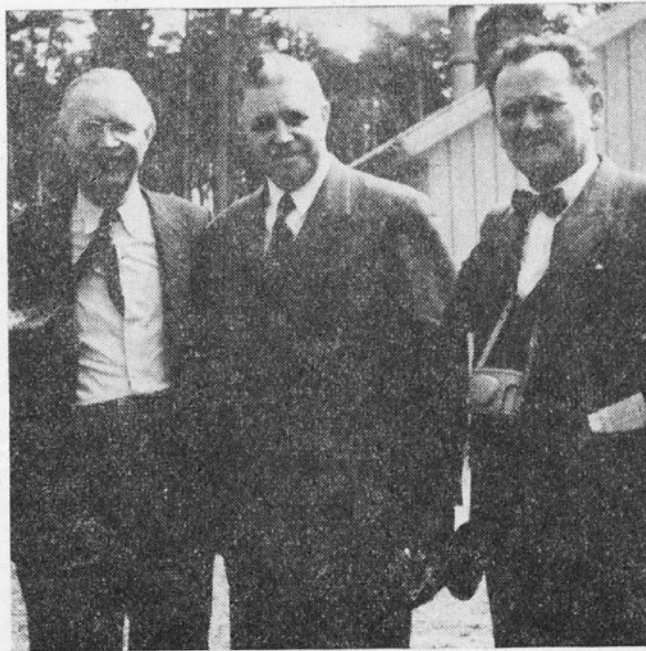
Among those who came to the prayer meetings in my father's home was a Salvation Army officer by the name of Smith. This dear brother came in his uniform and sought the Lord very earnestly. One evening, to my delight and the inspiration of all who were

present, this precious man received the Baptism of the Holy Spirit. Full of enthusiasm, he went back to the Swedish Salvation Army Corps and began telling what the Lord had done for him. Immediately he felt the cold ostracism of those who disbelieved this glorious doctrine and experience.

He came to my father and said, "I guess I'll have to resign—my testimony is not being received." My father said, "You walk in the path where God leads you and you will not be sorry."

A few days later he came and said, "I believe God wants me to go back to Helsinki, Finland; I was born there, and I'm going back to preach this glorious Pentecostal message to my people." He did so; and as a result a mighty Pentecostal revival began in 1915. Today there is a great church that will seat 1500 or more people, located in the heart of the city of Helsinki. Brother Smith was pastor of that church for many years. Brother Maninnen was his successor.

Brother Maninnen took me to the home of Brother Finell, who serves as the missionary secretary of the Finnish churches. This dear man and his wife impressed me greatly, for even though they had gone through the horrors and deprivations and discouragements of war they had a buoyancy of spirit that was delightful. When I visited Helsinki



Lewi Pethrus, Wesley Steelberg, and David du Plessis

ON THE COVER PAGE

1. The parade to the great open-air service in King's Park, Oslo.
2. A keg in which potatoes are cooked by steam in Sweden.
3. Home-made bread for breakfast at the Nyhem camp meeting.
4. Part of the crowd at the evangelistic service in King's Park.
5. The dining tent at the Nyhem camp meeting.
6. A corner of the large tent in which the meetings were held.

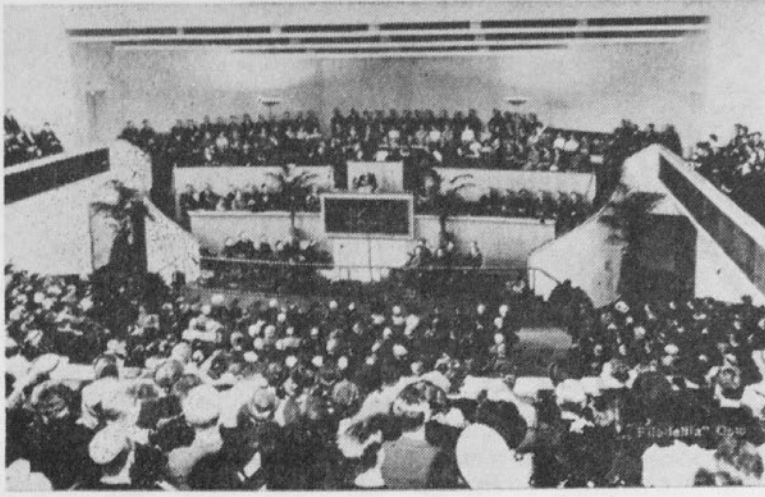
I expected to find great heaps of rubble and other evidences of the awful bombings that occurred during the war, such as I had seen in Germany, France, Holland, and other lands in a previous visit to Europe. I saw vacant spaces between buildings, but no ruins. I said to Brother Finell, "How is it that there is no rubble to be seen, and no gaunt remains of buildings with their windowless openings staring at you like the eyes of a skeleton?"

"Oh," he said, "the Finnish people are not going to allow the burdens of yesterday to affect the determination of today. By God's grace we are going to forget the yesterdays and press on toward the tomorrows."

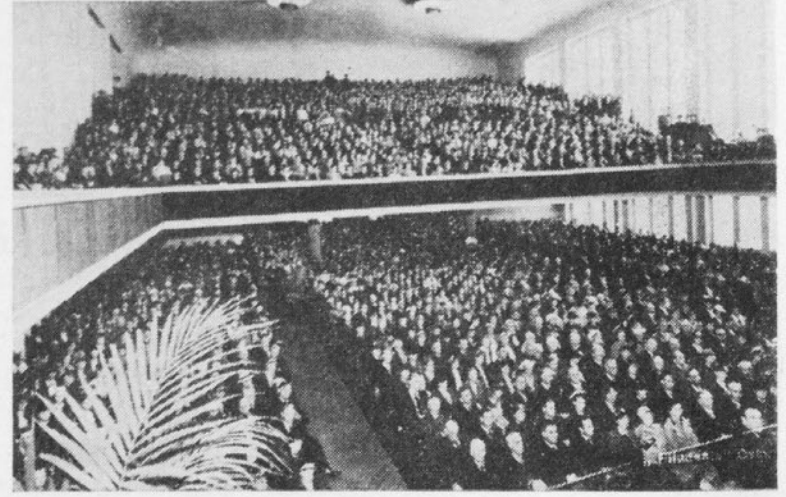
I said, "Well, that is a good attitude; it is like the apostle Paul, who said that he was forgetting the things that were behind and reaching out to the things that were ahead, pressing into a new place in God."

The Finnish people have hauled all the rubble out to sea and dumped it in a place where it could not remind them of yesterday's stress. Then with arduous effort the men (and the ladies too) have hauled in wheelbarrows full of dirt and filled up the holes. The ladies made lovely little flower beds, and the men made rustic benches, so that there in the heart of the city I saw lovely little parks between buildings.

I thought, "People with a spirit like that are bound to have an aggressive vision for God's kingdom; they are going to forget the failures of yesterday, and the misrepresentation, and the unjust criticism, and other trials, and they are going to aspire to great things in God." And I found it was so. The dauntless determination that was true of them in the natural was evident in their spiritual work.



Two views inside the Filadelfia Church in Oslo, Norway, which seats more than 4,000 people. The word JESUS appears below the pulpit in large letters, in the picture at the left. The other picture shows the



congregation. The Pentecostal Movement in Norway has grown considerably during the past ten years. It is the largest religious group in the nation today, apart from the Norwegian State Lutheran Church.

I went into their churches and preached for them, and one of the first things I observed about those dear people was their reverence for the house of God. The children were very quiet and listened attentively. I saw no sign of misbehavior whatever. Now the Finnish people have just as much life in them as the folk in Brooklyn or New Orleans, or Missouri or California, but the parents discipline their children in the home and require them to be reverent in the house of God.

Oh, how the people worshipped the Lord! As I was among them I prayed that we in America might learn more about the real meaning of worship. I fear that in many places worship has almost ceased to exist. We have become regimented to a program of religious efficiency and there is no opportunity for the people to worship God in spirit and in truth. Let us make room for the moving of the Spirit and let us never be afraid to worship God. The Father longs for worship. He is looking for true worshippers today. Oh, how I praise God for that sweet kinship of the Spirit that is engendered by united worship!

I felt at home with those people at once. I cannot speak the Finnish language; it is more similar to the Rumanian or Bulgarian tongue than to the Norwegian, Danish, or Swedish languages. When we preached we always spoke through an interpreter. One evening as the Word was going forth and a sister was interpreting, the statement was made that *the power of God is far greater than all the forces of iniquity. It is so mighty that it can break through the "iron curtain" and penetrate into the heart of godless Russia; it can even bring conviction to Josef Stalin and cause him to bow before the Lord.*

The sister who was interpreting the message that evening burst into tears

when she endeavored to translate this remark. It was several minutes before she was able to check her weeping and continue the interpreting. I was somewhat concerned for I wondered if perhaps she had lost some loved ones in the fighting. Then, too, I remembered that she had been a missionary in the Orient and had been driven out by the Communists.

At the close of the service she came to Brother du Plessis and said: "I'm sorry I interrupted the message by weeping. You may wonder why I was so emotionally overcome. Perhaps you will be surprised to know that the statement which you made is the prayer of our heart night and day. Sixty per cent of the young people in this church are studying Russian avidly, and many of the older folk are doing likewise, because we believe that God is going to make a rift in the 'iron curtain.' When He does, we are going to send in missionaries. We are going to send them in there one after the other so rapidly that if one of them is killed there will be another to take his place before he is buried."

I remembered what these dear people had gone through. Brother Finell had told me that they had worn paper clothing and paper shoes; that they had eaten only one meal a day, perhaps of a little black bread and some tea. When I heard what this sister said, it was my turn to weep. I said: "These people have learned the real meaning of overcoming. They have no scars on their hearts!" Oh, it means something to go through hardships and persecution and come out without any scars upon your heart. Instead of harboring any bitterness, these people were praying for those who had despitely used them, and were planning to go in and win them to Christ at the earliest opportunity.

One evening I spoke especially to the

young people. In Finland the young people do not have any service of their own, but I asked Brother Maninnen if we might give the young people special attention and he said, "Gladly, gladly." So we had a good meeting and at the close I invited the young people who would dedicate themselves to God's service to come and stand reverently before the altar. Oh, how it thrilled my heart to see them streaming down the aisles. But it was not only the Christian young people who came. The pastor said afterwards that between twenty and thirty visitors were in the throng and gave their hearts to the Lord Jesus Christ. So you can see that the people are really hungry and their desires are toward the Lord.

Leaving Finland, we flew back to Stockholm, and had a happy time of fellowship with a number of friends whom I would like to mention. In Orebro, Sweden, we visited the Evangelical Publishing Society. Brother Hallzon and his four sons and his father have a fine little publishing plant. I was amazed at the quantities of songbooks and Bibles and various items of gospel literature that were coming off the presses. I said, "Oh, how good it is to find a Pentecostal family that is putting Christ first in every part of their business." They have a rural paper called *Hemmetts van* (Friend of the Home) that contains not only the news of the times but a large number of spiritual articles as well.

They were printing 40,000 songbooks which were going to Germany, free of charge, for use among the refugees and displaced persons. I said, "Brother Hallzon, how can you afford to do this?" He replied, "This will be the equivalent of our profits for a long time, but we take only a bare income for ourselves out of the work. Everything else belongs to God."

(Continued on page fourteen)

The Longsuffering of God, our Father

Robert W. Cummings

THERE IS AN ASPECT OF THE Cross with which the children of God should be much more familiar than they are. I refer to God's present suffering. The Scriptures frequently mention the fact that sin is a cause of pain to our Creator. Not only our sin, but also our sickness and distress, give Him pain. In all our affliction He is afflicted.

This truth is consistent with the nature of God. He is love and love is bound to suffer in the suffering of those who are beloved. What kind of parents would we be if we did not suffer more keenly when our children suffer than we do when we ourselves have to endure pain! He who heard the groaning of the children of Israel in Egypt, still hears the sighing of the prisoners in Soviet concentration camps, and the weeping of orphans and widows; and because He has the heart of a Father, in all our suffering He suffers. But this is not the suffering of God to which I desire to call attention. Rather do we need to awake to the fact that it is the unworthy thoughts, attitudes, words, and deeds of His children which are the cause of His greatest pain. God's nature is extremely sensitive. He is holy and therefore anything unholy must cause Him distress. He is meek and lowly, and pride must at once cut across His very nature. He is faithful and true, and worthy of utter confidence and faith; so distrust and unbelief are bound to cause Him pain. In Him we all live and move and have our being, and therefore it is impossible for us to live unto ourselves, or think unto ourselves, or keep our attitudes to ourselves, or say and do things which do not affect God.

Let me illustrate: The son of deeply spiritual parents goes away to college for four years and then returns home. That home has never heard anything but clean language. Kindness and honesty, love and truth have been the atmosphere of the home.

Thanksgiving and praise have found expression in song and prayer, and unaffected joy has characterized every hour of the fellowship of brothers and sisters and father and mother. But the

son has picked up many so-called "weaknesses." He loses his temper. He murmurs and complains. He speaks evil of the neighbors. He tells suggestive jokes. He is not considerate of his brothers. He is not frank and open, but deceptive about some things. Worst of all, he is utterly unaware of the cruelty of his selfishness and its effect upon the spirit of the home.

That son is the cause of unbelievable pain to his parents. He has not renounced Christ. He still goes to church. He attends C.A.'s quite frequently. He gives

his tithe. He testifies once in a while, and prays in family worship. But all unconsciously he has introduced into the home a spirit that cuts right across the spirit which formerly characterized it. To the father and mother, that atmosphere was their special delight, and to see it weaken and languish and at times die out brings deepest suffering.

"All things are naked and opened unto the eyes of Him with whom we have to do." God is a Spirit, and the true Christian abides in Him who is Spirit and Truth. "Lord, Thou hast been our dwelling place in all generations." My home and yours, beloved brethren, is God Himself. Heaven is His throne and the earth is His footstool. The circle of the galaxies of the universe is His palace. But where does He make His home? In the heart of the believer; in the midst of His people. He builds us together for a "habitation of God through the Spirit." That home is the holy of holies and He invites us to enter with confidence there because we have received the adoption of sons. What spirit do we bring into His holy home, you and I? We really are so used to the world atmosphere in which we live, that we lose our sensitivity to the purity of the atmosphere of God's presence. Therefore we can murmur and never be aware of how our murmuring mars the spiritual atmosphere of thanksgiving which should pervade our Father's house. We can be proud and selfish and be utterly oblivious of the extent to which the expression of our aggressive pride has killed the spirit of meekness and gentleness which is the delight of the Home of our heavenly Parent.

If you think that all God's suffering was finished 1900 years ago you will not bother much to rid yourself of the un-Christlike things that cling to your spirit. But if you get a vision of the perfection of heaven and then realize that sin is just as distasteful to your Father as it was in Gethsemane or on the cross of Calvary, you will earnestly desire to be forever and utterly rid of it.

In our shallow thinking we associate suffering and pain with the body and the nerves. We think of the shameful treatment of the body of Christ in the judgment halls of Pilate and Herod, and of His anguish and death upon the wooden cross, and that constitutes to us the acme

He Died for Me

Jesus died for me. Not for Himself, but for all—for me. Did not Isaiah seem to rush over hundreds of years and, as he walked around the cross, cry with a burning heart, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"?

Did not Zechariah say, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness"? Did not Paul say, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God"?

And did not Jesus reiterate the united voice of inspiration when He said on the cross, "It is finished"? And when He, the Savior, bowed His head and died, did He not do all that was necessary—all that Heaven required?

Paul said it was for the whole world, and John said it was for all sin. If then He died for all men, He must have died for me; if for all sin, then He must have died for mine.

Here's a great fact, then, to which I will cling with a death grasp. Jesus died for my sins. All the infidels on earth, and all the devils in hell, cannot disprove this fact.

It was for man He died. Well, I am one of that species. It was for the lost—I am lost. It was for sinners—I am a sinner. Then I may boldly sing—

"Who did for every sinner die,
Hath surely died for me."

—Caughy, in *Revival Miscellanies*

This article was written in India, where the author is ministering at the present time in his capacity as Field Secretary of Assemblies of God missions in India and Ceylon.

of His pain. But the words used to describe the sufferings of our Lord in the garden of Gethsemane are much more terrible in their import than the expressions used in the accounts of the crucifixion. God suffered once for all in the flesh, it is true, and never again will He suffer in this way. But sin must have changed its nature if it has ceased to cause Him suffering in His Spirit and heart. No, as long as those who were made for holiness, those whom He desires to see holy and honest and loving and faithful, are content to be unholy and dishonest and unloving, and full of doubts and anxieties, so long will His heart know deep grief and pain.

Anyone who has not lived in a home where all is peace and love and joy, where there is kindness and consideration and harmony, cannot know the inestimable value of such an atmosphere. But those of us who have known such homes and lived in them, know that the highest joy and peace possible to human beings is to be found there. Then when you leave the atmosphere of such a heaven-like home and go into another home, even into some of our Christian homes, and find scolding and murmuring and bickering and bitterness, you immediately sense the difference, even though you may be a comparative stranger, and it grieves you to the very core of your being. How much more must it grieve the true Father, from whom every family in heaven and earth derives its ideal nature, who longs to see the atmosphere of the holiest Home of all pervade our lives and our homes.

Dear Christian friend, are you giving way to attitudes and words that should have no place in the presence of our Redeemer? If you are, do you realize how they create an atmosphere that crushes the gentle Spirit of divine love? Oh, yes, He bears it silently. As a lamb before its shearers is dumb, so He still opens not His mouth. But if you will ask Him to let you know the "fellowship of His sufferings" in a deep reality—if you really want to know how your words and your human spirit affect His heart—He will be faithful to show you where and how you are grieving Him. Then you will desire and pray above all else that you may cease to be among those who take advantage of the "longsuffering" of God, to add to His suffering; but rather you will be counted among those who have become partakers of His holiness in order that you may be in perfect harmony with the glorious atmosphere of the Holy of holies, the Home of our Father who is in heaven. His longsuffering leads us to repentance, as we realize that we cause so great suffering to Him whom we love.

The "Deaths" of Christ

The plural, "deaths," in this title is not a typographical error. It is the literal translation of Isaiah 53:9, "He made his grave with the wicked and with the rich man in his deaths." The usual explanation is that to the Hebrew mind the state of death consists of a number of particulars or degrees. We wonder whether this exhausts the meaning of this plural, and therefore proffer the following suggestion.

Death is essentially separation. Physical death is the separation of body and soul. Spiritual death is the separation of the soul from God. As one studies the records of the crucifixion it is evident that our Lord experienced both of these deaths—the spiritual when he cried out, "My God, my God, why hast thou forsaken me?" and the physical when His heart broke and emptied its blood into the cardiac sac surrounding it. Truly can we say, "Jesus paid it all."—Henry Heydt in *Christian Victory*.

The Cross in God's Blueprint

The cross did not change God. "I am the Lord, I change not."

The work of Christ on the cross did not influence God to love us, did not increase that love by one degree, did not open any fount of grace or mercy in His heart. He had loved us from old eternity, and needed nothing to stimulate that love. The cross is not responsible for God's love; rather it was His love which conceived the cross as the one

method by which we could be saved and reconciled to Him.

God felt no different toward us after Christ had died for us, for in the mind of God Christ had already died before the foundation of the world. God never saw us except through atonement. The human race could not have existed one day in its fallen state had not Christ spread His mantle of atonement over it. And this He did in eternal purpose long ages before they led Him out to die on the hill above Jerusalem. All God's dealings with man have been conditioned upon the cross.

Much unworthy thinking has been done about the cross, and a lot of injurious teaching has resulted. The idea that Christ rushed in breathless to catch the upraised arm of God ready to descend in fury upon us, is not drawn from the Bible. It has arisen from the necessary limitations of human speech in attempting to set forth the fathomless mystery of atonement.

Neither is the picture of Christ, going out trembling to the cross to appease the wrath of God, in accordance with the truth. The Scriptures never represent the Persons of the Trinity as opposed to or in disagreement with each other. The Holy Three have ever been and will forever be one in essence, in love, in purpose.

We have been redeemed not by one Person of the Trinity pitting Himself against another, but by the three Persons working in the ancient and glorious harmony of the Godhead.—A. W. Tozer in *The Alliance Weekly*.

Through Death to Life

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

All nature is a parable of how the losing of a life can be the way of securing a truer and a higher life. Every grain of wheat, every seed throughout the world, teaches the lesson that through death lies the path to beautiful and fruitful life. It was so with the Son of God. He had to pass through death in all its bitterness and suffering before He could rise to heaven and impart His life to His redeemed people.

And here under the shadow of the approaching cross He calls His disciples: "If any man will serve me, let him follow me." . . . One might have thought that Christ did not need to lose His holy life ere He could find it again. But so it was. God laid upon Him the iniquity of us all, and He yielded to the inexorable law: Through death to life and to fruit.

How much more ought we, in the consciousness of that evil nature and that death which we inherited in Adam, be willing, yea, most grateful that there is a way open to us by which, in the fellowship of Christ and His cross, we can die to this accursed self! With what gratitude ought we to listen to the call to bear our cross, to yield our "old man" as crucified with Christ daily to that death which he deserves! Surely the thought that the power of the eternal life is working in us, ought to make us willing and glad to die the death that brings us into the fellowship and the power of life in a risen Christ.—Andrew Murray.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Israel Immigration

During January 1951 a total of 13,002 immigrants arrived in the land of Israel, besides 1636 tourists and 986 returning residents. Total immigration from the establishment of the State on May 14, 1948, to January 31, 1951, was 523,228. The population of Israel has increased more than 80% during that period.

Israel's Future

Israel's Government and the Jewish Agency are saying, on the basis of recent studies: "Given four more years of peace, Israel can become self-sufficient as regards food. We plan 500 new villages in that period. They would supply food for two million people. We might still have to import some meat and bread."

"From the Land of Sinim"

A touching picture appeared in *New Palestine* (January 1951). A Jewish woman 105 years of age was shown being helped off shipboard in Israel. She was the last of 5,000 Jewish refugees from Germany who had found shelter in China. The Jewish Agency determined to bring all these refugees from China to the homeland as rapidly as possible. The last load brought this little lady to the land of her dreams—and doubtless the end of her earthly journey.

Woman Named as Rabbi

A rabbinical appointment has been made at Meridian, Mississippi, which is a radical departure from Jewish tradition. Mrs. William Ackerman, 57, was appointed to be the spiritual leader of a Reform Synagogue to succeed her late husband, Rabbi Ackerman. It is the first time in American history for a woman to be named spiritual leader of a Jewish congregation.

Communism Spreading in Africa

Hardy C. Powers, a general superintendent of the Church of the Nazarene, recently toured Africa and returned with a report that Communism is spreading. He says that missionaries may be forced from Africa in the next ten years if their position is not strengthened soon.

"There has been a rapid rise of the nationalistic spirit, much of it under the domination of atheistic Communism," he said. "Seven Asiatic countries have already fallen to it, and today the entire continent of Africa is in the first throes of this nationalistic spirit."

With that spirit is a wave of anti-missionary anti-God teaching, he said. "The people there are being taught to resent missionaries as forerunners of foreign imperialism."

Along with the anti-missionary teachings, Communists are creating intense racial feelings between the eight million blacks and three million whites in South Africa, said Brother Powers.

The only way to halt the spread of Communism in Africa is by sending more missionaries and praying for a greater outpouring of God's Spirit upon the African peoples.

Newspaper Inconsistent

The "advice to the lovelorn" column of a recent daily paper in New York City was captioned, "If He Drinks, Stay Single." Good advice! But the same paper carried ads for brandy, two kinds of wine, and four brands of whiskey.

Camp Polk Area Dried Up

Sale of hard liquors and wines around Camp Polk, a huge military camp in Louisiana, has been banned as the result of local option elections sponsored by members of Protestant churches. The Louisiana Moral and Civic Foundation believes the vote was the first in the nation to dry up areas around army camps.

Why Boys and Girls Go Bad

Federal Judge Patrick T. Stone, of Wisconsin's western district, says: "From my experience on the bench, I have concluded that more boys and girls go bad because of drink than for any other reason. Drink quickly leads to all forms of dishonor. . . . I wish every mother and father would devote a Friday or Saturday night to visiting roadhouses in their community. It would open their eyes to the disgraceful conduct that many of them do not believe exists."

Bringing Beer to the Home

A writer in the Baptist weekly *Watchman-Examiner* says: "Our homes are being invaded by the liquor actors who pour out their beer and wine as our children watch and may be creating a longing to taste that appetizing-looking stuff! Those ads cause family dissension and friction we have never known before as we try to restrict our TV programs. Some of them are not fit for children and are, without doubt, creating more juvenile delinquency."

Israel, the Land of Hope

Every month additional thousands of Jews are leaving the poverty, despair, and hopelessness of life in Eastern Europe, in North Africa, in Moslem countries, and are finding new hope in the land of Israel. The Jews of America are donating millions of dollars to make this possible. A recent advertisement by the United Jewish Appeal pictured a group of Jews arriving in Israel and great joy was written on their faces. The ad said:

"These Jews got out in time. . . . But what about the tens of thousands of others who must be brought to Israel from Rumania and Iraq before it is too late? What about the thousands of Jews in Libya and Tripolitania? These countries will come under direct Arab control in 1951. The situation of many Jews in North Africa and Eastern Europe is desperate. They must get out before the deadlines on their emigration expire. *Their timetable of hope must be our timetable of rescue.*"

The Jews are making the most of their opportunities to get their brethren safely back in the land of Israel. Is the Church doing as much to get sinners and backsliders into God's spiritual kingdom before it is too late?

National Sunday School Contest

The March issue of *Christian Life* (Chicago) announced the winners in the recent interdenominational contest conducted by that magazine to boost Sunday School attendance. There were 640 Sunday Schools entered in last fall's contest. They showed an aggregate gain for the six-week period of 106,546. Winners were as follows:

Class A: Hope Union Church, Rosmead, Calif., grand prize; Pentecostal Sunday School, London, Ontario, Canada, first prize; Moline Gospel Temple, Moline, Ill., fourth prize; First Assembly of God, Spokane, Wash., eighth prize; First Assembly of God, Kansas City, Mo., ninth prize; Foursquare Church, Portland, Oregon, tenth prize. Pastor Ralph Hornby's assembly in London had an average attendance of 509.

Class B: Assembly of God, Broken Arrow, Okla., grand prize; Assembly of God, Fort Wayne, Ind., eighth prize. Pastor James C. Dodd's assembly in Broken Arrow had 618 present on the fifth Sunday and an all-time high of 656 on the final day. As part of their advertising campaign they gave out 2,000 copies of the *Evangel*.

Class C: Wamic Community Church, Wamic, Oregon, grand prize; Bethel Pentecostal Tabernacle, Huntsville, Ontario, Canada, tenth prize.

Pentecostal Sunday Schools took eight of the thirty-six prizes offered in the contest.

Public Schools and Atheism

At Columbus, Ohio, a church official said that America's public school children are being trained "in what amounts to practical atheism." Truman B. Douglass, who made the charge, said that the position of public education toward religion has shifted to a neutrality which is very close to indifference.

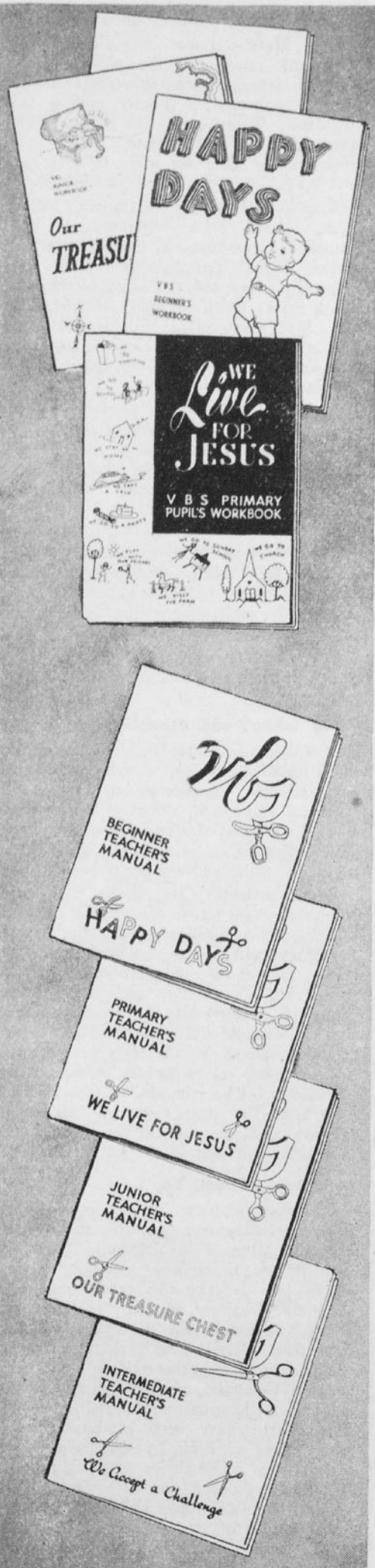
But at Atlantic City, N. J., the National Education Association denied that our public schools are anti-religious. On the contrary, the educational policies commission declared, "The policy of the public schools is hospitable to all religious opinions and partial to none of them." A convention of school administrators at Atlantic City was told that "public schools can and do effectively promote moral and spiritual values and a climate friendly to religion." The commission stated that "to omit from the class room all references to religion and the institutions of religion, is to neglect an important part of American life."

India Says "Thank You"

Speaking in New York City on Jan. 4, 1951, an Indian representative to the United Nations, Mme. Vijayalakshmi Pandit, paid high tribute to mission work in India. "I should like to take this opportunity to express the gratitude of many sections of my people," she said, "for the splendid contributions that foreign missionaries have made to India in promoting the welfare of its people. Mission hospitals, schools, colleges, asylums, welfare settlements and rural development centers that have been established in different parts of India by voluntary effort of the foreign missionaries have always been both an inspiration and an example. In the secular state of India, we hope to welcome many friends of foreign missions in the task of the great construction on which we have launched."

NEW! VACATION BIBLE SCHOOL

Really new! This material with colored visual aid



BEGINNER TEACHER'S MANUAL

"Happy Days"

"Happy Days" dealing with various holidays celebrated in this country, is the theme for the 1951 Beginner VBS course. The underlying purpose of each lesson, which has been built around a particular holiday, is to give children the correct perspective on these days.

29 EV 9641 \$1.25

BEGINNER PUPIL'S WORKBOOK

"Happy Days"

Beginner pupils will be delighted with the new workbook that has been prepared for them.

29 EV 9642 20 cents

COLORED VISUAL AID

"Happy Days"

29 EV 9643 \$1.25

THE IDEAL VACATION BIBLE SCHOOL

Revised and rewritten for use with the new Vacation Bible School Course, this is a textbook prepared for the principal, teachers, secretaries, pianists; in short, anyone who is connected with the V.B.S.

29 EV 9636 60 cents

V.B.S. REGISTRATION CARD

Space has been provided to record name and address of the pupil, plus other needed information such as department assigned to and attendance record, and a pledge for parents and child to sign. Printed on excellent white stock.

29 EV 9690 35 cents for 100

PRIMARY TEACHER'S MANUAL

"We Live for Jesus"

When the child reaches Primary age he is faced with the problem of putting into practice the Christian principles he has been taught. AS a supplement to home teaching and training, this year's VBS course presents practical Christian living on a Child's level.

29 EV 9652 \$1.25

PRIMARY PUPIL'S WORKBOOK

"We Live for Jesus"

The Primary workbook, for children from six to eight, can be real aid to the teacher.

29 EV 9653 20 cents

COLORED VISUAL AID

"We Live for Jesus"

29 EV 9654 \$1.25

V.B.S. CLASS RECORD CARD

A daily record card to be used by the teacher. Plenty of space has been given for registering names of pupils and their ratings on attendance, punctuality, class work, memory work, handwork, etc. Card is printed on excellent stock.

29 EV 9692 50 cents for 100

V.B.S. DAILY REPORT CARD

A report to be prepared by the department secretary for each day of the V.B.S., showing number of boys and girls present, faculty present, amount of offering, visitors present, etc. Each card may be used twice.

29 EV 9694 35 cents for 100

WRITE TODAY FOR YOUR



BLE SCHOOL MATERIAL FOR 1951



visual aid is completely fresh and original. Never offered before.

ER'S MANUAL

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 practical Christian
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\$1.25

JUNIOR TEACHER'S MANUAL

"Our Treasure Chest"

Juniors have come to place high value on riches, power, love, approval of others, good times, strong bodies, friends, wisdom, and important occupations. This series of lessons is to show them that all these are offered abundantly in the Christian way of life.

29 EV 9663 \$1.25

INTERMEDIATE TEACHER'S MANUAL

"We Accept a Challenge"

Teen-agers, who attend VBS this year, will learn about the history of the Christian Church. They will see how men and women for the past 2,000 years have accepted the challenge of Christian living and will have the same challenge presented to them.

29 EV 9674 \$1.25

S WORKBOOK

r Jesus"
 ook, for children
 be real aid to the

20 cents

JUNIOR PUPIL'S WORKBOOK

"Our Treasure Chest"

One of the novel features of this year's workbook are the dimensional pictures to be made by the pupil.

29 EV 9664 20 cents

INTERMEDIATE PUPIL'S WORKBOOK

"We Accept a Challenge"

This year's Intermediate workbook is a marvel. All of the material deals, of course, with the story of the Church.

29 EV 9675 20 cents



SUAL AID

r Jesus"

\$1.25

COLORED VISUAL AID

"Our Treasure Chest"

29 EV 9665 \$1.25

COLORED VISUAL AID

"We Accept a Challenge"

29 EV 9676 \$1.25

CORD CARD

to be used by the
 ce has been given
 of pupils and their
 punctuality, class
 , handwork, etc.
 ellent stock.

50 cents for 100

V.B.S. SCHOLAR'S REPORT CARD

A weekly report card which grades the child on attendance, punctuality, handwork, memory work, class work, and conduct. Space is provided for parents signature, and for signature of principal and department superintendent.

29 EV 9696 50 cents for 100

V.B.S. DIPLOMA

You'll like this new diploma. When opened, it is 5 $\frac{3}{4}$ x 9 $\frac{3}{4}$ and can be folded to a neat, compact size. It has been printed on excellent grade ripple paper and lettered in black. Individual envelope for each diploma.

29 EV 9706 10 cents each



PORT CARD

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 day of the V.B.S.,
 s and girls present,
 t of offering, visi-
 card may be used

35 cents for 100

V.B.S. CERTIFICATE

A beautiful new V.B.S. certificate to award those who have attended regularly at your vacation Bible school. Printed in soft pleasing colors with an illustration of the Boy Christ. Size 9 $\frac{1}{2}$ x 12 $\frac{3}{8}$ inches. Limited supply.

29 EV 9704 50 cents for 12

INVITATION POSTCARD

This invitation postcard will help increase the attendance in your VBS. It is lithographed in full color, showing a picture of an airplane flying over a VBS with the wording "Make Our VBS Your Landing Place."

29 EV 9698 20c for 12; \$1.35 for 100



FOR YOUR HELPFUL NEW VBS CATALOG



Gospel Publishing House

SPRINGFIELD, MO



BANGALORE ASSEMBLIES OF GOD

Shown above is the combined congregations of the English church, Tamil church, and the children's department of the Bangalore, South India Assembly of God church, as the people assembled in honor of Missionary Cecil M. Good on his birthday. Seated in the center of the

fourth row, left to right: Pastor and Mrs. G. Choekalingam, national ministers; Josephine Spina, in charge of the Tamil church; Mrs. Cecil Good; Cecil Good; and Constance S. Eady, founder of the English church.

Why Catholics Consider European Protestant Work Communistic

Sidney Correll*

IT WAS DIFFICULT for me to get used to the idea that the Roman Catholic church considers Protestant missionary work Communistic. I picked up this thought in a number of places. One of the recent outbreaks in Italy was attributed to the fact that the Protestant work was really Communistic. Perhaps the following may give the basis of this idea:

The Italian is basically a religious person, yet one of the largest Communist parties in Europe is in Italy. When an Italian becomes a Communist, it is natural for him to renounce the Roman Catholic church simply because to be a Communist means that he cannot be a Catholic. Communism, however, to many of these people is simply the way of getting bread. They are unconcerned with the ideologies of Communism; they are hungry. With no church left them, it is natural for many to come into the Protestant church. Some are saved and leave the Communist party, but others simply attend the Protestant church without ever becoming Christian.

The Communists are opportunists. There have been occasions when they have befriended the Protestant church in instances when they were in conflict with the Catholic church. We were told that in Sicily the Communist leader gave his car and public address system to an Italian Christian worker to use to announce his meetings when he himself did not need it. Mistaken identity would be understood in this case.

In another city in Italy some friends of ours told of visiting an Italian denomina-

tional pastor. Unfortunately they found him smoking a cigarette, and elated that some Communist leaders had just visited him. Our friends said, "That pastor is a Communist!"

An international news weekly, reporting on the Communist treatment of missionaries in China, says, "Roman Catholics suffer more than Protestants."

One night in Switzerland I heard the report of a cultured and educated Christian from Hungary. The report mentioned that the free churches of Hungary were having more religious liberty than they had ever known. Under the Communists the Catholic church was persecuted, but the Protestant churches were encouraged in their work.

In Spain one of the stock accusations against the Protestants is that they are Communists. A Catholic writer says, "Pro-Communists have turned Protestant meetings into political demonstrations." The writer was referring to a small town in Spain where a simple country lad, who was a Communist, was converted in a Protestant gathering. The people mistakenly identified his former Communism with his new faith in Christ.

We interviewed a boy in Spain who said: "Through Catholicism I lost my faith in God. Through Communism I lost my faith in man." He then told us how he was attracted to the Protestants because he was told that they were atheists. To his amazement he regained his faith in God and man and found Christ as His Savior when he went to the Protestants.

We often heard testimonies of this route: from Catholicism to Communism, then from Communism to Christ.

Certainly we did not find any missionaries or any fundamental churches that had any

connections with Communism, but we did find many persons who regained their faith through the route mentioned, and we understand better the reason for the accusations that Protestant work in Spain and Italy is Communistic.

Work in Spain

The following excerpt from a letter from Tage Stahlberg, Lisbon, Portugal, directed to the editor of the *Evangel*, gives additional information regarding our work in Spain. From time to time articles have been published concerning the work there, particularly that being carried on at Ronda, where the Roman Perrucs, national missionaries to Spain from our church in Cuba, are located.

"... Since the first of the year we have been able to pay a visit to Spain, accompanied by Dr. and Mrs. Bowker. We were surprised to see how the Lord is establishing His work in Ronda where the Perrucs are working. Many have been saved since February of last year, and more than forty have been baptized in the Holy Spirit. A number testify to being healed.

"We stayed for some days in Madrid among our brethren there, where Antonio Rodriguez (a Spaniard) is pastor. There may be one hundred members in the church. They are having their meetings in two small halls. We were able to buy one of the halls. It is attached to the pastor's residence. We hope to enlarge the main hall in the near future. "Remember Spain in your prayers."

1951 Subscription Increase Effort

The dates of the 1951 Subscription Increase Effort, sponsored annually by *The Missionary Challenge*, are May 1 to June 30 midnight.

The EFFORT gives people throughout the constituency an opportunity to secure as first prize a choice of the following: a trip to the West Indies for a full week's visit of mission stations; a year's tuition at one of our Assemblies of God Bible Schools; or \$200 in cash. Other awards and premiums are offered. Write *The Missionary Challenge* for complete information.

* Sidney Correll is editor and publisher of *The Missionary Digest*. During the past fall and winter he was engaged in Youth for Christ rallies in Europe. The above article was written after he had visited Italy.

To Open in Bangalore

Alfred Cawston, South India

FOR MANY YEARS a need has been recognized for an Assemblies of God Bible School in Southern Asia for English-speaking students. Various vernacular schools have been conducted with success, but these schools have not been able to avail themselves to the fullest of the wealth of Christian literature in the English language, or of the teaching abilities of outstanding English-speaking Bible teachers.

To meet the need for training English-speaking students a school was started a few years ago in Colombo, Ceylon. During our last term on the field we had the privilege of supervising the institute, known as the Ceylon Bible Institute. A number of young workers from India and Ceylon, now engaged in the great harvest field, were trained there.

After the Ceylon Bible Institute had been started in Colombo it was felt that it should be more centrally located to serve the need of all Southern Asia. A special committee, studying the matter, made a tour of India during the past year, and chose the lovely city of Bangalore in South India as the improved site.

We have been asked to take charge of the new school which will be known as the Southern Asia Bible Institute.

On the grounds selected is the Assemblies of God Tabernacle of Bangalore. Through gifts the building has just been enlarged to seat approximately three hundred. Besides the tabernacle there are several smaller buildings. Some of these are to be converted into men's dormitory quarters, and similar quarters will be erected for the women students. Another story is to be added to the tabernacle to provide classrooms and more dormitory space, and a shed at the back of the tabernacle will be remodeled for a dining room.

The cost for erecting the buildings and converting those already standing has been estimated at \$8,500.

We should like to prepare as many national workers as we possibly can to labor in the great harvest fields of Southern

Asia. Here, as elsewhere, there is the possibility that some day missionaries will no longer have admittance.

Your help is solicited in this financial need. The project is worth every dollar you could invest in it. If you are interested in the training of the English-speaking young people of Southern Asia for carrying the gospel message, won't you mail an offering at once to the *Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri? Designate "For Southern Asia Bible Institute."* We desire to have the buildings ready for use by July of this year.

"That Is Jesus"

Anna Ziese, North China

AN EIGHTEEN-YEAR-OLD girl, the daughter of one of our church members here in North China, had a dream in which her attention was called by friends to a beautiful and strange Being, called by an ancient Chinese name. As she stood looking through a small opening in a gate at the Being, she exclaimed, "Why, that is Jesus! My mother believes in Him."

The gate opened to her and she went in and fell at the Master's feet, saying, "Dear Jesus, you have suffered so much for us!"

The Lord stretched out His hand to her and told her that He would save her. After that she was led past her mother's home, where her mother joined her, and then on over a rugged road to a beautiful high place.

After the dream the girl was anxious to be baptized, but since she smoked cigarettes she could not be. It seemed so hard for her to give them up, but she agreed to do so before she was baptized.

Shortly after her immersion the new convert came one day to see me and spoke

of the Lord's mercy to her. I asked if she had smoked since she was baptized. She replied that she had a few times, but since I talked with her the desire for cigarettes has been taken from her.

The girl's father died not long ago. Before his death he gave the daughter in marriage to a young man, thinking that the son-in-law would be able to look after the family when he was gone. There was no choice in the matter on the girl's part. The husband is not a Christian; however, he does not hinder his wife's coming to services. Pray that he also will be saved.

NEWS NOTES

Mr. and Mrs. Herbert W. Butler have sailed for France where they will engage in language study. Mr. Butler recently received missionary appointment to Upper Volta, French West Africa.

* * *

Roy L. Dalton has returned to Cuba where he formerly labored. From there he will be going to Spain to engage in missionary work.

* * *

Mr. and Mrs. Walter H. Clifford, who spent many years in India and Ceylon, are now serving as missionaries to British Honduras.

* * *

Harold S. Jones, missionary to Upper Volta, French West Africa, sailed for Europe in February to make a survey of the missionary work there, mainly in France and possibly in Italy, Switzerland and Belgium. He will be in Europe for several months. Mrs. Jones remained in the States.

* * *

Ethel M. King, missionary to North India for more than a quarter of a century, is in Australia. Miss King was connected with Childer's Lodge for a number of years and has had a fine ministry on the field. She is now retiring from active service.

* * *

Word has been received that a revival has been sweeping the Junnar Orphanage at Junnar, Poona, India. Twenty-six were baptized in the Holy Spirit in one week.

* * *

Sarah C. Johnston of the South China field arrived in the States in February for furlough.

* * *

Mr. and Mrs. Theodore R. Schultz, who have spent some time in France studying the language, have now arrived in Dahomey (West Africa) to do missionary work.

* * *

Lula Bell Hough, missionary to South China, recently returned to the States.

* * *

Born to Mr. and Mrs. Paul C. Wright, missionaries to Nyasaland, East Africa, on February 27, a son named Mervin Glen.

* * *

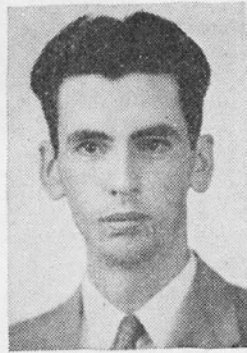
Mr. and Mrs. William E. Davis, who have been stationed at Palghat, South Malabar, India, are now at home on furlough.



Walter H. Clifford
British Honduras



Mrs. W. H. Clifford
British Honduras



Roy L. Dalton
Spain



Herbert W. Butler
Upper Volta

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

The Command of the Risen Christ

LESSON FOR MARCH 25

Mark 16:9-20

Some will tell you, when you quote Mark 16:17, 18, "That is not in the original." Let me quote from the Scofield Bible—"The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third century." Some believe the promise, "These signs shall follow them that believe," remained in effect only until the New Testament Scriptures were given, and that the signs ceased after that. Jesus, however, placed the signs as a part of the gospel commission to preach the gospel in all the world. Compare Heb. 2:3, 4.

1. A New Era Introduced

The Jews had considered that the promises of God belonged primarily to them. They were descendants of Abraham. God had entered into a covenant with Abraham; had called him to separation from among the nations; and had given him the sign of circumcision (Gen. 12:1-3; 17:1-14). This covenant God reaffirmed to Isaac and Jacob (Gen. 26:1-5; 28:4, 13-15). Their reliance on this covenant is seen in their words to Jesus—"We be Abraham's seed, and were never in bondage to any man." John 8:33.

Now for Jesus to say to His disciples, who were Jews by nature, "Go ye into all the world, and preach the gospel to every creature," was something entirely new. It was difficult for the early church, which was largely Jewish, to get this truth into their hearts. After Pentecost they went "preaching the word to none but unto the Jews only" (Acts 11:19), and Peter had to receive the revelation of the great sheet let down from heaven before he would minister to a Gentile (Acts 10:9-16).

Paul became entirely free from this Jewish exclusiveness, but as he fulfilled the Lord's commission to go into all the world, Jewish teachers followed his labors telling the Gentiles, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). This error was met and decided at the great conference of Acts 15. The Gentiles were not under the law of Moses. Acts 15:19-31.

2. Our Responsibility For This Era

When Jesus gave the commission, "Go ye therefore, and teach all nations" (Matt. 28:19), He was giving instruction to the Church, not to His immediate disciples alone. The disciples were the early Church. They were to tarry until endued with power from on high. At Pentecost that power came. Not

until then were they equipped. From then on the story was, "And the Lord added to the church daily such as should be saved." Acts 2:47. The same commission, given to the disciples at the beginning, is given to us, since the commission was to continue until the age closes, and Jesus promised to be with those who go "even unto the end of the world (age)." He is with His messengers anywhere they go in the world, but the word "world" in this instance means "age."

The divine plan is "to every creature." This means personal evangelism as fully as it does a pulpit ministry. The commission is "go." Too largely we have changed it to mean "come." Come to church. Come and hear the evangelist. In the parable Jesus said, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Matt. 22:9.

3. The Message For This Era

In our day we hear the expression that times have changed, therefore the Christian message must change. Perhaps one of the greatest mistakes is the effort to alter the gospel, thinking that by so doing it can be made better to fit into the present hour. If you will study your Bible you will find that sin is the same as it has been since the fall of man; that the need of redemption from sin is as great now as it ever was; that the Redeemer who gave His life for the sinner on the cross has not changed. The need in the world of today is the same gospel that was given by the Savior at the time of His resurrection. The commission is, first, *evangelize*; "Go ye therefore and disciple all nations." This is to be followed with *confirming the converts* in the truth; "Teaching them to observe all things whatsoever I have commanded you." We are still to *go*. We are also still to *teach* that gospel which Jesus commanded the disciples of old. The Christian religion is weakened when men try to "pervert the gospel of Christ" (Gal. 1:7). Instead, it is our duty to "earnestly contend for the faith once delivered unto the saints" (Jude 3).

4. The Power of the Gospel

The gospel is "the power of God unto salvation to every one that believeth." Rom. 1:16. But Jesus emphasized that it is the Holy Spirit in the lives of the messengers that gives that gospel its authority. Before His crucifixion Jesus devoted time to instructing the disciples concerning the need and purpose of the Holy Spirit's coming. It was the Spirit who would "reprove the world of sin, and of righteousness, and of judgment" (John 16:7-11). The disciples were to tarry until they were endued with power from

on high (Acts 1:4), and when the Spirit had come they were to be witnesses unto Christ both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

The early church received this power with the result that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). Note the plan of God. First, the endued disciples went everywhere preaching. Then, God confirmed their message with signs following. This same truth is revealed again in Heb. 2:3, 4. The messengers proclaimed the same message "which at the first began to be spoken by the Lord"; then God confirmed the message, "bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Let us be obedient to the great commission. May realization of the need of power stir within us an earnest seeking for the power of the Holy Ghost, that this divinely commissioned gospel may be confirmed with signs following.

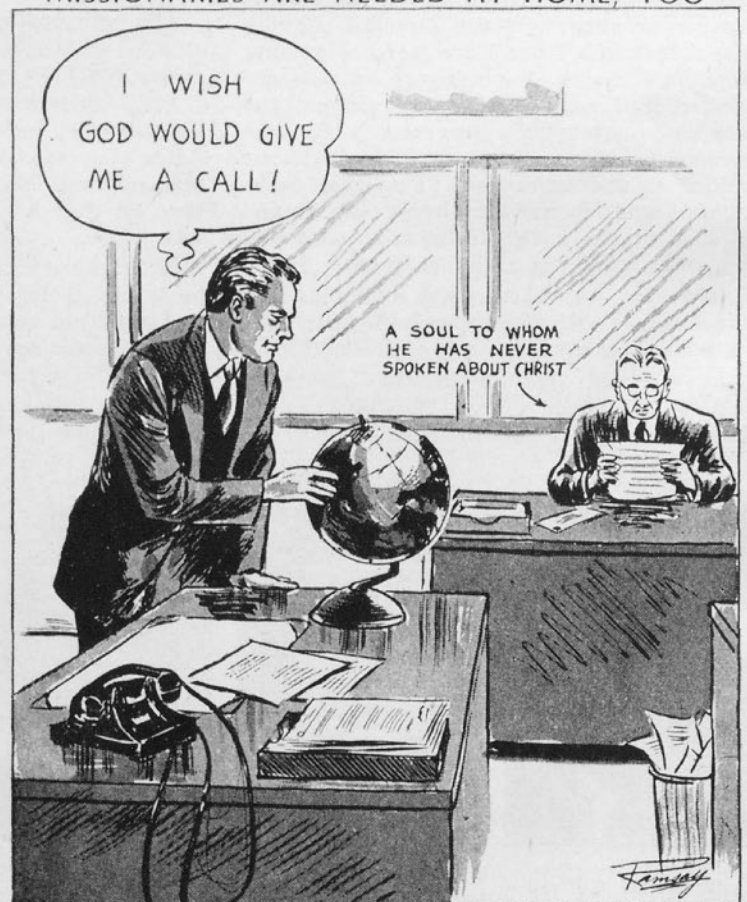
THIS WEEK'S LESSON

A Journey with the Risen Christ (Lesson for Sunday, March 18). Lesson text: Luke 24: 13-16, 25-33.

THE BELIEVER'S ATTENDANTS

Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the bleak days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs, and mercy blots out our sins. —Charles H. Spurgeon.

MISSIONARIES ARE NEEDED AT HOME, TOO



NEWS

CRUSADE FOR CHRIST IN PHILIPPINES

Walter Boring of Mt. Shasta, Calif. and Bobby Clark of Bakersfield, Calif. sailed for Manila Feb. 12. They will work with Clyde Shields, National C. A. President of the Philippines, in a Crusade for Christ.

DISTRICT OFFICERS RE-ELECTED IN NORTHERN CALIFORNIA

The 33rd annual convention of the Northern California and Nevada District was held this year in Stockton, California, in the beautiful Civic Auditorium, January 30 to February 2. Pastor Watson Argue of Calvary Temple, Seattle, was guest speaker for the evening gospel services, which were attended by approximately 1,500 people each night. He was also the speaker for the ordination service Friday afternoon, which was the closing service of the Council.

W. T. Gaston and R. J. Thurmond were re-elected on the nominating ballots to the office of District Superintendent and District Secretary-Treasurer respectively. Kenneth M. Haystead was elected to be Assistant Superintendent, which is now to be a full-time office in the District.—by R. J. Thurmond, District Secretary-Treasurer.

AMONG THE ASSEMBLIES

CHARLESTON, MO.—The Lord sent us a wonderful revival. The weather was poor but our church was filled each evening. There were a goodly number saved and filled with the Holy Spirit. Bob Bryson and Kenney Foreman of Texas were the evangelists.—E. E. Smith, Pastor.

PLEASANT HILL, MO.—We recently had a meeting with Evangelist and Mrs. L. L. Ammons of Dallas, Texas. The church was blessed by the fearless preaching of our brother. We broke a 10-year Sunday School record with 109 in Sunday School.—Mark A. Cantwell, Pastor.

MAGNOLIA, ARK.—Evangelist H. E. Simms of Blytheville, Ark. was with us before Christmas. A number were saved and filled with the Holy Spirit, and we broke all Sunday School records. Since the meeting closed someone has been saved or filled with the Spirit every Sunday except one.—Floyd L. Garver, Pastor.

DELTA, COLO.—Evangelist and Mrs. Frank Lummer were with us for three weeks. A number knelt at the altar for salvation, seven were filled with the Holy Ghost, and several testified to healing. H. R. and Mrs. Parish, Pastors, Delta Revival Tabernacle.

GRACEMONT, OKLA.—We had a C. A. revival with Evangelists Bob Alsop and Lester Bell. Twenty-three were saved and 16 filled with the Spirit in three weeks. Twenty were baptized in water and 17 added to the church. Several prayed until two and three a.m. to receive the Baptism. The Lord met us in a wonderful way.—G. W. Alsop, Pastor.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it.

GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

PRATT, KANS.—Mar. 25—; Evangelist C. A. Waack, Tulsa, Okla. (Russell Rexroat is Pastor.)

SMACKOVER, ARK.—Mar. 14—28; Evangelist and Mrs. W. C. Land, Mobile, Ala.—by David Pearce, Pastor.

KANSAS CITY, MO.—Blenheim Assembly of God, Mar. 18—Apr. 1 or longer; Evangelist and Mrs. Mel Hargis. (Milton Beckett is Pastor.)

ALBUQUERQUE, N. MEX.—West Mesa Assembly of God, Mar. 11—25 or longer; Evangelist Wesley Goodwin, Wellston, Okla.—by F. Wesley Smith, Pastor.

FRESNO, CALIF.—Calvary Tabernacle, 1st and Nevada Sts., Mar. 18—; Evangelists Sammy Myers and Sonny Hicks.—by Claude Weaver, Pastor.

DINUBA, CALIF.—Mar. 11—25 or longer Evangelist Clyde C. Goree of Texas.—by C. S. O'Shields, Pastor.

DUNCAN, OKLA.—Assembly of God, Mar. 13—; Eskelin Family, Detroit, Mich. (Haskell H. Rogers is Pastor.)

OTTAWA, KANS.—Mar. 25—Apr. 15; Evangelist Wayne Fagerstrom of Oregon.—by Robert A. Peters, Pastor.

BAPTISTOWN, N. J.—Assembly of God, Mar. 18—25; Evangelist Paul Graban.—by Steve Durasoff, Pastor.

HASKELL, OKLA.—Meeting in progress; Evangelist A. N. Burns, Oklahoma City, Okla.—by John H. Smith, Pastor.

OPELIKA, ALA.—West End Assembly of God, Apr. 8—; Evangelist Ralph Elmore of Louisiana.—by Hermes Broadhead, Pastor.

GOLDSMITH, TEX.—Meeting in progress; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Springs, Tex. (R. E. Norman is Pastor.)

KANSAS CITY, MO.—Friendly Church, 3300 East 13th St., Mar. 18—; Calabrese and Duncan Gospel Team. (J. C. Shull is Pastor.)

LOUISVILLE, OHIO—Full Gospel Tabernacle, 309 Washington Ave., Mar. 20—Apr. 1; Evangelist and Mrs. Fred Leader.—by N. C. Ruppert, Pastor.

KANSAS CITY, KANS.—Victoria Tabernacle, meeting in progress; Evangelist and Mrs. Bird H. Campbell, Sedalia, Mo. (H. W. Barnett is Pastor.)

LOS ANGELES, CALIF.—Bethel Temple Assembly, 1250 Bellevue Ave., Mar. 11—; Meyer and Alice Tan Ditter, Evangelists to Jews.—by Louis F. Turnbull, Pastor.

CHARLESTON, MO.—Mar. 25—; Evangelist Earla McKinley, Kansas City, Mo.—by E. E. (Ted) Smith, Pastor.

READING, PA.—Mar. 27—Apr. 8; Evangelist Fred D. Drake. (J. Clifford Hall is Pastor.)

JACKSONVILLE, ILL.—Apr. 2—15; Evangelist Carl C. Haas, Springfield, Mo. (Warren Gardner is Pastor.)

BAKERSFIELD, CALIF.—Full Gospel Tabernacle, 17th and "O" Sts., Mar. 18—25; McColl-Gerard Trio. (C. M. Ward is Pastor.)

NATIONAL ASSOCIATION OF EVANGELICALS, 9th annual convention, Chicago, Ill., Congress Hotel, Apr. 10—13. For information write NAE office, 542 S. Dearborn St., Chicago 5, Ill.

TEACHER TRAINING INSTITUTE for Metropolitan Detroit area, Dearborn Gospel Tabernacle, 7041 Schaefer Rd., Dearborn, Mich., Mar. 26—31. Guest instructor, Paul Miller, Birmingham, Ala.—by D. G. Foote, District Secretary.

EASTERN DISTRICT MINISTERS' INSTITUTE, Altoona, Pa., First Pentecostal Church, 217 Fifth Ave., Apr. 24—26. Edgar W. Bethany, Niels P. Thomsen, Byron D. Jones, Walter Long and H. A. Christopher, speakers. Morning and afternoon sessions for ministers and their wives only. Evening services open to public. For reservations write Host Pastor, John R. Hardt, R. 2, Box 33, Altoona, Pa.—by Adolphus T. Smith, District Secretary.

NEW ADDRESSES

Vananzio Tiberi, 2107 Allston St., Montebello, Calif.

Howard and Doris Hollar, 3103 East 130th, Seattle 55, Wash.

Gerald Fischer, 2216 Brown St., Anderson, Ind.

Maurice E. Lamb, 404 S. Butrick Ave., Waukegan, Ill. "Pastoring Calvary Temple, Glen Rock and Lloyd."

C. E. Nielsen, 700 Pierce St., Defiance, Ohio. "Have accepted pastorate here."

Clarence C. Wiegand, 403 St. Paul, Knoxville, Tenn. "Now pastoring Faith Chapel Assembly."

Mrs. J. D. Jolly, R. 3, Box 202, Austin, Tex.

C. T. Beem, 3220-18th St., Columbus, Nebr. "Accepted pastorate here."

H. E. Silvius, Box 741, Athena, Ore. "Pastoring here."

Paul E. Glover, 4642 S. Trenton Ave., Tulsa, Okla.

OPEN FOR CALLS

PASTORAL

A. V. Hendrick, 107 W. Main, El Dorado, Ark.

PASTORAL OR EVANGELISTIC

Roy L. Brooks, Box 394, Tahlequah, Okla. (Open for calls after May 1.)

EVANGELISTIC

C. D. Kunde, 504 W. 24th St., Bryan, Tex.
Naomi Kronk, Tebbets, Mo. (after June 1)
Wilson Hildreth, 727 Broadway, Columbus, Ga.
Harry E. Call Evangelistic Party, Box 82, Spencer, Ind.

Mel Hargis, 3502, Utah St., St. Louis 18, Mo.
R. E. Lister, 1633 N. W. 9th St., Oklahoma City, Okla.

Doris Burns, Rt. 3, Coffeyville, Kans. (Interested in laboring as a co-worker.)

Meyer and Alice Tan Ditter, Box 85, Bell Gardens, Calif. (Open for calls in Southern California to work among Jews.)

MISCELLANEOUS NOTICES

RADIO PROGRAM—"The Voice of Hope," station XEG, Meridian, Miss., 1050 kc., 8:30 to 9 p.m. daily.—by Ira M. Bryce, Pastor.

NOTICE—If you have friends stationed at Fort Dix or Lakehurst Naval Air Station, Lakehurst, N.J. we would be glad to contact them.—Pastor Walter C. Pierce, R.D. 4, Freehold, N.J.

RADIO PROGRAM—"Full Gospel Time," station WOKO, Albany, N. Y., 1460 kc., Saturdays 7 to 7:30 p.m.—by Morris S. Williams, Program Secretary.

NOTICE—If you have friends stationed at Fort Devens, Mass., we would be glad to contact them.—Pastor Louis Watrous, Willow St. Ext., Leominster, Mass.

TEMPORARY LOCATION of Spring Lake Park Assembly is at Common School, District 6, 880 Osborn Rd., northeast of Minneapolis, Minn., while the church is under construction.—Frank E. Stranges, Pastor.

AIR FORCE PERSONNEL and defense workers moving to Wichita, Kans. are invited to Glad Tidings Assembly. Call 4-9293 or 4-5157 for information. Those desiring apartments, sleeping rooms, list of trailer courts, etc. call Miss Francis Gouge, Housing Secretary, 6-0506.—by Pastor Floyd L. Dennis.

NOTICE—I am a civil service worker at Fort Benning, Ga., and a member of the Summerfield Assembly in Columbus, Ga. Would be glad to contact servicemen stationed here. Write to me, or to Pastor Johnnie I. Carroll, 2719 Cussetta Rd., Columbus, Ga.—by T. B. Singuefield, Rt. 2, Box 433, Langdon Dr., Columbus, Ga.

WANTED—Copies of the following TEACHER'S QUARTERLIES, to complete editorial files: ADULT AND YOUNG PEOPLE'S TEACHER'S QUARTERLIES for 2nd and 4th qtrs. 1934; 1st qtr. 1931; 3rd qtr. 1928; 1st qtr. 1927. SENIOR AND INTERMEDIATE TEACHER'S QUARTERLY for 1st qtr. 1940. CHILDREN'S TEACHERS' QUARTERLY for 1st and 2nd qtrs. 1936; 1st and 3rd qtrs. 1937. INTERMEDIATE AND JUNIOR TEACHERS' QUARTERLY for 4th qtr. 1935; 4th qtr. 1934; 1st, 3rd, and 4th qtrs. 1933; 1st and 4th qtrs. 1932. PRIMARY TEACHER, 1st qtr. 1942. BEGINNER TEACHER, 4th qtr. 1935. These quarterlies need not be in perfect condition if they are complete. Payment will be made for them. Kindly mail to Hart R. Armstrong, Editor of Church School Publications, 434 West Pacific St., Springfield 1, Mo.

SPECIAL NOTICE!

QUANTITY DISCOUNTS

On page 204 of our 1951 general catalog are listed the books published by the Gospel Publishing House. We offer the following discounts on these books when cash accompanies the order.

10 to 24 copies	10%
25 to 49 copies	15%
50 or more copies	25%

Please note the above discounts do not include orders of assorted titles. Your order must be for one title only.

NO DISCOUNT ON CHARGE ORDERS

The operating of charge accounts is very expensive; therefore, it is impossible for us to allow the above discounts on charge orders. In order to receive these discounts, cash must accompany the order. No discounts are given on C. O. D. shipments.

GOSPEL PUBLISHING HOUSE

RADIO PROGRAM—"Words of Life," station WMAK, 1300 kc., Nashville, Tenn. Week-days 11 to 11:15 a.m., Sundays 8 to 8:15 a.m. Sponsored by First Assembly of God.—J. B. McIntosh, Pastor.

NOTICE—If you have friends stationed at the Veterans Hospital, Fort Thomas, Ky., we will be glad to visit them.—Mrs. Irene Doepke, Pastor, Glad Tidings Assembly, Bellevue, Ky.

RADIO PROGRAM, station KSUM, Fairmont, Minn., 1370 kc., Sundays 5:30 to 6 p.m. Sponsored by the First Assembly of God, direct from the church.—by Pastor and Mrs. Peter Pilot.

A VISIT TO SCANDINAVIA

(Continued from page four)

These dear friends entertained us very kindly, and while I was with them I noticed that, although Brother Hallzon drove a little Chevrolet car, his sons had only bicycles. I said to the oldest son, "How is it that you ride bicycles? Doesn't the business warrant you enough income to drive cars?" He smiled and said, "Well, Brother Steelberg, in the first place it is rather expensive to drive a car here." (Gasoline is 80 and 90 cents per gallon.) "In the second place, we are only servants in the business of the Lord. Instead of taking more money out of the business, we are trying to put everything we can into it."

I found that this sacrificial spirit is not a rare thing in Sweden. I met a dear woman in the city of Stockholm who has a beautiful restaurant where the elite came to dine. She was living in moderate surroundings. Upon inquiry I learned that she was only taking out enough for her living, and the rest of the profits were all being given to missions.

There is a man in Sweden, a Mr. Otteson, who for many years has backed with his income the publishing of the daily paper that

is put out by the Filadelfia Church in Stockholm. It is a newspaper called *Dagen* (Today). When this godly business man found that his income was not sufficient to finance this newspaper he erected a factory in the city of Orebro to manufacture ladies' garments, and the entire profits are put into the work of the Lord. I had often thought of the manner in which Israel lived in days of old, with the Tabernacle in the center and everything revolving around the worship of God. I had often wondered what it would be like to live in an atmosphere where the things of God always came first. I found that it is wonderful. And the way the Lord is blessing these people is absolutely amazing.

Brother Nystrom, the missionary secretary for Sweden, told me that during World War II the shipping agents would often call Mr. Otteson on the telephone and ask, "Sir, do you have any shipments on such-and-such a boat that is due in port at such-and-such a time?" Sometimes he would say, "Yes, I have quite a lot of goods on that ship." The shipping agents would then tell their clients, "Your material will be here at such-and-such a time." The clients would ask, "How do you know?" The agents would reply: "We have phoned Otteson, and found that he has goods on board. That man has faith in his God, and no ship that has contained material for Otteson has been sunk during the war." Oh, what an inspiration it is to hear such a testimony.

From Orebro I went down to the great summer conference. On the way down we passed through a little community at the lower part of Lake Vettern, which they call the spiritual "Jerusalem" of Sweden. I was told that when the Holy Spirit first fell on that community in Pentecostal power, the Spirit ministered through each successive person that was baptized until practically everyone in the city had been saved and filled with the Holy Spirit. Blacksmiths received the Baptism of the Spirit right in their

blacksmith shops. Tailors sitting there trying to outline a buttonhole had begun to speak with other tongues as the Spirit gave them utterance, and their needle was shaking so much that they could not thread it. Grocers had been putting up the orders in boxes ready to be taken out, when God's Spirit had fallen on them.

The revival was not without persecution. There was opposition but it only served to spread the Fire. Brother Nystrom was one of the chief figures in this great outpouring. He was then a young man. Not only he but many other young people went forth from that community into all the places round about, spreading the Pentecostal message. They had received very little training; they suffered much persecution and endured much hardship; they slept many times without sufficient cover to keep them warm, but they persevered and their zeal was rewarded. Today in most of the surrounding towns there is a fine Pentecostal Assembly simply because those young people were willing to go forth.

I met one fine brother who was saved in these meetings. At the time of the initial outpouring he was laboring with his hands, but he said to his employer: "Now, Sir, I'll work for you, and when I do I'll work hard and give you a full day's time. But when anyone calls for me to come and pray with them, or when God's Spirit impresses me to pray, I'm going to leave the job and obey God."

The employer said: "All right. You are a good worker and I don't want to lose you. I'll let you leave whenever you feel the Spirit impressing you to do so."

One day he felt impressed to leave the job. It was at an especially inopportune time, as far as his employment was concerned, and his employer urged him to stay on the job a while longer, but he said: "No. When God speaks I must obey, whether I lose my job or not." So he jumped on his bicycle and went down the road.

He was praying with all his heart as he rode along. Suddenly the Spirit said, "Stop." He dismounted and put his bicycle down at the side of the road. "Where now, Lord?" he prayed. The Lord said, "Right out into the woods." He went into the woods, and as he walked through the trees he heard strange sounds. He hurried on, impelled by the Spirit, and as he came to a little clearing he found a young man hanging by a rope, attempting to commit suicide. He knew the young man. He had sought to lead him to the Lord; but the young man had been so bound by drink and evil influences that he felt his life was valueless, and he had tried to kill himself. Our brother cut him down, and there in the woods he got the young man to kneel and give his heart to Christ. A few nights later he was filled with the Holy Ghost. I met this man in the city of Linkoping. He is now a preacher. When they told me the story, I said, "Surely it pays to keep in intimate touch with God, and to be led by the Spirit."

When I reached the camp grounds near Nyhem I found a big white tent which would seat between 4,000 and 5,000 people. They seat the people close together. They do not have comfortable benches, but only planks with no backs to lean against. When one plank is filled, the whole row will pull the plank forward until their knees touch the backs

of the people in front of them, and in that way no space is wasted.

The tent was in a little ravine with a gentle slope on each side. When the tent was full the others began to sit on the needles out under the pine trees until the slopes on each side were covered with people. When they began to sing "There Is Power in the Blood" and other songs of Zion, and the Spirit of God came down upon the gathering, it was a beautiful sight. Hands were raised all over the place, and the heavens echoed with glorious shouts of Pentecostal praise. The people listened avidly. There was no moving around. The very primitiveness of the woods around them inspired everyone to center all his interest in the things of God.

In the day services they discussed doctrinal questions. A list of questions was presented and the people were asked, "What question would you like to discuss next?" Someone would say, "Let us discuss question number 14—Are we giving sufficient attention to the spiritual welfare of our young people?" Or perhaps the question would be, "Have we lost the vision of prayer and of consecration that we once had?" Various speakers would come up to the platform and speak on the subject, one after another, and there were some excellent discussions.

Each evening there was a great evangelistic service. They have string bands and brass bands and hosts of singers. At service time the bands and singers would come marching down the country road, and the people would come streaming out of the woods from every direction. Some of them slept at the village of Nyhem which was six or eight miles distant, but most of the people just camped in the woods. Some brought their own meals. Others frequented the big dining tent.

I saw some steam pressure cooking of the most primitive type that I have ever known. They used great wooden kegs (*see picture on cover page*). They would put their potatoes, washed but not peeled, into this big keg. Then they would put on a lid with a hole in it through which they would run a hose. Steam from a small boiler would come out of the hose, and it did not take long to cook potatoes. For breakfast we would have these potatoes and some herring, with a little dressing, besides home-made bread, and milk. Later in the morning they served coffee and little cookies. The food was not fancy but the people had not come to the camp-meeting to satisfy their physical needs. Their whole purpose was to get everything they could from God.

We could hear them singing and praying among the trees, and could see them sitting here and there with their back against a pine tree reading the Scriptures. They were seeking the Lord with all their hearts. The crowds grew each day, and though I was not able to remain for the last day due to another appointment, I was told there were 20,000 people on the grounds that day.

Later we were in this same great tent after it had been moved to the parade grounds outside the city of Stockholm. There I saw some things which impressed me greatly and I would like to mention them briefly.

One thing that intrigued me was that I was told to sit down when I had finished preaching and to let one of the other brethren take over the service. I thought, "Well, it is

perfectly all right with me if they want to give the altar call." But to my amazement, instead of giving an altar call immediately after the preaching, Pastor Lewi Pethrus of the great Stockholm church, or one of the other brethren, would step to the pulpit and say, "Now, while the music is played we will receive the offering." Perhaps it was the string band, or the brass band, or one of the choirs; for, mind you, the great Filadelfia church in Stockholm has 26 different choirs, with 1200 choir members, and they can all sing beautifully.

I said to myself, "This seems to be an inauspicious moment for taking an offering; surely it will suppress the Spirit's conviction." But everyone in the congregation sat absolutely still. No one moved except the elders—40 to 60 of them, who had been sitting on the platform—who went down to receive the offering. They brought the offering back and again took their seats. All this time the choir was singing or the band was playing.

After the elders had taken their seats again, another group of singers would come up and sing a beautiful hymn of invitation. Then those 40 to 60 elders filed back down and went among that congregation, certain others following them. They would spot individuals and would slip in between the rows to deal with them. Practically every one was successful in bringing an individual to the altar. They stayed right with them, prayed with them, showed them the Scriptures; then finally they would stand up with the individual and ask him to testify to the whole congregation as to what God had done for him.

I thought, "We can learn a few things from these people." The systematic personal work, the individual attention that was given, the way the workers stayed with the seekers and helped them, moved me to pray, "O God, give us in America the same kind of fervency, and help us to be as determined and as diligent in winning souls for Christ as these good people are."

I had the privilege also of going to Norway, and there I visited the great church in Oslo where our departed Brother Barratt was pastor for so many years. Brother Barratt had been a Methodist minister. He was a composer and a musician and a writer of renown. In 1906 he came to America to learn something about this thing called the Baptism of the Holy Ghost. He had heard that many people were embracing this new "error," as he thought it was, and he was determined to investigate so that he could fortify his people against it. But while he was in Los Angeles he himself received the Baptism, and he went back to Scandinavia determined to spread the Pentecostal message.

In the great Filadelfia church in Oslo I

NOTICE !!

If you have not as yet received a copy of the new 1951 catalog write to the Gospel Publishing House, Springfield 1, Missouri, for your copy today.

stood in awe and said, "What wonderful things God can do with a life that is dedicated to His service!" I saw the people stream into that building and fill every seat—I estimate that it will seat more than 4,000 people. Then I saw a sight I shall never forget. After all the seats were filled, they opened the doors again and the people came quietly down the aisle, three or four abreast, right up to the front. Then they stood right there in the aisles, and in every vacant spot in the building, throughout the entire service. They never moved. They remained quietly standing for three and sometimes four hours worshipping God, grateful to be in the house of God and to be able to hear His Word. Oh, the sweet presence of the Spirit that I sensed in that place! After the service people would come forward and shake hands with the brethren on the platform, and say, "The Word of God touched me today. I came in very ill, and have received my healing as I heard the Word." They have faith to believe that the very presence of God was going to touch their lives and meet their needs. I was privileged to speak in that church on several occasions and was blessed of God in a particular way.

I must tell you of one more outstanding service. It was in Oslo, Norway. Brother Oswald Orlien, one of the pastors in that church, said to me: "There will be no services in the temple on Saturday evening, but we will have a great open-air service in King's Park. We are going to march through the streets to the Park, led by the band. Would you like to march with us?" Now I knew that the Park was approximately two miles distant, and I was quite weary from going so fast and preaching so often, so I declined the invitation. Instead I rode to the Park with Brother Bratlie, the head of the publishing house, and watched the procession arrive.

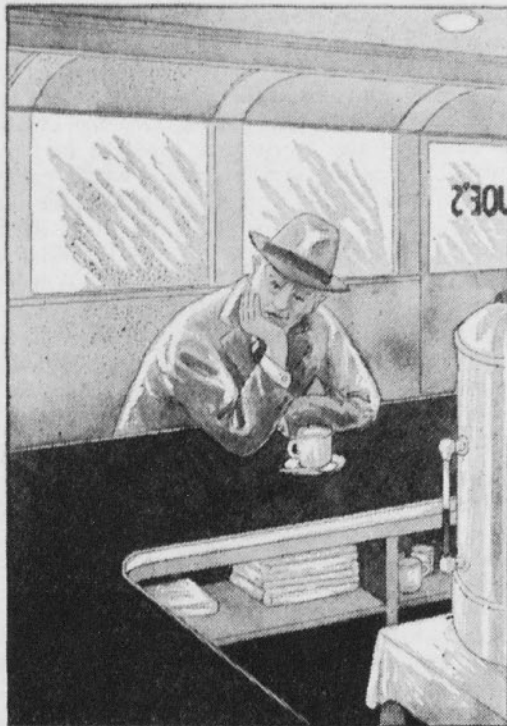
I expected to see perhaps 150 or 200 persons marching behind the band, but to my amazement I saw that the parade stretched as far as the eye could see. It occupied one whole side of the street and all the traffic on that side could not move. Here came one band, followed by a long procession of people marching six abreast; then came another band, followed by another large group; then another band and more people, and so on.

I turned to Brother Bratlie and said, "Is the whole town coming?" He laughed and said, "Well, when they have a chance to get out and testify like this, all our people are eager to march." They assembled in the Park, and one minister after another was given an opportunity to speak for the Lord. There was a newspaper reporter standing beside us in the band stand, who estimated that there were between 5,000 and 8,000 gathered in the Park. When at length an invitation was given for all who wanted to know the Savior to raise their hands, there were hands raised all over that great audience. In an instant there was a Christian worker by the side of each person that raised his hand. The workers dealt with the people about their souls, and the sight of so many people praying and finding Christ there in that public Park will linger long in my heart.

Oh, how good it is to put the Lord first: first in business, first in home life, first in everything. How precious it is to crown Christ the King of our lives and to let all our interests revolve around Him.



Easter - 1951



EASTER MORNING—gray mists hang about the city streets. Only a cab and a dairy truck are moving along the boulevard. Most everyone is at home, eating breakfast, and hoping the sun will shine before church time. The lights go on in Joe's Diner on the Square. Joe flips on the radio and starts the coffee brewing. The door opens and a short middle-age stranger slides onto a stool. "Coffee." Joe looks at the urn. "It ain't quite ready yet. Be about five minutes. News'll be on in a minute. Can listen while you wait." The news was a five-minute summary. A gospel song followed and the announcer said, "This is REVIVALTIME." "Shall I get something else?" "No, that's okay." "I usually listen myself. I don't never go to church. This fellow's a pretty good preacher." The stranger drank two cups of coffee. The preacher was praying the closing prayer when he got up to leave.

* * * *

MRS. FREDRICKS was poking a stray wisp of hair in place and brushing off her shoulders. "You really should come along, Al. It's Easter." Then she picked up her Bible and stepped out the front door. Al dropped his paper to his lap and leaned over to turn on the radio. He thought he had made it clear to Frances, since she came home from the *holy roller* church that first time years ago, that she needn't expect him to go with her—ever. He turned past a colored quartet, past the Seventh-day Adventists' *Voice of Prophecy*, past the *Sunday Morning News Review*. He stopped at a station where a choir was singing "Whosoever Will." Of course, Frances didn't know he listened to this program. It was only curiosity—she had said her church put the program on the air. No need for her to know. Al started to light a cigarette, but the preacher was on now—so he laid it down, unlighted, until the program was over.

* * * *

MARTHA, WOULD YOU turn to that scripture over in James that Brother Steelberg preached on today?" Martha scooted the rocker over near the window. She read the scripture. Her invalid husband murmured a "thank you" and turned his back to the light. For five years now Sunday had been like this. Five years spent in this little room. He had been a deacon. She had taught a class of girls. Their work for the Lord had meant much. Then it all stopped. But it *was* better now, since the program had come on the air. A full half-hour, too! REVIVALTIME was like opening a window and letting a warm spring breeze blow through the heart.

* * * *

WHY A WORLD-WIDE RADIO PROGRAM? On REVIVALTIME'S first birthday we can give you some very moving answers. Letters by the score come to us from scenes like those sketched above. In lonely rooms, in ungodly homes, in restaurants, cars, isolated communities, mission fields, prisons, army camps, our radio ministry is reaching people *who can be reached in no other way!*

The response to REVIVALTIME this past year has been most gratifying. Many have been saved. Hundreds have written to tell of blessing and comfort. Some have given sacrificially, too. Like the woman who worked days and cared for her invalid husband nights. She sent an offering because REVIVALTIME was the only Pentecostal ministry of the Word they had, and they appreciated it.

But others have not caught the vision. It is easy to say, "I don't see the use of spending money on radio," when you can go to a thriving Assembly. But millions who can hear REVIVALTIME have never been inside one of our churches. Sickness, fear, unbelief, misunderstanding—these have shut our church doors to them.

There is no doubt of the worth of this ministry. But the program faces daily a heavy financial burden. Because of increased costs in so many fields, and other extensive financial obligations, the General Council has placed REVIVALTIME on its own. It depends directly upon your gifts.

Won't you give a generous *birthday gift* to REVIVALTIME at this Easter season? Your money sent to REVIVALTIME is God's money. We strive to glorify Him through your gifts. Our mailing address is REVIVALTIME, P. O. Box 70, Springfield, Missouri. *Please be sure to mention that it is your Easter offering.*

