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His Son - - -

GOD'S GREAT GIFT!

THE NIGHT LOVE WAS BORN
Thou blessed night that Love was born
So many years ago;
The “wise men” saw His shining Star
In all its radiant glow.
They followed it to Bethlehem
And there the Christ Child lay;
He had no feathers for His bed,
But snuggled in the hay.
And now as Christmas draweth nigh
Love lingers very near,
All is well within our soul
“The Prince of Peace” is here.
With joy we greet those whom we love
our friends, both old and new
And share the joy that’s in our heart,
Praise God! And God bless you!

—Mary Rice Monre

“Fear not; for, behold, I bring you good tidings of

great joy, which shall be to all people. For unto you

is born this day in the city of David a Saviour, which

is Christ the Lord.

“Glory to God in the highest, and on earth peace,
good will toward men.”

"God Loved—He Gave"

CHRISTMAS

Men are “Christian” at Christmas. At this season Something in the air makes men different. Business rivalries are forgotten, domestic differences disappear, even wars cease for a day. The most hardened of men pause in their mad scramble to Get, and know the rare joy that comes from Giving. Of course, that Something in the “air” is the Holy Spirit working in the hearts of men and women to make them like Jesus, whose Birthday we commemorate at Christmas.

There are just two kinds of people in the world—those who are out to Get, and those who are here to Give.

Communism, race riots, war—all stem from the passion to Get, as do thieving, adultery, and murder. It all began in the Garden of Eden when Adam and Eve sought to Get pleasant food, wisdom, and to become as gods; rather than to Give grateful reverence and obedience to the Father who created them.

The heart to Give instead of Get comes from Jesus, the Great Giver, “God so loved the world that He gave His Only Begotten Son, that whoever believeth in Him should not perish, but have everlasting life.”

Jesus so loved us that He gave the blood from his beaten back that we might be healed. He gave his life on the Cross that we might be saved from sin, forgiven, and could inherit Heaven.

During the 3½ years that He walked the shores of Galilee, He Gave them bread; He Gave them Bread from Heaven, His Golden Words of Life and Truth; He gave them Healing and Health; He gave them Hope and Encouragement; He Gave them Life, and Life more Abundant.

He Gave, and Gave, and Gave—then He Gave Himself—and there was no more to Give; He could only cry, “It is finished.”

When Jesus comes into a man’s heart and rules his life, He changes us from the race to Get, into one of His followers who have received the desire to Give.

The real Spirit of Christmas is the Spirit of Giving, for it is the Spirit of Jesus, Who Gave, and Who taught us to Give. He wants that Spirit to dwell in our hearts, not just for a few days at Christmas, but all the year through. For the true Christian, every day is “Christmas”, for every day is Christ’s Day.

We of Words of Life, by God’s Great Grace, have been changed from wanting to Get, and filled with His desire to Give. If we want more money, it is that we might publish and Give out more magazines, booklets, and Insurance Policies, that we might bless more people.

Our prayer for you at this Christmas season is that the Spirit of Christmas, the Spirit of Jesus, The Spirit of Giving, will rule your lives all through the New Year, and that all during 1976 you will truly live in the Kingdom of Heaven.

Merry Christmas;

Mr. and Mrs. J. A. Dennis

WAIT ON THE LORD

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.”

(Psalms 27:14)

One of the hardest lessons for the Christian to learn is to Wait—Wait on the Lord, Waiting—just waiting—is one of the hardest things we find in our lives to do.

A ten minute wait for a bus seems like an hour. A fifteen minute wait on husband or wife to keep an appointment is almost a major tragedy.

We are a nervous, impatient people, quick to start something, quick to change. We must always have “something to do.”

But one of God’s most important training courses for His saints is the one we so thoroughly despise—the lesson of waiting—seemingly not accomplishing anything worthwhile, not doing anything for the Kingdom, not seeing any results, not even seeing any plan or purpose in our enforced idleness—just waiting.

Back in 1956, I wrote these words:

“The last two years of my life have seemed to me to have born little fruit. We have seen little accomplished for the Lord. Plans and hopes and prayers seemed to be fruitless. The promised and prophesied ministry I expect to carry on had not yet materialized. Every attempt to ‘do something,’ to break out of this arid, fruitless vacuum was futile. Doors did not open, though I ‘banged’ on them.

‘Day after day I found myself with nothing, apparently to do, but study God’s Word and pray—and wait.
“At first I thought it meant that we needed a few weeks or months of study and prayer to fit us for a renewed ministry. “Then when months passed with no doors of service open, I became restive and impatient. I decided it was satan hindering and I rebuked and commanded him to take his hands off our ministry. I would ‘boldly’ treat him down and ‘march into the promised land.’ “But when these tactics availed nothing, I began to meditate on God’s Word and God’s ways, and the difference between His ways and man’s ways. I re-read His Word, especially the account of the lives of His prophets and Bible heroes. And I learned about God’s training course for those He plans to use — the lesson of Waiting, just waiting on the Lord.” Waiting is a greater test of our faith in God and His Word than are trials and persecutions. In these cases we can see the hand of the enemy and we must muster our courage to fight him — with prayer and the two-edged sword of the Word of God. But in waiting we see no enemy, we meet no active foe (except our doubts and impatience), we see no plan or reason for our forced inactivity, we see no wisdom or advantage or justice in it. We see our days of possible service slipping away one by one, unused. Every day the temptations of impatience, doubt, complaining, questioning God and His Word, parade against us. Through prayer and the power of His Word and the blood of the Lamb, we put those enemies to rout. But the next morning, with no relief from the daily monotony of waiting in sight, they are back with redoubled effort, to cause us to rebel and complain of God’s enforced idleness. Cheerful, uncomplaining waiting is a demonstration, par excellence, of an unshakable faith in God and His superior wisdom. “Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor (or your waiting) is not in vain in the Lord.” (I Cor. 15: 58) Waiting is God’s potent weapon for use in crucifying the flesh, of killing the self, of slaying the ego, of bringing about the complete surrender of our wills, our plans, our enthusiasms, our everything, until we can “throw up our hands” and cry out, “Anything! Anywhere! Just tell me, Lord, what it is you want, and I’ll do it! I’ll go anywhere. Or, if you say so, I’ll just continue to sit here and wait.” No longer do our bright dreams of service seem to matter. No longer do we care whether they ever materialize or not. We begin to comprehend what Jesus meant when He admonished the jubilant seventy who came back proudly proclaiming that “even the devils are subject unto us through thy name.” (Luke 10:17) “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” “Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.” (Luke 10:19-20) I used to wonder about that passage. Surely their names were written in heaven or they would not have been his disciples, nor could they have cast out devils. And surely casting out devils was something to rejoice about! But Jesus saw that they had their emphasis on the wrong thing, on DOING rather than BEING. On their “works” rather than on their fellowship with Him. On man’s acclaim as miracle worker, rather than on God’s “Well done, thou good and faithful servant. They had not yet caught the full significance of Jesus’ answer when the Jews had come and asked him, “What shall we do that we might work the works of God?” (John 6: 28) “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” (John 6: 29) Man has always placed a heavy emphasis on “good works.” God has always placed His heavy emphasis on man’s believing, obeying and trusting Him. Man’s “good works” would follow, but they would be secondary to his worship of the Almighty God. A review of the great Bible characters will make plain to us how God trained and tested and “seasoned” his men—merely by making them wait — wait for Him to move, to act, to fulfill His promise — just WAIT. Abraham, the “father of faith,” was made to wait 25 years after God promised him a son, before Isaac was born. What a test of Abraham’s faith those 25 years must have been, with 365 days in each year to face the problem of unanswered prayer. With no reason or explanation or time given — just wait. But the Scriptures testify that Abraham waited patiently and uncomplaining. “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; “And being fully persuaded that, what he had promised, he was able also to perform.” (Rom. 4: 20-21) “And so, after he had patiently endured, he obtained the promise.” (Heb. 6:15) Impatience is unbelief, doubt, complaining, criticism, and rebelling at the constraining hand of God. “Tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Rom. 5: 3-5) After Joseph was sold into Egypt by his brothers he was...
Moses, in his youthful enthusiasm, attempted to right the wrongs imposed on his fellow Israelites in Egypt. But his efforts failed and he had to flee for his life. God let him spend forty years in the desert, herding sheep. He had waited so long with Moses before he would consent to go back and do, what he had unsuccessfully attempted to do alone. This time Moses went and acted and spoke at God’s command only. His own wishes and plans and ideas were forgotten. They had been burned out, the self erased, not by study or prayer or trials or combats, but merely by herding sheep forty years—by waiting.

Elijah, by his prayers and God’s command, had shut up the heavens and the land of Canaan was a land of famine. God then commanded Elijah to go to Zarephath and to “live off” of a poor widow woman. He stayed with this widow and her son for the greater part of three and one-half years. As far as the account reads, in all this time he never preached a sermon, taught a class, wrote a book or won a soul to God. He just waited — waited for God’s next order.

After three and one-half years God was ready to make His next move. He knew that Ahab and the Israelites were ready, and He knew that by this time Elijah was ready for the contest with the prophets of Baal.

Elijah was ready. He called down fire from heaven, then rain from the brassy skies; he killed the 450 prophets of Baal, and won a nation back to God, all in one day — because he was ready.

How had God gotten him ready? Merely by waiting — waiting on God.

There is nothing that will equal waiting on God, for building uncomplaining surrender and trust in God, if taken quietly, meekly and sweetly, “casting not away your confidence, which hath great recompence of reward.” (Heb. 10: 35)

David was anointed to be King of Israel when but a lad. Many years elapsed before he was crowned. During these years he was a hunted fugitive, living in caves and banished from his home land. But after years of patient waiting, when David had refused to take the short cut of killing King Saul when he had two excellent opportunities (I Sam. 24: 1-22; I Sam. 26: 1-25), God’s promise was fulfilled and David became king. David was a great king, a man “after God’s own heart.” He had been prepared, seasoned, by years of patient waiting. He “would not stretch out his hand against God’s anointed.”

Saul, on the other hand, had been crowned king soon after his anointing by Samuel, the Prophet. Unseasoned, he quickly became presumptuous and impatient. Refusing to wait until Samuel came, as he had been ordered to do, the King offered his own sacrifice and incurred the wrath of both the prophet and of God.

John the Baptist was toughened for his bold ministry by years in the desert — waiting for the word that was to tell him God’s time had come. He “was in the deserts till the day of his shewing unto Israel” (Luke 1: 80), Waiting.

Paul, after his conversion, was led of the Spirit to Arabia where he spent at least three years before his return to the task to which God had called him. Later in life he spent many years in prison — waiting, and writing letters that afterwards made up a large portion of the New Testament.

Jesus, the very Son of God, had also to go through this school of patience, of waiting, before God deemed Him ready to play the role of Saviour and Redeemer of His people.

Though Jesus knew that He was the Son of God, at least when he was twelve years old, and knew that He must some day “be about his Father’s business,” yet for 18 years He must do that which, for us, would perhaps have been the hardest task of his life — just wait. He lived with his parents and was

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“subject unto them.” (Luke 2: 51) He must work in Joseph’s carpenter shop, perhaps hold up one end of a board while his foster father sawed or planed or nailed it into place. He must learn to use hammer and axe and saw and plane.

Year after year slipped by. All the time He KNEW He had a great ministry ahead of Him, a great task. It must have burned in His heart, the eagerness to get at it. But no, He must wait — and wait — and what’s more, He must wait patiently, for He came “not to do mine own will but the will of him that sent me.” (John 5: 30)

During these years every personal desire, every idea of His own, every thought of personal gain or pride or profit or safety was laid down at the Father’s feet. He was bound up to not only the doing of His Father’s will, but was forbidden to even speak a word except what the Father commanded Him to speak. “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (John 14: 10)

“For I have not spoken of myself; but the Father which sent me gave me a commandment, what I should speak, and what I should speak.

“And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me; so I speak.” (John 14: 49-50)

“Though he were a Son, yet learned he obedience by the things which he suffered.” (Heb. 5:8)

Jesus knew what God is trying to get us to realize fully: that God’s wisdom is perfect, His Word is absolutely true, His way is best, and only as we act with Him, are our actions effective.

When we get impatient it is an indication that we doubt God’s wisdom, or His Word, or His power to meet every need and every emergency. When we get impatient, it is actually our complaining at God’s dealings with us.

When we get sick, are prayed for and not healed instantly, and we get impatient, it shows a lack of faith that we’ll be healed at all. God’s Word doesn’t promise that all who are prayed for will be instantly healed. He does promise that “They (who believe) shall lay hands on the sick and they shall recover.” (Mark 16: 18) “Recover” means “get well.”

Not all whom Jesus prayed for were healed instantly, though most were. The nobleman’s son, “began to amend” and “his fever left him” at the very hour Jesus said, “Thy son liveth,” but he was not instantly made completely well.

Man is impatient, but God is very patient. He has lots of time. A thousand years are to Him but a day.

We like to do things quickly. God usually likes to do things slowly. He makes the grass and the trees to grow almost imperceptibly. He takes 25 years to grow an oak, 100 years to change a river, 1,000 years to erode a mountain, 2,000 years to win a world. God is a God of patience, and He teaches us patience — by waiting.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” (Heb. 10: 36)

In waiting, man is strengthened for the coming journey. “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.” (Isa. 40: 31)

Waiting cheerfully constitutes patience, which is God’s way to perfection.

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (James 1:4)

J. A. Dennis
WORDS OF LIFE

Not long after the House of Prayer was started, the Lord seemed to be telling me to write some radio messages, that I was going on the air. We had no money, in fact could barely pay the rent, and indeed soon after this we gave up our rented house and moved our meager belongings into the back of the House of Prayer, back of a curtain partition in the building.

However, remembering the lesson, “Prepare ye Victuals,” I said, “Alright, Lord. I’ll get the messages ready.” I don’t suppose my faith was too strong, for I prepared only three radio talks. I thought that would do for a start and when I really got on the air I would have more inspiration to write.

These radio talks laid in my desk for a year, unused, un-needed. Then, after I had gone to work and had received a bonus at Christmas for overtime hours, the Voice said, “That is for the radio.”

I had already inquired about radio time and prices, so was ready to begin our program, except the Lord had not given it a name. The name I had expected to use, “Good News Hour,” was already in use in Austin. I prayed much about it, made up a list of possible names and prayed over them, but nothing came. When I took my introduction script to the radio station they asked me what I was going to call the program. I said I had left it blank and would have to tell them when I came for the first broadcast, which was the following Sunday afternoon.

Sunday morning the Voice said it was, “Words of Life.” That afternoon I went to the radio station, and had them fill in the blank spaces in their announcement, and launched out on the air with “Words of Life.”

That night a friend of ours, a great soul in prayer, phoned and said she had not been able to listen to the program but had been praying for a name for it and wondered what I had decided on for a name. She said the Lord had given her the name it should be. I asked her what name the Lord had given to her. She said, “Words of Life!”

This program went on for a full year. “Words of Life” carried messages of Faith, Love, Divine Health, The Holy Spirit, The Kingdom of Heaven. A number of listeners testified to the inspiration and faith and courage it brought them.

THE TEXAS HERALD

The Christian magazine, The Texas Herald, begun at the opening of the House of Prayer, continues to go out on faith, month after month, each printing made possible by the love gifts sent in by those who receive it.

Many readers have written their appreciation of its messages, of the renewed faith and courage and understanding of the Scriptures it brings them.

The Herald mailing list grows steadily. It now goes to 36 states, with a few readers in Canada, India, England, South America, and other countries.

We consider the sending out of the Texas Herald, the most important part of our ministry. Through its pages we minister to many more people than we have in the House of Prayer or on the Words of Life radio program.

THISTLEDOWN

“In scattering divine literature we liberate thistledown, laden with precious seed, which blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires; never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool.”

—D. M. Panton, from a tract printed by Pilgrim Tract Society, Randolmen, N. C.

CHRISTIAN BOOKLETS

In 1952 I was led to write a series of articles on the Holy Spirit, print them in The Texas Herald, then to publish this series in a booklet. It has taken my study of this subject, and my testimony, to many who were hungry to know the truth about the Holy Spirit.

Next, the Voice said, “Write a series on the Spiritual side of Tithing, and print it in a second booklet. “I did, and it was published under the name of “The Golden Wedge.” (It is now out of print.)

As I reviewed the work and expense of printing and distributing these booklets, I thought to myself, “Well, I’m not in the book business! I won’t bother with writing any more booklets.”

About the time the third booklet was to be printed and I was sighing with relief at that financial hurdle accomplished, I was again directed: “You will write another booklet,” “The Kingdom of Heaven.” I said, “Yes, Lord”, arranged for some hours of privacy and proceeded to obey.

We take no “salary” for preaching, praying, writing. We receive with thanksgiving whatever gifts the Lord impresses His people to give or send in.

We dedicated our lives completely to Jesus Christ and to His service, trusting in His promises:

“Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” (Matt. 6:33)

Our testimony for these years is that we have been healthier and happier than ever before in our lives. We have never gone hungry or un cared for. We have travelled, met many dear Christian friends and been marvellously received in their lovely homes.

Living by faith has been adventurous, thrilling, amazing, wonderful!

REPRINTS

We will send up to 10 Reprints of Captain John M. LeVrier’s Testimony—How God miraculously healed him of cancer—Postpaid, to anyone who will prayerfully distribute them for God’s Glory.

WORDS OF LIFE, INC.

Box 2156, Austin, Texas 78767
Each day we rise and thank God for the glad surprises of that day. We are always expecting some new blessing, some new assignment. Our “bags are packed” to go here or there at a moment’s notice, or can be quickly packed with our few possessions.

We have learned the joy and freedom of “travelling light,” of “letting the shore lines go,” of “launching out into the deep,” of obeying literally, “Trust and Obey.”

And so we thank everyone who has contributed in any way, through your prayers, friendship, and loving gifts, to make our adventure possible.

And most of all, we daily thank the Lord for sending us to Austin and commanding us to publish The Texas Herald and to open up the House of Prayer for All People.

A HELPMATE

Much of the credit for the launching of the House of Prayer and its continued existence and success must go to my faithful wife, Freda.

Accustomed to “nice things,” she has cheerfully given up many of the things the average wife demands, that the work of the Lord receive first consideration.

I have seen her move from comfortable, modern home into the back of a store building, used for the House of Prayer, without a backward glance or a word of complaint. I have watched her bid goodbye, without a tear, to her household furniture, as piece by piece it was sold to provide money for rent or for the printing of The Texas Herald: the gleaming range, to be replaced by a decrepit hot plate; inner spring mattress, to sleep on a couch; our nice little Ford to ride the bus.

Instead of a new dress, or car or candy I have brought her monthly presents of receipts—receipts for rent on the House of Prayer, for printing bills, and postage, and utilities.

Many times money given to Freda by her friends and relatives for “personal things,” has been used for groceries, or Herald printing or for rent.

Not once has she complained. Rather it often has been I that have threatened to rebel, to quit, If she had doubts, she didn’t voice them.

We’ve learned that when we “agree together” on something we are praying for, it usually comes to pass.

“If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” (Matt. 18:19)

Besides making the best of things, of fixing up a homey place to live in the back of a store building, of altering donated dresses and wearing second hand shoes, Freda has led a women’s prayer group and taught the neighborhood children Bible stories, and seemed to get joy out of everything that came along.

“In everything give thanks: for this is the will of God in Christ Jesus concerning you.” (I Thess. 5:18)

Surely God did a wise and gracious deed when He recognized man’s need and made woman for “an helpmeet” to him.

“Who can find a virtuous woman? for her price is far above rubies...” (Prov. 31:10-13, 30)

“COME ASIDE AND REST A WHILE”

After two years we closed the House of Prayer for the summer, attended some religious gatherings, held a six weeks revival at Pharr, Texas, and spent a month in the mountains of New Mexico in prayer and study.

Coming back to Austin we reopened the House of Prayer and the following summer, 1954, again closed up to hold some meetings, speak to prayer groups, rest, study and pray.

PRAYER BAND

And, now, what of the future? The Lord has just told me—as I finished writing this story of the House of Prayer, and began to re-read the account of how He had led us into Austin—poor, trembling and alone—and how He had led us step by step to trust Him, obey His Voice, get our “victuals” ready, then wait patiently for Him to move.

I can see now that I had to be told to get the house first, THEN be told to rent a larger building, for I didn’t have faith at first for both buildings. He had to teach me step by step to trust in His Word, in His providing our every need.

So, now, He has just reminded me again of a charge He gave me early in 1954; to call upon earnest Christians who are seriously concerned about conditions in the world today, and the destruction that awaits America, UNLESS WE REPENT, and who are willing to band together in prayer and ask the Lord to restore in them the passion, purity and power which made the First Century Church the earth-shaking agency it was.

We were to claim no gifts, but wait for Him to demonstrate, through us, His gifts. We were to wait and love and fast and pray. But most of all we were to obey. He can save the world, whenever He can find a few devoted followers who will obey Him.

These need not be gifted, they need not be seminary trained. Man’s wisdom has wrecked the world, only the “foolishness” of God can repair it.

“But because the foolishness of God is wiser than men: and the weakness of God is stronger than men.” (I Cor. 1:25)

They do not need money. They do not need fame. They must act only by the power in His Name.

Like the early disciples we will say, “Lord, teach us to pray.” But more important than prayer is a will set to obey.

Since this charge was given me, I have carried it with me but have done little about it, seeing little that I could do. Now, as I write, He showed me I am to do the same things I did when starting the House of Prayer. “Go thy way”—“Prepare ye victuals.”—“Trust and Obey.” When it comes Gods time to move, He will move. I am to do what I CAN do and trust God to do what I CAN’T do.

At the proper time He will anoint and endue and empower those He will—to do the work He wills, not we.

AMERICA REPENT!

America must be called to repentance or she is doomed. Doomed as Sodom, doomed as backslidden Israel before Babylon and Assyria.

(Turn to page 12)
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 the latterday outpouring of the Spirit. Probably no one living can speak more authoritatively on its history than Brother Osterberg, because he was there. Following is a portion of a rather lengthy article which recently appeared in the “Full Gospel Business Men’s Voice.”

It was through my mother’s penchant for seeking the deeper spiritual things, that our family became involved with the 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.”

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 insulation 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 the 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 here 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 in 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 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 onesizzer, and was pretty full when 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 am 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 finished.

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 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 the subject, and I had 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 wholehearted, 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 was not there, but my mother was, they announced they had found a place on a little street east of city hall, called Azusa Street, that was once a Methodist Church and was presently used by a contractor for storage of 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 the 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 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 I agreed I would personally pay them for any time they spent 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 and 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 English and Spanish managed to make him understand what we were asking. I will never forget the child-like simplicity of his reply, "Converted?" he said, "I no understand. All I know one day Jesus He jump into my heart!"

For awhile 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.

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. 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 50 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 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 6 or 8 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

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**His Lamp Am I...**

Matthew 5:14-16

| His lamp am I— | And lamps are not for sunny rooms, |
| Nor for the light of day; | But for the dark places of the earth, |
| Where shame and wrong and crime have birth, | Where wandering sheep have gone astray, |
| Or for the murky twilight gray | Or where the lamp of faith grows dim |
| And souls are groping after Him. | And souls are groping after Him. |
| And as sometimes a flame we find, | Clear-shining, through the night |
| So dark we cannot see the lamp— | So dark we cannot see the lamp— |
| But only see the light— | But only see the light— |
| So may I shine, His love the flame, | So may I shine, His love the flame, |
| That men may glorify His name. | That men may glorify His name. |

— Annie Johnson Flint

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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.

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.

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 Armenians who were conducting a something going on folks and the harmony was active—something doing. One day, about the time Azusa Street meetings were well underway, 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 mingle 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. 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.

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 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 opens 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!

Herald of Hope

Stillwater, Oklahoma

Saturday morning, October 4th, I flew to Oklahoma City on a Braniff International Jet plane, arriving at 11:55 A.M. David Tomlinson, Secretary of the Stillwater FGBMFI, met me and drove me to the lovely home in Stillwater of Newton B. Tennille where I was his overnight guest. That night I gave my testimony, “God’s Word is Powerful,” at the dinner meeting of the Stillwater FGBMFI at the OSU Student Union. Richard Barrick is President of this newly formed Chapter. It was a very good meeting.

Sunday morning I spoke at a worship service held in the small Chapel at OSU. That afternoon David Tomlinson drove me back to Oklahoma City, and I flew home, arriving in Austin at 7:20 P.M.

Beaumont—Lake Charles

Wednesday, October 15th, Mrs. Dennis and I drove to Beaumont, Texas and to the home of Mr. and Mrs. G. S. “Casey” Jones. That night I spoke to a group meeting in the Jones’ home. Thursday morning we drove on to Lake Charles, La. and registered at the Imperial 400 Motel. Mrs. Dennis spoke that noon at a luncheon meeting of Women Aglow, at the invitation of their President, Mrs. Bob Guzman.

Beginning Thursday night and through Sunday morning I spoke night and morning at the Calcasieu Teaching Center. Brother Bob Guzman is leader of this group. Sunday afternoon, October 19th, we drove back to Austin, Praising the Lord Jesus for a very enjoyable trip, in His Name.

J. A. Dennis
How Can I Receive Healing For My Body?

BY JAMES E. METZGER

To heal: to restore to health; cure; to become well or sound.

Did God heal in the Bible days?
He healed Naaman the leper in 850 B.C. (II Kings 5:1-18).
He healed Hezekiah in 713 B.C. (II Kings 20:1-6).
He healed people through Jesus Christ almost 2,000 years ago:
- He healed . . . all who were ill, taken with various diseases & pains, demoniacs, epileptics, paralytics (Matt. 8:5-13).
- He healed . . . a centurion's servant of paralytics (Matt. 8:5-13).
- He healed . . . Peter's mother-in-law of a fever (Matt. 8:14, 15).
- He healed . . . a woman who had been suffering from a hemorrhage for 12 years (Matt. 9: 20-22).
- He healed . . . a dumb man who was demon-possessed (Matt. 9:32, 33).
- He healed . . . a man with a withered hand (Matt. 12:10-13).
- He healed . . . an epileptic (Matt. 17:14-18).
- He brought a man back from the dead (John 11:39, 43, 44).
- God healed through early Christians too:
  - He healed . . . a lame man (Acts 3:2-8, 14:8, 9, 10).
  - He brought a woman back from the dead (Acts 9:36-40).
  - He healed . . . a man with dysentery (Acts 28:8).

Does God heal today?
Yes, God heals today like He did back in the Bible days. The Lord does not change (Mal. 3:6). He is the same yesterday, today and forever (Heb. 13:8). There is nothing impossible with God (Luke 1:37). The Lord wants to heal his people.

Jesus bore our sins on the cross (Isa. 53:5-8). By the wounds that He received in His flesh, we can now claim our healing (I Pet. 2:24) . . . for those in the world at the time of His earthly death, up through the years, and for today as well.

If MY healing is already paid for, how may I claim it for me?
The answer evolves around our faith. Jesus said (Matt. 17:20), if we have faith the size of a mustard seed nothing shall be impossible to us. In another place He says Mark (11:22-25), “Have faith (steadfastness) in God . . . all things for which you pray and ask, believe that you have received them, and they shall be granted you.” So, having faith in God as your Father, praying the prayer of faith, and believing positively in the results of your prayer of faith—see to be the key to your healing.

Let us take note of some phrases used in the Bible concerning an individual's faith:
- “Seeing their faith . . . (Matt. 9:2).”
- “. . . a paralytic had faith to be healed—and he was! (Matt. 9:22).”
- “. . . a woman who had been suffering from a hemorrhage for 12 years had faith to be made whole—and she was!”
- “. . . according to your faith (Matt. 9:29).”
- “. . . two blind men now could see—because of faith!”
- “. . . he had faith to be made well (Acts 14:9).”
- “. . . a man, crippled from birth—now walks! Why? He had faith!”

So we can readily see how “faith that will bring your healing” and “believing that you will be healed”, are essential factors which lead to your healing!

BIRDS OF A FEATHER

Doubt and fear are restless crows
Roosting close together,
Fretting what the day may bring,
What may be the weather.

Faith and hope are meadow larks
Up to heaven winging;
Shade or shine it matters not,
They are busy singing.

—Author Unknown

Is praying, believing, and having faith, all I need to be healed?
I believe that in certain cases of healing, this may be enough, but as a general rule, a Christian, a born again believer in God and His son Jesus Christ, a person who has confessed and turned away from his sins, a person dedicated to God in love and in truth, has an easier and quicker experience in recovery.

So what should I do?
If you’re not a Christian, become one. Starting from this moment on, you can have a born again experience with God through His son Jesus Christ. Try to follow these easy steps:
1.) Realize that you are a lost sinner—separated from God and God’s love (Rom. 3:23).
2.) Repent of your sins (Mark 1:15)
3.) Believe that Jesus Christ is the Son of God; who came down to earth to die on the cross for our sins, was raised from the dead by God, and will come back again to the earth for His saints at a time of God’s choosing (John 3:16, I Pet. 2:24, Rom. 10:9, Acts 1:7, 11).
4.) Be baptized in water (Col. 2:12, Acts 2:38, Rom. 6: 1-13). It may be that you cannot be baptized at this time because of your illness. Strive to be healed first, then be baptized sometime in the near future.
6.) Try to live a life, from this moment on, worthy of a born again Christian. Testify to others about your salvation. Read your Bible (if you cannot, then someone can read it to you). Strive for the things of God. Love God and your neighbor (Luke 10:25-28, I Cor. ch. 13, I—John 4:7-21).

After I clean up my life, then what must I do?
Below is one procedure as described in Jam. 5:13-16 that we can easily follow:
1.) verse 13: “Is anyone among you suffering? Let him pray” Inside each of us is a portion of faith.
Faith is the bridge between God and man. Make known your requests to God and then believe...

2.) verse 14: "Is anyone among you sick? Let him call for the elders of the church" If possible, two or more should be called (Matt. 18:20), but God will work through one righteous man as well (verse 16b).

3.) verse 14b: "And let them pray over him" Anointing with oil before prayer, if available, is very effectual. Oil is used as a symbol of the Holy Spirit.

4.) verse 15: "And the prayer offered in faith" Exercise your faith (Matt. 17:20). Believe that God can and will heal you—even right now!

5.) verse 15b: "Will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him." Receive your healing and thank Him for it!

6.) verse 16: "Confess your sins to one another, and pray for one another, so that you may be healed..."

Will I be healed instantly?

God chooses many ways to heal His people. Sometimes instantly, sometimes within a short period of time, sometimes in the near future. What we must try and remember, is that God wants us healed, otherwise, we couldn't claim our healing as being paid for in advance like it was (I Pet. 2:24b).

We must claim our healing (and our right to that healing) from the time we are prayed for, until we are healed (walking in faith rather than sight—instantly or otherwise). If doubt enters in, the following scriptures should be read over and over again until there is no longer room for such doubt:

Exo. 15:26b "I will put none of the diseases on you... for I, the Lord, am your healer."

Deu. 32:39 "It is I who... give life... it is I who heal."

Psa. 103:3 "Who heals all your diseases."

America is not doomed because the Communists are strong or we are weak. America is doomed because we are wicked, because we are exalted in our own strength, because we are lukewarm and must be spewed out—except we repent. Our bombs or our armies cannot save us from God's judgment. The Communists, if used, would be merely God's tool.

One thing can save us—Repentance. Someone must take the initiative to call America to her knees in repentance before she is knocked to her knees in judgment.

God does not want to destroy America or bring suffering and judgment upon her. Instead, He wants terribly for her people to accept Jesus Christ and all the wonders in His Kingdom—the Kingdom of Heaven on earth.

Those are the two alternatives for America—not Democracy or Communism—but Judgment and Destruction, or Repentance and the Joy and Love and Peace of the Kingdom of Heaven.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14)

God is calling those men and women now—who would pay the price in prayer and fasting—and obedience—who would give their all for Him and to save their land.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24)

One man can't do it. One little group can't do it. But someone must make a start. Other men and other groups will follow.

I would like to surrender my life to the Master's use, that He could use me to show His love and power to a sin-mad world and to a church that is in the sleep of death.

I offer myself to Him as a disciple—to be taught, endued, sent, used,—as He will.

I invite you to do likewise, if you see the need and feel the call.

The story of the House of Prayer is ended—except as it lives in the hearts of those who came and prayed, and gave, to make its work and testimony possible.

My present assignment is to call for earnest Christians who will so consecrate themselves in prayer and fasting and obedience to Him, that He can use them to warn America of her approaching judgment, and point the way back to Him—in Repentance, and Prayer, and Obedience.

Will you be one of those disciples?

J. A. Dennis