

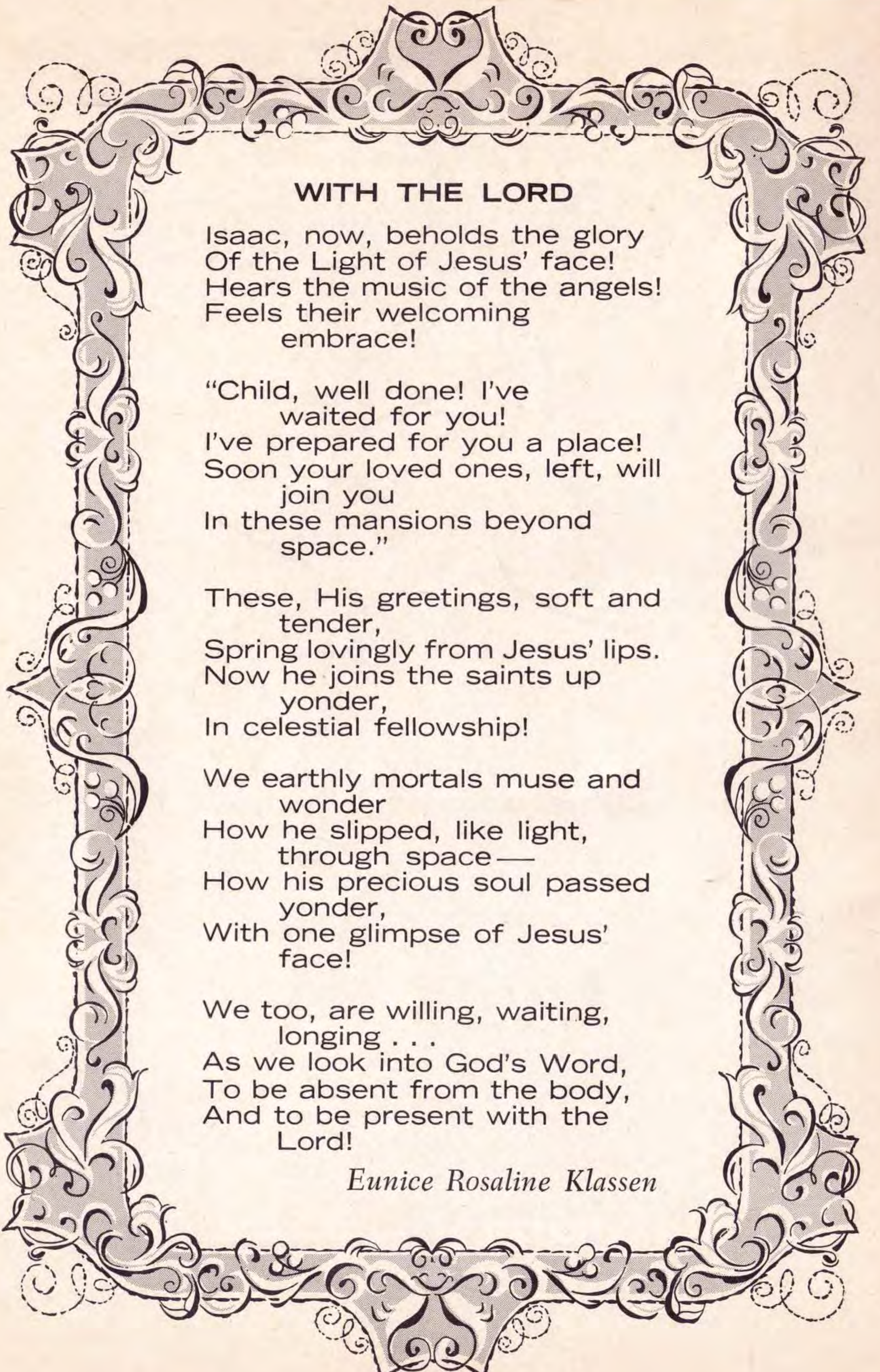
FULL GOSPEL BUSINESS MEN'S

JANUARY 1965

VOICE



*Isaac Shakarian
Memorial Issue*



WITH THE LORD

Isaac, now, beholds the glory
Of the Light of Jesus' face!
Hears the music of the angels!
Feels their welcoming
embrace!

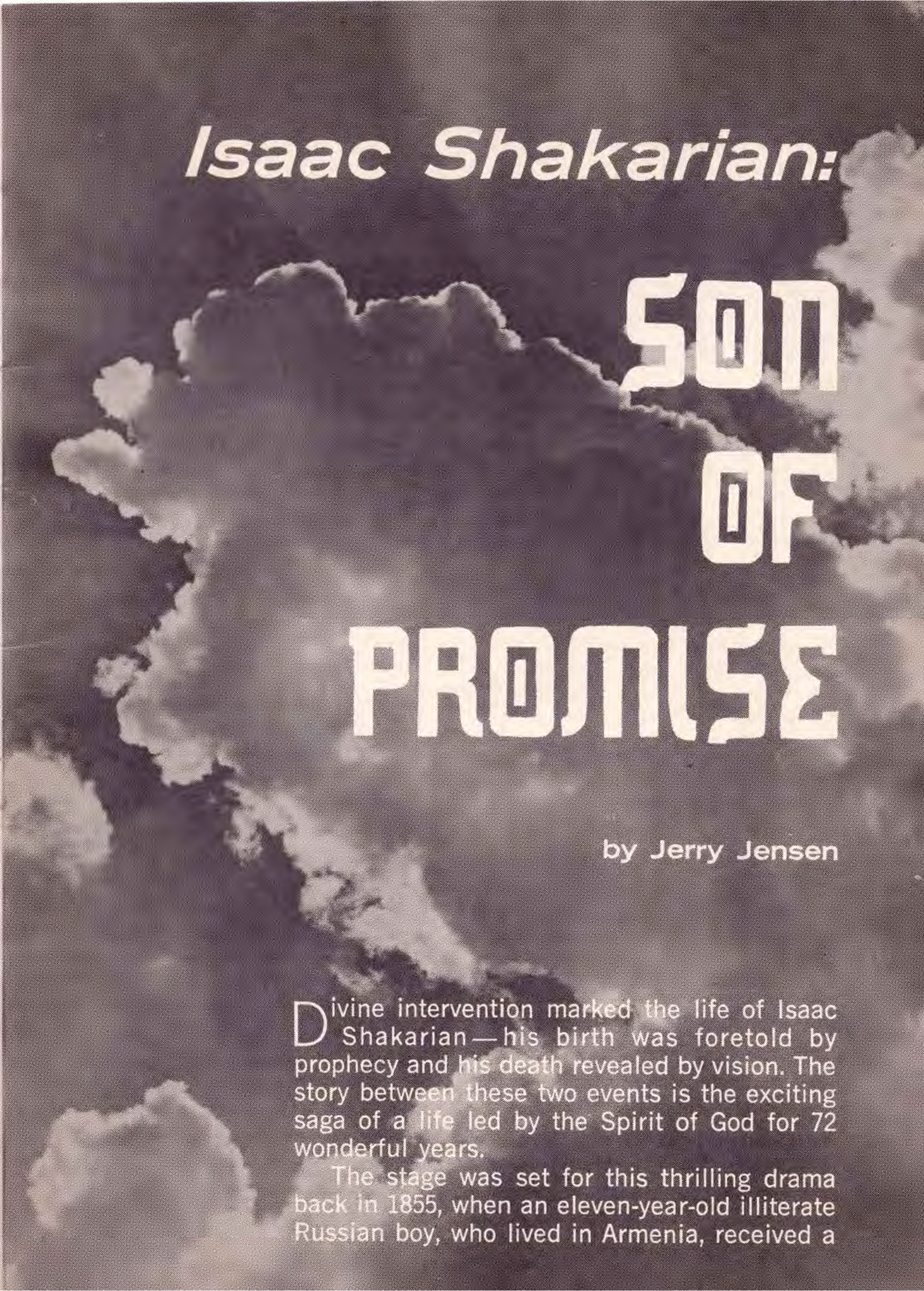
"Child, well done! I've
waited for you!
I've prepared for you a place!
Soon your loved ones, left, will
join you
In these mansions beyond
space."

These, His greetings, soft and
tender,
Spring lovingly from Jesus' lips.
Now he joins the saints up
yonder,
In celestial fellowship!

We earthly mortals muse and
wonder
How he slipped, like light,
through space—
How his precious soul passed
yonder,
With one glimpse of Jesus'
face!

We too, are willing, waiting,
longing . . .
As we look into God's Word,
To be absent from the body,
And to be present with the
Lord!

Eunice Rosaline Klassen



Isaac Shakarian:

SON
OF
PROMISE

by Jerry Jensen

Divine intervention marked the life of Isaac Shakarian—his birth was foretold by prophecy and his death revealed by vision. The story between these two events is the exciting saga of a life led by the Spirit of God for 72 wonderful years.

The stage was set for this thrilling drama back in 1855, when an eleven-year-old illiterate Russian boy, who lived in Armenia, received a



Our cover picture was taken from this photo of Demos, Isaac, and Edna Shakarian during a birthday party for Isaac, where he was honored by more than 200 civic officials.

supernatural visitation. For seven days and nights he was under the power of God writing prophecies of things to come. He neither slept nor ate as he drew pictures, maps, and charts, foretelling how peace would be taken from the earth and Armenia would be overrun by the Turks. The Armenian Christians were warned they would be massacred unless they went to a land across the ocean which the pictures and maps revealed to be America. God promised to bless and prosper those who obeyed. This recorded prophecy was carefully preserved by the Armenian people, who waited for the time when its full meaning would be revealed and God would lead them out.

In the meantime, there was a great outpouring of the Holy Spirit that swept across Russia and had now moved to Armenia. Among the first to receive this Pentecostal experience was

a Presbyterian family in Kara Kala, named Shakarian. The father, Demos Shakarian, and his wife had five daughters but no son. In those days it was a reproach for an Armenian family to be without a son. The mother was deeply disturbed about this.

A SON IS BORN

In May, 1891, Mother Shakarian was sitting in her home, weeping because God had not given her a son. A great uncle who was visiting them suddenly rose from his chair, laid down the Bible he had been reading, walked over to her and said, "God heard your prayer, one year from this day you will be the mother of a son." Exactly one year from that day, May 25, 1892, a son was born. The parents named him Isaac, for like Abraham's child, he was a son of promise.

When Isaac was eight years old, God began to speak again to the Rus-

sian who had written the prophetic warning to Armenia. Forty-five years had passed since he had prepared the charts and maps, and now the Lord told him to warn the Armenians that the time had come for the prophecy to be fulfilled. So, at 56 years of age, the prophet began telling the people: "The time has come! Now is the time to leave this country!"

The word quickly spread among the Armenian Pentecostals, and many Russian Pentecostals, that it was time to go. In the year 1900 they began their exodus to America. They took with them the written prophecy and preserved it in the church they established in Los Angeles.

LED BY GOD

Five years later, Demos Shakarian left Armenia, taking with him his wife, daughters and son Isaac, going first to New York and then to Los Angeles. Many of the Armenian unbelievers mocked and ridiculed them, but the

Pentecostal exodus to America continued until 1912 when finally the last Pentecostal family left Kara Kala, the place where the prophecy was first delivered.

In just two years World War I broke out and the death and destruction began. The Turks overran Armenia and every soul in Kara Kala was destroyed. Between three and four million were killed in the terrible onslaught — the mockers and scoffers were destroyed. The prophecy given in 1855 was reaffirmed in 1900, and finally fulfilled in 1914 and the years that followed. In the meantime, the Pentecostal Christians, who believed God and heeded the warning, were safe in America; among them was the Demos Shakarian family and their divine charge, Isaac. Their home became a center of worship for the Armenians and Russians who had escaped.

One day, shortly after arriving in



From left to right: Demos, Isaac, and Richard Shakarian discuss plans for the expansion of Reliance Dairy.



Isaac Shakarian with one of his prize-winning Holsteins.

America, Isaac's father Demos and two Armenian friends were walking down San Pedro Street in Los Angeles. As they neared Azusa Street they heard the familiar sounds of singing, praying, and praising they were accustomed to in their own services. Here, in a horse barn converted into a mission, they found people speaking in tongues. The same kind of Pentecostal outpouring that came to Armenia they now found in America. The Pentecostal experience came to Jews in Jerusalem, Catholics in Russia, Presbyterians in Armenia, and now to a great cross-section of all races and creeds at Azusa Street in Los Angeles. Though in different places at different times it was unmistakably the same glorious power of God that fell in the Upper Room on the day of Pentecost; and all who received this baptism in the Holy Spirit reacted in

the same way to the wonderful experience.

A NEW RESPONSIBILITY

Isaac Shakarian was sixteen when his father died and he then accepted the responsibility of taking care of his mother and four sisters. His business career started as a Los Angeles newsboy, followed by three years in a harness factory where he worked hard to supply the needs of the large family. At nineteen he went into the wholesale fruit business. During these years his mother felt she should help Isaac by going to work and earning some of the money needed for the family. Though Isaac was but a young lad he refused to allow her to work at a job, feeling her place was in the home taking care of his sisters and the house. He threatened to leave and let her assume all the responsibility if she ever took a job.

One day, contrary to Isaac's wishes, his mother accepted a job and went to work. When Isaac arrived home he asked his sisters where their mother had gone; they told him she had a job. Immediately he packed all his belongings in a box and went to the front porch to await his mother's return.

Arriving home, she saw the box and asked where he was going. Isaac explained that he was going to leave all the responsibilities up to her now that she had taken a job, just as he had promised. The weeping mother assured him she would never return to the job if he remained with them — so Isaac unpacked and continued to be the sole provider for his father's family.

STEPS TO SUCCESS

By 1912 Isaac had married and moved to Downey, California. He had saved enough money to buy a plot of land and three Holstein cows... which began the Reliance Dairy. From this humble beginning he built it into the world's largest independent dairy by 1943 — from three to 3,000 cows. This was accomplished through complete faith in the God who had led his people, and a willingness to work. He served as president of the Reliance Dairy enterprise until his death, Friday, November 6, 1964.

Isaac and his wife had five daughters: Ruth, Roxane, Florence, Lucille and Grace, and one son they named Demos, after his grandfather. All grew up in Downey.

A keen business sense made Isaac

a major Southern California real estate developer. With Demos and his son Richard joining Isaac in the expanding operation, the Shakarian Corporation now owns Norwalk Shopping Center, a multi-million dollar development, and many other real estate properties.

The dairy operation includes a creamery, ice cream plant, fifteen drive-in dairy stores, and two 800-acre ranches in Northern California.

Isaac was appointed by three governors of California as director of the 48th Agriculture District and served in this capacity for 22 years. He was a former president of both the Downey Chamber of Commerce and Kiwanis Club, also a director and vice president of the Great Western Exhibition Center in Los Angeles. Because he was civic-minded and al-

Continued on page 11



This drive-in unit, one of 15, is located at the headquarters of Reliance Dairy in Downey, California.



The River Jordan near Jericho where Jesus was baptized.

GO OVER JORDAN

by Edna Shakarian

IT WAS JUST one week before an event destined to alter my life and affect the future of a group of Armenian people, that Isaac and I sat down to study the Bible and pray together. Little did we realize on Friday night, October 30, that exactly one week later God would take him home.

Isaac often shared the burdens of his heart with me and the Lord gave us inspiration together as we talked about his message for the following Sunday in the Armenian Full Gospel Church, where he was lay-pastor.

He loved his Armenian people and the ministry God had given him among

them. Countless times, he was so tired in body from the labors of the day, my heart ached for him. When questioned, "Should we call someone today and let him minister?" Isaac would say, "God called me, I must be faithful." Then we looked to the Lord and his strength was renewed.

Isaac would rise early Sunday mornings, go to the den, kneel in prayer and talk to God about the message we had discussed. Driving to church, we would ask the Lord for His blessings upon the people.

One of the first questions Isaac always asked following the service

was: "Edna, did I deliver the message all right? Did you think it blessed the people?" Whenever his people needed correcting, he would say, "I can't chastise or scold them; we will pray and let the love of God bring the erring one back into His will." Yes, Isaac loved his people.

As we sat down to study that Friday night, the anointing of the Holy Spirit came. I opened my Bible to Deuteronomy 34:7, the portion of Scripture began, "... *Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.*" Moses was old, it is true, but he had not attained to the years of his father, Amron, who lived to be 137, as did his grandfather and great-grandfather. Why must Moses, whose life was more serviceable than any of theirs, die at 120 — especially since he felt not the decay of age, but was fit for service? The answer is that Moses' work was finished; God was going to raise up others.

"Now after the death of Moses the servant of the Lord, it came to pass that the Lord spake unto Joshua . . . Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel" (Joshua 1:1-2).

God spoke to Joshua, "Arise and go." We know the people were broken-hearted — the Bible says they mourned for Moses 30 days. Their great leader was gone. How could they go on? Sorrow filled their hearts. They wanted to stay in the place Moses had been, where he had blessed them, led them,

and had been their strength and wisdom. They leaned on him heavily. The children of Israel stood still, their strength was gone. They wanted to sit and mourn, but they only saw the natural — God saw the supernatural.

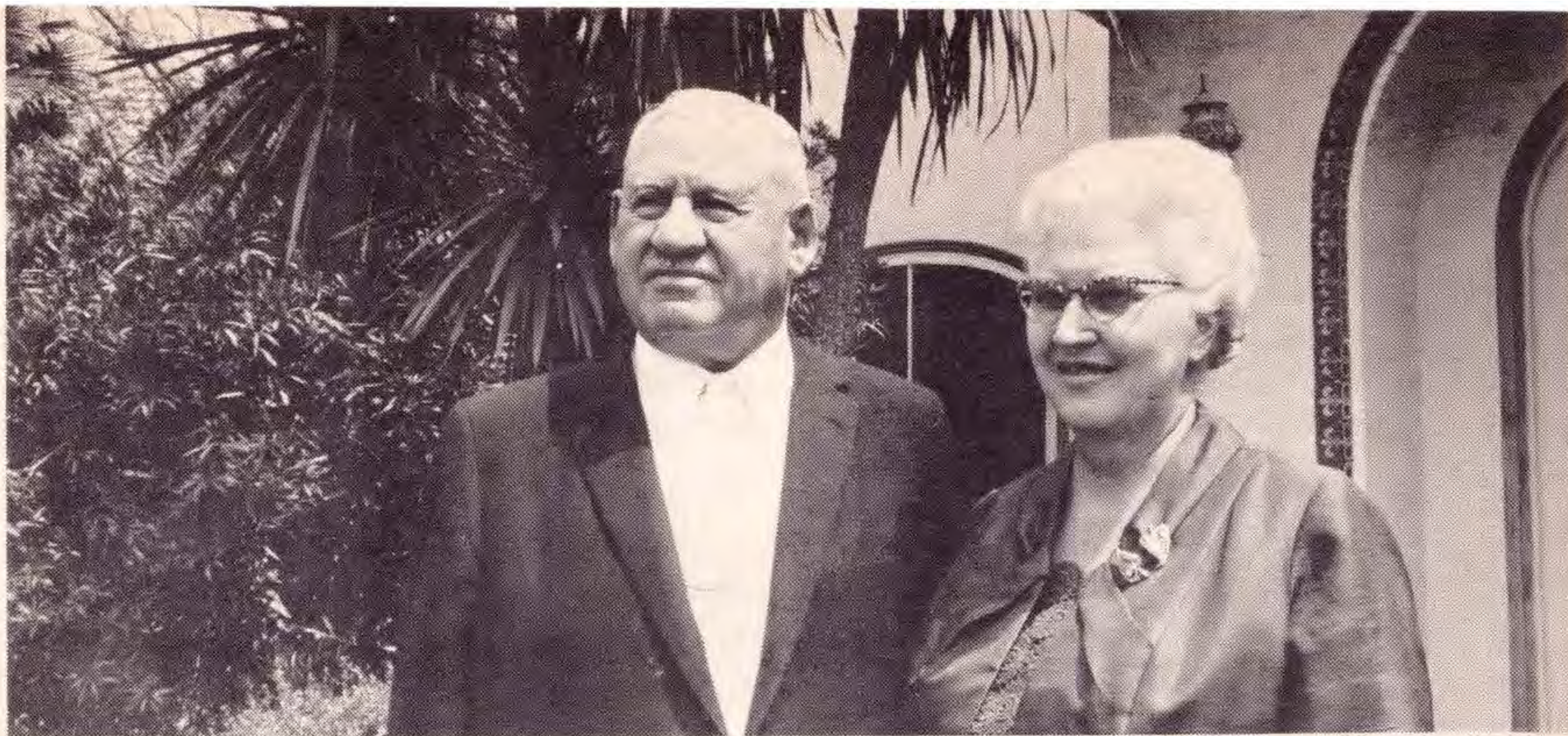
"Isaac," I said, "this is the message I feel God would have you bring this Sunday." As I spoke, inside me there was turmoil; I did not want to say what I knew God wanted said.

"This is not right," I told myself, "Isaac is not going to relinquish his leadership . . . No, Lord . . ." The inspiration kept coming and I resented it. "I can't let Isaac go. He is well and strong; his ministry is not finished . . ." These thoughts struggled within, but the Holy Spirit continued to speak through me.

Isaac listened intently, then he began to rejoice: "Yes, that's the message I must bring Sunday!" My inward struggle ceased and I prayed, "Lead us, O God, Thy will be done."

Isaac was as fit for service as he ever was, yet the Lord came and took him — his work was finished. Isaac had returned home Friday, November 6, after a full day of work. Before retiring, he spread the newspaper across the foot of the bed and leisurely glanced through it. I turned aside for a brief moment, and in that time, Isaac slumped on the bed.

I held him in my arms as he slipped away. His eyes were open the last few minutes of his life and he looked at me with love and compassion. He never wanted me to cry. His eyes seemed to say, "Edna, I'm sorry; don't cry."



Isaac and Edna Shakarian in front of their home in Downey.

My heart is broken for I have lost the one I loved, the one God gave me. Our time together was all too short — 14 years and 3 months. In the natural I would want to go and lie down beside his grave and stay... In my own strength I can't go on, but the Lord speaks to me and I do go on.

"Dear God," I pray, "don't listen to my heart, it is broken; don't listen to what my lips utter, they can't help but express the great love for my dear companion; my heart is lonely. Don't see the tears that fall from my cheeks constantly, they are a valve to my heart and give some release. Dear God, listen to my soul's cry; see my soul's desire. Anoint me afresh and fill me with the love for humanity You gave Isaac. Give me the understanding that was his. Give me the unceasing love You gave him — love that overlooked people's mistakes, love that overlooked those who would try to hurt him when he tried to help, love that reached out a helping hand to all races of people in every walk of life. Dear God, let me by Thy marvelous grace, carry on Isaac's beautiful testimony,

that will help souls find their way to the Cross of Jesus Christ."

I will never forget the night Isaac brought me to our home. The living room was filled with precious Armenian people. We walked in and stood in the doorway. Isaac said, "This is my wife."

I felt so honored as they all rose to their feet. The women came forward, embraced me and said, "Welcome." Then the men came and shook my hand, saying, "Welcome." They asked us for a testimony. As we spoke, God's blessing came upon us and said, "Welcome." I will never, no never, forget that night. God put such a love within my heart for all Armenian people.

I appreciate every word of comfort and strength they have always given me — to know that I have been accepted although I do not speak their language. They have taken much time to help me understand and I want to dedicate my life anew to all of them.

By God's help, Moses came through many, many hard trials, but there was always victory, miracles. His people

were told to march on toward Jordan. It speaks of death. We are all walking toward it, but without fear now. They marched on, for they knew God would open Jordan's river when they arrived there; God did, and they entered Canaan rejoicing!

Isaac said, when we talked about Jordan in this message, "I'll tell my people, life is like a Jordan River — heartaches, trials, sorrows — but I'll tell them there is glory on the other side!"

We did not know then that this was the preparation for his crossing over Jordan to the glorious side of heaven. I know if we could hear Isaac now he would say to everyone, young and old, "Come walk, place your hand in the hand of my lovely Lord, and He will lead you safely through."

SON OF PROMISE

Continued from page 7

ways responded to community needs, he had recently been appointed to the board of directors for a new hospital being constructed in his city.

ISAAC'S MINISTRY

Not only was he a civic leader and successful businessman, but Isaac Shakarian never lost sight of the spiritual heritage that was his. He served ten years as a lay-minister of the Full Gospel Armenian Church of East Los Angeles. It was his inspiration, sacrifice, and direction that made it possible for his son Demos to launch the tremendous ministry of the Full Gospel Business Men's Fellowship International.

He was a staunch backer of min-

isters. His life was a great blessing to many pastors, evangelists, and missionaries. The prayers, words of instruction, and financial support he gave helped many to a ministry they would not have otherwise enjoyed.

To carry the gospel to all men was the desire of his heart. The last thing he did before coming home the day he passed away, was to witness to a real estate broker about the Lord Jesus Christ. After his funeral another businessman asked this broker what he knew about Isaac Shakarian. "This I know," he said, "he was a man of God." This same testimony was given about him by leaders of the 48th Agriculture District when final tribute was paid him at a recent dinner.

When this patriarch of the church finished his work, God took him home, and just as his birth was foretold so his death was made known. The Sunday before his passing on Friday, God spoke to Robert Thom, who was visiting in the Armenian Church, and told him He was going to take Isaac home. Rev. Thom shared this revelation with others during the week that followed. The night God took Isaac, a member of the same family that had prophesied his birth was called to pray for him. Kneeling to pray, he suddenly stopped and told his wife there was no need to pray — Isaac had gone "home." He knew this because God gave him a vision of Isaac being embraced by leaders of the Armenian Church who had passed on years before.

Isaac Shakarian's success in life as a businessman and philanthropist was matched only by his faith in God.



His Works Do Follow Him

by Oral Roberts

THE DEATH OF Isaac Shakarian was not a sunset but a sunrise; not a fading, but a flowering of a greater life; not the subtracting of a man from the earth but a multiplying of a great spirit; not a death, but, in the truest sense of the word, a release of the inner man; not an ending, but a commencement.

Isaac had scarcely arrived in America when his father died, and he became head of the house; earning the living as a newspaper boy, fruit peddler, and a worker in leather. He managed to save some money, bought three cows and started a dairy in Downey, California.

He became a leader in his community, but above all he became a leader in the Christian world. The Lord inspired his heart to sponsor men of God—men who were great preachers, evangelists, pastors, and missionaries. He began to stamp his family with his character, integrity of spirit, and glorious faith in Jesus Christ. He became a force, a whole man, a leader of men.

Isaac Shakarian was happy, filled with joy, kindness. He had an outgoing spirit. I knew this man intimately. I loved him and he loved me.

He touched my life in the beginning of 1951. I had heard of a great family on the West Coast named Shakarian. I heard the names Isaac and Demos everywhere.

We were planning to pitch our big tent in Oakland, but there was difficulty in securing the site. Thousands had prayed for that meeting, and when it seemed we would have to cancel our crusade the Lord showed one group that He would raise up someone to see to it that the meeting would be conducted. In a flash of inspiration I asked our co-evangelist, Mr. DeWeese, to telephone the Shakarians in California and ask them if they could help, even though I had not met them. By sheer force of their influence they opened a choice spot in Oakland, California, for our tent. This not only happened there, but in Los Angeles, and San Francisco also. From that time the Shakarian family has been interwoven with ours—not only with our lives, but with thousands of others.

I remember this man and the little things about him. There was the time in Fresno, California, when I arrived to find the hotels filled. The only room available was a very small one with

little ventilation. As a result, I was having difficulty studying, and preparing for my nightly meetings. Isaac and Edna drove up to Fresno to see me. He wanted to go up to my room and have a word of prayer, but when he saw it he said, "Brother Oral, what are you doing in this room?" I explained the situation to him; then he said, "I'll be right back." In five minutes he returned saying, "The porters are coming up to move you." They moved me into a beautiful suite. I don't know how Isaac did it, but this was one of the ways God used him.

Now he is a blessed man. Some say he is dead, but the Scriptures say he is blessed: "...blessed are the dead which die in the Lord, from henceforth that they may rest from their labors and their works do follow them." God does not look upon life as we do, and I am glad. Isaac is a blessed man for he died in the Lord.

Isaac Shakarian did not die merely in some concept, nor in one particular philosophy of life, nor in some specific theology, but he died in a person — the Lord Jesus Christ. This muscle and bone house in which he lived for 72 years was the mortal house, but inside was the inner man. Jesus teaches us that a human being is made in the image of God; he is a spirit, and he lives in a muscle and bone house with a mind and free will. Isaac lived in that house — that glorious mortal spirit; a spirit that had been born-again, and filled with the Holy Ghost. He is not in that house now; he is in the Lord — he is blessed.

Isaac died in a Person, the only Man that was ever born a whole man,

Jesus Christ. He died in the Man who was the only one who went about telling men they could be made whole. He died in the only Man who faced death and destroyed its power. He died in a Man who rose from the dead; who was lifted bodily from this earth as a glorified being, and who is at the right hand of the Father giving gifts among men. He died in the Man who said, "I am the way, the truth and the life. . . ."

Isaac went everywhere doing good. He did not pick out one person or one group; he loved all people. He labored for the Lord, and the Bible says, "...his works do follow him. . . ."

There is something honorable about work, and Isaac was an honorable man. He loved to work. He was not afraid to labor with his hands, or with his mind. People would say, "Isaac is the man with the ideas. Isaac is the man young in spirit."

The works he left were many — he left an outstanding family: Demos, who in my opinion is the greatest layman in our world; he left four daughters, handsome children and grandchildren. He left a family stamped with his character; who are marked with his kindness, and the inspiration of his Savior. I salute the Shakarian family.

He left the Full Gospel Business Men's Fellowship International, for without Isaac Shakarian it is doubtful that this organization would have ever been born. Today more than 100,000 top Christian businessmen throughout the earth, comprising hundreds of chapters, have forged them-

selves into a great group, with the son of Isaac as their founder and beloved chairman. This group is winning more souls for Christ than any other I know of. These men are fearless — they have brought Christ into the hotels, factories, offices, and headquarters of government leaders.

I remember when the organization was only a seed in the mind of one man, Demos Shakarian. He shared his burden with me. "Demos," I said, "you must do it." Later we talked

bronze which were to be installed on a men's dormitory for 160 men; a building costing more than a half-million dollars. It is to be named *Shakarian Hall* in honor of Isaac and his family. Thousands of young men will come to study at the University and remember that name. It stands for something. It is a name of honor, a name blessed of God.

The works he left are for everyone, but in particular for the Armenian people. His death is the eagle stirring

Edna Shakarian in front of Shakarian Hall recently dedicated at Oral Roberts University, Tulsa, Okla.



with Isaac and the three of us considered the ramifications of Demos being away from the business, and Isaac said, "Demos, you go and I'll take care of the business."

He has left great works in evangelism. The Executive Committee of the Board of Regents of Oral Roberts University voted to honor the name of Isaac Shakarian and his family, by naming a new building on campus after him. I am only sorry he did not know this. Before he passed away, we had already struck the letters in

the nest, and the young eagles taking to wing. For many years Isaac worked in the center, drawing his people to Christ; as long as he was there he was building the foundation. God has taken him now and the young eagles must rise up. Other Armenians must become inspired by Christ as never before. This was the burden for his people he shared with me when I visited with him a few weeks ago.

Isaac Shakarian, the son of promise, has left a family of promise, a ministry of promise, and a people of promise.

TRIBUTES TO ISAAC



I was deeply saddened to learn of the passing of your wonderful husband and extend my heartfelt sympathy to you.

Isaac was one of the finest men I have been privileged to know and will be missed by his many, many friends.

Please express my condolences to your son and daughters in the great loss they, too, have suffered. Sincerely,

*Edmund G. Brown,
Governor, State of California,
Sacramento, Calif.*

Mrs. Anderson and I were very sorry to learn of the death of your husband, and we wanted you to know that our sympathy is with you at this time.

*Glenn M. Anderson,
Lieutenant Governor,
State of California*

RESOLUTION NO. 1337

A RESOLUTION OF THE CITY COUNCIL OF THE CITY OF NORWALK NOTING THE PASSING OF A DISTINGUISHED CITIZEN OF THE SOUTHEAST LOS ANGELES COMMUNITY, MR. ISAAC SHAKARIAN

WHEREAS, Isaac Shakaran has contributed greatly to the civic community and commercial activity in the Southeast Area of Los Angeles County for several decades, serving as President of the Downey Chamber of Commerce in 1938, as President of the Downey Kiwanis Club in 1940, as a member of the State Agricultural Board for the 48th District during the past 22 years, as a minister of the Armenian Church, and as President of Reliance Dairy Farms and was a leading figure in many other enterprises throughout the Norwalk-Downey

AAC SHAKARIAN

City of Downey
Presents this
Commendation
for outstanding
Community
Service
to
ISAAC SHAKARIAN
Community Leader

November 15, 1964
MAYOR
COUNCILMAN
COUNCILMAN

IN DEEPEST SYMPATHY



The Board of Supervisors
this day adjourned
in memory of

Isaac Shakarian

November 10, 1964

Waverly M. Dean

CHAIRMAN OF THE BOARD AND
SUPERVISOR 5TH DISTRICT

Frank G. Bonelli

SUPERVISOR 1ST DISTRICT

Kenneth Hahn

SUPERVISOR 2ND DISTRICT



Ernest E. Debe

SUPERVISOR 3RD DISTRICT

Arthur W. Chas.

SUPERVISOR 4TH DISTRICT

area; and
WHEREAS, Isaac Shakarian was an exemplary figure in the community as a father, husband, religious leader, and business leader, and by his rise from a \$6 per week job in a harness factory in 1906 to the leadership of a major chain of business enterprises at the time of his death, including ownership of Norwalk Center and the Reliance Dairy Farms chain, epitomized the economic opportunities provided by the American free enterprise system; and
WHEREAS, Isaac Shakarian died suddenly, at the age of 72 years, on the 6th day of November, 1964;
NOW, THEREFORE, BE IT RESOLVED that the City Council does hereby express the great regrets of the City and of the City Council at the passing of this pioneer citizen of Los Angeles County,

and calls attention to the substantial loss incurred in his passing by his family and friends, and by the communities at large, and does further express its condolences to the widow, Mrs. Isaac Shakarian, and to his other next of kin.
APPROVED AND ADOPTED this 23rd day of November, 1964.

MAYOR OF THE CITY OF NORWALK
DEMETRIO A. APODACA

A mighty warrior of the Lord has returned home to receive his due honor and reward.

Our hearts have been saddened by this loss to the Kingdom.

Our prayers are for those who must continue in the faith. Your dad has joined the most host of holiness in Christ.

Tributes cont.

Our prayer and hopes are now directed toward a living remembrance for your dad in the form of the Isaac Shakarian Memorial Chapel. Other friends desire to become part of this living memorial and will be writing you. With sincere Christian love and continuing prayer, Your friend,

*Dan Malachuk,
185 North Avenue,
Plainfield, N.J.*

Now that my successful campaign for District Attorney is over, I want to thank those who aided so much in this long campaign. Among those to whom I owe a great deal are you, and your late husband. I appreciate greatly all that he did to help and for the interest you two, as community leaders, expressed throughout these many months.

Although I had not had an opportunity to get to know Mr. Shakarian as well as I hoped to, I knew of his magnificent achievements and admired him greatly. Please accept Mrs. Younger's and my own condolences in your loss. Most sincerely,

*Evelle J. Younger, Judge,
Los Angeles, California*

We are enclosing this commendation commemorating Mr. Isaac Shakarian for his outstanding service to his community and country. His service in behalf of the City of Downey, the livestock and dairy industry, and the entire development of this area will always remain a tribute to his memory.

Members of the City Council, City Administration and citizens of Downey all join with me in extending our deepest sympathy to you and to all the members of his family.

As the City Council adjourned in his memory last week, this plaque was ordered prepared so that you may have

a visual memory of the City's admiration and tribute to him. Yours very truly,

*Thomas H. Morton, Mayor,
City of Downey, California*

At the last meeting of the Board of Directors of the Cash and Carry Dairy Association of California time was taken for an expression of our feeling of loss at the passing of your husband, whom we remember as one of the founding members of our association, a long-time member of the Board of Directors, a President for several terms, a wise counselor, and a personal friend. His life and work will be his monument which we know will bring some comfort in his absence. We are grateful too for having been associated with him, and appreciate the continuation of his presence among us through his grandson, Richard Shakarian.

Upon behalf of the Board of Directors and myself personally, therefore, we are taking this opportunity to express our condolences and our appreciation for the opportunity of knowing Isaac that we enjoyed. Sincerely yours,

*Leonard Scott, President,
Cash and Carry Dairy
Association of California,
13245 E. Los Angeles St.,
Baldwin Park, Calif.*

I was in Chicago when Henry Carlson broke the news of your father's sudden homegoing. For a moment I was deeply shocked. Then a complete atlantic of blessed memories flooded my heart. I rejoiced in my spirit that I had known your dad and received his warm and genuine blessing many times. It got so, at conventions, that first I looked for you, then Rose, and then your dad. And when we met, I always felt that to be in your midst was to be in the will of God.

But what thrills me more is the prospect of the glad reunion that one day

shall be ours in the greatest of all conventions! Then we shall be gathered around the throne and participate at the banquet table of the Lamb that was slain. Then we will not have to part again and there will be no end to our praises.

I can never find words to express my thanks to Almighty God that in His gracious Providence He allowed me to know the Shakarian family. It has been just another evidence of His goodness to me and all our family.

We all join in expressing our deep sympathy for what must be a tremendous loss to all of you. At the same time we rejoice that for Isaac Shakarian it is far better to be with Christ.

We commend you and all your loved ones to the God of all comfort whose strength shall be your daily portion. Yours and His,

*James H. Brown,
Upper Octorara United
Presbyterian Church,
Parkesburg, Pennsylvania*

Very sorry to hear of your dad's passing but I am sure he is in a place of perfection and rest. My deepest sympathy to all of you in this time of need. God bless.

*P. A. Gaglardi,
Minister of Highways,
Victoria, B.C.*

Received message of Brother Isaac Shakarian's demise. Hearty condolence. We pray for consolation of his dear ones.

*T. V. Thomas,
Kerala State, India*

Hoy recibi telegrama comunicandome marcha mansiones celestiales de nuestro amado hermano Isaac punto job punto uno versiculo veintiuno punto nuestro dios les conforte punto le abraza punto.

*Gen. Narcoso Medina Estrada,
Cuernavaca, Mexico*

Deepest sympathy. God comfort you. Our prayers with you.

*S. K. Sung,
and Hong Kong Chapter*

Convey our brotherly thoughts to you in your distress but are joyful with you to know your dear father near the Lord.

*Dr. Gold,
Geneva, Switzerland.
Aubert and French Chapters*

We thank the Lord for what he has given us in Brother Isaac Shakarian. His works follow him. The Lord bless his son, our brother Demos Shakarian, to continue his works in the name of Jesus.

*The Brothers of the FGBMFI Holland,
P. W. van den Dries, President*

Our Deepest Appreciation

We wish to express sincere appreciation to our friends across the nation and around the world for the many, many cards, letters and telegrams of condolence and sympathy we received at the passing of our loved one.

For the scores of floral tributes that lined the aisles and banked the walls at the funeral service, many of which came without return address, we also wish to say, "thank you so much for this wonderful expression of love and devotion."

The Shakarian Family



chapter highlights

SHELDON CLEMENTS / CHAPTER COORDINATOR

Salem, Oregon

Many denominations were represented in the 140 present at the meeting to establish the Salem, Oregon Chapter. Guest speaker, Louis La Marr, noted lawyer, delivered a stirring message. Those present were also blessed with the testimony of Marcella Garland from Corvallis E.U.B. Church who told of her healing of a whiplash injury suffered in a car accident more than a year ago.

Norfolk, Virginia

Approximately nine denominations were represented at the November chapter meeting, along with visitors from the neighboring state of North Carolina. The principal speaker was Gregorio Tingson, sometimes known as "the Billy Graham of the Orient." The spiritual atmosphere was such that each of the 15 persons who came seeking for the baptism in the Holy Spirit, received.



Salem Officers pictured, from left to right: Warren Barker, vice-president; Ted Parks, publicity chairman; Chester Hilligoss, president; Stanford Smalley, secretary; Herb Bibelheimer, treasurer; Jim Galligan, international director and president of the Portland, Oregon, Chapter.



Boston, Massachusetts

Honored guests and noted speakers brought special highlights to a chapter meeting in Boston with their presence. They are seated left to right: Speaker, Dr. Howard Ervin, and International President, Demos Shakarian, pictured with Ernie Tavella, chapter president.

Casper, Wyoming

The last meeting reported for the Casper, Wyoming Chapter proved to be one of their best in attendance for some time. Several came from many surrounding towns to hear Dr. Luke Sheng give his testimony. Every doctor in the area was sent an invitation.



Sandpoint, Idaho

Pictured above are officers and guests holding the new chapter charter which was presented to the Sandpoint, Idaho Chapter in one of their recent meetings. Left to right are: Warren Durham, guest speaker; Byron Klaue, international director; Bill Davis, chapter president; Don Moore, treasurer; and Leland Earls, guest speaker.

Houston, Texas

More than 900 persons reported at a recent chapter meeting held in the Grand Ballroom at the Rice Hotel in Houston. Freddie Gage, Spirit-filled Southern Baptist evangelist, was guest speaker.

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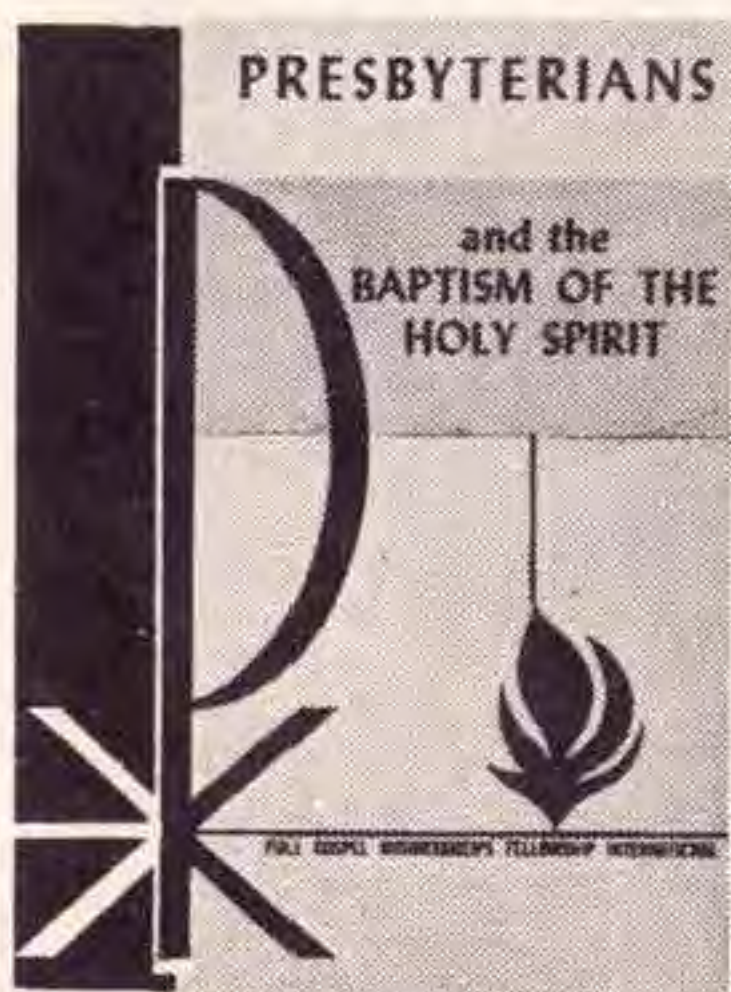
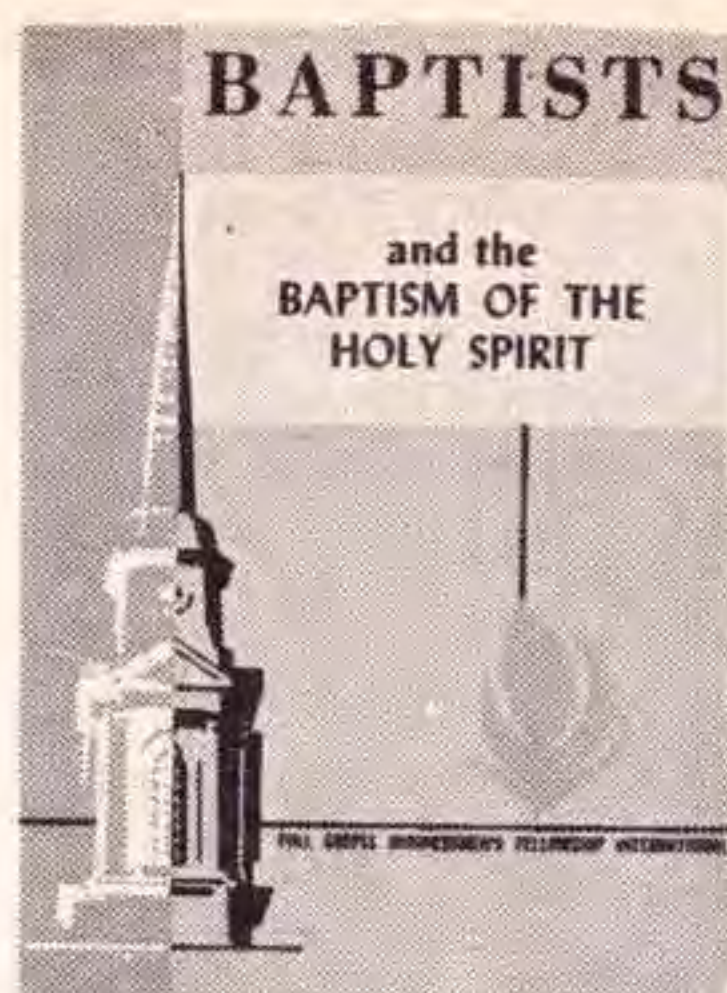
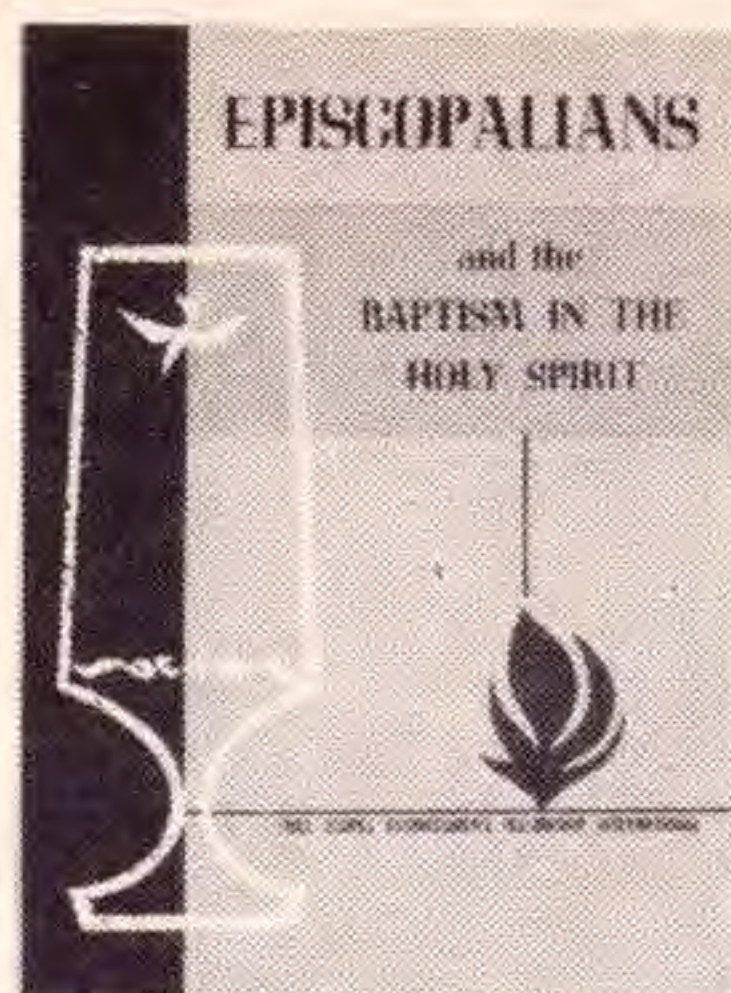
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Phoenix Regional Pre-Convention Rallies

Preceding the official opening of the Phoenix Regional Convention, January 21-25, 1965, three rallies will be held in the Grand Ballroom of the Westward Ho Hotel. Featured speaker is William Branham who will also be praying for the sick. The rallies begin January 17 at 1:30, January 18-19 at 7:30.

We'll See You At The Shoreham

IN the shadow of the nation's capital there is great preparation being made for the fifth annual Washington, D.C. convention of the Full Gospel Business Men's Fellowship Int'l.

The Shoreham Hotel in Washington, D.C. will house the convention activities, beginning Feb. 25, 1965. A special "kick-off rally" is scheduled for Wednesday night, Feb. 24, at 8 p.m. At that time, David duPlessis, noted speaker, will relate details of his recent visit to the Ecumenical Council in Rome. Other speakers slated during the convention are: Dr. William Reed, Episcopalian surgeon; Tommy Tyson, Methodist evangelist; Dr. Conrad Huffstutler, scientist; Charles Trombley, former Jehovah's Witness; Dr. Howard Ervin, Baptist pastor.

Special features of the convention will be

- ***the Ambassadors' Breakfast, Feb. 25,***
- ***the Congressional Breakfast, Feb. 26.***

Seminars will be in progress those same days, from 3-5 p.m. A seminar-luncheon for college and university students is to be conducted at 1 p.m. Saturday. The closing service will be at 7 p.m. Saturday the 27th. Youth activities will be conducted by Neil Eskelin, who recently returned from Russia — assisted by gospel singer Bobby Green.

Registration begins Wednesday, Feb. 24, and will continue each day. Tickets for the three convention breakfasts and luncheon banquet, in a package plan, will be \$12 total if purchased in advance. Otherwise, the breakfast meetings are \$2.50 (full breakfast, not Continental); luncheon banquet \$5; youth banquet \$4. These tickets may be purchased by writing: Mr. Francis Robinson, 5644 Third Street N.E., Washington, D.C. 20011.

Room rates are: SINGLE\$10
DOUBLE or TWIN \$15

Write to Shoreham Hotel for reservations and mention FGBMFI Regional Convention for special rates. Also ask for details concerning family plan.



WASHINGTON D.C. REGIONAL CONVENTION • FEBRUARY 25-27, 1965

A Peculiar History

by Morton T. Kelsey

In 1900 a former Methodist minister, Charles F. Parham, opened a Bible College in Topeka, Kansas, with forty students housed in a converted Midwest mansion. These men and women, twelve of them ministers, had been asked to study informally the subject of baptism in the Holy Ghost while Parham was out of town preaching in December of that year. They did so, following his suggestion that they search the Biblical passages for some certain evidence of this baptism. On his return he was amazed to find that they had all reached the same conclusion: one evidence had come every time with the Holy Spirit in the Bible, and that was speaking in other tongues. It was then that the group began to wait expectantly praying and meditating, and the baptism of the Holy Spirit came upon them, first one and then upon several, and they spoke in tongues. This new religious phenomenon soon attracted attention, and newspapers in Kansas City and St. Lewis reported what was happening at Bethel Bible College. Many people came to see for themselves, and Parham with several of the students enthusiastically planned a missionary tour of the country. It did not come off. After two weeks of meetings, which began as front page news, the group returned to Topeka.

For two years there was no wide acceptance of this experience: there

were a few "Pentecostal baptisms" or conversions but not an immediate acceptance of the message that this was the same thing which had happened to the apostles originally with presumably the same effects. The Parhams went on with the school in Kansas City after the Topeka mansion was sold, and then went to Lawrence, Kansas, where he held services. Then early in 1905 an invitation came from Orchard, Texas, where a woman who had worked with Parham was trying to conduct her own mission. He preached there on Easter Sunday, and in two weeks almost an entire community had received his full gospel message.

The Parhams returned to Texas in the summer that year, and in Houston and a number of other cities the revival continued to grow. The experience of tongues was received by scores of people, and the healings and other amazing experiences continued to occur. In December he established a Bible school in Houston, similar to the Topeka college, and it was from here that Pentecostalism reached Los Angeles and really began to mushroom.

Los Angeles is now known as the mecca of strange religious groups, but in the early days of this century, it was considered the place where a revivalist would be least likely to succeed. Most of the Protestant churches had failed more than once



The Upper Room — birthplace of Pentecost.

evangelist William J. Seymour to come and preach. He came in April 1906.

But Seymour stirred up quite a different response in different hearers. He was one-eyed, unprepossessing in manner, and rather careless about his person. He was also positive about the message he had to bring, even though he had not spoken in tongues himself. He preached the first Sunday morning, April 1, talking about the second chapter of Acts and what should happen today, and then went home with one of the members for dinner. When they returned for the scheduled afternoon service, they found the mission locked. He was told that he could not preach such a doctrine from their pulpit again, and so, with no place to go, he went back home with the same family, none too welcome a guest. It was two or three nights later that he asked them to join him in prayer, and a different feeling about him began to grow. Several members of the church dropped by to find out what had happened to him. One of their friends was a Baptist minister who asked him to hold a prayer meeting in her home. And then people began to pray for this experience of which he spoke. A protracted prayer meeting began in the Baptist home. Meanwhile Seymour's host had a vision of the apostolic experience and he asked to receive it. In spite of Seymour's protest, "No, the Lord wants me to lay hands suddenly on no man,"¹⁶ he continued to ask that evening, April 9. Finally hands were laid on him and he fell to the floor as if unconscious,

before becoming established. Here, where oil fields and movies provided all that most people were looking for, the Pentecostal church took form. In 1906 a Negro woman, Neeley Terry, who had been visiting friends in Texas, brought back the story of receiving a baptism of the Spirit and the gift of tongues. The small mission church of which she was a member listened and promptly invited the

16. Frank J. Ewart, *The Phenomenon of Pentecost*. St. Louis, Missouri, Pentecostal Publishing House, 1947, p. 39.

and spoke a few words in tongues. With Seymour he then went immediately to the Baptist home where a group were at prayer. As he walked in, he began to speak fluently in tongues. Suddenly there were seven voices, as those who were praying were "struck from their chairs," as one of them described it, and received the same experience.

For three days and nights the little house was filled with people praying and rejoicing, continuously and loudly. People came from all over until the streets around were crowded. The Negro group was soon joined by white people and outgrew the house in which they were assembling. (This is one easy way to accomplish integration.) It was then that an old livery stable on Azusa Street, which had been renovated as a church but not used for a long time, was found, and space was cleared to make a church in it again. For the next years this Azusa Mission was the center of Pentecostalism. People came from all over the country and carried the news and also the experience in a chain reaction which has produced Pentecostal churches numbering nearly two million members in fifty years. Not only the Assemblies of God, the largest group, but the Foursquare church and a dozen others spring from this original prayer meeting in 1906. In all there are twenty-six church bodies which trace their experience with tongues and their Pentecostal doctrine of tongues to the events we have described.

Meanwhile across the sea in Wales there had arisen a mighty religious revival, and amid the magnificent Welsh singing, tongues broke forth there. It is interesting that, while the experience was observed and reported in 1904, there is at least one quite thorough account of the revival which makes no mention of speaking in tongues.¹⁷ But the European press carried detailed accounts of the movement which began a little later in Norway and North Germany, and especially of a long Pentecostal revival held in Zurich in the fall of 1910. The occurrence was world-wide, part of a torrent of religious fervor. It was in the air, from India and Australia to Kansas, and instances could be multiplied to describe the gift with its characteristic unknown or occasionally recognizable languages, its sense of fulfillment and new life, its contagious vitality and joy. One story in particular links together these far-flung occurrences with the stream which began to flow from Los Angeles.

It is told that in the year 1855, an eleven-year-old Russian boy in the village of Kara Kala in Armenia received a series of prophetic visions. During the period of a week in which he neither slept nor ate, this uneducated child produced a sheaf of intricate pictures, maps, and charts with a variety of written text, sometimes scrawled, sometimes in beautiful handwriting. He foretold the end of peace and prophesied that the Turks would turn on the Christians and that those who were to go to a land across the

17. Mrs. Penn-Lewis, *The Awakening in Wales* (1904-5). Leicester, England, Overcomer Book Room, 1922.

ocean would be saved and blessed. The boy's visions were studied and pondered over, and he grew up in the village, respected as a prophet. About twenty-five years later, the experiences of the Holy Spirit which were similar to those in Russia began to take place in that area of Armenia. A small group, mainly Armenian Presbyterians with the prophet among them, banded together in Pentecostal worship.

Among this group was the Shakarian family in Kara Kala, whose name has become well known to Pentecostals across the United States and in many other places in the 1960s. These and the following events have been preserved and handed down in the records of this family who were one of the first to receive the gift of tongues in Armenia in 1880. The father and head of the Shakarian family had not accepted the evidence of glossolalia either for himself or even as coming from God, though he attended and helped with their services of worship. It happened, however, that his son Demos spoke fluent Russian, and when the Russian Pentecostal community learned a few years later of the group similar to their own in Armenia, they began to make periodic visits, coming by covered wagon to share in worship and fellowship. It fell to Demos Shakarian to arrange homes for the visitors, provide their place of worship, and welcome them with a feast. Ritual required that he provide the best steer from his herd for this important occasion.

The story is told that this Armenian Presbyterian was notified one year



Morton T. Kelsey

that the Russian wagons were approaching and went out to find that his fattest steer had been blemished by the loss of an eye. Rather than break with his own ideas of providing the best, he quickly slaughtered it and hid the head in a sack under the wheat in his barn. After the visitors arrived, everything went as usual until a Russian elder was to bless the family and their offering of beef. The prophet had been standing by watching when suddenly he walked out of the room and the ritual halted. The elder began a hymn, not wanting to go on in his absence. In the midst of it the prophet returned with a sack in his hands which he opened in front of the kneeling family, telling how God had spoken to him in the moment before the blessing was to begin. Demos then confessed and was forgiven by the whole congregation, and two things happened. His father accepted completely the spiritual manifestations they had experienced as the word of God, and the entire com-

munity, both Russian and Armenian, determined to offer to God exactly what was required of them, no matter what their personal judgments might be.

And so in 1900, when the prophet began to speak warnings "out of a clear sky" that the time had come for the fulfillment of his original revelations, he had listeners, and the word was spread among both the Russian and Armenian groups. In the same year an exodus began. It continued until 1912, two years before Turkish destruction of the village, and by then the last of the Pentecostal families had left Kara Kala, taking with them the written prophecies, the family memories and stories, and their own knowledge of experiences through which God is known. The Shakarian family came to Los Angeles, where their home again became the place where Armenian and Russian Pentecostals gathered to worship.

One day in 1906 Demos Shakarian, his brother-in-law, and another Armenian friend were walking down San Pedro Street in Los Angeles not long after their arrival there, when they heard from a little side street sounds of worship that were familiar. They walked up to an old building on Azusa Street and to their amazement found people, other people right here in America, speaking in tongues. It appears, as these events have been related by Thomas R. Nickel in *The Shakarian Story*, that two streams of Pentecostal tradition had met in Los Angeles and that something was bound to happen.

It is in twentieth-century United

States that speaking in tongues has come into its own and become a significant movement. In this country glossolalia is now found among three quite different groups. It is found among the Pentecostal churches, among certain fundamentalist churches, and in the past few years among the clergy and lay people of the large and well-known Protestant churches.

This article is a portion of the chapter entitled, A Peculiar History, which appears in the book, written by Dr. Morton T. Kelsey, and published by Doubleday Company.

Though Dr. Kelsey has not experienced the baptism in the Holy Spirit, this book is an outgrowth of his research into the history of glossolalia.

This fascinating history of glossolalia, beginning with the Apostles, through the Middle Ages, and down to modern America and the 20th century, sells for \$4.50, and can be obtained through the Full Gospel Business Men's Fellowship International, 836 S. Figueroa St., Los Angeles, California 90017.

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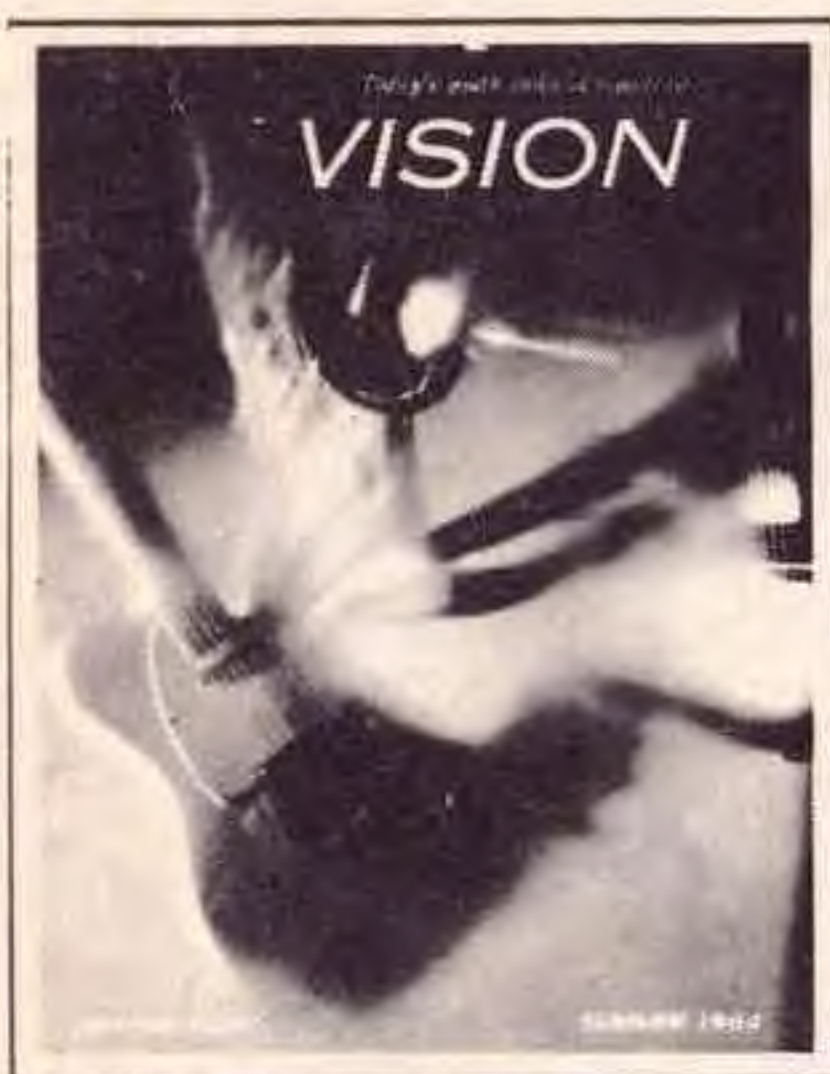
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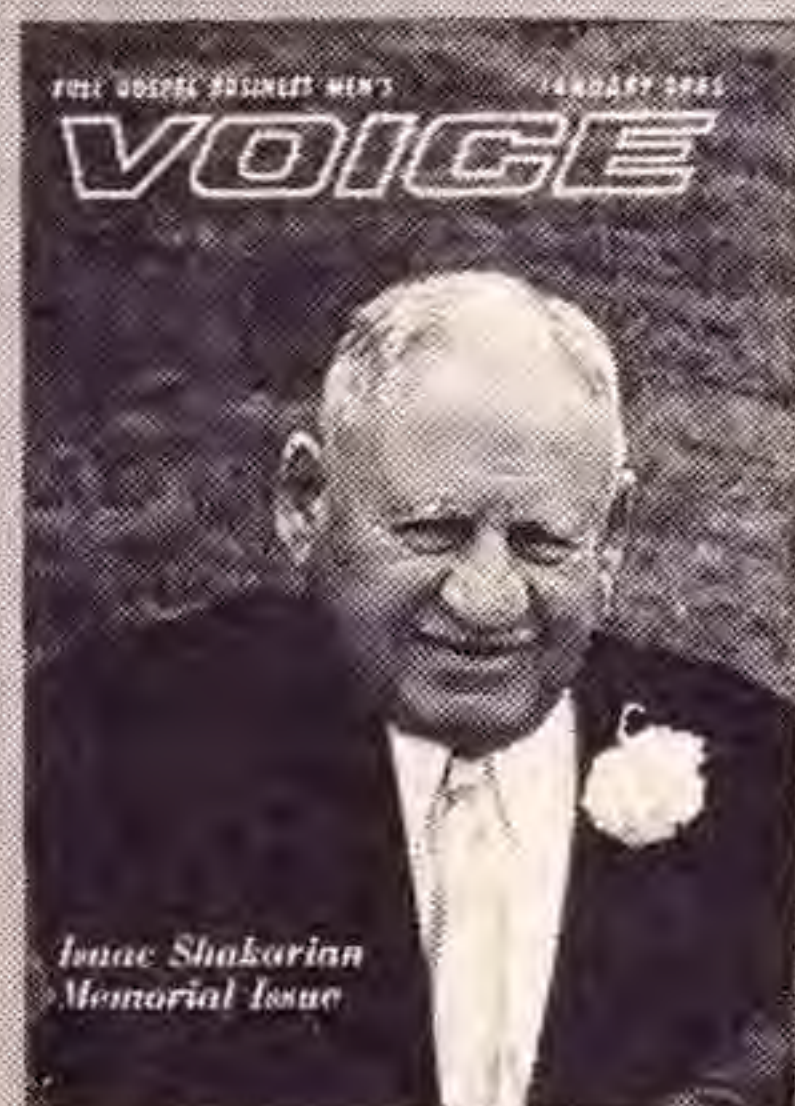
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On November 6, 1964, the final chapter was written in the illustrious life of a great patriarch of the church. Isaac Shakarian quietly and peacefully slipped away to join his Savior whom he loved and served. He is only gone in the physical sense, for the years added to him, through his influence in others, will extend to the end of time.

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

Volume 13

Number 1



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