

2/85

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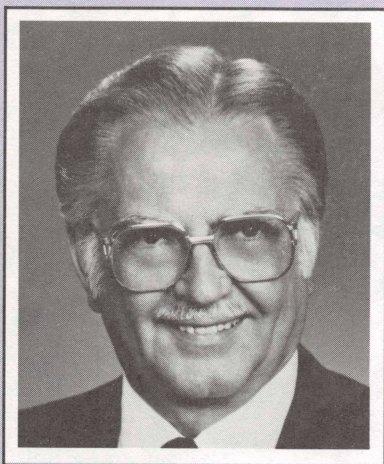
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— SPECIAL — THEOLOGICAL ISSUE



BASEMENT

- SEE INSIDE**
- Enrollment Is Up!
 - Spiritual Emphasis
 - District Alumni Gatherings
 - Campus Day '85
 - Alumni/Friends Banquet
 - 1st Annual 5K Run



Dr. D. V. Hurst

FROM THE PRESIDENT

out . . . I was always afraid I would 'blow it' and it would be down hill from there. Not so! God is bigger. He takes all things and works them for good . . . the way we treat God's Word sets us apart." And he said much more.

Veteran, Owen Hodges, our Business Manager who had known him since he was a small boy of two years said, "He did us good!"

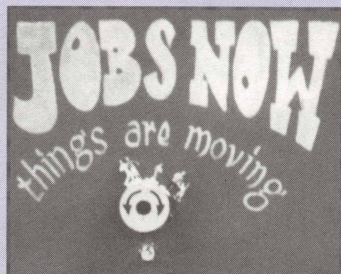
So, missions goes on at NC! There will be more NC alumni in missionary ranks in days ahead, should Jesus tarry.

Winter Quarter Enrollment is Up!

It was encouraging and exciting to watch the enrollment climb in the winter quarter. From 690 in the Fall it moved up to 701 in the Winter. The previous year the enrollment had dropped by 30 from Fall to Winter.

Records show that the last time the Winter quarter enrollment was higher than the Fall was '79/'80. Now and then the trend of a slight drop is reversed. This year's increase is particularly encouraging in view of the economic conditions.

Jobs Go Begging



You can tell your friends that the job office is busy at NC. Operation Job Search finds the jobs and in many instances has more jobs available than students to fill them.

Students can work and help pay their way through at NC if they desire to.

NC Believes in Missions

Records show that through the years 239 graduates have been appointed to missionary service. This is equivalent to 15% of all graduates since NC began 51 years ago! If we add alumni who did not graduate and include auxiliary missions such as Maps, special assignments, etc. the figure goes over 300!

Spiritual Emphasis Week a "Good One."

We had to call in a "pinch hitter". My nephew, Randy Hurst, was available and what a job he did! Son of a missionary and a missionary himself, he spoke of commitment and knowing God's will. His ardency of spirit and pursuit of God's call communicated. His own life experience bore testimony to his message.

His message was solid! He said, "We don't find God's will, we let God work His will in us and through us... God asks us to sign a blank contract. He asks us to sell

SPECIAL ISSUE IS COMING!!

Next month's Northwesterner will be a special PRESIDENTS REPORT. Look for it! April's Northwesterner will be a mini-catalog for prospective students.

WE'VE GOT THE POWER!

CAMPUS DAYS '85 March 28 - 30

MEET

Students from across America and from over a dozen foreign countries. Other young people from the NW Region. Dynamic Christian Professors.

EXPERIENCE

Informative college seminars on finances, curriculum, life in the residence halls, exciting musical and drama presentations, classes, basketball, volleyball, and much more!

ENCOUNTER

NC offers you the opportunity to see for yourself how you can receive "POWER" in your life spiritually, academically, and socially! Come be our guest!

SCHEDULE

Thursday, March 28

2:00 p.m. Registration begins

7:00 p.m. Summer Ministry Teams, singspiration, multi-media, recreation

Friday March 29

Classes, tours, seminars, concert, recreation, basketball.

Saturday, March 30

Flag football, volleyball, basketball, and a great trip home.

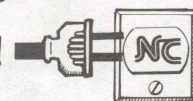
IT'S FREE! PLEASE REGISTER NOW!

Northwest College

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PLUG INTO GOD!



The Baptism in the Holy Spirit — Is It Received With or Without Tongues?

Dr. Dwaine Braddy

To speak in tongues or not to speak in tongues — that is the question, or should I say, the controversy? However, for many born-again believers, this question is more than just a controversy; it is a concern — a genuine concern that they know what God's Word says on the subject. This concern was articulated by Russ Perron, a student at Northwest College, while writing a paper for his Acts class. I will share his concern and his conclusion. The students in the class were assigned several topics about which to write an essay. Among the topics was "The Initial Physical Evidence of the Baptism in the Holy Spirit." The following is an excerpt from this one student's paper.

The reason I chose to write about the initial evidence of the Baptism in the Holy Spirit is that it was a subject that has been unsettled in my mind for some time. One of my prayers this quarter was for the Lord to teach me and help me come to a conclusion concerning this subject. At the beginning of the quarter I did not believe that tongues was the only initial evidence of the Baptism in the Holy Spirit, although I did feel it was the most common. I personally had already received the Baptism in the Holy Spirit, and speaking in tongues was the initial evidence which took place when I was prayed for; but I did not want to take a dogmatic stand because I did not want to exclude or offend any of my Christian friends who had not spoken in tongues, yet believed that they were baptized in the Holy Spirit. I made the mistake of allowing experience and peer pressure to form my beliefs rather than the Scriptures. I will now show from the Scriptures, as related in the book of Acts, why I believe that tongues is in fact the initial, physical [and outward] evidence of the Baptism in the Holy Spirit.

His paper contained a logical and Biblical presentation supporting the Assemblies of God doctrinal statement that says, "The Baptism of believers in the Holy Spirit is witnessed by the initial, physical [and outward] sign of speaking with other tongues as the Spirit of God gives them utterance."

Now I am fully aware that there are numerous denominations comprised of beautiful Christian people who share the Assemblies of God views concerning the deity of Christ, salvation by grace, sanctified Christian living, the pre-millennial return of Christ, and the inspiration of Scripture. However, they will not agree with our position concerning the initial, physical, and outward evidence of receiving the Baptism in the Holy Spirit. Truth, however, will bear investigation. If the Assemblies of God doctrinal statement is true, then we must not hesitate

to submit it to Scriptural examination. Does our doctrine and practice arise out of and have its foundation in God's Word? In answering this question, it is well to point out that I do not wish to appear dogmatic, but simply set forth what I feel to be a satisfactory and Scriptural foundation for the Assemblies of God doctrinal position concerning the initial, physical, and outward evidence of receiving the Baptism in the Holy Spirit.

What, then, is the Scriptural foundation out of which we derive our doctrinal position? First, it is not in the Old Testament because there receiving the Baptism in the Holy Spirit is merely prophesied. Secondly, it is not in the Gospels because they, too, contain only promises and prophesies concerning the coming of the Holy Spirit, again leaving the experience to the future. Thirdly, it is not in the Epistles because they are letters addressed to churches which were already established. And apparently the issue of tongues as the initial, physical, and outward evidence of the Baptism in the Holy Spirit had not been raised by the writers of the Epistles.

Then what is the Scriptural foundation? We are left to find it in the Book of Acts which is the historical record of the fulfillment of the prophecies and promises of the Old Testament and the Gospels concerning the coming and receiving of the Baptism in the Holy Spirit. For example, it is clear from the prophecy of Joel (Joel 2) that in the last days all flesh would have opportunity to receive the Holy Spirit. In the Gospels, Luke records Jesus' promise, "I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high" (Luke 24:49, NASB). Does the Book of Acts record the fulfillment of these prophecies? My answer is yes. For the Book of Acts contains the only record of persons receiving the Baptism in the Holy Spirit which is to be found in the Bible.

I know there are those who will object to using a historical narrative to substantiate the teaching of doctrine. However, a close examination of Acts will disclose, in my opinion, that the major doctrines of the Old Testament, the Gospels, the Epistles, and even the Revelation, are found in the Book of Acts. The great doctrines of the faith, e.g., the incarnation of Christ, the resurrection of Christ, the ascension of Christ, the exaltation of Christ, even the inspiration of the Old Testament Scriptures can all be found in just the first two chapters of Acts. They can also be found in Paul's preaching and defense of the faith which Jude in his Epistle said was "once for all delivered to the saints" (Jude 3, NASB). And furthermore, since

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Assistant Professor of Pastoral Ministries and Bible

Education:

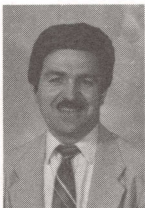
D.Min., 1981, Drew University (Thesis: "Pastor-Board Relations in the A/G"); M.A.R., 1975, Concordia Seminary; B.A., 1966, Central Bible College

Ministry:

1977-Present, NC; 1973-1977, Pastor, Assembly of God, O'Fallon, Ill.; 1972-1973, Youth Pastor, Edwards Street A/G, Alton, Ill.; 1968-1972, Pastor, A/G, Lamar, Mo.; 1966-1968, Evangelist

Honors:

Delta Epsilon Chi; National Honor Society; NC ASB Appreciation Award; Frequent author in Pentecostal Evangel and Advance; Popular preacher and seminar speaker



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Luke records in Acts 2:41-42 that those who were added to the church "were continually devoting themselves to the apostles teaching . . ." (NASB), it seems clear to me the Book of Acts can be used to teach doctrine. To what else would they have been "continually devoting themselves" if it were not the apostles' teaching? And what else would the apostles be teaching if it were not the great doctrines of the "once for all-delivered faith" which included the prophecies and promises of the prophets and Jesus Himself regarding the coming of the Holy Spirit?

Furthermore, Acts has been proven to be more than just a historical narrative. The charismatic movement today and the outpouring of the Spirit in Brazil, for example, clearly show Acts to be the "pattern book" for the Church and are arguments for its validity today.

Let me now turn to the accounts in the Book of Acts of persons receiving the Holy Spirit. There are four specific accounts that I shall examine: 2:1-36 (particularly verses 1-4, 6-8, 12-18, 32-33); 10:34-11:18 (particularly 10:44-46 and 11:15-18); 19:1-7; and 8:4-24 (particularly verses 14-19).

Acts 2:1-36

Let me set the scene. The disciples were obeying Jesus' instructions and promise given in Luke 24: 49-52 and Acts 1:4-5,8. They were continually in the temple, praising and blessing God; they were waiting in prayer; they were in one accord; they were still filled with great joy. They were also giving attention to the Word of God as spoken through David (Acts 1:15-26; Psalm 69:25 and 109:8) concerning a replacement for Judas Iscariot.

But what occurred in the upper room (Acts 2:1-36) to indicate that the 120 had received the Holy Spirit? It clearly states in 2:4 "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance" (NASB), or as it states in the NIV, "as the Spirit enabled them."

Verses 6-8 state that "when this sound occurred [what sound? tongues], the multitude . . . were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, 'Why, are not all these Galileans? And how is it that we each hear them in our own language to which we were born?' " (NASB). Some say they were speaking in unknown tongues which the Spirit interpreted in the ears of the hearers in their own language. But the marginal rendering in the NASB of "languages" in verse six rules that out because "languages" can also mean "dialect."

Verse 12 states further that some of the people "continued in amazement and great perplexity, saying to one another, 'What does this mean?' " (NASB). And when those who were mocking it (v. 13) continued to mock, Peter then explained to the crowd what they were seeing and hearing. He stated, without hesitation, the unreasonableness of the idea that the 120 were drunk by declaring what they saw and heard (2:33) was the fulfillment of Joel 2:28-32.

Then in 2:39 Peter showed that he expected a continuing fulfillment of Joel's prophecy because he stated as long as God keeps calling people to salvation, ". . . the promise [of the Father] is for you [the people at Pentecost] and your children [their descendants], and for all who are far off [other localities and other time periods]." My question is has God quit calling people to salvation? Certainly not! Has the Spirit quit falling upon those called to salvation? Certainly not!

Dr. Stanley Horton in his commentary on Acts (p. 32) makes a significant point, I believe, to indicate that what happened in Acts 2:4 is meant to continue today when one receives the Baptism in the Holy Spirit.

As soon as they were filled, the 120 began to speak (and continued speaking) with other tongues (languages). "Began" is significant in that it shows, as in Acts 1:1, that what was begun continued on other occasions, thus indicating that tongues were the normal accompaniment of the Baptism in the Holy Spirit . . . This is the one sign of the Baptism in the Spirit that was repeated.

Acts 10:34-11:18

Again let me set the scene. The background of chapter 10 teaches clearly that God intended the gospel for the whole world without regard to race or nationality. Even a casual reading of Scripture and Jewish history will depict the prejudice and bigotry that existed between Jews and Gentiles — and that still does today. If God were to accomplish His purpose, stated in Christ's great commission in Matthew 28:19 and restated in Acts 1:8, this wall of prejudice must be broken down. Up to this point the Spirit had fallen on the Jews and upon Samaritans (a mixture of Jew and Gentile). How was God going to break down this barrier? The story of Cornelius and his house gives us the answer.

Obedying the voice of the Spirit, Peter went to Caesarea and preached the gospel to Cornelius' household (10:4-43). Here there was no tarrying and no laying on of hands, but "while Peter was still speaking these words [words about "peace through Jesus Christ" and the resurrection and how the prophets bore witness to His being the One who would bring forgiveness of sins to all who would believe on Him], the Holy Spirit fell upon all those who were listening to the message" (10:44, NASB). But notice in verses 44-45 the response of the Jewish believers who had come to Caesarea with Peter.

And all the circumcised believers who had come with Peter were amazed because the gift of the Holy Spirit had been poured out upon the Gentiles also (NASB).

The question is why were they amazed? The answer is they were amazed to discover that Gentiles could be saved just as they were. But how did they know these Gentiles had received salvation? Again the answer is that they received the gift of the Holy Spirit. To be saved involves repenting, which they must have done, and as a result of their repentance (Acts 2:38) they received the gift of the Holy Spirit.

One other question remains however. What conclusive evidence would prove to these prejudiced Jewish believers that these Gentiles had received the Holy Spirit? The Scripture itself gives the clear answer in 10:46: "For they were hearing them speaking in tongues . . ." (NASB). That Peter and the rest of the Church recognized tongues as the initial, physical, and outward evidence of receiving the Spirit is clear also from Acts 11:15-18 where Peter said:

And as I began to speak, the Holy Spirit fell upon them, just as He did upon us [120 at Pentecost] at the beginning . . . If God therefore gave to them the same [identical or equal] gift as He gave to us also . . . who was I that I could stand in God's way. And when they [the church in Jerusalem] heard this, they . . . glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life" (NASB).

Acts 19:1-7

The scene in this passage finds the Apostle Paul some twenty years or more after the Day of Pentecost visiting

the city of Ephesus on his third missionary journey. After arriving in Ephesus he found twelve disciples whom he asked this question: "Have ye received the Holy Ghost since ye believed?" (KJV). According to Dr. Stanley Horton (*What the Bible Teaches About the Holy Spirit*, p. 159), the Greek of this verse is literally, "having believed, did you receive? . . . The 'believing' is a Greek aorist (past) participle, while the receiving is the main verb (also in the aorist)." Horton continues, "Since the tense of the participle often shows its time relation to the main verb, the fact that the believing is in a past tense was taken by the King James Version translators to mean that it preceded the receiving . . . Though there are some cases in which the aorist participle is coincident with that of the aorist main verb [occurring at the same time as the main verb], this is not the rule." It is my opinion then that the whole context of Acts 19:1-7 shows that Paul is speaking to believing disciples. A further reason for seeing these men as believers is also stated by Horton: ". . . everywhere else in the Book of Acts where Luke mentions disciples he always means disciples of Jesus, believers in Jesus, followers of Jesus" (Acts p. 221).

These disciples' response to Paul's question was "No, we have not even heard whether there is a Holy Spirit" (19:2, NASB). This response does not, however, mean that they had never heard of the existence of the Holy Spirit. Rather, as the marginal note on verse 2 in the NASB states, it could be translated "We have not heard whether the Holy Spirit has been given." Their response compares to John 7:38-39 where Jesus said the promise of the Spirit would be like "rivers of living water." John's commentary on Jesus' words was that He spoke this of the "Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given . . ." (NASB). Therefore, we can see that these Ephesian disciples had not even heard of the availability of the Baptism in the Holy Spirit when Paul met them.

The fact that these disciples had only been baptized into John's baptism presents no problem when you recognize John's baptism was preparatory, pointing to the Messiah, and was only performed as a result of repentance (see Matthew 3:5-8). Their being baptized again here by Paul simply means that not only had they accepted Jesus as the Messiah and Savior, whom John said would come, but also that they were willing to obey Him and follow His directions. And I'm sure Paul explained the directions concerning water baptism and asking for and receiving the Spirit. After they were baptized in water, Paul "laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues . . ." (19:6, NASB). So, once again speaking in tongues is the clear initial, physical, and outward evidence of receiving the Baptism in the Holy Spirit.

Acts 8:4-24

We come now to a passage where it specifically states that some Samaritans "were receiving the Holy Spirit" (8:17, NASB). It doesn't, however, say that they spoke with tongues. The questions are, did they speak with tongues and if so, how can we know they did? Let me answer those questions.

First, we see in verses 5-13 that as a result of Philip's preaching Christ to them, the "multitudes with one accord were giving attention to what was said by Philip . . . and . . . when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptised . . ." (8:6, NASB). It is highly unlikely that Philip, a man full of the Spirit and wisdom, would have baptized any of them if they had not first repented and accepted Christ as their Savior. Even Simon the Sorcerer was converted. Though

some doubt the genuineness of Simon the Sorcerer's conversion, it is my opinion that he was truly converted since verse 13 states ". . . Simon himself believed; and after being baptized, he continued on with Philip . . ." (NASB), and again it is unlikely that Philip would have baptized him had his faith not been real. So, both the Samaritans and Simon were believers.

Second, according to verse 14 a period of time had elapsed between the revival at Samaria and when the apostles in Jerusalem heard about it. When they did hear the news that the Samaritans had received the Word of God and were being baptized, they sent Peter and John for the specific purpose of praying for them "that they might receive the Holy Spirit" 8:15, NASB). Even though they were believers (they had been baptized into the name of the Lord Jesus, v. 16), still the Spirit had not yet fallen upon any of them" (v. 17). Then when Peter and John came and "began laying hands on them" (v. 17) they were receiving the Spirit" (NASB).

Finally, verse 18 is crucial to our understanding and assertion that these Samaritan believers did speak with tongues when they received the Spirit. I base that assertion on the fact that Simon saw something he had not previously seen. He had already seen miracles. Prophecy could not have been what attracted his attention and caused him to offer money for the authority to impart the Spirit to others, since it would have been in a known language and not obviously supernatural. If there were to be some outward sign of evidence that the Samaritans had received the Spirit, it had to be something Simon had not seen before. It was not healings or casting out of demons; he had already seen these and had not been sufficiently impressed to offer money for this ability. My conclusion, therefore, is that there is only one sign and evidence that caused Simon to offer money so he could have the authority to impart the Spirit — he heard them speaking with tongues.

So, does the Assemblies of God doctrinal position and practice regarding tongues being the initial, physical, and outward sign of receiving the Holy Spirit arise out of and have its foundation in God's Word? My answer is yes. Speaking in tongues was the obvious evidence in the Book of Acts that one had received the Baptism in the Holy Spirit. And today, when to speak in tongues or not to speak in tongues is still a question and dilemma for some a convincing evidence is still needed. We in the Assemblies of God and we at Northwest College believe the convincing evidence of one's having been initially baptized in the Holy Spirit is that he will speak with tongues as the Spirit of God gives the ability.

Even though the convincing evidence of one's having initially received the Baptism in the Holy Spirit is speaking in tongues, it is by no means the only continuing evidence. We must be careful lest by overemphasizing a truth we forget or fail to emphasize other equally important truths. The Corinthian church, for example, overemphasized the gift of tongues while failing to walk in love. To be baptized in the Spirit means more than speaking with tongues. It means walking in love, crucifying the desires of the flesh, giving positive witness by word of mouth and manner of lifestyle to the resurrection of Jesus Christ, cultivating the fruit of the Spirit in our daily lives, and exalting Jesus as Lord in all of our actions and attitudes. Thus, while we believe speaking in tongues is the initial, physical, and outward sign of receiving the Baptism in the Holy Spirit; we must also emphasize the truth that after we receive the Holy Spirit there will also be an accompanying power enabling us to give a daily, effective witness to Christ and His love for men in our "Jerusems, our Judeas, our Samarias, and yes, even to the uttermost parts of our earth."

Questions Most Often Asked

By Professor Ron Clark

1. What is speaking in tongues and what is its purpose?

Two types of speaking in tongues are mentioned in Scripture. One is personal and the other is for the church body. The gift of tongues (I Cor.) while given to individuals is designed to edify or build up the body of Christ (local church). The Baptism in the Holy Spirit is an individual experience. It is speaking to God, through prayer, and praise, in a language I have neither learned nor studied. Its purpose is individual communion with God (I Cor. 14:4, 22).

From personal experience I find tongues are a means of helping me tell God how much I love Him. Sometimes it seems that English doesn't always express how I feel and by praying in another language I can express my thoughts better.

Speaking in tongues also helps remind me of God. Even though I have studied four languages, besides English, I don't speak any of them fluently. However, when I'm praising God in tongues, my speech is even more fluent than my native English.

2. When I speak in tongues am I speaking in an unknown language?

Unknown to me, yes. That is, it is a language that I have never studied or learned from my cultural contacts. Unknown to others who might be present — no. On the day of Pentecost there were those who gathered to see what was happening in the Upper Room who understood what some of the 120 were saying. Some understood one language, some another.

Our God is a God of order. His creation proves that He is. Everything is perfect and in order. It has its proper place and sequence in relation to the things around it. When we speak in tongues I believe it is, or was at one time, a spoken language.

From personal experience I saw a girl speak in sign language who hadn't known it. I know of an unsaved man who walked into an Assemblies of God church, heard someone speaking in his Slavic language, and accepted Christ as a result of it. I have heard missionaries tell of people, in the country they were serving, who spoke in English when they received the Baptism in the Holy Spirit. The book *Spoken By The Spirit* published by Radiant Book contains examples of over 50 known languages which have been identified.¹

3. What about those who say they are filled with the Spirit but have never spoken in tongues?

There are some, especially in the charismatic field, who have claimed to have been filled with the Spirit but have never spoken in tongues. To prove their point they have used two verses of Scripture. The first is Matthew 19:26, which says, "with God all things are possible." The second is Galatians 3:14, which says in part ". . . that we might receive the promise of the Spirit

through faith." Their intent in using them is to show that we can claim the Baptism in the Holy Spirit now and speak in tongues later.

In looking at the verses we see from context that Matthew 19:26 is dealing with salvation and not with tongues. As a matter-of-fact tongues isn't mentioned in the chapter. In looking at Galatians 3:14 we find that the context is talking about the blessing of Abraham which is salvation. By faith every believer receives the indwelling of the Holy Spirit at salvation. But this is not the Baptism in the Holy Spirit.

What does Scripture say? Are there any examples in Scripture where the individuals are mentioned as having received the Holy Spirit and then spoken in tongues later? No! Where ever the individuals are mentioned (in Acts) as having received the Holy Spirit, they always spoke in tongues immediately. There was never a delay in its having occurred.

To those who claim to have received the Baptism in the Holy Spirit and not spoken in tongues I will concur with the author of the article "Initial Evidence or Spiritual Development", who says, "You claim to have the Baptism of the Holy Spirit without speaking in tongues. I will not contradict you. But what you have is not the same as the baptized believers in the Bible had, because they spoke with tongues."²

4. Doesn't I Corinthians 13:8 say that tongues will cease? Haven't they?

I Corinthians 13:8 says ". . . whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But what does that mean? Does it mean that tongues stopped with the apostles? Has knowledge ceased? No. Verses 10 and 12 help to clarify when these things won't be needed anymore. "When that which is perfect is come."

Yes, it's true Christ, the perfect one, has come and has gone back to prepare for us a place in heaven. But Paul is writing after this so he must be referring to something in the future. In this case the return of Christ. When He who is perfect returns again we will have no need for prophecy, tongues, or knowledge because we will be with Christ. Until that time these gifts are needed. And they have continued through the ages.

5. How should we pray and counsel with those who are seeking to receive the Holy Spirit?

Very cautiously and with a lot of wisdom. For me personally, I would share with them the Scriptural accounts (use the four Scriptural passages written about previously in this paper) of those who received the Holy Spirit. I might explain the purpose of the Baptism in the Holy Spirit. If they had doubts I could share my own personal experience. And then make myself available to answer any questions they might have. I would also stay near them and support them in prayer, praying with them but not disturbing them.

I would also avoid telling them to say particular words or phrases. There's no magical formula to receiving the Baptism in the Holy Spirit. God gives the gift when we're ready to receive it. This may mean patience on the part of both the one seeking and those praying with the person.

Above all use wisdom in whatever is said and done.

REVEREND RONALD CLARK

Instructor of Christian Education and Bible

Education:

1971, M.R.E., Southern Baptist Theological Seminary
1969, M.Div., Oral Robert University
1966, B.A., Central Bible College.

Ministry:

1984-Present, NC; 1973-1984, Elementary Specialist, National Sunday School Dept., A/G; 1971-1973, Associate Pastor, A/G, Warwick, R.I.

Honors and Memberships:

American Camping Association
Fellowship of Christian Magicians
Author of *Guiding the Elementary Child* and hundreds of articles in Sunday School, Counselor, Advance, Evangel, etc. Has taught over 300 seminars and workshops

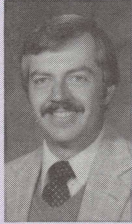


¹Harris, Ralph, *Spoken By The Spirit*, Gospel Publishing House, Springfield, Mo. 1973.

²*Paraclete* — Fall 1973, Vol. 7 #4, Raymond L. Cox "Initial Evidence or Spiritual Development" p. 17.

NC Family Get Together During District Councils

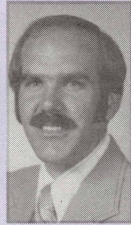
Please mark your calendars and plan to be in attendance and enjoy a good time of fellowship with those other NC Alums and friends within your District. The District Alumni Representatives are listed along with their address and phone number if you would like to contact them. See you at Council!



Southern Idaho District
Date: Tuesday, March 12, 1985
Time: 9:00 p.m.
(immediately after service)
Place: Elmer's Pancake & Steak House
851 South 5th, Pocatello, ID
Cost: Order from menu
NC Alumni Rep: Rev. Bob Foster
640 Hillcrest
American Falls, ID 83211
(208) 226-2413

Montana District

Date: Wednesday, March 13, 1985
Time: 7:30 a.m.
Place: J.B.'s Family Restaurant
1322 10th Ave. S., Great Falls, MT
Cost: \$4.50 — Breakfast
NC Alumni Rep: Rev. Dave Delgatty
Box 469
Hamilton, MT 59840
(406) 363-2510



Oregon District
Date: Wednesday, March 13, 1985
Time: 9:30 p.m.
(immediately after service)
Place: The Riverhouse
3075 North Hwy 97, Bend OR
Cost: \$2.50 — Pie and Coffee
NC Alumni Rep: Rev. Bob Griffin
2038 NW Lance Way
Corvallis, OR 97330
(503) 757-9080

Northwest District

Date: Tuesday, April 23, 1985
Time: 9:30 p.m.
(immediately after service)
Place: Everett Pacific Hotel
3105 Pine St., Everett, WA
Cost: \$3.10 — Pie and Coffee
NC Alumni Rep: Rev. Harold Johnson
3909 Grand View St.
Gig Harbor, WA 98335
(206) 858-3015



Wyoming District
Date: Wednesday, April 24, 1985
Time: 12:30 p.m.
Place: King's Table
111 Star Lane, Casper, WY
Cost: \$4.25 — Buffet
NC Alumni Rep: Rev. Dan Hickman
1126 Washington
Douglas, WY 82633
(307) 358-3619

Alaska District

Date: Wednesday, April 24, 1985
Time: 9:30 p.m.
(immediately after service)
Place: Muldoon Community Assembly
7041 DeBarr Rd., Anchorage, AK
Cost: \$2.50 — Pie and Coffee
NC Alumni Rep: Rev. Jim Duncan
Box 149
Healy, AK 99743
(907) 683-2303



Alumni Reunion Plans Set

The annual Alumni and Friends Banquet is scheduled for Friday, May 24, 1985 at the Bellevue Red Lion. In conjunction with this, the following classes have scheduled reunion activities. Please contact your decade leader so that they can plan for you.



Class of '45
Rev. Dean Young
Box 1
Centralia, WA 98531
(206) 736-2684
Reunion: May 25, 10:00 a.m.
Northwest College

Class of '55

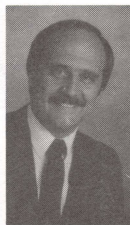
John Crowder
2402 Talbot Crest Drive
Renton, WA 98055
(206) 255-5097
Reunion: Friday after banquet,
Crowder residence



Class of '60
Rev. Rollin Carlson
21117 59th Avenue NE
Arlington, WA 98223
(206) 435-3824
Reunion: May 25, 10:00 a.m.
Northwest College

Class of '65

Howard & Ann Hoskins
5220 111th Avenue N.E.
Kirkland, WA 98033
(206) 827-1313
Reunion: May 25, 11:00 a.m.,
Hoskins Residence



Class of '75
Rev. Bill Bates
4005 30th Avenue Ct. N.E.
Gig Harbor, WA 98355
(206) 851-7977

Reunion: After banquet at
Bellevue Neighborhood Church and
May 25, 11:00 a.m.
Marymore Park

PLEASE, PLEASE, PLEASE WRITE YOUR DECADE LEADER TODAY AND MAKE YOUR RESERVATIONS FOR YOUR REUNION. THEY'RE WAITING TO HEAR FROM YOU!

First Annual
NORTHWEST COLLEGE

RUN

March 2, 1985
Kirkland, Washington

Hundreds of Dollars in Trophies and Prizes!

Northwest College has an exciting foot race for you! This 1st Annual run is for everyone! Students, novices, and serious runners will be participating... Trophies will be awarded for 1st place finishers in twelve men's and women's divisions... Ribbons for second and third places... Certificates and tee shirts for ALL finishers... and FREE drawings for prizes from sponsors and local merchants. Sign up today and go for the Top Trophy!

Why don't you have your church youth group use this as a jog-a-thon for Speed-the-Light? Pre-registration and tee-shirt:
Non Student — \$7.00; Student — \$4.00
Pre-Registration Deadline February 22, 1985
For information call: Northwest College Public Relations Dept. (206) 822-8266 Ext 256

ANNUAL ALUMNI & FRIENDS BANQUET
May 24, 1985

Cost \$13.50 (includes tax & tip)
BELLEVUE RED LION — 7:00 p.m.
300 112th Ave. S.E. — Bellevue

Featuring
Multi-Media
"The Mission & Ministry of Northwest College"
Old and new friends, and much, much more!!

CIRCLE THE DATE
fill out the reservation and return it now!

Reservation Form NC Alumni/Friends Banquet

Please reserve _____ places for me.

Name _____

Maiden Name _____

Name on Tag _____

Address _____

City _____

State _____ Zip _____

Phone () _____

Work () _____

BANQUET SEATING REQUEST
(please check appropriate box below)

General Seating Friends of NC (Lay Council)
 Alumnus of NC: Grad. Yes No Yrs. Attended _____
Decade of 30's 40's 50's 60's 70's 80's
 Administration, faculty and staff (past and present)
 Please send an area motel list

Please Note — you are responsible to make reservation directly.

***All reservations must be paid in advance; no reservations accepted or refunds made after May 15th. Seating is limited, so reserve your place today!**

Make checks payable to: **Northwest College Alumni/Friends**
mail (along with filled-out form) to:
P.O. Box 579, Kirkland, WA 98083
Further questions??? phone (206) 822-8266 ext. 256



Students Actively Involved in Evangelism

What does a revived student body do when it wants to spread revival to the community around it? And such has been the story of the Northwest College student body this year. Says, Dean of Students, Dr. "Tex" Rutledge, "In all my years at Northwest College I have never seen the student body ministering to the extent as it is this year." And it is in the area of evangelism where much of the growth has been seen.



One of the highlights this year includes the evangelism M.I.G. (Ministry Interest Group), which weekly takes a van-full of students to the decadent streets of downtown Seattle to minister. Secondly, a new ferry-boat ministry has risen up, taking thirty to sixty students on the Seattle-Bremerton ferry weekly, doing drama, singing and witnessing to the boat riders. The results? They have witnessed to literally hundreds, and have watched six to eight people find Christ every week. On more than one occasion, converts have stayed overnight in the men's dorms, receiving hot meals, and enjoying



warm Christian fellowship before going back to not-so-pleasant home lives. Also, the college is endeavoring in another new evangelistic ministry — community evangelism with the local churches. In these outreaches, the college sends 25-30 students to help a local church canvass their community, and students from the college hold revival meetings in the evenings. Finally, personal evangelism is on the upswing. Reports are not uncommon where roommates share Christ with shoe salesmen, or students witness to strangers down at Lake Washington.

Greg Wingard, a junior from Tacoma Life Center, and chairman of the college's World Outreach Ministries recently stated, "we want to see revival in our generation. When the Lord asks, 'who will go and who will I send?' We, like Isaiah, are saying 'here we are, send us.' And although we know we are only scratching the surface of meeting the needs around us, we will do what we can to make Christ known to the community in which we live."

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