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J. A. Dennis

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GOOD NEWS
THE TEXAS HERALD

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APRIL ~~MARCH~~, 1974

"PEACE I LEAVE WITH YOU"

THERE IS A PEACE

By Kathryn Blackburn Peck

There is a peace that follows after sorrow,
When all surrendered is the heart that bled,

Having now learned to dread no dark tomorrow,
Or brood too long on tears already shed.

There is a peace. It has to do with knowing,
That strength will come for every storm that blows,

That spring will smile again with blossoms growing
Where now in icy fastness lie the snows.

There is a peace — not cheaply is it given
To those in carefree happiness secure;

But gently, like a breath of love from heaven,
It comes to those who patiently endure.

— Herald of Holiness

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." — I Corinthians 15: 57-58.

GOOD NEWS
THE TEXAS HERALD

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Editor..... J. A. Dennis

"The words that I speak unto you, they are Spirit, and they are life." (John 6:63).

THE LORD'S DAY

"I was in the Spirit on the Lord's day." (Rev. 1: 10)

Most of my life as a Christian, I had a question in my mind about the Sabbath. Which was the day that God wanted us to observe, to remember Him especially on—the seventh, or the first? Saturday or Sunday?

I remember when I was converted as a boy of 14, I told my father that I wanted to be baptized and join the church across the road from our house. He was not then a Christian, but he said to me, "I believe the Seventh Day Adventists are right about the Sabbath. The Catholics changed the day to Sunday."

That remark stuck in my mind. Years later I was ordained a minister in a denomination that stressed, "Where the New Testament speaks, we speak; where the New Testament is silent, we are silent." I thrilled to that challenge and welcomed the test of the Scriptures upon all matters of church practice. The two or three verses they quoted regarding the observance of Sunday or the first day of the week, instead of the Saturday Sabbath, satisfied me for a number of years.

Then later, as I began to seriously and prayerfully examine the Scriptures for myself and to check today's church against the Commandments of the Word, I ran again into this question: Saturday or Sunday? The few Scriptures I had been pointed to did not convince me of a clear, "Thus saith the Lord."

I knelt and asked God to show me the truth about this matter, telling Him I would do whatever He told me to do regarding it. If He would show me that the Saturday Sabbath was the day we Christians should observe, then I would break with conventional practice and observe Saturday as God's ordained day of worship, regardless of the cost.

I have a friend who observes Saturday and he furnishes me plenty of printed material stressing our sacred obligation to "observe the Sabbath day, to keep it holy." Was he right? What was the real truth? If God changed the day at the time Jesus was resurrected, why didn't the Word tell us so? And if it did, where was that truth to be found?

Soon after I asked God seriously for a revelation of His truth on this question, my prayers began to be answered. Some printed material came to me from a Christian whom I have never met, E. H. Britain of Fletcher, Mo., pointing to Scriptures I had never thought of in connection with this matter. During the past year other material has come my way, until after these many years, there is no longer any lingering doubt in my mind as to God's will in the matter.

I write this article, not to incite argument or debate, or to

criticise or judge any one's belief or doctrine, but in the event you have the same wondering in your mind as I and many others have had, or if you have friends or loved ones who are undecided as to which is the right day for the Christian to observe, that this message may help you to settle forever in your mind, by the Word of God—not man's opinion—which day you can conscientiously observe as the Christian's day of worship and praise to God.

First, to keep us from judging or condemning those who may differ with us on this question, let us see what Paul says:

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make his stand.

"One man esteemeth one day above another: another esteemeth every day alike. **LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND.**

"He that regardeth the day **REGARDETH IT UNTO THE LORD**, and he that regardeth not the day, to the Lord he doth not regard it." (Rom. 14: 4-6)

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

"Which are a shadow of things to come, but the body is of Christ." (Col. 2: 16-17)

God gave man the Sabbath for two purposes: First, to remind man that God was his creator and that man was to obey Him. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Gen. 2: 3)

Second, God gave man the Sabbath because He knew man needed one day out of each seven for rest. "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." (Exod. 23:12)

Man's need to stop one day a week to rest his body and mind and keep his heart stayed on God, is just as necessary today as in Mose's day.

The Christian life is not merely the keeping of laws or ordinances, as did the Jews under Mosaic law, but the born-again Christian is invited to enter into spiritual rest in Christ. (Heb. 4: 9-11) The spirit of worship is more important than the letter, though the letter is necessary.

God made a covenant with the children of Israel, at Mt. Sinai. That covenant was spelled out in the Ten Commandments and the Mosaic Law. The Fourth Commandment reads:

"Remember the Sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy dates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." (Exod. 20: 8-11)

Unless we can find, from God's Word, that this Holy Commandment has been changed, we must obey it and observe the Sabbath or seventh day of each week as holy unto the Lord, a day of rest and worship.

It seems significant that Jesus, in mentioning the Commandments, did not name this fourth Commandment.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life keep the commandments.

"He saith unto him, Which?" (Matt. 19: 16-18)

If our Sabbath keeping brethren were to answer that question they undoubtedly would say "Remember the Sabbath day, to keep it holy" along with the other of the Ten Commandments, for they place great stress, sometimes primary stress, on this one commandment.

But Jesus' reply did not mention the sabbath. "Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy Father and thy mother: and Thou shalt love thy neighbor as thyself." (Matt 19: 18-19)

On another occasion Jesus was asked which of the commandments was of first importance. Some Sabbath observers would no doubt have named the Fourth Commandment (from the importance they place upon its observance). But Jesus did not mention it.

"And one of the scribes came; and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, Namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than this." (Mark 12: 28-31)

Why didn't Jesus mention the Sabbath among the commandments? Perhaps He knew that it was soon to be replaced by a better day.

Much of the Pharisee's criticism of Jesus was due to what they called his breaking of the Sabbath—his healing the sick, casting out devils, commanding the paralyzed man to rise, take up his bed and walk.

"And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath," (Mark 2: 27-28)

Paul teaches us that we are no longer under the Mosaic law, but that the Christian lives under a New Covenant, sealed with the blood of Jesus Christ our redeemer.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." (Gal. 3: 13)

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

"For if the first covenant had been faultless, then should no place have been sought for the second. . . .

"In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 2: 6, 7, 13)

"For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

"And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also, he took the cup, when he had supped, saying, This is the new testament (covenant, will contract) in my blood: this do ye, as oft and ye drink it, in re-

membrance of me." (I Cor. 11: 23-25)

Did this new covenant and our deliverance through Christ, from bondage to the Law, annul the Fourth Commandment, the keeping of the seventh day Sabbath for the Christian?

God's Word doesn't give us any direct commandment regarding the Christian's changing from the seventh day to the first as a day of rest and worship, but it does give us plenty of evidence as to what Jesus DID on the First Day of the week after his crucifixion.

FIRST FRUITS

Most of the events in Jesus' life on earth were not only prophesied in the Old Testament, but were dramatized by a type or shadow of the reality that was demonstrated in Christ.

For instance, the passover lamb, to be slain on the 14th day of the first month at evening, and its blood sprinkled on the door posts of the Israelite's homes in Egypt, to protect them from the death angel that slew the first born in every Egyptian home, was a type of Jesus the Lamb of Calvary whose blood was shed on the Cross to save from sin and death all who would thereafter believe on Him.

The Israelite's crossing of the Red Sea, was a type of baptism for all who are baptized into Christ. (I Cor. 10: 1-2)

Moses smiting of the rock at Mt. Horeb and the water gushing forth to quench the thirst of men and beasts, was a type of the Rock, Jesus Christ, who was smitten, and who is the giver of living water, which if a man drink he will never thirst. (I Cor. 10: 4; John 4: 13-14)

At the Jew's Passover Feast, when they had come into the Promised Land of Canaan, they were commanded to bring a sheaf of new grain to the priest for a wave offering. Strange to say, this was not to be done on the Sabbath day, but on the day "after the sabbath," which would be the first day of the week.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:

"And he shall wave the sheaf before the Lord, to be accepted for you: ON THE MORROW AFTER THE SABBATH the priest shall wave it." (Lev. 23: 9-11)

Why wasn't this sheaf of the first fruits waved on the Sabbath? What is this the type of? Let's let Paul give us the answer:

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"But now is Christ risen from the dead, and become the first-fruits of them that slept." (I Cor. 15:20)

Jesus, the first fruits of Heaven, of those who also will rise from the dead, arose **ON THE MORROW AFTER THE SABBATH!**

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

"And **VERY EARLY IN THE MORNING, THE FIRST DAY OF THE WEEK**, they came unto the sepulchre at the rising of the sun

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." (Mark 16: 1, 2, 9)

FIRST APPEARANCES

Jesus' first appearance after his resurrection was to Mary Magdalene, on the morning of the first day of the week.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre . . .

"But Mary stood without at the sepulchre weeping

"Jesus saith unto her, Mary, She turned herself, and saith unto him, Rabboni; which is to say, Master." (John 20: 1, 11, 16)

Jesus appeared to two of his disciples on the road to Emmaus on the same first day of the week, not on the sabbath.

"And behold two of them went **THAT SAME DAY** (see verse 1) to a village called Emmaus, which was from Jerusalem about threescore furlongs.

"And they talked together of all these things which had happened.

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. (Luke 24: 13-15)

On the evening of that same eventful first day of the week, Jesus appeared to the disciples as they were assembled behind closed doors for fear of the Jews.

"Then the same day at evening (See verse 1 and 18), being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and saith unto them, Peace be unto you.

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." (John 20: 19-20)

A week later, also on the first day of the week, Jesus again appeared unto the disciples, this time showing his hands and wounded side to Thomas who had been absent at his first appearance.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas said, My Lord and my God." (John 20: 26-28)

GREAT COMMISSION GIVEN

At least a part of the Great Commission was given to the disciples on that first day of the week after Christ's resurrection.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John 20: 21)

ASCENDED TO THE FATHER

Jesus was not only our Passover Lamb; He was and is our

High Priest. The High Priest in Israel must once a year go into the Holy of Holies in the temple carrying a cup or bowl of blood, there to sprinkle the blood on the mercy seat and cover or "roll back" for another year, the sins of the people.

So Jesus, our High Priest, entered into the Holy of Holies, into the very presence of God, bearing his blood sacrifice, to cover and wash away forever the sins of all who accept Him as Saviour and Redeemer.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience . . .

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us . . .

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us." (Heb. 9: 6-9, 11-12, 24)

Jesus entered into the Holy of Holies as our High Priest, into the Father's presence with his blood atonement, on the first day of the week, on the day of his resurrection.

When he appeared to Mary Magdalene early that first morning, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20: 17)

This was not the ascension described in Acts. 1: 9-11.

Jesus made this first ascension, as our High Priest, between the time of his appearance to Mary Magdalene in the early morning, and his appearance to his disciples in the closed room that same evening. For in the morning He said to Mary Magdalene, "Touch me not, for I have not yet ascended to my Father." (John 20: 7) That same evening He said to the fearful disciples, "Peace be unto you. And when He had so said He showed unto them his hands and his side. Then were the disciples glad when they saw the Lord." (John 20: 19-20)

Luke Chapter 24, gives us a more detailed picture of Christ's appearance to the assembled disciples on the evening of his resurrection day, the first day of the week. Verses 1 and 13 and 33 assure us that all these events listed took place "that same day."

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them. Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: **HANDLE ME, AND SEE;** for a spirit hath not **FLESH AND BONES** as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet.

"And while they yet believed, not for joy, and wondered, he said unto them, Have ye here any meat?

"And they gave him a piece of broiled fish, and of an honeycomb.

"And he took it, and did eat before them." (Luke 24: 36-43)

JESUS TAUGHT THE DISCIPLES

Christ taught the disciples on that same first evening.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures,

"And said unto them Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 44-49)

All these things Jesus did on this glorious first day of the week—not on the Sabbath!

HOLY GHOST SENT

The second important feast, after the Passover, which the Israelites were commanded to observe, was the Feast of Pentecost, a festival of the completed wheat harvest. It, like the waving of the First-fruits, came on the first day of the week.

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

"Even unto the MORROW AFTER THE SEVENTH SABBATH shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

"Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour they shall be baked with leaven. They are the first fruits unto the Lord." (Lev. 23: 15-17)

At Jesus' command, the disciples tarried in Jerusalem for the Comforter which Jesus had promised, the Holy Ghost.

This great blessing came to the disciples on the day of Pentecost, which was as we have seen, on the MORROW AFTER the SABBATH, on the first day of the week.

"And when the day of Pentecost was fully come . . . 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)

Ever after that, Pentecost means for the Christian, not a day of offering up the best fruit of the earth (as did the Israelites), but receiving the best of Heaven—God inside him in the Person of the Holy Ghost.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17)

FIRST HOLY GHOST SERMON

The first Holy Ghost sermon was preached on the first day of the week, not on the sabbath. It was Peter's sermon on the day of Pentecost, immediately after he was filled with the Holy Ghost.

"Peter standing up with the eleven, lifted up his voice, and said unto them: Ye men of Judaea and all ye that dwell at Jerusalem, be this known unto you, and harken ye unto my

words . . . this is that which was spoken by the prophet Joel . . . Jesus of Nazareth . . . ye have taken . . . and slain . . . whom God hath raised up . . . this Jesus . . . hath shed forth this which ye now see and hear . . . Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 14-38)

FIRST CHRISTIANS BAPTIZED

The first baptismal service for born-again believers, after Christ's crucifixion and resurrection, was held on this same day of Pentecost, being the FIRST DAY OF THE WEEK.

"Then they that gladly received his word were baptized: and THE SAME DAY there were added unto them about three thousand souls." (Acts 2:41)

EARLY DISCIPLES WORSHIPPED

The New Testament gives at least two accounts of the early disciples meeting on the first day of the week for worship, communion, and giving of an offering for the needy saints.

"And we sailed away from Phillippi after the days of unleavened bread, and came unto them at Troas in five days; where we abode seven days.

"And upon the FIRST DAY OF THE WEEK, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 6-7)

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

"UPON THE FIRST DAY OF THE WEEK let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. 16: 1-2)

This was not the giving for the regular support of the church, but was a "missionary offering" or collection taken in many of the churches where Paul visited, to be sent to the needy saints at Jerusalem. This "gift" as Paul called it, was delivered in person by Paul, accompanied by at least one brother whom the churches had delegated to go with him, to insure the "Providing for honest things, not only in the sight of the Lord, but also in sight of men." (II Cor. 8: 21)

In order to take a "collection" it is necessary to have a congregation present, which would indicate that Paul knew the Christians at Corinth would be meeting on the first day of the week for worship.

REVELATION GIVEN

The last book in the New Testament, the Revelation, was given to John on the first day of the week, or, as he called it, "The Lord's Day."

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

"Saying, I am Alpha and Omega, the first and the last, and, What thou seest write in a book, and sent it unto the seven Churches which are in Asia." (Rev. 1: 10-11)

EARLY HISTORIANS AGREE

Several writers living in the first few centuries after Christ, confirm the Scriptures in asserting that the early Christians met on the first day of the week for worship, the Lord's supper, preaching and collecting funds for needy Christians, all in joyous memory of the Lord's day — the day the Lord Jesus Christ rose from the tomb.

Eusebius, who lived from A.D. 270 to 340, about the same time as Emperor Constantine, wrote: "From the beginning the

Christians assembled on the first day of the week, called by them the "Lord's Day" for the purpose of religious worship, to read the Scriptures, to preach, and to celebrate the Lord's supper."

Justin Martyr, who was born in Palestine and beheaded in Rome in A.D. 165, wrote: "On the Lord's Day, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly to exhort them to imitate, and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacraments. Then they who are able and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants require."

(These quotations are from a tract from Lighthouse Tract Society, Avon Park, Florida.)

CONSTANTINE'S EDICT

Keepers of the Saturday Sabbath would have us believe that the Catholic Church under Constantine "changed the day of Christian worship from the Sabbath to Sunday, the first day of the week."

As we have tried to show from the Scriptures, the early Christians, beginning with Jesus Himself, from the day of His resurrection, observed the first day of the week as the "Lord's Day," the "day of the Lord Jesus Christ," the day of his triumph over death, hell and the grave.

Under Paul's teaching, while a prisoner at Rome, many Romans were converted to Christ, including some of Caesar's household. (Phil. 4: 22)

Christianity spread among the Romans, and Constantine II, Roman Emperor, accepted Christianity about A.D. 312 and made it the official state religion of the Roman Empire in A. D. 321. Probably the only people who at that time were observing the seventh day of the week, the Sabbath, as a day to worship God, were the orthodox, unconverted Jews. The Romans were pagans.

Constantine proclaimed Christianity as the national religion of the Roman Empire and declared the first day of the week, now our Sunday, as a day of worship, to be observed throughout the Empire.

Thus he merely made official what the early Christians had been doing for three centuries.

A parallel to this is found in the history of our Thanksgiving Day. We are told that our Pilgrim fathers, in gratitude to God for His protection and His harvest, held services of thanksgiving in their primitive churches, schools, and homes. This was before there was a United States of America.

Later, the Congress of the United States proclaimed the last Thursday in November as our national day of Thanksgiving, making official what had long been an actual practice.

Some Sabbath keepers contend that since Sunday was named after the Sun god, this makes all Christians who keep the first day of the week as their worship day, in reality are "keeping a pagan day instead of the day God ordained for worship."

The names of the week, as we know them, were given by man, not God. They were named after "seven planets in order of their supposed distance from the earth and each planet regarded as presiding over the day (of its name). Thus the days of the Roman week were assigned in order to the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. In the Germanic languages some are replaced by the names of their Germanic

dieties—Tui or Tyr for Mars, Woden for Mercury, Thor for Jupiter, Frea for Venus." (—Funk & Wagnalls Dictionary, under "Week.")

Thus Saturday is Saturn's Day. He was the "Italic god of seed time and harvest. His special festival was Saturnalia, held at Rome in mid-December," . . . Its celebration included the "cessation of all private and public work, fantastic amusements, social games, giving of presents, great liberties accorded to slaves." It has come to mean "a season of general license or revelry, an occasion of riotous indulgence." (Funk and Wagnall's Dictionary).

So we see that Saturday, as well as Sunday and all the other modern names for days of the week, are pagan names given by man. God's Word merely called the days of the week by their numbers: First day, Second day, Third day, etc. Only two of the seven days are given any name in Scripture. The seventh day is named the Sabbath. The First Day is called in Revelation, the Lord's Day. This name is recorded also by early historians, as noted above.

To use God's terms or names, we would merely say the First Day or Lord's Day, Second Day, etc., when naming the days of the week. And indeed some Churches never mention the name "Sunday" in connection with their worship services, even as the early disciples never did (because the day was not yet named Sunday). These people speak of "meeting on the Lord's Day, to hear God's Word, to partake of the Lord's Supper, to pray in His Name, and to enjoy fellowship with his people."

It is reported that Justin Martyr, in the second century A.D., was the first of the Christian fathers to use the name, "Sunday."

JESUS AND PAUL

Sabbath observers point out earnestly that both Jesus and Paul worshipped on the Sabbath, quoting many passages in the Gospels and the Book of Acts where Jesus and Paul went "into the synagogue on the sabbath day."

This is very true. Jesus lived, preached, and was tried and executed under the Mosaic law. He zealously kept it, He "fulfilled it," and then "finished" it, and put something better in its place — the New Covenant He made with man, sealed in his shed blood. (Gal. 3:13; Heb. 8; 6-10)

But this New Covenant did not take effect, the new dispensation did not begin, until his blood was shed on Calvary for our sins, and until He burst forth from the empty tomb early on the **FIRST DAY OF THE WEEK** to hail his victory over satan, sin and death.

In Paul's case, he went over Asia and Greece with a message — the message of Jesus Christ. He went first to the Jews. To talk to them he went where they were, when they were there. It would have been useless for him to go to their synagogue on the first day of the week — the Jews would not be there. They were there on the seventh day, for the Jewish sabbath; and Paul was there too — to preach Christ to them.

If I were commissioned by the Lord to take this message of the Lord's Day, or any other message of the Lord, to those brethren who observe the seventh day Sabbath, I would not go to their churches on the first day of the week, for they would not be there. I would go, as Paul went to the Jews, on Saturday, the seventh day, or on Friday night, when they hold their services, and ask for an opportunity to speak to them.

The early Jewish Christians kept both days, we are told, but Paul urges the Romans (Rom. 14: 4-6), the Colossians (Col. 2: 16-17), and the Galatians (Gal. 3:13; 4: 9-10) not to criticize or judge their Christian brethren regarding their day of worship,

pointing out that their attention should not be upon the day, but upon Christ, who is Lord of the day.

CHRIST SUPREME

Why didn't Jesus plainly say, if it were his will and purpose to have it so, that, after his resurrection, his followers were to cease their sabbath day worship and observe the first day of the week in honor of his resurrection?

The answer to that question goes to the heart of the whole difference between the Old Covenant and the New; between religion under the Law, and redemption under Grace: between the keeping of the ordinances because commanded to do so, and the worshipping of the Lord in the Spirit because of love and gratitude and reverence for Him.

Under the new Grace covenant Christ wants the worship of his followers to be voluntary, free hearted, loving, grateful, and reverent.

Jesus was always meek and lowly, serving instead of demanding service. He did not command his disciples to honour a day with his name or to observe a day in his memory.

But **AT THE FATHER'S COMMAND AND WILL**, Jesus went to the Cross on the day appointed, as the Passover Lamb. And rose as the First Fruits from the dead on the **FIRST DAY OF THE WEEK**. And did all the mighty things on that day which we have recounted above. He rose triumphant over death, hell and the grave. He broke the fetters with which satan had held mankind bound since Adam's fall, and set free all who would believe on Him. He ascended to his Father, entered into the Holy of Holies as our High Priest and sealed our redemption with his own atoning blood.

On that memorable First day of the week, He appeared first to Mary Magdalene and sent her as a messenger of hope and joy to tell his disciples of his resurrection. He walked with two disciples on the way to Emmaus and "expounded unto them in all the scriptures the things concerning himself." (Luke 24: 27)

On that wonderful day He appeared to his unbelieving disciples, let them handle his hands and feet, let them watch him eat some fish and honey comb, and turned their hearts from sadness to "joy unspeakable and full of glory."

That same evening "opened he their understanding, that they might understand the Scriptures." (Luke 24: 45)

That same evening He "breathed on them and saith unto them, Receive ye the Holy Ghost." (John 20: 22) and commanded them to go preach the good news of triumph over sin and satan, "As my Father hath sent me, even so send I you." (John 20:21)

Seven weeks later on another First day of the week, the day of Pentecost, the Lord poured out on these waiting disciples the Comforter whom Jesus had promised, the Holy Ghost, and they all began to speak in other tongues and magnify God.

On that glorious day, Peter, filled with this "new wine" of power, preached Christ — the crucified and risen Christ — to the very Jews that had crucified Him, and 3,000 were saved and baptized.

These joyful disciples, these early Christians, in reverent awe and worship and gratitude for what Christ had done for them on that resurrection morn (and again on Pentecost) the First day of the week, set aside the first day of every week as a day to especially remember his resurrection and his love and glory, and they reverently called it in his honour — the Lord's Day.

In this they were guided by the Holy Ghost Himself, who came into them on the First day of the week. "Howbeit when he, the Spirit of truth, is come, he will **GUIDE YOU INTO**

ALL TRUTH: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and **HE WILL SHEW YOU THINGS TO COME**.

"**HE SHALL GLORIFY ME**: for he shall receive of mine, and shall shew it unto you." (John 16: 13-14)

Paul upbraided the Galatians for quibbling about days, times, seasons, instead of getting their eyes and attention upon Jesus Christ, who after all made the days and the world and the seasons.

"But now, after that ye have known God, or rather are known of God through Christ, how turn ye again to the weak and beggarly elements (of the law), whereunto ye desire again to be in bondage?

"Ye observe days, and months, and times and years, (instead of exalting Jesus).

"I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. 4: 9-10)

To Paul, Christ was supreme. The day of worship, what he ate, ordiances of the church, baptism, leaders, all were of secondary importance. Christ must be first.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2:2)

"Who is the image of the invisible God, the first born of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him, **AND FOR HIM**:

"And he is before all things, and by him all things consist.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things **HE MIGHT HAVE THE PREEMINENCE**.

"For it pleased the Father that in him should all fulness dwell." (Col. 1: 15-19)

No wonder the early disciples, led by the Holy Ghost, wanted to remember and commemorate and observe the day on which all that Christ did on earth was consummated in triumph, and was handed over to them in joyous victory and supernatural power, the **FIRST DAY OF THE WEEK!**

Truly that was, and is, the Lord's Day!

"**This is the day which the Lord has made; we will rejoice and be glad in it.**" (Ps. 118: 24)

J. A. Dennis

BIRGINHAM, ALA.

Friday morning, Feb. 15th, I flew by Texas International Jet plane to the World's largest airport between Dallas and Ft. Worth. I rode the electric train around to the Delta Airlines section, and boarded a Delta Jet for a non-stop flight to Birmingham, Ala. Arriving there at 3:23 P. M. I was met by Don Loose, Pastor of the Full Gospel church at Graysville, Ala. who drove me to the Red Carpet Inn. That night I gave my testimony at the first of two scheduled meetings of Living Word Outreach. Charles B. Webb, President of that group, presided.

Saturday night with the same group, I spoke on "Seven Steps to Victory." Sunday morning I spoke at the 11:00 o'clock service at the Full Gospel Church in Graysville. Then Brother Loose drove me to the airport, and I boarded another Delta Jet for New Orleans, then a Continental Jet to Houston, and home at 6:30 P. M. on a small Texas International plane. This was a good trip and the Lord blessed at these three services, and we Praise Him for it.

J. A. Dennis

WINTER WONDERLAND

by GLENN O. RANDALL

Professor Emeritus, North Carolina State University; Elder, Presbyterian Church; Organizer and Past President, Raleigh, N.C. Chapter of FGBMFI; President, Association of Eastern N.C. chapters of FGBMFI.

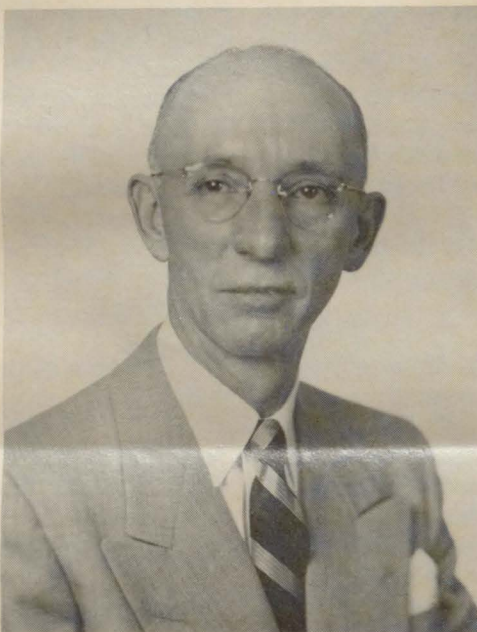
"They shall bring forth fruit in old age . . ." (Psalm 92:14).

Would you believe it? At age seventy-five I am "walking in a winter wonderland" of heretofore unknown blessings—enjoying the fullness of God's love in the December of my years!

The story of my natural spring-summer-fall existence is that of the usual routine of elementary school, high school and college, earning a living as a university professor, indulging in some worldly pleasures, experiencing some disappointments and even tragedies—and trying all the while to work my way to heaven via the church. Then, at age sixty-five an entirely new life began for me! Let me tell you about it!

I was reared as an only child by parents of high moral standards who believed in the values of education and the teachings of the Methodist faith. As a child I was taken to Sunday school, then to the worship services each Sunday, which had the effect, in addition to teaching me some of the doctrines of the Christian faith, of establishing in me the commendable habit of going to church.

On September 19, 1932, I was married to a lovely, well-educated young lady who was a member of the Presbyterian Church. After deciding that we should select a church in which to raise our family, we chose the then new West Raleigh Presbyterian Church, which had only a hundred or so members, a large percentage of whom were on the faculty at North Carolina State University, as was I. Since this was a young church with a young minister, who was a personal friend of mine even before we became members, the situation obviously provided an opportunity for our immediate involvement in church activities. I was soon elected to the board of deacons, and later became church treasurer, chairman of the board, elder, clerk of the session,



GLENN O. RANDALL

clerk of the congregation, chairman of the Christian education committee, member of the building committee for a new sanctuary, and member of the pulpit committee.

Works! Works! But the way to heaven is not through works. Jesus said: "Many will say to me in that day, Lord, Lord, did we not . . . by thy name do many mighty works? And then will I profess unto them, **I never knew you:** depart from me, ye that work iniquity" (Matt. 7:22, 23).

One day, after more than thirty years of works as a good churchman, the Lord put this thought into my mind: **Surely there must be more to Christianity than taking part in numerous time-consuming, sometimes boring, meetings of deacons, elders, and various committees!** Thus began a search for a deeper Christian experience.

In the summer of 1955, while she was visiting her mother and sister in San Francisco, my wife received the baptism in the Holy Spirit! She came home bubbling over with joy and a desire to witness, but because of my lack of understanding, her attempts to witness to me were squelched. In fact, I thought she had been led into some sort of an emotional

experience that might necessitate psychiatric treatment. However, after keeping her under close observation, I was surprised to find that in the main she talked and acted quite normally.

About that time my wife came into possession, through one of her Full Gospel friends, of copies of VOICE magazine, which she left lying around in conspicuous locations where I would be sure to see them and out of curiosity read some of the testimonies of men who had received spiritual experiences similar to those with which she had been blessed. But my wife's actions did not have the desired effect; instead, those copies of VOICE were promptly placed in my wastepaper basket. After all, I thought, who wants to read the writings of a bunch of "religious fanatics?"

One afternoon my wife was playing a tape recording of Derek Prince's testimony as I came into the house. For some strange reason I did not turn around and walk out but decided to sit down and listen for a few minutes. The Lord had led her to select the right tape, for the longer I listened, the more interested I became. Here was an unusually well-educated man with a brilliant mind, made evident by a high scholastic record and by the fact that he had been a professor of philosophy at Cambridge University. I was further impressed by the eloquent, forceful, and yet unemotional way in which he gave his testimony. My interest increased as Prince told how the Lord had led him into the glorious experience of the baptism in the Holy Spirit in the privacy of his room. The obvious question in my mind was: **If this is true, what more does Christianity have to offer?** Thus, as soon as my wife finished playing the tape, I said, "I must meet this man Prince and have a talk with him." Of course it did not take my wife long to find out and report to me that Derek Prince was to be one of the principal speakers at a series of meetings to be held that summer at Elim Bible College at Lima, near Rochester, New York. And when I suggested that we use a part of our summer vacation to attend those meetings in Lima, my wife was enthusiastic.

My search for a deeper Christian ex-

perience had started sometime during the year 1963. On March 30, Easter Monday, in 1964 our sixteen-year-old son and two of his friends lost their lives in a tragic sailboat accident on Kerr Lake near Henderson, North Carolina. He was the youngest of our four children, two daughters and two sons, and he was all that any parent could hope for—strong, healthy, intelligent, considerate, quiet, obedient, industrious, loving—and his many friends said they considered him a leader. He and I had a very precious relationship in that our vocational interests were similar, since I was a horticulturist and he had a profound interest in plants and plant growing. His death was a traumatic experience for my wife and me and our Christian faith was all that enabled us to withstand our grief. To strengthen this faith, and to bring peace to our hearts, the Lord made a verse of scripture very real to us, "All things work together for good to those who love God and are the called according to His purpose" (Romans 8:28). One of the effects of the loss of our son was that of creating even a **greater** interest in my search for a more satisfying Christian experience. I retired July 1, 1964 at the age of sixty-five from North Carolina State University as Professor Emeritus of Horticultural Science, and in August 1964 we drove to Lima to hear and meet Derek Prince.

After registering for the meetings we arranged for a room near Elim Bible College, the place where the meetings were to be held. Attending such was a new experience for me and quite an interesting initiation into the Full Gospel movement. The Lord seemed to be giving the messages through the speakers. At least they were uninhibited by notes or manuscripts, and the audience showed signs of being uninhibited by giving forth vigorous "amens" in support of the speakers. Then, to supplement profound doctrinal statements, an occasional message in tongues would come forth from someone in the audience, followed by an interpretation from another person. This was all new to me and a bit difficult to understand. In fact, it seemed to me that at least one of the speakers thought that God was deaf when he prayed, and that he was speaking especially to those in the audience who had lost their normal sense of hearing. Finally this man's speech became so loud that I could not endure the reverberations any longer, so I got up and left the meeting. However, I was favorably impressed by the friendliness of the people and the love they

seemed to have for everyone.

We soon had an opportunity to meet Derek Prince and his wife and invited them to be our guests for lunch, which afforded an opportunity to become acquainted and have Christian fellowship. We had prayer together in my car after lunch, when I let it be known that I was seeking a deeper spiritual experience. I did not receive such an experience at that time, but this and the meetings that followed seemed to be a period of preparation and enlightenment.

On the way back to Raleigh we stopped at Parkesburg, Pennsylvania, for the night meeting at the historic Upper Octorora United Presbyterian Church, a Full Gospel meeting that had been started many months before by the minister, James H. Brown, and held each Saturday night since its inception, a meeting we had heard attracted not only local people but those from as far as hundreds of miles away who were in search of spiritual food.

On this particular Saturday night, in the absence of Pastor Brown who was away on a speaking engagement in Canada, a member of the church, Dr. Rodney Johnson, a scientist in charge of space research at General Electric laboratories, officiated. This was another meeting where I sensed an atmosphere of Christian love and the presence of the Holy Spirit in great force. I was especially impressed by the way Dr. Johnson conducted the meeting. There was no formal program; instead he seemed to be following the leading of the Holy Spirit. The audience would be led in singing a few choruses, then someone would bring a word of testimony, followed by mere singing, then a message in a heavenly language followed by an interpretation. As the meeting progressed, someone sent word to Dr. Johnson that the Simpson Singers from Philadelphia were present. He called on this black couple with shining faces to bring a message in song. It was the first time I had heard anyone sing in the Spirit, and I was impressed.

This meeting amazed me. I never knew what was coming next, yet I was left with the impression that everything was done in order. The climactic experience came toward the end of the service when someone in the very back of the room came forth with a beautiful prophecy. It proved to be coming through Rev. Brown, who had returned unexpectedly ahead of schedule! I was now thoroughly convinced that there had been a void in my Christian experience, and that these Full Gospel people were in a different dimen-

sion from the one in which I found myself—a dimension that would fill the void in my life, if I could reach it.

During the interval between August 1964 and February 1965 there was time for meditation. As I reflect, it was a time of following the leading of the Holy Spirit, even though I was then not conscious of such a leading.

The Lord worked through my wife and a dear saint, Mrs. Mittie Watters, to let me know about a Christian organization known as the Full Gospel Business Men's Fellowship International, which was to have a regional convention in Washington, D.C. the last week in February. I had a feeling that such an organization might have something to offer that would help me to find that for which I had been seeking. Thus I felt led to suggest to my wife that we attend this convention, since it was open to women as well as men.

We arrived in Washington on Thursday afternoon, February 25, 1965 in time for the first meeting that night at the Shoreham Hotel. When we stepped into that beautiful ballroom where about 2,000 people were seated, I immediately became conscious of the same unusual spiritual presence that I had felt on that Saturday night in the little church in Parkesburg, Pennsylvania. Even the meeting was conducted in much the same way—without a set program, but orderly. It lasted about three hours, but I became so absorbed that I did not notice the passage of time.

We were up early the next morning for the breakfast meeting, which was even more interesting—beautiful music, very enlightening personal testimonies of prominent business men, messages in heavenly languages, and finally a dynamic message from a man who spoke fluently, with no manuscript or notes!

After the meeting, which lasted from 8:00 to 11:00 a.m. but without a moment of boredom on my part, we went to the hotel dining room for lunch, where we met a most attractive couple by the name of Mr. and Mrs. F. Ogburn Yates who were also from North Carolina. (My wife had previously known Mrs. Yates in Raleigh.) Demos Shakarian came in and we were introduced to him. My wife asked him to pray for us and he did so immediately, right there in the center of the Shoreham Hotel dining room, with his arms around our shoulders!

During the course of our conversation, I let Ogburn Yates know that I was seeking more of what the Lord has to offer. He seemed to be very understanding and asked if I would like to go to his room for prayer. I readily accepted, with the

expectation of spending a half-hour or so; instead, we spent about three hours devoted to prayer of repentance, to acceptance of forgiveness, and to inner cleansing. I became aware of the presence of the Holy Spirit and was carried through, in a sense, a metamorphosis of the spirit, or rebirth. This experience left me with a lasting impression of having been completely cleansed and of having become a new person in the true sense of the word.

I attended the second night's meeting with eager expectancy, and it exceeded my expectations so that I felt if heaven is any better than what we have experienced here, I am not sure that I will be able to stand it! The hour was late when my wife and I retired to our room, but I awoke early the next morning and immediately became conscious of a new, unexpected, glorious feeling all over. I had never felt so good, and seemed to be at the point of bursting with joy! Even though I am not naturally an emotional person, I felt that I must give vent to that heavenly feeling, which I did by singing a song I had learned just the day before: "Oh, How I Love Jesus!" The joyful feeling continued, even while I was shaving, and culminated, again most unexpectedly, in my bursting forth with a limited number of what seemed to be words of a language totally unknown to me.

During the remainder of that great day, Saturday, February 27, 1965, I found myself shedding tears of joy at intervals throughout the day. My wife said that every time she looked at me I had my handkerchief out, wiping my eyes. I know now that what happened on that joyous Saturday was the experience that only Jesus Christ can give—the baptism in the Holy Spirit.

After my wonderful experience I was truly a new creature. Even my interests changed. For example, my interest in the Bible previously had been confined to looking up an occasional reference in connection with a Sunday school lesson, but now Bible reading and study became a major interest. A second example worthy of note was my loss of interest in secular organizations. I had been very active in certain professional organizations, but this interest dwindled. Most important of all changes was the realization that Jesus Christ, alive and real, is, in a sense, the nucleus around which all spiritual growth develops, resulting in a fulfillment, through His grace and gift of faith in a complete and satisfying life—a very exciting life of following the leading of

the Holy Spirit and experiencing His power in Christian witnessing and spreading the **full Gospel** of the Lord Jesus Christ—and finally coming to the realization that a **complete and satisfying life** is made such by the presence of the Holy Spirit to meet **all** of our needs if we ask in faith.

After having attended the Full Gospel Business Men's convention in Washington, D.C., and learning more about the movement and its ministry, I immediately became interested in starting a chapter

PETER ARRESTED BUT BREAKS JAIL

(News as it might have been written if there had been newspapers 1900 years ago.)

King Herod has at last begun to crack down on the fanatical followers of Jesus that have been stirring up so much controversy over the country. James, one of the ring leaders of this strange sect, was recently arrested and executed. Last week Peter, leader of the group in Jerusalem was arrested and held for trial.

This is the first real effort to stamp out the spreading heresy since the short but meteorlike campaign of the prosecutor Saul, who afterwards sold out to the group, or at least made an overnight about face and joined them as a preacher. But last night, in a mysterious jailbreak, Peter escaped. No one seems to know exactly how it happened. Every door was locked and guarded, and Peter had been chained in his cell and two guards placed in the cell with him. Locks and bars and bolts were all intact this morning, but Peter's shackles were open and he was gone.

Police today searched the home of John Mark and held for questioning a group of Jesus' followers found there. They admitted that Peter had escaped from the jail and had called at the house but they did not know where he had gone.

They denied having aided in his escape, but said they were holding a prayer meeting for Peter, and that "God had set him free."

The bewildered prison guards were closely questioned and when they denied all knowledge of how Peter got away, they were executed for negligently sleeping on duty.

At press time police had not found Peter, who is thought either to have slipped out of the city or to have been hidden by some of his accomplices.

—The Jerusalem Herald,
May 12, A.D. 44

in Raleigh and was finally put in touch with three Spirit-filled men living there whom I had not previously met. Not one of these men had known any one of the other three before we were miraculously brought together. To show how the Lord works, someone in another city gave me the name of a Raleigh businessman who was also interested in starting a chapter of FGBMFI. All I had to start with was his post office box number, but I finally got in touch with him and we arranged to have lunch together. He was Robert C. Roberson who later became our first president. A few weeks later, my wife and I attended a Full Gospel Business Men's regional convention in Norfolk, Virginia, and at one of the breakfast meetings became acquainted with a young man sitting across the table who was from Raleigh and who asked my wife to call his mother when we returned to Raleigh and tell her we had seen him at the meeting. "It will make her feel good," he said! After our return, my wife called his mother and, in the course of their conversation, learned the name of a man in her church who was interested in FGBMFI. This man was Dr. David Zaukelies, a research chemist, who later became our first secretary. Mrs. Mittie Watters mentioned that Ogburn Yates, Jr., then in business in Raleigh, would surely be interested, and I got in touch with him. He became our first treasurer and is now an international director. I accepted the office of vice-president, which I have been ever since, except for the years I have served as president.

The Lord has greatly blessed our Raleigh Chapter of FGBMFI from the time of its inception. The attendance has more than doubled, actually more than tripled at some of our monthly meetings during the period from 1965 to 1973. The real success of our ministry is not measured by the number of people in attendance, however, but by the number of people who have been born again, baptized in the Holy Spirit, healed of physical and mental illnesses, and inspired to start new chapters of the Fellowship and to enter various Christian ministries.

I have found that life for me **truly** began at age sixty-five—in the December of my years.

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**Glenn O. Randall
901 Canterbury Rd.
Raleigh, N. C. 27607**

The Holy Spirit

Extracts from an address to a group
from many denominations

by DAVID J. DU PLESSIS

Very early this morning I was having a time with the Lord and I thought how wonderful it would be if the record of this meeting could read something like a paraphrase of Acts 10. And while David yet spake these words, the Holy Ghost fell on all of them that heard the Word. And they of the Pentecostal Movement, as many as came with David, marvelled because on the Anglicans also was poured out the Holy Ghost. FOR they heard them speak with tongues and magnify God.

Now my friends, Anglicans, Presbyterians, and whoever may be here, I am certain God is just like Peter said: "Of a truth I perceive that God is no respecter of persons; but in every nation (and here we must add something that was not there then . . . every denomination) he that feareth Him, and worketh righteousness is accepted with Him." (Acts 10: 34, 35).

Let us keep these thoughts in mind, knowing that He is in our midst, this very same Jesus of whom the Prophet John the Baptist said: He is the Lamb of God which taketh away the sin of the world (John 1:29). This is still true. There is no other Name given under heaven by which men can be saved. He alone takes away your sin, and when He does it, YOU KNOW IT.

Pentecost or holocaust?

John Baptist further declared: He shall baptize you with the Holy Ghost. Jesus told His disciples: Wait for the promise of the Father . . . ye shall be baptized with the Holy Ghost, not many days hence. After He was seated at His Father's right hand He poured out the Holy Spirit upon the waiting disciples on the DAY OF PENTECOST in the Upper Room. This was the first time that anyone had been BAPTIZED into the Holy Spirit. There Jesus began this ministry which John had spoken of. He never ceased to do so. Thus we read that ten years later, according to Acts 10, the same thing happened in the House of Cornelius, and we now call this the Gentile Pentecost.

I know that the "day of Pentecost" as such cannot be repeated. He has poured

out His Spirit once for all. But He has not changed the order that made Jesus the Baptizer with the Holy Spirit. So you might as well forget the doctrine, and all things you have heard, and seek an encounter with Jesus the Baptizer. No spiritual experience is safe or sound unless it is Christ-centered. When I sought this baptism my friends warned me so much against all kinds of "isms" that I did not want any one to lay hands upon me. I wanted Jesus to Baptize me in the Holy Spirit without the help of anyone. And He did. He knew what I wanted and what I needed in 1918.

May I also remind you that John had a special word for the religious leaders of his day in Matthew 2:7-11. When they also came to him at Jordan he said: If you do not bear fruit that goes with repentance and make true confession, you call yourselves sons of Abraham in vain, for the axe is laid to the tree that bears not good fruit and it will be hewn down and cast into the fire. That my friends is judgment and destruction — simply HOLICAUST. BUT IF YOU REPENT, then He that cometh after me shall baptize you with the Holy Spirit and with fire. THAT IS PENTECOST. The only choice was PENTECOST or HOLOCAUST. Do we have any other choice today?

Pentecost is repeatable

Do I hear someone say: Can we have this Pentecostal experience in our time? YES—I believe, and I know we can. Millions now living can testify with me that they have received this blessing. Since we

are not to be the FIRST to receive, let us consider for a few moments the Gentile Pentecost in the house of Cornelius, according to Acts 10. The Lord sent Peter but He had to go ahead of the Apostle who was a true Jewish racialist. This was an awful barrier for him and his brethren. Up to that time the Gospel had been preached to none but unto the Jews only (Acts 11:9).

Think of it. Ten years after Pentecost and a Holy Spirit revival, the Jewish believers still kept the blessing to themselves because they did not want to touch the Gentiles. They hated the Romans more than any Gentiles because they were the oppressors. Now the Lord sends Peter, by revelation, to the house of a Captain of the Romans. It was here that Peter preached, and while he yet spake, the Holy Spirit fell on them that heard the Word.

How wonderful? The Holy Spirit follows after the spoken Word. Faith cometh by hearing, and hearing by the word of God (Romans 10: 11-17). The moment those that heard the Word were moved to FAITH, they received this same Baptism that Peter, and those with him, had received on the day of PENTECOST. When we read Acts 11, we see that Peter was not welcomed back to Jerusalem as a missionary hero. Instead of rejoicing over this great event, they called the elders together and argued against it. In his defence Peter said: "The Spirit bade me go." He blamed it all on the Holy Spirit, and he was right. THIS was his new guide into all truth. If the Holy Spirit had not done something similar to me I would not have been here with you today.

An overwhelming experience

This BAPTISM in the Spirit is an overwhelming experience. I stick to the word "baptism" for there is no better way to describe it, and after all that is what Jesus called it in Acts 1:5. I do not like the word "filling" because every one that is BORN of the Spirit is also full of the Spirit. In Ezekiel 36: 26 we read: "A new spirit will I put within you." But then in the 27th verse God says: "AND I WILL put MY spirit within you." that is greater than the first experience. It is just overwhelming. Perhaps it will be true to say, first YOU receive the Spirit by regenera-

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"The difference between a conviction and a prejudice is that you can explain a conviction without getting mad."

—Buffalo News

tion, but then the SPIRIT receives you and takes you over in this baptism. You are overwhelmed. This is the moment you surrender to Him one-hundred-per cent, and by the Spirit you can now truly say, JESUS IS LORD.

Oh, but he is my Lord—you say. If you will analyse the situation you may find that He is Lord of all except your "intellect." That is still YOUR exclusive right. A great pastor and theologian once said to me: Why is it so difficult for intellectual people to "speak with tongues as the SPIRIT gives utterance"? I answered: Because they will not PART with their intellect, as Paul suggests in 1 Cor. 14:2 and 4, and 14 and 15. The Apostle James writes in Chapter 3 of the tongue that is an untameable member. This is the little member of which the Holy Spirit takes control and He tames it to glorify God. "For he that speaketh in an unknown tongue speaketh not unto men but unto God: for no man understandeth him" (1 Cor. 14:2). Paul says further, "If I pray in an unknown tongue, MY SPIRIT PRAYETH, but my UNDERSTANDING is unfruitful", (1 Cor. 14:14), Are you prepared to yield your understanding, your intellect, to the Holy Spirit?

Pentecost needed today

Perhaps we of the older denominations should ask ourselves: Why are the Pentecostal churches thriving?

"Some people say it is because they spe-

cialise in popular music and are not afraid to let their hair down. The worshippers feel at home because they can forget to be respectable and just enjoy themselves. There are many ways of explaining why some denominations grow and thrive all over the world; but no explanation is good enough if it leaves out their stress on the Holy Spirit and the coming of the Spirit on the assembled disciples. Such people are dynamic, missionary. A real Christian is identifiable partly by his joy, controlled excitement and missionary concern. Is it not true that since Pentecost every Christian is called to be a "Pentecostalist"?

"Pentecost is a time for Christians to become once more the revolutionary members of a dynamic society. Jesus Christ came to turn those who are "confronted to this world into people who would turn "the world upside down." When whole congregations as conformist as Peter or as self-righteous as Paul become as revolutionary as they were established customs are in for a shock and men will learn again that the Holy Spirit is not just light, but a fire that is hard to put out!"

This was written by the Rev. John Garrett, Director of the Information Department of the W.C.C. in Geneva. He is now head of a seminary in Australia. I could never have written anything as good.

In the document I have just read there is a clear confession of the need of the Holy Spirit in the Church. Therefore, I

feel perfectly free to encourage all Christians everywhere in all churches to do just what the disciples did: Wait upon the Lord until actually and factually and existentially you receive the blessing which Jesus poured out on the day of Pentecost and is able to give you NOW.

How to receive the blessing

Very humbly I want to witness to the fact that I have this experience. I do not profess to be better than others. If the Spirit was to forsake me I would be as miserable as an ungodly man. It is all the grace of God.

Now I must close this message. This morning we know that the Lord Jesus, whom I have presented to you as THE MIGHTY BAPTIZER, is here in our midst. He will baptize you in the Spirit right here. IF YOU WILL LET HIM. I have no desire to lay hands upon people that they might receive. I prefer to encourage them to go alone and in their private devotions to invite Jesus to baptize them. Just sit down in your easy chair and relax as if you are ready to receive some very wonderful "drink of the water of life." Breathe deeply and HE will fill your soul. When you feel a strong desire to love and praise Jesus, do not do it in English, but let the Holy Spirit manifest Himself, and you just open your mouth and speak whatever HE gives. HE WILL glorify and magnify God through your lips in an unknown tongue. When you first hear those strange sounding words you may want to stop, but just yield to Him and continue until your soul thirst is quenched and you feel you cannot take any more. You will find it is an OVERWHELMING experience, it is a BAPTISM. You may have no emotional or physical sensations to begin with, for this is much deeper than that. BUT afterward you will discover a sense of peace and joy that passes understanding.

Now let me ask you: "Have you received the Holy Spirit since you believed?" (Acts 19: 2). Why not today? Jesus is right beside you.

JESUS — THE WAY
"I WILL NOT LEAVE YOU COMFORT-
LESS . . ." JOHN 14:18

God is near — His hands uphold you —
Lifting you beyond the reach
Of the cares and ills that plague you
Into realms beyond belief.
Touched by Jesus in compassion,
Freed from fears, by love made whole;
Open now to all His blessings,
Healed in body, spirit, soul.
Praise His name for your deliverance!
Give Him all the glory too!
He's the way to all perfection;
He's your Savior — healer too!

—Mrs. Kathryn Propater
428 Jenne Dr.
Pittsburgh, Pa.

YOUR GOAL

"Is there a goal you fain would reach?

Get started.

Another reaps while you delay
Faint-hearted.

The train can carry only those
Who take it.

Seek not for opportunity,
But make it."

—Author Unknown

—Redemption Tidings