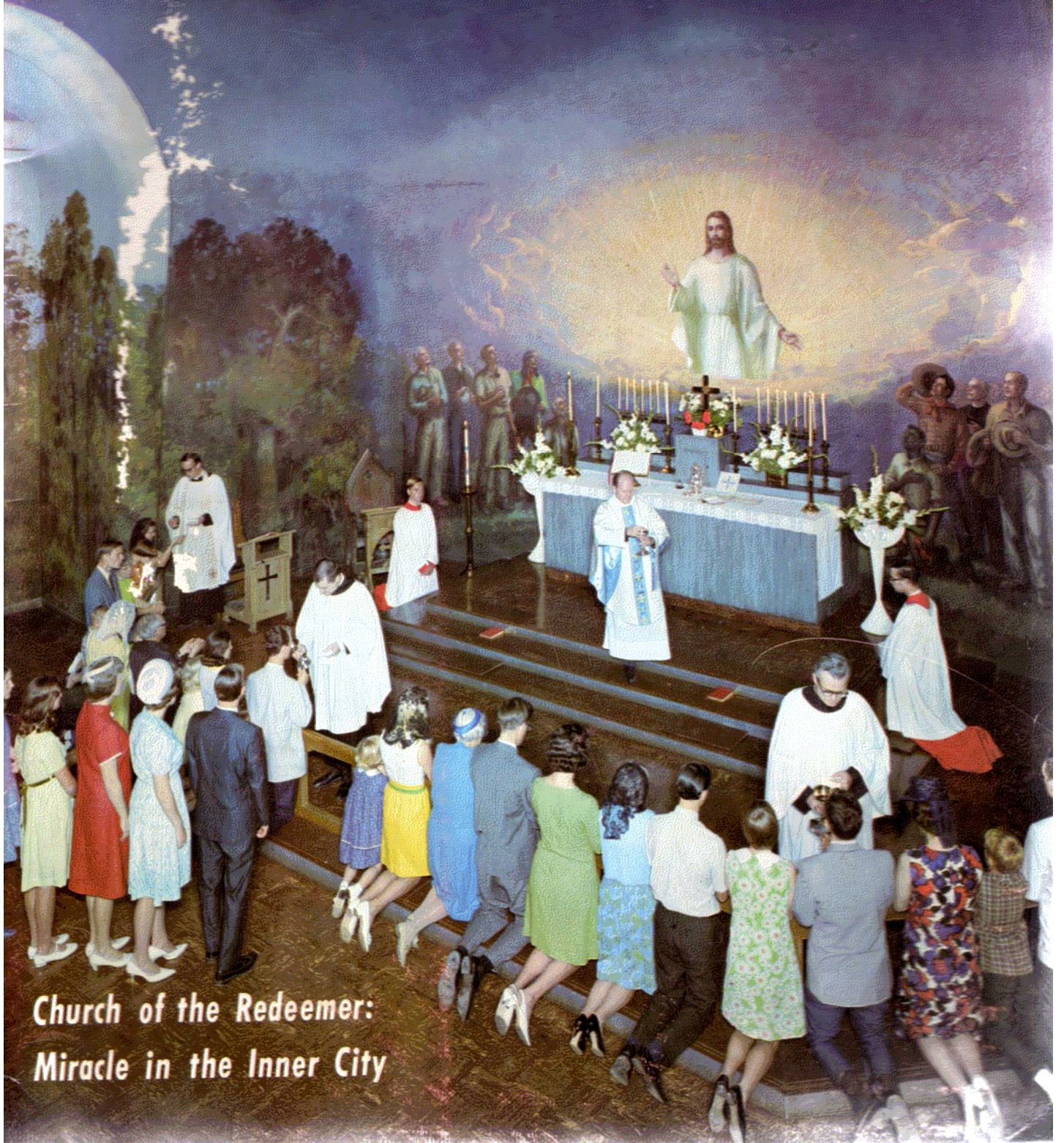


ACTS

TODAY'S NEWS OF THE HOLY SPIRIT'S RENEWAL

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*Church of the Redeemer:
Miracle in the Inner City*



Ecumenicity in The Spirit: Catholics and Protestants worshipping together

Church of the Redeemer: Miracle in the Inner City

THE CHURCH of the Redeemer was dying!

It was showing the symptoms, some of them in advance stages, of a church that had missed its chance of moving out to the suburbs with its prosperous young communicants. The older folk were still there, but they grew more feeble each year.

The new residents of this deteriorating area had no more interest in the church than the church had in them, so there was no new blood to be expected from among them. The affluent residential atmosphere of the community had disappeared. While there were still many solid respectable homes, scattered among them were others — many past repair because of neglect and misuse — once lovely old apartment dwellings, gutted by fire, now only ugly, empty shells. The entire neighborhood evidenced an oppressive atmosphere of every conceivable error to which many cities of America have fallen heir.

Inner City: The parish, located half-way between the center of downtown

commercial Houston and the heavy industry of the ship channel, stands at the northern apex of an angle, the two sides of which, extending southeast and southwest, represent advancing borders of the city's Latin-American and Negro groups respectively. There is speculation that the two might meet under the shadow of the church's tower within five years. Less than a dozen blocks away one of the major cross-town freeways affords access to the Gulf coast beaches of Galveston Island. A squalor-line pushes rapidly southward. Truant and "drop-out" youngsters wander the streets, taking advantage of the ever-present opportunity of vice.

New Rector: Into this situation in 1963, the vestry of the church called a new rector, the Rev. W. Graham Pulkingham, a middle-of-the-road churchman of liberal theological training at the Diocese of Texas' own seminary — a man who had for several months felt an impression from the Lord that his ministry would lead to this very parish. Because he had con-

cluded that the only justification for this church in such a neighborhood was that it minister vitally to the people in the area, regardless of social standing or financial position, the Rev. Pulkingham made this a condition of his acceptance.

New Efforts: Determined to meet the needs of the people, the new rector opened the gymnasium and rearranged educational spaces to make them suitable and available for recreational purposes. With the help of one or two interested laymen he invited the neighborhood children off the streets. The response was immediate and overwhelming! Teenage boys and girls began to swarm all over the church property, and even small children were constantly underfoot until very late at night. Here was a perfect opportunity for the Gospel of Jesus Christ at work to change lives and alter circumstances of adversity. But alas! The Church of the Redeemer had no such testimony. Its quiet eucharistic formalism and polite Episcopalian ways were meaningless to the roistering neighborhood

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youth. Not only was its witness rejected, but its property was endangered. Within two months every destructive force that possesses the mind of unrestrained youth had entered the church doors. Windows were broken, doors torn off, walls defaced, grass and shrubs uprooted, telephone and vending machines ripped off the wall and the money stolen — and all of this happened in broad daylight! At a Sunday evening young people's meeting to which the neighborhood children came as visitors, one of the teachers was knocked to the floor by a youth who resented her telling him not to smoke in class.

With the building almost a shambles, the doors were once again closed tight and the neighborhood excluded.

Future Questioned: This experience effected two changes — one in the congregation and the other in the rector. Five of the twelve-man vestry that had called the new rector, and many of the persons whom they represented, left the church, taking with them a sizeable percentage of the church's pledged income. Those remaining were experiencing a disheartening and humiliating failure in their efforts to make the church relevant. As to the rector, it appeared to Mr. Pulkingham that he had subjected his family to a most discouraging and depressing environment, and apparently for nothing. His hopes were devastated by the realization that his ministry was absolutely without power to do the things that the Gospel of Jesus Christ promised. By Easter of 1964 he even called into question his future as an Episcopal priest.

Yet one further attempt was made to meet the needs of the young people in the neighborhood through leasing and establishing a service station where employment and Christian encouragement was offered to potential school drop-outs. It was soon abundantly apparent that this was just another well-intentioned plan to change hearts and lives by human plans and means. After the loss of several thousand dollars to the original investors the project was abandoned.

What's Wrong? The young minister, suffering deep anguish of soul, more and more frequently found himself weeping in the now rarely used chapel in the church basement. Finally a deep determination replaced anguished weeping. His conversation with the Lord was earnest and very pointed as he cried out: "What's wrong? Are the promises of God's Word shadowed



Church of The Redeemer: Where they love one another

illusions or half truths only to be hoped for, or is there some immediate reality to them?" For weeks there was no light on the pathway. Gnawing hunger and despair grew and deepened. "God began to answer my questions," the rector recalls. "One Saturday evening in my office as I wept before the Lord, there came to me an incessant repetition of the first line of a familiar hymn, 'O Jesus, Thou art standing outside the fast-closed door.' I picked up the Bible and found myself reading in the first chapter of Colossians:

'And he is before all things, and by him all things consist. He is the head of the body, the church who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell' (Col. 1:16-19).

"As I read, realization dawned that the Lord had not been so much as consulted about our planned program, to say nothing of having been given the pre-eminence. How my heart began hungering to know the meaning of this pre-eminence."

Immediately the Lord guided him to the third chapter of Matthew's Gospel:

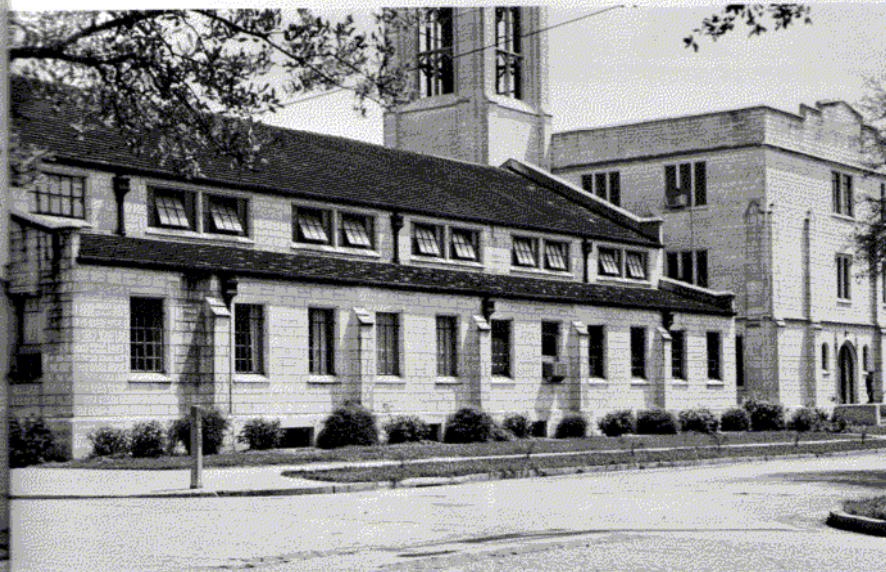
"In those days came John the Baptist, preaching in the wilderness of Judea. . . . Prepare ye the way of the Lord, make his paths straight. . . . Bring forth fruits meet for repentance. . . . I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy

Spirit, and with fire . . ." (Matt. 3:1-12).

In that passage three things came alive as never before: (1) fruit, meet for repentance, (2) God's independence of man's traditions, and (3) the phrase "baptize you with the Holy Spirit." What did *that* mean?

Soon people began to speak to him of the baptism in the Holy Spirit as an expected experience in the walk of faith. In them there was an openness, a real love for the Lord, and the power to witness that was unlike anything he had seen in the lives of others. These people spoke freely of manifest healing, deliverance, and the power of God to transform human life.

Promise Received: "I lived those days in an attitude of eager personal expectancy that my hunger for a vital ministry of power was going to be satisfied," the Rev. Pulkingham says today. "The Lord had begun waking me early in the morning hours and daily impressing upon my heart portions of scripture that pertain to the power He has given the church. I began to realize that baptism in the Holy Spirit is a gift which Jesus had received from the Father and poured forth upon *all flesh* in fulfillment of promise — a blessing available to a *faithful* and *believing* church — God's enabling gift for His church to be Christ in the world today. My very soul cried out that I was willing to sacrifice everything to obtain this power to minister — but how should I go about finding it?"



Redeemer's Objective: Ministry of compassion to the inner city

Sought and Found: Hearing of the work of Rev. David Wilkerson, Mr. Pulkingham felt he should visit New York and the Teen Challenge Center in Brooklyn. The Lord provided the opportunity in the summer of 1964. There he sought and received the in-filling of the Holy Spirit for which his heart hungered. Dave Wilkerson counseled him to return to Houston, submit himself to his bishop and the doctrine of the Episcopal Church, and trust the Lord for a ministry of power. He returned with a new-found peace, an unspeakable joy, and a passionate hunger for the Word of God.

Power of Fellowship: It was not long before he was led into an acquaintanceship with George Bostrom, a missionary from Japan who has since returned to that land. George was at the time acting as interim pastor of Grace Chapel, a small Chinese-American church where most of its members had been filled with the Holy Spirit. The anointing of God's love that rested upon that congregation under his ministry was something this young Episcopal priest had never before experienced. Cancelling Sunday evening activities at his own church, he began to regularly attend services at Grace Chapel. Week after week the young rector, and a growing number of his Spirit-filled parishioners, were fed with the flock at Grace Chapel.

No Coincidence: "I recall that for several months the Sunday evening sermon at that little independent, non-liturgical church was a message un-

knowingly based upon the scriptures that were appointed in the lectionary and the communion propers from the *Book of Common Prayer* for those very same days. This could not have been coincidence! During those weeks my own Sunday morning messages came alive in a way that my preaching had never been alive before. It soon became apparent that there is but one Spirit, one faith, one God and Father of us all."

Another Exodus: Those were days of precious encouragement in faith, even though the parish was in shaky condition, both financially and in the life of its programs. In 1963 the budget was finally raised after a second canvass of the membership. After the first exodus of those members who would not accept the new rector's ministry, the remaining membership valiantly contributed more of time and income in order to keep the life of the parish stable. However, their rector's new relationship of non-Episcopalians made many of the remaining membership uneasy, and by October, 1964 there was a second exodus. Except the Lord perform a miracle, the Church of the Redeemer would enter the year 1965 with a deficit budget.

Life Out of Death: In the life of the old parish death was occurring on every side: the Sunday school program, women's guilds, and youth organization perished. The choir members were paid and cost the parish twenty percent of its budget. Most of the volunteer choir members were gone and it was no longer a justifiable ex-

pense. The Lord in His own time was removing the old ways, and the remaining membership began to look to Him for renewal.

However, in contrast the rector's study was a veritable center of bustling activity. Not many days after his return to Houston, the Lord began to bring him the multitudinous needs that previously had left him so helpless, but now the helplessness had been replaced by the Lord's enabling. God's miracle power was at work in every situation of life. Parish members of long standing came to express a heart-hunger and a dissatisfaction with mere formalism. Their anointed pastor could now kneel with them in prayer and, the Holy Spirit having already prepared their hearts, rejoice with them in the new birth they so much desired and needed. Tears of penitence and gratitude flowed freely in that God-blessed study.

Miracles Occur: Miracles began to take place. A young woman from a nearby town who had been reared in the church and knew the Lord, had, through a series of illnesses, become addicted to narcotics. She came for help. Remembering what he had seen the Lord do for addicts in New York, Rev. Pulkingham asked Him to manifest that same power. The woman was set free of the shackling habit, and returned to a happy relationship with her husband and her church.

At the Eucharist one Sunday there was a woman at the altar rail who had come in on crutches.

"After I had given her the bread and had gone on to three or four more persons," recalls the rector, "the Lord asked me why I had not prayed for the woman. I returned and laid hands on her and prayed. She left the church that morning without her crutches, completely healed, and praising God.

The Power of the Scriptures: "Very shortly after my return to Houston, and after I had seen the immense power of God's Word to give faith through the preaching of His anointed servant, George Bostrom, I felt that others, especially those in the congregation who were seeking a deeper walk with the Lord, very much needed to feed upon His Word. We began a series of Tuesday night Bible study and prayer meetings. People from all over this part of the state began to attend. The Lord provided us with a remarkable ministry in the person of Arthur Earle Frid, author, editor, and teacher. Through his teaching many persons were attracted to a

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Pulkingham: Minister who sought and found reality

walk of deep commitment and faith. His twenty years with the Worldwide Evangelization Crusade and many years of Bible teaching all over the United States and Canada, provided the new and growing parish with a needed element of stability and wisdom.

Spirit of Giving: In December of 1964 there began a miracle that saved the Church of the Redeemer from financial ruin in 1965. As though following some master plan, men, women, and

families began to seek fellowship at the Church of the Redeemer. Some, such as Dr. Bob Eckert and attorney Jerry Barker, were friends of Graham's from years past, but others were people who, for one reason or another, sought and found fellowship among the Spirit-filled Episcopalians. In December of 1965 the parish treasury had received fifty percent more income than had been budgeted. Though many of the old membership had moved their church life to a congregation closer to their residence, the overall enrollment

of the parish was never reduced to a number lower than the membership when Graham became rector. The Lord added daily to the church such as should be converted, and a new parish emerged with its life based upon the pure milk and strong meat of the Word. Out of the soil of the old parish a Spirit-filled fellowship emerged, and the mark of its life was the unfeigned love which the people were experiencing one for another.

The Power of Prayer: "We began meeting every morning at five-thirty to pray together," recalls Graham. "Soon we were bursting with the new delights we were tasting in God's Word, and we began to meet also in the evenings for prayer. Some were traveling as far as fifty miles there and back. Oh, how we learned to love the Lord and one another!"

This little band of praying disciples began to grow as member after member brought before them persons with indescribably difficult problems — all the terrible problems the Word has foretold would arise in the latter days, even as it was in the days of Noah. From personal experience the prayer band had learned that God's Word and prayer, set in the daily fellowship of Christ's love, could heal every ill. They invited the troubled ones to live in their homes. Christ met the need of those who found grace to accept the offer, and they began a new life, growing in health and stability.

Developing Community Life: Dozens of families moved into the area within



Printing: A facet of the church's ministry (the Eckert family)



Family Unity: True test of spirituality (the Barker family)



Earl Frid: Author, editor and teacher

a five block radius of the church. The face of the neighborhood began to brighten perceptibly. The new families were rapidly buying up the larger homes, repairing and beautifying them. Soon there were several households prepared to minister to the needy who required shelter, encouragement, and a Christian family life. There have been times when the fellowship has been the sole support of as many as fifty widows, orphans, and sick persons.

The rapid refurbishing of the neighborhood and its return to mild affluence was rather a miracle in itself; but of even greater significance was the impact that this praying fellowship was having upon some of the people in the area. Not only were there miracles of healing and new people becoming Christians, but numerous youthful lives were literally "snatched as brands from the burning" and remolded into lives of Christian usefulness.

Need for Assistance: As the parish came to life the calls on the pastor from every direction were so numerous that, even from the point of time alone, there were simply not enough hours in the day. How wonderfully does the Lord fulfill His words: "I, if I be lifted up will draw all men unto me." The world was beholding Jesus lifted up in all of His love and power — and the hungry hearted were beating a path to the door of the

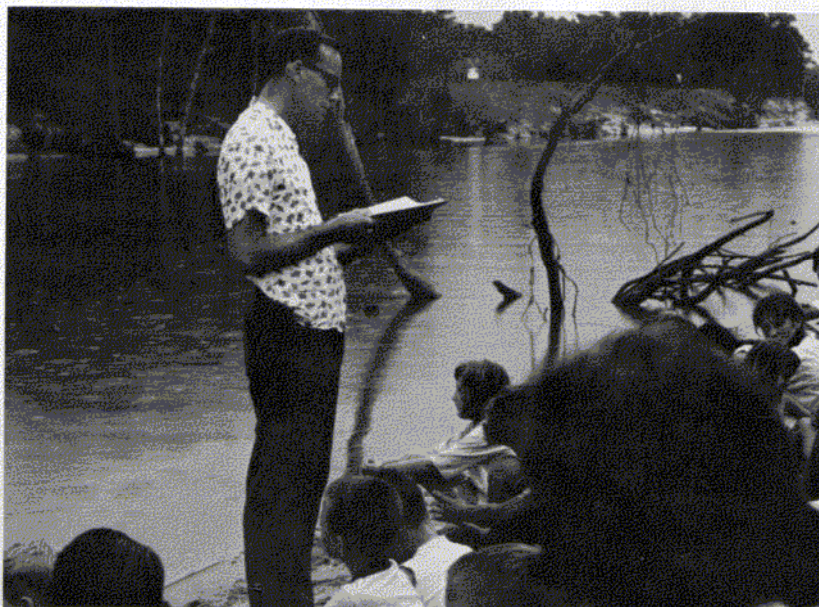


Tuesday Night Service: Youth take an active part

Church of the Redeemer. The need of qualified assistance became imperative.

The Lord met this need in two ways. The Rev. A. C. Rountree, Jr. had felt impressed to leave the Episcopal parish he had been serving and was found often in fellowship at the Redeemer. Without any money in hand, the vestry assured Rev. Rountree of an income of \$7500.00 for the following year and he accepted. The very next week lawyers from an insurance com-

pany approached the rector. The insurance company was to be sold, they said. Three years earlier the parish had been bequeathed a hundred shares of that company's stock and the estate was now reaching settlement. The attorneys wanted the Church of the Redeemer to co-operate in the company's sale by putting its 100 shares of stock on the market. Just as the associate rector finished his first month of ministry the stock was sold for \$75 a share!



Rev. A. C. Rountree, Jr.: Conducting a baptismal service

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Music: A vital ingredient

Power of the Laity: Daily Bible study and sharing among the church was providing the nourishment needed to build up a body of strong laymen who were able to relieve the ordained clergy of much of their burden by taking the oversight of the ministry to the fatherless, the widows, and those who were oppressed. Many men and women blessed with the gifts of healing were making calls in hospitals and the homes of those who called upon the parish for assistance in prayer. A group of men "full of the Holy Spirit and of wisdom" began assisting the pastor in the spiritual leadership of the growing flock and sharing his counseling ministry to the troubled.

Needless to say, the Sunday school has been re-established, but now it includes a Friday night church school operated in conjunction with an open Bible study and prayer meeting. This Bible study ministry began in 1965, with about twenty parents who were concerned for the Christian nurture of their children. By the summer of 1967 attendance had reached a plateau of about three hundred adults and children. The increasing number of teenagers demanded a program to fit their needs. The choir, which had ceased to exist in June of 1965, now became three choirs — all of them volunteers.

Social Consequences: During the past two years several programs have developed that bear eloquent testimony

to the stability of the new parish. Co-operating with the local elementary school PTA, the women of the church have begun a Home Service program involving classes in homemaking and child development. During a flu epidemic one of the school classes was without a teacher. A qualified woman at the church offered to help and has since been called upon several times. This has brought a close fellowship with members of the school faculty, and opportunities to share with them the things of the Lord.

By the end of 1967 the program of the parish was expanding in every direction. Groups were busy from a six A.M. chapel service to evening Bible study and prayer, reaching out to assist and encourage new converts, spiritual convalescents, the sick in need of prayer, the troubled ones in need of strength and comfort. Today prayer and praise services on Tuesday and Friday evenings draw upwards of three hundred people — many of them visitors from other churches. Several other prayer groups have been formed with membership based on common age or interest.

Of the many attempts made to meet neighborhood needs before Graham was baptized in the Spirit, only the Scouting program increased in effectiveness and scope. Today the total Scout force numbers about one hundred and ninety boys and girls with able adult leaders.

Unique Method of Exchange: One other neighborhood project is worthy of special note. Early in the days when the growing new fellowship found itself burdened for the healing of the whole man, there was a constant demand for clothing and furniture to provide for the people in material need. A room was set aside in the education building where parishioners brought everything in their households that was not in use. The Lord led them to set up a unique method of exchange instead of selling the items even for a few pennies. Early on opening day the shop had its first unsolicited customers, and they were delighted at the prospect of sewing or ironing in return for the articles they needed. The women of the church are taking full advantage of this opportunity to witness, and many people have accepted Jesus Christ while standing over the ironing board.

The church also sponsors one of Houston's two adult training centers in the use of Laubach literacy techniques, but hidden beneath the surface of humanitarianism is the prayer that

each one who teaches one to read and write, will also win one for Christ.

The women of the church meet regularly, but fund-raising bazaars have gone by the board. When women gather they encourage one another with testimony of the latest miracle of God's deliverance, healing, and saving power in their own households. Beneath these statistics is the testimony that more than fifty percent of the faithful are baptized in the Holy Spirit and speak with other tongues.

The Church of the Redeemer today is a resurrected body!

The external features of the parish reveal only an active and bustling congregation of God's people, but the pastor knows that it has indeed come from death unto life. Loyalties, though not lightly valued, are not to a denomination, or system of doctrine, or form of worship, but to a calling of God unto the individual life to become a hidden member of Christ's Spirit-filled body on earth — His Church.

Spiritual Reality: George Bostrom, a respected and Spirit-filled man of God, made the encouraging statement about his fellowship with the Christians at Redeemer:

"We found people from different denominational backgrounds being drawn together in an Episcopal church, not because they particularly desired the Episcopal form of worship, but because in this particular fellowship



Clothing: A unique method of exchange

they were finding the reality of the Lord Jesus — the reality their hearts desired. Their spiritual needs were being met. There was a flowing of the love of Jesus — and, as the scripture says in Ezekiel, chapter 47, the waters were flowing deeper and deeper all the time."

An Episcopal bishop paid the highest tribute in his remark concerning a Service of Confirmation at the Church of the Redeemer: "I have never experienced a greater sense of Christ's love in a service of worship."

TESTIMONIES:

Wilcox Family

As a young couple in a San Francisco Baptist seminary we sought out other couples who were hungry to know Jesus in greater depth and found some who had received the baptism in the Holy Spirit. Full of the pride of our own accomplishments and busy faithfully living up to the religious traditions received of our fathers, we lacked the love, joy and power that characterized the New Testament Christians. After reading Catherine Marshall's *Beyond Ourselves* we prayed for the "slaying of our Ego," giving God permission to begin to do *anything* that was necessary to make us more like Jesus. We really began to glimpse our true selves, for our responses to the difficult situations and testings He permitted were those of pride, selfishness, rebellion, sticking up for our rights, etc. — hardly the responses of Jesus.

Power of the Spirit: The necessity of confession and humility so that we could become like Jesus, and of a deep cleansing so that we could be filled with the Holy Spirit, was clear. While reading *The Cross and the Switchblade* by Dave Wilkerson we became excited over the possibilities of life daily lived in the power of the Holy Spirit and were convinced how impossible this was without the Baptism in the Holy Spirit. The Lord showed us very definitely through prayer, searching the scriptures, testimonies, and books, that this infilling of the Holy Spirit was *our* need. Then He filled us to overflowing, attesting it with the same signs and manifestations given to those early disciples and recorded in the New Testament.

Joy in Sharing: Upon graduation my husband John accepted a position as

business manager of a church in Beaumont, Texas, in preparation for an overseas assignment. During our two years in Beaumont we had a fruitful, active part in the various groups, but our greatest joy seemed to be in sharing in the Lord's ministry with other Spirit-filled Christians of mainline denominations who met every Friday night at the Church of the Redeemer in Houston. The Lord met needs at every level. Jesus was really made manifest in the lives and ministries of these Christians and we longed for fellowship in such a church.

Cost of Discipleship: We were particularly impressed by the love and sacrificial living which characterized its members, many of whom are outstanding professional people who at great financial and social "cost" have moved into the deteriorating neighborhood of the church's location, and bought houses. These families take unwed mothers, alcoholics, the mentally ill, juvenile delinquents, homosexuals, dope addicts, etc., into their homes, as the Holy Spirit directs them, in order to minister personally to them.

After much prayer and serious thought, and after visiting for a period of about eight months in the various services and with the elders and pastor, we knew the Lord wanted us to be a part of this fellowship before we applied to be sent out as foreign missionaries. The step was taken in much fear and trembling since we were unaccustomed to sacrificial living, but willing to learn how really to minister to others in their needs.

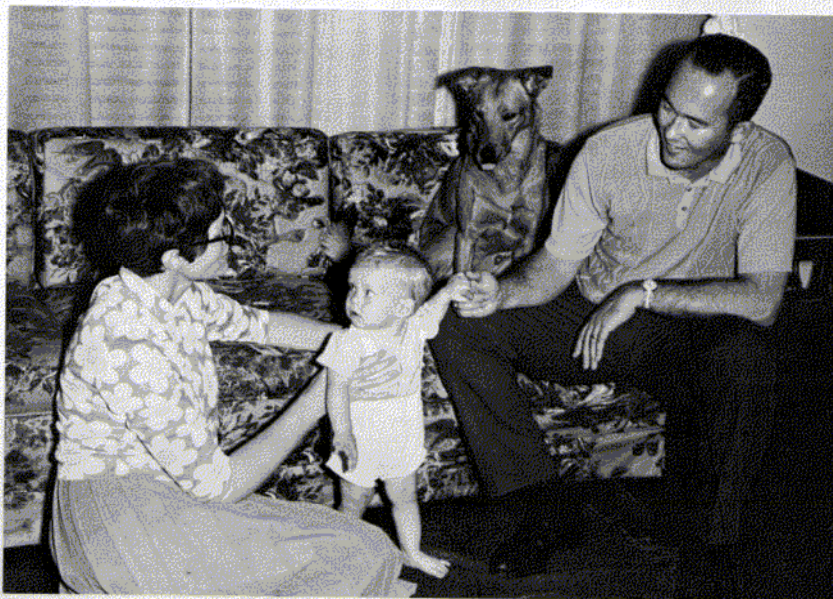
So we moved, and John became the chief accountant for Prudential Leasing Corporation after a few weeks of living by faith for our rent and food. The Lord provided bountifully as He always does.

Kathleen Thomerson

Most people come to the Church of the Redeemer seeking the Lord, but I came looking for a place to practice on a pipe organ. As a trained organist-director, I did not like the thought of spending an entire summer with no access to a pipe organ. My husband had just received his Ph.D. in Zoology from Tulane University, and we, with our small son, had come to stay with my parents in Houston while he finished job interviews and settled on a position for the fall. When I heard that one of my music theory teachers, the wife of an Episcopal rector, was now living in the city, I hoped that I had found a place to practice.

Before visiting this church I heard that in some undefined way it was "strange." They had abolished all salaries for the music staff, and the rector believed the Holy Spirit talked to him. But I thought I could take care of myself, and after all, that didn't have anything to do with playing the organ there. I was wrong on both counts!

I went on Sunday, found my former teacher remembered me, and so offered my services as summer substitute organist in return for practice privileges. Within two or three weeks I was playing for church on Sunday mornings.



Wilcox Family: Impressed with the love and sacrificial living

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Wouldn't Get Involved: More and more I began to wonder just what *was* going on at that church. I really liked the people, even though they carried Bibles around most of the time and talked like Psalm 150. One afternoon found me in the Pastor's office, telling him I wanted to talk to him about something, but didn't quite know how to put into words that I wanted to know how the Holy Spirit can move into men's lives and cause Christianity and the church ministry to come alive. There were certain parts of the Pastor's testimony that I didn't like at all. However, I clung to the thought that I would only be there a few weeks more and so wouldn't really get involved.

I knew without any doubt that the Lord wanted me to attend the evening Bible study meetings. I had a recital to play out of town, but upon returning became a regular attendant. I had some idea of what the meetings were like, but actually seeing and hearing it all was a shock. The singing was good; the testimonies were shattering; the Bible study was fascinating; and prayer time was frightening because I didn't really want to hear people speak in tongues.

Possibly Right: The following days, thoughts of God were with me constantly. In fact this was the only thing that kept me attending the meetings. My past life had been a struggle to know more of God — to be aware of God. There had been days when I just didn't think about Him, even while playing pieces with religious titles or practicing hymns and other service music; but now I couldn't seem to concentrate on anything but God. The thought occurred that possibly these people were right in believing modern Christianity to be the same as early Christianity. After two weeks, I felt impelled to surrender and ask for the baptism in the Holy Spirit. Stay or leave, I wanted to be turned into one of those "funny people" who love God more than the world. The Lord is faithful, just as the Word says (I Cor. 1:9). One morning during my prayer time I asked earnestly for the Baptism in the Holy Spirit, and received immediately, quietly, and wonderfully.

Not Interested: From then on I felt inside my heart I was praying in tongues, but couldn't hear any actual words. A week or so of this convinced me that there wasn't any use in not wanting to do something "outside" that you kept on doing "inside." It

required prayer and laying on of hands before I could speak out, but the Lord was faithful in giving me this gift also.

About a month later we left Houston. When I first started attending the Bible study meetings, I asked my husband if he would attend also, but he replied that he wasn't interested in "that sort of thing." He had become a communicant of the Episcopal church only two years before, and certainly not with the idea that there would be any Bible study urged upon him! Now, nearly three years later, he has still to become interested. There have been many changes in my life during that time, both in actions and in belief. He does not agree with these changes but has not opposed them. The Lord has continued to give us a happy marriage, and blessed us with the special gift of a daughter last year.

Martha Daly

During my youth I was conscious of the demands of a religious life and, not without a sense of pride, attempted to live virtuously. My family was firmly entrenched in a popular denominational church, and though I see now that our own life together didn't attest to the love and peace of Christ, we supposed at that time that we lived more or less as Christians should. But the lack of belief, or rather the unbelief, gradually chipped away at my faith until in my college years I decided it was all an illusion. Rebellion, quiet, yet intense rebellion, became the essence of my life.

Disappointment: I married at nineteen, while a sophomore, and moved to Houston, Texas where my husband attended medical school. Soon I realized how undisciplined I was in attempting to help support us. I backed down on my pre-marriage promise and insisted upon returning to school. Disappointment in my marriage, in having quit school, in discovering myself pregnant — in fact, disappointment with my life in general was the impetus for a whole-hearted attempt to escape into intellectualism. I literally poured myself out in an effort to learn everything possible about everything within my reach. I neglected my husband and baby daughter. Scholastic involvement pre-empted everything. Gradually I evolved into a prideful, demanding woman, yet torn with insecurity and doubts and blinded by the spirit of intellectualism. In swift succession, I was divorced, entered



Martha Daly: An indescribable feeling of safety

graduate school, and remarried.

Began to Search: Gradually the optimism of youth faded and was replaced with a growing concern about the reason for living. I saw the years ahead as no longer of any consequence. The sense of achievement now appeared a vain and empty striving toward self-glorification. In a word, my days were but useless attempts to stay fate or to forget it.

Out of a need to find something in which to believe, I began to search the writings of C. S. Lewis. I felt instantly a sense of security engulfing me when I read his books. Simply because he was a member of the Anglican Church, I decided to attend the Episcopal Church nearest me in the hope of finding that same security. And, praise God, it was *there* in the Church of the Redeemer! At first I don't believe I heard much of the pastor's words, but simply sat and soaked up and clung to an indescribable feeling of safety. Gradually, the Lord began to show Himself to me and His reality in the lives of His people. Life is so good now, because it is no longer mine. I dwell in safety continually, because the Holy Spirit daily strengthens my faith and makes real this calling. And I'm free! Free from pride, from the falseness of my former desires — free to love my family, free through Jesus Christ! Thank you, Lord!

—Martha Daly is a Ph.D. Candidate in pure mathematics at the University of Houston.

John Grimmet

After twenty-five years as a member of the Church of the Redeemer, I gave myself to Him that He might fill me to overflowing with His Spirit. From that moment on, He has truly been the Lord of all my being. He has taught me to hear His voice, and He has become a constant companion to me.

Wishes Fulfilled: For twenty-six years I had been employed by the Houston Lighting and Power Company and very happily so; but as I walked with the Lord He told me that He wanted me to leave that job and serve Him at the church. He had given me everything a man could wish for — a dream home, three children, cars, money in the bank, a good job, and a wonderful wife. But, when He called me He gave me ears to hear and a heart to love and follow Him.

After a few weeks I told my family and they were overjoyed. My fellow-workers thought I was crazy, my boss had some reservations and asked me to stay on another month just to be sure. I tried to explain that I had had nothing to do with the call or the answer. I was like John and James when Jesus called them from fishing — I was drawn to Him.

Scriptural Insight: All I want to do now is to fellowship with Him every minute of every day. The Lord keeps me busy doing many things: teaching



Fields and Grimmet: Instruments of God

the Bible to children and new converts, counselling with people about their problems and needs, maintenance and upkeep of the church property, repairs in the homes of the Christians, and many other tasks. About three years ago a time of Bible Sharing and prayer was begun four mornings a week. Those who are able to attend trust the Lord to lead them in their own reading to specific areas in the scriptures that will contribute to the lesson He wants to teach. When we come together the Lord, through His leading, calls on person after person to share the light that He has given them in His Word. Miraculously, these bits of scripture fit together to form beautiful and complete lessons which have been especially helpful to new converts as they learn to listen to the Lord speak through His Word. It has been my blessing to lead these sharing sessions since coming to the church to work. The precious thing about it is the unity of mind and spirit that exists there. What a blessing it is to serve him!

John Grimmet is property maintenance supervisor and director of the work program for spiritual convalescents in the Church of the Redeemer.

Edna Mc Clain

My husband and I drank from the very beginning of our marriage until he left me after a stormy twenty years. We had left the Lord out of our lives. There was one son whom we "dropped by" the church every Sunday because that seemed the right thing to do, but we never went with him. Much to our surprise, this son confessed Jesus Christ as his Saviour when he was fourteen. My nephew was an assistant director in Youth for Christ and my husband and I were quite bitter towards him for "trying to make a preacher out of our boy."

Lost All Hope: When I was pregnant with our youngest son, who is now four years old, my husband finally left me. During the next three years my drunken and God-rejecting life became so vile that I lost my home, my friends, my self-respect, and my hope of ever living any other way. Sometimes I wanted to get out from under all that filth and "be good"—felt that probably I ought to go to church, but never did it enter my mind that Jesus, not the church, would be my help. I was afraid of dying and going to hell. Sometimes my son and I talked about salvation, but I never could bring myself to



McClain: I was free!

accept Jesus as my personal Saviour.

Ashamed of my way of living, I let my seven-year-old boy go to live with relatives. The son who knew Jesus was by then a freshman in college, and my three-year-old was with me. This arrangement was just like my marriage had been — hangovers, jealousies, quarreling, guilt feelings, nervousness, cigarette coughs. One night during a party I tried to phone one of my sisters who had helped me many times. She was not at home, and in desperation called her son (the YFC "religious fanatic"). All I could remember the next morning was that my nephew had said he would come over and talk to me.

A Changed Life: To my surprise, when he came he didn't "preach at" me or "pray over" me but offered to take me to some people who could help me. I was willing to do anything to change my ways. We went to the Church of the Redeemer and talked with the pastor. He explained to me that the only way I could be helped was to forsake every vestige of sinful life and allow the Lord to make a new creature of me. My nephew took me back to my apartment and as we drove he told me of many persons who had been set free by submitting their lives to the Lord for His direction. Arriving home I walked through my dreary apartment and looked at the refuse — all I had to show for twenty years of marriage — and realized that I could choose this, or a Jesus who was real — Who was not just a character in a book, but a Jesus who was working

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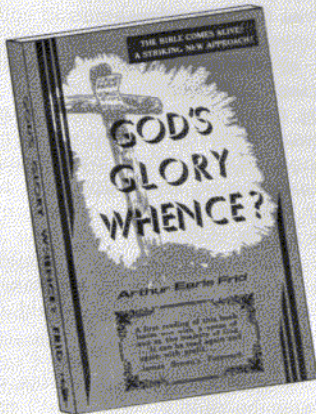
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miracles in the lives of people now. I realized that it was impossible to make it by myself and, wonder of wonders, that Jesus wanted me. Suddenly I hated everything I saw of my life, and I walked to the church where I knelt with several of the Christians and asked Jesus to come into my life. When I got up there was no doubt that God had answered that prayer and I would never drink or smoke again. I was free! My entire body and soul was cleansed from sin, and I was renewed by God's mercy and great love.

Evidences of the Father's Love: The Lord immediately began to set my life in order. Chiefly this consisted of medical care for my youngest child, a place to live with a family whose lives were totally committed to the Lord, daily Bible studies and teachings, and constant fellowship with the Christians.

A few weeks after my conversion my elderly mother became very ill and I visited her in the hospital. When I entered the room she gave no sign of recognizing me, but after I told her of the change the Lord had wrought in my life and asked her forgiveness for

the misery I had caused her, she began to shout for joy. Two days later she was able to leave the hospital — completely healed.

My college son, while home on vacation, went with me to the altar of the church and we received by faith the baptism in the Holy Spirit. When summer came my younger boy returned to me and the family was united. A church family was out of town for the summer and we lived in their home. This was our first experience in living by faith. We looked to the Lord for all our needs, both spiritual and material, and He provided in such abundance that soon we took two extra boys to live with us. At the end of the summer we moved to the first floor of a large house where young men of the church, who are college students or who work in maintenance of the church property, live upstairs. There was not a stick of furniture downstairs the morning we moved in, but before dark we each had a bed. Before long it was beautifully furnished and I was "housemother" and cook for twelve. I am thankful for the love and fellowship of a dear Christian woman the Lord sent to live with us.