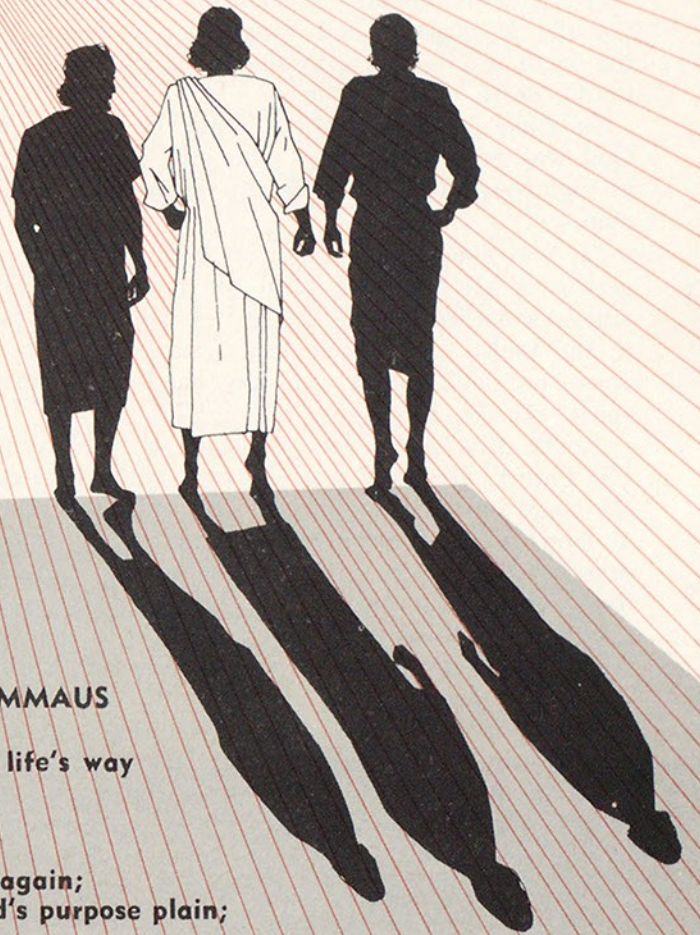


THE PENTECOSTAL  
**evangel**

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

INTERNATIONAL EDITION  
APRIL 1966 TEN CENTS

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**ON THE ROAD TO EMMAUS**

Walk with us, risen Lord, along life's way  
When we, perplexed,  
By this world vexed,  
Have lost the light of day.  
Help us to read the sacred text again;  
Make our hearts burn to see God's purpose plain;  
Bide with us, risen Lord, and make Thy stay;  
Our hopes renew  
With promise true.  
Grant us, we humbly pray,  
In broken bread and consecrated wine  
To find a Presence, and to know it Thine.

# THE DOUBLE DEATH

WE SEE JESUS," said the writer to the Hebrews, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Hebrews 2:9).

We see Him crowned with glory and honor not *because* He tasted death, but so that He might taste death for every man.

I suppose no one aspires to die, but everyone hopes to die well. The possibility of dying right is presented in the Bible as a wonderful thing. It says: "Let me die the death of the righteous, and let my latter end be like his." "Precious in the sight of the Lord is the death of his saints." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

While the Bible recognizes death as an enemy, it promises us that, in meeting that enemy, we are assured of help and blessing from God.

Since Jesus was the faithful, obedient, pleasing Son, should He not have the privilege of dying right? Since He had emptied Himself and had become obedient in all points, even to death on the cross, should not all things which belong to righteous death be true for Him? If Jesus was tasting death for the righteous, should not the faithfulness and consistency of God surround the death of His Son with all the blessings which belong to the death of the righteous?

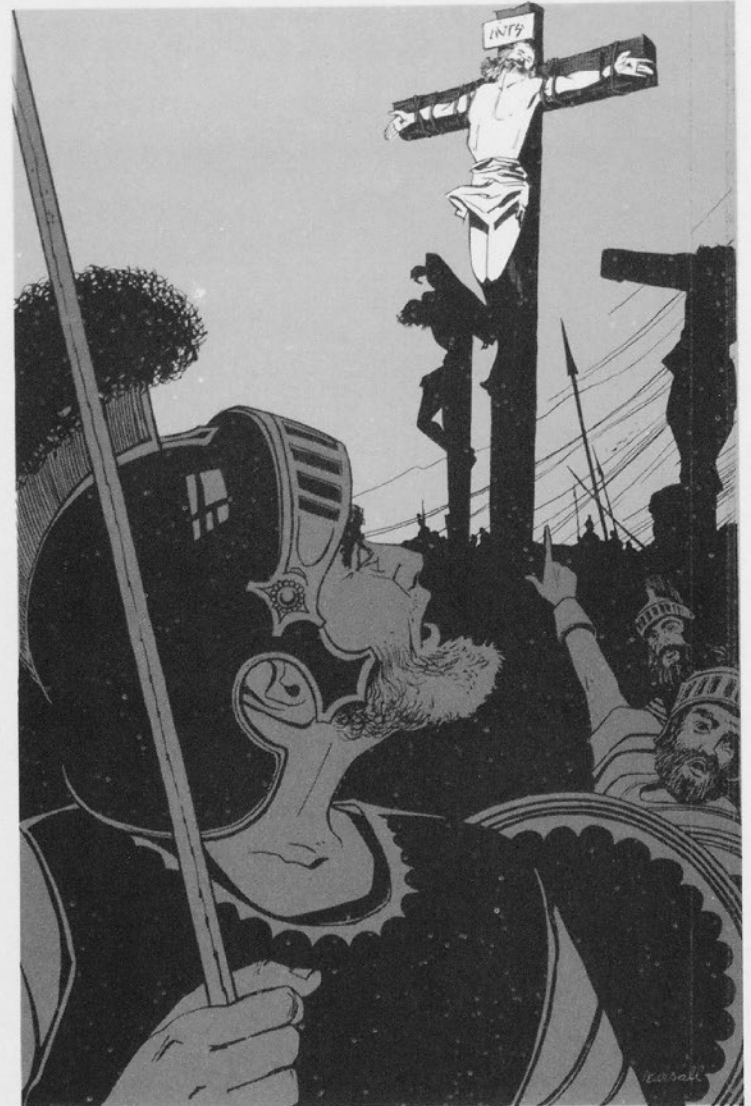
In Luke's account of the death he assures us that God was faithful to Jesus who died in His own right as righteous, for the righteous, tasting death for every man.

"It was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit" (Luke 23:44-46).

Notice that Jesus was conscious of the presence of His Father. He knew that God was with Him—so close He could literally "commend" His spirit into the hands of God. He had communication with His Father, addressing Him directly. He had fellowship with His Father, for without question or hesitation He made the committal. I think the more we come to know Jesus, the more we cringe as we witness His sufferings. How reassuring then to read that God did for His beloved Son all that the other children of God hope He will do for them. We can say, "Let my latter end be like his."

As we ponder His tasting death for every man, we turn to the Gospel of Mark to find a completely different account of the death of Jesus. In the same time period the conditions are completely reversed. Mark's record is not the story of victorious death in righteousness with the conscious presence of God so real that Jesus could hand His Spirit to His Father. Notice the contrast in the description of this "taste of death."

"And when the sixth hour was come"—that is also



where Luke had begun his account—"there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark 15:33-35).

In Luke's story, everything that belongs in the death of the righteous was there when Jesus died.

In Mark's story, everything that belongs in the death of the unrighteous was there.

In tasting death for every man, Jesus died the way lost people die—for them; and He died as saved people die—for them. It was one event. It was one time period identified. It was one Cross, one sacrifice—but it included the taste of death for every man.

I think the death of Jesus for the lost has been emphasized more than His death for the righteous. When we preach to sinners, we stress the tragedy of death without God—and it would be hard to exaggerate this. Oh, what happened to Him that wrung from Him the cry to His Father, "Why hast thou forsaken me?"

# OF JESUS

But if Jesus had died only for the lost, as the lost die, it would seem that somehow God had denied Him something to which He was entitled. If the most righteous One did not have these benefits in His death, could you and I be sure that all would be well when our turn comes? So we are reassured to find that God gave to Jesus all He had ever promised or that any one could ask—the consciousness of the Father's presence in death—the consciousness of His assurance in God.

Within those hours Jesus shared the experiences that belong to everyone. He died the death of the righteous; and yet when He tasted death for the lost, He tasted their way of dying. The one belonged to Him; the other belonged to us. The first way of death He was entitled to; the second was put upon Him, for He "was wounded for our transgressions." No wonder He was never able to make the disciples understand the contradiction of the Cross until it was made real to them by the Holy Spirit.

The whole problem of the Old Testament prophets was like that. What about the coming King? What of the suffering Saviour? They prophesied of both, but how can the two be reconciled?

Who are these two? They are One!

What about the righteous Son of God? What about the vicarious death for sinners? These also are one. The message of the gospel, the mystery of the revelation of Jesus, is that in Him everything came together. He was at the same time treated as the righteous Lamb that He was, and as the vicarious lost soul that He became.


The prophetic word was, "Thou wilt not leave my soul in hell" (and not, "Thou wilt keep my soul from hell"). He went all the way! But He didn't stay! And every Easter we sing, "Death could not keep his prey!"

He went from death to hell as lost souls go, and yet He went from death to the presence of God as saved souls go. To the thief He said, "Today . . . in paradise." Though He was lost for us, He was saved for Himself. He took our place that He might give us His. When the judgment is set, lost souls will look into the face of One who lost Himself for them. God saw Him in hell; and because He did not deserve to be there, God brought Him forth. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

How could all this take place in the same hours, on the same cross, for purposes as widely different as heaven and hell? This glorious contradiction in our Lord enabled Him to be all things to all men—this contradiction which could not be conceived as centered in one Person.

It took the disciples who watched it some time to realize what they had seen. When we read their epistles, we discover a kind of worship and praise like that which flows from the lips and hearts of those in the presence of God. (When worship on earth is inspired by the Holy Spirit, it has an eloquence which compares with that of heaven.)

How can all this be true of the one Lord? How can He be everything to everybody, in every way, for every need? He had to embody the entire scope of human experience to become the merciful and faithful High Priest who ever lives to make intercession for us.

In the Book of Revelation we are told what they say and sing in heaven where His face is clearly visible, where His presence is so complete that they need no light, where the throne of God is not obstructed from view. They talk and sing not in terms of what they got from Him (which is the way we testify), but in terms of what He gave them, for they testify in the fullness of their knowledge. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Praise be to His wonderful name! 

## CHRIST IN GETHSEMANE

*A Lamb goes uncomplaining forth,  
The guilt of all men bearing;  
Laden with all the sins of earth,  
None else the burden sharing!  
Goes patient on, grows weak and faint,  
To slaughter led without complaint,  
That spotless life to offer.  
Bears shame, and stripes, and wounds, and death,  
Anguish and mockery, and saith,  
"Willing all this I suffer."*

*This Lamb is Christ, the soul's great Friend,  
The Lamb of God, our Saviour;  
Him God the Father chose to send  
To gain for us His favor.  
O wondrous Love, what hast Thou done!  
The Father offers up His Son—  
The Son, content, descendeth!  
O Love, O Love, how strong art Thou!  
In shroud and grave Thou lay'st Him low  
Whose word the mountains rendeth!*

*From morn till eve my theme shall be  
Thy mercy's wondrous measure;  
To sacrifice myself for Thee  
Shall be my aim and pleasure.  
My stream of life shall ever be  
A current flowing ceaselessly,  
Thy constant praise outpouring.  
I'll treasure in my memory,  
O Lord, all Thou hast done for me,  
Thy gracious love adoring.*

*And when Thy glory I shall see  
And taste Thy kingdom's pleasure,  
Thy blood my royal robe shall be,  
My joy beyond all measure;  
When I appear before Thy throne,  
Thy righteousness shall be my crown—  
With these I need not hide me.  
And there, in garments richly wrought,  
As Thine own bride, I shall be brought  
To stand in joy beside Thee.*

—PAUL GERHARDT

## Who Killed the Saviour?

During the recent Vatican Council, the role of the Jews in the death of Christ was hotly debated by the many hundreds of bishops and cardinals at Rome. No issue aroused more emotion or caught more public attention than the document on anti-Semitism.

In essence it declared the view that the Jewish nation was responsible for the crucifixion of Jesus is both evil and heretical. This represents a reversal of much theology and Biblical interpretation held by conservative theologians and laymen, for the New Testament clearly shows that the Jews killed the Saviour. The apostle Peter, an eyewitness, repeatedly accused the Jews of slaying Jesus by hanging Him on a tree. The martyr Stephen declared the Jewish religious leaders were "betrayers and murderers" of Jesus. The apostle Paul, writing to the Christians at Thessalonica, stated that the Jews "killed the Lord Jesus."

Some would argue it was the Jewish council members, a few leaders, who were to blame; but the Scriptures say it was a "multitude" of Jews who cried out, "Crucify Him." It was "all the people" who said, "His blood be on us, and on our children."

It might be pointed out that the Jews did not actually kill Him; it was the Roman soldiers, acting on the authority of Pontius Pilate, who crucified Him. But Jesus Himself said the Jews were to blame more than the Romans. Both Herod and Caiaphas, the high priest, had sent Him to Pilate, and Jesus said to Pilate, "He that delivered me unto thee hath the greater sin."

Who really killed the Saviour? Was it men? Or was it God? Or did Jesus give up His life of His own free will? Did He not say, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again"?

Does it matter who is blamed for the Crucifixion? Is it not enough to know that He died, and that through His death we are saved? No; we need to understand it was our sins that brought Him to death. He was wounded for our sins and bruised for our iniquities. He shed His life's blood to atone for our guilt. By dying on the Cross the Saviour paid the penalty we ought to have paid. We deserved to die, but He died in our place.

In this sense, the Vatican Council did right in absolving the Jews of *national* guilt in Christ's death. For the guilt must be shared by all men. All have sinned; all we like sheep have gone astray, and God has laid upon His Son the iniquity of us all.

We need to realize it was our sin that caused Him to die; and we, having been saved, cleansed from our sins by His precious blood, also need to serve Him faithfully lest by straying from Him again we crucify the Son of God afresh and put Him to an open shame.

A man had a dream in which he saw the Lord Jesus Christ being led out to be scourged. He saw the Saviour's back bared, and a rough soldier take the lash and bring it down with full force, leaving bloody stripes where it had fallen. Again and again the lash rose and fell. At length the sleeper could bear no more. In his dream he rushed forward, caught the upraised hand, spun the soldier around, and—looked into his own face! Yes! Each of us is responsible for His death. But if we have repented, we are forgiven.

—R.C.C.

# THE PENTECOSTAL evangel

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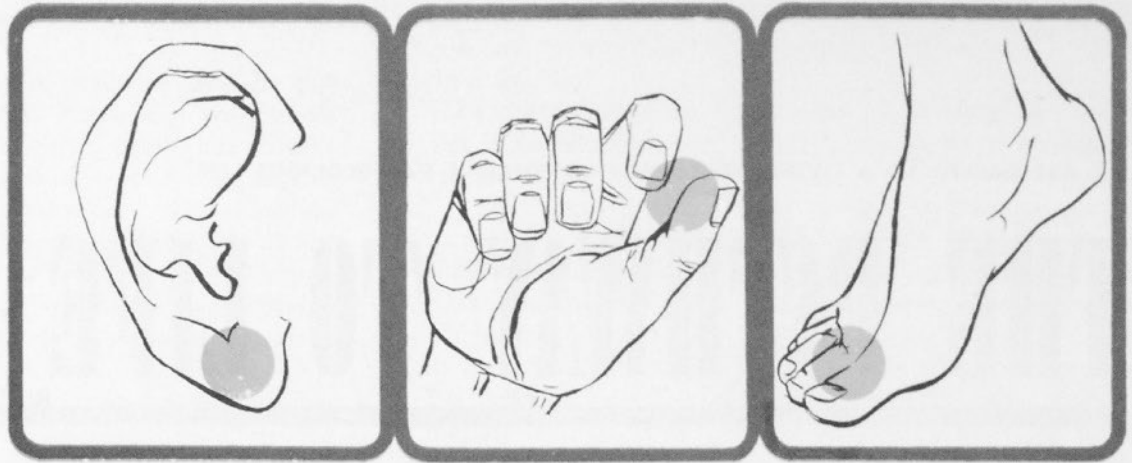
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THE OLD TESTAMENT contains many types or pictures of New Testament truths. One of these is found in the preparation and ministry of the priesthood in Israel under Moses.

God instructed Moses that his brother, his own flesh and blood, was to be high priest in Israel. "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office" (Exodus 28:1).

This is a beautiful prophecy of the Lord Jesus Christ, our Elder Brother. He was born into the human family, chosen and called of God to be our High Priest.

The sons of Aaron were also to be taken from among the children of Israel that *he* might serve in the priest's office. There is an implication here that Aaron needed his sons to minister with him. He was not to perform his priestly duties without them, nor they without him. They were one.

When a person receives Christ as his Saviour, he is given the power to become a *son* of God. As a member of God's family, he is permitted to minister as a priest with Christ, the great High Priest. We are a chosen generation, a *royal priesthood*, and we do not serve as priests without Him. Nor does He minister without us. We are His hands, His feet, His representatives on earth. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4).

"That he may minister unto *me*." He does not minister to satisfy men's desire, but according to God's desire, that he might receive the divine approval both in this life and at the end. The Lord's "Well done" will be the final seal of approval upon our service with and for Him.

The priest not only must be *chosen* and *called*, but he also must be properly *clothed*. "And thou shalt make holy garments for Aaron thy brother for glory and for beauty" (Exodus 28:2). Both the high priest and his sons were to wear white linen garments (vv. 4, 5, 39, 40). Linen is a type of righteousness; therefore the garments can be called "holy." (See Leviticus 16:4, 32; Revelation 3:4, 5; 19:8.) Believer-priests are to "worship the Lord in the beauty of holiness" and to serve Him only as they are clothed in His righteousness.

From Ezekiel 44:15, 17, 18, we learn the Levites were not to wear anything that would produce sweat. They were not to minister to God in the energy of the flesh, but by the supernatural energy from above. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." So are we who are clothed with the fine-twined linen of Christ's righteousness to minister unto

## THE ROYAL PRIESTHOOD

By Evangelist RUTH SPECTER LASCELLE

Him, not in the strength of our human effort but in the power of the Holy Ghost!

After the priests were clothed, a ram was slain; and its blood was applied for their *consecration* (Exodus 29:19, 20; Leviticus 8:22-24). The tip of the right ear, the thumb of the right hand, and the toe of the right foot received this application of blood. This signified that these priests' hearing (*ear*), service (thumb of *hand*), and walk (toe of *foot*) were dedicated to God from that time forth.

So it is with believer-priests in the New Covenant; for when we are born of God, we are cleansed and consecrated by the blood of the Lord Jesus to hear God's voice, to minister unto Him, and to walk in His way.

After the blood was so applied, the priests (as well as their clothing) were "sprinkled" with the blood of the altar and with the anointing oil (Exodus 29:21; Leviticus 8:30). So individuals who have been cleansed by the blood of Christ are to be anointed by the Holy Ghost that they, as priests of God, might minister with Him in the priest's office. First the blood; then the oil.

As soon as the priests were anointed, their work in the tabernacle began. Duties were assigned to them and the location of their tents surrounding the court fence. On their journeys the priests of Israel marched in an appointed position in relation to the tabernacle. (See Numbers 10:17.) As royal priests under the New Covenant marching through earth's wilderness, let each of us carry out his assignment as God has given it to him.

We do not work alone; we work with our great High Priest. He has chosen not to work alone but with us as His instruments and co-workers. May we cherish this ministering relationship with Him and perform it to His glory.

*I'm a king and priest to God,  
Hallelujah to the Lamb!  
By the cleansing of the blood,  
Oh, glory be to God!  
By the Spirit's pow'r and light,  
I am living day and night  
In the holiest place so bright,  
Hallelujah to the Lamb!*

# THE PATHWAY TO LIFE ETERNAL

By HOWARD CARTER, Missouri

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).*

THE GREAT ILLUSTRIOUS CITY of ancient civilization had not been visited by Paul at the time he wrote his epistle. Although born a Roman citizen and enjoying the rights and privileges of a freeman, he had not seen Rome. Nevertheless Paul's heart went out in intense desire to visit and help the believers there and to impart some spiritual gift which would help establish them in the faith.

Paul had some concept of the greatness of the trials which befell believers in the metropolis of the empire, so he wrote this full and helpful epistle to encourage them.

After giving valuable instruction on the servitude and spiritual danger of sin and on our triumphs over its dominion by faith in and fellowship with Christ; and after valuable teaching about the rejected Israel with attendant mercies to Gentile believers, Paul earnestly entreated the Roman believers to present their bodies as a living sacrifice to the Lord.

"I beseech you," he said with that direct and personal appeal which carried the wealth of his spiritual experience and the authority of his divine commission, "present your bodies . . . unto God."

It was not a command but an entreaty, an intense and solemn appeal to each believer in Rome to be sanctified, an appeal delivered with the earnestness a father would manifest toward his children. He could understand the spiritual dangers that beset these believers through the senses, and he pleaded with them by the mercies of God to overcome them.

Rome had its amphitheatre and its great days of feasting and revelings. It was becoming corrupt through its conquests. Pleasure-seeking was supplanting serious thought and activity. Proud sensual citizens were multiplying, and sin and lust were increasing. The apostle warned believers of these things and pleaded with them to abstain from fleshly lusts which war against the soul. And there is no better way to prevent such sins than

presenting the body to God, even as the heart has already been given.

"Present your bodies," he said, "a living sacrifice." Believers in Rome knew the meaning of his words, the import of his impassioned appeal. They had witnessed animal sacrifice. Jews in the Church would be familiar with the requirements of Jehovah. The animals for sacrifice must be the best, without spot or blemish.

Therefore, "present your bodies," said the apostle, as a "sacrifice." Place upon the altar of the Lord a holy gift, a living sacrifice that will be acceptable to the holy God we serve. For those who presented themselves in this way, the revelings of Rome would lose their power to please; the vulgarities of a world lured by its burning lusts would become repulsive; its vain show would be lost to view as the eternal light of heaven shined into the life. Let the gladiators glory in their display of skill and daring; let feats of strength and prowess amuse and excite the multitudes who delighted to gather in the great amphitheatre; let pagan pageantries or bloody combats call forth the cheers of pleasure-loving crowds on the broad way to destruction—the saints at Rome were called to serve the Lord and must therefore be separated from the world.

These saints were privileged to serve in a spiritual temple—not a material amphitheatre; they were exhorted to lead themselves to a spiritual altar for sacrifice, not to glory in their skill before multitudes of men; they were called to a living death rather than a vainglorious life.

Here, then, is the pathway to life eternal, for the way to glory and honor and immortality is the path to the altar. We must die to live; we must pass through shadows to glory; we must be faithful to our consecration vows and follow Jesus along the solitary road that leads us further and further from the noise and clamor of the world and nearer to all that is pure and eternal. We must live the sacrificial life.

And see, my brethren, how men of the world deny themselves and discipline their bodies to succeed in some sphere of sport, to present themselves in excellent condition for the great pursuit. Some discipline themselves so severely that they die prematurely from strain and exertion. They have sacrificed years of life upon the altar of sport. Others undermine mind and body with excessive study; some are lost in the wilds of other lands in their thirst for adventure; many fall on the

Howard Carter, former chairman of the Assemblies of God in Great Britain and Ireland, is an internationally known Bible teacher who has visited many countries in recent years. At present he is ministering in Texas.

battlefields of this world sacrificed for patriotism or adventure.

Shall we who have known the grace of God be put to shame by men of the world? Will not their willingness to suffer and die for temporal glory cause our cheeks to flush with shame when we consider our comparative ease in the services of the Redeemer? The pleading echoes of the apostle to the Gentiles sound in the depths of our souls. We are called to sacrifice by those abounding mercies of God which have pardoned every transgression of our lives and given us opportunity to serve *Him* in His work.

The life that is yielded a living sacrifice to God becomes spiritual and pure. Fleshly sins are conquered. We learn to close our eyes to all that does not glorify God and to stop our ears to the noises of the world. Our tongues learn to speak the praises of the Lord instead of our own. Our hands become active in the service of the Redeemer, and our feet are kept in the paths of righteousness. We realize we are not our own and that the purpose and passion of life is to please the Saviour.

Our Lord is the greatest of all examples. He presented His body a sacrifice unto the Father at all times. He lived the sacrificial life and spent Himself in loving service for others. And this lovely example of sacrificial service culminated in the actual sacrifice of the Cross. He died the death of the unjust. His crimson blood stained the sin-cursed earth. The flesh that had known no sin was torn; the heart of compassion was pierced by the point of the spear. He presented Himself to God a sacrifice for sin, being acceptable unto God, which was His magnificent service. And by that act salvation has been purchased for all who will believe. Such an evidence of the abounding mercy of God claims our consecrated lives, in glad surrender, as living sacrifices until the end.

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By C. MERRILL JOHNSON  
Pastor, Assembly of God, Kalispell, Montana

# ONE LONE ANGEL To Strengthen Him



*"And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43).*

**H**OW DIFFERENT WAS THIS NIGHT in Gethsemane from that first Christmas night. When Christ was born, there appeared "a multitude of heavenly hosts praising God" (Luke 2:13).

In His early ministry Jesus had said, "Hereafter ye shall see heaven opened, and the *angels* of God ascending and descending upon the Son of man" (John 1:51). And at the climax of His ministry, "Thinkest thou that

I cannot now pray to my Father, and he shall presently give me more than *twelve legions of angels*?" (Matthew 26:53).

In those instances, there were more than one angel. Yet in Gethsemane *only one angel* appeared to strengthen Him. Why?

The answer stems perhaps from the purpose of His incarnation: "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Satan was aware of the divine objective in the birth of Christ. He launched his first major attack against Christ in the wilderness temptation, when he offered a counterfeit kingdom, saying, "If thou therefore wilt worship me, all shall be thine" (Luke 4:7). Why insist on going to the Cross and suffering, reasoned Satan, when the same end could be gained by an easier route?

But Jesus was not about to enter any peaceful coalition on the adversary's terms. So at the end of the temptation Satan departed "for a season" (Luke 4:13). The Amplified Bible describes it this way: "He left Him—temporarily, that is, stood off from Him until another more opportune and favorable time."

*The Garden of Gethsemane was that "more... favorable time."* Had not Jesus said, "This is your hour, and the power of darkness"? (Luke 22:53). In the Garden Satan sought the death of Christ. Jesus said to His disciples, "My soul is exceeding sorrowful, *even unto death*: tarry ye here, and watch with me" (Matthew 26:38).

As He prayed, "his sweat was *as it were* great drops of blood falling down to the ground" (Luke 22:44). But "as it were" can provide only a counterfeit atonement. Only the actual shedding of His incorruptible and precious blood could cleanse away man's sin.

God's Word declares: "Without the shedding of *blood* is no remission" (Hebrews 9:22); "The *blood* of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); "Forasmuch as ye know that ye were not redeemed with corruptible things...but with the *precious blood* of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

In Gethsemane therefore Satan sought the premature death of Christ before the atonement could be made for sin. The appearance of one lone angel was all that was necessary to strengthen Him to go on and suffer more—to keep Him from collapsing, to keep Him consciously enduring—so He might die at the appointed time!

The angel enabled Him to endure the suffering that man's sin and God's holiness required! Praise God for Christ's determination to go all the way to Calvary for our redemption.

There was something very solemn about the coming of this one lone angel to strengthen Jesus for the ordeal ahead. Christ must fully drink the cup offered Him to provide a satisfactory atonement. He must die on Calvary, not in Gethsemane. He must fulfill all the Scriptures truly as the Lamb of God.

This full measure of His suffering is revealed in the Holy Communion. "This *cup* is the new testament in my blood: this do ye, as oft as ye drink it, *in remembrance of me*" (1 Corinthians 11:25).

May Christ's full devotion and commitment challenge all of us to follow Him without reservation. Therefore He commands each of us, "Drink ye *all* of it" (Matthew 26:27).



# A COMMITMENT TO MEN

By DELBERT TARR, Upper Volta

THE APOSTLE PAUL understood the formula for evangelizing the world. He stressed it when he wrote to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

It is our glorious privilege here at the Mossiland Bible School in Upper Volta to commit the gospel to faithful men. And not only this, but also to commit to men who shall be able to teach others also.

Graduation day at the Mossiland Bible School was a culmination of hours, days, and weeks of teaching these now independent citizens of Africa how to evangelize, how to reach their tribesmen, how to practice 2 Timothy 2:4: "No man that warreth entangleth himself with the affairs

of this life; that he may please him who hath chosen him to be a soldier."

God is using the same method today that He revealed to Paul. In our Assemblies of God alone there are now 13,000 national pastors and evangelists outside the U.S.A. leading a group of believers much larger than our movement in the U.S.A.

Why this remarkable success? It is not our method, it is *His* method; and His method is *men*.

The thirteen in this year's graduating class represent four different tribes in this country. They have endured hardness as good soldiers of Jesus Christ (2 Timothy 2:3). The persecution many have had to withstand at the beginning of their Christian experiences, including suffering at the hands of their families, has established them in the faith.

They learned to read and write under adverse circumstances and then come to Bible school where they pay their own way and hoe in the fields to raise their food—all to answer the call of God. No wonder nearly all of them will enter the ministry.

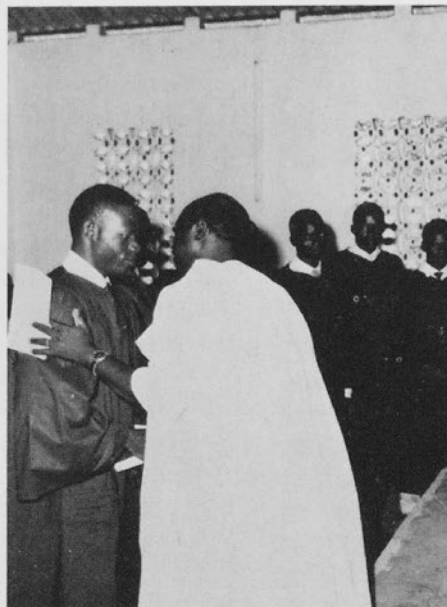
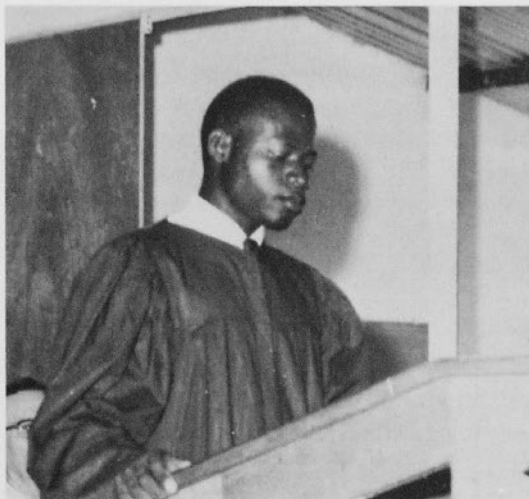
This has been a year of revival in Upper Volta. The Holy Ghost awakening for which we have waited so long has been spread by students of the school traveling by foot, bicycle, or train to all parts of the area. They have allowed the Spirit to use them as His instruments. More than 1,000 believers have been filled with the Spirit in the last eight months. The miraculous healings and manifestations of other gifts of the Spirit recall the days of the Book of Acts.

The staff at the school are sad to see the graduates go. We will miss them, and yet we are happy; for it is to see them complete their studies and grow spiritually that we are here.

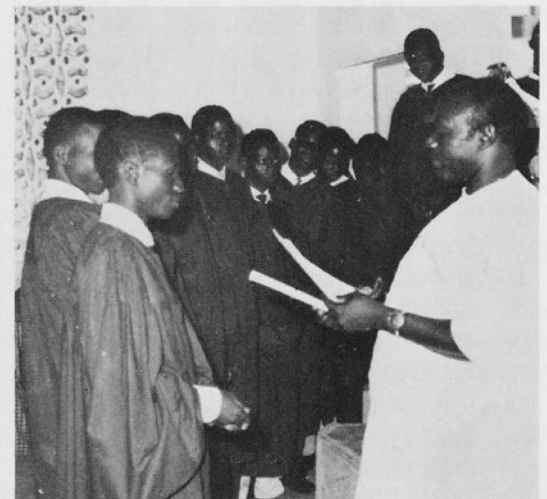
The many aspects of missionary endeavor which include work in clinics and schools, literature, radio evangelism, opening bush mission stations, organizing the youth and Sunday school programs, supervising national church organization—all are dependent on God-given men and women to fill the jobs and carry out His programs.

Here at the Mossiland Bible School we want ever to recognize that God emphasizes the individual as the indispensable ingredient in His command, "Go ye into all the world." As long as we aim to commit this charge to faithful men, Christ will see to the building of His Church.

Gideon, an outstanding student at the Mossiland Bible Institute in Upper Volta, was class speaker at the commencement.



Assemblies of God Superintendent Lebende Miningou (left) gives graduates the traditional embrace, and (below) distributes the diplomas.





**E**STOY ALEGRE, ALEGRE, *muy alegre...*" The little room fairly shook from the sound of 40 students singing, "I'm happy, happy, very happy; I'm so happy because Jesus saved my soul." From the smiles on their faces and the way they put everything into their song, you could tell they meant what they were singing.

These were students of the Instituto Bíblico Central, the Assemblies of God Bible school in Bogotá, Colombia. They were there to learn all they could in the six-month term.

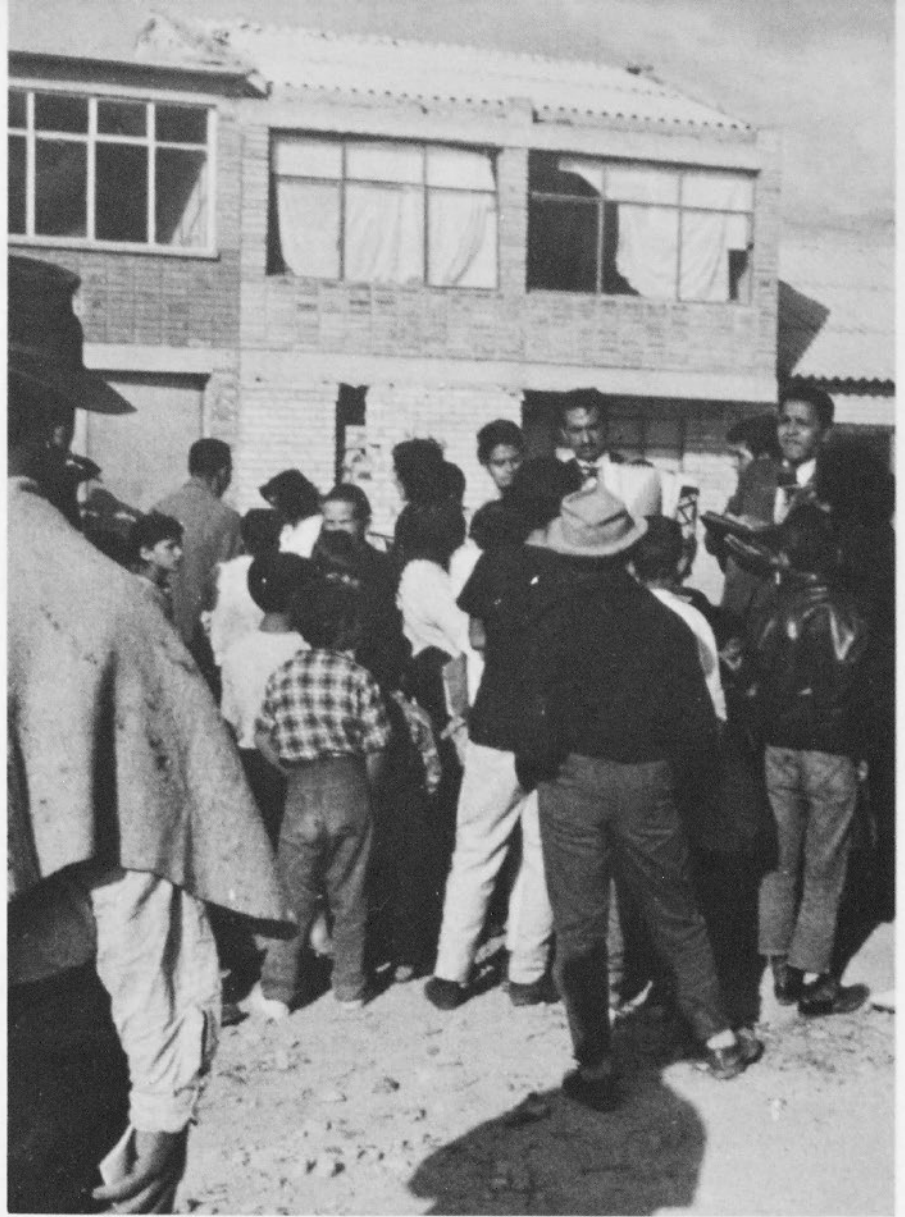
God has performed such miracles for them! Their lives have been completely changed, and they are eager to tell others about Christ! Every weekend some of them travel for hours on buses to preach at outstations all over central Colombia.

Their work is not in vain. The annual increase in the number of new Christians in Colombia is more than 15 percent—an even faster rate than the population explosion! Very seldom does a Bible school student return from weekend services without having seen two, three, or more souls saved in every service.

The Bible school property itself is an answer to prayer. The old rented building didn't have room to accommodate the growing student body, so new quarters had to be purchased. Through prayer, help came from Global Conquest and other sources, and property was obtained just one block from *Avenida Caracas*—one of the main thoroughfares in Bogotá. The building is in one of the most strategic locations possible; students need walk only one block to catch buses to almost any part of town.

The school now has the assistance of a full-time dean of women to help students with personal problems. There is also a full-time cook to prepare meals for the students.

A new men's dormitory is under construction at the back of the school



## Colombia's Student Ministers


By **DON McLAUGHLIN**  
Student at Central Bible College,  
Springfield, Missouri, who visited  
Colombia last summer

property. The students and faculty are trusting the Lord for the finances needed to finish it.

The enrollment is 30 in the day sessions and 73 in night school—quite an increase over last year, when only 13 were enrolled in the day school.

Last year, Missionary Arthur Lindvall from El Salvador went to Colombia for about six weeks. While there he so challenged students and other believers that they have already opened 40 new branch Sunday schools. Their goal is 75 branch Sunday schools.

The work in Colombia is moving forward by leaps and bounds. Missionaries can enter the country more easily than ever before. But how long will this situation last? One year? Two years? Six months? Only the Lord knows.

The Bible school students who enter the ministry are the ones who will carry on the work of evangelizing their country. We must back these students with our prayers and missionary endeavor that they might accomplish the task of reaching Colombia's 17 million people for Christ. 

For missionary information write to:

**ASSEMBLIES OF GOD**  
**Foreign Missions Department**  
1445 Boonville Avenue  
Springfield, Missouri 65802

# THIS PRESENT WORLD

## Conferences

### British Assemblies Plan Annual Conference

The 43rd annual General Conference of the Assemblies of God in Great Britain and Ireland is planned for May 14-21 at Butlin's Holiday Camp in Clacton-on-Sea. Last year over 3,700 registered for the annual services, 1,000 more than in 1964.

Speakers for the popular conference are T. F. Zimmerman, General Superintendent of the Assemblies of God (USA); Clifton Erickson, an American evangelist; Don Mallough, pastor of Faith Tabernacle in Tulsa, Oklahoma; and T. J. Jones, a pioneer of the British fellowship who is presently an instructor in Bible at North Central Bible College, Minneapolis, Minnesota.

The British fellowship has 534 churches serving about 66,000 communicants, including 31,000 Sunday school students.

### Prayer Requested for Missions Conference

The Congress on the Worldwide Mission of the Church, being held in Wheaton, Illinois, April 9-16, is expected to bring together 1,000 missionary and church leaders to study the pattern and strategy of world evangelization.

The international conference is sponsored jointly by

**GIDEONS PRESENT BIBLES TO MISSOURI HOTELS**—Shown in center of photo are two Assemblies of God laymen, Marcus L. Grable and Virgil W. Baldwin, active members of the Springfield, Missouri, camp of The Gideons International. They are presenting Bibles to Ward Chrisman (left), owner of the Colonial Hotel, and Frank Lupsha (right), manager of the local Holiday Inn. The Springfield Gideons are currently engaged in placing 2,000 Bibles in guest rooms of local hotels and motels. The goal of the Christian business and professional men who comprise the Gideon membership is to place 600,000 Bibles in guest rooms throughout the U.S.A. this year. They also furnish Scriptures for school children, servicemen, nurses, and hospitals. Recently 300 Gideon New Testaments were placed in a Roman Catholic hospital in Springfield.



the Evangelical Foreign Missions Association (of which the Assemblies of God is a member) and the Interdenominational Foreign Missions Association. Together these groups represent more than 13,000 full-time missionaries.

Please pray for God's will to be done in this conference which may be a historic event.

## Publications

### Armed Services Receive ABS Scriptures

The American Bible Society, celebrating its 150th anniversary this year, has been supplying the Armed Forces with Scriptures since 1817 when it distributed 24 Bibles to a U. S. naval vessel. Today the ABS supplies more than 1,000,000 volumes to American servicemen each year.

### Baptists End Publication Pact with Canada's United Church

The Baptist Convention of Ontario and Quebec ended its joint publication agreement with the United Church of Canada. The apparent reason for the split was the controversy ignited when Baptists accused the UCC of preparing a modernistic course for Christian education in Sunday schools. The new curriculum allegedly denies the Virgin Birth and refers to the first 11 books of the Bible as "myth." Baptist delegates nevertheless voted at their annual convention to use the material in Baptist Sunday schools.

## Israel

### New Oil Strike Marks Company's 41st Producing Well

The Lapidot Company, one of Israel's leading oil prospecting firms, has reported a new oil strike in northern Negev. It is the company's 41st producing well.

Lapidot reported an oil yield of over 20,000 tons for December—an all-time high. Former yields were from 10,000 to 17,000 tons monthly.

Since oil was discovered in Israel late in 1954, the nation's petroleum output has mounted until it now covers 10 percent of her domestic requirements.

### Israel's Economy Booms

Israel's economy made noticeable gains during the first eleven months of 1965, increasing its net exports by \$53,000,000 and decreasing its net imports by \$2,000,000. This means the foreign trade gap, or measure of dependence on other countries, was reduced by 13 percent.

Exports include such items as diamonds, oil, and citrus fruits. The United States increased its imports from Israel by 15 percent during 1965, according to unofficial estimates.

### New Chemical Plant in Haifa

A new plant to produce potassium nitrate and phos-

phoric acid is to be set up near the Haifa Petroleum Refineries. The plant, called Carmel Chemicals, will cost over \$12,000,000. The company will use a new process developed by the Israel Mining Industries to produce potassium nitrate. It is considerably cheaper than any other process known today.

## Miscellany

### World Jewish Population Nearing 14,000,000

Figures compiled by the World Jewish Congress show there are now 13,887,000 Jews in the world, with nearly 6,000,000 living in North America. Other areas of large Jewish population, according to the Congress' Institute on Jewish Affairs, are the U.S.S.R., 3,000,000, and Israel, 2,273,000.

### NAE Cites Position on Civil Disobedience

The executive committee of the National Association of Evangelicals recently released a statement outlining the NAE position on civil disobedience. This statement was issued because of demonstrations protesting American involvement in South Vietnam which have created a climate in which some citizens (and even some clergymen) feel they have the privilege of disobeying laws as a protest to American policy.

The five-point statement said that the NAE:

(1) declares loyalty to the established constitutional U. S. government with the accompanying requirement of civil obedience;

(2) deplors the current spirit of disobedience;

(3) denounces acts of those who disregard regulations on military service and programs for conscientious objectors;

(4) encourages a vigorous program of evangelical witness to all servicemen by chaplains and servicemen's centers;

(5) notes evangelical denominations whose historic position has been that of nonparticipation in war and commends those who strongly disassociate themselves from any spirit of disloyalty or civil disobedience.

The NAE is comprised of 40 denominations with a membership of 2,000,000 and a constituency of more than 10,000,000. The Assemblies of God is a charter member.



# Your Questions

Answered by Ernest S. Williams

*What proof is there that the Christian religion is of divine origin? The question has been put to me by one who says he is willing to accept only what can be clearly demonstrated.*

It may seem very wise for one to say he is "willing to accept only what can be clearly demonstrated," but in reality this person accepts much that has not been demonstrated to him. If he has not traveled, he accepts by faith others' accounts that foreign countries exist. If he is a scientist, he accepts and builds upon what others before him have discovered.

The world moves forward on faith. We believe what historians write concerning earlier peoples and forms of government. Why should we object to accepting the Christian religion by faith?

Study the lives of those who gave us the record of Christ's life. Study the character they set forth as appropriate for those who profess the Christian faith. They denounced all falsifying and deceit. Either they were truthful witnesses or rank impostors.

But let us consider personal experience. The Bible promises an assurance of faith to him who accepts Christ as Saviour and Lord. The Holy Spirit of God "bears witness with our spirit, that we are the children of God" (Romans 8:16). Personal experience confirms the truthfulness of the Scriptures. "We know in whom we have believed."

It can be clearly demonstrated that Christianity brings a complete change into the believer's life. Unholy desires and aims give place to the pure and holy. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The believer accepts Christianity because of what Christ has wrought in his own life.

*My teacher says that the laws of nature are permanently established; therefore, there cannot be such a thing as a miracle. Can you help me refute this?*

In one sense miracles are being performed every day by man. A boy throws a ball into the air. As it falls he catches it. By intercepting it he has suspended a law of nature which normally would have caused the ball to fall to the ground. When man harnessed electricity, he brought under his control the powers of a deadly enemy. By gaining control of the atom, he has developed atomic weapons and peaceful uses for nuclear energy.

If man can interject his abilities into the realm of nature changing their normal course so they serve him, cannot God—who created nature and its laws—intervene with His omnipotent powers to make nature do His work? It is foolish to believe that the Creator is subordinate to the things He has created when man himself has power to conquer various laws of nature.

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*

## Hear of the Bible



**GREAT CHAPTERS  
DAILY READING  
PROGRAM**

### GREAT CHAPTERS FOR THE WEEK OF APRIL 3-10

Sunday .....	Psalm 63
Monday .....	Psalm 84
Tuesday .....	Psalm 86
Wednesday .....	Psalm 91
Thursday .....	Psalm 96
Friday .....	Psalm 100
Saturday .....	Psalm 103
Sunday .....	Psalm 105

### PROMISE OF THE WEEK

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty" (Psalm 91:1).

**H**IDE THAT CHICKEN back there, Passenger. This cop coming aboard to inspect the baggage is really tough!" called the driver of our loaded night bus bound for Rio de Janeiro, as we were about to stop at a police checkpoint.

More than once we had heard the "beep" of a young chicken toward the back of the bus. Now it became very clear that carrying livestock on this public conveyance was not the thing to do. But someone had taken a chance, presumably with the driver's connivance.

The atmosphere was tense as the door opened and the officer of the law stepped sedately aboard. Sentiment was definitely on the side of the owner of the contraband fowl, and just about everyone was hoping the bird would keep his beak shut. Otherwise he was sure to go into the wrong kettle.

## IS THERE A CHICKEN IN YOUR BAGGAGE?



Drawing himself up to his full height, the officer methodically eyed every piece of luggage in the racks, walking with measured steps all the way to the back of the bus. So far, so good, but one "beep" could ruin it all. Would that chicken keep quiet for a few more seconds, we wondered. The officer, reluctantly convinced that everything was in order, slowly retraced his steps toward the door.

Everyone breathed easier as the officer went down the steps and out into the night. The little chicken remained hidden in the baggage. But this little episode set me to thinking—about life and our journey from time to eternity. One day the Judge of all the earth will inspect the baggage we have brought with us. All contraband "chickens" will be-e-e-p very loudly then. Nothing can be hidden from God.

"Be sure your sin will find you out," said Moses to Israel in the wilderness. And more than one person has discovered those words are true, even in this life.

Achan, a soldier in Joshua's army, kept some of the spoils of battle for himself, defying orders not to touch them. He hid them well, but not from God. God revealed the secret to Joshua in explaining Israel's defeat at Ai. Achan's "chicker" beeped loud and clear, and judgment was not long in coming.

In the mature years of his life, King David was tempted by the sight of a beautiful woman. Carefully he tucked away this sin in his baggage. After sending Uriah to the forefront of the battle to die, he took the beautiful widow to wife, and all seemed well. But soon Nathan, God's officer of the law, was asking the king, "What have you there in your baggage?"

"Oh, nothing."

"Yes, you have something," Nathan insisted, and told him the parable of the rich man who killed the pet lamb that belonged to a poor man. "You're that rich man, David!"

David knew his sin had been found out, and he poured out his confession to God, begging for mercy in the words of the 51st Psalm.

But the first person in the world to hide contraband was our mother Eve. Yielding to the temptation of Satan, Eve hid her "chicken" in the "baggage"—and Adam conspired with her. At the voice of God in the Garden conscience awoke. The chicken beeped! The guilty pair fled away to hide in the primeval forest. But they could not hide from God, and He made it clear that sin does not pay—it costs, and costs dearly.

Since that time, every person on the journey of life has taken his chicken aboard, "For all have sinned, and come short of the Glory of God" (Romans 3:23).

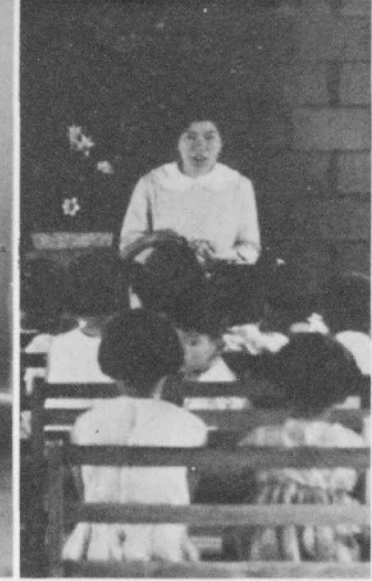
"What shall I do?" asks someone. The only thing you can do to save your soul from hell is to confess your sin. Pretending it is not there will no more save you than denying the presence of a rattlesnake will keep it from striking you. Cast yourself upon the mercy of God. Confess your sin; don't hide it.

God's personal offer to all who acknowledge their sin is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).



The church at Aja, Okinawa, is made of concrete blocks to withstand the many typhoons which lash the island.



Yoshiko teaches an action chorus to a youngster. At right Yoshiko conducts a children's class in Sunday school.

**B**ECAUSE AN AIR FORCE OFFICER and his wife determined to serve the Lord wherever He led, today there is a growing church on Okinawa pastored by one of the first converts of the work.

In the early summer of 1958, after serving 17 years in the United States Air Force, Capt. Lloyd W. McDowell received orders for two and one-half years duty at Kadena Air Base in Okinawa. In July, he and his wife Dorothy and their infant daughter arrived at a new home in a strange land. The U.S. and all their friends and relatives seemed so far away they might well have been in another world. But during the first few days of adjustment, the McDowells prayed for divine guidance and comfort. The Lord led them to a nearby full-gospel church in Naha. They soon discovered that even on this tiny island in the Pacific, God had a place of service for them.

The pastor, realizing the potential of these folk, asked the McDowells to help spread the gospel to Aja, about four miles north of Naha and the largest village on Okinawa. They agreed, and the pastor made arrangements with the village mayor. Soon they were holding meetings in the village hall with a native interpreter.

Located in the center of the village, the hall was used for every sort of gathering—from village council meetings to dancing and drinking parties. Many times when the McDowells were supposed to have use of the hall for church meetings, it was already occupied by some other group. On such occasions the Christians were forced to meet outside or in some native's hut.

With the need so evident, the McDowells began to pray for a church building. They needed a place that could be used only for church meetings.

After some nine months of teaching in the village, there were about 20 converts. Seventeen were baptized in water. With this congregation of believers and with help from their pastor friend, the McDowells sought funds to build a church in Aja. Appeals were sent out, and from many sources came the answer—money from friends and church groups in the U.S. and from servicemen stationed in Okinawa. Though the natives were very poor, they were encouraged to help too. God was answering prayer!

Finally construction began. To be sturdy enough to withstand the typhoons which so frequently batter the island, the building was made of concrete blocks.

One of the first converts of the Sunday afternoon

# Yoshiko Shinjo's Church in Okinawa

Air Force Captain Begins the Building—Marines Complete It

By JANE P. KIRBY

teaching sessions was a teen-age girl named Yoshiko Shinjo. Though it meant much persecution and finally rejection by her family, she remained true to her decision to follow her newly found Lord. Her zeal did not lessen in the following months. She expressed a burning desire to learn more about Christ.

The church at Naha donated tuition money so Yoshiko could attend the Assemblies of God Bible Institute in Tokyo. She attended for three years and studied avidly.

With Yoshiko in Tokyo, the building fund depleted, and church building progress at a standstill, Capt. McDowell again received travel orders—this time back to the U.S. The two and one-half years seemed to have flown! Busy in the Lord's service, they had forgotten their homesickness. They began to pray earnestly that God would complete the work begun in His name and that the villagers of Aja would have a place to worship.

Once again God answered prayer! A U. S. Marine corporal stationed on the island was converted and learned of the church begun by the Air Force captain. He took his interest in the project to his sergeant major, the Marine battalion chaplain, and eventually to the commander of the Marine unit. In short order the church was completed by the United States Marines!

Yoshiko Shinjo has returned from the Bible institute in Tokyo to direct the work in Aja, and the church has grown considerably. They report many conversions and a flourishing Sunday school program.

So today there is a congregation of believers in Aja, Okinawa, because a few of God's servants were faithful in teaching and doing His will!





# CHRIST, THE RISEN MASTER

Sunday School Lesson for April 10, 1966

MATTHEW 28:1-10

BY J. BASHFORD BISHOP

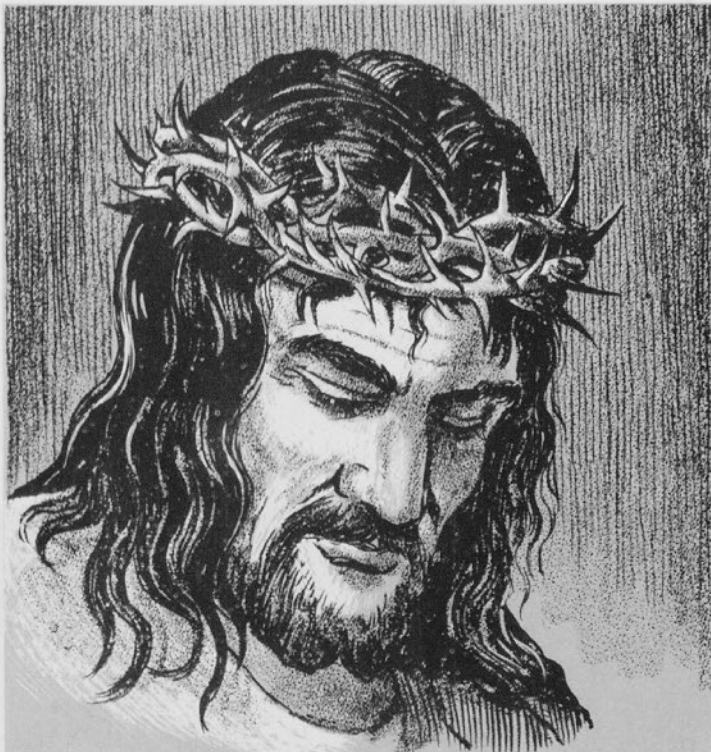
CHRISTIANITY IS THE ONLY RELIGION which bases its claim upon the resurrection of its Founder. No other religion dares to do this. Not only so, but Christianity's existence hinges upon the truth of His resurrection. Yet that places no strain upon the Christian's claims, for there is as much evidence for the resurrection of Christ as there is for any fact in ancient history!

## THE FACT OF THE RESURRECTION (Matthew 28:1-10)

1. *Loyal Disciples.* At dawn on that first Easter morning loyal women came to the tomb to anoint the body of their Lord with spices. Though their hopes had been crushed when He died, they still loved Him. They were anxious to serve Him in whatever way they could. They put to shame many of today's Christians who so easily become offended in their Lord and forsake Him—whose concern is for their own safety and security.

2. *Angelic Intervention.* "And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (v. 2). The women, in their

## EASTER HATS



"HE WORE A CROWN OF THORNS THAT I MIGHT WEAR A CROWN OF GLORY..."

*Forsyth*

anxiety, had wondered, "Who shall roll us away the stone?" (Mark 16:3). But when the time came, they found God had intervened.

How often we also suffer anxiety—anticipating difficulties which never arise or which God works out for us. He is still ready to roll away our stones!

3. *Glorious Tidings.* The angel said, "Fear not ye." Then he gave ample reason for having no fear: "Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (vv. 5, 6).

(1) It is possible to seek Christ in wrong places. He is not to be found in centers of dead formalism. He is not to be found in the tomb of despondency, the tomb of moral reformation, the tomb of doubt, the tomb of compromise, or the tomb of worldly pleasure. Many people are not finding Christ because they are looking for Him in the wrong places.

(2) Jesus rose "as he said" He would! The resurrection of Jesus is the greatest manifestation of the power of God in human history! If the most difficult (humanly speaking) of all miracles came to pass according to Christ's Word, can we not safely believe His promises to supply all our material and spiritual needs?

The angel announced the glorious fact: "He is risen" (v. 6). Then he commanded the women to spread the good news to others. Their instantaneous and joyful obedience is an example of the manner in which all of us who know the risen Christ should spread the good news to those who have not yet heard.

4. *Meeting the Risen Christ.* It was "as they went to tell his disciples" (v. 9) that Jesus met these women. How wonderful it is to know that when we go in obedience to the command of Christ, He will meet with us to impart His strength and ability for the task He has assigned.

Up until this time the women had been acting in faith on the words of an angel. But as they went, their faith became sight. They met Jesus. They knew beyond a shadow of a doubt that He was alive.

Are you plagued with doubts? Move in faith, in obedience to the will of God. Christ will meet you, and your faith will become sight.

## RESULTS OF THE RESURRECTION

1. *The resurrection of Jesus assures us of our acceptance with God* (Romans 4:25). As long as Jesus lay in the tomb, there was no guarantee that His redemptive work was acceptable to God.

2. *As our High Priest He ever lives in heaven to make intercession for us before God* (Romans 8:34; Hebrews 7:25; 1 John 2:1).

3. *The power of the Holy Spirit by which Jesus overcame is made available to us* (John 16:7; Acts 1:8; 2:4, 32, 33).

4. *We are assured of personal victory over sin's power as well as over sin's guilt.* (See Romans 6:1-14.)

5. *We are assured of victory over all circumstances of life.* (See Romans 8:31-39.) By the power of the living Christ imparted to us through the Holy Spirit we may be *masters* of our circumstances instead of *victims* of them. Everything depends upon our attitude. We must realize our position with the living Christ! With Paul the apostle we can say, "In all these things we are more than conquerors through him that loved us" (Romans 8:27).

## TRUTH AND MERCY

*Truth and mercy met together  
When our Lord was crucified,  
Righteousness demanded judgment,  
Peace for perfect cleansing cried;  
Truth sprang forth from out the earth  
On that resurrection morn;  
Righteousness looks down from heaven,  
Sees the Lamb for sinners torn.*

—PSALM 85:10

## NAILED TO THE CROSS

F. B. MEYER says he once became so absorbed in writing a sermon about the cross of Christ that, while he was dressing before the mirror, he exclaimed, "Have I ever been on the Cross? Yes, I was potentially there with Christ. But in my own experience, have I felt the nails in my hands, the spear in my side, the crown of thorns on my brow?"

Then he prayed, as he stretched his arms out, "O God, nail these hands with Jesus to the cross!"

It was as though he saw himself actually hanging with Jesus on the cross, until the peace of God so filled his soul that his ministry had greater power after that experience.

Have we crucified our affections and lusts? Are we dead with Him and risen into the new life? Dead bodies are not susceptible to sensations; if we are dead to sin, we do not yield to temptation; being alive unto God, good impulses throb the soul. If we have suffered with Him, we will live wholly for the glory of His kingdom.

—Selected

## "HE SAVED OTHERS!"

MANY HEROIC STORIES come to us from the pioneer settlers of America. To protect themselves from hostile Indians, they built stockades around their settlements. A high pole was placed in each stockade. On top of the pole was an iron receptacle, filled with flammable

material. In times of impending danger the material was lighted as a signal.

One day the occupants of a stockade, some distance from the others, were surrounded by murderous Indians, armed with bows and poisoned arrows. Help could be summoned by igniting the signal fire, but anyone climbing the pole would be a sure target for flying arrows.

A brave youth began to climb the pole. As he lighted the signal, poisoned arrows pierced his body. He fell lifeless to the ground!

Seeing the lighted fire, the neighboring settlers came to the rescue. Later the body of the self-sacrificing youth was buried. On a marker over his grave were carved these words: "He saved others. Himself he could not save."

—W. B. KNIGHT, in *Gospel Herald*

## ALL THAT I AM

*All that I was, my sin, my guilt,  
My death, was all my own;  
All that I am I owe to Thee,  
My gracious God, alone.*

*The evil of my former state  
Was mine, and only mine;  
The good in which I now rejoice  
Is Thine, and only Thine.*

*The darkness of my former state,  
The bondage, all was mine;  
The light of life in which I walk,  
The liberty, is Thine.*

*Thy grace first made me feel my sin,  
It taught me to believe;  
Then in believing, peace I found,  
And now I live, I live.*

*All that I am, e'en here on earth,  
All that I hope to be  
When Jesus comes and glory dawns,  
I owe it, Lord, to Thee.*

—HORATIUS BONAR

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OUT OF THE SADISM AND HORROR of the Nazi concentration camp at Auschwitz came a story of amazing compassion and courage. A Franciscan priest voluntarily laid down his life for another man.

On February 17, 1941, the priest Maximillian Kolbe, was imprisoned by the Gestapo and soon after brought to Auschwitz. There it was the rule that 10 innocent prisoners must die whenever someone escaped. Since an escape was noted during the roll call at the end of July, 1941, it was decreed that 10 of Kolbe's group had to die.

Death was to be by starvation. Among the 10 chosen at random, one cried out, "Have mercy! I have a wife and children!"

Hearing this plea, Kolbe stepped forward and offered to replace the head of a family. The commandant, surprised at such courage, permitted the exchange. And so the priest went with the others into the cell of death. He endured the terrible sufferings from hunger for two weeks; then they gave him the deadly injection to end his misery. He died on August 14.

Kolbe was dead, but the one for whom he sacrificed himself still lives today. No doubt each August 14 has been a time of deep gratitude toward the one who died for him. How could he forget Kolbe's compassion? Sacrifices like that are rare.

This heroic deed reminds us of Romans 5:7, 8: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This is the heart of the gospel. Another died that we might live. And in this we see God's enormous love. "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16). He took our place because He loved us.

Over and over again the Scriptures affirm that Christ substituted Himself for us, became responsible for our sins, interceded for us, made restitution for us. Our redemption is something He purchased. Christ "gave himself a ransom for all" (1 Timothy 2:6), said Paul. The apostle then went a step further and put what Christ did at Calvary in personal terms when he spoke of "the Son of God, who loved *me*, and gave himself for *me*" (Galatians 2:20).

We must see the death of Jesus in this personal way. The individual who looks to the Saviour and says, "He died for me," receives forgiveness, full and free and everlasting. All the blessings of the gospel may be ours. Jesus died as our Sin-Bearer, our Replacement.

The meaning of the Cross is stated so well in the hymn:

*Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood—  
Hallelujah! What a Saviour!*

Do you see the obvious message? It is as true today as it was in the first century. Christ died that you might live eternally. He had compassion upon you. Lift your heart in faith and gratitude to the Son of God and say, "He loved *me*, and gave himself for *me*."

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