

*Jesus Christ*

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the Same Yesterday,



Today,  
and Forever.

Newsletter No 6  
September 2006



Historic currently: - **The Early Day's of the FGBMFI**

Dear Brothers and Sisters! We are glad to präsent you, for a spiritual edification and encouragement, at our series of the historic VOICE Magazines, a jewel of History:

SEPTEMBER, 1956 - **The True Azusa Street Story** - by THOMAS R. NICKEL.

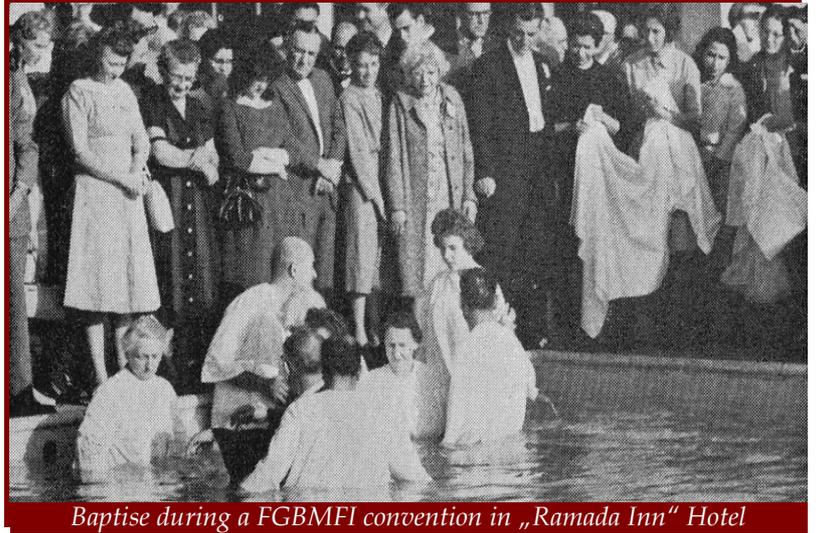


*Original Azusa Street members, in the middel - Joseph Seymour*

*The results of the outpouring of the Holy Ghost at the Azusa Street Mission in Los Angeles, California, have spread around the world; but the true Azusa Street story has never fully been told. Since half a century has passed, and many of those who know the actual facts are nearing the end of their allotted span of life, the Lord directed it to search out many of these individuals and record for all time their accurate accounts. This does not attempt to set forth all the things that transpired at Azusa Street, nor to mention the countless thousands by name; only eternity will suffice for that. Without benefit of any printed matter except the Holy Bible, relying solely upon personal interviews in the homes of those who were at Azusa Street, we have produced this firsthand, source-material, true Azusa Street story. In Palestine, about 800 years before the birth of Jesus Christ, the Lord prophesied through Joel, son of Pethuel: "And*

it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit." He continued: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in their remnant whom the Lord shall call." Some 75 years later, Isaiah, the son of Amoz, prophesied: **"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little: (Isa 28,9)** For with stammering lips and another tongue will he speak to this people. To whom he said, **This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."** Referring to those who would not accept this manifestation, He added: **"Yet they would not hear."** When John the Baptist was preaching in the wilderness of Judaea, about 30 years after the birth of Jesus Christ, he prophesied: **"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. " (Mat 3,11)** Approximately 3 years later, when Jesus Christ had finished the last supper with His disciples, just before His betrayal by Judas Iscariot, He prophesied: **"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16,7)** Concerning the further work of the Holy Ghost, He prophesied: **"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. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."** Forty days after His crucifixion, burial, and resurrection, and only a few moments before His ascension, Jesus Christ gathered His disciples together (Acts 1,4) and commanded them that they should "not depart from Jerusalem, but wait for the promise of the Father which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And then His last words on earth were: **"But ye**

shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1,8) In obedience to the farewell commandment of Jesus Christ, approximately 120 met in an upper room in Jerusalem. The group was composed Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon Zelotes, Judas the brother of James, and other men, including the brothers of Jesus Christ, also Mary His mother and other women. These all continued with one accord in prayer and supplication for about 10 days. Luke, the Beloved Physician, writes in the Acts of the Apostles: "And when the day of Pentecost was fully come, they were all with one accord in one place. (Acts 2,2) And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Now when this was noised abroad, a multitude of devout Jews from many nations came and all were amazed to hear the unlearned fishermen speaking the languages of their nations. Some were in doubt, saying one to another: "What meaneth this?" Others, mocking said: "These men are full of new wine." But Peter stood up and rebuked them, saying: "This is that which was spoken by the prophet Joel." (Acts 2,16) He preached them the first Pentecostal sermon, and they, being pricked in their hearts, cried: "What shall we do?" Peter answered: "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2,38) This Pentecostal outpouring continued in Palestine, Caesarea, and Corinth, among Jews, Italians, and Grecians. Pentecostal churches sprang up and Pentecostal laymen went everywhere preaching the word with signs following. Rome and Alexandria began the bitter struggle for control, then followed the long Dark Ages, and afterward the Renaissance and Reformation. About 100 years ago, a mighty outpouring of the Holy Ghost fell in Russia, and about 25 years later, it fell in Armenia. In 1905, eight Armenian families migrated to Los Angeles, California, as a result of a prophesy written by an uneducated Russian lad, who was under the power of the Holy Ghost for seven days and seven nights, warning that all Christians would be massacred by the T u r k s unless they fled to America, where God would prosper them. The Armenians established a Pentecostal church at 919 Boston Street, in the large home of Demos Shakarian, father of Isaac, and grandfather of Demos, President of the Full Gospel Business Men's Fellowship International. The building still stands, and a continuation of this church is now located at Goodrich and Carolina, in East Los Angeles. Early in 1906, Sister Hutchison, a member of a colored Baptist Church, began teaching Holiness and Sanctification as separate works of Grace, in addition to a Born-Again experience. Other members began to believe this same doctrine. Consequently, the pastor expelled eight families from the church. Sister Hutchinson and her followers, including Ruth and Richard Asberry, opened a mission on Santa Fe Street, where they could worship God according to the dictates of their own consciences, the same motive that prompted the Pilgrims to migrate to what later became the United States of America. Sister Hutchinson felt the congregation should have a man as assistant pastor. Ruth Asberry's cousin, Neely, had just returned from a visit in Houston, Texas. There she had met a colored minister, Joseph W. Seymour, and because he was such a meek man, she believed he would make a good co-shepherd for the little flock. Joseph Seymour was contacted and came to the mission. His first sermon was on the Baptism of the Holy Ghost, a subject he had heard preached on in a tent meeting in Houston. The tiny congregation accepted both the man and his message, but Sister Hutchinson immediately put a padlock on the mission. The little band of colored truthseekers had been expelled from one building and locked out of another; so Ruth and Richard Asberry invited Brother Seymour and the others to hold prayer meetings in their home at 216 Bonnie Brae Street, near where Angelus Temple now stands. Some nights later, on April 9, 1906, Brother Seymour and seven others were seated in the living room, in a spirit of prayer and waiting upon the Lord. Suddenly, as by a bolt of lightning from Heaven, they were all knocked from their chairs to the



Baptise during a FGBMFI convention in „Ramada Inn“ Hotel



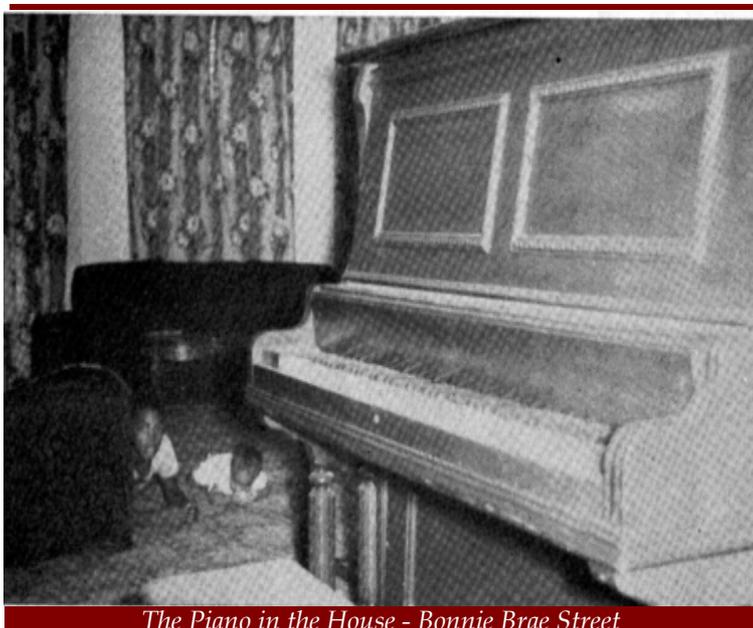
House of D.Shakarian, 919 Boston Street

floor, and many began speaking with other tongues. Among these were Jennie Moore, who later married Joseph Seymour, Brother Hughes, Sister Traynor, and her son, Bud, and daughter, Sis. Little Willella Asberry rushed from the kitchen to see what was happening in the living room. Young Bud Traynor was on the front porch, prophesying and preaching. Jennie Moore stood up and prophesied in what the others declared was **Hebrew**. Then she went to the piano and, for the first time in her life, began playing beautiful music and singing a beautiful language with a beautiful voice. These gifts she never lost, and the piano is still in the cottage at 216 Bonnie Brae, where Willella Asberry lives. The news spread like wild-fire. White people joined the colored people, overflowing the house. The front porch became



*Willella Asberry in her House - Bonni Brae Street*

the pulpit and the street became the pews. An old deserted two story building was located at 312 Azusa Street, a dead-end street only about a half block long, in the industrial section of downtown Los Angeles. It had once been a Methodist Church and then a horse stable. The windows and doors were out, and debris littered the place. Arthur G. Osterberg, a young pastor of a so-called Full Gospel Church, because they believed they had everything God had to offer, located at 68th and Denver, who was also a timekeeper and strawboss for the J. V. McNeil Construction Company, now the McNeil Construction Company, one of the largest on the Pacific Coast, took two of his men and personally paid them to help him get the building in shape for services. Some of the debris was removed, sawdust was put on the floor, nail kegs were obtained, and boards were placed across these for benches. Two wooden shoe-boxes, one on the other, formed a pulpit. J. V. McNeil, a devout Catholic, donated lumber to provide an altar for the colored worshippers and their white visitors. The services then moved from Bonnie Brae to Azusa. Here, Joseph Seymour received his baptism. About this time, Demos Shakarian and his brother-in-law, M. Mushagian, and another Armenian man, were strolling down San Pedro Street. As they neared Azusa, they heard familiar sounds - shouting and singing and praying in the same manner they were accustomed to in their own services. On reaching the Mission, they discovered several speaking in tongues. They returned to their people with the thrilling news that God was beginning to move in America as he had in Armenia, in Russia, in the Early Churches, and in the Upper Room. The great **earthquake** struck San Francisco and surrounding countryside on **April 18**. The quake and the disastrous fires that followed took several thousand lives. On the 19th, a lesser shock struck Los Angeles. Many began to seek closer relationship with God. Ruth Asberry and Jennie Moore went to Peniel Hall, 227 South Main Street, the same location it has today. Jennie spoke in tongues, and Ruth explained: "This is that prophesied by Joel." The crowd followed them to Azusa Street, and the great rush was on. Tent meetings, *m i s s i o n s* and churches were so emptied that some closed and joined the movement. The upstairs was the tarrying room, but many received their baptism just sitting in the lower services. Joseph Seymour had become a sort of moderator, and he was a marvelous teacher of the deep things of God, though usually he sat with his head bowed inside the shoe-box pulpit, while God carried on the meeting. Only the anointed would preach. As many as nine services were held in one day. The meetings continued day and night, around the clock. People would come in and kneel and



*The Piano in the House - Bonnie Brae Street*

pray, then sit with eyes closed and quietly wait for God to work. Two favorite songs were, "Under the Blood" and "The Comforter is Come." Singing in the Spirit, like unto some perfect Heavenly choir, struck awe to all newcomers. Prophecies, messages and interpretations were given with convicting power as though the Lord Himself was speaking directly. Conversions, the Baptism of the Holy Ghost, miraculous healings, and casting out demons became regular procedures. **The power could be felt even five blocks away.** Laboring men, working nearby, would spend their lunch period at the Mission. One of these, C. M. McGowan, a Methodist, got so interested one day that it was five o'clock before he gave time a single thought. Later his wife received her baptism and became mightily used to take the Pentecostal message to other church group, Carlos P. Huntington, the wealthy railroad magnate, and his charming wife, came in an elegant buggy, drawn

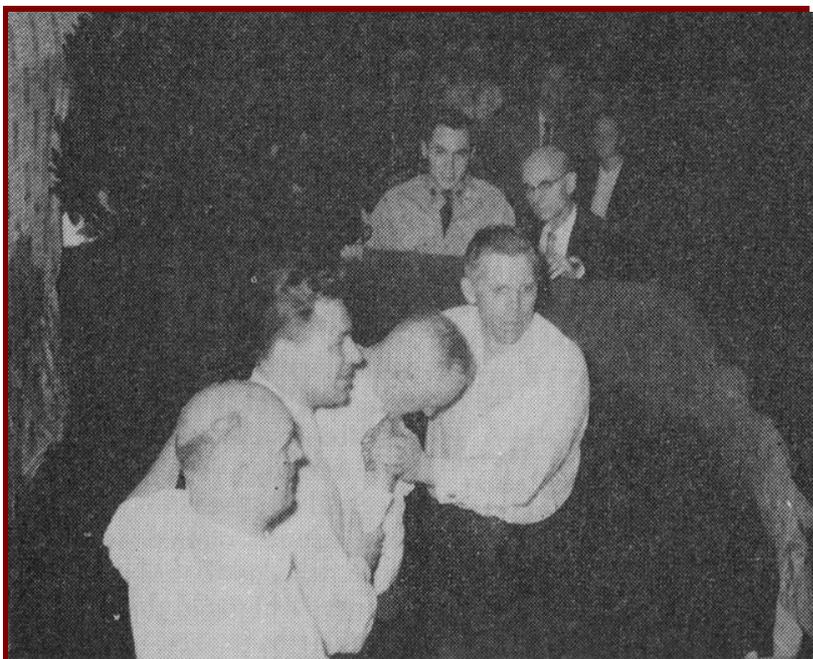
by a well-groomed horse, to see the moving of God. Others came from all over the nation and from many parts of the world. **God was using a stable in Los Angeles to open the flood-gates of salvation and deliverance as He had used a stable on the opposite side of the world, in Bethlehem, nineteen hundred years before, as the birthplace of Jesus Christ, who made possible this salvation and deliverance. Man would have chosen a great palace and a great cathedral for these mighty events: God preferred to choose stables.**



*The Azusa Street Mission - 1928*

The mother of A. C. Valdez, Sr., and the mother of Arthur G. Osterberg, went from Azusa Street to Riverside to hold a Sunday afternoon meeting among the Spanish people. Many English-speaking people attended. Among these was the owner of a large orange orchard, a brother of Norman Chandler, present Editor and Owner of the Los Angeles Times. He received a marvelous baptism of the Holy Ghost. After this, many of the Spanish people from far and near went to Azusa Street. A Spanish man, his wife, and two small daughters, came from San Bernardino. The man was so club-footed he almost needed crutches in order to walk. After they arrived God began to move mightily, and the congregation fell to their knees. The man and his family crossed themselves being devout Catholics, and knelt Suddenly, the man began to shake violently. When he finally stood up, his club-foot had been completely straightened. He and his family marched back and forth for a long period in deep appreciation. Such miracles usually produced great weeping, numerous conversions, with many receiving the baptism of the Holy Ghost. Often sinners, seeing the great miracles, would get healed themselves: then they would become converted. The crowds became so great the people overflowed into Azusa Street. The newspapers published critical reports, and the ministerial association asked the police department to stop the unseemly manifestations. The police questioned residents on Azusa Street if they objected to the incessant noise and commotion. No one objected, so the police withdrew. All this only spread the news farther and drew still larger crowds. Owen "Irish" Lee, a Catholic man from Ireland, had been saved, had received his baptism, and had become a lay preacher. A Catholic lady, learning of this, took a rope to Azusa Street and undertook to hang him. At the same time, a Catholic man, a stranger to the woman, spit in Lee's face and struck him a hard blow on the cheek. Lee had been a bartender in Ireland and New York and was a born fighter. Once he had put four Los Angeles policemen in their places when they were mistreating a drunk man. He knocked out a Santa Monica chief of police who had once tried to arrest him. He surprised himself and the man and woman by turning the other cheek. The man, further infuriated, tried to hit him, but was stopped by some invisible force. Lee went home and prayed for the man and woman. They both later returned to Azusa Street and were saved. A colored brother, Henry Prentiss, went from Azusa Street to hold open air meetings in Whittier. Since no offerings were taken at the Mission and none were taken in the open air services, the police said he had no visible means of support, and so they arrested him as a vagrant. A group of Catholics, Protestants, and out-and-out sinners, who were working on a Union Oil Company pipe line near Whittier, agreed among themselves they would pay Henry's fine: if he should be jailed, they would tear the door off the jail and set him free. When Henry appeared before the judge, he demanded a trial by jury, and said he would act as his own attorney, although he had gone to school only one year in his life. He said he would personally select the members of the jury. To each prospective juror, Henry read the entire Tenth Chapter of Matthew, telling how Jesus Christ sent His twelve disciples forth and told them not to take gold, nor silver, nor brass in their purses. He placed especial emphasis on the 14th and 15th verses: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." The judge was enraged and did everything he could to stop this procedure. He even lifted a chair and threatened to strike Henry with it. But Henry would patiently reply at each interruption: "The Lawd bless ye, Jedge!" When the twelve jurors had been selected, after the Tenth Chapter of Matthew had been read twelve times, Henry said: "Jedge, ye may proceed." The prosecuting attorney said he would not face Henry

in the trial for all the money in the United States, so the case was dismissed. Soon afterward, the judge and the prosecuting attorney attended Azusa Street and were saved. The outpouring continued at a rapid pace throughout 1906 and 1907. **Many Pentecostal churches and missions began to spring up, and missionaries went into many parts of the world.** Sister Hutchinson, who had locked out this great movement, forcing it to Bonnie Brae and Azusa, came and received her baptism, and went to Africa as a missionary. Pastor Owen Adams, from Monrovia, California, attended Azusa Street. Then he went to Canada, where he met Robert Semple. He told Robert about this new experience and Robert told his new bride, Aimee. He and Aimee went to China as missionaries, where Robert later died. The young widow returned to the United States, afterward marrying Harold McPherson. Later she became the world-famed Pentecostal torch-bearer, **Aimee Semple McPherson.** In one of her great meetings in San Jose, California, at which time almost an entire Baptist church it accepted the Pentecostal experience, a Congregational pastor, **Dr. Charles Price,** received his baptism. He, became a world-famed Pentecostal torch-bearer. Many great Pentecostal organisations have arisen since Azusa Street days. They are earnestly endeavoring to please God and to serve God. Azusa Street set some patterns we all would do well to follow: **God spread the movement, not offerings; the Holy Ghost did the work, not an organisation; Jesus Christ was exalted, not an evangelist; jurisdiction came from the bottom, not from the top; there was no striving for preeminence; laymen and ministers were of equal importance; and lastly, but the greatest of these, love and unity prevailed among one of the most diverse groups that ever assembled to worship God in spirit and in truth.** What happened in the Early Churches and at Azusa Street is happening again, in many respects through the **Full Gospel Business Men's Fellowship International.** The time it will reach the palaces and the cathedrals before it is finished. The last-day move of God did not begin in a stable, but this President is a dairy man-a man who has spent much of his life associated with stables-whose father and grandfather both were in Azusa Street. The Azusa Street Mission is gone, But the Father, Son, and Holy Ghost Who made Azusa Street Mission what it was half a century ago, will bring even greater experiences in our times and in our lives. It is to help bring this about that we have been led of the Lord to produce the true Azusa Street story!



Tommy Hicks baptising during a FGBMFI convention

Page Two FULL GOSPEL MEN'S VOICE

**Full Gospel MEN'S VOICE**

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"Class you, O more, I call, and my voice  
 is to the sons of man." *Psalm 84*

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Page Sixteen FULL GOSPEL MEN'S VOICE

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time almost an entire Baptist church accepted the Pentecostal experience, a Congregational pastor, Dr. Charles Price, received his baptism. He, too, became a world-famed Pentecostal torch-bearer.

**The True Azusa Street Story**

By THOMAS B. NICKEL  
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**CONCERNING PHOTOGRAPH ON FRONT COVER**

For the front cover of this Golden Anniversary Edition, we could think of no one more appropriate than Arthur G. Osterberg, who helped get the Azusa Street Mission ready for service and who is Chairman of the Executive Council in charge of the Azusa Street Golden Jubilee. For fourteen years, he was District Superintendent of the Assemblies of God. From the very inception of Full Gospel Business Men's Fellowship International and Full Gospel Men's Voice, he has been an enthusiastic supporter, declaring our Movement to have many of the characteristics of the Azusa Street days!

Page Seventeen FULL GOSPEL MEN'S VOICE

This is 312 Azusa Street today, the only vacant lot on the street. Where houses once stood, new cars stand, each with many horsepower. That limited power comes from the engines under the hood. Here, once, full unlimited Power from Heaven!

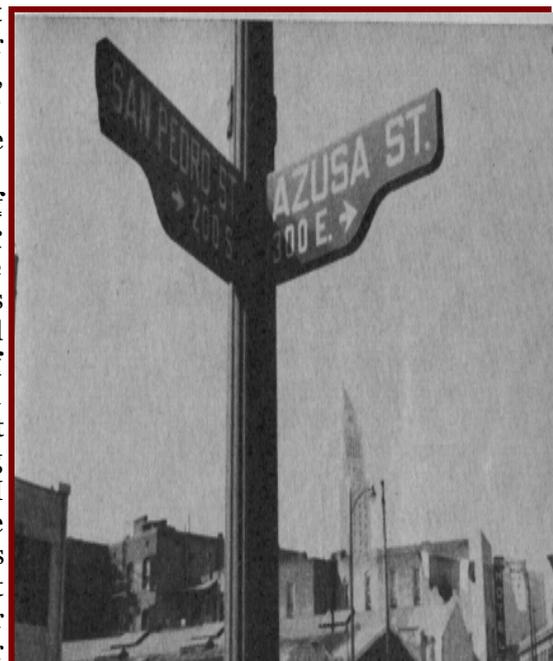
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Solong the english Original, you can order everytime. Enclose, some notes to this: >>>>

NOTE:

Now, I do believe that Spirit-filled people (See?) sometimes get so filled with the Holy Ghost till they don't have any--any control of their own language. I--I believe that. Sometime another it happens, for it's happened to me, and it's happened to others and... But you see, the thing it is, the Holy Spirit first has to be in there. See what I mean? It has to be in there first. See? It's just like if speaking in tongues is a gift of the Holy Ghost. Now, if I was a--a boy, and I was in a, in my--under the tutorship of my father and mother, and you wanted to adopt me, and I gave you my knife. Now, you've got my **gift** but not me. See? Now, tongues is a **gift** of the Holy Ghost. There's no Scripture in the Bible that says it is the Holy Ghost. It's a **gift** of the Holy Ghost. Now, watch. **On Acts 2:38. "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost."** 'cause they were marveling, because they heard every man speaking in his own language wherein he was born. See? And He said if you would repent, you would receive that gift of the Holy Ghost. **Now, the gift of William Branham is not William Branham.** See? Now, if you'll notice you say, "Well, the gift of God is the Holy Ghost. The Holy Ghost is God." See how you could... Couldn't use it there. Well, to everything that I speak of, it must line with the Scripture. I won't receive it. Now, I only receive when He tells me, then He always clears it with the Scripture. If He didn't, I would not believe it, although as much as He's told me along the road, still if He ever told me anything wasn't Scriptural, it would not be right, 'cause the Scripture is absolutely our basis. We cannot base our--our salvation upon sensations, or experiences of others, or on our own experience. **It's got to be the Word of God, 'cause that's the true mark.** And I said, "I just wonder, brother, why that when you was given this question..." I said, "You were speaking of Acts 2 and 4, and then you went to Acts 10:49..." I said, "How did you leave out Acts 8, when the Samaritans received the Holy Ghost? There's not a Scripture saying that they spoke in tongues." See? Well, I said--I said, "If you notice at Jerusalem, there were gathered... I'm taking your side of it now. See?" And I said, "There were gathered men from all nations. Goes ahead and tell, Medes and Persians, and--and proselytes, and strangers, and Macedonians. Oh, you know, and all like that where they were." I said, "Now, they were all... **They were all there, and they heard them, every man in his own language.** And I said, "Now, and at the house of Cornelius..." Now, I said, "When they spoke in tongues there, they heard in their own language the same thing they did back here," I said, "because that Peter said, 'Can we refuse water, seeing these receive the Holy Ghost like we did at the beginning.'" I said, **"God will never change His program."**(Heb 13,8) If--if you'll stand right here on Acts 2, right here where the Holy Ghost first fell, it'll--it'll cooperate with the rest of it." I said, "Now, if it's so essential, why didn't the Samaritans speak with tongues when they received the Holy Ghost?" I said, "Because they **all** spoke Jewish. See? See, they all spoke Jewish. **There's no need for them to have another tongue,** because they're just testifying the Holy Ghost had come. They was all speaking in their language and--and everyone..." And--and I said, "And there was no reason for it." I said, "There is the three tribes (See?), the Jews, Samaritans, and Gentiles." And I said, "Now, the Gentiles, if you remember, Cornelius was a Centurion over a hundred men, a band of Italian. And there was the circumcision and Romans and Italians and--and all--all together there, and however it was, he was speaking, because just like it did at the beginning, now... 'Can we forbid water seeing these has received the Holy Ghost like we did at the beginning?' So you see, it had to be the same way it was at the beginning, and every man had to hear in his **own** tongue." W.M. Branham - DEBATE.ON.TONGUES 60-0807



Crossing, San Pedro - Azusa Street

If God contradicts Himself, He's not no more than I am or no more than you are, for He can contradict Himself. The Word's there, but It's hid from the eyes of the wise and prudent.

That's why someone says that Matthew 28:19, where: "Go ye, teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost"; Acts 2:38 said, "Repent and be baptized in the Name of Jesus."...?... they're contradictory... **It isn't a contradictory. Everybody that's ever baptized has to be baptized in the Name of the Father, Son, Holy Ghost. And if you're not baptized using the Name of Jesus Christ, you're not baptized in the Name of the Father, Son, Holy Ghost.** You're baptized in some titles that pertains to a Name. If that isn't the right revelation, then the Bible would be wrong **when It went ahead, and everybody baptized in the Name of Jesus Christ.** But if the Bible baptized, every one of the apostles all down through the age baptized in the Name of Jesus Christ after Jesus commissioned them to baptize them in the Name of the Father, Son, Holy Ghost, then the Bible absolutely contradicts Itself. But if you look at it, it isn't. They did just what He said: Not titles, but name. So there's no contradiction. W.M. Branham - SPOKEN.WORD.ORIGINAL.SEED 62-0318M

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God Bless You! Yours in Christ, Bro. Paul Maler and Christian Bornholdt - FGBMFI, Chapter Hamburg