

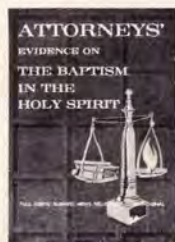
FULL GOSPEL BUSINESS MEN'S

MAY 1966

VOICE



WITH ONE ACCORD



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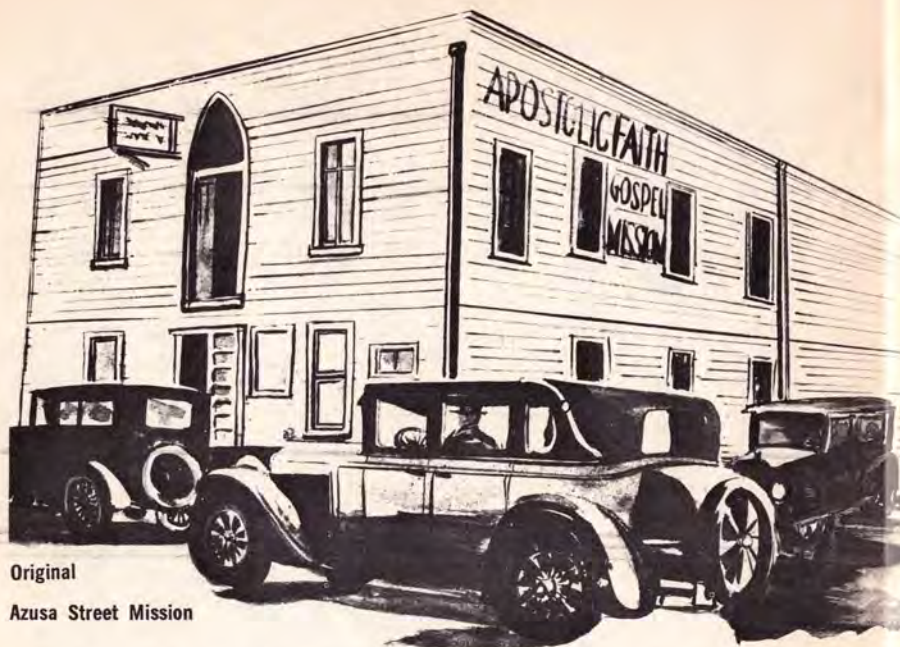
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Original

Azusa Street Mission

MY PEOPLE CAME from Sweden as young folks, joined the Baptist Church in Chicago and were members there for years.

My mother came from independent Swedish stock, and had before her the example of her father, who was a rebel member of a church that did not believe the Bible promises were meant for today. "Holy Samuel," they called him in his home town in Sweden. He was a firm believer in the Bible — all of the Bible. In it he saw many things which were not to be found in the State Church. When he became a Baptist and opened his home for prayer services, it started a revival in the neighborhood. The State Church objected and warned

him of trouble if he didn't desist. But he stubbornly insisted God had opened those meetings, and he wasn't about to presume to close them. The upshot of it was the authorities took him off to jail.

In jail he began to sing, like Paul and Silas sang hymns in jail at midnight. Then some of the other fellows in jail joined in, until it became unbearable for the jailors. They tried to hush the singing, but without success. Finally, in desperation, they turned him loose.

That was not the end of the persecution my grandfather suffered for his faith, however. Finally he left Sweden and immigrated to America with his family. It was in Chicago

I WAS THERE

by Arthur G. Osterberg

that my father, whose family had also come from Sweden, met and married the daughter of "Holy Samuel." My folks moved to the south part of Chicago where we children grew up and attended the Baptist Church.

My mother was a very spiritual woman who not only believed and professed faith in the Word of God, but also lived her faith every day. Apparently, she found in the Bible several things she did not find in her church, so when different ministers who were rated a little above average came to Chicago, she always attended their meetings. Even when John Alexander Dowie came to Chicago and preached on divine healing, she took some folks from the Baptist Church to his meetings.

One day mother was taken very ill and our doctor, who was a member of the University of Chicago School of Physicians, called in a number of his colleagues to assist in diagnosing her illness. The result was, when they

had completed their tests, and after my mother had lain unconscious for some days, the doctors told my father they had no hope for her recovery.

I was rather small, but recall my father went into the bedroom and locked the door. I heard him praying, half weeping and half pleading: "Lord, you gave her to me. I can't believe you are going to take her from me and the children now. Will you please show me what to do?"

He came out of the bedroom and said he was going to see one of the deacons of the Baptist Church who was a God-fearing, Bible-loving Christian, having faith above the average of the men of our church. The deacon came and he and my father anointed mother with oil and prayed. The next day she regained consciousness and announced she wanted to get out of bed.

When mother testified of her healing in the church prayer meeting, it created a mild uproar. It raised a

WITH ONE ACCORD

“AND WHEN THE DAY of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
(Acts 2:1-4)

Who were those “about an hundred and twenty” gathered “with one accord in one place” in that Upper Room?

They could scarcely be termed either saints or martyrs. They were very human individuals, subject to all the human emotions of sorrow, gladness, cowardice, bravery, regret, hopelessness, loneliness, disappointment, loyalty, humility, consecration — even as you and I.

Peter was there — the disciple who drew his sword in an attempted defense of his Lord in the Garden, but when rebuked for using physical force, knew not where to turn for any source of strength — Peter, who in his bitter disappointment declared: “I go a-fishing.”

James and John were there — the “sons of thunder” who had quarreled over who would be the greater in the Kingdom.

Thomas, the doubter, who couldn't believe the resurrection until he had touched and proved to himself this

indeed was Jesus — Thomas was there, too.

Mary, the mother of Jesus, was with them — Mary, to whom the heavenly visitor had disclosed much of the purpose of the birth, life and death of this divine Son of hers — Mary, to whom the priest Simeon had prophesied, “Yea, a sword shall pierce through thy own soul also” — she was there in the Upper Room, with many others of the faithful women who also waited “with one accord” for the “promise of the Father.”

With one accord! Therein lies the pattern for power and prevailing prayer.

How often those words are used in the scripture, particularly when power in intercession is indicated:

They were “. . . with **one accord** in one place . . .” and the fire fell!

They were “. . . daily with **one accord** in the temple . . . praising God . . .” and a revival swept the place and many were saved and added to the church!

“. . . they lifted up their voice to God with **one accord** . . .” and the place where they assembled was shaken.”

“. . . they were all with **one accord** in Solomon's porch . . .” and by the

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turmoil, especially among the deacons. They felt it wasn't a wholesome faith to be spreading around the church — that it was dividing the church.

Then my father, who was a cabinet maker, while working with a chisel on some pews for a fashionable church being built in one of the suburbs, drove the chisel into the palm of his left hand, severing the artery and tendons to the thumb and forefinger. He was taken to a hospital where the doctors said an operation was necessary to repair the damage. But when the doctors came to take him to surgery, my mother had arrived, and spoke up for him, as she often did when it came to matters of faith and godliness, for my father was a man of slow speech. She said, "My husband is going to be leaving the hospital with me this morning. He is not going to surgery."

There was considerable objection and argument, but mother won out, as usual, and took my father home. She called Dr. Gentry, whom she had heard believed in divine healing. He came, with a Mr. Seymour, and they prayed. The result was that my father was healed.

He told my mother that this incident would mean goodbye to our church — that he wasn't going into any more fussing with them — that he was going to resign as a member, as treasurer of the church, and as chairman of the building committee. Mother agreed that was exactly what they must do. The following Sunday found us attending services in Dr. Gentry's Mission.

After we moved to California, it was again through my mother's penchant for seeking the deeper spiritual things, that our family became involved with the wonderful Azusa Street Revival. That revival did not spring full grown into being. It was not a case of spontaneous flowering. It had a considerable history that grew out of several incidents of refusal on the part of certain groups to accept the Bible teaching on the subject of baptism in the Holy Spirit.

It is now apparent it was God's time for His latter rain, promised in Joel, and that He was searching for a people sufficiently humble, sufficiently consecrated and of "one accord," as were the hundred and twenty at the first Pentecostal outpouring. But it seemed that so much of the soil of the human heart had gotten so dry and hard it was not receptive to the "refreshing showers."

At that time I was pastoring a Full Gospel church in Los Angeles. That is, it was "Full Gospel" as we knew it then. We believed in sanctification as a second work of grace. We believed in God's Holy Spirit all right, but not "speaking in tongues."

A Sister Hutchinson, conducting a revival in a colored Baptist Church, began preaching holiness and sanctification as a separate work of grace. Folks came to the altar seeking sanctification. That raised quite an insurrection in that Baptist church. The members who believed in and insisted upon following the teachings of the evangelist, were expelled from the church. They promptly rented a place on Santa Fe Avenue and continued

to worship there.

During that time a lady came in from Houston, Texas. She had been in a Pentecostal revival down there where they spoke in tongues according to Acts 2:4. She came into that little meeting on Santa Fe Avenue and told the folks what had happened in Houston. Joseph Seymour also came from Houston with the same story, and it started a revival among that Santa Fe group and they began to receive the Baptism. However, Sister Hutchinson didn't believe in this teaching on the present day outpouring of the Holy Spirit and speaking in tongues. Accordingly, she locked the doors of the Santa Fe Avenue meeting house.

Ruth and Richard Asberry, who owned a cottage on Bonnie Brae, suggested they all go there and pray and ask the Lord what to do about this new situation. At the close of that prayer meeting, they decided to continue meeting there until the Lord opened the way for them to find another place of worship. The crowd

was more than ample for the size of the house — the weather was warm and the windows were flung wide — with the result that the entire neighborhood could hear what was going on inside. Everyone became all excited about the speaking in tongues. The neighbors used to sit on their front porches and listen, and the word spread among both white and black that they had a prayer meeting going where the Lord was blessing and everyone was invited.

My mother was invited to attend the prayer meetings on Bonnie Brae Street.

The following evening at dinner my mother told all about the prayer meeting, and said she would like a minute in the testimony period at my church to tell the congregation about it. I started asking questions, and she could sense I wasn't entirely sympathetic.

"Arthur," she asked, "are you afraid of your own mother?"

"No, mother," I replied, "I'm not

Continued on page 11

ABOUT THE AUTHOR

Recognizing the Azusa Street Revival as the work of the Holy Spirit and the beginning of His promised outpouring, Arthur G. Osterberg has kept in close touch with all activity concerned with this latterday outpouring of the Spirit. No one living can speak more authoritatively on its history than Brother Osterberg, because he was there. Today he recognizes Full Gospel Business Men's Fellowship as a God-chosen channel to carry on the same note sounded in Azusa Street more than a half century ago.



THE DOORWAY INTO A NEW SPIRITUAL LIFE

By Jay Dalton

A FEW YEARS AGO a minister in Chicago told me of some unusual things that were happening among denominational people — that they were receiving the baptism in the Holy Spirit just as on the Day of Pentecost. This sounded very strange to me.

About the same time someone gave my dad a VOICE magazine, which he passed on to us. Through this we read of people receiving the Baptism. The Chicago minister had challenged me to look in the Book of Acts. After these two “rumors” about people receiving the Baptism, I did go to my Bible, and read again the Book of Acts. It was there, all right — the teaching of a second experience after conversion. I was puzzled. True, John had said that Jesus would baptize in the Holy Spirit, but I really hadn’t thought of that as a separate work. I thought it was all received at conversion. That is what my Baptist church had taught. However, God’s Word is true, and it is powerful. If God had something more for me, I didn’t want to turn it down. I asked my pastor about it.

“Oh, that was for another age,” he replied.

He had a way of dispensationalizing so many things.

Shortly after having read the VOICE magazine, my dad and mom went to a John Osteen meeting down in Texas and came back all fired up about this thing. My mother never told me at the time that she had prayed

in tongues, but she praised God all the time. She had always done this to some extent, but never in such a powerful way. I thought she was really going off the deep end.

Shortly thereafter my brother Gene went to a Full Gospel Business Men's Convention up in Greenlake, Wisconsin. Gene was a Conservative Baptist evangelist; but he came home all fired up about it, too.

Our church was not quite as extreme as the ultra conservatives, although my pastor and I did go to the meetings of Oral Roberts and Brother Branham for the purpose of gathering literature and notes to build up a file to try to show these people were all "phonies." I've had to apologize to these two men of God and admit how wrong I was.

Voice magazine stated businessmen had received the Baptism. I didn't believe a group of honest, able businessmen would have anything to do with such foolishness. I thought possibly there had been a few isolated cases of some kind of a minor business man joining with the Pentecostals, and the magazine had exaggerated and built it up. In fact, I would never have visited one of the FGBMFI conventions had not my brother Gene and his wife just a few weeks before gone to a John Osteen meeting in Wisconsin to seek the Baptism. They didn't receive it at that time, but two weeks later, while praying in her closet at home, Gene's wife began to pray in tongues. This at last made me think there might possibly be something to it.

In 1964 my wife and I went to

Denver on a vacation. We decided to look in on the Full Gospel Business Men's Convention in session there at the time. As we entered, I was given a name tag, which I put into my pocket. I wasn't about to let anyone see me wearing it! I watched the people coming in. They looked all right—didn't have two heads, or any noticeable peculiarity. I had actually expected to find a bunch of ignorant and "way out" individuals. I'm sorry, but we just didn't know any better.

John Osteen preached that first night. A ball of fire seemed to form in my stomach and I didn't know what to do. I had never seen people raise their hands and praise God like that. On the platform sat some good, solid businessmen whom I knew and with whom my firm had done business; and they were all praying, too.

Sitting there, a hatred formed in my heart for those men, because my tradition told me there was **something** wrong about all this. I know, now, all that was really wrong was that I didn't have what they had.

When the invitation was given and the people came up front, I was watching them closely. They started praying in tongues! Oh, my! I thought they were carrying on something terrible. I went back to my room with criticism on my tongue but conviction in my heart.

"Honey," I said to my wife, "let's go home in the morning."

But God is merciful. The next morning my wife was ill and we couldn't leave. Since we were already there, and had paid for our reservations, I went down to the breakfast.

There were wonderful testimonies. I knew this was real, but there was a mighty pride in my heart.

After the breakfast I started to walk out. A fellow from Texas stopped me and we began to talk. "I can accept this in my head," I told him, "but just can't accept it in my heart."

"Well," he replied, "I can accept it in my heart, but just can't understand it in my head."

He introduced me to a little fellow from the Hollywood Presbyterian Church, who told me there were six hundred persons out there who had the baptism in the Holy Spirit. I decided this wasn't any kind of Presbyterian church I had ever known; but he told me something important: "Don't let man get in the way between you and the blessing God has for you. You've got to look beyond man."

Going upstairs I pondered this in my heart, but said to my wife, "Let's go home this afternoon. They acted terrible down there this morning."

"Honey," my wife replied, "I've been sitting here thinking. We must not miss the blessing in our lives because man is between us and God.

We've got to look beyond this."

I didn't tell her somebody else had already told me that downstairs, but I knew I was hooked.

Oh, how the Holy Spirit moved in that afternoon meeting, and again that night! Still, I didn't have the courage to walk down the aisle to seek and receive the Baptism as the other people were doing. I found John Osteen outside, and since he was a Baptist, too, felt it would be safe to talk to him. I actually argued with him. "Now, John," I explained, "I had an experience about ten years ago and really got close to the Lord, but I didn't speak in tongues. Why does one have to speak in tongues? Why do people put their hands up into the air?"

In his quiet, loving way John didn't argue with me — just showed me in the Word, and explained it by asking me if I had ever come to the place in life where I didn't have words to express what was in my heart. Then he explained that was what speaking in tongues was for — it bypasses the mind and **God** speaks **through** man. He showed me in the Word where Paul said his mind was unfruitful, but his spirit prayed with the Holy Spirit,

ABOUT THE AUTHOR

Can a hard-headed, down-to-earth, practical, tough business man really love the Lord? Yes, he can, says Brother Jay Dalton. And more than that, a hide-bound conservative, who would rather break than bend, can be melted down by the Holy Spirit, his life re-shapen according to the will of God, then galvanized into action for the Lord's service.



and he spoke in tongues. This made sense. And all the time the hunger in my heart grew greater.

"John," I finally said, "I want to receive this gift. Would you come to our room and pray for us?"

My wife seemed to have anticipated this. She had been getting up early every morning and praying; but I didn't know what she was praying for. As we walked upstairs, I felt sure I was going to receive the Baptism like the others did — with one reservation — I wasn't going to speak in tongues. I wanted the joy and the Christian love one could feel in these Spirit-filled men. I wanted this power in my life — but no speaking in tongues, please!

We went upstairs and began to pray. John said: "Jay, just love the Lord — praise the Lord."

It dawned on me I had never really praised the Lord before. We didn't praise God, except in singing, in the church I came from. I didn't actually know how to praise God. John had also said to love the Lord. How could I love someone I didn't know personally, I wondered. I had felt His presence, and knew He was my Saviour. I began to pray:

"God fill me with your love! God give me the love to love You with!"

God answered that prayer. The blessing seemed to pour down all over me, and He gave me a language in which to express my love for Him. Just then my wife began to speak in tongues.

Oh, how He blessed us!

But this is just the beginning. The baptism in the Holy Spirit is actually

just a doorway into a new spiritual life. It changed my life in so many ways. It has given me more love for God, more love for prayer and praise, more love for His Word, and more love for other Christians. It has also given me a real love for the lost and a hatred against sin and the works of the devil. He also gave me power — power to win souls to Jesus Christ — power to overcome Satan.

This is what the baptism in the Holy Spirit has done in my life.

I WAS THERE

Continued from page 7

afraid of you; but I am a little suspicious about that prayer meeting. I don't know about announcing it publicly until I learn a little more about it myself."

There was good reason for being a bit cautious. We had discovered, down through the years, that a good many strange things were taking place here in Los Angeles under the guise of religion, and it worried me. However, mother got up and talked about that prayer meeting, and instead of using one minute, she used ten. By the time she finished she had the entire congregation excited. After the service they flocked to the front of the church and suggested we all go to the Bonnie Brae prayer meeting.

Now, I wanted to go there alone and discover quietly for myself just what was taking place. After all, a pastor is the shepherd of a flock and it is his duty to protect them from fanaticism and lead them in the ways of righteousness. If anything wasn't

just proper in those prayer meetings, I didn't want my "flock" stampeded into it. My idea of going alone was a lost cause, however, when three of my deacons — Brothers Worthington, Weaver and Dodge—announced they were going to the prayer meeting. There was nothing I could do but invite them to ride with me in my Metz auto. It was a one-seater, and was pretty full when the four of us got crowded into it.

That meeting on Bonnie Brae convinced me, not so much because of the speaking in tongues or the pattern of the meeting; but I could sense they were spiritual people and there was no nonsense going on. Although I didn't quite understand the matter of speaking in tongues, I was convinced these people were sincere. That night as I drove home I felt quite disturbed and asked myself, What are you going to do? What are you going to do about your church?

It was evident that this teaching could revolutionize our whole theory, because we believed in a second definite work of grace which we termed sanctification. I could see, however, that we didn't have the baptism in the Holy Spirit. There was only one thing to do about this difference in theology — go to my Bible and find out for myself, straight from the Word of God. I started in the Gospels and turned one page after another, paying particular attention to the things Jesus said regarding what I termed "Christianity." This finally brought me to the Book of Acts, which I read that night before going to bed. It was toward morning when I fin-

ished.

Besides pastoring my church, I was paymaster for J. V. McNeil Construction Co. I spent the rest of the week, after coming home from work, studying my Bible, particularly the New Testament, and searching the concordance for anything pertaining to the baptism in the Spirit. Finally I became convinced that our theology lacked something in its teaching on the second work of grace.

I began to go over all the sermons I had been preaching on that subject, and I made up my mind I would have to find it in the Bible if I was going to go on preaching it. For two nights, with concordance and Bible, I searched the New Testament, but couldn't find any experience related in the New Testament where a group went and sought sanctification as a second definite work.

There was only one thing to do, and that was to face the issue four-square, not cut any corners, and then leave it to God and the people. I decided to make a whole-hearted, complete confession of the fact that I had been wrong theologically — to tell my church I had been going through my Bible, and that I wanted them to gather into the church and study the Book of Acts with me.

I returned to Bonnie Brae prayer meetings several times in the next couple of weeks. One night when I wasn't there, but my mother was, they announced they had found a place on a little street east of the city hall, called Azusa Street, that once was a Methodist Church and was presently used by a contractor for stor-

age of building materials. They had learned he would surrender his occupancy, and decided to clean up the place and use it for services. They agreed that the following evening the folks would help that contractor put his stuff on trucks and move it out, then get busy and fix the lower floor ready for meetings.

My mother asked if I couldn't help them. I said I could, but I was thinking that perhaps some of the workmen from our construction job would like some extra time. They were always asking for extra time, so I got three men to go with me down to Azusa Street, and agreed I would personally pay them for any time they put in there.

When we arrived some colored ladies already were working there, and the first thing they wanted to do when those men came in was to have a prayer meeting. The next thing we knew one of the ladies had one of the workmen down on his knees and he was weeping and getting soundly converted. To the best of my knowledge, that was the first convert in the Azusa Street Mission, which took place before we opened it up — and that man was a Roman Catholic.

That is something that is a part of what I believe regarding this final outpouring of the Holy Spirit. It is going to involve Catholic, Protestant, Jew and Gentile. Later on in Azusa Street, some of the folks who were quickest to receive their Baptism, or be wonderfully healed, were Catholics, and these blessings were bestowed upon them by God sometimes even before we recognized they were

converted. Undoubtedly they had sat in the meetings, had opened their hearts to the Gospel, and their hearts were changed. But we were too prejudiced to see that. We kept asking them when they got converted, and they would reply, "Converted? What do you mean?"

I recall one Catholic man who was wonderfully healed of a club foot. He was rejoicing and praising the Lord in Spanish, for he couldn't speak English. I tried to ask him when he got converted. He didn't understand. Finally one of the brothers who spoke both English and Spanish managed to make him understand what we were asking. I will never forget the childlike simplicity of his reply. "Converted?" he said. "I no understand. All I know, one day Jesus He jump into my heart!"

For a while we even held up the whole program until we came to see that God was doing something we didn't recognize. We had made our own formula that one must do so-and-so and repent according to the letter of the formula. But that doesn't always work out to be the Lord's way.

I believe that this outpouring which has already started is going to cover the whole earth. I believe the Full Gospel Business Men's Fellowship has a bigger place in this work than they have the slightest idea of. I believe Brother Shakarian started this work in the will of God, and he has taken step by step as God had led; but he doesn't yet realize the tremendous field that is open to him. I

Continued on page 18



*The
Convention Camera in . . .*

TAMPA and SAN FRANCISCO



Left: Pete Ross, Secretary, and L. R. Evans, President of the Orlando, Florida, Chapter looking over FGBMFI Publications Display at Tampa Regional. These men helped carry the convention responsibilities. The interest in and call for our literature on the field is tremendous.

Below: Bill Wilson, International Director Henry Carlson, Sally Olsen, Tommy Tyson and Howard Ervin at speakers' table during Tampa, Florida Regional Convention. One of the convention speakers, shown in this picture, was Gerald Derstine a former Mennonite who conducted the teaching sessions.





Frank Cordiero was Local Chairman for San Francisco.



Derek Prince spoke at San Francisco Convention.



Carl Williams speaking at Tampa Convention.



Local Chairman for Tampa Regional, Albert D'Arpa.

Right: Demos Shakarian, President of FGB-MFI, introducing Yoam Golan, delegate from Israel, to the audience at the San Francisco Hilton during the Northern California Regional Convention. Representatives from twenty-one foreign countries were welcomed guests at the international breakfast during this Convention.



Below: Representatives from the Consul General's offices of Israel, Canada, The United Arab Republic, India, South Africa, China, Italy and the Philippines were among those present at a breakfast meeting during the San Francisco Convention.



Far East

Tokyo, Honolulu, Manila, Hong Kong and surrounding Pacific Area — that is where the Far East Spiritual Airlift will minister.

The flight leaves from San Francisco for Tokyo August 18, 1966 — with connecting flights from Seattle, Portland and Los Angeles at no extra expense. September 5, 1966 is the scheduled date of return. Headquarters in Tokyo will be the Tokyo Hotel.

FGBMFI SPIRITUAL AIRLIFTS



Sweden

THE SWEDISH SPIRITUAL AIRLIFT leaves Chicago September 23, arriving in Stockholm September 24, 1966. Stockholm Headquarters will be the Grand Hotel.

There will be a great evening rally on the date of arrival, after which teams will fan out to minister throughout Sweden, Norway, Denmark, Finland and other contiguous area.

On October 1 the teams will return to Stockholm to report, as did our Lord's seventy, all their wonderful experiences in the field. Special events planned by our Convention Chairman and committees, including the "Addicts" play to be presented October 3, will fill every moment. From October 4 to 8 the FGBMFI Convention will meet in regular sessions, seminars, breakfast gatherings and, in fact, an extremely full and blessed convention program.

Reservations must be made before June 1, 1966.

We feel sure all who were fortunate enough to have been with one of the teams to Sweden during the London Airlift, will by all means want to join this Airlift to Sweden and have the opportunity of again enjoying the friendly Christian spirit of these wonderful Scandinavian people.

Though we call it the "Far East" it is really but a few short hours via Japan Airline jet.

This is the third big step of the FGBMFI western trek, bearing the message God has given our hearts to share with others. Our two previous conventions in Tokyo have, we trust, prepared the ground for a really rich harvest of souls, not only in Japan, but throughout the great Pacific Area.

Our Chapters out there have been working and praying for this Airlift. We need every "prayer warrior" who can possibly make the trip. We cannot stress too strongly that you make request for reservations at the **earliest possible moment** — right now, for instance.

It would be a shame to have to miss this glorious, victorious Airlift!



SEND FOR

MORE

INFORMATION

TODAY

Full Gospel Business Men's Fellowship International
836 S. Figueroa Street, Los Angeles, California 90017

Gentlemen:

I am interested in the Tokyo Convention. Please send me
Sweden further details.

Name.....

Address.....

Occupation.....

Date.....

I WAS THERE

Continued from page 13

believe the principle upon which FGBMFI is based — teaching that God's latterday outpouring of the Holy Spirit is entirely universal and not in any way denominational, racial or restricted by any formula man has set up — is entirely in accord with the Word of God on the subject.

One of the greatest things, to my thinking, about FGBMFI, is that it is composed largely of laymen, was conceived under the leading of God in the mind and heart of a layman, and is conducted and controlled by laymen, although there are many wonderful ministers and evangelists of all denominations among its members.

The leadership in Azusa Street was originally laymen who, although they had not been elected as leaders, were prominent in the original group, and were men of prayer who had taken it upon themselves to lead in the meetings at Bonnie Brae Street. Then, as the folks received the Baptism, they would testify and add to the leadership in that way. That is what is happening today in this Laymen's Revival. Laymen are taking a real place of leadership and being shepherds to the flock, as they should be. We must remember that the first "hundred and twenty" were laymen when they started their ministry.

The crowd that filled Azusa Street the first day it was opened came in a good measure from the Bonnie Brae prayer meetings. I would say there were about one hundred persons the

first night. We had meetings every night at that time, and the crowd would almost double each night until by the end of the week the place was packed. The benches were taken out and the entire auditorium filled with chairs. Every inch of space was used for seating. The size of the room, compared to other auditoriums, appears exaggerated when we tell about the crowds that gathered there, but they would stand two and three deep around the walls, in the doorways and windows, looking in from the outside — any place close enough to hear. When the place was full Sunday morning, I would be safe in saying there were 750 to 800 persons inside and 400 to 500 outside. All day long on Sunday there would be a crowd, from 7:00 in the morning. There would be approximately 1500 persons around there all day.

Brother Joseph Seymour was unanimously chosen leader in Azusa Street. When he first came to Los Angeles he had not yet received the baptism in the Holy Spirit. He was a former Holiness preacher who believed in sanctification as a second work of grace. He had gotten into a meeting in Houston, Texas, and found it to be a Holy Spirit outpouring in which they believed much like the Full Gospel people of that day had been teaching; but the difference most noticeable among them was that in emphasizing the doctrine of the Holy Spirit, they spoke in tongues. When Brother Seymour came to Los Angeles, he came saying he had been in that meeting and believed it was of God, and that he himself was a

seeker for the Baptism. He received his Baptism at the altars of Azusa Street, and spoke in tongues.

The prayer services were generally short. We would be down on our knees six or eight times in the course of a Sunday morning service, praying for special requests as they came in. Then somebody would start a chorus or Brother Seymour would bring his message. There was no minute wasted. It was alive — it was active — moving — something going on all the time. To my mind, that was one thing that attracted a good many people — there was something doing — folks were not just sitting with folded hands waiting for someone to say or do something.

There was speaking in tongues in the services, but very few ever spoke loudly. It was in undertones and usually individually. Brother Seymour taught from the very beginning: "Let him who speaketh in tongues pray that he may interpret." That had a slightly restrictive influence on those who were a little on the extreme side and wanted to get up and talk in tongues in every meeting. We didn't have that. Neither did we have interpretations expressed in words as though the interpreter spoke in the place of God — speaking in the first person. Our own people didn't do that, but sometimes strangers coming in started to, but Brother Seymour would stop them. They might refer to God in interpretation and in testimony saying the Lord has spoken "to me and told me what I should do," but they didn't attempt to speak to the congregation as an oracle and tell

the congregation what they should do.

Inside of a week, after meetings opened in Azusa Street, missionaries were being sent out. The first one was a Scandinavian brother by the name of Johnson. Brother Johnson was going first to Chicago, then on to New York to tell of the outpouring of the Spirit in Azusa Street. From there he was going to Stockholm and then proceed as the Lord led him. We later learned that he went from Stockholm back into Norway where Brother Barrett, that first great Norwegian Pentecostal minister, came into one of his meetings and afterward came to Brother Johnson personally and asked many questions about the outpouring in Los Angeles. As I recall it, even before Brother Barrett received the Baptism himself, he had announced publicly that he believed in it as promised in God's Word, and that the outpouring in Los Angeles appeared to him to be of God. From that point on Brother Barrett's work grew until he became a mighty Pentecostal leader in Norway.

Before Azusa Street officially opened, apparently around the time the prayer meetings were being held on Bonnie Brae Street, there was another Pentecostal group — some eight Spirit-filled Armenian families — who were conducting a small church on Boston Street. The church was conducted in the home of Demos Shakarian — grandfather of the Demos Shakarian who is now President of the Full Gospel Business Men's Fellowship International. These Armenian families had left their homeland and immigrated to America because

of a vision which God had given to a Russian lad and passed on to Grandfather Shakarian, warning him to flee from the coming persecution which would be inflicted upon Armenian Christians. Finding no church which taught the present-day baptism in the Holy Spirit — a Gospel message their elders had received from those who experienced the great outpouring of the Spirit in Russia around 1860 and passed on to Armenia some 25 years later — these people had formed their own place of worship.

One day, about the time Azusa Street meetings were well under way, some members of the Shakarian family, passing near the Azusa Street Mission, heard what we called the "Heavenly Chorus" — something we seldom hear any more. We would all sing a song or chorus, and everyone would join in. Then choruses would break out here and there, and some would be singing in tongues and some in English — and the harmony was wonderful. Once in a while a soprano voice would leap out and you would hear it above the whole congregation. Then it would be mingled with other voices and it all formed a beautiful harmony. Then the singing would stop short and everyone would start praising the Lord, some speaking in an undertone in tongues, some clapping their hands in praise to God.

No one who has ever heard a congregation singing under the unction of the Spirit could ever forget or mistake it. That sound was sweet music to the ears of the Shakarian family members who heard it that day on Azusa Street. They immediately recognized

it as evidence of the Holy Spirit as they knew it in their own worship but had been unable to find in any Los Angeles church. They returned to their people, thrilled with the knowledge that God was also beginning to move in America just as He had in their homeland of Armenia and in Russia before that.

It is most remarkable to observe how God nurtures and keeps alive His work through His message to one generation after another. It is awe-inspiring to have lived these many years and have been privileged to see God draw together some of the scattered parts of the great picture — some from the far corners of the world — falling into place before our startled eyes. Close at hand we have Azusa Street and Angelus Temple, and going into their makeup are Wichita, Houston, Shreveport, Chicago, Canada, New York, Russia, Armenia. Going outward, and forming other portions of the mighty picture, is the work in Norway, Sweden, China, Africa, Japan and a dozen different nations where the fires of Pentecost have fallen. From Russia, from Armenia, into Los Angeles, into Azusa Street came this Shakarian family. They had dipped their torches into the fire of the Holy Spirit as it fell in their distant homeland. They found a renewing in Azusa Street and Boston Street. The torch was passed to the hands of young Demos Shakarian (only a boy in Azusa Street days), who has been faithful to follow the gleam. That gleam has spread into the Full Gospel Business Men's Fellowship International that now girdles the

globe with Spirit-filled laymen dedicated to carrying the good news of God's latterday outpouring to every nation, tribe, and tongue.

Before the word of God can reach its zenith — so far as our consecrated efforts can be used of Him to bring that to pass — I do believe we shall have to be “of one accord” in our prayers and seeking, as were the disciples in the Upper Room. I believe there must be less dry-eyed “reasoning” toward the deeper things of God, and more tears of repentance and seeking in deep humility. When first finding the Lord as my Saviour, I had a good deal of repenting to do; but when seeking the baptism in the Holy Spirit, I did a great deal more deep repenting than when finding salvation. When one throws open the door of his heart and invites the Holy Spirit in, it is astonishing how much undesirable debris the light of His presence reveals.

We must realize that these Holy Spirit revivals that break out hither and yon are not isolated events, but are all parts of one vast, latterday movement. God's Word states He will pour out His Spirit upon **all** flesh. There are no national boundaries, no color lines, no denominational labels mentioned. The sooner we become “of one accord”—the sooner we do away with boundaries, lines and labels, personal and national ambitions and bickering—the sooner we humble ourselves to fit in wherever the plan of God can use us—the sooner we shall be able to bring back the King!

WITH ONE ACCORD

Continued from page 3

hands of the apostles were many signs and wonders wrought among the people!

They were all with **one accord** on the Day of Pentecost. There was now no talk of desertion or doubt, and no more maneuvering for position among that hundred and twenty. They had received their instructions—the parting words of the Master when He “**commanded them that they should not depart from Jerusalem, but wait for the promise of the Father . . . Ye shall be baptized with the Holy Ghost not many days hence . . . Ye shall receive power, after that the Holy Ghost is come upon you . . . Go ye . . . but tarry until ye be endued with power from on high . . . Ye shall be witnesses unto me . . . unto the uttermost parts of the earth.**”

Gone was all desire to wield any sword except the Sword of the Spirit. Gone were all doubts of the risen and ascended Lord. Solemnly and humbly that little group waited—the words of His great commission still ringing a challenge: “**Go ye into all the world and preach the Gospel . . .**” and a promise: “**Ye shall receive power . . .**”

If they were to carry the Gospel to the ends of the earth, they must have His power. And for that they waited, even as He had instructed—and they waited with **one accord!**

“And suddenly there came a sound from heaven . . . and they were all filled with the Holy Ghost . . .” And after the Day of Pentecost, the disciples “**went forth and preached ev-**

everywhere, the Lord working with them, and confirming the word with signs following."

The type of individual called to receive this "power from on high" is no different today. A heart filled with love for God and a humble spirit is a fit place into which to invite the Holy Spirit.

The great commission has not changed. The "promise of the Father" has not been withdrawn. The "signs following" have not ceased nor been retired to antiquity.

Open your Bible! Read it directly from the Word of God:

"This is that which was spoken by the prophet Joel... the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If God has called you to be a

Christian — to forsake the way of sin and follow Him — then "the promise is unto you!"

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PLEASE help us by putting zip code numbers on subscriptions sent in. We suffer financial loss when mailed matter is returned for want of this code number. Unless you send them to us, we must employ a man to search for them, at considerable cost. We request your assistance.

THE 1966 EUROPEAN CONGRESS, organized by the I.V.C.G. and participated in by the A.C.T.E. associates of Full Gospel Business Men's Fellowship International, will be held during Whitsuntide, at Zurich Switzerland — May 27 to May 30. All activities, speeches and sermons will be translated into French and German.

Friends and FGBMFI members from America are warmly invited, and may be assured there will also be an interpreter for them.

MEET YOU IN ST. LOUIS

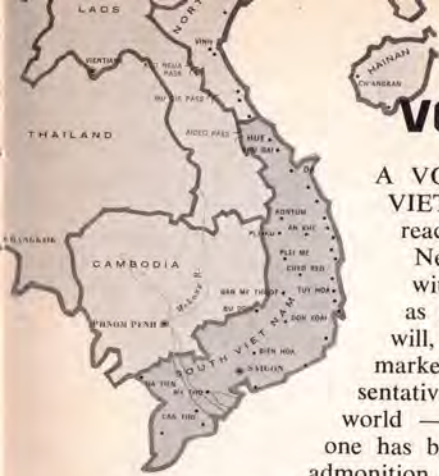
A new and vital ministry to be added to our International Convention in St. Louis, July 4th to 7th, at the Chase Park Plaza Hotel: Special Group Seminars.

In order that men in related fields may become better acquainted, and to reach their own professions, one afternoon will be set aside during the convention for groups to meet in their own conference rooms.

Seminars will be conducted for the following groups: Education, agriculture, wholesale and retail sales, manufacturing representatives, medicine and healing professions, automobile dealers, construction, bankers, lawyers and brokers, clergymen, engineers, sociologists, police security, public protection, journalism and communications. Other groups will be added as registrations come in. This is a good way to invite your co-worker to the convention to meet others in the same field of endeavor.

For further information or suggestions, and to register for these seminars (no fee), direct your communication (including statement of your occupation or profession) to: Dan Malachuk, Chairman Seminar Committee, 185 North Avenue, Plainfield, N. J. 07060.

For additional convention information write: Claud McCulley, Local Chairman, 6510 Leschen Street, St. Louis 20, Missouri.



VOICES FOR VIET NAM

A VOICE FOR EVERY SERVICEMAN IN VIET NAM! That is our goal. Will you help us reach it?

Never have our military men been laden with so great a burden. They serve not only as fighting men, but as ambassadors of goodwill, medics, economists, missionaries, farm and market advisers, as living examples and representatives of the mightiest Christian nation in the world — yes, and sometimes as martyrs, too. No one has been asked to more completely fulfill Paul's admonition to Christians to be "all things to all men."

We have poured out billions of dollars to equip these men to fight a good fight for freedom. **Dare** we do less to equip them spiritually, to fight the good fight of faith? Would we **dare** send but one rifle for every ten soldiers? Do we **dare** fail to reach **every man** with the assurance that God loves and cares?

WHAT CHRISTIAN WEAPONS ARE WE PUTTING IN THEIR HANDS? Have we pointed the way to the Helmet of Salvation, the Shield of Faith, the Sword of the Spirit? A man must learn how to live, and how to die, before he can teach the man next to him, be his skin white, black, yellow or brown.

WE WANT VICTORY IN VIET NAM — VICTORY FOR CHRIST! It will come, too, if we continue to pray, then put legs on our prayers and help do something about it!

WE NEED THOUSANDS OF DOLLARS TO PUT THE JULY-AUGUST VOICE INTO VIET NAM!

Don't miss the opportunity of having a part in this gigantic effort — whether you can send one dollar or a thousand. Help us prepare for peace in Viet Nam — the day when the shooting stops and a foundation for solid rebuilding must be found. Before that happens, we **must** reach everyone in that land with the message of the Master.

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VISION is a quarterly publication designed with a particular appeal to youth. It specializes in articles from those who have searched successfully for reality and have found something fine enough to live for, strong and steady enough to be relied upon. The subscription price is only one dollar per year.



VIEW is a quarterly journal on the Charismatic Renewal. Prepared for ministers and scholars, it is receiving wide acceptance. Whether or not you agree, VIEW will provide much food for thought. Regular subscription price is two dollars per year — special price for ministers and students is one dollar per year.

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Steps to the



Upper Room

An enlightening, helpful series on the baptism in the Holy Spirit begins in this edition of VOICE. By gradual steps it will lead the seeker from the biblical background and foundation for the teaching of and belief in the Baptism, through the seeking, the receiving and the use of the power imparted by the precious Holy Spirit. Various portions of this study will be presented by some of the most consecrated, deep-thinking and able men of this day. At the close of the series, it is planned to publish "Steps to the Upper Room" in its entirety in a book.

Steps to the Upper Room

Introduction by The Rev. Leonard H. Evans

"**D** ID YOU RECEIVE the Holy Spirit when you believed?" This question which Paul directed to the Ephesian converts is being re-directed today by the Church to itself. Humbled by apparent lack of spiritual vitality and power and the demanding circumstances of our times, many in the church are being compelled in candor to ask this question. The lament of the theologian concerning our admitted lack of knowledge here, the plight of the pastor in the face of sterility and apathy, and the layman's growing awareness of confusion and a paralyzing vacuum of experiential reality, have made this question the most relevant of our time.

The end result has been a mounting despair which exists frequently from pulpit to pew. This very feeling of helplessness in the face of forces and powers too immense and foreboding, is producing in many hearts across the world a hunger for experiential reality in God. And from the mouths of an increasing number of witnesses is heard a story which tells of mounting loneliness and confusion within the church and, following a search more or less intense, a discovery of a world of experience and life strongly resembling that pictured in the New Testament. These witnesses claim to have experienced a "baptism" or "filling" of the Spirit. They speak of new inner resource, joy, optimism, hope and conscious religious experience. They intimate a sense of love for mankind and a desire to get out and share their discovery of a living Christ, a risen Christ, a healing Christ—a Christ Who is the mighty Baptizer in the Holy Spirit just as the Bible reveals He is.

The experience of the Baptism, formerly thought to be the exclusive experience of the Pentecostals, is now claimed, with the speaking in tongues and prophecy and other manifestations, by pastors and theologians in the so-called mainline churches whose theological preparation and academic background and biblical knowledge are the equal of any. As witnesses, they deserve a hearing, and men of good will will listen; for these witnesses stand with the Bible in their hands and its message in their hearts.

How shall we judge their witness? The witnesses themselves, almost with one voice, point us to an open, fresh approach to the Bible as alone safely depicting the life and tremendous energies of the Holy Spirit. "Hear what we say," they plead, "in the light of the Gospel. Test what we say against its landscape. We, too, were led or driven back to its pages and to its message in a new way."

In a recent issue of *The Reformed And Presbyterian World* (Vol. XXVII, No. 1, March, 1962), Dr. James I. McCord, President of Princeton Theological Seminary, suggests that a renewal of the Church is desperately needed and it is only possible through a fresh outpouring of the Holy Spirit.

Dr. McCord suggests that we may be standing on the threshold of a new era which could be ushered in "by taking more seriously than the Church has done before, the Holy Spirit." Such an emphasis, he continues, is necessary to "enable us to recover four things desperately needed by Christians today." They are:

1. A renewed conviction that God is active in history. "The Lordship Christology has spoken eloquently of God's act in Jesus Christ and has pointed to the Second Coming, but has had little to say about God present and active in our midst. The Church living, 'between the times', has often succumbed to paralysis in the face of present threats and in the absence of any clear conviction of God's redeeming activity in human history."

2. "By taking seriously the Holy Spirit, we shall be in a better position to recover the reality of the Church militant. One is appalled by the tragic lack of mission today, the confusion about the role of the Church, and the bafflement before the forces that oppose the Gospel.

3. "In the third place, a recovery of the reality of the Holy Spirit would enable the Church and her people better to understand the meaning of the struggle that is going on in history, and to participate in its as followers of Jesus Christ.

4. "Finally, this emphasis on the Spirit offers a clue to a Christian ethic that will go beyond the authoritarianism of scholasticism and the broken and jerky decision-making . . ."

We are making the humbling discovery of the sovereignty of the Spirit. The "wind bloweth where it listeth." This humiliation becomes painful pathos when we see the futile attempts to rush liturgical revival in to "fill the gap." The lack of this wind, this power, this authority is driving many men of all theological persuasions back to the Word where this life in the Spirit, this wind, blows so strongly.


Perhaps this lack of continuity between the life of the early church and our traditional forms and historic pride can be clearly seen in two quotations of J. B. Phillips in the introduction to his excellent paraphrase of the Acts, **The Young Church in Action**. Here he cannot avoid contrasting the young church with our churches today:

"Yet we cannot help feeling disturbed as well as moved, for this surely is the Church as it was meant to be. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by over-organization. These men did not make 'acts of faith,' they believed; and they did not 'say their prayers,' they really prayed. They did not hold conferences on psychosomatic medicine, they simply healed the sick. But if they were uncomplicated and naive by modern standards, we have ruefully to admit that they were open on the God-ward side in a way that is almost unknown today.

Continued on page 30

chapter

highlights



FGBMFI

SHELDON CLEMENTS

CHAPTER COORDINATOR

Durban, South Africa

One hundred forty-one persons attended our recent FGBMFI meeting at the Edenroc Hotel in Durban. Four musical numbers and two inspiring testimonies were followed by the official presentation of the Chapter Charter by the newly elected Director for South Africa, Mr. S. W. van der Merwe, who came from Johannesburg especially for the occasion.

Clovis, New Mexico

Recently our Clovis, New Mexico chapter reported: "In February, with

Ted Whitsell as guest speaker, we had three days of blessings from the Lord. The Spirit of God was present in each meeting resulting in many being healed and several receiving the baptism in the Holy spirit."

Stratford, Ontario

The Chairman of Stratford, Ontario, chapter, G. Feil, reports that in addition to their regular chapter meetings, they have sponsored a special "youth banquet." At the last such youth meeting there were nearly 500 young people in attendance.



Mr. B. T. Jackson, President of the Durban, South Africa Chapter, receiving Charter from Mr. S. W. van der Merwe, newly elected Director for South Africa, while other members of this fast-growing chapter look on.

Cleveland, Tennessee

The Cleveland, Tennessee Chapter enjoyed another wonderful testimony at a recent meeting with guest speaker Rev. James H. Brown, Presbyterian Minister from Parkesburg, Pa. The one hundred persons attending were blessed by his enthusiastic Spirit as he related the great change that has come into his ministry since receiving the baptism in the Holy Spirit.



Rev. James Brown speaking at a meeting of the Cleveland Tennessee Chapter. Over one hundred persons thrilled to Rev. Brown's testimony of receiving the baptism in the Holy Spirit.

Union City, Indiana, Ohio

A retired, Spirit-filled Salvation Army Officer with a burden for the Union City area organized a Full Gospel breakfast meeting. The response was so great several other meetings followed which finally resulted in the formation of the Union City, Indiana and Ohio FGBMFI Chapter. This flourishing Chapter recently received their Charter from International Director Bill Swad.



Ted Whitsell speaking for the Clovis, New Mexico FGBMFI Chapter. "Three days of blessings from the Lord."



Pictured left to right: Arlo March, Union City, Indiana Chapter President, Bill Swad of Columbus, Ohio presenting Charter to Secretary, Harold Mercer, Marvin Petry, Vice President, and Clarence Steffen, Treasurer.

STEPS TO THE UPPER ROOM *Continued from page 27*

"In the pages of this unpretentious second book, written by the author of the third Gospel, the fresh air of Heaven is plainly blowing, and to turn from the vitality of these pages to almost any current Christian writing, be it a theological book or a Church periodical, is to bring tears to Christian eyes. Of course, the moment one suggests that our tragically divided and tradition-choked Church might learn from this early unsophistication, one is accused of over-simplification of the issues involved in our modern world. But it should be remembered that the ancient world was not without its complex problems also. It is of course possible that the translator has had his head turned by too close a study of these artless and energetic pages, but nevertheless he feels after such study, that the Holy Spirit has a way of short-circuiting human problems."

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COVER



A few fishermen, a couple of farmers, a tax collector, a scribe—together with a few faithful women—certainly didn't add up to a world-shaking evangelistic party. That is, it didn't until the power of God fell in that Upper Room, transforming mediocre individuals into flaming evangelists, martyrs and champions for the cause of Christ. (Cover courtesy of Alpha Omega Productions)

FULL GOSPEL BUSINESS MEN'S VOICE — "Unto you, O men, I call; and my voice is to the sons of man" (Proverbs 8:4). Published monthly (with the exception of February and August, which are combined with the January and July issues) by FULL GOSPEL BUSINESS MEN'S FELLOWSHIP INTERNATIONAL, 836 S. Figueroa, Los Angeles 17, California, U.S.A. Subscription rates: Domestic and foreign, \$1.00 per year.

Volume 14

Number 5

CONVENTION CALENDAR



CENTRAL CALIFORNIA REGIONAL

May 5-7

Divine Gardens Motel
Enoch Christoffersen, Local Chairman
P.O. Box 337, Turlock, California

AUSTIN, TEXAS REGIONAL

May 19-21, 1966

Villa Capri Motor Hotel
Von Reece, Local Chairman
P.O. Box 9121, Austin, Texas

SPOKANE, WASHINGTON REGIONAL

June 2-5

Ridpath Hotel
Ralph Nelson, Local Chairman
Terminal Box 2851, Spokane, Washington

SOUTHERN CALIFORNIA REGIONAL

June 9-11

Statler Hilton Hotel, Los Angeles
Paul Toberty, Local Chairman
2624 N. Baker, Santa Ana, California

INTERNATIONAL CONVENTION

July 4-7, 1966

Chase Park Plaza Hotel, St. Louis, Missouri
Claud McCulley, Local Chairman
6510 Leschen, St. Louis 20, Missouri

...plan to attend !!