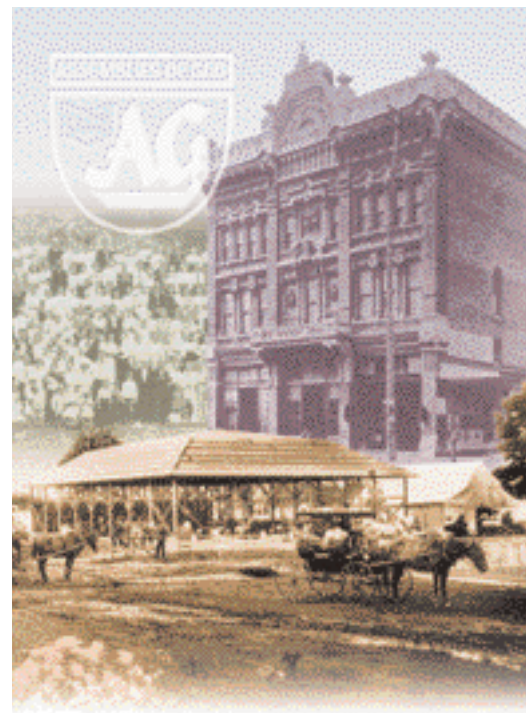


ENRICHMENT

FALL 1999

A Century of Pentecostal Vision

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How the 20th-century inauguration of the Spirit encircled the globe and touched millions.
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What compelled early Pentecostal leaders to obey the Lord's command to "Go into all the world and preach the gospel"?
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Charting our course for the future—will we move into the future by breaking with the past or by building bridges?
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To move toward the future with vision is the antidote to apathy and despair.



M^{inistry} Matters

BY WAYDE I. GOODALL

In 1914, approximately 300 people gathered in Hot Springs, Arkansas, to form a Fellowship that was committed to reaching the world for Christ. Few of these brave pioneers could have dreamed what God would do by the end of the century.

These leaders were full of the Holy Spirit and vision. They knew they could not reach the world alone, but together they could. As a result of their vision, the Assemblies of God was formed, a foreign missions program was organized, and new Assemblies of God congregations began to sprout throughout the country. What is today the largest Pentecostal denomination began to take shape.

Although they later developed a doctrinal statement (the Statement of Fundamental Truths) and became well organized, their passion and reason for uniting—world evangelization—has never changed. No one told them they could not do it, so by faith they began. Eighty-five years later, the 300 have grown to approximately 30 million worldwide.

Throughout our history, God has given the Assemblies of God leaders who have been men of vision and passion. The three-fold mission of the church—worshiping God, discipleship, and evangelism—has been the guiding principle behind the numerous programs within the Fellowship. Each general superintendent has had his own unique style and gifts; their individual focus, however, has never changed. They all depended on the leading of the Holy Spirit and gave God the glory for all He has done. God has blessed us, helped us, protected us; we can trust Him to lead us into the next millennium.

The Pentecostal movement has caught the attention of others. *Life* magazine's

special issue on the millennium ranked the top 100 discoveries, cataclysmic events, and magnificent moments of the past 1,000 years. Number 68 was "1906, Pentecostalism Catches Fire." The article reads: "The Flame of Pentecostalism was first lighted when Charles Fox Parham declared in 1901 that speaking in tongues was a sign of the baptism in the Holy Spirit. It might have sputtered if not for William Joseph Seymour, a black preacher who listened to Parham through an open door in his Houston Bible school. Soon Seymour set out for Los Angeles, where his own baptism in the Spirit in 1906 brought him an enthusiastic following. Within 2 years of founding a mission in an abandoned church on Azusa Street, his multicultural ministry sent missionaries to 25 countries. By the end of the 1960s, Protestants and Catholics have both begun to embrace the gifts of the Spirit in charismatic renewal movements.... Today about a half billion people call themselves Pentecostal or charismatic, and Pentecostals alone outnumber Anglicans, Baptists, Lutherans, and Presbyterians combined. The Yoido Full Gospel Church in Seoul, Korea, is now, at 700,000 strong, the largest Christian congregation on earth."¹


Harvard University professor Harvey Cox wrote concerning the Pentecostal growth in Brazil: "Once merely quick, Pentecostal growth has now reached the proportions of a tidal wave.... Scholars now estimate that on any given Sunday morning there are probably more Pentecostals at church in Brazil than there are Catholics at mass."²

A similar picture is emerging in Latin America. In his book, *Is Latin America Turning Protestant?*, David Stoll presents statistics to show that non-Catholic

Christianity is growing in many of the continent's countries at five or six times the rate of the general population.... Stoll predicts that if current rates of growth continue, five or six Latin American countries will have non-Catholic—mostly Pentecostal—majorities by 2010.³

I could cite similar examples from Eastern Europe, Africa, the Pacific Rim countries, and here in the United States where we now list approximately 12,000 Assemblies of God churches.

There has never been such a time as today. Not only has God poured out His Spirit on all people (Acts 2:17) but also more people are coming to Christ today than at any other time in history. The *dunamis* power that comes with the baptism in the Holy Spirit is a major reason why world evangelism is progressing so rapidly. With Pentecostal growth comes intensive evangelism because the primary reason for this infilling is to be a witness for our blessed Lord.

The task isn't finished, but the end is in sight. There are signs all around us indicating that the return of Christ is imminent. Like the 300 who gathered in Hot Springs, let us agree that together we can reach this needy world for Jesus. 

Wayde I. Goodall, D.Min., is executive editor of *Enrichment Journal* and national coordinator of the *Ministerial Enrichment Office*, Springfield, Missouri.



ENDNOTES

1. "The World as It Was and the Events That Changed It," *Life* 20 (fall 1997): 12,76.
2. Harvey Cox, *Fire From Heaven* (Reading, Mass: Addison-Wesley, 1994), 167, 168.
3. *Ibid.*, 168.

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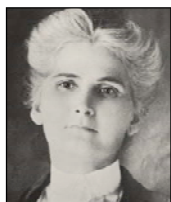


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When the Assemblies of God was formed 85 years ago, it is doubtful that any of the 300 people who assembled in the Opera House at Hot Springs, Arkansas, had any idea what the future held for the fledgling organization. The concept of a denomination of nearly 12,000 churches, 2.5 million adherents in the United States and over 29 million overseas far exceeded the faith of these humble people—some who could count no more than 2 dozen followers in their local churches.

As American churches and districts grew, they sent more missionaries

around the globe. Soon churches on mission fields surpassed the stateside churches in size. Around the world Bible schools were built to train believers to reach their own people.

Persecution and other hardships also came. But our ancestors took their calling seriously. They were willing to lay down their lives if necessary. Some left for the mission field with this farewell, “We’ll meet you in heaven.” They thought they would either die on foreign soil or Jesus would return to earth before it was time for them to return from the lands of their calling. And their greatest gift was to see the next generation at home and abroad pick up the torch and

take the same redeeming gospel to the regions beyond.

Congregations expanded, districts planted new churches, and leaders kept pace with society and technology. Schools of higher education began meeting the needs of ministers and laypersons. Huge national Sunday school conventions began in the 1940s. On the heels of this excitement came the birth of national and district youth programs that provided missionary equipment through Speed-the-Light. Younger boys and girls were not forgotten as Missionettes and Royal Rangers—with their sponsoring Women’s Ministries and Men’s Ministries—came on the scene.

THE ASSEMBLIES OF GOD-85

This issue of Enrichment examines the past 100 years of Pentecostal and Assemblies of God history. We have presented our grand history with inspiring text and a wide photo selection from the Flower Pentecostal Heritage Center. This attractive 166-page issue will certainly become a collector’s issue.



Another outreach that touched hurting people was Teen Challenge, with an excellent 40-year record for rescuing drug addicts. The *Revivaltime* radio program sent its ministry through the airways around the world, helping to put local assemblies on the map. Urban ministries that moved into blighted neighborhoods gained respect from citizens and social workers. Added to these ministries are huge printing presses producing curriculum and a media center producing audiovisual materials to meet the needs of the churches.


Today, just as in 1914, there is no typical Assemblies of God congregation. The name Assemblies of God may be on

the building, but each church has its own personality with varying worship and preaching styles that attract different types of people. Churches are reaching the various cultures that have come to America.

Methods used to reach the unsaved will change as we move toward the 21st century, but men and women—laypersons and credentialed ministers alike—will continue relying on the power of the Holy Spirit.

This issue of *Enrichment* examines the past 100 years of Pentecostal and Assemblies of God history. We have presented our grand history with inspiring text and a wide photo selection from the

Flower Pentecostal Heritage Center. This attractive 166-page issue (the largest we have ever done) will certainly become a collector's issue.

But as big and comprehensive as this issue is, the editors can only present representative Pentecostal subjects and narrative highpoints beginning in 1901. We'll reflect on the rest of the story "on the other side." 

Wayne E. Warner is director of the Flower Pentecostal Heritage Center, Springfield, Missouri.



YEARS AND GOING STRONG



LITTLE-KNOWN FACTS IN ASSEMBLIES OF GOD HISTORY

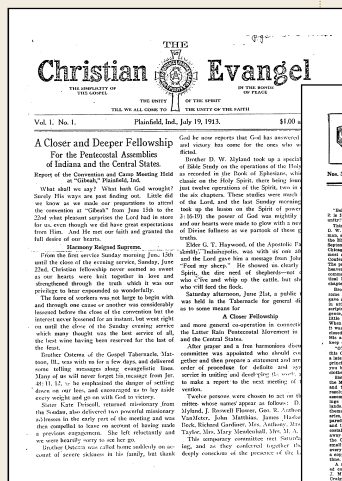
Though early Pentecostals were often accused of being uneducated, the first chairman of the General Council of the Assemblies of God,



E.N. Bell, ca. 1920

E.N. BELL, was extremely well educated. He held degrees from Stetson University and Southern Baptist Seminary in Louisville, Kentucky, and he earned a bachelor of divinity at the University of Chicago.

From its beginning in 1914, the Assemblies of God has never considered itself a denomination. It has always considered itself a "voluntary, cooperative fellowship."



The first issue of The Christian Evangel, July 19, 1913.

The **PENTECOSTAL EVANGEL** did not begin as a "denominational" magazine. In fact, it began



The first issue of The Pentecostal Evangel, October 18, 1919.

in July 1913, 9 months before the Assemblies of



Students at Midwest Bible School, 1920.

God was born. It was first known as *The Christian Evangel*, later as *The Weekly Evangel*, then as *The Christian Evangel* again, before becoming *The Pentecostal Evangel* on October 18, 1919.

The Bible school recommended by the first General Council was T.K. Leonard's Gospel School in Findlay, Ohio. The first Bible school established by the Assemblies of God (in 1920) was called the **MIDWEST BIBLE SCHOOL**, located in Auburn, Nebraska. It lasted but 1 year.

Today's CENTRAL BIBLE COLLEGE

began in the basement of Central Assembly of God in Springfield, Missouri. Central Bible Institute opened its doors in 1922.

The radio program *Revivaltime* was initially known as *Sermons in Song* in the 1940s. The speaker was E.S. Williams, with narrator **T.F. ZIMMERMAN**.

Women's Ministries began as a grassroots movement.



Etta Calhoun

ETTA CALHOUN, a prominent temperance leader in Texas, organized the first Women's Missionary Council at Morwood Mission in 1925. Twenty-seven districts independently formed a WMC department before the General Council authorized a national office in 1951.

Two general superintendents of the Assemblies of God passed away while in office. E.N. Bell passed away suddenly with a heart attack at his Springfield, Missouri, home in 1923. Wesley R. Steelberg died of a heart attack in 1952, while in Wales.



The first class of Central Bible Institute, 1923.

Perhaps the first A/G missionary to be martyred was Elmer Hammond, who was murdered by bandits in South China in 1916. Bandits in South China also murdered Paul Bettex later that same year. In 1932, **W.E. SIMPSON**, son of early missionary leader W.W. Simpson, was killed on the field.

General Superintendent Ralph Riggs once wrote an open letter to the Fellowship entitled "The Doctrine of Divine Healing Is Being Wounded in the House of Its Friends," to curb an over-reaction against healing due to the "unscriptural, unethical, and extravagant practices" of some healing evangelists.

Since its inception, the Assemblies of God has had 11 different general



The last picture of W. E. Simpson before he was murdered.

superintendents or chairmen. The longest tenure was that of **THOMAS F. ZIMMERMAN**, who served from 1959 until 1985.

Three grandsons of **WILLIAM AND CATHERINE BOOTH**, founders of the Salvation Army, became members of the Assemblies of God.



Jack Coe, ca. 1951

In 1956, **JACK COE**, an Assemblies of God evangelist, was brought to trial on a charge of practicing medicine without a license.

Since it began in 1942, the National Association of Evangelicals has counted the Assemblies of God among its most ardent members. The first A/G leader to head the NAE was T.F. Zimmerman.

The very first resolution in A/G history (4/2/14) read in part, **"BE IT RESOLVED . . .** That we recognize ourselves as a **GENERAL COUNCIL** of Pentecostal (Spirit Baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith



Thomas F. Zimmerman

tural jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship and which separates itself from other members of the General Assembly (Church) of the first born, which is contrary to Christ's prayer in St. John 17, and Paul's teaching in Eph. 4:1-16, which we heartily endorse:

THEREFORE, BE IT RESOLVED, FIRST, That we recognize ourselves as a **GENERAL COUNCIL** of Pentecostal (Spirit Baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada, and Foreign Lands, whose purpose is neither to legislate laws of government, nor usurp authority over said various Assemblies of God, nor deprive them of their Scriptural and local rights and privileges, but to recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrines and conduct, and approve of all Scriptural truth and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, and to walk accordingly, as recorded in Eph. 4:17-32, and to consider the five purposes announced in the Convention Call in the February, 1914, issue of "WORD AND WITNESS;" *

RESOLVED, SECOND, That we recognize all the above said Assemblies of various names, and when speaking of them refer to them by the general Scriptural name "Assemblies of God;" and recommend that they all recognize

*The five purposes announced in Word and Witness were as follows: "UNITY." We come together according to Acts 15 that we may study of the

First resolution in A/G history, April 2, 1914.

Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada, and Foreign Lands." [Capitalization is in the original.]

The A/G roots were in the 1906-09 Azusa Street revival in Los Angeles, California. One of the young

men baptized there was E.S. Williams, later to be general superintendent of the A/G (1929-49).

Glenn Cook told of Pentecost at a revival at the Christian and Missionary Alliance Gospel Tabernacle in Indianapolis, Indiana, in January 1907. Among those to first hear of Pentecost there was the mother of future


General Superintendent T.F. Zimmerman. During Cook's meetings, a young man named J. Roswell Flower was saved. He later married Alice Reynolds, a member of one of the church's founding families.



Dollie Drain Simms

DOLLY DRAIN SIMMS, who was ordained at the first General Council, was perhaps the first woman to receive credentials from the Assemblies of God.

The first district council to be formed was the Oklahoma District Council in July 1914, at a camp meeting in Tulsa.

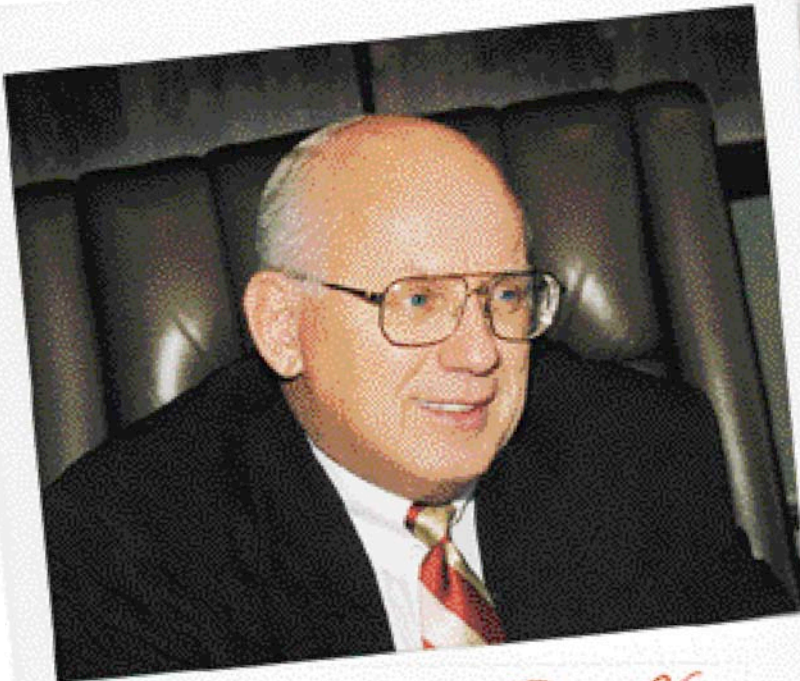
One of the main reasons for the formation of the A/G was the advancement of missions. The 1914 missionary list included about 27 names. Today there are almost 2,000 foreign missionaries. 

Kenneth L. Horn is managing editor of the Pentecostal Evangel, Springfield, Missouri.



I INTERVIEW WITH THOMAS E. TRASK Ask the Superintendent— Past Victory/Present Vision

The history of the Assemblies of God vibrates with impressive accounts of personal sacrifice and faith. The early pioneers of Pentecost colonized to form an end-time church that would withstand the tide of political and economic uncertainty. Their aggressive emphasis on missions and depth of passion for the lost were proof of their anticipation of Christ's soon return.



Interview Fall 99

Because of the shared-objective and Christ-honoring faith of 300 men and women who gathered in Hot Springs, Arkansas, in April 1914, the Assemblies of God has emerged as the largest and most influential Pentecostal group in the world.

Reflecting on our past victories and with an eye to the future, General Superintendent Thomas E. Trask remains optimistic about the future of this church. In his regular interview, he talks about what will be required of the Assemblies of God if it is to recapture its reason for being and remain effective in reaching the lost in the next century.

AS A CHURCH, WHAT SPIRITUAL LESSON MUST WE CARRY FROM OUR PAST INTO THE NEXT MILLENNIUM?

TRASK: The great lesson we have learned, and must continue to learn, is our dependence on God and on the work of the Holy Spirit. Our ministry cannot be man's doing; it has to be the work of the Spirit. The Spirit's power launched the Early Church, and this same power has propelled this church to where it is today.

History reveals a common thread running through each of the men called to lead this church. They were men of integrity and passion; they were men filled with the Spirit and the Word.

As God blesses the church with more programs, assets, and resources, there is a tendency to rely on these things. But the Bible states that unless God builds the Church, we labor in vain. We might be building a new building, but it is not our building; it is His. We are simply partners with Him, and we dare not move away from that.

Also, as we move into the 21st century, we do not need to design something new. The plan and purpose God reveals in His Word for the Church will carry it through to the Rapture; however far or near that might be.

THE ASSEMBLIES OF GOD HAS A RICH SPIRITUAL HERITAGE. WHAT WILL MARK

OUR EFFECTIVENESS AS A CHURCH IN THE YEARS TO COME?

TRASK: We must remain focused on and dependent on the Holy Spirit. Out of that dependence comes the ingredient that makes this church effective—passion. Passion comes from God. Passion was real in our early years. We have been known as people of deep passion. Our passion and compassion for the lost comes because we are compelled by the Spirit. The Spirit, not ambition or ego, drives us. This makes everything we do effective. If we ever lose our passion, we are in trouble as a Fellowship.

The great lesson we have learned, and must continue to learn, is our dependence on God and on the work of the Holy Spirit.

WHAT CHARACTERIZED PAST LEADERS OF THE ASSEMBLIES OF GOD?

TRASK: It is significant that the Assemblies of God was not started by a personality. This is very rare, if not unique. God almost always works through men. History reveals a common thread running through each of the men called to lead this church. They were men of integrity and passion; they were men filled with the Spirit and the Word. These characteristics are found in men of leadership in the days of the Bible. These same characteristics must be found in our leaders of today and of the future.

HOW HAS THE ASSEMBLIES OF GOD REMAINED DOCTRINALLY SOUND?

TRASK: Over the last 85 years the Assemblies of God has come through times of doctrinal disputes. How have we survived and not gone off on tangents, or been swayed by some very convincing teachings that appeared legitimate? It is because we have had leadership that did not waver. The Word of God remains our rule for doctrine and practice. Our Fellowship has remained biblically sound both in doctrine and practice. But it takes leadership that doesn't move from that centerpiece.

The hallmark of this Movement is the phrase we have on our emblem: All the Gospel—which means the full gospel. Our doctrine has been derived from the Word of

The Spirit's power launched the Early Church, and this same power has propelled this church to where it is today.

God, and it is not up for debate or negotiation. This church has had to take some unpopular stances and deal with some men of visibility who chose to move away from our doctrine. That takes courage. But our leaders have been men of courage and faith.

WHAT CONCERNS YOU MOST ABOUT THE CHURCH IN TODAY'S SOCIETY?

TRASK: We must remain people of prayer. Jesus continued steadfastly in prayer throughout His life and ministry.

I am believing God that as we move into the new century and millennium we will recapture our reason for being. God raised up this church to be evangelistic—to reach the lost at any cost.

Jesus is not willing that any should perish. Jesus said, “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). We must continue to be concerned for the lost and do everything possible to reach them with the gospel.



Out of that dependence comes the ingredient that makes this church effective—passion.

After the lost are reached, we must disciple them to become not only believers in Jesus Christ, but followers of Him as well. As we move into the 21st century, the Holy Spirit needs to place in the hearts of pastors, evangelists, missionaries, and laity the desire to reach the lost.

The Lord is coming soon. The evidence is all around us, and the fields are ripe unto harvest. We must not be content until His

purpose for the Church is fulfilled.

YOU HAVE JUST FINISHED WRITING A BOOK ABOUT EVANGELISM, *THE CHOICE*. WHAT WAS YOUR MOTIVATION FOR WRITING IT?

TRASK: The Holy Spirit placed this subject on my heart as the general superintendent of the Assemblies of God. What do we need to be doing? We need to be about the Father's business of reaching the lost. This is more than building churches and increasing membership—simply growing

Our future is bright if we continue to believe and trust God for a mighty outpouring of His Spirit.


numerically. Evangelism is rescuing men and women from a Christless eternity where they will be lost forever.

YOU ARE OPTIMISTIC ABOUT THE FUTURE OF THE ASSEMBLIES OF GOD. EXPLAIN.

TRASK: Yes, I am optimistic. The hand of God is upon this church. Our future is bright if we continue to believe and trust God for a mighty outpouring of His Spirit.

God has given us great resources—the pastors and laity of this church, plus many fine church facilities. If we will use our resources and allow the Spirit to breathe on us with a fresh empowering, we can go into the new millennium with a renewed confidence. We can have the results of another Pentecost, where multitudes were added to the Church daily. Paul said where sin abounds, grace does much more abound. God wrote the last chapter, and the last chapter says the Church wins.

The challenge for us is to be a part of the Church. He said the Church would be without spot or wrinkle. Are we as the Assemblies of God going to be a part of that Church? I'm determined to be a part, and I believe there is that cry in the hearts of our pastors. There is a hunger and desire for a move of God.

Let us believe God for the supernatural, for the miraculous, for the outstanding, and He will do it. 

THE GENESIS OF THE PENTECOSTAL MOVEMENT

On May 22, 1955, Mrs. Flower and I attended services in the Bethel Pentecostal Church of Newark, New Jersey, and were handed a copy of the current issue of the *Pentecostal Evangel*. We observed on page 15 a notice of the death of a pioneer Pentecostal minister, Howard D. Stanley, at the age of 79.

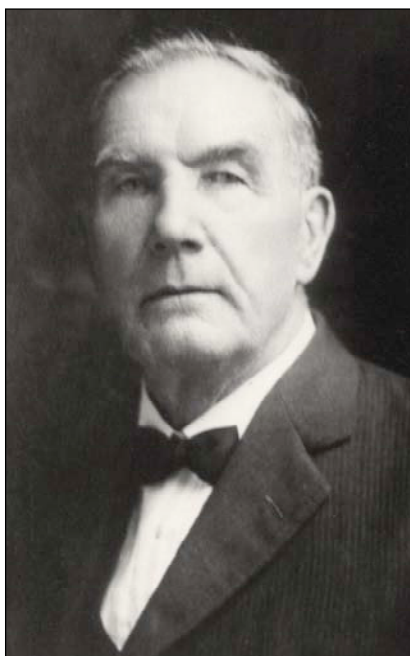
The passing of Howard D. Stanley would have been without particular significance if it were not for the fact he was one of the students at Bethel Bible College in Topeka, Kansas, who experienced a glorious baptism in the Holy Ghost on January 3, 1901. At Bethel Bible College, the momentous decision was made by the student body, from its study of the Book of the Acts, that the scriptural evidence of the baptism in the Holy Ghost is speaking in tongues as the Holy Spirit gives the utterance.

This was not the first time since Apostolic days the Holy Spirit had been outpoured, accompanied by spiritual manifestations including prophecy and speaking in tongues, as has been noted in *With Signs Following*, by Stanley H. Frodsham.¹

In the United States there were movings of the Holy Spirit as early as 1854 in New England, among those who were known as "The Gift People." At Moorhead, Minnesota, in 1903, under the ministry of John Thompson, a minister of the Swedish Mission, the Holy Spirit was outpoured and those receiving the Spirit spoke in new tongues. The influence of that revival



Howard D. Stanley



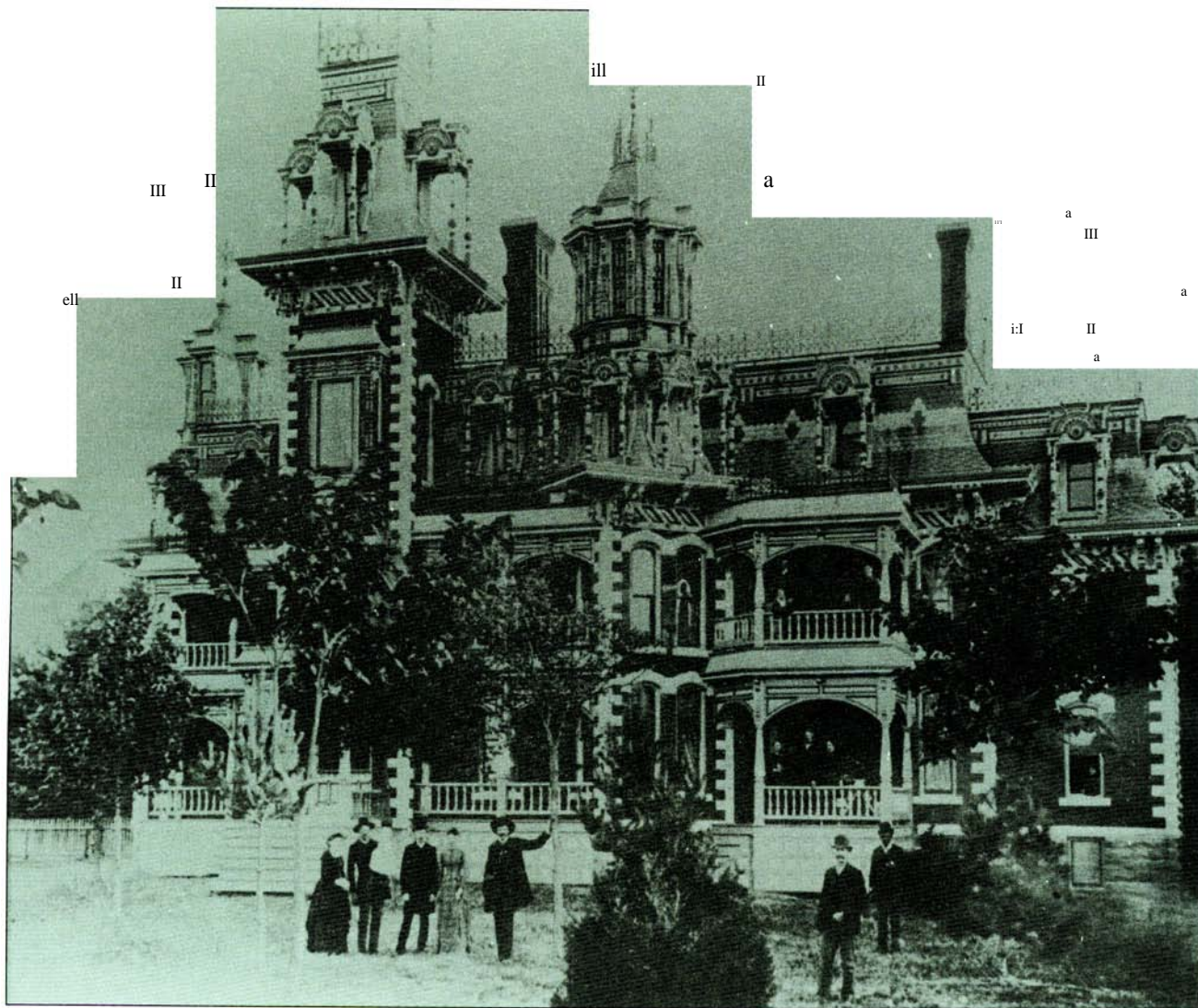
John Thompson

remains with us to this day. Then we learn from the Church of God that the Holy Spirit was outpoured in the early

days of that church at the Shearer School House in Cherokee County, North Carolina, and those who were baptized in the Holy Spirit spoke in tongues, others prophesied, and miracles of healing occurred.

While there were notable movings of the Holy Spirit in which speaking in other tongues, prophecy, and the healing of the sick were experienced, none of these revivals grew into a Pentecostal movement, such as resulted from the outpouring of the Holy Spirit that took place at the turn of the century at Charles F. Parham's Bethel Bible College. When the students at Bethel Bible College decided from their study of the Scriptures that the scriptural evidence of the baptism in the Holy Ghost is speaking in tongues, and then tarried and expected that experience, the time had arrived for the inauguration of a Movement which was to encircle the world and become entrenched in every continent and in almost every nation on the face of the globe.

We are living in the age in which science has succeeded in smashing the atom, and we hear about nuclear fission and chain reaction. It would seem there is a parallel between the discovery of the secrets of the atom and the outpouring of the Holy Spirit. On January 1, 1901, a young woman [Agnes N. Ozman], a student at Bethel Bible College in Topeka, Kansas, requested that hands be laid on her that she might receive the Holy Ghost, according to the pattern set forth in the Book of Acts. Although the leaders of the college had misgivings as to



Bethel Bible College, Topeka, Kansas.

At Bethel Bible College, the momentous decision was made by the student body, from its study of the Book of the Acts, that the scriptural evidence of the baptism in the Holy Ghost is speaking in tongues as the Holy Spirit gives the utterance.



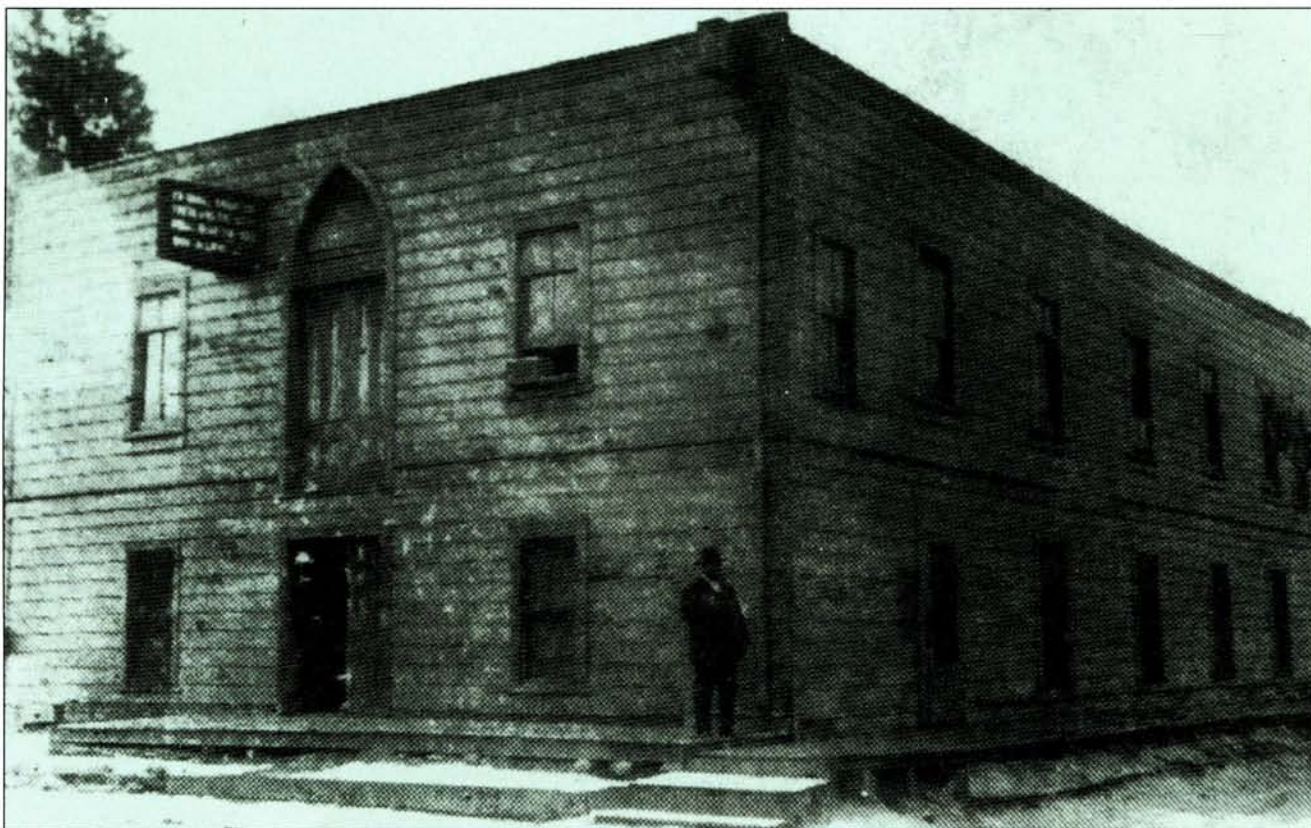
Agnes N. Ozman

the authority they possessed, they responded to the request and laid hands on her, and God honored her faith by

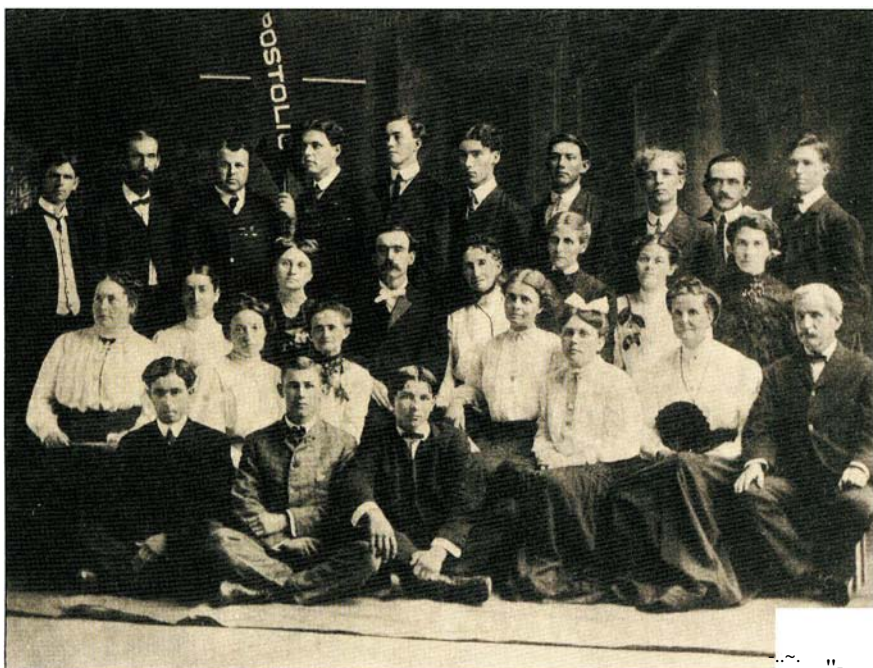
baptizing her in the Holy Ghost, and she spoke in tongues and glorified the Lord. It was as though a spiritual atom had been exploded, and produced a

spiritual mushroom effect. The activated particles spread throughout Kansas, into Missouri, then to Texas, and finally Los Angeles, California. From there it spread to all parts of the earth, for (with the possible exception of the Church of God and the Girls Home in India operated by Pandita Ramabai) every Pentecostal unit in existence today can be traced back to that obscure beginning in the State of Kansas.

The newly baptized students were inspired to launch out first in the vicinity of the school, then to neighboring towns including Lawrence; Kansas City; Galena, Kansas; and Joplin, Missouri. The story of the Pentecostal revivals in Galena in 1903, in Orchard and Houston, Texas, in 1904 and 1905,



William J. Seymour in front of Azusa Street Mission, ca. 1910.



Charles F. Parham and workers of the Apostolic Faith Movement in the Bryan Hall meeting in Houston, Texas, July 6 to August 10, 1905. Parham is seated in row 3, fourth from the left.

is recorded in *With Signs Following* and is worth reading.²

The outpouring of the Holy Spirit in Los Angeles, and the revival at the Azusa Street Mission was in fact one

link in the chain and one effect of chain reaction. William J. Seymour, a black holiness preacher, came under the influence of the Apostolic Faith Movement (as the Pentecostal movement was first

known) in Houston, Texas. Although admonished by the brethren in Houston not to go to Los Angeles until he had received the Pentecostal baptism, Seymour nevertheless felt impelled to accept the invitation that had been given him. The result of his going to Los Angeles is well known, for in Los Angeles, California, on April 9, 1906, when the first persons in that city received the Holy Spirit according to the pattern, another spiritual atom was exploded, which scattered the Pentecostal message to the ends of the earth.

The brilliance of that Pentecostal explosion was so great, that many were unaware of the links in the chain. It can be traced back to Houston, where a great Pentecostal revival was still in progress, and still farther back to Bethel Bible College.

The Apostolic Faith Movement, which was centered in Houston, was steadily growing in spiritual power and influence. It has been estimated that at that time there were approximately 1,000

CONTINUED ON PAGE 22

EUDORUS N. BELL

GENERAL CHAIRMAN "19~ 4, "1920-23

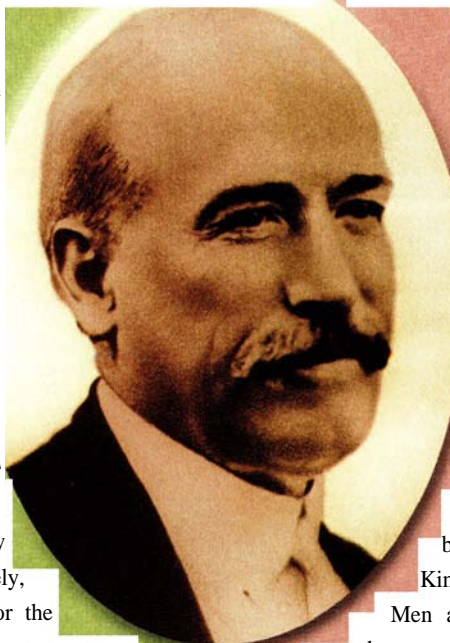
ALONE VVE CANNOT TOUCH THE FRINGES*"

cannot yet understand what the brethren saw in me to dare trust me to undertake so great a responsibility toward God, toward them and the cause, and at such a needy time. God is my refuge. He only can keep and guide me. His strength is my only hope.

Brethren, no man can glorify God in this place while laboring' in his own wisdom and his own strength. He must be swallowed up iR God, lost in His will, and moved on by the anointing of the Holy Ghost. Surely, for the sake of His own dear Son, for the sake of His own bleeding cause, and in answer to your united, earnest, continued prayers, He will :ave me from myself, be my wisdom and strength, and hide me out of sight in Jesus. Believe with me for it; p~y t~ this end, and we together will make the fight of our lives for Him, and if need be, die in the harness together for His glory.

The field has never been more needy. The golden grain, all over this great land of ours and to the enes of the earth, is dead ripe for harvest, and no adequate forces in sight to reap it. Already we are years behind in marshalling and training our forces. O God, can we never make it up? The general men who can give themselves wholly to this work are entirely inadequate.

What are we going to do? Well, we arelt'not going to spare ourselves; we are Your servants, God's servants, and we put ourselves and all that we are and have a unreservedly on the altar of His service. But brethren,



we must have your help; yea, your counsel and leadership. Alone we cannot touch the fringes; but with all of you we can make the devil know we are in the land. Let every pastor and evangelist be a man for God and do his best. Get one or two to help you and go in to plant the banner of our King high over every earthly banner. Clear out the stones, make a highway, and lift up the standard for the people. God has brought you dear brethren to the Kingdom for just such a time as this. Men and angels are looking down to see what you will do.

Lord, w.e are ashamed of ourselves. You have done so much for us, and we have done so little for Thee. How long have YObbeen waiting on us, Lord, us men whom You baptized with. the Hoiy Ghost? Look on still. We have heard Your call. Don't give us over; we are coming. Help us, Lord! Ou.rhands we place in Thine; lead Thou us on.

Euaorus..N. Bell, aformer Southern Baptist pastor, was elected asthefirst chairman (general superintendent) if the Assemblies.if God, 1914, 1920-23. He was publisher ifWord andcWitness and later supervised the printing if The Christian!2vargel (later The Pentecostal Evangel). This exhortat[pn" to the brethren if the Fellowship is 'adapteq/rom The Pentecostal Evangel, November 27, 1920.

*The original article appeared without a title. This title is addedfor editorial purposes only.



GENERAL

CHAIRMAN

ill. "19"14-"15

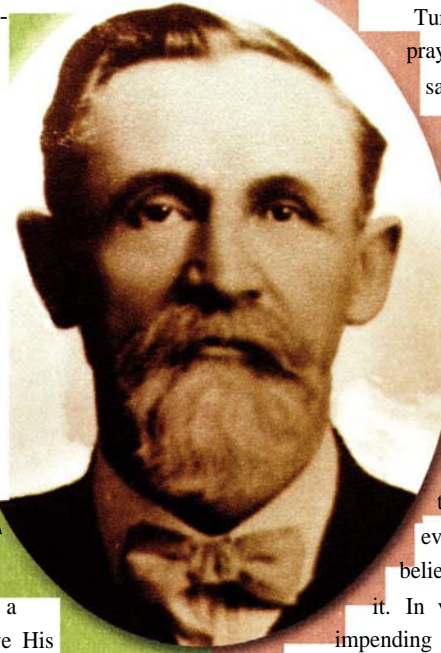
PRAYER AND REVIVAL: THE GREAT NEED OF THE MOVEMENT

Fifteen years ago incessant prayer was made for a worldwide revival. One phase of that revival was the outpouring of the Holy Spirit in all the earth. But so much was made of the experiences that many ran after the signs and wonders, and the saints looked away from Jesus, until many left the faith.

The demand for a revival is imperative; the need is urgent; danger is imminent; division and death are wrecking the lives and souls of men. There is a trumpet call to the Church—to the angel or messenger of the Church—to repent and do the first work, because he has left his first love.

God has made every provision for a revival. He so loved the world that He gave His only begotten Son who gave His life on the cross, to atone for sin. He sent the Holy Spirit to convict the world of sin, righteousness, and judgment. He has "given" His Word, sharper than any two-edged sword, a discernor of the thoughts and intents of the heart. He has called, endowed, and sent messengers to preach the gospel—the power of God unto salvation. He has called every saint to pray for lost souls.

The Holy Spirit was given to make a revival easy, for, after dreams, visions and prophecy, signs and wonders, it is added, "Whosoever shall call on the name of the Lord shall be saved." So God has made all the necessary provisions for the revival. It remains for us to pray it down. Let every saint pray for it, talk for it, and let the papers be filled with it. Let the word "revival" be burned in on our hearts until we can see it everywhere. Get a vision of Jesus on the clouds. Get His resurrection power in our lives. Be filled with His Spirit.



Then prayer will be the atmosphere of your soul—to live in, to walk in, to work in, and to sleep in.

Turn down everything that hinders prayer. Then unity, power, blessing, and salvation will come. Let all the backsliders pray with David: "Restore unto me the joy of thy salvation; and uphold me with a free spirit." Let us pray without ceasing, praying always for all saints, with all perseverance for the preacher. Give God no rest. Say, "I will not let Thee go." Throw yourself on His mercy.

Nothing is more in divine order or according to the divine purpose than a revival. Let all the saints everywhere pray for a revival and believe and expect it and praise God for it. In view of the shortness of time, the impending judgments of God, and the wreck and ruin everywhere, let everybody pray.

This Pentecostal movement has the greatest opportunity to prove to the world that revival is of God. Filled with the Holy Spirit, endowed with the gifts, equipped as no other people—what an overwhelming responsibility is upon us.

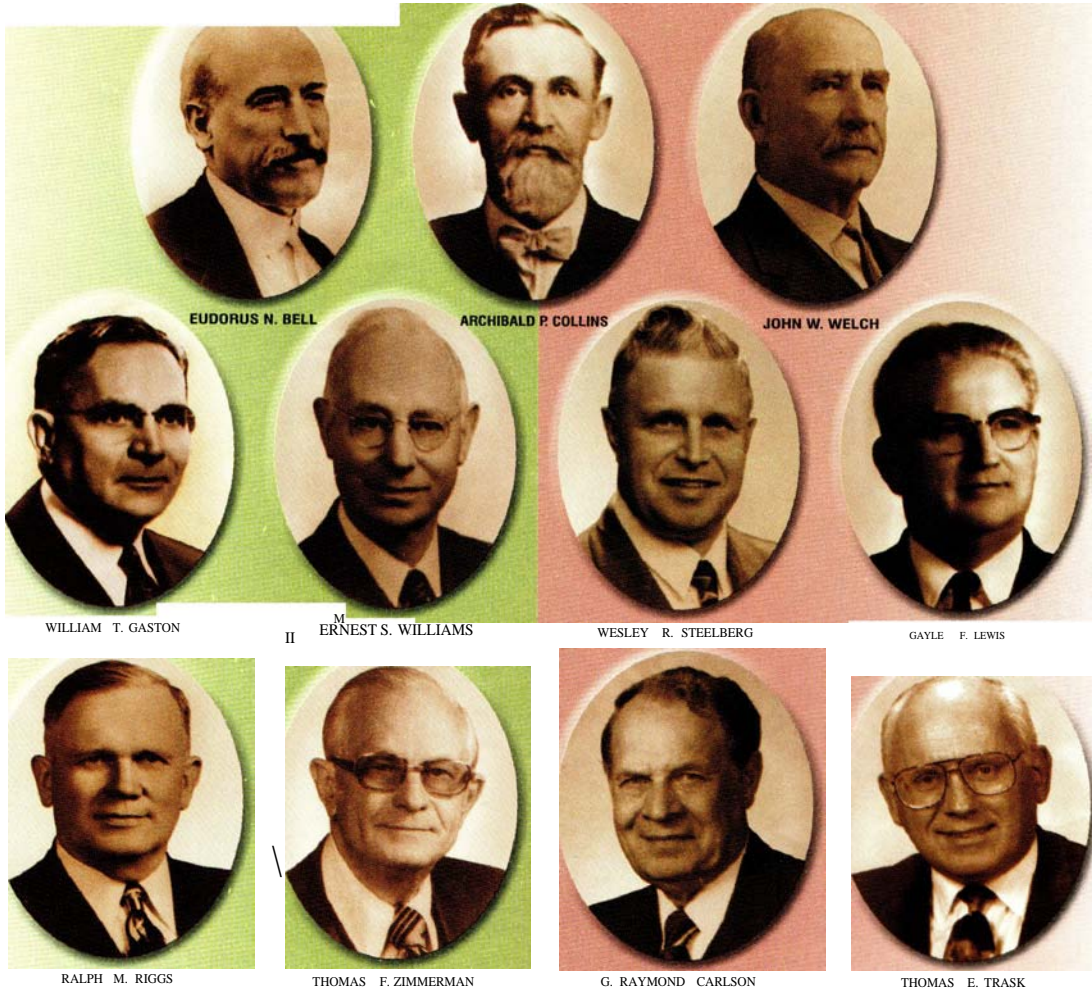
Let me appeal to all the saints everywhere, entreating you to lay aside everything that hinders prayer and watch and pray always that you may be counted worthy to escape those things that are coming on the earth and to stand before the Son of Man (Luke 21:36). Even so come Lord Jesus. Amen.

A. P. Collins, chairman 1914-15, succeeded E. N. Bell as the leader of the Assemblies of God. His peers called him "the saintly peacemaker." He was considered one of the sweetest spirited men in Pentecostal history. This sermon is adapted from the January 22, 1916, issue of The Pentecostal Evangel.

ASSEMBLIES OF GOD

SUPERINTENDENTS

SERMON EXCEPTS FROM THE
11 ASSEMBLIES OF GOD SUPERINTENDENTS



LITTLE-KNOWN FACTS ABOUT ASSEMBLIES OF GOD LEADERS

FACT 1:

Five of the nine leaders attended the first General Council in 1914: E.N. Bell, A.P. Collins, J. W. Welch, W.T. Gaston, and R.M. Riggs.

FACT 2:

Two served for 20 years or more: E.S. Williams (20); T.F. Zimmerman (26).

FACT 3:

E.S. Williams holds the record for most times elected (10).

FACT 4:

The youngest man to ever hold the office was W.T. Gaston who was elected at age 39. G. Raymond Carlson, at age 66, was the oldest superintendent to be elected.

FACT 5:

Two superintendents died in office: E.N. Bell (June 15, 1923); Wesley R. Steelberg (July 8, 1952).

FACT 6:

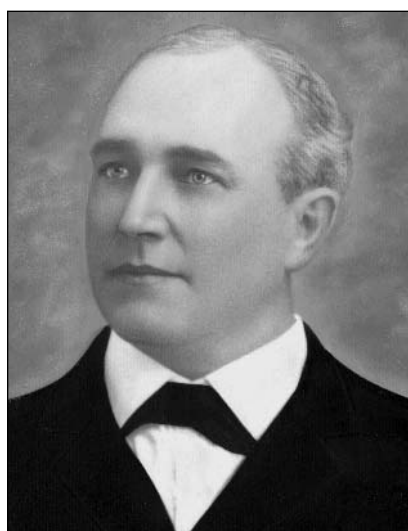
Longevity. Williams (96), Welch, Lewis, and Carlson (80), Zimmerman (79), Riggs (75), Gaston (70), Collins (59), Bell (57), and Steelberg (50). Average is "three score and twelve."



Apostolic Faith Group, ca. 1910. Charles F. Parham is third from the right.

Tennessee, and came to Los Angeles in 1906. There he received the Pentecostal baptism and returned to Memphis to spread the message among his own people. He was the founder of the Church of God in Christ, which, according to claim, rivals in number of constituents the largest of the white Pentecostal groups. C.H. Mason is highly revered by both white and black Pentecostals for his work's sake.

G.B. Cashwell, a minister of the Holiness Association of North Carolina, went to Los Angeles in 1906, received the Pentecostal baptism, and returned to his home in Dunn, North Carolina, where he rented a large warehouse and began meetings. G.B. Cashwell was the link in the chain that opened the Southeastern states to the Pentecostal message. It is recorded that before the year 1907 was concluded, all, or nearly all, the ministers of the Fire Baptized Holiness Church had received a personal experience of the baptism in the Holy Spirit. Three groups in the Southeastern states, which had received the message through Brother Cashwell, later combined to form the Pentecostal Holiness Church.



G.B. Cashwell

A year after Cashwell's return to the Southeast, in January of 1908, he preached in Cleveland, Tennessee, at the conclusion the General Conference of the Church of God. A.J. Tomlinson, at that time pastor of the church in Cleveland, received the Pentecostal baptism. He had not at the first accepted the Pentecostal message, although the church which he served had been Pentecostal since the outpouring of the Holy Spirit at the Shearer School House in 1896. Brother Tomlinson was a

strong personality and a capable leader, and was chosen to serve as moderator of the General Assembly in 1909. The church was confirmed in this



A.J. Tomlinson, 1913

Pentecostal position and has throughout the years that followed contributed greatly to the spread of the Pentecostal message.

Others were influenced by G.B. Cashwell, included two evangelists by the name of H.G. Rodgers and M.M. Pinson. These men carried the message



H.G. Rodgers, 1913



M.M. Pinson

into Georgia, Alabama, and Mississippi. They also carried it to south Florida. Later, these two men were instrumental in bringing into the Assemblies of God a number of churches that had been created under their ministry in the Southeast.

In the meantime, the Pentecostal fire was being carried into Canada by R.E. McAlister, Brother and Sister Hebden

***Los Angeles and the
Azusa Street Mission
became symbols
of Pentecost.***

of Toronto, and A.H. Argue of Winnipeg. It was not long until the Pentecostal message was spread

throughout the dominion.

The outpouring of the Holy Spirit in Los Angeles can be likened to the bursting of an aerial bomb, for from Los Angeles the message was scattered almost simultaneously to all parts of the world. Miss Ivey Campbell, a woman of profound piety, received the baptism in



Ivey Campbell

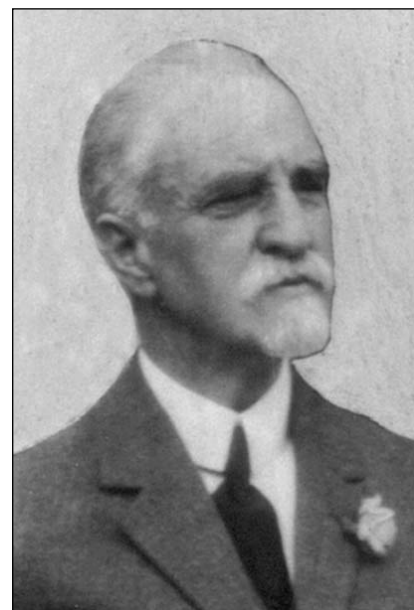
the Holy Ghost in Los Angeles and carried the message to Akron, Ohio.

In the summer of 1907, a glorious camp meeting was held at Beulah Park campground in Cleveland, Ohio, where many of the ministers and laity of the Christian and Missionary Alliance came into the Pentecostal experience. Some of these later aligned themselves with the Assemblies of God. Others remained with the Alliance, modifying their views somewhat on speaking in tongues in conformity with the Alliance position on that subject.

The years 1906-08 were notable years because during those years the Pentecostal message was spread all over the world. Los Angeles and the Azusa Street Mission became symbols of Pentecost. The Movement, however, was soon out of hand, for new centers were being established which gave no particular allegiance to the Azusa Street Mission. Periodicals began to appear following the early periodical published in Houston, Texas, the *Apostolic Faith*,

and the second periodical bearing the same name, the *Apostolic Faith*, that was published in Los Angeles. Other periodicals appeared such as: *The Bridegroom's Messenger* published in Atlanta, Georgia; the *Way of Faith* of Columbia, South Carolina; *The New Acts*, Alliance, Ohio; the *Latter Rain Evangel*, and *Pentecostal Testimony*, Chicago, Illinois; *The Church of God Evangel*, Cleveland, Tennessee; the *Pentecostal Holiness Advocate*, Franklin Springs, Georgia. All these contributed to spread the Movement so it was out of hand so far as the leadership of the Azusa Street Mission or the Houston, Texas, group was concerned. The Apostolic Faith Movement had indeed become a Pentecostal movement, and a force to be reckoned with in the religious world.

But the spread of the Movement was not to be confined to the United States and Canada. It was to spread overseas to every continent, and the rapidity with which the chain reaction took place was startling indeed.



T.B. Barratt

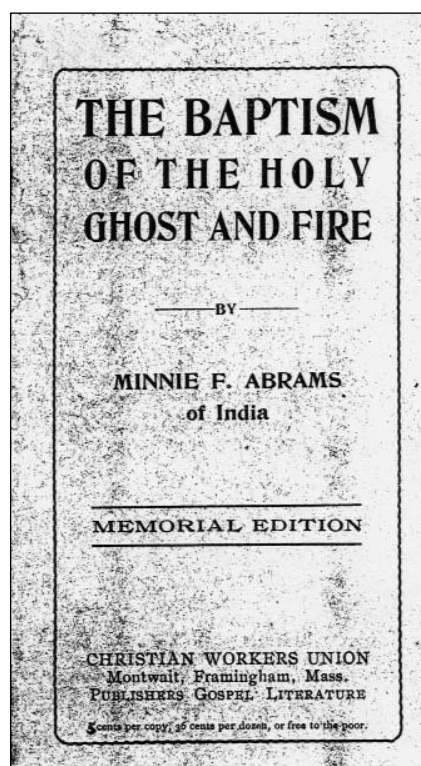
Who can understand the leadings of the Lord? Who would have imagined the outcome of the decision made by Pastor T.B. Barratt to visit the United States in 1906? Pastor Barratt, a minister of the Methodist Church in Christiania,

Norway, visited America to solicit funds to open a large city mission in his nation's capital. His fund-raising mission was not too successful—but he came in contact with the Apostolic Faith Mission in New York City, was brought under conviction for his spiritual need, opened his heart, and tarried for and received the Pentecostal baptism on October 7, 1906. He returned home, and under his ministry a revival broke out in Norway in January 1907.

Christiania, later named Oslo, became the center for a chain reaction that carried the Pentecostal message to Sweden, England, Denmark, and many places on the continent. Pastor Lewi Pethrus read of the Barratt meetings in a Stockholm newspaper in January of 1907, and went to Oslo. Through this contact, the Pentecostal message was introduced into Sweden. A.A. Boddy, rector of All Saints Episcopal Church at Sunderland, England, spent 4 days with Pastor Barratt, and then returned home. Under his ministry, showers of latter rain began to fall in Sunderland in September of 1907. The first city in Scotland to experience the latter rain baptism was the city of Kilsyth, also in the year 1907. Two missionaries were sent from Oslo to Switzerland, bringing the Pentecostal message to that country in the year 1908.

South Africa was visited with a Pentecostal revival early in 1908. Thomas Hezmalhalch came from Los Angeles to Indianapolis, Indiana, in March of 1907. He and his party then went to Zion, Illinois, where God gave them an outstanding Pentecostal ministry. The work in Zion had been opened in 1906 by Charles F. Parham, the leader of the Apostolic Faith Movement of Houston, Texas, so that the ground was well prepared for the ministry of the Hezmalhalch party. Following this meeting, the party returned to Indianapolis and plans were laid for the outfitting of a party to go to South Africa. The party, consisting of Thomas Hezmalhalch and wife, John G. Lake and wife, J.O. Lehman,

Louis Schneiderman, and others, left for South Africa in the spring of 1908, and went directly to Johannesburg. The same signs that followed the ministry of the Word in the U.S.A. were experienced in South Africa, and the Apostolic Faith Mission was born. Later, these American workers returned to America, but the seed they had planted continued to germinate until the Apostolic Faith Mission has reached its present proportions.



Minnie Abrams' book

What more can we say. Early missionaries went to China and to India. A book by Miss Minnie Abrams entitled, *The Baptism of the Holy Ghost and Fire*, describing the revival in the girls home operated by Pandita Ramabai, fell into the hands of W.C. Hoover, a Methodist missionary in Chile, in 1907. As a result, the Holy Spirit was outpoured in Chile under the ministry of Brother Hoover in July 1909.

During those first few years, the Pentecostal message was carried by a spiritual chain reaction into Germany, the eastern European countries, Russia, Bulgaria, Hungary, Italy,

*But the expectation
is that this great
outpouring of the
Holy Spirit is a forerunner
of the advent of
our Lord Jesus Christ.
Even so, come quickly,
Lord Jesus.*

Egypt, many parts of Africa, India, China, Japan, Central and South America, Australia, and New Zealand. It would be impossible to tell the whole story. Thousands upon thousands, perhaps millions of souls, have been enlightened as to their privilege in Christ of a full salvation, and have received the baptism in the Holy Ghost. The Acts of the Apostles has been repeated on a grand scale that surpassed the fondest expectations of the early participants. What the end shall be no one can possibly know. **E**

ENDNOTES

1. Stanley H. Frodsham, *With Signs Following*, (Springfield, Mo.: Gospel Publishing House, 1941), 253–262.
2. *Ibid.*, 19–29.

The late J. Roswell Flower served as the first secretary-treasurer of the Assemblies of God in 1914. He and his wife, Alice, founded the Christian Evangel in 1913 (later The Weekly Evangel and since 1919 The Pentecostal Evangel). From 1919 to 1923, Flower served as the Fellowship's first missionary secretary-treasurer. In 1929, he was elected superintendent of the Eastern District, and in 1931 was elected to serve as nonresident assistant superintendent until selected in 1935 to serve as general secretary-treasurer. When the Assemblies of God established the position of general treasurer in 1947, Flower continued as general secretary until his retirement in 1959. This article is adapted from The Pentecostal Evangel, January 29, 1956.



BY GARY B. MCGEE

WILLIAM J. SEYMOUR AND THE AZUSA STREET REVIVAL

To read the newspapers in 1906, one might have wondered about all the excitement in an old building on Azusa Street in the industrial part of the city. According to the *Los Angeles Times*, a bizarre new religious sect had started with people "breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand." Furthermore, "Devotees of the weird doctrine practice the most fanatical rites, preach the wildest

theories, and work themselves into a state of mad excitement."

If that didn't grab the reader's attention, the article continued by saying that, "Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication."¹ To top it all off, they claimed to have received the "gift of tongues," and what's more,

"comprehend the babel."

Nonetheless, for the spiritually hungry who came from far and wide to receive their Pentecost, "the very atmosphere of heaven" had descended, according to one.

A visiting Baptist pastor said, "The Holy Spirit fell upon me and filled me literally, as it seemed to lift me up, for indeed, I was in the air in an instant, shouting, 'Praise God,' and instantly I began to speak in another language. I could not have been more surprised if at



The April 18, 1906, issue of the *Los Angeles Times* carried the above story on the Azusa Street revival.



The Apostolic Faith Mission at 312 Azusa Street, ca. 1906.

the same moment someone had handed me a million dollars.”²

Little could the subscribers of the *Times* have guessed that in years to come, historians would say that the Azusa Street revival played a major role in the development of modern Pentecostalism—a Movement that changed the religious landscape and became the most vibrant force for world evangelization in the 20th century. Azusa Street became the most significant revival of the century in terms of global perspective.

While comparable in many ways to other Pentecostal revivals at the time, several dynamics at the Apostolic Faith Mission on Azusa Street set it apart. To understand what happened and why it still has relevance for believers after nearly a century, one must look at the events leading up to the revival in Los Angeles, the leadership of William J. Seymour, and its unique features and legacy.

THE WELSH REVIVAL

Expectancy of revival intensified in Los Angeles, California, when believers there

heard about the remarkable revival in Wales, where from September 1904 to June 1905, 100,000 people were converted to Christ. For the evangelicals around the world who had been praying for the outpouring of the latter rain of the Spirit as promised by the Old Testament prophet Joel (2:23–29), the spectacular results in Wales suggested that the great end-times revival had begun. The world could now be evangelized in the power of the Spirit before the imminent return of Christ and the impending judgment on the wicked.

The news of the Wales revival piqued the interest of Joseph Smale, pastor of First Baptist Church in Los Angeles. He traveled to Wales to see the revival firsthand. After returning home and telling his congregation about the revival, he wrote that “fully two hundred of them came out of their seats and wept in penitence before the Lord.” Smale began holding daily services both in the afternoons and evenings, and continued to hammer away at the need for revival in Los Angeles and America. Church members then sought earnestly for the power of the Holy Spirit and His gifts. But after



William J. Seymour was one of the most respected early Pentecostal leaders. He played an important role in the Azusa Street revival.

a 15-week diet of this preaching, the church board complained and Smale left to found First New Testament Church.

Another congregation, Second Baptist Church, also experienced division when Julia W. Hutchinson—an African-American—and several other members embraced the holiness belief that a second work of grace following conversion would purify the soul of its sinful nature. These new groups of believers, however, continued to pray for the outpouring of the Holy Spirit.

WILLIAM J. SEYMOUR

William J. Seymour, an African-American, was born May 2, 1870, in Centerville, Louisiana, to former slaves Simon and Phillis Seymour, who raised him as a Baptist. Later, while living in Cincinnati, Ohio, he came into contact with holiness teachings through Martin Wells Knapp's God's Revivalist movement and Daniel S. Warner's Church of God Reformation movement, otherwise known as the Evening Light Saints. Believing that they were living in the twilight of human history, these Christians believed that the Spirit's outpouring would precede the rapture of the Church. They deeply impressed the young Seymour.

After moving to Houston, Seymour attended a local African-American holiness congregation pastored by Lucy F. Farrow, a former governess in the household of Charles F. Parham. Parham led the midwestern Apostolic Faith movement, the original name of the Pentecostal movement, that had begun in his Bethel Bible School in Topeka, Kansas, in January 1901. By 1905, he had relocated his base of operations to the Houston area where he conducted revivals and started another Bible school. Farrow arranged for Seymour to attend classes. However, because of the "Jim Crow" segregation laws of the time, Seymour had to listen to Parham's lectures while sitting apart from the other students. Seymour accepted Parham's view of baptism in the Holy Spirit—the belief that in every instance, God would



Charles F. Parham

give intelligible languages—speaking in tongues to believers for missionary evangelism.

Neeley Terry, an African-American and member of the new congregation led by Hutchinson in Los Angeles, visited Houston in 1905 and was impressed when she heard Seymour preach. Returning home, she recommended him to Hutchinson, since the church was seeking a pastor. As a result, Seymour accepted the invitation to shepherd the small flock. With some financial assistance from Parham, he traveled by train westward and arrived in Los Angeles in February 1906.

AZUSA STREET REVIVAL

Seymour immediately encountered resistance when, just 2 days after arriving, he began preaching to his new congregation that speaking in tongues was the Bible evidence of the baptism in the Holy Spirit. On the following Sunday, March 4, he returned to the mission and found that Hutchinson had padlocked the door. Condemnation also came from the Holiness Church Association of Southern California with which the church had affiliation. Not everyone in the congregation, however, was troubled by Seymour's teaching. Undaunted, Seymour, staying at the home of church

member Edward S. Lee, accepted Lee's invitation to hold Bible studies and prayer meetings there. After this, he went to the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street. Five weeks later, Lee became the first to speak in tongues. Seymour then shared Lee's testimony at a gathering on North Bonnie Brae and soon many began to speak in tongues.

Word of these events traveled quickly in both the African-American and white communities. For several nights, speakers preached on the porch to the crowds on the street below. Believers from Hutchinson's mission, First New Testament Church, and various holiness congregations began to pray for the Pentecostal baptism. (Hutchinson herself was eventually baptized in the Spirit as was Seymour himself.) Finally, after the front porch collapsed, the group rented the former Stevens African Methodist Episcopal (AME) Church at 312 Azusa Street in early April. A Los Angeles newspaper referred to it as a "tumble down shack." It had recently been used as a livery stable and tenement house. Discarded lumber and plaster littered the large, barn-like room on the ground floor.

The meetings at the Apostolic Faith Mission quickly caught the attention of the press due to the unusual nature of



Frank Bartleman, 1906



214 North Bonnie Brae Street, Los Angeles, ca. 1906.

the worship. Between 300 and 350 people could get into the whitewashed 40-by 60-foot wood frame structure, with many others occasionally forced to stand outside. Church services were held on the first floor where the benches were placed in a rectangular pattern. Some of the benches were simply planks put on top of empty nail kegs. There was no elevated platform. There was no pulpit at the beginning of the revival.

Although several people could be considered leaders, the best known was the unassuming William J. Seymour. Frank Bartleman, an early participant, recalled that "Brother Seymour generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside the top one during the meeting, in prayer. There was no pride

Enthusiastic worship marked the services with singing (a cappella at first); testimonies; prayer for the sick; shouting the praises of God; altar calls for those seeking salvation, sanctification, and Spirit baptism; singing in tongues; preaching; times of silence; and persons falling down "under the power." Some received visions or calls to the mission field. All expected Christ's soon return.

there.... In that old building, with its low rafters and bare floors, God took strong men and women to pieces, and put them together again, for His glory.... The religious ego preached its own funeral sermon quickly."³

The second floor housed the office of the mission and rooms for several residents including Seymour and his wife Jenny. It also had a large prayer room to handle the overflow from the altar services below. One seeker described it as follows: "Upstairs is a long room furnished with chairs and three California redwood planks, laid end to end on backless chairs. This is the Pentecostal upper room where sanctified souls seek Pentecostal fullness and go out speaking in new tongues."⁴

Still, the revival advanced slowly



William J. Seymour and his wife, Jenny Moore.

during the summer months with only 150 people receiving “the gift of the Holy Ghost and the Bible evidence.” But this changed in the fall as the revival gained momentum and people from far and

wide began to attend. Missionary Bernt Bernsten traveled all the way from North China to investigate the happenings after hearing that the promised latter rain was falling.

Stories of the revival spread quickly across North America to Europe and other parts of the world as participants traveled, testified, and published articles in sympathetic holiness publications.

Particularly influential was the *Apostolic Faith* (Los Angeles), issued occasionally between September 1906 and May 1908 through the labors of Seymour and Clara Lum, editors. Distributed without charge, thousands of ministers and laypersons received copies at home and overseas: 5,000 copies of the first edition (September 1906) were printed, and by 1907 the press run reached 40,000.

Most who visited the mission came to receive the empowerment of Spirit baptism and be equipped with intelligible

new languages for gospel preaching overseas. This would enable them to bypass the nuisance of formal language study. The *Apostolic Faith* reported: "God is solving the missionary problem, sending out new-tongued missionaries on the apostolic faith line, without purse or scrip, and the Lord is going before them on furloughs also attended and spoke in tongues and in a few instances identified the languages being spoken. The recipients, however, usually depended on the

Lord to identify the languages they had received.

African-Americans, Latinos, whites, and others prayed and sang together, creating a dimension of spiritual unity and equality, almost unprecedented for the time. It allowed men, women, and children to celebrate their unity in Christ and participate as led by the Spirit. Indeed, so unusual was the mixture of blacks and whites, that Bartleman enthusiastically exclaimed, "The color line was washed away in the blood."⁵ He meant that in the sanctifying work of the Holy Spirit, the sin of racial prejudice had been removed by the cleansing blood of Jesus Christ.

Meanwhile, in late summer 1906, Charles Parham had begun leading another Pentecostal revival in Zion City, Illinois, among the followers of the nationally known faith healer John Alexander Dowie. Not until October did Parham leave for California, hoping to consolidate the faithful in Los Angeles within the wider network of Apostolic Faith believers, and second, to harness what he considered to be an unbridled religious enthusiasm. As it happened, the emotional worship and particularly the mingling of whites and blacks together deeply offended him. Parham laid the blame at Seymour's feet.

The majority of the Azusa faithful remained loyal to Seymour after Parham left with some of the people to establish a rival mission. Within just a few years of its beginning, the Apostolic Faith Mission had become predominantly black with Seymour remaining as pastor. Years later prejudice surfaced there as well, however, when Seymour himself excluded whites from leadership posts at the mission, reserving those for people of color.

SEYMOUR'S LEGACY

On a worldwide scale, the Azusa Street revival contributed to a new diaspora of missionaries who anticipated that global evangelization would be achieved by gospel preaching accompanied by miraculous signs and wonders (Acts 5:12). While only a small number of missionaries

THE APOSTOLIC FAITH

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Vol. 1, No. 1

Los Angeles, Cal., September, 1906

Subscription Free

Pentecost Has Come

Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidences are following, many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The verses that are daily recited in the building on Azusa street and at missions and churches in other parts of the city are beyond description, and the real revival is only started, as God has been working with His children mostly, getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.

The meetings are held in an old Methodist church that had been converted in part into a treatment house, leaving a large, unplastered, barn-like room on the ground floor. Heretofore a dozen congregated each day, holding meetings on Bonnie Street in the evening. The writer attended a few of these meetings and being so different from anything he had heard and not hearing any speaking in tongues he laughed at the teaching as third-classing heresy and thought that that settled it. It is needless to say the writer was compelled to do a good deal of apologizing and humbling himself to get right with God.

In a short time God began to manifest His power and soon the building could not contain the people. Now the meetings continue in kindling all over the city and surrounding towns. Proud, well-dressed preachers come in to "investigate." Soon their high schools are replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.

It would be impossible to state how many have been converted, sanctified and filled with the Holy Ghost. They have been and are daily going out to all points of the compass to spread this wonderful gospel.

REB. SEYMOUR'S CALL

Rev. W. J. Seymour has the following to say in regard to his call to this city: "It was the divine call that brought me from Houston, Texas, to Los Angeles. The Lord put it in the heart of one of the saints in Los Angeles to write to me that she felt the Lord would have me come over here and do a work, and I came, for I felt it was the leading of the Lord. The Lord sent the means, and I came to take charge of a mission on Santa Fe Street, and one night they locked the door against me. The next morning got Rev. Roberts, the president of the Holiness Association, to come down and settle the doctrine of the Baptism with the Holy Ghost, that it was simply sanctification. He came down and a good many holiness preachers with him, and they stated that sanctification was the baptism with the Holy Ghost, but they did not have the evidence of the second chapter of Acts, for when the disciples were all filled with the Holy Ghost, they spoke in tongues as the Spirit gave utterance. After the president heard me speak of what the true baptism of the Holy Ghost was, he said he wanted it too, and told me when I had received it to let him know. So I received it and let him know. The beginning of the Pentecost started in a cottage prayer meeting at 214 Bonnie Street."

LETTER FROM REB. PARHAM

Rev. Charles Parham, who is God's leader in the Apostolic Faith Movement, writes from Topeka, Kansas, that he expects (D. V.) to be in Los Angeles Sept. 15. Hearing that Pentecost had come to Los Angeles, he writes: "I rejoice in God over you all, my children,

though I have never seen you; but since you know the Holy Spirit's power, we are baptized by one Spirit into one body. Keep together in unity till I come, then in a grand meeting let all prepare for the outside fields. I desire, unless God directs to the contrary, to meet and see all who have the full Gospel when I come."

THE OLD-TIME PENTECOST

This work began about five years ago last January, when a company of people under the leadership of Chas. Parham, who were studying God's word, turned for Pentecost in Topeka, Kan. After searching through the country everywhere, they had been unable to find any Christians that had the true Pentecostal power. So they laid aside all commentaries and notes and waited on the Lord, studying His word, and what they did not understand they got down before the bench and asked God to have wrought out in their hearts by the Holy Ghost. They had a prayer to be led by the Holy Spirit, and after three months, a sister who had been teaching sanctification for the baptism with the Holy Ghost, one who had a twelve years' experience and all the carnality taken out of her heart, felt the Lord lead her to have hands laid on her to receive the Pentecost. So when they prayed, the Holy Ghost came in great power, and the Pentecost was manifested in an unknown tongue. This made all the Bible school hungry, and three nights afterward, twelve students received the Holy Ghost, and prophesied, and eleven tongues could be seen upon their heads. They then had an experience that amounted up with the second chapter of Acts, and could understand the first chapter of Ephesians.

Now after five years something like 15,000 people have received this gospel. It is spreading everywhere, until churches who do not believe backslide and lose the experience they have. Those who are older in this movement are stronger, and greater signs and wonders are following them.

The meetings in Los Angeles started in a cottage prayer meeting on Bonnie Street three nights. The people had nothing to do but wait on the Lord and praise Him, and they commenced speaking in tongues, as they did at Pentecost, and the Spirit sang through them. The meeting was then transferred to Azusa Street, and since then multitudes have been coming. The meetings began about ten o'clock in the morning and can hardly stop before ten or twelve at night, and sometimes two or three in the morning, because so many are seeking, and some are slain under the power of God. People are seeking three times a day for the altar, and new after new of souls have to be baptized and filled with the Holy Ghost. We cannot tell how many people have been saved, and sanctified, and baptized with the Holy Ghost, and healed of all manner of sicknesses. Many are speaking in new tongues, and some are on their way to the foreign field, and the gift of the tongue. We are going on to get more of the power of God.

Many have laid aside their glasses and had their eyesight perfectly restored. The deaf have had their hearing restored. A man was healed of his twenty years standing. Many have been healed of heart trouble and lung trouble.

Many are saying that God has given the message that He is going to shake Los Angeles with an earthquake. First, there will be a revival, to give all an opportunity to be saved. The revival is now in progress.

The Lord has given the gift of writing in unknown languages, also the gift of playing on instruments.

A little girl who walked with crutches and had tuberculosis of the bones, as the doctors declared, was healed and dropped her crutches and began to skip about the yard.

All over this city, God has been setting homes on fire and coming down and meeting and saving and sanctifying and baptizing with the Holy Ghost.

Many churches have been praying for Pentecost, and Pentecost has come. The question is, will they accept it? God has answered in a way they did not look for. He came in a humble way as of old, born in a manger.

The secular papers have been stirred and published reports against the movement, but it has only resulted in clearing hungry souls who understand that the devil would not fight a thing unless God was in it. So they have come and found it was indeed the power of God.

Jesus was too large for the synagogue. He preached outside because there was not room for him inside. This Pentecostal movement is too large to be confined in any denomination. It works outside the church, bringing all together in one bond of love, one church, one body of Christ.

A Mohammedan, a Buddhist, by birth, a man who is an interpreter and speaks sixteen languages, came into the meetings at Azusa Street and the Lord gave him tongues which none but himself could understand. He identified, interpreted and wrote number of the languages.

A brother who had been a spiritualist medium and who was so possessed with demons that he had no rest, and was on the point of committing suicide, was instantly delivered of demons power. He then sought God for the pardon of his sins and sanctification, and is now filled with a different spirit.

A little girl about twelve years of age was sanctified in a Sunday afternoon children's meeting, and in the evening meeting she was baptized with the Holy Ghost. When she was filled those standing near remarked, "Who can doubt such a clear case of God's power?"

In about an hour and a half, a young man was converted, sanctified, and baptized with the Holy Ghost, and spoke with tongues. He was also healed from consumption, so that when he visited the doctor he pronounced his lungs sound. He has received many tongues, also the gift of prophecy, and writing in a number of foreign languages, and has a call to a foreign field.

Many are the prophecies spoken in unknown tongues and many the visions that God is giving concerning His soon coming. The heathen must first receive the gospel. One prophecy given in an unknown tongue was interpreted. "The time is short, and I am going to send out a large number in the Spirit of God to preach the full gospel in the power of the Spirit."

About 150 people in Los Angeles, more than on the day of Pentecost, have received the gift of the Holy Ghost and the Bible evidence, the gift of tongues, and many have been saved and sanctified, nobody knows how many. People are seeking at the altar three times a day and it is hard to close at night on account of seekers and those who are under the power of God.

When Pentecostal lines are struck, Pentecostal giving commences. Hundreds of dollars have been laid down for the sending of missionaries and thousands will be laid down. No collections are taken for rent, no bagging for money. No man's silver or gold is carried. The silver and the gold are His own

to carry on His own work. He can also publish His own papers without asking for money or subscription price.

In the meetings, it is noticeable that while some in the rear are opening and singing, others are at the altar falling down under the power of God and fainting on the good things of God. The two spirits are always manifested, but no opposition can kill, no power in earth or hell can stop God's work, while He has consecrated instruments through which to work.

Many have received the gift of singing as well as speaking in the inspiration of the Spirit. The Lord is giving new voices, he translates old songs into new tongues, he gives the music that is being sung by the angels and has a heavenly choir all singing the same heavenly song in harmony. It is beautiful music, no instruments are needed in the meetings.

A Nazarene brother who received the baptism with the Holy Ghost in his new home in family worship, is trying to tell about it, said, "It was a baptism of love. Such abundant love! Such compassion seemed to almost kill me with its sweetness! People do not know what they are doing when they stand out against it. The devil never gave me a sweet thing, he was always trying to get me to separating people. This baptism fills us with divine love."

The gift of the Spirit is given with the commission, "Go ye into all the world and preach the Gospel in every creature." The Lord has given languages to the unreached Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindia and Bengali and dialects of China, Cinghais and other languages of the world. Equipments the deaf mute receives, in fact the Holy Ghost speaks at all times, languages of the world through His children.

A minister says that God showed him twenty years ago that the divine plan for missionaries was that they might receive the gift of tongues either before going to the foreign field or on the way. It should be a sign to the heathen that the message is of God. The gift of tongues can only be used as the Spirit gives utterance. It cannot be learned like the native tongue, but the Lord takes control of the organs of speech at will. It is emphatically God's message.

During a meeting at Monrovia, a preacher who at one time had been used of God in the Pentecost bands under Virgil Dake, but had cooled off, was reclaimed, sanctified and filled with the Holy Ghost. When the power of God came on him his eight-year-old son was kneeling behind him. The boy had previously sought and obtained a clear heart, and when the Holy Ghost fell on his father, He also fell on him and his hands began to shake and he sang in tongues.

Rev. Campbell, a Nazarene brother, 53 years of age, who has been for 53 years serving the Lord, received the baptism with the Holy Ghost, and gift of tongues in his own home. His son, who was a physician, was called and came to see if he was sick, but found him strong, happy in the Lord. Not only old men and old women, but boys and girls, are receiving their Pentecost. Viola Price, a little orphan colored girl, eight years of age, has received the gift of tongues.

Mrs. Lucy F. Farrow, God's anointed handmaid, who came some four months ago from Houston, Texas, to Los Angeles, bringing the full Gospel, and whom God has greatly used as she laid her hands on many who have received the Pentecost and the gift of tongues, has now returned to Houston, on route to Norfolk, Va. This is her home which she left as a girl, and she is now calling her South. The Lord, she feels, is now calling her back. Sister Farrow, Rev. W. J. Seymour and Rev. J. A. Warren were the three that the Lord sent from Houston as messengers of the full gospel.

The first issue of The Apostolic Faith, Los Angeles, September 1906, carried the above news story on the Azusa Street revival.



Early leaders of the Azusa Street Mission, 1907. William J. Seymour, front, second from right. Mrs. Jenny Seymour, back, third from left.

traveled from Azusa Street to minister overseas, it impacted many more who started other Pentecostal revival centers that surfaced as a result of hearing the news of the outpouring of the Spirit in Los Angeles. For many, the Azusa Street revival had inaugurated at long last the great end-times revival.

Much more could be said about the long-term influence of the revival and that of "Bishop" William J. Seymour (an honorary title that he later received, probably from his congregation). The limitations of this article, however, preclude such a lengthy discussion. We will look specifically at the legacy of Seymour.

To begin with, it must be noted that he modeled a genuine humility that many acclaimed. He desired to foster unity among the seekers of the Holy Spirit at

Azusa and encouraged them to be sensitive to the Spirit's direction of the services there. Photographs depict him as a warm, friendly, and smiling person of average physical stature. Seymour's bout with smallpox had left him blind in his left eye.

Nonetheless, for the spiritually hungry who came from far and wide to receive their Pentecost, "the very atmosphere of heaven" had descended, according to one.

Nevertheless, Seymour's ministry did not come without a price. He personally endured the biting criticisms of his opponents—holiness leaders not sympathetic

to Pentecostalism, as well as the contempt of Parham and later that of Frank Bartleman. As white Pentecostal denominations formed and told their stories, Seymour was forgotten, partly because he did not contribute to their founding, partly due to their seeing Topeka as the fountainhead of the Movement, and partly due to prioritizing evangelism above preserving the historical record. Seymour also departed from the teaching that speaking in tongues was the initial physical evidence of the baptism in the Holy Spirit. These all contributed to Seymour becoming an almost-forgotten figure in Pentecostal history.

Seymour's greatness today can be found in his concern for spiritual empowerment and unity. The attention at Topeka and other Pentecostal revivals centered on the need for Christians to

receive the baptism in the Holy Spirit to win souls to Christ. The unique interracial and intercultural dynamics at Azusa, however, accented both holiness of character and power to witness in an unusual demonstration of love and equality in the body of Christ. In this respect, it powerfully reminds us that the fullness of Pentecostal power will elude those who seek for power in their ministry above that of Christlike character.

[Seymour] desired to foster unity among the seekers of the Holy Spirit at Azusa and encouraged them to be sensitive to the Spirit's direction of the services there.

The missionary expansion of the Early Church as recorded in the Book of Acts highlights the fact the Pentecostal outpouring led to the embrace of people who were normally considered impure by Jewish standards. The outpourings of the Spirit at Samaria (Acts 8) and among the Gentiles (Acts 10) taught early Christians that God's redemptive work transcends racial and cultural lines. Fallen humanity always accords such differences more important than what God designed and by so doing tyrannizes His creative handiwork. Because they had now been "baptized into Christ" and "put on Christ," Paul alerted the Galatian Christians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

On the Day of Pentecost, Jewish visitors from many countries stood bewildered as they heard the praises of God in their native languages (Acts 2:5–13). Some seriously asked, "What does this mean?" Others poked fun and failed to consider the significance of the occasion. Nonetheless, Peter, placing things in divine perspective, referred them to the words of Joel: "In the last days, God says, I will pour out my Spirit on all people" (Acts 2:17, NIV).

In September 1906, the first issue of the *Apostolic Faith* reported: "In a short time God began to manifest His power and soon the building could not contain the people. Proud, well-dressed preachers come in to 'investigate.' Soon their high looks are replaced with wonder, then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children."

The Azusa Street revival illustrated the fundamental truth about the acquisition of spiritual power: The desire to love others and win the world for Christ begins with brokenness, repentance, and humility. **E**

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ENDNOTES

1. Frank Bartleman, *Azusa Street* (South Plainfield, N.J.: Bridge Publishing, 1980), xviii.
2. Ansel Post, *Way of Faith*, quoted in Frank Bartleman, *Azusa Street*, (South Plainfield, N.J.: Bridge Publishing, 1980), 61.

3. Bartleman, 58.
4. Stanley H. Frodsham, *With Signs Following* (Springfield, Mo.: Gospel Publishing House, 1941), 34.
5. Bartleman, xviii.

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A TYPICAL DAY AT THE AZUSA STREET MISSION

BY STANLEY M. HORTON

You could count on something new and different happening at the old frame building on Azusa Street in Los Angeles during the years 1906 to 1908. For a sample, let us look in on an all-day meeting on a certain Thursday in 1908.

Like most of those who come, we arrive by streetcar. We shall talk on the way home tonight, but now we have been holding our hearts steady in silent preparation for God's moving during the day. We have not forgotten the Spirit's exhortation of the night before: "Prepare yourselves in outward silence, for it favors an inward silence and promotes interior spiritual rest. It is a cessation from inordinate and grasping activity, a resting in the perfect will of God. The Holy Spirit is calling the people to this interior stillness that they may have a deeper understanding of the mystery of God in Christ, now being revealed, and to know the signs of the times as they go forth at His call."

Once in the mission we find a place on one of the backless benches. One of the leaders, Brother Fisher, commits the meeting to the Holy Spirit and says, "We have no planned program, nor are we afraid of anarchy or crooked spirits. God the Holy Spirit is able to control and protect His own work. If strange manifestations come, trust the Holy Spirit, keep in prayer, and you will see the word of wisdom go forth, a rebuke; an exhortation that will close the door on the enemy and show the victory won. God can use any member of the body, and He often gives the more abundant honor to the weaker members."

Someone starts a song: "Higher Ground." Next we sing: "'Tis Burning in My Soul." The glory comes down. We sing the song over and over. Brother Seymour calls us to prayer and we kneel at our seats crying out to God.

One of the leaders reads part of a letter from George S. and Carrie Judd Montgomery who are visiting the mission fields. It tells of the thrilling revival at Pandita Ramabai's school in Mukti, India.

Others have heard from all parts of the world. From T.B. Barratt in London comes news of an Ignatian monk saved and seeking Pentecost. D.E. Evans in Swansea, Wales, writes of 15 or 20 receiving the Baptism with the Bible sign of tongues. From Brother Berntsen in North China comes news of "Quite a stir." From Sisters A. Moomau and L. Phillips in Shanghai come word that four Chinese are filled and a few missionaries pressing in. Others have heard from South America, South Africa, and Germany.



The reports bring an outbreak of praise. Then for 15 minutes the whole congregation sings in the Spirit. It comes over us as a wave of sound (not tongues, but in English), a harmony with never a harsh note, a praise in the unity of the Spirit until we are lifted unto the heavenlies.

At the noon hour some leave, but about 200 stay for the observance of the Lord's Supper. Again the glory falls. Praise, testimony, singing in the Spirit continues into the afternoon.

Gerard Bailly, missionary to Venezuela, comes to the pulpit and tells us how intimately and inseparably the Cross is connected with Pentecost. "In seeking the baptism in the Holy Ghost the deepest crucifixion of heart is experienced as preparation for His coming. The Cross enters more deeply into the soul in the preparation than in any previous experience. The

deepest saints seem to die the deepest death to get Pentecost."

Nothing could better express the response to such a message in the eyes of this congregation than a ceremony of footwashing. Preparations are made and all enjoy a glorious time.

Meanwhile, about 25 young people slip out and go upstairs to a big room where they pray over a stack of monthly papers that they will fold and mail out to all parts of the world. For their encouragement someone reads a letter from Canada from Harry Horton (my father), telling how he and his parents feel the Spirit as they read the paper.

The evening service continues with praise, prayer, and testimonies in which many tell how quickly and how wonderfully they have received the baptism in the Holy Spirit. Elmer Fisher (my grandfather) gives a few pointers on how to receive the baptism in the Holy Ghost.

1. Believe the truth concerning it. Jesus commanded the disciples not to depart from Jerusalem, but to tarry until they were endued with power from on high (Luke 24:49). Be assured that when the early disciples received they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance (Acts 2:4).

2. You must feel your need. Is your life barren of power? Ye shall receive power (Acts 1:8).

3. Tarry until—cease from your own works and fix your eyes on the exalted Christ. Abandon yourself to God and cut every tie that binds you to the world.

4. Be sure your heart has been cleansed by the Blood.

5. Obey quickly every commandment the Lord gives you (Acts 5:32), with your prejudice given up, your theology submitted, and Christ will be all in all to you.

(Note—not all the things mentioned actually happened on the same day, though all are truly typical of a day at the Azusa Street Mission.) **E**

Stanley M. Horton, Th.D. is project coordinator for the Pentecostal Textbook Project, Springfield, Missouri. This article is reprinted from Heritage, fall 1982.

BY CORDAS C. BURNETT

EIGHTY-FIVE YEARS AGO

The following article is taken from the first two parts of a three-part series first published in The Pentecostal Evangel in 1954 (March 28, April 4, 11) on the 40th anniversary of the Assemblies of God. The author is the late Cordas C. Burnett. We have updated and adapted the material for the Enrichment Journal.

April 2–12, 1999, marked the 85th anniversary of the founding of the General Council of the Assemblies of God. The prayers and dreams of the 300 who gathered that year at Hot Springs, Arkansas, have been more than fulfilled. Their embryonic group

has become a powerful, aggressive, Christ-honoring, Spirit-filled body of Christians over 30 million strong worldwide who are still carrying out one of the original purposes by spreading the Word at home and abroad.

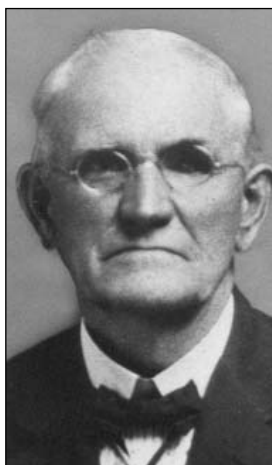
Pentecostals today, conscious of our need for the Holy Spirit's ministry,

should remind ourselves again of the humble, God-fearing origins from which we sprang.

Reliable records indicate the Holy Spirit fell in New England as early as 1854; and in the Cumberland Mountains in 1877; on an Arkansas Holiness preacher, W. Jethro Walthal, in 1879; on Daniel Awrey



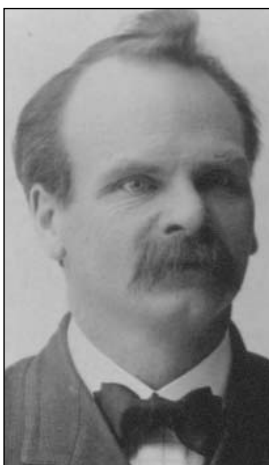
Gathering of the 300 delegates at Hot Springs, Arkansas, for the first General Council of the Assemblies of God, April 10, 1914.



William J. Walthal, ca. 1927



Daniel Awrey, ca. 1910



C.M. Hanson, ca. 1910

in Delaware, Ohio, in 1890; and on a preacher named C.M. Hanson of Dalton, Minnesota, in 1899. Then on January 1, 1901, God poured out His Spirit in Bethel Bible College, Topeka, Kansas, where Agnes Ozman became the first of millions

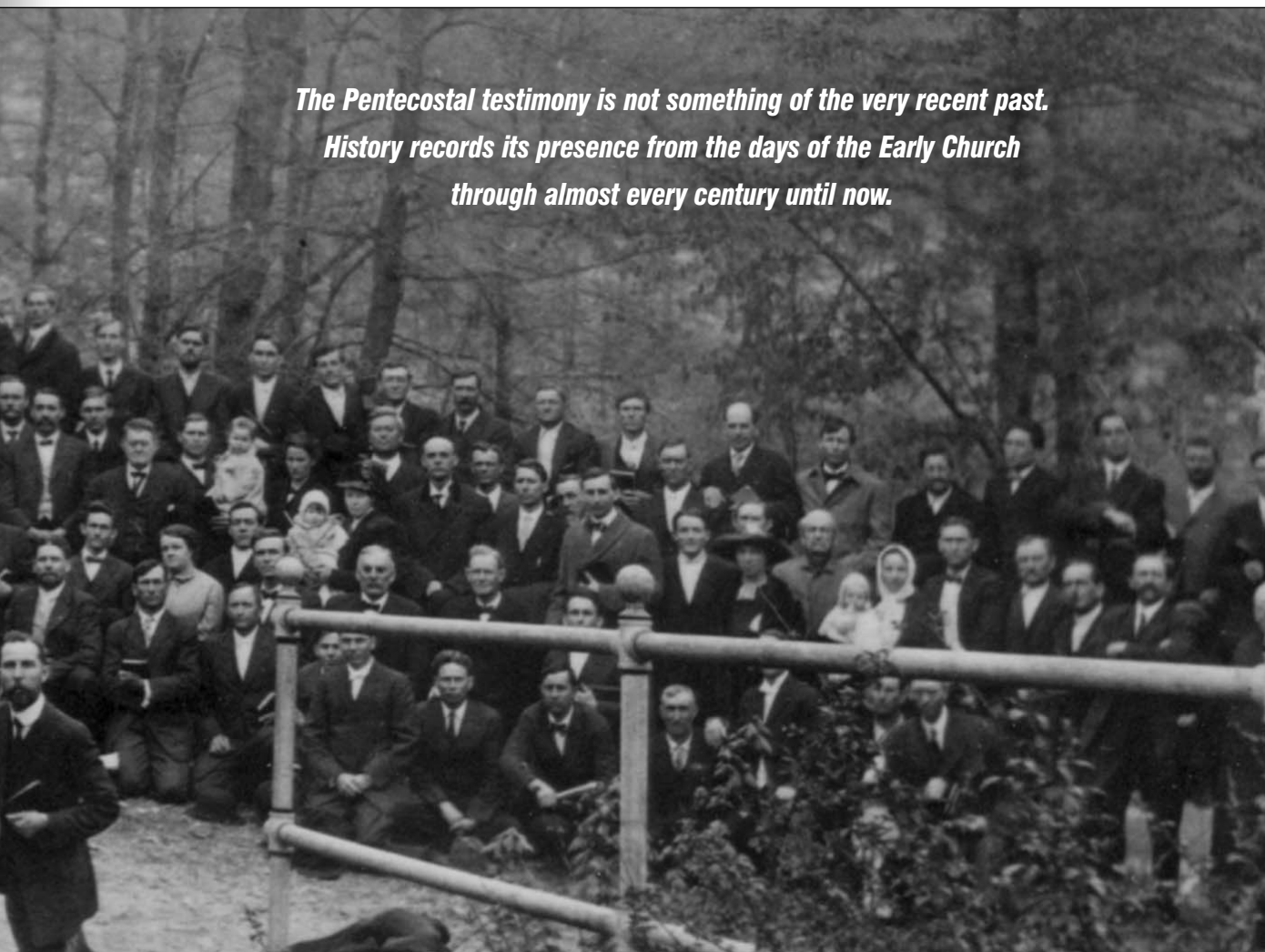
in the 20th century to experience the Pentecostal baptism.

Although many religious leaders opposed it, this glorious effusion of God's glory and power could not be kept under a bushel but spread across



Agnes Ozman

***The Pentecostal testimony is not something of the very recent past.
History records its presence from the days of the Early Church
through almost every century until now.***





Christian and Missionary Alliance Training Institute at Nyack, New York, in the early 1900s.

Kansas, into Missouri, down into Texas, and finally to the West Coast, where its holy fire broke out anew in 1906 in the Azusa Street Mission, Los Angeles.

Spontaneously in 1906–07, the revival broke out among students at a Christian and Missionary Alliance ministerial training school at Nyack, New York. Four of our Assemblies of God leaders received the Holy Spirit there: David McDowell, Frank M. Boyd, G.F. Bender, and W.I. Evans. Pastor D.W. Kerr accepted the message at Beulah Park Camp near Cleveland, Ohio, in 1907. Miss Marie

Burgess, who later married Robert A. Brown, carried the message from Zion, Illinois, to New York City in 1908, where she and her husband founded Glad Tidings Tabernacle. Glen A. Cook held a revival in Indianapolis in January 1907, where J. Roswell Flower, who later became general secretary of the Assemblies of God, was converted and Mrs. Flower received the baptism in the Holy Spirit. Giving up the study of law, Brother Flower, assisted by his fiancée, then Miss Alice Reynolds, sponsored a camp meeting in Indianapolis 2 years

later, where he, too, was filled with the Spirit. This dynamic soul-stirring move of the Holy Ghost continued, making people everywhere conscious of their own unworthiness and of His glorious grace. In short, “a revival had come from God.”

With the revival came many concomitant effects. New converts, eager for every morsel of truth, became victims of those who preyed on the unsuspecting. Doctrinal issues arose to confuse them. Religious leaders with few restrictions and less inhibitions led many astray. Others were cast out of their orthodox churches. Congregations without pastors had no one to whom they could turn. Missionary efforts were hampered because the congregations and their leaders had little or no knowledge of the foreign fields. Clergy and laity alike recognized the need for some semblance of organization—at least for fellowship and the furtherance of the missionary cause. For the most part, organization was frowned on. With the exception of two small Pentecostal bodies in the Southeastern states, there was little semblance of organization anywhere.

As early as April 14, 1906, many had banded together at Orchard, Texas, to found the Apostolic Faith Movement. Under the leadership of H.A. Goss, W.F. Carothers, and (at a later date) Arch P. Collins and E.N. Bell, it progressed into a



J. Roswell and Alice Reynolds Flower, ca. 1950.



The 1912 Pentecostal Interstate Camp Meeting, Eureka Springs, Arkansas. First row: E.N. Bell (sixth from left); D.C.O. Opperman (third from right). Second row: W.T. Gaston (third from right). These men would later hold executive positions with the Assemblies of God.

strong Pentecostal nucleus in the Southwest. E.N. Bell, formerly a Baptist preacher in Fort Worth, had received the Holy Spirit in Pastor Durham's old North Avenue Mission in 1908 and soon after became the editor of *Apostolic Faith*.

Another of these early leaders was D.C.O. Opperman who conducted scores of 6-week Bible schools in the Midwestern states. Other Bible schools of more permanent nature had been established in other parts of the country. One of these, established at Plainfield, Indiana, by D. Wesley Myland, was attended by Flem Van Meter, Fred Vogler, and J. Roswell Flower. In another, at Hattiesburg, Mississippi, in 1909, Ralph M. Riggs, who later became general superintendent of the Assemblies of God, and his mother received the light of the Pentecostal testimony.

At the request of a schoolteacher named L.P. Adams, Brother Cashwell came to Memphis in 1907. Here, H.G. Rodgers of Alabama received the Holy Spirit. Likewise M.M. Pinson, editor of *Word and Witness*, accepted the truth.

Rodgers, Pinson, and a convert of the latter, D.J. Dubose, evangelized the Deep South while Cashwell took the message to the groups now comprising the Church of God and the Pentecostal Holiness Church. Pinson and Rodgers carried the message to Alabama where

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the first Pentecostal church was founded in 1910 at New Brockton.

Sometime later, Rodgers sent out a

call to the ministers in the area for a 3-day convention at Slocumb, Alabama. On February 11, 1911, about 20 ministers calling themselves the Church of God (with no connection to the group in Tennessee) met at Providence, near Slocumb. They elected H.G. Rodgers as chairman and J.W. Ledbetter as secretary, ordained four men, licensed seven, and issued Home certificates to two women. The next day, over 100 participated in a Communion service; and having agreed to meet again in October at Montgomery, they adjourned.

Shortly after this initial meeting in 1911, this group changed their name to the Church of God in Christ in agreement with the leaders of the black church with the same name. That fall they met in Dothan, Alabama, instead of in Montgomery. About this time this group and the Apostolic Faith movement merged. Although no record of any official business meeting has been found between the fall of 1911 and the summer of 1913, several factors point to this union. For example, ordination

outpouring of the Holy Spirit, the speaking in tongues following the baptism of the Holy Spirit, the shaking under the Spirit, he says, "One of his leaders at least he told me that the world-wide Pentecostal movement at Los Angeles, he wanted to come to a camp-meeting to baptism, but the he did not have he went away he his work. The that Christ com- to "tarry until- dued with power gh." The Doctor to go on with his d would give him the elder insisted go and tarry, that ve baptism. The aid hands on him indrede, yea thous- s with no manifest old him to claim it, no evidence at all it. But that did e elder. He want- ptism as recorded of Acts. But he s nothing left for ut simply resign, n, and went to the and received the went out as a full costal preacher. I at the Doctor has if that he is such er" that he had South and South- orked among the ople, and they did, what he was one. I am quite sure ct. But I believe, know. Therefore on myself to give ion. The Doctor a great deal of hrough his paper er of Pentecostal, ven his a lot of ments, and doubt- of conscientious people have sent upport the work. it he was a full tecostral preacher. times he has been few days to come p-meetings, and he bout his "white- and his Pisgah ook up collections h Home. It seems re is a place that if people can place that will tell out, in the long run, ut we are not try- any from doing think God wants fter they know the o do want them to owledge of these of labor under the asion. Then if they nd to him instead

GENERAL CONVENTION OF PENTECOSTAL SAINTS AND CHURCHES OF GOD IN CHRIST HOT SPRINGS, ARKANSAS, APRIL 2 TO 12, 1914.

We desire at this time to make this preliminary announcement of this general meeting so that workers far and near, at home and abroad, may set back everything else and be present. Laymen as well as preachers are invited. Especially do we urge all elders, pastors, ministers, evangelists and missionaries to be present. The call is to all the churches of God in Christ, to all Pentecostal or Apostolic Faith Assemblies who desire with united purpose to co-operate in love and peace to push the interests of the kingdom of God everywhere. This is, however, only for saints who believe in the baptism with the Holy Ghost with the signs following. Acts 2:4; 10:46; 19:6; Mark 16:16-18; 1 Cor. 12:8-11. Neither is this meeting for any captious, contrary, divisive or contentious person. But we leave for the body itself to take up any subjects it desires more than what is herein afterwards mentioned.

PURPOSES.

First—We come together that we may get a better understanding of what God would have us teach, that we may do away with so many divisions, both in doctrines and in the various names under which our Pentecostal people are working and incorporating. Let us come together as in Acts 16, to study the Word, and pray with and for each other—unity our chief aim.

Second—Again we come together that we know how to conserve the work, that we may all build up and not tear down, both in home and foreign lands.

Third—We come together for another reason, that we may get a better understanding of the needs of each foreign field, and may know how to place our money in such a way that one mission or missionary shall not suffer, while another not any more worthy, lives in luxuries. Also that we may discourage wasting money on those who are running here and there accomplishing nothing, and may concentrate our support on those who mean business for our King.

Fourth—Many of the saints have felt the need of chartering the churches of God in Christ, putting them on a legal basis, and thus obeying the laws of the land, as God says. See Rom. 13. We confess we have been "aloof in business" on

this point, and because of this many assemblies have already chartered under different names as a local work, in both home and foreign lands. Why not charter under one Bible name, 2 Thes. 2:14. Thus eliminating another phase of division in Pentecostal work? For this purpose also let us come together.

Fifth—We may also have a proposition to lay before the body for a general Bible Training School with a literary department for our people.

Now, brethren, as it is very important for all Pentecostal preachers to be present, you lay this before your people and get them to pay your fare to and fro. Winter tourist round trip tickets at cheap rates are on from nearly all over the country to Hot Springs up to April 30th, good to return up to June 1st, and you should buy these cheap round trip tickets. But if you fail in this, we want you to come anyhow, and if you have not faith to get home after you are here, then we will stand with you in trusting God for your return fare or to get out on the field. As we feel this General Assembly will do much good in spreading this glorious gospel around the world, we ask all the saints everywhere to send offerings to Financial Secretary H. A. Goss, Hot Springs, Ark., for the expenses of the meeting. In this way only can entertainment be provided. As far as possible let all come prepared to care for their own expenses.

The meeting will be held in the old Grand Opera House on Central Avenue, Hot Springs, Ark.

Many have expressed a desire for such a general meeting and it is with the encouragement of all these that we call this assembly. Only to get the matter before the brethren at once do the undersigned make the formal call. We expect to add the names of other brethren later. Let the leaders send their names to E. N. Bell, Malvern, Ark., to go on this list below.

The scope of the meeting may be enlarged as the Lord shall lead the brethren to do so. Meetings will go on day and night for the good of the saints.

M. M. Pinson, Phoenix, Ariz.
A. P. Collins, Ft. Worth, Tex.
H. A. Goss, Hot Springs, Ark.
D. C. O. Opperman, Houston, Texas.
E. N. Bell, Malvern, Ark.

credentials issued to J.W. Welch on June 4, 1912, are signed by E.N. Bell, H.A. Goss, W.T. Gaston, Arch P. Collins, and D.C.O. Opperman, all leaders in the Apostolic Faith group. But the credential is issued in the name of The Church of God in Christ and in unity with the Apostolic Faith movement. Another ordination certificate issued to Bright Haggard on August 20, 1912, carries the dual name. The *Word and Witness* of January 20, 1913, urged attendance of ministers of both groups at Dothan, Alabama, in February 1913.

The Church of God in Christ met in Meridian, Mississippi, in June of 1913. By this time the merger seemed to have been complete, for in a subsequent ministerial list assembled by the credentials committee of this convention, the names of the 352 members show the leadership of both groups within one church. Arch P. Collins of Fort Worth, E.N. Bell of Malvern, H.A. Goss of Hot Springs, and D.C.O. Opperman constituted the new credentials committee. Brother Collins had the honor of administering the ordination of water baptism to R.M. Riggs.

During the summer of 1912, while attending the Interstate Camp Meeting at Eureka Springs, Arkansas, M.M. Pinson, editor of *Word and Witness*, and E.N. Bell, editor of *Apostolic Faith*, decided to join forces. Taking the name of the former and the format of the latter, Bell began publishing *Word and Witness* at Malvern, Arkansas. Subsequent issues speak of the Church of God in Christ and gradually omit reference to the Apostolic Faith group. An advertisement in the October 20, 1913, issue urges all ministers of "The Churches of God in Christ" to report their ordination papers so as to be included in the officialist for clergy certificates. It appears that by late 1913, this organization had taken definite shape.

To list the 352 members in this early Pentecostal organization is impossible in this article, but a few familiar names will indicate its influence on

HN W. WELCH

GENERAL CHAIRMAN 1915-19; 1923-25

THE PURPOSE OF THE MINISTRY OF THE HOLY SPIRIT

The Holy Ghost has a threefold revelation of Christ by a threefold ministry of the Spirit: Christ revealed to us by the Holy Spirit; Christ revealed in us by the Holy Spirit; Christ revealed through us as the Holy Spirit it may use *us*.

We can judge from our experience and the teaching of Scripture that the Spirit's ministry begins even before we surrender to the Lord. Before we have a desire to be saved, there is a convicting ministry of the Spirit. Man is helpless in his unregenerate state. There is little prospect of his escaping the wrath to come. But God has provided the Spirit to deal with a man's heart and reveal to him by the Spirit sin, righteousness, and judgment.

There is further work of the Spirit in the life of the believer. The Spirit deals with the believer to reveal to him the things that are in him that are unlike the Lord. Thus the Spirit works in the life of the believer, bringing Holy Ghost conviction, pointing the way of God, and indicating steps to be taken.

I meet many who inquire how they may discern the will of God. Some of these same people have talked to me about occasions when they felt badly and they decided that the enemy was besetting them. There is a possibility that the Holy Ghost is working to bring to their attention the will of God—not concerning service, but concerning those things that pertain to the inner life of the believer.

The Holy Spirit operates in the believer in such a way that we might be conformed to the image of the Son of God—that those things that are characteristic of Him may become characteristic of us. If we accept the idea, we are

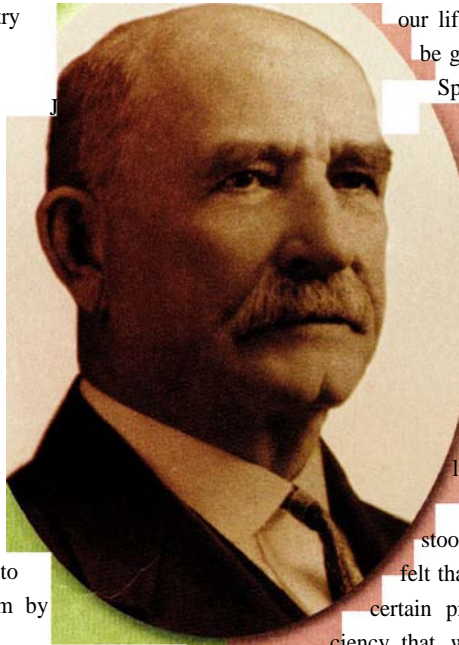
encouraged to notice the work of the Spirit in our life. If we do not see this point, we may be greatly disturbed over the work of the Spirit.

There is also a further purpose—that we be available to the Holy Spirit as He demonstrates the life of Christ living in *us*. I would call your attention to Paul's words in 1 Corinthians 12: "Concerning spiritual gifts, I would not have you ignorant." Spiritual gifts refer to things that are of the Holy Ghost. If we are ignorant, we cannot cooperate with Him in that fellowship that is like a partnership.

We have possibly not quite understood the operation of those gifts. We have felt that the Lord would, when we reached a certain pinnacle of faith, impart to us an efficiency that would become a part of our personal equipment, making us head and shoulders above others. I do not think this is the case. I do not think a man operates the gifts of the Spirit.

I believe if you and I together with all believers could keep yielded to God, submissive to the authority of the Holy Ghost, we should see more gifts of the Spirit in our midst. If we can learn to maintain the proper relationship with the Holy Ghost, and if we can learn how to commune in the Spirit—to live in the Holy Ghost—He can use us to manifest Christ, and as a result, many will come to know Him.

J. W. "Dad4Y" Welch was present at the first General Council in Hot Springs, Arkansas, and was on the committee that drafted the Constitution of the General Council. He served as chairman (1915-19; 1923-25) during the Oneness tunnel. In 1931, he became president of Central Bible Institute (now college) in Springfield, Missouri. This sermon is adapted from The Weekly Evangel June 17, 1916.



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WILLIAM T. GASTON

GENERAL SUPERINTENDENT 1925-29

LOOKING FOR THE BLESSED HOPE

The word "hope" is defined as "expectations with desire." It is one of the bright, animated words of our language and fits beautifully into the life and expression of the Christian, for every child of God is a creature of hope. Christ in the Christian is the hope of glory, and this hope abiding within and set before us is like an "anchor of the soul, both sure and steadfast." How satisfying to live where hope springs eternal.

However, it is not the present aspect of this "so great salvation" that shall engage our thought at this time, but "salvation ready to be revealed in the last time." That Blessed Hope has long been the comfort of God's saints through the ages and has softened the sorrow by millions of open graves, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

I would here call our attention to the positive language used in instructing the Thessalonian converts in their proper hope. There are no question marks; all is settled "by the word of the Lord." How refreshing to note the absence of all conjecture and speculation. The language of inspiration is that of absolute finality.

In 1 John 3:2,3, the promise of the Lord's appearing is set before us as a purifying hope. God forbid that we should miss the sanctifying rays from this star of hope that shines only on the Christian's horizon. But there is a further and more radical change awaiting us when He shall appear. We will see Him as He is,



face to face, and we will be like Him. These are encouraging words.

Christians are citizens of heaven, now, constantly in touch with the seat of their government, tasting its power, sampling its joy, partakers already in a measure of its holiness, yet living on earth and bearing about a body of humiliation that is subject to natural law and even subject to death. Still in the flesh, yet they are not to live after the flesh, or war according to the flesh.

Jesus, too, tabernacled in a body that had its limitations. He was hungry, thirsty, tired, tempted in all points like as we, yet without sin. What a spectacle to behold the One "by whom and for whom are all things," walking among men as the lowly carpenter of Nazareth, and humbling himself unto death, even the death of the cross. But though He died in weakness, He was raised by the power of God and His body knew no corruption.

For this—the manifestation of the sons of God—"the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." This is the Blessed Hope of the Church, His undefiled and waiting bride.

W.T. Gaston was general superintendent of the Assemblies of God from 1925-29. During Gaston's administration, the General Council moved from a loosely operated Fellowship to the formal adoption of a constitution. He later served as superintendent of the Northern California/Nevada District. This sermon is adapted from The Pentecostal Evangel, August 27, 1927.

ERNEST S. WILLIAMS

GENERAL SUPERINTENDENT 1929-49

FELLOWSHIP WITH GOD AND WITH ONE ANOTHER

We should be thankful that in this present confusing night we have the privilege of heralding the Word of Life-warning people about the direction current history is leading them, and causing them to flee the wrath that is to come.

As we read of the events about *us*, it seems that the dams holding back divine judgment are already breaking. It is our duty as heralds to lift our voices like trumpets, and warn the people to flee from the wrath to come, making their calling and election sure through the grace of Christ.

We cannot meet the present need through human intellect, or by earthly eloquence or power. With the apostle Paul, we say, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

This dark hour is also a time to rejoice in the privileges of spiritual showers, and of proclaiming our Savior! "the same yesterday, today, and forever." May the Lord strengthen and brighten our hearts, deepen our convictions, give fresh courage and inspiration, and if there be one whose limbs have begun to wax feeble, may such a one be strengthened and renewed.

In connection with our duty as heralds, we have a responsibility as contenders. Jude saw the danger and wrote, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." If we maintain our place as successful heralds, we must, as successfully be contenders against unbelief, against hindrances seen and unseen, against all that exalts itself against the knowledge of God. We have come to the Kingdom for such a time as this. As we are armed with the faith of our

fathers, the citadels of Satan cannot prevail against us.

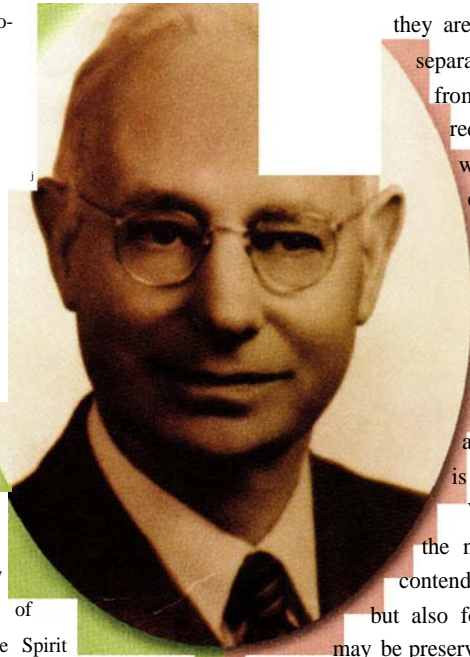
We have God's message, but it needs the support of our conduct. People are not only listening to *us*; they are watching our lives. We are called to separation not only from gross evil, but from many pleasant things as well. It requires self-sacrifice, but as a church we must make it. May we be strengthened against personal contentment, selfish desire, and all of self that crowds our Lord into second place. May we see our Savior and His cross, catch a fresh vision of salvation for all, and may our determination be renewed to wage untiring warfare against the gates of hell. Because God is with *us*, we cannot fail.

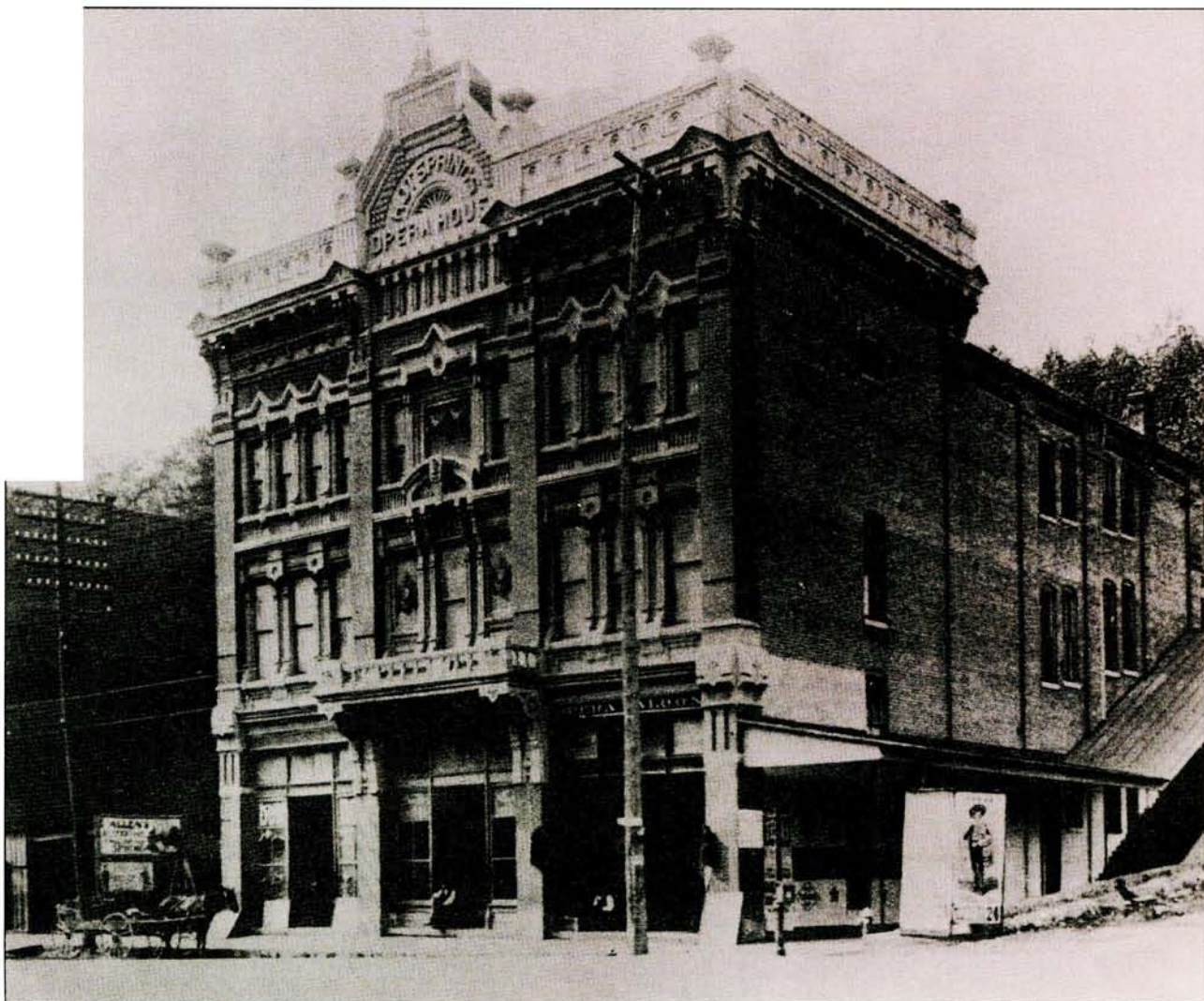
We cannot speak too carefully about the need in our inner lives. We need to contend not only for power in our message but also for power in our lives that our hearts may be preserved from all evil.

We are a cooperative Fellowship, and I hope we may ever be. May we never deteriorate to merely an organization.

God has set certain offices in the Church that should be respected. At the same time, our Lord reminded us that we are all brethren. Those who have providentially been placed in a position of rule must avoid lording it over God's heritage and choose rather to be servant of all. Let us go forth bound together in Christian love, cooperation, and unity, praying that God may make us a mighty torrential force to carry forward the great work of God to which we have been called.

E.S. Williams was general superintendent from 1929-49. He was baptized in the Spirit at the Azusa Street Mission and later served as pastor of Highway Tabernacle in Philadelphia before his election as general superintendent. This is Brother Williams' keynote address at the 17th General Council in Memphis, Tennessee, September 1937. It is adapted from The Pentecostal Evangel October 2, 1937.





Grand Opera House in Hot Springs, Arkansas, site of the first General Council.

CONTINUED FROM PAGE 40
the Assemblies of God: Clyde Bailey, "Mother" Mary Barnes, Harry Bowley, Herbert Buffum, Hugh Cadwalder, A.B. Cox, W.T. Gaston, John Goben, C.A. Lasater, Agnes Ozman LaBerg, B.E. Lawrence, Fred Lohman, Burt McCafferty, Jacob Miller, M.M. Pinson, L.E. Riley, J.W. Welch, and R.E. Winsett.

And so 1913 came to a close. Only one important event of the year was yet to occur. On December 20, 1913, the *Word and Witness* was to issue the now-famous call for a general council of Pentecostal ministers to convene in Hot Springs in the spring of 1914—the call that culminated in the founding of the Assemblies of God.

Several of the leaders within the Churches of God in Christ felt that the

need for missionary solidarity and for some means of protecting local churches demanded a more definite organic tie between the various Pentecostal groups across the country.

Late in the fall of 1913, H.A. Goss, pastor at Hot Springs, discussed the matter at length with E.N. Bell, editor of *Word and Witness*. Since Brother Goss had leased the Grand Opera House in Hot Springs, they decided to issue a call for a General Council to meet there April 2-12, 1914. Carried on the front page of the December 20, 1913, issue of *Word and Witness*, the call was addressed to "The Pentecostal Saints and Churches of God in Christ" and was signed by M.M. Pinson, Phoenix, Arizona; A.P. Collins, Fort Worth, Texas; H.A. Goss, Hot Springs,

Arkansas; D.C.O. Opperman, Houston, Texas; and E.N. Bell, Malvern, Arkansas.

Although the authors went into more detail, the basic purposes of this call were:

- (1) To achieve better understanding and unity of doctrine.
- (2) To know how to conserve God's work at home and abroad.
- (3) To consult on protection of funds for missionary endeavors.
- (4) To explore the possibility of chartering churches under a legal name.
- (5) To consider the establishment of a Bible and Literary Training School.

In spite of much opposition to organization over the years, over 300 attended and 120 pastors and evangelists registered as delegates. While the Midwest had the best representation,

20 states and several foreign lands had delegations. The roster of the convention reads like a Pentecostal *Who's Who*. John G. Lake was there from Johannesburg, South Africa. Pastors E.N. Richey of Zion, Illinois; Erdman of Buffalo, New York; Pitcher of Baltimore, Maryland; S.A. Jamieson of Portland, Oregon; and B.F. Lawrence of Thayer, Missouri, were present. E.N. Bell, editor of *Word and Witness* of Malvern, Arkansas; J.R. Flower, editor of *The Christian Evangel* of Plainfield, Indiana; J.W. Welch of Baxter Springs, Kansas (later to become general chairman); H.A. Goss, Hot Springs, Arkansas; T.K. Leonard, Findlay, Ohio; W.T. Gaston of Oklahoma; A.B. Cox of Maryland; R.L. Erickson of Chicago; and J. Crouch of Egypt were on hand.

Perhaps one of the youngest men present as an observer was R.M. Riggs, who at the age of 18 attended with his pastor, L.P. Adams. Riggs later became general superintendent of the Assemblies of God.

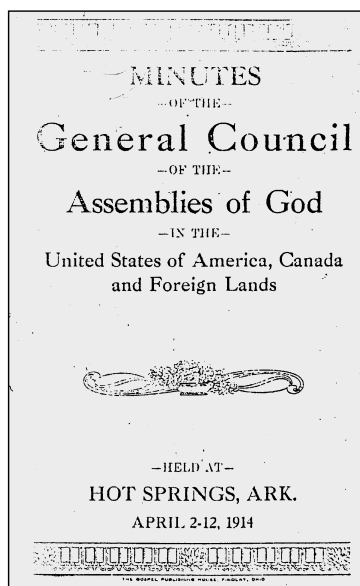
The convention opened with 3 days of devotional services that included messages from the Word, manifestations of the Spirit, and joyful singing unto the Lord. At one point, an impromptu parade was staged down Central Avenue with practically the entire 300 participating. The city, however, seems to have taken little notice of the parade or the convention—at least the local newspapers made no mention of it. In fact, the only news about the meetings were two items in the *Sentinel Record*—one a very brief note that the “Saints” were meeting, and the other an advertisement announcing The General Assembly of the Church of God in Christ.

M.M. Pinson brought the opening message of the convention from Acts 15, in which he discussed some of the current doctrinal matters and gave a justification for the call. The actual business began Monday, April 6, when E.N. Bell called the meeting to order. Shortly afterward he was elected temporary chairman and J.R. Flower, temporary secretary.

Brother Bell appointed a large committee representative of all sections to

Their embryonic group has become a powerful, aggressive, Christ-honoring, Spirit-filled body of Christians over 30 million strong worldwide who are still carrying out one of the original purposes by spreading the Word at home and abroad.

work on an agenda and to define the Council roll. While they were doing so, a smaller group of men met surreptitiously that night and worked independently on a Preamble and Resolution. Among



The Minutes of the first General Council.

these men were T.K. Leonard, Jacob Miller, and J.R. Flower. Although there "was much discussion and comment by all, the actual document was dictated by T.K. Leonard and taken down in shorthand by Brother Flower. The next morning the two committees compared notes and discovered they had been thinking along the same line. The delegates, feeling this was a marvelous indication of the Holy Spirit's guidance, adopted the Preamble and Resolution without a single dissenting vote. Among other things, it set forth the sovereignty of local churches within the framework of a General Council of Assemblies of God. It

actually became the Constitution of the new church and remained so until 1917, when the brethren adopted a more adequate document.

The name Assemblies of God can probably be traced to T.K. Leonard, whose ordination papers show him to have first been ordained by the Christian Church in 1901, and then by The Assembly of God, Findlay, Ohio, April 14, 1912, 2 years before this first General Council.

At the same time the delegates, recognizing the need for a central governing body, elected an Executive Presbytery of 12 men "to act in all necessary matters on this General Council as a Home and Foreign Missionary and Executive during the ensuing year, or until the successors are appointed." By motion from the floor, 12 men became members, including: T.K. Leonard, E.N. Bell, J.R. Flower, H.A. Goss, J.W. Welch, M.M. Pinson, C.B. Fockler, and D.C.O. Opperman. These later elected A.P. Collins, R.L. Erickson, and D.W. Kerr. Brothers Bell and Flower were elected "permanently"—at least until the next Council.

A number of important resolutions embodied the following points: The fledgling fellowship should incorporate as the General Council of the Assemblies of God (58 men signed these incorporation papers October 13, 1914). They disapproved any extreme position with regard to eating or not eating meat. They encouraged local churches to set aside Thursday of each week, from 9 a.m. to 3 p.m., as a day of prayer. Local areas were asked to form district and state councils. All business of the Interstate Camp at Eureka Springs, Arkansas, was transferred to the Executive Presbytery. Recognition was given to elders, ministers, evangelists, and deacons as offices within the church. Women were to receive the rights of ministers and evangelists, but not elders. The *Word and Witness*, with E.N. Bell as editor, became the official organ. He was instructed to publish the minutes of the Council in the May issue and give it "wide circulation." The divorce and remarriage of



The first Executive Presbytery of the Assemblies of God, Hot Springs, Arkansas, April 1914. Sitting, l-r: T.K. Leonard, E.N. Bell, Cyrus Fockler. Standing, l-r: J.W. Welch, J. Roswell Flower, D.C.O. Opperman, Howard A. Goss, and M.M. Pinson.

Christians, especially in the ministry, came in for strong disapproval. In essence, most of these resolutions are still embodied in the official position of the Assemblies of God today.

One of the foremost reasons for calling the General Council had been the need for a strong educational program. In fact, in the meeting at Meridian, Mississippi, in June 1913, of the Church of God in Christ, a strong recommendation had been made to its leadership to secure a permanent location for a Bible and Literary School. The same issue that called for a General Council gave additional space to this need. No definite action was taken at Hot Springs, but special encouragement was given to the brethren to avail themselves of the

facilities of present courses and schools. Special reference was given to "The Home Bible Study through the Gospel School Review by which they finish in 1 year a study of the entire Bible." This was sponsored by T.K. Leonard, as was the Gospel School at Findlay. A Literary School at Union, Mississippi, directed by R.B. Chisolm, also received special recognition. Later Councils crystallized the thinking in matters of education.

The Executive Presbytery, having been empowered to issue a call for the next Council, the convention came to a close. Thus the General Council of the Assemblies of God was born in 1914—a year of both national and international crises. The world was at war; liberalism was increasing its hold on the pulpits of

the land. Faith was languishing. Surely, in the words of Mordecai, the Assemblies had "come to the Kingdom for such a time as this." **E**

The late Cordas C. Burnett, D.D., (1917-75), held pastorates in Illinois and Ohio. From 1954 to 1959, he was secretary of education for the Assemblies of God. He was president of Bethany Bible College, Santa Cruz, California, for 13 years prior to accepting the position as the first executive vice president of the Assemblies of God Graduate School.

The Cordas C. Burnett Library at the Assemblies of God Theological Seminary is named in his honor.



BY RICHARD A. LEWIS

E. N. BELL—A VOICE OF RESTRAINT IN AN ERA OF CONTROVERSY

The history of the Assemblies of God is filled with individuals who shaped the fledgling organization into what it is today. One of these influential founding fathers was

Eudorus Neander Bell (1866–1923). In citing even a few of his accomplishments, we discover just how invaluable he was. Recognizing the need to organize the revival and with only the initial

support of H.A. Goss, Bell agreed to issue the “call” in his magazine, *Word and Witness*, for Pentecostals to convene in Hot Springs, Arkansas. Joining these two men in this endeavor were M.M. Pinson, A.P. Collins, and D.C.O. Opperman. This resulted in the formation of the Assemblies of God.

Bell was the first and fourth chairman (general superintendent) of the Fellowship. Between his terms as chairman, he served the young organization as general secretary and as a pastor. Bell was also the first editor of two organizational papers, the aforementioned *Word and Witness* and the *Weekly Evangel*, both precursors to the *Pentecostal Evangel*.

If this were not enough to assure his status, E.N., as he preferred over Eudorus, wrote the first adult and intermediate Sunday school quarterlies. His



E.N. Bell, the first and fourth general chairman of the Assemblies of God.



The first issue of the *Weekly Evangel*, a precursor to *The Pentecostal Evangel*.



General Council, September 1919, on the steps of the Stone Church, Chicago, Illinois.
Front row: J.R. Flower, S.A. Jamieson, E.N. Bell, J.W. Welch, J.T. Boddy, Stanley H. Frodsham, Ellis Banta.
Second row: Frank Gray, J.R. Kline, John Goben, David H. McDowell, Robert A. Brown, Joseph Tunmore, F.A. Hale.
Third row: Oliver P. Brann, E.R. Fitzgerald, E.N. Richey, John Cox, D.W. Kerr, R.J. Craig, Orville Benham, A.P. Collins, T.K. Leonard.

popular question-and-answer column in the *Evangel* proved to be an influential as well as a moderating voice of reason in the early years of the Assemblies of God. Several districts were also organized under his direction as chairman. When the decision was made to write a Statement of Fundamental Truths, E.N. was a member of the five-man committee appointed to the task. He championed the autonomy of the local church and congregational church government. Bell also recommended Springfield, Missouri, to be the home of the Fellowship's national headquarters.

Bell, and his twin brother, Endorus E., were born June 27, 1866, at Lake Butler, Florida. Their father George died when

the boys were only 2 years old. E.N. and his family lived in the severest of poverty during the post-Civil War Reconstruction era. He was converted at an early age and felt called to full-time ministry. Realizing the need for training, E.N. enrolled at Stetson Academy, and later Stetson University.

“On July 18, 1908, God baptized me in His Spirit. Wave after wave fell on me from heaven, striking me in the forehead like electric currents.”

Many have struggled to make ends meet as they have worked their way

through school, but few have overcome the challenges faced by E.N. Bell. He was forced to adopt a steady diet of hard, stale bread dipped in water when finances ran low. The dream of completing college would have ended for most when faced with such sacrifice. This did not prove to be the case for Bell. He graduated at age 30 from the Academy, enrolled and earned a B.A. from Stetson University. He attended Southern Baptist Seminary in Louisville from 1900 to 1902, and received a bachelor of divinity degree from the University of Chicago the following year. Later he would seriously consider continuing his education at Oxford, believing it would be a wonderful “opportunity both for

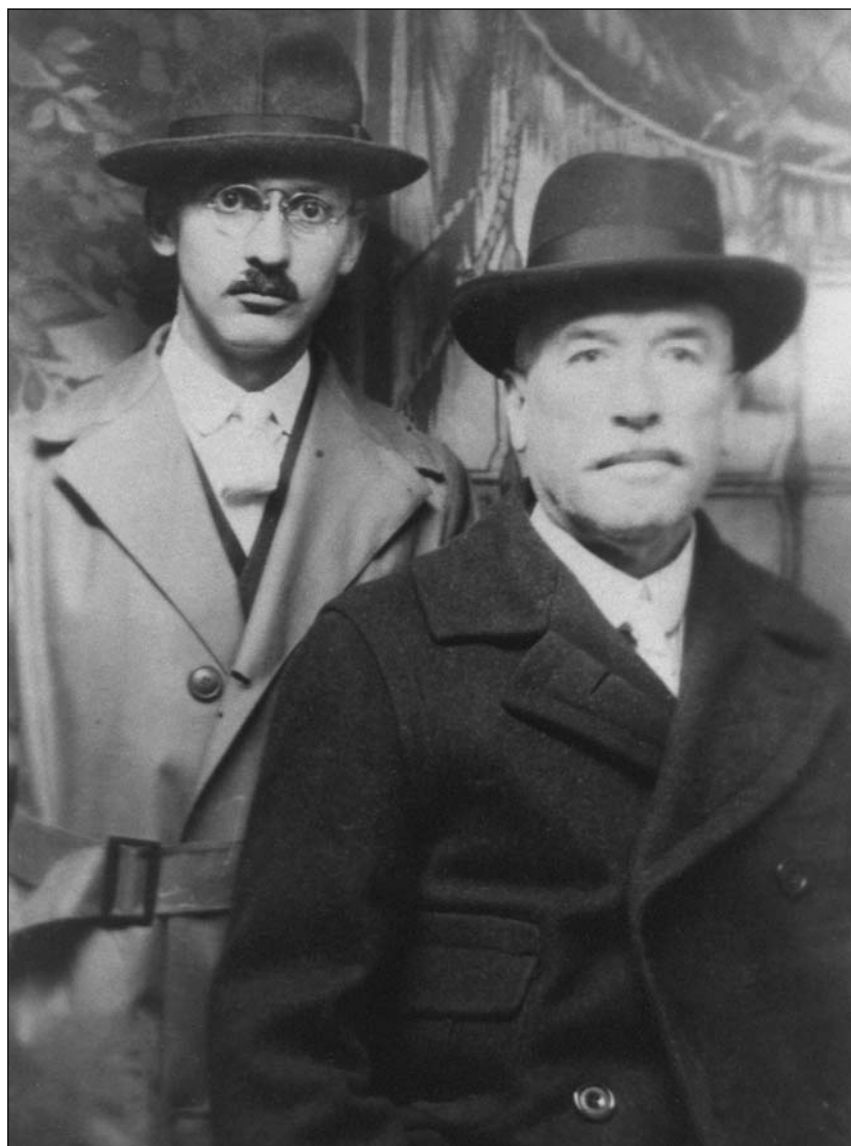
travel and for study abroad.” In considering all of his education, there is little doubt Bell was one of the most academically qualified persons of the early Pentecostal movement.

Bell pastored Baptist congregations for 17 years in America’s South and Southwest before hearing about the Pentecostal experience in 1907. He was granted a 1-year leave of absence from his church in Fort Worth, Texas, to seek a deeper experience with God. He made his way to William H. Durham’s mission in Chicago. Durham described E.N. as a “sharp” looking “big fellow.” Feeling led by the Spirit to “abide in the city until...endued with power from on high,” he “tarried” there for 11 months before receiving the baptism in the Holy Spirit. It was well worth the wait, and by his own account changed his life forever. His dramatic testimony published about 5 months later fills several pages—but in part reads:

“On July 18, 1908, God baptized me in His Spirit. Wave after wave fell on me from heaven, striking me in the forehead like electric currents and passing over and through my whole being.... [The Spirit] began to speak through me in a tongue I never heard before and continued for 2 hours.... After 3 months of testing, I can say before God, the experience is as fresh and sweet as ever.”

Upon accepting this new Pentecostal experience and teaching, Bell returned to Texas and offered his resignation to the church he was pastoring. They refused to accept it, and he continued as their pastor. During this period he married Katie Kimbrough, a widow with three children. This was Bell’s first marriage. Shortly after his marriage Bell resigned from the church in Fort Worth and accepted his first Pentecostal pastorate in Malvern, Arkansas.

Five years later, the newly organized General Council of the Assemblies of God elected him as its first chairman. As one of his first orders of business, he donated his paper, the *Word and Witness*, to the organization and helped establish the headquarters to its original home in



J. Roswell Flower and E.N. Bell, ca. 1920.

Findlay, Ohio. Seven months later at the second General Council meeting, he stepped down as chairman and his friend from Fort Worth, Arch P. Collins, assumed leadership.

E.N. Bell would prove to be a vitally important leader to the young Pentecostal organization. He helped it steer a steady course through many troubled waters. Carl Brumback reports that Bell was a “big-hearted” man. J. Roswell Flower described Bell as the “sweetest, safest, and sanest” man he had met in the Pentecostal movement. A sister-in-law of Flower shares that E.N. was a wonderful storyteller and “a typical Southerner, in every way.” She continues her description by commenting he

Bell was a tolerant man who disapproved of fanaticism and extreme positions of any kind. Today these are recognized as positive attributes, but in the early Pentecostal movement, these strengths could be understood as attributes of a compromiser—a serious allegation that could end a person’s ministry.



The first headquarters of the Assemblies of God, Findlay, Ohio.

was “very pleasant in his business dealings.” Others described him as being “fair,” “balanced,” and a “peacemaker.” These very attributes, though, would guide the Fellowship through many of its most dangerous waters.

It is possible to index most of the problems and issues that vexed the

In considering all of his education, there is little doubt Bell was one of the most academically qualified persons of the early Pentecostal movement.

Pentecostals in their infancy by the articles, editorials, and answers to questions written by E.N. Bell in these early years. In some ways he reminds one of a forest ranger whose job is to spot fires and extinguish them before they become uncontrollable conflagrations. Many of

the problems he addressed monthly and then weekly seem almost humorous today. Others are recognized as periodic “hot spots” that flare up for a time to only die down again. There are others, though, that helped form the doctrines and beliefs of the Assemblies of God.

Of course the three biggest controversies he faced were first, the “Finished Work” dispute concerning sanctification. This would ultimately lead to division within the Pentecostal movement and the formation of the Assemblies of God. The second problem concerned the doctrine of the Trinity and was identified as the “New Issue,” also called “Oneness” or “Jesus Only.” This teaching would ultimately claim nearly one-third of the ministers in the Assemblies of God. The third issue dealt with tongues as the initial physical evidence of the baptism in the Holy Spirit and whether this evidence should be identified as a “Pentecostal distinctive.” Bell played a major role in all three of these

controversies and would nearly be lost to one.

Because of his unwillingness to confront those he counted dear friends and his willingness to experience what he understood might be a “new” direction of the Lord, Bell briefly identified with the unorthodox position of “Oneness.”

The history of the Assemblies of God is filled with individuals who shaped the fledgling organization into what it is today.

In 1915, he accepted rebaptism by immersion using the formula “in the name of Jesus.” He never endorsed the non-trinitarian views that gradually evolved among these Pentecostals. Nevertheless, this “lapse” would plague him the rest of his life and has suggested to some that he was less than

E.N. Bell would prove to be a vitally important leader to the young Pentecostal organization. He helped it steer a steady course through many troubled waters.

orthodox in his doctrine. Those who knew him best never suggested he ever surrendered to heresy, though they willingly recognized he succumbed to bad judgment. Even after his return from this defection, Bell was still elected as general secretary and reelected as chairman.

E.N. Bell did much in molding the theological understanding and ethos of the Assemblies of God. His belief in congregational autonomy and church government still guides us today. His non-Wesleyan views on sanctification continue to direct the Fellowship in this

doctrinal position. His broadmindedness and willingness to entertain varying views with charity have had a profound and long-lasting impact on the Assemblies. Consider the growth of many of our churches during the charismatic renewal. While other Pentecostal denominations turned away many of these new believers from traditional churches because of perceived doctrinal error, the Assemblies of God grew and prospered. His commitment to the doctrine of tongues as the "initial evidence" continues to be a distinctive as well. E.N. Bell is a worthy standard-bearer—one we should certainly honor at the dawn of the new millennium. **E**

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INTERVIEW WITH JOSEPH, DAVID, ADELE, AND SUZANNE FLOWER

A Living Pentecostal Legacy

To those who knew them, the names J. Roswell and Alice Reynolds Flower were synonymous with the Assemblies of God. They were pioneer leaders in the beginning years of this church. As a delegate at the organizational meeting of the Assemblies of God in Hot Springs, Arkansas, in 1914, J. Roswell Flower was elected as the first general secretary and later selected to serve as the first missionary secretary-treasurer. The significance of their combined contribution to the Assemblies of God over the years has touched many lives. Those who benefited most were their six children, five of whom were ordained in the Assemblies of God. While George E. and Roswell S. Flower have gone on to be with the Lord, Joseph, David, Adele, and Suzanne live to carry on the Pentecostal legacy left by their parents. In this interview, Rick Knoth, managing editor of *Enrichment*, talked with the children of J. Roswell and Alice Flower about their parents, their ministry, and what it was like growing up in the early years of the Assemblies of God.



Flower family, 1930. L-r: Suzanne, George, J. Roswell, Joseph, David, Roswell, Alice Reynolds, and Adele.

WHAT WAS IT LIKE GROWING UP IN THE HOME OF J.R. AND ALICE FLOWER?

SUZANNE: It was great. We had a tremendously warm and loving family. Even now when the siblings get together it is like “old-home week.”

ADELE: Our children and grandchildren have adopted the same attitude toward the family. Also, part of our missionary vision stems from the time we lived on Main Street. Because there were no missionary homes for missionaries, they stayed at our home. When missionaries came, we children slept on pallets on the floor.

SUZANNE: In this way we had an exposure to the mission field. I caught the missionary vision, and it carried over into my ministry. When my husband and I pastored in Newark, New Jersey, Bethel Assembly became the top giver in missions that year. Our house became like a second home for missionaries. We pastored in Newark for 16 years, and many of the missionaries going overseas stopped at our place.

DAVID: Not only the missionaries, the evangelists. Jack Saunders, Charles Price, and Zelma Argue—missionaries and evangelists alike—would come to our home. Dad and Mother would welcome them, and that made an impression on all of us.

By having these guests in our home, Mom and Dad widened our vision for ministry. Donald Gee and others were in our home. We were exposed to that kind of influence, which has been invaluable over the years.

REFLECT ON MEMORIES OF YOUR PARENTS IN THE FORMATIVE YEARS OF THE ASSEMBLIES OF GOD.

JOSEPH: I was too young to remember the first General Council; I was just 1 year old. But I have heard Mom and Dad tell the story. We were living in Indianapolis when my father left for

the first *Christian Evangel*. She sent it back to the General Council before it adjourned.

ADELE: I remember when the leaders asked Dad to come to Springfield because they had decided to make Springfield their headquarters. He came in 1918. The Assemblies of God owned the building at 434 West Pacific Street for their headquarters; it had been a meat market. At that time Dad was the foreign missions secretary.

After we moved to Springfield, someone in the family contracted smallpox, and we were quarantined since they didn't have vaccinations for smallpox. Daddy took a cot and stayed in the headquarters building because he had to look after the missionaries. He couldn't be at home because we were quarantined, but he did come home on Christmas morning to see us. But we didn't celebrate Christmas until January.

DAVID: In those early days the headquarters was basically a receiving and distribution office for missionaries. We weren't highly organized in other areas.

JOSEPH: Those were pioneer days. There was a fairly good Assemblies of God church here in Springfield at that time. As a matter of fact, Mother held a revival at Central Assembly. I remember the flyer they circulated through the community with her picture on it. It said something about “a little mother with a burning heart.” Dad was also Sunday school superintendent for a short time.

When we gave to missions, in about a year we had paid off the whole debt on the church, in spite of the fact there was a strike. —Adele



the General Council in Hot Springs. He gathered information at the General Council at the very beginning, and sent it back by railroad to my mother. She collaborated with the editor of the newspaper in Indianapolis and printed

YOUR FATHER ATTENDED THE FIRST GENERAL COUNCIL IN HOT SPRINGS, ARKANSAS. WHAT DO YOU RECALL ABOUT THAT MEETING FROM HIS CONVERSATIONS WITH YOU?

SUZANNE: One time Dad mentioned that there were several little independent groups over the country that were experiencing the same phenomenon in their spiritual experience—the baptism in the Holy Spirit. Some of them came from different backgrounds, so naturally they had absorbed other teachings. Many pastors and leaders felt a need to get together to support one another and to speak the same thing. Just like the Word says in 1 Corinthians 1:10: “speak the same thing.” This had an influence on bringing people together at Hot Springs. They wanted to support each other in what God was doing and to create an interchange of thought so they all spoke the same thing concerning the baptism in the Holy Spirit—this scriptural experience and phenomenon that had taken place.

YOUR PARENTS WERE KEY LEADERS IN THE EARLY YEARS OF THE ASSEMBLIES OF GOD. HOW WOULD YOU LIKE THEM TO BE REMEMBERED?

DAVID: I would like them to be remembered as godly, consistent, honest, and dedicated parents who loved and cared for people. They were people who gave of themselves. Mother was known to hundreds all over the nation as Mother Flower. This name was born out of relationships that were built over the years. And of

course, much of her influence was in the home. She wrote the books, *Building Her House Well*, *Divine Sanctuary*, and other pamphlets. Many of her poems related to family. I think we all appreciate that emphasis from our parents.

In those early days the headquarters was basically a receiving and distribution office for missionaries. We weren't highly organized in other areas. —David



ADELE: Foreign missions was important to our parents. When we came to Scranton, Pennsylvania, the anthracite strike had been going on for 18 months. We were having a difficult time making ends meet because we were only getting \$50 a week. Mama said, “OK, what we’ll do is go off of a salary and

establish a heavy foreign missions program.” And here was the miracle. When we gave to missions, in about a year we had paid off the whole debt on the church, in spite of the fact there was a strike.

After Dad had accepted the pastorate in Scranton, the leaders at the church in Springfield asked him to be their pastor. Dad told them, “I have already given my word that I would go to Scranton.”

They replied, “Well, go and stay for just a year. Then come back.”

Dad responded, “No, I won’t do that. They have asked me to come in full faith, and I have accepted. I have to go and be a proper pastor. I cannot go with the understanding that I am going to leave in a year.” Dad’s honesty and integrity led to 10 wonderful years in the East.

SUZANNE: They lived what they preached. My folks lived at home exactly what they proclaimed from the pulpit. They cared for people. We had people come through our home from the top echelon of the Movement to people from the bottom strata of society. And each one got the same treatment. They were fair and down to earth. They could appreciate a funny story, and they could weep in the next few minutes with someone who had a deep

problem. Just ordinary people that God picked and anointed for special service.

WHAT WAS YOUR PARENTS MOST SIGNIFICANT CONTRIBUTION TO 20TH-CENTURY PENTECOST?

JOSEPH: I believe the most important

thing to remember was the fact our father was a stalwart for Pentecostal doctrine, Assemblies of God doctrine. He stood steadfast when the General Council was going through a time of great testing along doctrinal lines. Not only the “Jesus Only” doctrine or the “Oneness doctrine,” but also in regard to the initial physical evidence of the baptism in the Holy Spirit. I think that he, as much as anyone, took a solid stand along that line.

SUZANNE: I remember Mother telling how, when the “Oneness” issue surfaced, some of the top people in the Movement were swayed by the issue. Mother told how she went to her room with her Bible and said, “Lord, I have to have this question settled once and for all.” The Lord led her to the Book of John. At that one sitting she read through the Book of John. I think she said she read it through three times. By the time she had finished, she said there was no question in her mind but that there was a Father, Son, and Holy Ghost. That was a little sample of how they lived. It had to conform to the Word.

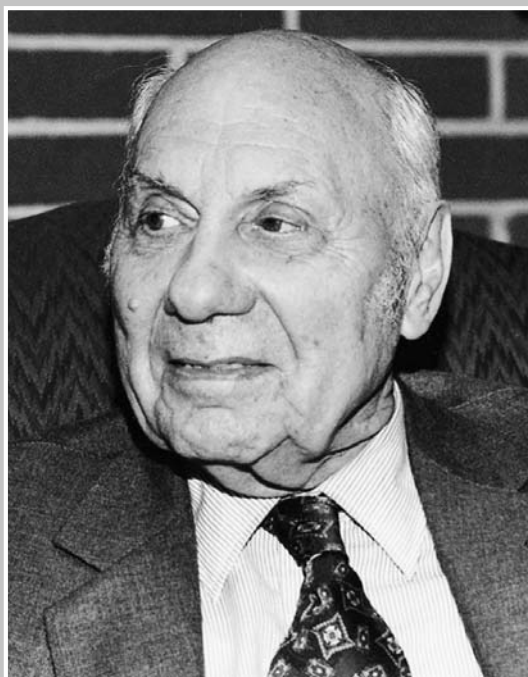
JOSEPH: There was another scriptural term that was particularly precious to Mother and that was the term “maranatha.” And as a matter of fact, when we were in the East and our father was superintendent, she was the one that gave the name Maranatha to the campground. And of course “maranatha” means “our Lord cometh.”

WHEN YOU WERE GROWING UP, WHO HAD THE GREATEST INFLUENCE ON YOUR LIFE AND MINISTRY OTHER THAN YOUR PARENTS?

DAVID: Dr. Charles Price. I received a mighty touch of God when he was in

Dr. Price turned to the crowd and said, “Everyone of you get under the Blood or else that demon will come on you.” Those kinds of experiences make an impression on you. You don’t get away from that.

I remember the flyer they circulated through the community with her picture on it. It said something about “a little mother with a burning heart.” —Joseph



JOSEPH: Charles Price also influenced me. He not only had the camp meeting at Maranatha, he also had a meeting at the Ebenezer Camp near Buffalo. I had spent 2 years in college preparing for a teaching profession. At the Buffalo camp meeting, I knelt down on my knees at a pew crying out to God. My life was changed at that camp meeting. After that experience, I went to Central Bible Institute. I attribute it to the influence of Dr. Charles Price.

SUZANNE: We were a camp family—from the time it opened on Memorial Day to its closing on Labor Day.

I received the Baptism under the ministry of Jack Saunders, who had come from Canada. He was an ex-prizefighter who had a tremendous testimony. Although I had been brought up in Pentecost, one day when he preached on the baptism in the Holy Spirit, I thought, *Well, I need that too.* I was 8 years old. That was the first night I ever tarried before the Lord to be filled with the Spirit. I wasn’t filled that night, but the next afternoon Jack Saunders came and spoke to our children’s church,

and he gave an altar call. I went forward and was slain in the Spirit, and I received the baptism in the Holy Spirit.

IN JUST A FEW MONTHS THIS CHURCH WILL ENTER A NEW CENTURY AND MILLENNIUM. WHAT CONCLUDING THOUGHTS WOULD

the camp meetings at Maranatha. As a young man, I was deeply impressed by the impact of his preaching and of the prayer for the sick, casting out devils. I vividly remember one night when a child was delivered. They took him back to the prayer room, and I was sitting on the front seat in the large tabernacle.

YOU LIKE TO SHARE WITH OUR PRESENT AND FUTURE LEADERS AS WE APPROACH THIS CRITICAL TIME IN OUR CHURCH'S HISTORY?

ADELE: The most important thing is to keep your priorities right. What are we here for? There are many nice things you can have—a new car, a new house, a good salary. Every member of our family pioneered a church and didn't have any district financial support. It would be very difficult right now to find young people who are willing to do this. They want a place with a parsonage, and they want a place with a good salary. Every member of our family pioneered at least one church, and maybe more. We need to keep the pioneering spirit alive.

DAVID: Mother used to say, "The spirit of sacrifice is the order of heaven." I think that is the challenge to the upcoming millennial people. A fresh sense of the spirit of sacrifice needs to grip their hearts—that God is not a sugar daddy—but we can pray it down. The blessing of God will come as we give ourselves wholly to the Word and to the Holy Spirit.

JOSEPH: The pioneer spirit built something into the character of the early ministers in our Fellowship. I can remember being influenced by our father, as far as ministry was concerned. One time I went with him to a church in Pennsylvania where he had to settle a problem. There was friction between the pastor and some of the people in the church. He dealt not just with the congregation, but with the pastor also. He said, "When you point your finger, remember there are three fingers pointing back at you."

SUZANNE: I firmly believe that God has a

plan for every life concerning the decisions and moves we make in ministry and in life in general. It is up to us to find what that plan is. It might take a little while, but God will reveal it to us. It might not have anything to do with increasing one's salary or pastoring a larger congregation or other

I firmly believe that God has a plan for every life concerning the decisions and moves we make in ministry and in life in general. It is up to us to find what that plan is. —Suzanne



benefits that go along with being in the ministry. But it has everything to do with what is God's will. That's the place to be. That is where God will bless.

A pastor came to my father when he was superintendent in the Eastern District. He said, "Brother Flower, I am concerned. We are a Pentecostal church, but no one has received the Baptism in our church for

months. What's wrong?"

My father asked, "What have you been preaching? Have you been preaching about the Holy Spirit? Have you been preaching what the Word says?"

He said, "Well, occasionally."

Dad responded, "Preach about the Holy Spirit, and God will give you the fruit."

This pastor began a series on the Holy Spirit—the necessity for the baptism in the Holy Spirit, what the Holy Spirit does for you, and the fruit of the Spirit. This pastor began having revival in his church. People who had been in the church for a long time began receiving the baptism in the Holy Spirit. In that regard, we can never get away from the Word. If you preach the Word, God will give the increase.

DAVID: Dad said, "Whatever you preach is what you are going to see. If you preach salvation, you are going to have salvation. If you preach healing, you are going to have healing." I feel there is a real need across the Fellowship to preach the whole gospel. Series sermons, series preaching, just proclaim the Word. That was Dad's philosophy. **E**

Joseph R. Flower was superintendent of the New York District of the Assemblies of God from 1954 to 1975. In 1975, he was elected as general secretary of the Fellowship and served until his retirement in 1993.

David W. Flower was a pastor and former superintendent of the Southern New England District of the Assemblies of God.

Adele Flower Dalton was a missionary to Latin America and Spain. She has written extensively for Assemblies of God publications.

Suzanne Flower Earle is a minister with the Assemblies of God and has been a pastor's wife.

BY EFRAIM ESPINOZA

HISPANIC PENTECOSTALISM

The story of early Hispanic Pentecostals is dominated by two figures, Francisco Olazábal (1886-1937) and Henry C. Ball (1896-1989).

Olazábal was converted in California at the turn of the century after receiving a tract from George Montgomery. George and his wife Carrie Judd Montgomery taught him basic Christian doctrines. Olazábal felt God's call on his life and returned to Mexico to prepare for the Methodist ministry. After a brief pastorate in El Paso, he attended Moody Bible Institute. In 1917, he became reacquainted with the Montgomerys in California. He was startled to learn that they had become Pentecostals and spoke in tongues. He attended a prayer meeting at their home, along with Alice E. Luce (a significant contributor to early Hispanic ministries) and others, where he was baptized in the Spirit. As a result, he became a Pentecostal preacher credentialed with the Assemblies of God.

Olazábal's new ministry soon bore fruit as young people who were Spirit baptized in his services entered full-time ministry, many joining the Assemblies of God. In 1918, he moved to El Paso, Texas, staying long enough to plant a church before traveling across the United States holding revival campaigns. As more Spanish-speaking people were converted and joined the Pentecostal ranks, more of their ministers joined the Latin American Convention of the Assemblies of God, founded in 1918 under the leadership of Henry C. Ball.

In 1923, Olazábal and other ministers met in Houston, Texas, and formed the Latin American Council of Christian Churches. Although he had held credentials with the Assemblies of God for only 5 years, his labors added to the growth of Hispanic congregations in the Council.

Considered the most effective Hispanic

Pentecostal minister to that time, Olazábal was referred to as the "great Aztec" by a contemporary biographer. His work in New York and Chicago led to the establishment of



Francisco Olazábal



Henry C. Ball

dozens of new churches, as did his campaigns in Los Angeles and Puerto Rico. His emphases on evangelism and healing were combined with concern for the social needs of the Hispanic communities. By the late 1930s, his organization had 50 churches and an estimated adherence of 50,000 persons. Olazábal was apparently at the height of his ministry when he was killed in an automobile accident in Texas in 1937.

Henry C. Ball had a lifelong ministry to Hispanic people. In 1926, he opened the Latin American Bible Institute in San Antonio. He cultivated the work in Mexico and Central America in the formative stages; published a paper, the *Luz Apostólica*; and prepared hymnals, one of which (*Himnos de Gloria*) came into general use throughout the Spanish-speaking world. He began what

is now Life Publishers International, writing many curricular materials for training pastors. Ball provided stabilizing leadership. His personal influence was important in the development of a number of qualified leaders, including Rubén J. Arévalo and Juan Consejo Orozco, both of whom served as superintendents of the Assemblies of God of Mexico, and Josué Cruz and Horacio Menchaca, notable in establishing the church in the U.S.

In 1929, the Mexican convention in the Assemblies of God, which had operated under the Texas-New Mexico District, was converted to the Latin American District Council, with Ball serving as superintendent. At the same time the churches in Mexico were placed entirely under national control, with two of Ball's former students as superintendent for extended periods of time. Ball's former assistant, Demetrio Bazán, who had led the move to rejoin the Assemblies of God the year after the division, accepted Ball's former pastorate in Kingsville. He successively pastored in Laredo, Houston and San Antonio before accepting the invitation to the church in Denver in 1932. Bazán recruited able leadership in the Rocky Mountain states. In 1937, with the approaching retirement of Henry C. Ball, Demetrio Bazán had emerged as the dominant figure in the Hispanic ministry in the U.S. His election as superintendent of the Latin American District Council of the Assemblies of God in 1939 introduced a new era in the development of the Hispanic Pentecostal work. **E**

Efraim Espinoza is coordinator for the Decade of Harvest at the Assemblies of God Headquarters. Some material taken from "Hispanic Pentecostalism" by Everett A. Wilson in the Dictionary of Pentecostal and Charismatic Movements. ©1988 by Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander. Used by permission of Zondervan Publishing House.

WOMEN IN THE PENTECOSTAL MOVEMENT

From the beginning of the modern Pentecostal movement, women have made vital contributions. Though the spiritual outpouring came at a time in history when, culturally and socially, women were not afforded great freedoms, the women of the Pentecostal movement took their mandate from a higher source—"Your sons and your daughters will prophesy..." (Joel 2:28, NIV). This mandate, coupled with a sense of urgency of the soon return of Christ, presented opportunities for ministry based not so much on gender as on the anointing of the Spirit.

It was to a young woman, Agnes Ozman, that the distinction, "the first to speak in tongues," was given in January 1901 at Charles Parham's Bethel Bible School in Topeka, Kansas.



Agnes Ozman LaBerg

Five years later, when the Holy Spirit was poured out in Los Angeles, several women connected with the Apostolic Faith Mission on Azusa Street gained recognition with their ministries. Lucy Farrow,

who was used of the Lord to pray for people to receive the infilling of the Spirit, later took the Pentecostal message to Liberia. Jenny Evans Moore ministered at the Apostolic Faith Mission both before and after her marriage to the pastor,



Jenny Evans Moore Seymour



Florence Crawford

William Seymour. Florence Crawford assisted with publishing *The Apostolic Faith*, the newspaper sponsored by the mission. She later founded the Apostolic Faith organization with headquarters in

Portland, Oregon, one of the earliest Pentecostal denominations in the country.

Rachel Sizelove, whose family lived in the small midwestern town of Springfield, Missouri, shared the message that led to establishing a Pentecostal church in that



Rachel Sizelove



Ivey Campbell

town. Her subsequent vision of a "sparkling fountain" rising up from Springfield and flowing to the ends of the earth was prophetic. The Assemblies of God would later be established, move to



Carrie Judd Montgomery



Kathryn Kuhlman



Alice Reynolds Flower



Maria Woodworth-Etter



Aimee Semple McPherson

Springfield, and be instrumental in sending the gospel around the world.

Ivey Campbell is reportedly the first person to carry the Pentecostal message to her home state of Ohio. She later ministered in places in Pennsylvania that helped spread the Pentecostal message throughout the Northeast

Carrie Judd Montgomery was born in Buffalo, New York, in 1858. She became

an invalid at an early age and was healed through the ministry of a holiness preacher, Elizabeth Mix. Carrie's healing provided opportunities to share her testimony, and thus began her ministry that later broadened into preaching, teaching, writing, and social outreach. She moved to Oakland, California, in 1880, where she married George Montgomery, a wealthy Christian businessman. After her Pentecostal baptism in 1908, she made a worldwide tour observing the Pentecostal outpouring. Upon her return, she began publishing articles that reported the move of the Spirit around the world. Though she is probably best known for her publication, *Triumphs of Faith*, a journal on healing and holiness, she along with her husband established an orphanage, a missionary training school, and the Home of Peace, a haven for missionaries on furlough and other travelers.

Perhaps one of the best-known holiness preachers of the 19th century was Maria Woodworth-Etter. Born in 1844, she began her evangelistic ministry in the 1880s. Traveling across the country with her message of salvation, holy living, and faith healing, she attracted crowds as large as 25,000. After receiving her Baptism, she continued traveling and spreading the Pentecostal message. In 1918, at the age of 74, she founded and pastored a church in Indianapolis, Indiana, which is today known as Lakeview Christian Center, a congregation of 1,300 members. She also wrote several books recounting the marvelous miracles and wonders that

took place in her ministry.

Aimee Semple McPherson (1890-1944), a dynamic and innovative Pentecostal evangelist and founder of the International Church of the Foursquare Gospel, and Kathryn Kuhlman (1907-76) are two well-known women ministers whose Pentecostal influence crossed denominational lines.

Though these women have enjoyed wide recognition, the vast majority of women in the Pentecostal movement were not so widely known. They served as pastors, missionaries, writers, teachers, and founders of rescue missions and faith homes. Following are three such women whose spiritual influence touched many lives.

Alice Reynolds Flower, affectionately known as "Mother Flower," lived to be 100 years of age. Her life and ministry spanned most of our Assemblies of God history.

Mrs. Flower's mother was an invalid and was given up for dead after giving birth to twins. The Lord miraculously healed her, and 8 years later Alice Reynolds was born.

When Alice was 17, she received the baptism in the Holy Spirit. She became a licensed minister in 1910 and was ordained in 1913. In 1911, she married J. Roswell Flower, also a minister. By 1913, the Flowers had started printing a small weekly newspaper, *Chrisdan Evangel*, later changed to the *Pentecostal Evangel*. Alice Flower wrote children's Sunday school lessons that were printed weekly in the paper

When the Assemblies of God organized in April 1914 in Hot Springs, Arkansas, J.



Anna Ziese



Marie Burgess Brown

Roswell Flower was elected the first secretary. He was away from home 4 weeks. During that time, Mrs. Flower published the paper by herself.

In 1914, the Flower family moved to Findlay, Ohio, where the first Assemblies of God headquarters was established. The Assemblies of God national offices were later moved to St. Louis, Missouri, in 1915 and to Springfield, Missouri, in 1918.

In 1919, when the Gospel Publishing House began producing its own Sunday school literature, Mrs. Flower wrote the quarterlies for primaries and juniors.

Sister Flower taught Sunday school classes from the time she was a teenager until she was 90 years old. As well, she led a weekly prayer and Bible study group for more than 45 years. In addition to Sunday school materials and articles in the *Pentecostal Evangel*, "Mother Flower" authored 17 books and more than 250 poems.

Anna Ziese is remembered for her

ministry in mainland China and for a decision she made in the 1940s. She was born in Germany on February 4, 1895, and her family immigrated to the United States when she was small. She first heard the Pentecostal message in the United States. As a young woman, the Lord spoke to Anna about going to China as a missionary. She was engaged to marry a young dentist; but after a time of heart-searching, he admitted he was not called to go to China.

In the spring of 1920, Anna sailed alone to China. She ministered to the Chinese people 28 years. In 1948, the American consulate recommended all missionaries return to America because the Communist government was about to take control of China.

Anna packed her bags and shipped them to the coastal city of Shanghai. Her trunks were loaded on the evacuation ship. When it came time to leave, she was overcome with compassion for the Chinese people. She decided to remain in China. Anna took the last flight back to Taiyuan, China, where she had ministered for many years.

For a long time no one heard from Anna; it was assumed she was dead. At last a letter came from her that stated in part: "It is over 14 years since I had any communication with you. I am now 70 years old and have been in Taiyuan over 40 years. I am very well treated by all." Anna was last heard from in 1966. She died in Shansi, China, in 1969.

Marie Burgess Brown leaves us a great spiritual legacy. As a young woman, Marie' hungered to know more of God. When she was 19, she had a vision of Jesus. He asked, "Will you forsake all and follow Me?"

Marie replied, "Yes, Lord, all."

Marie graduated from Moody Bible Institute in Chicago and did home missionary work in Chicago, Illinois; Ohio; and Detroit, Michigan. She still longed for a deeper walk with God. At Bible school she learned about the Holy Spirit, but had never experienced the fullness of Spirit baptism.

She began attending cottage prayer meetings where believers were seeking the

baptism in the Holy Spirit. After fasting and praying, Marie was baptized in the Holy Spirit on her 26th birthday.

Within a few months she felt an urgency to minister to the people of New York City and in 1907 she opened a mission there. In 1909, she married Robert A. Brown who had been a Methodist minister before he was baptized in the Holy Spirit.

The Browns copastored their first church, Glad Tidings Hall, in New York City. The church grew rapidly. In the 1920s, the church purchased a large former Baptist church building and renamed the church Glad Tidings Tabernacle.

This church sponsored huge evangelistic rallies and sent its young people to missions efforts around the world. It also supported a weekly radio broadcast. For years it led in foreign missions giving among churches in the Assemblies of God.

Robert Brown died in 1948, leaving Marie to pastor the church alone. She was reluctant, but God told her that now was her time to live what she had preached and to prove His promises.

Marie pastored the church for 23 years after her husband's death. She was assisted by her nephew, Stanley Berg.

Marie continued to serve the congregation as pastor until her death in 1971, ending a 64-year pastoral career.

These women were dedicated pioneers whose faithfulness, sacrifice, and influence will only be revealed in eternity. (J)

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WESLEY D. STEELBERG

GENERAL SUPERINTENDENT 1949-52

OUR DUAL SPIRITUAL HERITAGE IN PENTECOST

ur heritage may be divided into two legacies: our inheritance from divine sources, and our inheritance from human sources.

We are all aware of what the glorious Holy Ghost outpouring means to our lives. The divine gift of God is an experience in one sense of the word. But the experience is only an entrance into an intimacy of communion and an association with the divine that is beyond description.

The demands of God are sacred and great. It is only through the help of the Holy Spirit that we can meet the demands of God and of this hour. If we would be representatives, ambassadors, of the Most High God in the fullest sense, we must continually be Spirit-filled, Spirit-dominated, Spirit-controlled men and women.

The perpetuation of this testimony depends on the Holy Spirit having access to our lives and every chamber of our being. Quickening the thoughts of our mind, inspiring us, stirring us emotionally, using us as instruments on which He can play a hymn of praise and through whom He may sound out fearlessly the Word of the living God. It is not we who use Him; it is He who uses us. There is no place for pride or pomp or display of the natural, but in all humility we say that what we are, what we hope to be, God does through the agency of the Holy Spirit.

The person of the divine Holy Spirit himself has brought forth doctrinally the truth of His ministries and granted us an experience and given us a message. This, our spiritual heritage, is the distinct and accentuated supernatural manifestation of the eternal God.

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I have a firm conviction that we are called to be a people for a specific service in a specific hour. We are made for a designed purpose to the glory of God. The apostles felt it so keenly that they were willing to become martyrs.

Our latter-day leaders received and have left for us not a tradition but a testimony. God grant that every one of us may be able to pass on the fullness of the testimony to every succeeding generation that shall rise until Jesus comes. All the fullness of the experience that was the privilege of the 120 in the Upper Room on the Day of Pentecost is our privilege. This is what our forefathers contended for.

I am glad I don't have to read the Bible as history and say, "This is what our fathers possessed; this is what took place in the generations past." I can say, "Jesus Christ the same yesterday, and today, and forever." The faith of God imparted to us—faith to believe that God will not only perform miracles and confirm His Word but faith to believe that God will supply every need.

God grant us the courage to be true to our conviction, to let nothing sway us from our purpose—that we may stand true to God [until] the trumpet sounds.

Wesley R. Steelberg was general superintendent from 1949-52. In his early years of ministry, he organized youth rallies and is given credit for helping originate a youth program in the Assemblies of God. When Revival time was created in 1950, Steelberg became the speaker. This address is from the 24th General Council in Atlanta, Georgia, August '1951. It is adapted from the September 9, 1951, issue of The Pentecostal Evangel.

GAYLE F. LEWIS

GENERAL SUPERINTENDENT 1952-53

BALANCE IN THE SPIRITUAL LIFE

would like to lay a foundation for these few thoughts. First, I would like to define the word "balance." Balance means a "counter balancing weight force, or influence; a state equipoise between different elements or opposing forces to produce equilibrium or steadiness." Opposing forces brought to bear upon our lives have a tendency to bring us into a place of complete stability in this life.

In the physical realm, balance is the ruling principle of life. We can only have health when there is a proper balance of diet. Work must be balanced with rest and relaxation.

In the financial world, many a good man has been ruined because he was unable to balance expenditures with income.

What is true in other realms is true in the spiritual realm. True greatness is not determined by the position a man holds, neither by the church he pastors; it is determined by his [her] ability to keep balance in every phase of his [her] Christian life. True greatness depends on balance—that state of equilibrium which despite all the forces that are brought to bear on us, will keep us steady and stable in every phase of our Christian life.

God has given us His Word to produce that very effect upon our lives. In 2 Timothy 3:16, we read, 'NI Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' God has given us this Word so all of these elements might be brought to bear on our lives to produce balance and stability in our Christian life. It isn't enough to know the doctrines of God; there must be other

influences brought to bear upon our lives.

You will remember how the Lord Jesus Christ was led of the Spirit into the wilderness, and Satan came and tempted Him. Jesus found that place of equilibrium by balancing one Scripture against another Scripture and stood unwavering and unmovable. If opposing forces are brought to bear on our lives, it's all right; God has ordained them that we might find that place of equilibrium and stability in Him.

We must keep balance between the spiritual and the material realm. Our desire for material things must be balanced with consecration to the will of God. Many a man has fallen because he lost his balance along material lines.

We need to keep balance between our prayer life and our study of the Word of God. If we are only praying and not studying, we are out of balance. If we only study and do not pray, we are out of balance. Knowledge must be balanced with spirituality.

In all of our life and efforts, in all of our growth, we must counterbalance them with prayer; we must counterbalance them with the Word; and we must counterbalance them with the moving of the Spirit of God. Without balance, tragedy is sure to come.

Gayle F. Lewis was general superintendent from 1952-53, and filled the unexpired term of Wesley R. Steelberg, who died in office in 1952. Among other activities, Lewis was involved with the Pentecostal Fellowship of North America, serving as its chairman and member of the board. This address is from the 25th General Council in Milwaukee, Wisconsin, 1953. It is adapted from The Pentecostal Evangel, September 27, 1953.



BY GEORGE O. WOOD

THEIR LAST FULL MEASURE

I have always been fascinated and deeply affected by the stories of the deaths on foreign soil of Assemblies of God missionaries and their families.

HE PLYMIRES

My interest first began with the riveting story of my uncle Victor and his losing his first wife Grace and 6-year-old son John David in the bitter cold Tibetan winter of 1927. Uncle Victor died when I was 16. His was the first funeral I remember attending. I cannot remember a word of what was said about my uncle in that service, but I distinctly recall the vivid emotion of overwhelming apprehension about approaching his casket and viewing his lifeless body. As I grew older, I better understood the legacy he left the Assemblies of God and the work of the Lord in northwest China and Tibet.

Most in our Assemblies of God family now know the sequel to the story. Sixty-seven years after he laid his wife and only son in a simple single grave on a hillside overlooking a Tibetan valley, the deed to that grave became the means by which the local government granted the church in that town a return of the church property. In the providence of God, Uncle Victor had vested title to a personal grave-not in his own name-but in the name of the church. Until 1991, no one knew he had done that. But when the local church was refused permission to possess its property again because it had no legal paper to prove ownership, my cousin David Plymire found the deed to the grave in his dad's file at the Division of Foreign Missions. Today that church is a prospering congregation.

On numerous occasions I have stood at that simple grave (which recently was



Victor and Grace Plymire, ca. 1920s.



Paul R. and Virginia Weidman, Paul, Jr. and John Lindsey



Eric and Lucile Booth-Clibborn and Phyllis, ca. 1923.

moved by the local government as a gift to our family and the church as an expression of gratitude from the people in that town for the way our churches in America have provided humanitarian assistance to the local hospital) and talked with my cousin David about the long-range events that flowed out of that great loss. We have marveled again and again at the living application of Romans 8:28—God is working good in all things in the history of our own family.

THE WEIDMANS

Across the world I have stood at the grave of another cousin, Paul Weidman, Jr. Paul and Virginia Weidman, my mother's younger brother and wife, arrived in the former Upper Volta (Burkina Faso) in 1937 as missionaries to the Mossi people with their two little boys Paul, Jr., and Johnnie. Paul, Jr., quickly learned the language of the Mossi and began interpreting for his missionary dad. The Mossi loved this little boy who stood beside his father and translated the strange words into a tongue they could understand.

Just before his seventh birthday, on February 5, 1938, Paul Jr. suddenly

became ill with blackwater fever and died 3 days later. He is buried in a grassless brown dirt cemetery, on a little hillside outside the town of Tenkodogo.

Shortly before his death and while in a delirium, he broke into song, "There's not a Friend like the lowly Jesus," in the language of the Mossi. He then preached, saying, "Do not follow Satan's road but follow God's road, for it alone leads to heaven through Jesus Christ our Lord."

The Weidmans stayed and established churches in the area where Paul, Jr., died. So many times I have thought to myself, *If they had stayed in America, they never would have lost this child to blackwater fever. Is my commitment to the Lord strong enough that I could have done that?* At the time, Aunt Virginia wrote home and said that God "gave us grace to say, 'Not my will but Thine be done.'"

Forty years later the Weidmans, who had since retired, again visited Tenkodogo. An old Mossi pastor, who was in his seventies at that time, and had decades earlier watched them go through that loss, came in from hoeing in the fields. When he saw Uncle Paul, he threw his arms around him. They



General Secretary George Wood standing at grave of John Eric Booth-Clibborn in Ouagadougou cemetery.

danced, sang, smiled, and laughed aloud. Between the tears and the joy, the old pastor Dakoega, said, "It was not in vain, Missionary. There are now churches everywhere."

THE BOOTH-CLIBBORNS

On that same trip to Burkina Faso, I stood in the cemetery in the capital Ouagadougou, where the remains of a number of Assemblies of God missionaries and their children lie in the barren dirt ground strewn with leaves from the kouka trees overhead.



John and Cuba Hall with children.



Clarence T. and Dorothy B. Radley with child Evangeline (Radley) Gaston, ca. 1925.

The markers include those of John Eric Booth-Clibborn, grandson of Salvation Army founder William Booth, who died of dysentery and malaria at the age of 29, only 3 weeks after arriving in Ouagadougou in 1924. He left behind his little girl and his wife Lucile, pregnant with their second child. Her letter home, carried in the *Pentecostal Evangel*, is one of the most gripping accounts of faith in the history of this Movement. She describes the scene as the lid to her husband's coffin was hammered on with nails and lifted onto a crude cart. The chapel bell tolled as they started toward the cemetery, and the casket was lowered into the ground after Scripture reading and prayer. She wrote, "In drawing this narrative to a close, I call to mind words written by Eric to his mother shortly before his departure from the United States: 'And now as we turn to Africa...I know how hard it will be for us to part, but our Lord bade us to occupy till He comes, and we are obeying His command without reasoning till our work is done.'" And then, Lucile added, "Oh for more of

that implicit trust, that exquisite faith! What a difference it would make for Africa and for every other...land if those called responded joyfully, without 'reasoning' or 'questioning' till their work was done."

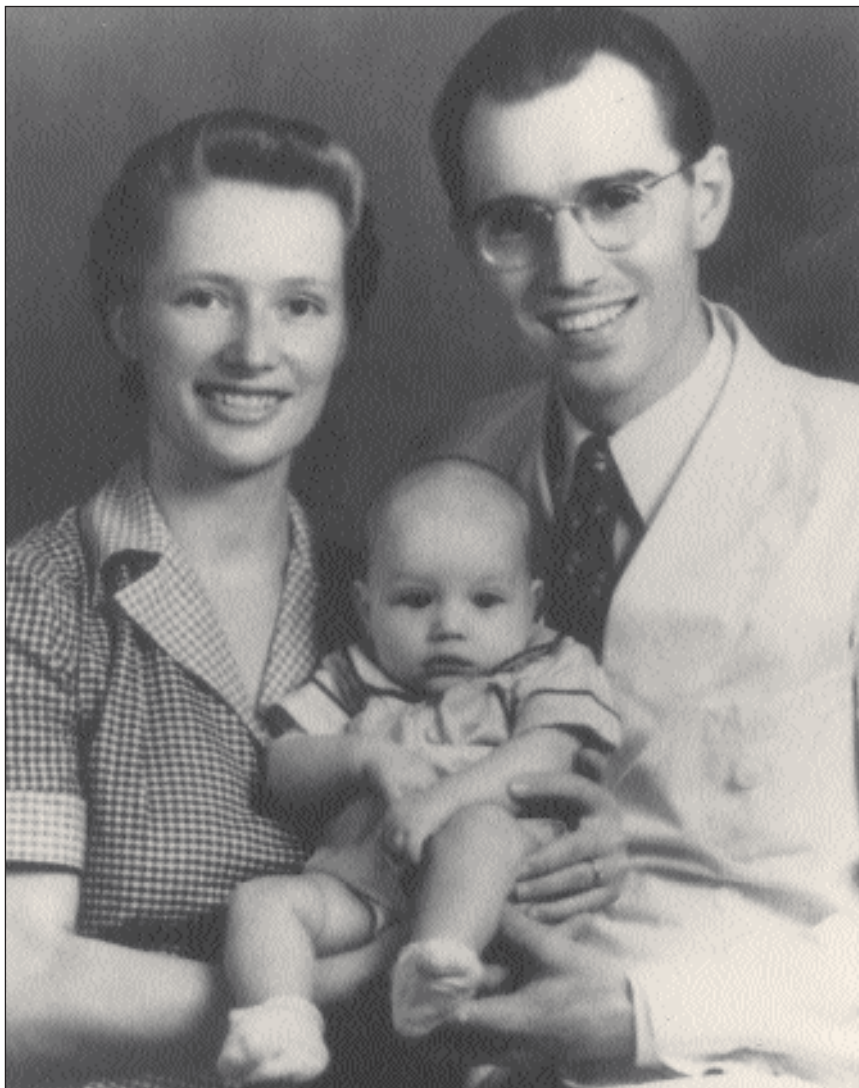
THE HALLS

Among the other headstones in that cemetery is that of Billie Hall, 6 months. That's all the marker says. I had never realized that John and Cuba Hall, pioneer missionaries to Burkina Faso, had lost their first son in that country.

When I came back to the United States from Burkina, I inquired about the death of Billie. John and Cuba Hall had gone out as single missionaries, learned the language, and were married on the field—their ceremony performed both in English and the language of the Mossi. Billie died of dysentery. I asked Sister Hall, now 93, if they had been tempted to leave the field after the death of Billie. I especially wanted to know the answer in light of the significant contribution the Halls had made in that country. In over 30 years of living

among the Mossi, they had spearheaded the translation of the entire Bible into the Mossi language, and helped create the written text for the language itself. When the Halls finished the New Testament, with the help of another missionary couple, Brother Hall went on to translate most of the Old Testament himself, reproducing book by book on mimeograph machine. During his missionary work, he personally typed the Bible six times. The Mossi added books to the Bible and carried their Bible-in-the-making in their knapsacks. None of that would have been accomplished had they caved in to the enemy's arrows by abandoning their call to the Mossi and coming back to America because of sorrow and grief over losing their first-born son.

Sister Hall said to me, "When Billie was so sick, every day and night the Mossi would come and look through our windows. They were watching to see how the faith of the white man would be affected if after praying to their God, their baby died. But we committed Billie to the Lord, accepted his death as God's will, refused to



Oren and Florence Munger with child.

be bitter, and that became the initial means of breaking the ice and opening doors of hearts for the entrance of the gospel. The Africans lose so many children to death that our experience allowed us to identify with them as in no other manner.”

Is it any wonder that today, the Assemblies of God in Burkina Faso is one of our strongest churches in Africa, with nearly a 10th of the population of that country a part of an Assemblies of God church? The seeds sown in the ground, which died, have borne great fruit.

THE RADLEYS

Across the ocean on another continent, in the same year Eric Booth-Clibborn died (1924), Clarence and Dorothy Radley arrived in Nicaragua. Shortly afterward, Clarence died—probably from the

combined effects of malaria and an infection from blood poisoning caused by a doctor who wished him dead. His widow was marooned in Esteli because of civil war, and was without help for the burial. She built the casket herself with the help of some Nicaraguan believers, conducted the service, and sang the solo at her husband’s burial.

B.A. Schoeneich, a missionary who made it through the battle lines to Esteli after the burial, wrote home in the *Evangel*: “There are happenings in the course of our lives and in our work that we fail to understand. We know not why God allows such things to take place, but one thing is sure. He knows and ‘He doeth all things well.’”¹

Sister Radley came home with her 4-year-old daughter, Evangeline. When

Clarence died, they had not let her bury him in the graveyard, so she buried him in a field named “the Dung Heap.” Years later the Pan American Highway was built and passed only 10 feet from his grave. The believers erected a 10-foot-high marker adjacent to the highway, which read in Spanish, “He sowed the Word at the cost of his life.” Years later, when the highway was widened, they moved his bones and the marker, giving him a preeminent place at the entrance to the graveyard where his burial had first been denied.

Evangeline told me years later, “My mother empowered me to believe, ‘What a wonderful privilege to do the work of the Lord. What a wonderful thing that He chooses us.’”

THE MUNGERS

Nineteen years after Clarence Radley’s death, a young missionary couple by the name of Oren and Florence Munger, arrived in Nicaragua. Oren was 23 years of age, and fresh out of Central Bible College, where he had collaborated with H.C. McKinney on the missionary song known well in the yesteryear of our Fellowship:

*I have seen the heathen in their darkness,
I have heard their cry of grim despair;
All my heart is burning with the passion,
To bring to them the light of Jesus there.*

*Take me, Master, break me, use me,
I am leaning on Thy breast,
All ambitions fast are dying,
From their pain now give me rest;*

*On the altar I have lain them
Now to Thee I give my heart,
Fill me with the fire of vision,
Let my passion ne’er depart.²*

Two years later, at the age of 25, he was stricken with typhoid. When he arrived in Nicaragua, only 2 of 12 Assemblies of God pastors had received the baptism in the Spirit. His passion for God sparked the beginnings of revival in that land. On Saturday morning, August 25, 1945, he called Florence, the mother of his two little children, to his side. She had been writing a letter to her parents. “What shall I write

home to the folks?" she asked.

He whispered, "Tell them I am passing through deep waters, but that the Lord is Lord even of the deep waters." That evening he became the fourth Assemblies

of God missionary in Nicaragua during those early years to give his life for the cause of Christ.

We should never forget the words he wrote home, "It is not in the great numbers

of missionaries that the evangelism of the world lies, but in the intense glow with which the firebrands burn."

THE SIMPSONS

Time does not permit the telling of so many other stories. I think for example of W.W. Simpson, early pioneer missionary to China and Tibet, whose son Willie grew up in that remote region of the world. At the age of 18, Willie probably holds the record for the youngest missionary ever to receive appointment from the Assemblies of God. It was given in absentia since Willie was already on the field at the time. At the age of 32, he was killed from a random shot fired by mutinied troops into the truck in which he was riding. His body was robbed of all valuables, and the nearby villagers buried him alongside the road. Five days later his dad W.W. arrived by horseback to the place where his son had been killed and buried. I take up the story in his own words: "When some distance away we saw the forlorn truck. We galloped our horses to the dreaded lonely



W.W. Simpson with son W.E. and daughters Margaret (left) and Louise (right).

spot. Dismounting, we started toward the rude grave. How I longed for one last word with my darling boy. Seeing a paper lying on the bloody ground, I picked it up. It was a Sunday school paper folded on which I read, 'In Remembrance of Me.'

"Opening it I saw smeared over the paper the blood and brain of my beloved son! And I remembered how I had laid my son on the altar years before, knowing it probably meant his death. And I remembered too that Paul wrote, 'Be ye followers of God as dear children,' and I thought, *As God gave His Son to make salvation possible, I have given my son to make salvation known.* So the Lord arranged for this paper to convey my son's last word to me."

One of W.W. Simpson's grandsons has recently returned from the area of China in which his grandfather and uncle served, and reported finding several thousand believers who are still singing the hymns taught them by the missionaries.

OUR RESPONSE

What I can say is Abraham Lincoln's words spoken at Gettysburg: "That from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion."

In our 85-year history, the Lord has given us a most precious gift in the lives of people who have sown the seed of the gospel at the cost of their lives. We must not forget them. And we must honestly evaluate our own commitment to the Lord in light of the example of those who gave all to advance this gospel. The hymn writer of another generation, Isaac Watts, eloquently asked:

*Must I be carried to the skies on
flowery beds of ease,*

*While others sought to win the prize
and sailed through bloody seas?*

He answered the question this way:

*Sure I must fight if I would reign,
increase my courage, Lord:*


*I'll bear the toil, endure the pain,
supported by Thy Word.*

*And when the battle's over we shall
wear a crown!*

Yes, we shall wear a crown! Yes, we

shall wear a crown!

*And when the battle's over we shall
wear a crown in the New Jerusalem.*

*Wear a crown, wear a crown, wear a
bright and shining crown!*³ 

*George O. Wood is the
Assemblies of God
general secretary,
Springfield, Missouri.*



ENDNOTES

1. Noel Perkin, "Missionary News," *The Pentecostal Evangel*, 2 July 1927, 10.
2. H.C. McKinney, "The Vision," in *Hymns of Glorious Praise* (Springfield, Mo.: Gospel Publishing House, 1969), 285. Used by permission.
3. Isaac Watts, "When the Battle's Over," in *Melodies of Praise* (Springfield, Mo.: Gospel Publishing House, 1957), 148. Used by permission.

BY RANDY HURST

A SPIRIT-LED MISSION

In the first General Councils, our leaders gave eloquent and passionate expression concerning the missionary purpose in forming the Fellowship.



Melvin L. and Lois M. Hodges, "A family's wayside scene in the country of Nicaragua."

During the Pentecostal revival early in this century, the Holy Spirit led our founders to form the Assemblies of God. The fresh outpouring of the Holy Spirit into hungry hearts resulted in an immediate, Spirit-imparted concern for a lost world. In the first General Councils, our leaders gave eloquent and passionate expression concerning the missionary purpose in forming the Fellowship.

Unlike many church bodies whose

missions focused only on certain parts of the world, our early leaders were compelled by the Spirit to obey our Lord's command, "Go into all the world and preach the gospel."¹

The boldness of our forefathers' response to our Lord's command is astounding. How could such a small group of Christians even consider attempting to preach the gospel in *all* the world? Because they were truly Pentecostal. They believed both Jesus' command to reach the whole world and

also His promise that they would receive the Holy Spirit's power to do it.² This Spirit-imparted zeal was not mere enthusiasm, but a purposeful mission guided by a thorough study of biblical directives.

The cutting edge of our mission is evangelism. Pentecostals are characteristically at the forefront in proclaiming the gospel of Christ to the lost. W.W. Simpson, one of our earliest missionaries and a member of the first Foreign Missions Committee, said it well: "It is

the simple preaching of the real Jesus as revealed in the Gospels...showing how He really took our place on the cross and became our sin and thus put away our sins forever as proved by His rising from the dead that prepares the way for an outpouring of the Holy Spirit. That is the method used by the apostles, and it is the only method which will produce apostolic results now."

From its inception, however, our mission went beyond evangelism. The Great Commission involves more than proclamation. Our Lord also commanded, "Go and make disciples of all nations...teaching them to obey everything I have commanded you."³ Unless they are discipled, most people reached through evangelistic efforts will be lost.

We are called not only to reap a worldwide harvest, but also to conserve it.

The first *Assemblies of God Missionary Manual* published in 1931 stated: "The winning of souls to Christ and establishing of assemblies in all places where converts are won should be regarded as the primary objective of all missions. All other branches of ministry should be subordinate to this."

The term "indigenous church" describes the nature of the churches we establish. The word "indigenous" describes something that begins, grows, and lives naturally in its own setting or environment. We do not merely transplant the American church. From the earliest years of our Fellowship, Assemblies of God missionaries have

ministers who are divinely called and gifted. As a church grows and matures, the missionary relationship progresses from spiritual parenting to spiritual partnering.

Our Assemblies of God missionary outreach around the world is extensive in geographic scope and in breadth of ministry because our strategy has been formulated by the Spirit of God himself. And God's designs are much greater than we could conceive ourselves. The distinctives of our worldwide mission are not formulations of a strategy committee; they are based on careful observation of what the Spirit of God led our early missionary leadership to do and what successive leadership has reaffirmed and maintained. Our strategy for worldwide



Missionaries working in Nigeria.

To obey our Lord's command to make disciples, we must establish churches. New believers need a church where they can receive ongoing teaching from God's Word. They need a pastor who will instruct them and a spiritual family in which to grow and serve Christ.

established indigenous churches to support and govern themselves. Our mission is to plant local bodies of believers that will live and grow without dependency on the mother church that sent the missionaries. To do this, we must commit the work into the care of national

missions has been to cooperate with the Lord of the harvest, who is fulfilling His promise to build His church.

Four words describe our mission: reaching, planting, training, and touching. They are not four separate

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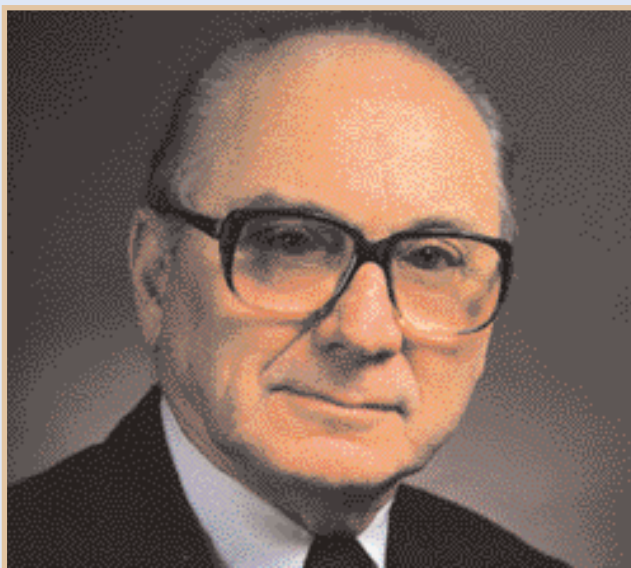
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INTERVIEW WITH J. PHILIP HOGAN

A Spirit-Led Statesman for 20th-Century Missions

The life and ministry of J. Philip Hogan demonstrate the sovereignty of God in the life of a believer. Born the son of a cattle rancher, for 30 years he was the key missions strategist for the Division of Foreign Missions, serving as its executive director until his retirement in 1989. With prior ministry in the pastorate and as a missionary to China, Hogan has left his handprint on the Assemblies of God missions enterprise. His decisive leadership facilitated growth in a number of key areas helping the overseas church to experience its most impressive growth.

J. Philip Hogan's contribution to the 20th-century global revival movement cannot be denied. Richard Schoonover, associate editor of *Enrichment Journal*, spent time with this missionary giant, reminiscing about his distinguished missions career and getting his thoughts on missions for the 21st century.



WHAT WAS YOUR EARLIEST ASSOCIATION WITH THE ASSEMBLIES OF GOD?

HOGAN: I was not saved through the ministry of the Assemblies of God. I was born and raised on a cattle ranch in western Colorado. The earliest Pentecostal preachers in our area were independent, so I didn't have any background in the Assemblies of God until my father and mother sold the ranch and ultimately moved to Springfield to put my older brother Gene and me in Central Bible Institute. So my earliest recollection of the Assemblies of God took place in Springfield when I came to Bible school in 1933.

WHO HAS INFLUENCED YOUR LIFE THE MOST FOR PENTECOST AND FOR MISSIONS?

HOGAN: My own family was the main early influence. My mother was the spiritual head in our family. When the Pentecostal revival swept into the valley where we lived in Colorado, I went with my family to the revival. I was saved when I was 9 years old. We received the baptism in the Holy Spirit along with other farm families in our community.

When I look back, I can't believe my family, having no background in the Assemblies of God, elected to move to Springfield to put my brother and me in



The last group Hogan baptized on Easter at Taipei, Taiwan, ca. 1950. Hogan is in the back, second from left.

Bible school. It had to be a sovereign leading of the Spirit. W.I. Evans, Ralph Riggs, Myer Pearlman, and J. Roswell Flower all had a very great influence on my life.

WHEN DID YOU AND YOUR WIFE GO TO THE MISSION FIELD?

HOGAN: We went to the mission field in 1946. We were pastoring in Detroit when the Lord called us to China. The war was still on, and we knew it would end and China would be open. We left our pastorate and went to the University of California to study Chinese and Oriental culture. The war did come to a close, and in 1946 we went to the mission field.

DESCRIBE YOUR EXPERIENCE ON THE MISSION FIELD.

HOGAN: China was still feeling the effects of war. There was a threat of a Communist takeover, so things in China were abnormal.

China at one time was one of our major fields. We had 80 missionaries in China, including several districts, Bible schools, and all the other things that go with organizations. Pioneer missionaries had done a fine work in China. We went to East China to the city of Ningpo to pick

up the pieces that were left after the war.

The Chinese people are steeped in cultural religions. Though there was a fine work where I went—a very good Bible school and a good church—I couldn't say that there was a mighty revival going on. Nothing like there is now in China.

ASSEMBLIES OF GOD FOREIGN MISSIONS HAS BECOME MORE RESOURCEFUL OVER THE YEARS. YOU MUST BE PLEASED WITH WHAT IS TAKING PLACE!

HOGAN: I am very grateful for what the Lord is doing in missions. We are experiencing tremendous growth. When I first became director of the Division of Foreign Missions, the Fellowship was about 3 million people worldwide. Today we have approximately 30 million people in the Assemblies of God worldwide. The number of foreign missionaries has also grown from 788, when I first became director to nearly 2,000 today.

I am also encouraged at the growth of national leadership and the quality of national preachers that our program has produced overseas. Some of the greatest churches in the world are now overseas. In fact, up until the time I retired, the largest churches I preached in were overseas.

We are moving up in the world of

education, through the Bible colleges and seminaries we are establishing overseas. These are preparing good leadership.

With growth comes change. We have moved from being a small organization that was sometimes looked down on in the religious world to the forefront of religious organizations. We are well known in the world of the church.

I am very optimistic about the foreign missions program. It is well led. It continues to grow. In fact, it is one of the major missions programs in the world today.


WHAT HAS BEEN THE KEY TO THE DYNAMIC GROWTH THAT THE ASSEMBLIES OF GOD HAS SEEN IN FOREIGN MISSIONS?

HOGAN: The concept of the indigenous church has been one of the major keys in the growth of Assemblies of God foreign missions. The Division of Foreign Missions has continued the vision of our founding fathers that we would produce national churches that are self-supporting and self-governing. Most of the pioneer missionaries had the idea of producing national churches. We were able to build on that principle, and that's one of the reasons why there are 30 million people today in the Assemblies of God around the world. In the beginning we never set out to build an American or a Western organization, but to build indigenous churches.

IN PREPARATION FOR THE NEW MILLENNIUM, WHAT MUST BE OUR APPROACH IN FOREIGN MISSIONS?

HOGAN: God is a sovereign God bringing forth His will in the world. The most important thing is to discover where God is going and move with Him.

We need to stay on our faces before the Lord. There are indications of sovereign revival movements springing up everywhere. We need to be alert to whatever God is doing and going to do in the world.

With growth you also get various influences. We need to maintain our biblical standards. 



Missionaries crossing the Nipoko River by pontoon, ca. 1939.

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objectives, but an integrated and comprehensive God-given plan. They represent the four activities of our missionaries: evangelizing, establishing churches, training national church leaders, and demonstrating Christ's compassion to poor and suffering people. These are the four biblical mandates we strive to obey. A strong and mature indigenous church will participate in and support each of the four aspects of our mission.

Each of these is right in itself. However, what is distinctive about our mission is not that we perform these four functions, but how they work together to achieve our primary objective. The heart of our mission is establishing the church. Each of the other elements of our mission contributes to that



Everett and Dorothy Phillips in Nigeria.

end, and each is served by it as well.

Evangelism must result in established churches. If that doesn't happen, the fruit of the evangelistic endeavor is largely lost.

In training leaders, the priority is not merely for their personal fulfillment and advancement, even though educating people for that purpose is right and good. The primary objective of education in Assemblies of God foreign missions is to


train spiritual leaders to serve as the gifts the Spirit has set them in the church to be—evangelists, pastors, and teachers.

It is appropriate for Christians to feed the hungry, clothe the naked, and minister to the medical needs of poor and suffering people. But we do so with the intent of integrating compassion ministry with a presentation of the gospel, inviting people to become His followers and part of a local church.

The local church should be a spiritual outpost for the proclamation of the gospel to the surrounding population. It is also the wellspring of missionary service, as local churches and national fellowships around the world increasingly send out missionaries to foreign lands.

The local church is the source of potential church leaders and is the foundational environment in which people are first discipled. A local fellowship is the most efficient and effective means of distributing relief and reaching out to poor and suffering people with the compassion of Christ.

While we are to be obedient to divine commands to evangelize, train spiritual leaders, and minister the love of Christ to poor and suffering people, the heart and highest priority of our mission is to establish New Testament churches that will mature, last, and multiply.

Our missionary founding fathers were led by the Holy Spirit to do what the Word of God taught in the Book of Acts by establishing churches after the New Testament pattern. This has always been the heart of our mission and will continue to be in the new millennium. 

Randy Hurst is communications director for the Assemblies of God Foreign Missions.



ENDNOTES

1. Mark 16:15, NKJV
2. Acts 1:8
3. Matthew 28:19,20, NIV

BY WILLIAM W. MENZIES

LESSONS FROM THE PAST: WHAT OUR HISTORY TEACHES US



Grand Opera House, Hot Springs, Arkansas. The site of the first General Council of the Assemblies of God.

he Assemblies of God was born in revival. Evangelism, church planting, and missions have been high priorities since our Fellowship began in 1914. People led of the Spirit have been engaging in pioneer endeavors at home and

abroad. Flowing with the Spirit, being in the right place at the right time with the right words and ministries is the genius of the Pentecostal revival.

As the first Pentecostal century comes to a conclusion, it is appropriate to reflect on our history. Consider some

elements in the history of the Assemblies of God. Perhaps pondering these will enhance your own perspective.

A UNIQUE REVIVAL MOVEMENT

Since the Apostolic Age, historians have catalogued at least two dozen renewal



Fred and Ethel Lohmann, left. Tent on site of Logfer's Glory Apostolic Church prior to building. Near Liberty Hill, Texas, ca 1909.

movements in the Church that have exhibited Pentecostal or charismatic experiences. Until the 20th century, none of these movements survived long enough to make a lasting impression on the Church. The modern Pentecostal revival appears to be the first renewal movement since the Early Church that has survived and has become a significant force in Christianity.

The Assemblies of God is only part of the larger Pentecostal world revival. But the steady influence of wise leaders in the early history of the Assemblies of God is a major reason why this revival did not fall prey to the fanaticisms and heresies that destroyed previous movements. Leaders such as E.N. Bell, J. Roswell Flower, T.K. Leonard, and D.W. Kerr insisted on the authority of the Scriptures as the standard for evaluating all spiritual experiences. Commitment to the authority of the Bible was the principal reason the early Pentecostal movement survived.

WE OWE MUCH TO OTHERS

While it is important to see the uniqueness of the Pentecostal revival, it is equally important to acknowledge with

humility that this Fellowship owes much to a host of godly people and great awakenings in days past. Donald Gee, a great statesman of the first generation of Pentecostals, emphasized that the modern Pentecostal revival added no new doctrine to the mainstream of orthodox theology; it was simply calling the Church back to its roots. Few, if any, of the creeds of orthodox Christianity deny Pentecostal values. In fact, we have been great borrowers. Our polity and much of our Statement of Fundamental Truths came from the Christian and Missionary Alliance, a strong evangelical body that provided many of our early Assemblies of God leaders.

It is important that we recognize we belong in the mainstream of Christian orthodoxy. It is arrogant to assume that God did a totally new thing in the modern Pentecostal outpouring. The immediate context of the Pentecostal revival is the 19th-century holiness revival that grew out of the Wesleyan movement.

We owe much to the early Fundamentalist movement, as well. Fundamentalist scholars and revivalists provided the biblical and theological resources our



Charles F. Parham, founder of Bethel Bible College in Topeka, Kansas.

pastors and leaders employed. We also borrowed some of their methodologies, such as the Bible institute as a training instrument for emerging leadership.

WHY WAS THE ASSEMBLIES OF GOD FORMED?

Some scholars believe the origin of the modern Pentecostal movement was New Year's day, 1901, in Charles Parham's Topeka, Kansas, Bethel Bible

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R. M. RIGGS

GENERAL SUPERINTENDENT 1953-59

A CALL TO CONQUEST

It is not too much to say that Pentecost has come to the Kingdom for such a time as this. When the Lord was launching the first great effort for world evangelism, He specifically instructed His disciples not to go out of Jerusalem until they were endued with power from on high.

Now the end of the gospel age has come. God intends that there be a glorious climax, a full cycle, completing this age with a great burst of Pentecostal power.

Revelation 14:14-20 gives us the picture of two harvests at the end of the age. One harvest is of the vine of the earth, which is cast into the winepress of Armageddon. The other harvest is reaped and gathered into the garner of heaven. It is God's eternal ordination that there shall be Holy Ghost rain both at the beginning and at the end of the gospel age.

On the Day of Pentecost, God poured out His Holy Spirit on the waiting, willing disciples. They received, prophesied, and preached everywhere—the Lord working with them, and confirming the Word with signs following. The hour of God's visitation in the last days is upon us. As with the former rain, there must be receptive hearts and willing co-workers with God.

We have received as on the Day of Pentecost. We must present our bodies, our lives, and our all on His sacred altar to carry this holy flame to the ends of the world. Pentecost is tailored of God for this very hour. Beloved, it is powerful and altogether sufficient for the need. Let us march under its banner and its cloud of blessing to God's appointed victory.



Christ's own life was a succession of miracles. His birth was miraculous. Miracles attended His ministry. His resurrection was a mighty miracle. And His ascension also was miraculous. We follow in His train. Supernatural birth, supernatural righteousness, supernatural healing, supernatural gifts, supernatural power, and supernatural translation.

Beloved friends, we stand today upon the threshold of a mighty land of promise. A worldwide revival is ours for the asking and the taking. The conquest we face and to which we are invited is not of material walled cities or a literal land of milk and honey. It is a harvest of never-dying souls that

await a Holy Ghost reaping. God is far more interested in seeing this harvest reaped than He was in giving Canaan to the Children of Israel. He is just as able to level the giants before us as He was to fell Goliath. He is the living God. Shall we run to meet our enemies in the name of the Lord of hosts, or shall we slink back to our comfortable homes, our feathered nests, and our personal security? It only remains for us to arise in His faith and in His name, gird our loins, step out in faith, and proceed firmly and triumphantly to the world revival that awaits us.

R.M. Riggs was general superintendent from 1953-59. He was also a faculty member of Bethel Bible Training School, Central Bible Institute, and Bethany Bible College. He authored several books and was instrumental in establishing Evangel University. This address is from the 24th General Council in Oklahoma City, Oklahoma, 1955. It is adapted from the September 25, 1955, Pentecostal Evangel.

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THOMAS F. ZIMMERMAN

GENERAL SUPERINTENDENT 1959-85

STAND FIRM IN THE FAITH

From the earliest days of human history, God has given man a body of truth to be believed and obeyed. In the Garden of Eden, God gave Adam and Eve a simple command to refrain from eating of the tree of the knowledge of good and evil.

On Mount Sinai, God gave Israel the moral and ceremonial law. Following Christ's atoning work on the cross, God gave the New Testament-or new covenant.

But Satan has also been active from the earliest days trying to get people to reject or distort the faith. In New Testament times, he tried to get the infant Church to mix the truth with human philosophy, tradition, or ceremonial law. This is why God inspired Paul to write in 1 Corinthians 16: 13: "Watch ye, stand fast in the faith." The faith of which Paul wrote has many facets; three of which are: doctrine, lifestyle, and ministry.

Let us determine to stand firm in the faith that sees the Bible as the inspired Word of God. The Bible speaks of Christian experiences, and we are grateful for them. The Bible also speaks of emotional reaction to the assurance of salvation, and we are thankful for the joy of the Lord. But nothing can ever take the place of God's Word as the infallible, authoritative rule of faith and conduct.

God raised up the Pentecostal movement with a message that included holiness. Preachers were not ashamed to preach boldly about holiness. Today we need to remind ourselves that a biblical lifestyle is not optional, but mandatory. When people are genuinely born again and live according to Scripture, there will be a change in the way they live. Besides, holy living has always been one of the secrets of spiritual victories.

Today we need to renew our determination to stand firm in

the faith that requires holiness of life. It is too easy to let the world influence the lifestyle of believers instead of believers being the light and salt of the world.

We also need to determine to stand firm in the faith that provides power for spiritual service. The believers in the Early Church never lost sight of the Great Commission.

In themselves they could not overcome the opposition and persecution the Church faced. But these believers never forgot that Jesus promised power commensurate with the task (Acts 1:8). As a result of being filled with the Spirit, these early believers filled Jerusalem with their doctrine. They spread out to Judea and Samaria, and eventually reached the uttermost parts of the earth.

The world could not understand this kind of commitment. These people were beaten, imprisoned, stoned, and tortured, but they were not

ignored. Every believer became a preacher. It never occurred to them that evangelization should only be assigned to the clergy.

In his book, *Pentecost Is IYnamite*, W.T.H. Richards observed that the five powers governing society are eloquence, learning, wealth, rank, and the army. The Church in its early days had none of these-in fact, all five were against her. When we come to God in complete dedication and stand firm in the faith, we too will continue to triumph as believers did in the early years of the Church.

Thomas F. Zimmerman was general superintendent from 1959-85. He served on numerous boards and committees: National Assodadon Q/Evangelicals, Lausanne Committee for World Evangelization, Pentecostal Fellowship of North America, and the American Bible Society. This address is from the 41st General Council in San Antonio, Texas, 1985. It is adapted from the Pentecostal Evangel September 29, 1985.



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College. While there were isolated episodes of outpourings of the Holy Spirit well before this time, in Topeka, the theological identity of the modern Pentecostal movement was established.

Parham and his disciples taught that believers should expect a baptism in the Holy Spirit, separate from new birth. This baptism in the Holy Spirit is accompanied by the initial, physical sign of speaking in other tongues, according to Acts 2:4. This teaching had been ignored for centuries among the Christian churches.

From 1901 until 1914, when the Assemblies of God was formed, churches and missions grew in virtual isolation—from recognized denominations and from one another. A variety of problems experienced among these full-gospel assemblies precipitated a call for a general conference of churches and believers to consider ways of unifying the work and dealing with common problems. The first General Council, held in April 1914, in Hot Springs, Arkansas, was to address five key issues: 1) Agreement in doctrine; 2) Conservation of the work; 3) Facilitating foreign missions; 4) Chartering churches in accordance with the law; 5) Proposing the formation of a Bible Training School for the training of young people.



Delegates to the first General Council in Hot Springs, Arkansas.

CHARACTERISTICS OF THE EARLY ASSEMBLIES OF GOD

Many current members of Assemblies of God churches are third- or fourth-generation Pentecostals. Others have come into the Fellowship as new converts and may

not have an understanding of our foundational generation. Over the years, the qualities and values that gave birth to a revival movement are easily forgotten. The history of other revival bodies discloses that it is possible for a movement to evolve into something far removed from the vision and passion of the founding generation. Groups that champion the priority of spiritual experience are more vulnerable to erratic and rapid theological drift than are others who are more cognitively oriented.

What were some of the common characteristics that marked the early Pentecostals?

a. Expectancy. Early Pentecostals had a sense of urgency about the second coming of Christ. The term "latter rain"—the promised outpouring of the Spirit just before the return of the Lord—was used to describe the Pentecostal revival. Fundamentalist-premillennial eschatology was the way this earnest hope was articulated. The belief that Jesus was coming soon energized Pentecostals to mobilize for reaching the lost before the day of opportunity was gone.

b. Reality. First-generation Pentecostals experienced the presence of God in powerful ways. Working people gathered the family at the end of a hard day

that the baptism in the Holy Spirit "made the Lord Jesus intensely real."

c. Holy Living. Pentecostals of that generation wanted to do nothing to hinder the flow of the Spirit. These saints abhorred "compromise with the world." They defined worldliness in terms appropriate to the contemporary culture. Their zeal to live carefully sometimes took extreme forms, and when some codified what they interpreted as proper behavior, it appeared to later believers as legalistic.

I For that first generation, however, the decisions they made were born out of an authentic desire to please God by thought, word, and deed. Why? They had come into the very presence of a holy God.

d. Evangelistic Zeal. From the very outset of the Pentecostal revival, the Holy Spirit impressed upon Spirit-filled believers the high priority of reaching the lost for Christ. Although Pentecostals were eager to share their understanding of the baptism in the Spirit with non-Pentecostal Christians, their primary focus was on reaching the unsaved, at home and abroad. In fact, much of the evangelism being successfully undertaken was the work of Pentecostal missionaries and workers. Foreign missionaries from various nations visited Azusa Street in Los Angeles well before the formation of the Assemblies of God. Some of these were baptized in the Spirit and returned to their respective fields as Pentecostal missionaries. When the Assemblies of God was formed, a significant number of these Pentecostal missionaries chose to identify with the newly formed Fellowship.

e. Faith. It was common for assemblies in that first generation to not take any offerings. After all, they were living by faith. These people were intent on trusting God for all facets of life, including financial needs. If God burdened individuals about the need of a neighboring community that lacked a full-gospel witness, a "gospel band," or just a family, would move to that place expecting to start a congregation. Often, in these pioneer situations, the key to unlocking the hearts was a remarkable

and walked great distances to a revival meeting. Why? They did not want to miss God's presence. These believers had entered into a new relationship with God that was meaningful and filled with power. Donald Gee explained



Apostolic Faith Mission on Azusa Street in Los Angeles.



William J. Seymour

healing. God was so real He could meet any need. Life for early Pentecostals was a daily holy adventure.

f. Equality. That God is no respecter of persons is evident from the days of Azusa Street. William J. Seymour, the black holiness minister from Texas, served as the moderator. Vinson Synan, in his Ph.D. dissertation, demonstrated that in the "Jim Crow" era of American sociology, the early Pentecostal movement was the most conspicuous forum

in which blacks and whites associated.

It is remarkable that there is no specific founder for the modern Pentecostal revival. One might cite Parham or Seymour, but in truth there were Pentecostal outpourings around the world in the first decade of the century, virtually simultaneously, and with no single human leader. God appears to have employed a wide variety of people, from all walks of life, to be the emissaries of this new revival movement. Not many noble, not many wealthy, not many of high social influence were the instruments God chose—that no flesh should glory.

g. Biblical Authority. The modern Pentecostal revival, like other revivals in the past, could have fallen into the abuse of overemphasis on spectacular phenomena that accompany revivals. The baptism in the Spirit and the manifestations of the gifts of the Spirit (1 Corinthians 12,14) are experiential in nature. Such experiences were defining characteristics of the revival. The Assemblies of God avoided the pitfalls of extremism and unbalanced emphases because of an early commitment to the authority of the

Bible as the all-sufficient rule for faith and practice.

Continual recourse to the Scriptures by the leadership of the Fellowship and by the teachers and writers in our schools and churches has kept the Assemblies of God from following fads and aberrations. A tribute to our Fellowship is the formation and nurturing of quality schools for training young people for the ministry and for the various vocations of life. A balance has been achieved by encouraging strong colleges, universities, and a seminary that adhere firmly to the authority of Scripture.

h. Controversy. No denomination is without problems. How a fellowship addresses problems is a clue to its survival. One of the reasons for the formation of the Assemblies of God was to provide a standard of doctrine on which the body of believers could agree, and to which ministers could be held accountable. In the 1980s, the fall of Assemblies of God televangelists Jimmy Swaggart and Jim Bakker exposed the dangers inherent in ministries lacking proper accountability. The forthright, yet compassionate, response of Assemblies of

God leadership to these serious moral problems gained considerable respect for the integrity of our Fellowship.

i. Doctrinal Issues. Over the years, several major doctrinal issues have recurred, in one form or another. Some have been resolved; others continue to resurface with new questions.

Jesus Only (Oneness). When the Assemblies of God was just 1 year old, an enthusiasm, beginning in California,



J. Roswell Flower

swept the Fellowship. Soon the new teaching—that to be truly biblical, one had to be baptized in water in the name of Jesus only—spread through the Fellowship. Many leaders in the Assemblies of God were swept along with this teaching. J. Roswell Flower, one of the young leaders, recognized from his study of church history that this was not a new revelation, but was the reincarnation of an old heresy. The Jesus Only teaching was unmasked as Sabellianism, or Modal Monarchianism—a heresy about the Godhead that had been condemned by the Church in the fourth century. Pastors and leaders reviewed the admonition of Brother Flower in the light of Scripture and swiftly rejected the Jesus Only fascination.

Delegates at the first General Council in 1914 had heralded their belief in the authority of the Bible, but chose not to spell out what this meant for them in concrete ways to avoid the appearance of advocating a creed. But 2 years later, the

delegates recognized they had to respond to a doctrinal crisis with a statement of shared beliefs. The Jesus Only controversy led the Fellowship to adopt a Statement of Fundamental Truths in 1916. This solved the problem decisively.

Initial Physical Evidence. In 1918, F.F. Bosworth, an Assemblies of God minister, wrote a tract titled, *Do All Speak With Tongues?* Bosworth rejected the widely held teaching of the Assemblies of God that the biblical standard for the baptism in the Spirit is the accompanying sign of speaking in other tongues. For him it was optional. Since he chose to make an issue of this by distributing his tract at conferences and camps, it was necessary for the Fellowship to act. At the General Council of 1918, the historic doctrine was strongly reaffirmed and Bosworth chose to leave the Fellowship.

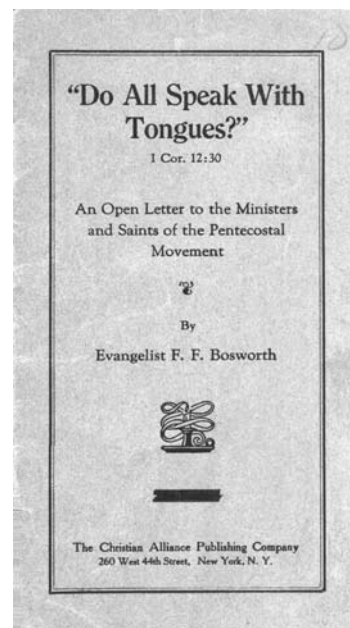
With the onset of charismatic renewal in the mid-1950s, people in virtually every Christian denomination have become interested in the person and work of the Holy Spirit. With this came a wide range of theological opinions regarding the baptism in the Holy Spirit.

Many charismatics believe in the gifts of the Spirit, but are vague about the baptism in the Spirit, particularly the teaching that tongues is the accompanying sign. The wide range of teaching about the work of the Spirit has in more recent years called for fresh articulation of the traditional Pentecostal teaching to avoid confusion. Future generations of Pentecostal ministers and laypersons will be best served by encouraging vigorous biblical and theological inquiry. Only by persuasive biblical teaching will theological continuity be maintained.

The "Latter Rain" controversy. In 1947, in Saskatchewan, a new teaching surfaced that spread quickly, especially to the American Northwest and Central states. Adherents to this teaching focused on the laying on of hands to bestow gifts, including the gift of foreign languages for missionary service. Added to this were personal prophecies to dispense personal guidance. These

emphases produced division and consternation. Decisive action by Assemblies of God leaders stemmed the hysteria, and by 1951, the movement had subsided.

Charismatic Issues. In the 1950s, with the advent of the charismatic renewal, a new set of relationships was thrust on Pentecostals. Churchmen in the liberal wing of Christianity, especially those associated with the World Council of Churches, began to earnestly inquire about the work of the Holy Spirit. In 1967, an even more astounding development



took place—Roman Catholics were receiving the baptism in the Holy Spirit. These outpourings in liberal Protestant settings and among Roman Catholics put traditional Pentecostal bodies like the Assemblies of God in an awkward posture. Our evangelical friends discounted association with liberals and with Catholics, yet among these people there appeared to be a greater openness to the work of the Spirit. The charismatic renewal is, without doubt, a genuine work of the Holy Spirit.

As in most historic revivals, there have been problems around the edges. Since the 1960s, a succession of extreme teachings has plagued the church. The shepherding movement led to abuses of leadership and brought the victims of this teaching into bondage. This was exposed

as a misunderstanding of the Great Shepherd passage, John 10. Another fascination was demon possession among believers. Paul's teaching in Romans and Galatians about the deliverance and freedom available to all believers dispelled this unhealthy emphasis. Exaggerated expectations regarding faith produced a litany of divisive teachings, such as "name it/claim it theology," associated with an unqualified endorsement of material prosperity and a consequent muting of sacrificial living, and Kingdom Now teaching that emphasized an unwarranted triumphalism regarding the taking of nations for God.

Over the years, the leadership of the Assemblies of God has dealt with these and other issues. The leadership authorized more than a dozen pamphlets, commonly referred to as position papers, to reflect what is commonly taught and believed in our Fellowship on issues that have unsettled earnest believers.

CONCLUSION

As we pause at the end of the first Pentecostal century, it is important to address the future. How can the cherished values of the Pentecostal revival be preserved? How can the Assemblies of God keep on course in reaching the world for Christ in the new millennium? Are there some challenges that appear to be of great current consequence?

Doctrinal stability. The Pentecostal revival has emphasized the urgency of a profound spiritual experience, a genuine encounter with God. We have emphasized the necessity of a new birth. In addition, the baptism in the Holy Spirit, as an empowering experience, has long been the distinguishing doctrinal characteristic of our Fellowship. We are also people of the Word. We must continue to judge all subjective experiences by the teaching of the revealed Word of God, the Bible.

The priority of evangelism and missions. From the beginning of the Pentecostal movement, reaching the lost of this world for Christ was the central

Wise Words From the Lips of J.W. Welch

- As Christ lives in you, He dethrones the self-life.
- Justification is a condition before God as though you had never sinned.
- Don't let the sun go down on any hard feeling in the heart against anyone.
- There is a difference between trusting the Lord and deeming Him trustworthy.
- Beware of exercising your influence as a spiritual leader in a partial way.
- In every body of believers there should be all the gifts of the Spirit.
- Beware of revelations and manifestations that are not given to other Spirit-filled people.
- The best method of correcting wrong conditions is to teach right conditions and to live right.
- It is a desperate thing for one who has been filled with the Holy Ghost to backslide.
- The Baptism does not restore a backslider, nor speaking in tongues; only the Blood restores to fellowship with God.
- The Scriptures are not to be argued about, but believed. Never argue.
- Paul did not depend upon oratory to present Christ, but used ordinary language and depended upon the demonstration and power of the Spirit to make his message effectual.

passion. Early leaders recognized that the baptism in the Holy Spirit was an empowering for witness—not merely an experience for personal enjoyment. Creative ways of penetrating the cultures of this world for Christ should continue to be high on the agenda for the future.

Matching "doing" with concern for "being." The baptism in the Holy Spirit is not a mark of superior holiness; the anointing of the Spirit is a call to holiness. There is peril in allowing the values of prevailing culture to dominate in subtle ways the lifestyles of modern Pentecostals. Every generation must be confronted with fresh ways of defining what it means to be "separate from the world." There is a great

need for fresh writing and preaching about sanctification.

In the recent phase of revival within the Assemblies of God, the Spirit seems to be highlighting the need for righteous living. How can Assemblies of God preachers and teachers encourage deeper consecration and purity of life? Will Pentecostals of the new millennium be known for their piety—or merely for their power?

Mature Engagement. An unfinished item on the agenda is the uncertain relationship of the Pentecostal movement to the charismatic movement and to the evangelical world. Pentecostals will be required to define their role in new ways. Certainly Pentecostals are evangelicals, but the unique contribution of Pentecostal understanding needs to be articulated freshly so Pentecostal values are not submerged within evangelical teaching. Pentecostals will also need to develop constructive ways to relate to charismatics, without compromising the authority of Scripture and the importance of historic doctrines of faith.

Mature and honest relationships require a clear understanding, not only of those with whom we dialogue, but a clear self-understanding, as well. The tide of history has thrust the Assemblies of God into necessary contact with a wide array of Christian bodies. We cannot operate in isolation. The invitation to dialogue offers great doors of challenge and opportunity for constructive influence in the new millennium.

As we approach unknown tomorrows, let us be encouraged. We cannot guarantee the future; that is in God's hands. We do, however, have a responsibility for conserving our goodly heritage, rendering faithful stewardship over the choices that have been entrusted to us. **E**

William W. Menzies, Ph.D., a longtime educator with the Assemblies of God, is chancellor of Asia Pacific Theological Seminary, Baguio City, Philippines.



ASSEMBLIES OF GOD SCHOOLS AND SCHOLARS FOR THE 21ST CENTURY

The individuals pictured in this article are representative of the many fine educators who have been influential in Assemblies of God schools of higher learning during the 20th century.

BY JAMES K. BRIDGES



Cordas C. Burnett

I am encouraged by the growing appreciation and support among our churches for our schools and for those who serve these institutions. If we can keep building close relationships between the churches and our schools, and if our schools truly serve our churches, we will see more financial support for our schools—especially in a day when unprecedented amounts of money are passing between generations through estates, trusts, and wills.

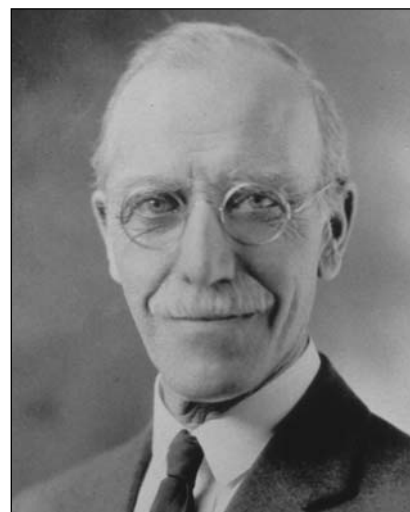
As educators, we must view ourselves as our churchmen view us. One church leader commented on church school educators: “They either increase or decrease the number of people who



P.C. Nelson

worship God each Sunday.” Of course, this is true of ministers and church leaders as well. Our lifestyle and teaching ministry will be of such influence on our future church leaders that we contribute to either the raising or the lowering of attendance and membership in the church.

We who teach and preach God’s Word not only influence the attendance of the church, but we also influence what worshipers hear or do not hear of God’s truth.



D.W. Kerr

We who teach and preach God’s Word not only influence the attendance of the church, but we also influence what worshipers hear or do not hear of God’s truth. You are most valuable to the kingdom of God and to the Assemblies of God, and we salute you for the contribution you have made and are going to make to the work of God in the future.

CLARIFYING THE ROLE OF ASSEMBLIES OF GOD SCHOOLS

When reading the history of other church schools, one is struck with the inclination of these schools to move away from their parent denomination by seeking first to become generic. They then begin to serve other entities beside

their parent organization. Dilution and drifting are not far behind.

It is vital that we understand the purpose and function of our institutions in the context of the church and its mission. The distinctive ministry of each school is to be rendered to the Lord Jesus Christ through the denomination with which it is affiliated. Many people are trying to diminish the importance of denominations today, but I would rather have the multiple denominations that have emerged out of the Reformation, than to be held in the bondage of a Roman colossus that keeps its devotees in ignorance



E.S. Williams

and spiritual darkness. Beware of the ecumenical movement afloat today, lest when the new garb is removed, it shows itself to be the same old bondage.

It is also important that our Assemblies of God students understand that their training and education is in the context of fulfilling the purpose and mission of the denomination of which the school is affiliated. Even students with nonministry majors need to view their training not in a merely selfish or individual pursuit of education. They need to find their place of service using their talents and gifts in the local church.

RESPONSIBILITY TO OUR FELLOWSHIP

Keeping Our Pentecostal History and Heritage Alive

We are deeply indebted to our founding

fathers for their faithfulness to the Word of God and our Pentecostal experience, and for their insight into the role of biblical and theological training they brought to our Movement from the beginning. One reason E.N. Bell and the other brethren gave for the meeting in Hot Springs in 1914 included developing a "general Bible training school with a literary department." Inherent in our church's foundation was the significance of theological training.

Many of our early leaders were well-trained formally and others through their own personal pursuit of education. Our brethren not only understood the need for training, they "had understanding of the times, to know what Israel ought to do" (1 Chronicles 12:32). These leaders were alert to what was happening on the religious scene in America and recognized the sad deterioration and apostasy of church-related seminaries in our country.

Gary McGee, in *This Gospel Shall Be Preached*, captured a critical statement from Augustus Strong, president-emeritus of Rochester Theological Seminary.



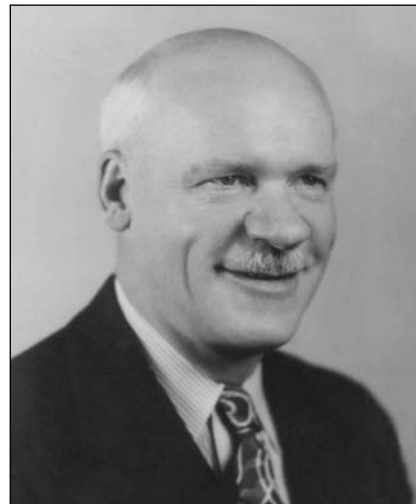
Myer Pearlman

Strong declared that the failure of the seminaries to teach traditional Protestant theology was turning them into "organs of antichrist."

As a response to this desertion of the faith, our Assemblies of God leaders built schools committed to the inspired, authoritative Word of God; loyal to our

tenets of faith; faithful to world evangelization; and thoroughly dedicated to our Pentecostal lifestyle.

In creating our own Assemblies of God schools, our founders were well aware they were building bastions of truth against the floodtide of secularism dominating public education, against Darwinian evolution controlling



W.I. Evans

scientific thought, and against German higher criticism enslaving the church scholars' minds and corrupting the seminaries.

The United States paid a horrendous price during the Civil War to free the country from human slavery. But now the nation seems oblivious to the philosophies of humanism and anti-Christian and anti-biblical ideologies, which enslave it. Although the Assemblies of God has been engaged in warfare for 85 years, these philosophies and ideologies are more entrenched in the fabric of our nation than ever before. Our warfare, however, has not been in vain; the Church has been called to "contend for the faith" and will ultimately triumph at Christ's return. We must continue the same vigilance and vision we inherited from our godly forefathers.

Responsible To Give Constructive Criticism

Objective criticism given with the right attitude is a valuable asset to any church.

The one receiving criticism must, with objectivity, determine if it is justified or unjustified. A wise person will learn from justified criticism and will graciously overlook unjustified criticism. But we are never justified in using destructive criticism with hidden motives intended to hurt, undermine, or subvert.

When F.F. Bosworth attempted to change the position of the General Council regarding initial evidence, he presented his proposal to the sixth General Council meeting in Springfield in 1918. The resolution to uphold our present position carried unanimously. Bosworth, a gracious man, voted with the majority, and being a ethical man, resigned and joined a denomination compatible with his belief. He was too honorable to act as a subversive and try to push his teaching when the Council voted otherwise.

***Our Fellowship and students
also deserve genuine
Pentecostal scholarship that
provides the fullest and most
undiluted expression of
Assemblies of God doctrines
and practices, theology,
biblical interpretation, and
hermeneutics with the alloy
of modernism with its
unbelief and secularism
removed from it.***

Responsible To Live a Genuine Pentecostal Lifestyle and To Provide Genuine Pentecostal Scholarship

The young people coming to our schools deserve professors who model a genuine Pentecostal lifestyle with consistency and integrity. Anything less is cheating the student and the school out of their investment. We are teachers of faith.

Our Fellowship deserves Pentecostal scholarship that, because of its respect

for and submission to the Holy Scriptures and its dependence on the Spirit of Truth, can attain to a scriptural and spiritual insight that can truly edify and assist the church in fulfilling its mission to witness and evangelize.

THINGS NOT REQUIRED TO BE A PENTECOSTAL SCHOLAR

A Negative View of Pentecostal History

Pentecostal arrogance is an oxymoron. Yet this is the approach of a few popular



J. Robert Ashcroft



Frank Boyd

Pentecostal scholars who put their heritage in a negative light. We do not need to engage in a revisionism of our history, attempting to judge our past in the light of present cultural and social conditions. It is easy to jump on someone's bandwagon and begin to interpret our

church history and its leading personalities through such a frame of reference. This rarely gets to the truth.

Servants to an Academic System

We do not have to become servants to an academic system that has been superimposed on the educational institutions of this nation (including religious institutions). This system of controlled learning sets its own parameters, including and excluding as it chooses. The apostle Paul referred to this same system when he described it to Timothy: "always learning and never able to come to the knowledge of the truth" (2 Timothy 3:7). The rejection of the authority of the Word of God has made it impossible for this age to acknowledge truth, much less know it.

The spirit of this academic system is a spirit of skepticism and unbelief. We are responsible to create an atmosphere of faith and of the presence of God through our teaching. The spirit of this academic system is one of arrogance and elitism, but we do not have to drink from that cistern. Paul has cautioned that knowledge puffs up—makes arrogant; but love builds up—edifies (1 Corinthians 8:1). We are armed with the biblical formula to avoid the poisoning of our spirit.

Accepting of Current Trends in Scholarship

We do not have to accept the latest theological or hermeneutical trends no matter what a popular theologian is espousing, even if he or she is Pentecostal. If it does not square with Scripture and with our tenets of faith, we have every reason to reject it.

One example is the current popularity in hermeneutics that denies narrative passages of Scripture their didactic value. This teaching denies the Book of Acts as a source of doctrine. It is of great concern that any Pentecostal scholar could approve such a system, seeing that it is a blatant contradiction of 2 Timothy 3:16. To espouse such a system shows the deception of secularism and a serious loss of respect for the Word of God.

Many of us have sat under professors weighed down with their research, pub-

lications, and footnotes, and who felt their responsibility was to weigh the student down with the same. I agree with Professor John Leith, author of *Crisis in the Church: The Plight of Theological Education*, when he states: "There is very little value in publishing books or articles unless they advance the knowledge or enhance the life of the church and its mission."

We must be very careful not to fall into the trap of thinking of our schools as just centers for thought, research, writing articles, books, and creative theological enterprises where our end-goal is the discussion and study of religion. And for a Pentecostal scholar to write a book which differs none from that written by a secularist or Buddhist, brings no honor to its author and does nothing to strengthen Pentecostal distinctives.

THINGS REQUIRED TO BE A PENTECOSTAL SCHOLAR

A Respect for the Sacred/High View of Scripture

I first heard the statement from H.A. Ironside that one who handles the Word of God and the sacred things of God must never become guilty of "trafficking in unfelt truth." We must never let the Scriptures become common to

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us, and this is such a temptation for those who handle the Word of God. The scribes and lawyers of Jesus' day fell prey to the temptation to sit in judgment on the Word of God, rather than letting the Word sit in judgment on them. Let us imitate the Thessalonians who welcomed the Scriptures, "not as

the word of men, but as it is in truth, the word of God, which effectively worketh also in you that believe" (1 Thessalonians 2:13). We must hold to a high view of Scripture and be committed without reservation to the authority, inspiration, inerrancy, and infallibility of the Word of God. We must hold to a system of hermeneutics consistent with our high view of Scripture, and not contradictory to it. Right hermeneutics follows right view of Scripture.

An Appreciation for Our Pentecostal Heritage and Practice

We must hold to a genuine appreciation for our Pentecostal heritage and share it with our students. We must be trained in Pentecostal theology, doctrines, and practices. We must exhibit a current Pentecostal lifestyle and experience. We must have scholars experienced in Pentecostal ministry and worship. There is such confusion today with excessive hype and entertainment, performance and sensationalism. We must show our students the genuine from the counterfeit.

Contenders for the Truth

Dr. Leith has noted that heresies, which the Church rejected during its first 5 centuries of existence, are now reappearing in the writings of today's theologians. We must remember that heresy is not merely denial of Christian faith, but the corruption of it. This happens within the Church, not just outside it.

Today truth is being neglected and distorted. As contenders for truth, we must see to it that truth is not lost, particularly our Pentecostal truths. Neglecting truth starts when the church begins to place other things in rivalry with and in prominence over scriptural truth.

Scriptural truth's importance is ignored for other more popular things and truth is proclaimed less frequently and becomes disregarded as unessential, such as failing to preach the baptism in the Spirit and failing to give place for people to receive the Baptism. It then becomes just a doctrine in the bylaws and no longer a

viable experience among the people. Finally, it is revised in the bylaws to either fit the practice of the church or removed as something of the past.

Dr. Opal Reddin, in *Truth: The Foundation of Our Faith*, states: "The Bible tells us that we can know the truth: 1) propositionally as it is written in understandable terms; 2) personally because Jesus is Truth; 3) pneumatically because the Holy Spirit brings the personal and the propositional together for us; 4) practically because what we believe determines what we do.

Truth has to be absolute, eternal, and unchanging or it is not truth. Only an infinite God can give ultimate truth. He has done so, both in a Person and in a Book. Jesus is Truth Incarnate (John 14:6). The Bible is truth (John 17:17), inspired, inerrant, and "forever settled in heaven" (Psalm 119:89).

CHARTING OUR COURSE FOR THE FUTURE

The Assemblies of God is faced with the choice whether we will move into the future by breaking with our past. Should we burn our bridges to the past? What new bridges should be built for us to use in the future?

As for our Movement and our schools, if we stay with the Scriptures as our foundation, and keep our practices in alignment with the Bible, we have a great future. As for our scholars, if we will stay with the Book, the Blood, and the Blessed Hope, we will have a great future until Jesus comes. The Spirit of Truth will guide us into all truth. He will guide us to the Cross, to the Upper Room, and to the nations. We want our schools and our scholars in the forefront of such an advance to the future. **E**

James K. Bridges is the Assemblies of God general treasurer, Springfield, Missouri. This sermon was presented at the A/G Faculty Seminar in Springfield, Missouri, July 1998.



**THE AND WHO FORMED
THE WERE PEOPLE OF
GREAT AND . WITHOUT THEIR
VISION, THE ASSEMBLIES OF GOD WOULD
NEVER HAVE BEEN BORN.**



DEVELOPING
VISION
FOR a NEW
MILLENNIUM

BY CHARLES T. CRABTREE

he men and women who formed the Assemblies of God were people of great vision and passion. Without their vision, the Assemblies of God would never have been born. Our early pioneers went to towns and cities without a Pentecostal church and sacrificed to spread the gospel and the message of Pentecost. This same vision found in the early framers of this Movement is important in pastoral leadership today. Without vision, we cannot move ahead into the next century and accomplish the great task that God has called us to do.

The consequences of a leader without a vision in the secular world include the demise of corporations and the loss of net worth. In the church, the results of a leader without a vision are even more disastrous: the demise of congregations and the loss of eternal souls. Vision is one of the most significant subjects in the kingdom of God.

- is always pastoring two churches—the one that is and the one that is coming.
- seeks counsel from others to enrich vision, but does not allow others to destroy it.
- rejoices in the victories of the past.
- is thankful for the opportunities in the present and is excited about what God is going to do through him or her in the future.

On the other hand, the pastor without a vision:

- looks at history as his or her master and the status quo (or less) as his/her comfort zone.
- spends his/her entire life and ministry reacting to what happens within the confines of sensual reality.
- exists within the vacuum of function; he/she lives within the prison cell of a man-made job description.
- has no prophetic voice, no spiritual eyesight, and a mind that cannot think in terms of future possibilities.
- excuses the past, endures the present, and dreads the future.

The words of Theodore Roosevelt have

young men would see visions.

Because vision is so critical in leadership, the pastor can take comfort in the fact God will give him vision and help him develop and enlarge this vital ingredient in his life and ministry.

As a pastor, you can take steps to become a visionary leader with God's anointing and blessing.

BEGIN WITH THE PROPER ATTITUDE

Do not allow the enemy to define your church and ministry. He desires to make you think it is wrong to believe God for great things. He will point to past failures in your life and remind you of pastors who were embarrassed because things did not work out the way they had anticipated.

The proper attitude toward vision is one of total openness and reliance on God. After all, it really is not your church; it is His. He wants to build something through you, and what God builds is always great and glorious. The Bible tells us we are "to obey God rather than men"

**THE SAME WHO SHOWS YOU
WILL GIVE YOU THE AND
IN HOW TO DO IT.**

The word "vision," in relation to pastoral leadership, has a positive connotation and conveys many meanings: supernatural direction, universal foresight and discernment, the ability to envision future realities and how those realities will be maximized.

The pastor with vision:

- sees the past as a teacher, not a master.
- sees the present as a launching pad, not a prison.
- dares to believe God for supernatural ideas and has the faith to carry them out.

always haunted me: "Far better to dare mighty things, to win glorious triumphs even though checked by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much because they live in the gray twilight that knows not victory nor defeat."

The Bible applauds those who lived by faith and saw what others did not see. It points to a dreadful time in Israel when there was no open vision and says with ominous dread, "Where there is no vision, the people perish" (Proverbs 29:18). It tells of a day full of promise when old men would dream dreams and

(Acts 5:29). When God directs, we can follow through with confidence.

Many have failed in the area of vision because their confidence was misplaced. They looked at themselves and said, "I have the training and the experience, so I can do that." Or they looked at the resources and said, "We have enough money and people to make this happen." Pride magnifies the wrong kind of strength. Pride looks at what is and assumes the resources and personnel will always be available. Humility looks at what is and knows how fragile and unreliable resources and personnel really are.

God's blessing and intervention are the only stable factors for the future.

LEARN TO LOOK AT THE CHURCH YOU PASTOR THROUGH THE MIND OF CHRIST

This is accomplished by waiting on God. J. Robert Ashcroft once said that most of praying is waiting for orders from above. People have a tendency to tell God what they want Him to do and then do what they want to do. The result is limited to what they can do.

The mind of Christ is really seeing things from God's point of view. A divine vision, by definition, must be God's idea, not man's. The pastor must commune with God to get heaven's picture of the future and allow it to develop in the pastor's mind and heart. There is a world of difference between a human perspective and a heavenly vision of things.

The Laodicean church had a serious problem; they were looking at their wealth and resources from a human perspective. Their eyes were on the temporal, and they mistook the external as a measurement of eternal wealth and success. In reality, they were out of their spiritual minds.

HAVE "WHY NOT?" SESSIONS

As God gives you vision, ask "Why not?" instead of saying "Impossible!" or "That's not practical!" or "We tried that before." It is important to talk to yourself in the right way. Most vision is destroyed through talking yourself out of it before it can be developed.

Visionary leaders have always thought out of the box. For a spiritual leader, no box is big enough to contain all of the divine elements necessary to fulfill God's perfect will.

Assemblies of God history is rich with stories of men and women who asked "Why not?" under God's direction. Sometimes their approach was unconventional and controversial, but they saw a need God could fill through them.

Lillian Trasher said "Why not?" and

built an orphanage that has blessed untold thousands.

Mark Buntain said "Why not?" and built a great church and hospital in Calcutta.

David Wilkerson said "Why not?" and put Teen Challenge into motion.

Bernhard Johnson said "Why not?" and filled stadiums in Brazil and started a program to train thousands of pastors.

George Flattery said "Why not?" and started a correspondence program that has touched millions.

Bob Hoskins said "Why not?" and put the *Book of Life* into the hands of millions of school children around the world.

Hal Donaldson and his brothers, David and Steve, said "Why not?" and created the Convoy of Hope.

AFTER GOD HAS GIVEN YOU VISION FOR THE CHURCH, BEGIN THE WORK OF FULFILLING THE VISION

The same God who shows you what to do will give you the tools and expertise in how to do it.

The important element in this particular exercise is wisdom. It is here the visionary seeks further counsel from God and godly people. He studies facts, faces the reality of resources, and considers timing. All of this is done to fulfill vision, not destroy it. Remember, the process of building a house is just as important as the vision or architectural drawings of a house.

Many pastors see the challenge of people and resources as excuses for not following through with vision. The pastor must realize that leadership means leading and leading means getting ahead of people and resources while staying in sync with God.

The element of wisdom separates the crackpots from the true visionary. God's vision is never destroyed by truth or an anointed mind that makes good sense to spiritual people. A leader does not get so far ahead of his people that he loses contact and finds himself without a body to work through. Leaders can lose

contact with people spiritually and mentally. God has always chosen to confirm His direction and vision through more than one witness.

If most spiritual and mature people in leadership have no witness, the pastor should not force the vision, but wait on God until there is a strong witness in the hearts of those who will be used of God to fulfill that vision. Remember the words of Acts 15:28: "For it seemed good to the Holy Ghost, and to us." Paul believed in the witness of the Spirit in others before following through with his vision.

BE OF GOOD COURAGE

If God is for you, who can be against you? All of the godly leaders of the Bible faced difficulties and often had to resolve conflict to fulfill vision. This has not changed.

If you do a great work for God, you will confront the enemy at every turn, be constantly challenged by well-meaning people, and get tired of setbacks. Is it worth it? Of course! The alternative is unacceptable. We are called to build, not just look at the plans. God is looking for those who are full of faith, not fear.

Receiving a vision from God and following through in faith is one of the great joys of pastoral ministry. To grind away week after week on the treadmill of routine is like a spiritual death sentence. To move toward the future with vision is the antidote to apathy and despair.

As we enter the new millennium, God wants to accomplish great things through you and your church. The same God who gave vision to our founding fathers will give us vision to accomplish His plan for this church in the century to come. **E**

Charles T. Crabtree is assistant general superintendent of the Assemblies of God, Springfield, Missouri.



The Challenge and Opportunities

B Y L. J O H N B U E N O



of Missions in the 21st Century

This band of approximately 300 men and women probably did not know what the consequences of that resolution would be for world evangelization.

On November 23, 1914, at the Stone Church in Chicago, the following resolution presented by Brother L.C. Hall was unanimously adopted by the Council: "As a Council, we hereby express our gratitude to God for His great blessing upon the Movement in the past. We are grateful to Him for the results attending this forward Movement, and we commit ourselves and the Movement to Him for the greatest evangelism that the world has ever seen. We pledge our hearty cooperation, prayers, and help to this end."

This band of approximately 300 men and women did not know what the consequences of that resolution would be for world evangelization. Eighty-five years later, that commitment by our founding fathers has multiplied into a force of approximately 2,000 people who are preaching the gospel of Jesus Christ in 158 countries, and a worldwide Fellowship of over 30 million. It is impossible to estimate how many millions of people have heard the gospel because of that one resolution made at the beginning of our Movement.

Our early leaders' commitment to reaching the world with the message of Christ and planting New Testament-patterned churches provided a solid foundation for future generations. Their example of obedience has been followed by trained national leaders throughout the world who proclaim the gospel to their own people as well as to other nations. When we consider the multitudes of people who have been touched with the compassion of Christ and invited to become His followers, we arrive at the end of the 20th century with tremendous expectations of what will happen in the new millennium, should the Lord tarry.

Never have the opportunities, challenges, and harvest been greater than in this hour. The Assemblies of God is poised on the

edge of one of the greatest revivals this world has ever experienced. Thousands of national pastors, trained in Assemblies of God Bible schools and other educational programs, will multiply themselves over and over as they invest in the lives of others. It is almost mind-boggling to think of what can happen in the next few years as churches, now growing at rapid speeds, continue to multiply and extend throughout their countries and around the world.

Two examples of exponential growth are in Africa. Superintendent Lazarus Chakwera has led the Malawi Assemblies of God from 150 churches to nearly 1,300 in 9 years. Africa Director Don Corbin, says, "While we have had a part in the growth, the once slow-moving Malawi Assemblies of God is now the pacesetter."

The Nigeria Assemblies of God now has 38 districts with 1,422,000 adherents, 6,642 churches, 7,681 ministers, 9 Bible schools, and 106 primary and 8 secondary schools. Their Fellowship supports all its ministries and is moving beyond simply being self-supporting and self-propagating to becoming a mission organization itself. As Superintendent Charles Osueke and his colleagues share their vision, it is easy to see that the Nigeria Assemblies of God is a senior partner in our worldwide outreach.

Space will not permit telling of other places where this same missions vision is taking root. The spiritual revolution sweeping across countries such as Argentina and Cuba is beyond calculation. Some say that on any given Sunday in Argentina more theaters are being used for preaching the gospel than for showing secular films. In Cuba, Castro has been in power over 40 years, but he has not stopped the wind of the Spirit that has caused the church to grow from

89 congregations to 1,400 preaching points in the last 8 years.

Other examples abound: Yoido Full Gospel Church in Seoul, South Korea, and the extension it has had around the world; the tremendous outreaches of the churches in Singapore and other parts of Asia; David Mohan and his band of prayer warriors at New Life Assembly in Chennai (formerly Madras), India; and other areas where God is using His servants in powerful ways give us a glimpse of the fabulous days that are ahead for our worldwide Fellowship.

God has raised up thousands of national pastors throughout the world. Along with the missionary force that the U.S. church supports so generously, these national pastors are moving into the 21st century as part of the greatest harvest this world has ever experienced.

Considering what God is doing, our current worldwide constituency will probably double in just a few years. From then on, it will be almost unbelievable how this Movement will multiply and duplicate itself. The time will come when more missionaries will be sent out by our foreign mission fields than by the U.S. church. This is the fulfillment of our Assemblies of God forefathers' dream.

Now is the time to roll up our sleeves and join the force of millions of men and women who believe that the time for the Church has come. No government or political system can hold back the force of men and women who truly believe that Jesus Christ is Lord in the world and in our hearts today. **E**

L. John Bueno is executive director of the Division of Foreign Missions, Springfield, Missouri.



G. RAYMOND CARLSON

GENERAL SUPERINTENDENT 1986-93

KNOWING HIS HEART!

To be a shepherd after God's own heart and to know Christ and the power of His resurrection and fellowship of His sufferings are the loftiest of goals. For me to consider knowing the heart of God would include knowing Him as being all powerful, all loving, all wise, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

To know His boundless love

The Cross gives us the greatest sense of God's personal love. Jesus did not die for mankind as a mass, but as Paul wrote in Galatians 2:20, Christ "loved me, and gave himself for me." This is the essence of the gospel: "Herein is love, not that we loved God, but that he loved us" (1 John 4:10).

After the Fall, a lonely God, whose eternal heart ached for the fellowship of one created in His own image, went looking for a fugitive and guilty Adam in the Garden. God could not choose evil, but He could choose the alternative, to suffer. He was not responsible for the fall of man. But God's suffering began with the Fall. Man, the created, chose evil; but God, the Creator, chose suffering. He could do no other, for He is not only holy, He is also love. Since God is love, He must choose to provide redemption for His God-imaged creature to be true to His nature.

To know His matchless grace

God is a holy God—a thrice-holy God (Isaiah 6:1-3). His holiness provides the background for His justice and judgment. But turn from God's holiness, which awes us, to His grace, which draws us. Herein is our only hope to find ourselves standing in God's presence.

Each member of the Trinity is full of grace. The Father is the fountain, the source of grace; the Son is the channel, the medium of grace; the Holy Spirit is the administrator who makes the grace of God realized in our lives.

Grace is God's presence and love through Christ Jesus given to the believer by the Holy Spirit, imparting mercy, forgiveness, and the desire and power to do God's will.

To know His consuming compassion

Compassion means "suffering with." One of the striking things about Jesus was His compassion toward those in need. The lost, the lonely, the lovely, and the unlovely can all sense His compassion.

In contemplation of all that Christ had done for him, the apostle Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10). All of us want to know Jesus and the power of His resurrection. To participate with Him in His suffering and death is another matter. In Galatians 2:20, Paul presented the picture of the believer's death with Christ and his rising to walk in resurrection life. Let that truth grip and control your life, and you will prove that Christianity is the outliving of an indwelling Christ.

I am committed to sound doctrine, to the solid ground of Scripture. But I also want to experience the dynamic of knowing God with a passion. I want to know God's heart, His boundless love, His matchless grace, and His consuming compassion. I want to know Him whom to know is life eternal.

G. Raymond Carlson was general superintendent from 1986-93. He was also an author, former pastor, and educator. He helped launch the Decade of Harvest and served on a number of boards and committees including: the Pentecostal Fellowship of North America, the Pentecostal World Conference, National Association of Evangelicals, and the World Pentecostal Assemblies of God Fellowship. Brother Carlson at the 44th General Council in Portland, Oregon, delivered the above message. It is adapted from the September 15, 1991, Pentecostal Evangel.



THOMAS E. TRASK

GENERAL SUPERINTENDENT 1993-

PREPARE THY CHARIOT

Pentecost's sound—"a sound of abundance of rain" (1 Kings 18:41).

Pentecost has a sound all its own. The believers in the Early Church did not build a practice upon waiting for the wind or the cloven tongues like as of fire; they built a practice of speaking in other tongues as the Spirit gave utterance.

God wants His church to experience the thrill of Pentecost. Laughter may accompany the experience of being baptized in the Spirit; one might be slain in the Spirit; one might dance in the Spirit. But we don't build practices on those manifestations. The reason for the physical evidence of speaking in tongues is the endowment of power.

The result of the Pentecostal experience is that Jesus is glorified (Acts 2:11). If the experience satisfies only the flesh, we will need to find something else when the newness wears off. But if the experience results in a revelation of and a deeper relationship with Jesus Christ, the result will be the same as what happened to those in the Early Church: they turned their "world upside down" (Acts 17:6).

The church must have spiritual maturity to determine what is of the Spirit. If we will allow our worship to result in a revelation of who Jesus is and a relationship with who He is, the church will continue to move under the dynamic of Pentecost. God will accomplish His purpose and the supernatural will happen effortlessly and so miraculously that only Jesus will receive the praise.

Pentecost's prayer—"he...put his face between his knees" (verse 42).

Travailing, prevailing prayer must be an important part of what God is doing. Elijah was in a cave when the Lord came to him: "The Lord passed by...but the Lord was not in the

wind...and earthquake...a fire." After the still, small voice "Elijah heard it...and wrapped his face in his mantle" (1 Kings 19:11-13).

Pentecost's persistence—"Go up now, look" (verse 43).

There's timing in God for those who will walk in obedience—those shut in with God. The Holy Ghost will birth faith in your heart. For "faith is the substance (title deed) of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Persistence was rewarded. At the seventh time Elijah's servant went, he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand" (1 Kings 18:44). Not very big—except when it's God's hand.

Pentecost's preparedness—"Prepare thy chariot" (verse 44).

You have to hunger. You have to desire. You have to thirst. You have to pursue God. If you draw nigh to Him, He will draw nigh to you (James 4:8).

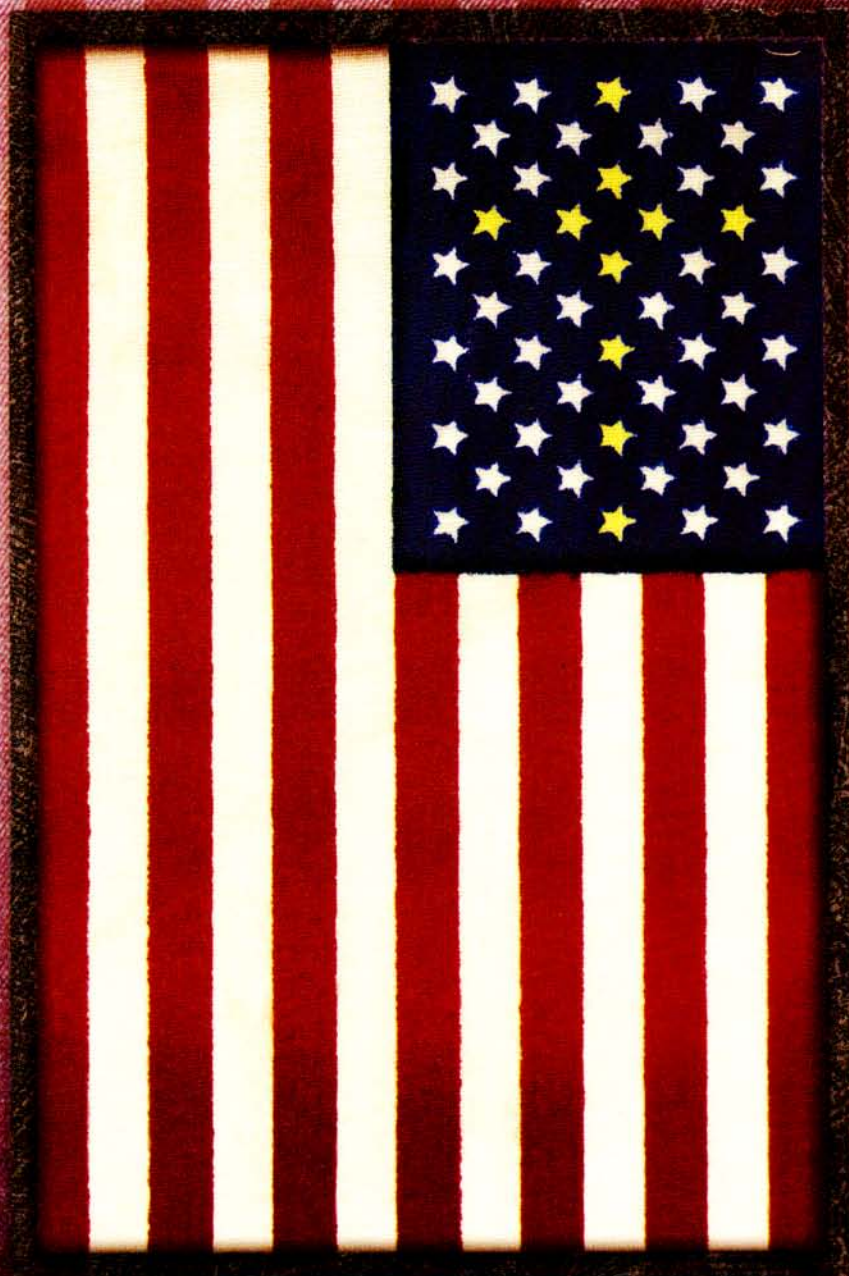
Preparation time becomes a time of purifying. There will never be a revival in the church until first it is pure and holy. When Isaiah confessed he was a man undone ("ruined," NIV) and a man of unclean lips and that he dwelt in the midst of a people of like character, then a live coal from off the altar was laid upon his mouth (Isaiah 6:5). God will expose sin.

We need to get our chariots ready, so when the rain comes in torrents our wheels won't come off—we won't be caught up in some fleshly exercise that profits nothing. Be ready to fulfill the purpose for which God raised us up.

Thomas E. Trask has been general superintendent since 1993. Prior to being elected superintendent, he served as general treasurer for 5 years. This sermon is adapted from his keynote address at the 45th General Council in St. Louis, Missouri, 1995, and is adapted from the October 22, 1995, issue of the Pentecostal Evangel.



REACHING AMERICA



in the 21st century

BY CHARLES E. HACKETT

Our central goal is to see revival one more time in North America—
revival that transforms the church and changes society.



In the Assemblies of God, our central goal as we await the start of a new millennium is to see revival one more time in North America—revival that transforms the church and changes society, not a blip of spiritual activity but a profound change in the character and actions of the people who make up the church. God has promised revival, for He says in Acts 2:17, “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.” It is happening around the world, and we thank God for that. But He said, “upon all flesh.” It is coming to North America.

Alexander De Tocqueville, a French historian who visited America during the 1830s to discover what made America a great nation, said, “I visited the churches and listened to the sermons about compassion and human understanding, and that is where I found the goodness of America. America is great because America is good. When America ceases to be good, America will cease to be great.” God is the only source of goodness, and we must focus on what God can do, not on what man can do. Too long we have looked to politicians, courts, and laws to bring goodness back to America. We hear the statement, “Let’s bring God back into our public schools.” What we really need is to bring God back into the church. We have wasted too much time trying to reform a godless society when we should be praying for revival in a backslidden church. Society will be impacted and changed by a church that is alive and well, not by government and laws. God is waiting to hear from the church, not from the courts.

Second Chronicles 7:14 is quoted frequently and is used repeatedly in emphasizing our need for revival. But it is still true, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I

hear from heaven, and will forgive their sin, and will heal their land.”

It does not take a theologian to understand that revival is the responsibility of the church; and until the church takes full responsibility and does what is necessary, there will be no revival.

Revival comes only when the church prays. Problems and persecution cause the church to pray. Historically, the church thrives during bad times and does poorly during good times. Peace and prosperity have not brought a spirit of prayer and revival to America. Only God knows what it will take to awaken the church in North America. My prayer is two-fold: “Lord, do whatever it takes in this nation of ours, just send revival.” And, “Let me be a part of this end-time revival.” I am determined I will not be a sideline critic, but rather a participant in what God is doing.

The spiritual awakening that we so desperately need in this nation must include the supernatural, not a fleshly display of carnal trickery. We need genuine signs, wonders, and miracles that will stand up under the most critical inspection. We must have conversions similar to Saul on the road to Damascus. Notable sinners must be converted and live exemplary Christian lives for all to see. We must have leaders who have vision, insight, and wisdom to lead us into areas where we have not been. Millions of dollars and much property will be needed. God owns it all, and He has property and money on hold for this end-time revival. We have already seen evidence of this. He is waiting for people of faith and vision to rise up, and He will release the assets needed to accomplish His plan.

Our second goal is to provide a clear presentation of the gospel to every person living in America. With Christian television and radio blanketing this nation, the potential is already in place. But people are hearing and not believing. There are scales over the eyes of people and deafness in their ears so that they hear and see, but cannot believe and accept. Only God can remove these scales and open

their understanding as to what it means to be saved. There are many other challenges associated with presenting the gospel to every person. Every day more than 175 different languages are spoken in this country, and millions either do not speak English or have a poor understanding of it. There are gated communities, high-rise apartments, and wealthy suburbs that present a challenge that must be overcome. There are the millions who are trapped in the inner cities, mostly without hope, who must be reached with the gospel. We must not only present a clear gospel witness, but follow up with discipleship so that people understand what it means to live out their faith. Not everyone will be saved, but we must make sure that every person is given the opportunity to accept Christ.

Our third goal as we move into the next century is to plant a church in reach of every person. Not everyone will go to church, but we must provide them an opportunity to be a part of a local Spirit-filled church. There is no substitute for a local church where people can gather for the common purpose of glorifying God, being built up in the faith, and to reach the lost. Jesus said, “I will build my church.” We must adopt that as our mission statement and leave no area unreached by a local church. No one can live for God as a victorious Christian if he or she deliberately stays away from the church. Church planting is a top priority with us.

God is preparing His church for an unprecedented end-time harvest. He is raising up an army of committed people who are willing to go any place and pay any price to see the harvest completed. It is God’s time for America. **E**

Charles E. Hackett is executive director of the Division of Home Missions, Springfield, Missouri.



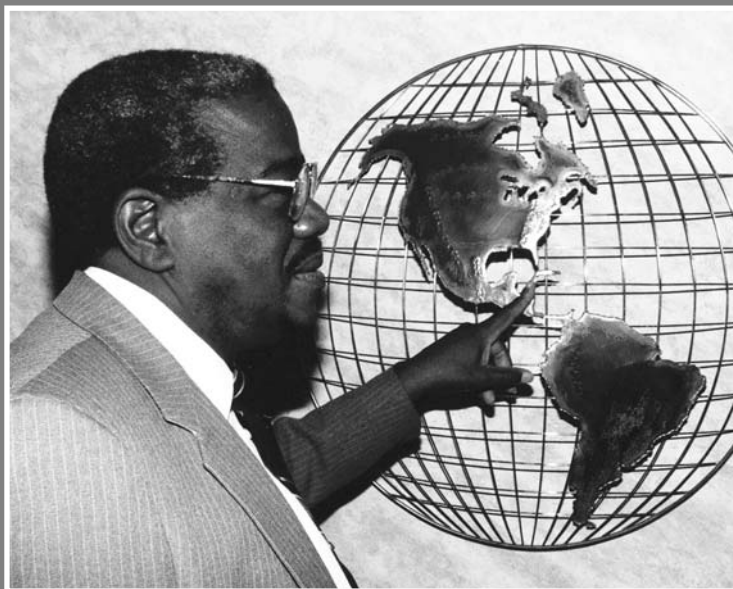
INTERVIEW WITH HECTOR HUNTER

I Cuba—a Testimony of God's Sovereign Power

He remained in Cuba at 17 years old when his family left, because he believed God had called him to remain, despite hardships. Now after 28 years of leadership to the church in Cuba, Hector Hunter serves as the general superintendent of the Assemblies of God of Cuba.

With 325 established places of worship and nearly 2,000 house churches, the Assemblies of God of Cuba is the largest congregation on the island and is helping to lead the spiritual movement there.

Rick Johnson, area director for the Caribbean and the West Indies for the Assemblies of God Division of Foreign Missions, talked with Hector Hunter about the wonderful move of God and open doors of ministry in Cuba.



YOU'VE HAD OPPORTUNITIES TO LEAVE. WHY HAVE YOU CHOSEN TO REMAIN IN CUBA?

HUNTER: It's not because of wisdom or bravery; it's just the Lord's direction. When I was about 17, my family left Cuba to

go to the United States. My sister and my youngest brother left with my mother. My mother wanted me to go, but I told her I would like to serve the Lord here in Cuba. She reminded me that I was planning to be a pastor and Cuba was an atheistic or Communist country. I told her that in spite of the problems, I was staying because I knew that God wanted me in Cuba.

This decision was very hard for her, but that was the inspiration I received from God. I stayed and for 22 years we never saw each other. It was a hard and long time. Meanwhile, the Lord was training me. I never knew the Lord's purpose, and at that time I didn't think about being a pastor. I was just trying to help in the local church as a leader, the president of the youth department, and as an evangelist in the city from the local church. I wasn't thinking of being a minister. But the Lord called me to the Bible school, and here I am today.

SHARE THE EVENTS THAT TOOK PLACE LEADING TO YOUR BEING SELECTED AS GENERAL SUPERINTENDENT.

HUNTER: I have been at the leadership of the church in Cuba for 27 years. I have pastored four churches, and I've been a member of the

executive presbytery. I was a national leader of the Christ's Ambassadors—the national youth department—and now the general superintendent.

I had concerns about being general superintendent because I had been under a very strong

consider moving to the United States. I had served for a long time and some other pastors had gone through these difficulties and had left Cuba. So the men of God in Cuba thought it would be good for me to leave my position.

On the other hand, the Lord was blessing the church I pastored. When I became pastor, 120 people were attending. The church had grown to 800 members and more were coming—sometimes 1,200 people would come to the midweek and Sunday services. I was deeply in love with that congregation. I had plans of building a new church. My heart was into all of this. When it came time to elect a new superintendent, I thought that maybe it was not the will of God for my life. But now I see it has been the Lord's guidance every day, every step.

WHAT ARE SOME OF THE GREATEST CHALLENGES YOU FACE AS GENERAL SUPERINTENDENT?

HUNTER: The most important is the spiritual life of the pastors and the churches in Cuba. I am asking the Lord for guidance to direct the people's hearts toward God. That is why we have opened the School of Prayer. Another challenge

is to expand the church and gain as many people for God as we can.

We are living in a nation of 11 million inhabitants, and the total membership of all the evangelical churches is over 100,000 members. We have to win Cuba for Christ.

I wasn't thinking of being a minister. But the Lord called me to the Bible school, and here I am today.



limitation from the government. I was prohibited from traveling out of the country for 2 years, and I was under surveillance. My family was also under heavy pressure, so the executive presbytery prayed concerning my election and thought I should

We are also trying to feed the poor and give attention to the needy, both Christians and nonbelievers. Another challenge is to keep the unity in the church.

HOW WOULD YOU DESCRIBE THE CHURCHES IN CUBA?

HUNTER: Presently, we have a spiritual church that is missionary-minded. Most of the pastors are young—65–70 percent are under 35 years. Even though they are young, they are ready to serve the Lord with all their heart. Some of the pastors are highly educated. We have a very united and enthusiastic church today.

ARE YOU PLEASED WITH THE SPIRITUAL CLIMATE AND THE LEVEL OF COMMITMENT IN THE PENTECOSTAL CHURCH IN CUBA?

HUNTER: We are happy to say that the Assemblies of God is helping to lead the spiritual movement in Cuba. We are also the largest congregation on the island. There are other Pentecostal churches in Cuba helping to lead the spiritual movement. Even traditional churches are having revival. We have some churches that are deep into the moving of the Spirit of God. The Assemblies of God is trying to go for God.

HOW MANY CHURCHES, HOUSE CHURCHES, AND PASTORS ARE THERE IN CUBA?

HUNTER: In the past 7–10 years, we

have multiplied our churches five times. We had about 90 churches—house churches—10 years ago. Today we have 325 established places of worship. We also have the expansion

also have 2,200 lay workers.

HOW DO YOU ACCOUNT FOR THE TREMENDOUS GROWTH YOU ARE SEEING IN THE CHURCHES?

HUNTER: Revival starts with repentance. Repentance comes because of conviction of sin or because the Lord shows us how far we are from Him.

The Lord used the affliction of these years in Cuba. We cried to the Lord, and the Lord answered. It's not because of us; it's because of God's mercy. I believe from the depths of my heart that there is revival in Cuba today because of the prayers of believers around the world.

The Lord sent miracles and wonders that cannot be contradicted, even by the leaders of Cuba. It is the hand of God moving in Cuba.

The steps are to repent and pray like it says in 1 Chronicles 7:14. It is the price we have to pay for revival.

WHAT IS YOUR VISION FOR THE ASSEMBLIES OF GOD CHURCHES IN CUBA?

HUNTER: Our vision is to establish a very strong church that sends missionaries to other countries. We have received a lesson from God about missions in a beautiful way. A Cuban soldier was

***I had concerns
about being general
superintendent because
I had been under a very
strong limitation from
the government.***



program—3,155 house churches or cell groups, or houses of prayer as we call them. Then there are another 2,000 places where plans are under way for the start of new churches. We

fighting in Angola, Africa. When he returned to Cuba, he discovered all his family had been converted in a revival. They invited him to church. The power of God got ahold of him, and he was

converted. Since his conversion he has been preaching and giving his testimony wherever he goes.

About 5 or 6 years after his conversion, he prayed that he could go back to Africa to preach the gospel. Finally, the ambassador of Angola, who knew a little about his story, invited him and his wife—a doctor—to come back to Angola. When they went to Angola, they evangelized for about 6 months. He was doing such a mighty work for God, the Assemblies of God in Angola sent letters asking us to please send him as a missionary. We are also looking forward to sending missionaries to Spain or wherever the Lord leads us.

ADDRESS THE ISSUE OF PERSECUTION IN REGARD TO THE GROWTH OF THE CHURCH?

HUNTER: Where there is revival, there will be a reaction, regardless of the country. There have been some restrictions and intimidation in Cuba. Pastor Orson Vila's church brought the attention of the government. His church was experiencing tremendous growth and was so aggressive in the city that he was placed in prison for a time. There will always be a reaction when God is moving, both from nonbelievers and from the devil.

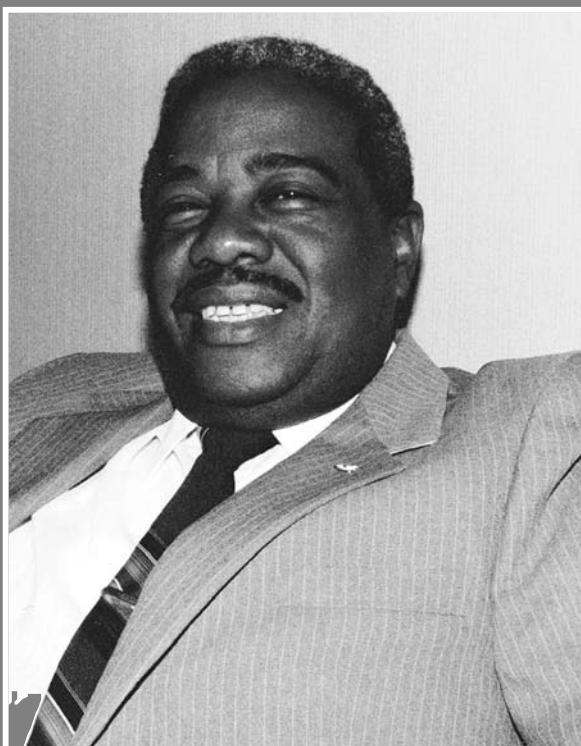
DISCUSS ANY FEARS OR THREATS THAT MIGHT BE FACING THE CHURCH.

HUNTER: Evangelicals and pastors in Cuba know this has been a wonderful

time of God's moving in the church. Never in all its history has the church grown and developed as much as it has these last 10 years. The change in the nation—and whatever change will

denominations in Cuba—not only the Assemblies of God—are concerned. We hope God will lead us whenever any of these things happen. We welcome change; at the same time we are also concerned with the results some of these changes might bring.

The Lord sent miracles and wonders that cannot be contradicted, even by the leaders of Cuba. It is the hand of God moving in Cuba.



come—will continue to open doors for the gospel in Cuba, similar to what we are seeing in Eastern Europe. There will be all sorts of doctrines, religions of all kind, and that worries us deeply. All the

If pastors can come and visit, that would encourage them and the leadership in Cuba. Any finances that can be sent or equipment or whatever will make our ministry in Cuba easier. **E**

TELL US ABOUT YOUR FEEDING PROGRAM.

HUNTER: The church has always tried to help prisoners and their families. Also, with so many men going to the United States, families were being abandoned. The church stepped in to feed these people and help them. We opened a soup kitchen in our church and others churches were inspired to do the same. We have nearly 70 churches trying to open soup kitchens.

The children and the elderly have also been on my heart for many years. We help the elderly in the church by giving them some kind of assistance every month. This has been a blessing to those who had no one to help them.

HOW CAN CHURCHES IN THE UNITED STATES HELP THE CUBAN ASSEMBLIES OF GOD?

HUNTER: One way is to pray for the church in Cuba. Another way is to help us establish the spiritual lives of the believer and strengthen the spiritual lives of the ministers.



BY J. DAVID SCHMIDT

WHY YOUR CHURCH NEEDS A CLEAR AND WRITTEN VISION

In 1833, an employee at the Patent Office in Washington, D.C., wrote the following letter:

Dear Sir:

Because everything that can be invented has already been invented, it is inevitable that this office should go out of business. Inasmuch as I shall soon lose my position, I hereby resign to look for work elsewhere.

Sincerely,

Up to that point, less than 500 patents had been applied for in the United States; but by the time World War I was over, more than 60,000 patents had been issued. Today the number runs in the millions.

We read this person's letter and think, *How shortsighted. How could someone possibly believe that all that could be invented had already been invented?*

Whoever wrote that letter clearly lacked vision.

VISION: BUZZWORD OR CRUCIAL LEADERSHIP TOOL?

Vision is a buzzword in church leadership today. Who worth their ordination hasn't seen, read, or heard something about vision? What pastor hasn't wondered, *What if my district superintendent asks me if I've got one of those things for my church?*

But vision is more than a buzzword; it has become a necessary tool of every pastor—no

matter what the location, size, or age of his or her church.

Vision is not what we dream about during a Sunday afternoon nap or after eating spicy chili after 10 p.m. It is rarely a “burning bush” experience like Moses’. When pastors look for a vision for their church through these methods, they run a real chance of shipwrecking their church’s future.

Vision, as modeled in Scripture and throughout church history, came as God’s people saw the needs around them and then sought God for what He wanted them to do. Moses’ leading the people of Israel out of Egypt, David’s fighting Goliath, Nehemiah’s rebuilding the temple wall, Jesus’ calling His disciples, Paul’s writing to the church in Corinth—these and other stories in Scripture indicate the vision of these leaders. They saw

Jeremiah 33:3, the Lord said, “Call to me and I will answer you and tell you great and unsearchable things you do not know.”¹

Prayer alone is not enough, though. It also takes work on our part. James 2:26 states that “faith without deeds is dead.” As Christian leaders, we are in constant tension on these two points. It is our responsibility to let God reveal His future to us and to see the future as God sees it. A church that fails to listen for God’s vision will not experience all that God has planned for it. We have a tendency to let the budget process, a crisis, or a pastoral change drive our plans when, in fact, God wants to reveal a future that will excite and challenge us. But this takes prayerful listening and work.

2. Vision helps our dreams become bigger than our memories.

Sameness can breed complacency and weak ministry.

Discouragement may set in, even bitterness. And the lighthouse God called into existence only emits a weak light. But with a vision, the future begins to grow and become clear and larger than the past and present. Discouragement and complacency are replaced with hope.

3. Vision gives your church a target.

Aubrey Malphurs, in his book, *Planting Growing Churches for the Twenty-first Century* writes, “People can’t focus on fog! As someone once said, ‘If you aim at nothing, you will hit it every time!’ ” He further states, “[Vision] is the ministry compass that helps a congregation and the leaders navigate through the ocean of decision.”²

All organizations fit into two categories: Those with vision have a sense of direction and destiny; those without vision seem

*Churches that develop a vision put a **COMPASS** in the hands of its people. Instead of the pastor pulling and pushing, the people have a common sense of destiny.*

in their mind a future that was preferred more than the present. And their vision propelled them forward to do courageous things.

WHY MUST YOUR CHURCH HAVE AN ARTICULATED VISION?

Here are four reasons why your church will be strengthened by contemplating its future.

1. Vision gets you on God’s program and off your own.

God already has a plan for every Assemblies of God church. He is not confused about where your church should go in the next 5 years. The problem comes when you don’t take time to seek Him and discover His plan. Most pastors and church members are too busy maintaining their lives and church work. Prayer is often the first “extra” to go. Yet it is a vital component in discovering vision. In

Churches fail to reach their full potential because their memories are bigger than their dreams. They spend more energy recalling and celebrating the past than on contemplating the future. The church may also be holding on to old ways of doing church that are no longer effective. Or the church keeps having revivals, hoping to instill new life into the church. But after each revival, people go back to the same old patterns.

John R.W. Stott, an English theologian, states, “Vision begins with a holy discontent with the way things are.” It is possible to become so content with our church that we become complacent. We are busy building homes, families, and careers, while trying to live in a chaotic, change-filled world. Sometimes the last thing church members want to see changed is their church. They like the stability of church being the same week after week. Unfortunately, that

lost and befuddled. A church that develops a vision puts a compass in the hands of its people. Instead of the pastor pulling and pushing, the people have a common sense of destiny.

4. Vision gets people in the game.

What church does not need more laypeople actively involved, using their gifts and energies to advance God’s kingdom in their community? There are many reasons why laypeople do not become involved in church work. One of those reasons is lack of vision.

With a clear and compelling vision that laymembers help shape, a church is better positioned to invite laypeople into the challenges and excitement of Kingdom work. Without it, it’s just one more class to teach, room to clean, or meeting to attend.

WE NEED A PROCESS TO HELP US DEVELOP VISION

Scripture says that without vision people

perish. Each one of us dies a little when we don't have our eyes on the future. But for most pastors and church leaders, there aren't enough hours in the day to focus on the future. The present is in our face, and we need a way to lift our eyes from the present to the future so our dreams become bigger than our present experience and memories. That takes a process. The best vision comes out of a process of prayer and the dialogue between a cross-section of church leaders, led by the pastor.

Over the next year, leading up to 2000 Celebration in Indianapolis, Indiana, your church is invited to discover or reaffirm the vision God has for it. This process is designed to involve many people in your church. Why? God has implanted in the minds and hearts of your committed members a vision for your church. You need a process to help your church hear what God is saying to key lay leaders and to release their visions and blend them with the visions of other churches.

You might ask, "Why involve lay leaders? Isn't it my job as pastor to develop the vision?" As a culture, we are no longer comfortable with a top-down style of leadership. We resist leaders with a command-and-control style; we want to participate in the decisions that affect the

future of the organization. The church is not immune to this cultural shift. In past decades, church laity were often content to participate in the direction of the church through an annual business meeting. But today, more and more people want to have a voice in the direction of their church.

Pastors can be lulled into thinking this isn't true about their church when members seem apathetic about the church's future or attendance is poor at meetings called to discuss an important decision facing the church. When people don't show interest, it is often because they feel they have no voice or influence. Trust must be regained by offering a participatory process—one that allows people to speak.

The pastor has the lead vision-development role, but involving others is key to their ownership of the vision. Without participation, the pastor is forced into selling his or her vision to the congregation.

GETTING YOUR VISION FROM YOUR HEARTS ONTO PAPER

The leadership of the Assemblies of God is providing (at no charge) a *Vision Discovery Kit* for every church in the Fellowship. They are doing this for two reasons: to equip your church with a process for developing a clear and common vision for ministry (or,

in some cases, to refresh an existing vision), and to give you and your church a means to share your vision with district leaders so they can help your church accomplish its dreams.

Mike Messner, Spiritual Life-Evangelism coordinator, states, "This *Vision Discovery Kit* is a gift to every church. We have put substantial resources into its development and have made it available free to every church.

"In the past, the dreams of church members were rarely given wings. We want to correct this deficiency by providing a means for church members to channel their vision to their pastor so together they can hear from the Lord."

General Superintendent Thomas Trask says, "It is my firm opinion that the future of this Fellowship belongs in the hands of its people. Each church can help shape the destiny of the Fellowship by contributing a vision that God lays on its heart. When combined with others, we will have one clear, common vision for the Fellowship.

"The front line of ministry in the Assemblies of God is not 1445 Boonville Avenue in Springfield, Missouri, or your district or sectional office. It is in the church and people you pastor, and in you. But to serve the front line of our ministry better, leaders need to know what resources are required to accomplish their vision. This vision-making process will better inform leaders how they can serve Christ's church. God is calling His church into a new millennium—this process opens us to a fresh leading of the Holy Spirit." **E**

J. David Schmidt is president of J. David Schmidt Associates, a management consulting firm working with churches.



ENDNOTES

1. Scripture quotations are from the New International Version.
2. Aubrey Malphurs, in his book, *Planting Growing Churches for the Twenty-first Century* (Grand Rapids: Baker Book House, 1992), 234.

The Historical Role of the Assemblies of God Evangelist

BY JAMES O. DAVIS

At the close of the 20th century, Pentecostalism has become the strongest evangelistic force in the world.

On January 1, 1901, the modern Pentecostal movement began in Topeka, Kansas. At the close of the 20th century, Pentecostalism has become the strongest evangelistic force in the world. Assemblies of God evangelists have been greatly responsible for establishing a solid foundation and for spreading the gospel and the message of the baptism in the Holy Spirit globally. This brief historical overview will crystallize the functioning role of the itinerant evangelist in the body of Christ. The dual tracks of evangelism and equipping will be seen repeatedly in the stories of these key 20th-century evangelists.

There were many effective evangelists in the 1920s and 1930s whose ministries resulted in the enormous growth of local Pentecostal churches in the United States. These were the formative years of the Pentecostal movement in the United States. Evangelists preached in storefront buildings, garages, skating rinks, brush arbors, tents, on street corners, and in citywide

crusades. Their messages emphasized salvation through Christ, the baptism in the Holy Spirit (a subsequent work after salvation with the initial physical evidence of speaking in other tongues), physical healing, and the second coming of Jesus Christ. Miracles followed these messengers.

Aimee Semple McPherson (a member of the Assemblies of God from 1919–22) traveled from city to city to establish strong Assemblies. Struggling home missions churches were transformed overnight into thriving churches. Innumerable churches became a part of the Assemblies of God during her citywide campaigns.¹ Gigantic crowds attended these crusades, and the Pentecostal message was expanded in America. McPherson later founded The International Church of the Foursquare Gospel.

Assemblies of God evangelists have been greatly responsible for establishing a solid foundation and for spreading the gospel and the message of the baptism in the Holy Spirit globally.



Aimee Semple McPherson

English-born Smith Wigglesworth, known as the “apostle of faith,” came to America between 1914–35. It has been recorded: “No other person exerted more influence over the Assemblies of God with regard to faith for supernatural confirmation of the Word than this one-time illiterate English plumber. His book, *Ever-increasing Faith*, sold over 100,000 copies.”² Although more than 50 years have passed since Wigglesworth’s death, the miracles in this man’s ministry represent a legacy of the supernatural and his popularity remains to this day.

In 1933–34, Morris Plotts preached evangelistic crusades in south central Iowa. In New Sharon, 50 miles southeast of Des Moines, hundreds poured into his meetings. The crowds numbered up to 1,000. Some people drove more than 100 miles to attend these crusades. A large nucleus of people were saved and baptized in a nearby river. This was only the beginning of what God had planned for Morris Plotts' life.



Smith Wigglesworth

Over the years, Evangelist Plotts became burdened for world evangelization, particularly East Africa. He is remembered for his evangelistic zeal, pioneer spirit, and missionary vision. As an evangelist in the United States and Africa, Plotts pioneered scores of churches. He epitomizes the pioneer spirit of a true Pentecostal evangelist.

Ethel Musick was a legendary church planter in Oklahoma and Texas in the 1920s. She began her ministry by traveling with a Sister Tomson in evangelistic meetings. Musick later set out on her own as a teenage evangelist. After she was married, her husband traveled with her, supporting her calling as an



Marcus M. and Ethel Musick

evangelist. The Musick family typified the common lifestyle of evangelists in the beginnings of the Pentecostal movement. The Musick

Many early Assemblies of God evangelists had no fringe benefits, stable salaries, permanent homes, fine hotels, extra monies, or retirement packages.

children had few roots and no permanent home. The Musick family was used by God to pioneer churches. For example, Ethel Musick established six new churches and built five new church buildings in just 18 months.

James Robert Ashcroft was raised in an evangelistic family. The Ashcroft family conducted evangelistic meetings anywhere and anytime. As a teenager, James Robert Ashcroft began to hold evangelistic crusades on his own. Over the years, Ashcroft served as an evangelist, pastor, educator, and author. For 45 years he provided gifted leadership in higher education in the Assemblies



Morris Plotts itinerating for Tanganyika, Africa.



J. Robert Ashcroft

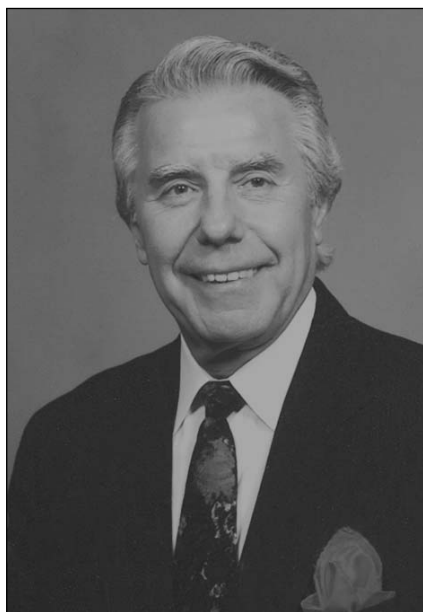
of God. He served as president of four Assemblies of God colleges. When there was a break in his full-time ministry in education, Ashcroft ministered for a while as an evangelist. He died en route home after seeing his son Senator John Ashcroft sworn into his first term as U.S. senator.



C.M. Ward

C.M. Ward was a radio evangelist on *Revivaltime*—the Assemblies of God radio program—for 25 years (1953–78). He never repeated one of his 1,300 sermons delivered on the radio to millions around the world. Before coming to *Revivaltime*, Ward served as an evangelist, pastor, teacher, and editor. He received more than 50 awards, including being named to the National Religious Broadcasters Hall of Fame in 1993. C.M. Ward died July 12, 1996, in Modesto, California, at the age of 87.

Bernhard Johnson is an example of an evangelist to a nation. Johnson went to Brazil with his parents in 1940. He attended school in Brazil before coming to Central Bible College in Springfield, Missouri. Over the years, he traveled throughout America sharing his burden for Brazil and raising



Bernhard Johnson

finances to conduct his evangelistic campaigns. He was the founder and president of Brazilian Extension School of Theology and founder of the Children of Brazil Outreach. Johnson conducted 225 citywide crusades in Brazil and recorded some 1.8 million converts to Christ. Johnson suffered a

The Pentecostal movement desperately needs effective evangelists who will possess the leadership capabilities to mobilize local churches toward evangelism.

heart attack while participating in a missions banquet. He died a week later, on February 16, 1995.

Many early Assemblies of God evangelists had no fringe benefits, stable salaries, permanent homes, fine hotels, extra monies, or retirement packages. They were ridiculed, persecuted, and even jailed for preaching the gospel. Though they could have found easier work in the kingdom of God than pioneering churches, they sacrificed to lay a solid foundation for the Assemblies of God. Space will not permit telling of Alpheus Broadhead, Edward Sanders, John and Will

Bostrom, Jimmy McClellan, Bert Webb, Mildred Mara, J.L. Jones, Raymond Richey, Lilian Yeomans, Hattie Hammond, Charles Price, John Follette, and countless others.

In the formative years, these dedicated men and women carved out the evangelistic road for the Assemblies of God in particular and the Pentecostal movement in general. They provided creativity, exemplified tenacity, and role modeled Pentecostal leadership. There is no way to count the hundreds of Pentecostal churches pioneered through the gift of the evangelist and the number of people who were called into full-time ministry during these crusades.

Just as evangelists have led the Pentecostal movement in evangelism throughout the 20th century, evangelists will need to provide Spirit-filled, culturally relevant, Bible-based, evangelistic preaching ministries in the 21st century. The Pentecostal movement desperately needs effective evangelists who will possess the leadership capabilities to mobilize local churches toward evangelism. Pentecostal history reminds us of the importance of reestablishing the biblical role of the New Testament evangelist. **E**

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ENDNOTES

1. William W. Menzies, *Anointed To Serve* (Springfield, Mo.: Gospel Publishing House, 1971), 170.
2. Carl Brumback, *Suddenly...From Heaven*, (Springfield, Mo.: Gospel Publishing House, 1961), 272.

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Why Does God Baptize His People in the Holy Spirit?

BY DONALD A.
JOHNS

One of the most important reasons why God baptizes His people in the Holy Spirit is the fact He has entrusted His people with an enormous task: to spread the good news of salvation through His Son Jesus.

One of the most important reasons why God baptizes His people in the Holy Spirit is the fact He has entrusted His people with an enormous task: to spread the good news of salvation through His Son Jesus. In the Old Testament, God used prophets when He wanted to convey messages to His creation, but this new task could not be accomplished by the old system of prophets because of its inadequacies.

They were all prophets in the sense of responding to the Spirit's direction and speaking God's message, the good news that God had provided salvation through Jesus Christ.

THE OLD SYSTEM OF PROPHETS

The most significant role of the Old Testament prophet was to deliver messages from God to His people. The messages could instruct or direct people to take a specific course of action. Or they could announce judgment or promise mercy. Even when they were announcing judgment, the ultimate goal of the message was to offer mercy, because God always wanted Israel to listen and turn back to Him.

Sometimes God would commission a prophet to take a message to those who were not His people, as in the case of Jonah and the citizens of Nineveh. When these people responded to God's message, God had mercy on them (Jonah 3:10; 4:2,11).

When God's Spirit inspired an Old Testament prophet to deliver a message, He sometimes gave the actual words to say (Deuteronomy 18:18). Or the Spirit gave the prophet a vision. In that case, the message the prophet delivered was a description of what he had seen in that vision. God often told the prophet where or to whom to deliver the message (Isaiah 7:3-9) or specified additional actions to perform along with delivering the message (Ezekiel 4:1-5:4).

Much of what we read in the prophetic books was addressed to national leaders or people groups, whether Israel, a class of Israelite society, or one of the nations near Israel. The subjects of these prophetic messages most often concerned specific situations, conditions, or practices of that group. God revealed much about His character and His ways of dealing with humanity by the way He responded to these specific situations. But the specificity also meant that God's revelation by means of human prophets was fragmented and incomplete (Hebrews 1:1).

THE OLD SYSTEM OF PROPHETS FULFILLED IN CHRIST

The prophetic succession was set up in Deuteronomy 18:15-18. Peter quoted from this text in Acts 3:22,23 to show that it is fulfilled in Jesus, God's ultimate Prophet. Jesus brought the message—the good news—of God's ultimate salvation.

The revelation brought by Christ has another, deeper aspect. While God has not told us everything we might like to know, in a sense His revelation is complete because of the integrated nature of Jesus, who is both God and man. Prophets were humans who delivered messages from God on specific occasions. Jesus was God himself, in person. He perfectly revealed God to humanity, not only by what He said, but also by what He did and by what He was.

This kind of revelation is extremely important. To know Christ is to know God the Father (John 14:9), and to know God the Father is to have eternal life (John 17:3). But there is a second aspect to the salvation that God provided, and that is forgiveness for people's sins through Jesus. We must not think that the salvation God provided in Old Testament times was unreal; it was preliminary and imperfect (Hebrews 8-10).

THE NEW SYSTEM OF PROPHETS

The new nature of God's ultimate salvation incorporated not only Israel, but also all nations. God's message revealing the good news of salvation was not directed to limited social classes or people groups; it was not given in response to specific situations. It was for all people of every nation. Thus, God could not use isolated prophets to communicate His message to the whole world. The nature of the message demanded a new mode of communication. Yet the mode can still be termed "prophetic," because God had a message He wanted to communicate to people: the good news that He has provided salvation through Jesus' atoning work.

There are hints, even in the old prophetic system, that one day God would commission all of His people as prophets. In Numbers 11, the people of Israel complained about their circumstances; they could not see how their present situation within God's plan was better than their old status in Egypt. The Lord helped Moses by giving 70 of Israel's leaders a smaller anointing with the same Spirit that He had given Moses, giving them a prophetic function.

God revealed much about His character and His ways of dealing with humanity by the way He responded to these specific situations.

Even though two of the elders did not follow Moses' directions, the Lord still caused His Spirit to rest on them, and they prophesied like the others. Joshua was upset, but Moses responded by wishing that all the Lord's people were prophets, and that the Lord would put His Spirit on them. How much easier would Moses' job be then! God could communicate His will to all the people, not just to and through the prophets. There would still be leaders, but God could show each of His people what His

plans were, how they fit into those plans, and how those plans were better than alternatives. And as prophets, the people would follow the Spirit's directions.

God's answer to Moses' wish was recorded centuries later in Joel 2:28,29, where the Lord promised that in the future He would give His Spirit to all of His people. They would receive dreams, visions, and messages from God. Verse 32 also connects this prophetic activity with people turning to God and God saving them.

There are hints, even in the old prophetic system, that one day God would commission all of His people as prophets.

Luke, an historian and theologian, recorded Peter's speech in Acts 2, explaining the events on the Day of Pentecost in the light of Joel's prophecy. God had kept His promise and had poured out His Spirit, with the result that all of His people would be prophets.

Doesn't Luke elsewhere reserve the term "prophet" for a smaller group of people, as in Acts 13:1 or 21:10? Yes, he does, as does Paul in 1 Corinthians 12:28; 14:29; and Ephesians 4:11. But all believers can be prophets because the Spirit has been poured out on them, and they have been filled. They can participate in some way or another in spreading God's message of the good news of salvation in Christ. They need not operate blindly or indiscriminately, though. If each believer is functioning in this prophet sense, God by His Spirit can direct each one where to go, to whom to talk, and what to say.

This is the picture Luke paints of the Early Church. Luke depicted that the Church after Pentecost functioned as an army made up of this kind of prophet.¹ As people were incorporated into the Church's mission, sometimes with laying on of hands, they received the gift of the Spirit for prophetic

He perfectly revealed God to humanity, not only by what He said, but also by what He did and by what He was.

service.² They were all prophets in the sense of responding to the Spirit's direction and speaking God's message, the good news that God had provided salvation through Jesus Christ.

AND NOW?

Peter, interpreting the events of Pentecost, stated that God promised to pour out His Spirit not only on those present, but on future generations as well. God's promise is not limited by time or geography (Acts 2:39). The task has not changed. God has a message to communicate to the world: He has provided salvation through Jesus Christ. Now, as 2,000 years ago, the world needs to hear this message. But it will only hear it if every believer functions as a prophet, going where God directs, speaking as God prompts, delivering God's message. Being baptized in the God's Spirit and living a life filled with the Spirit is God's provision for this task. **E**

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ENDNOTES

1. Roger Stronstadt, "The Prophethood of All Believers: A Study in Luke's Charismatic Theology," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, ed. Wonsuk Ma and Robert P. Menzies, JPT Supplement 11 (Sheffield: Sheffield Academic Press, 1997), 60-77.
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Protecting Your Family and Church from Internet Pornography

BY WAYDE I.
GOODALL

The devastating news that one of our peers has been involved in pornography is not only shocking, but also heartbreaking.

The devastating news that one of our peers has been involved in pornography is not only shocking, but also heartbreaking. The ripple effect of hurt and disillusionment goes through the family, the church, the denomination, and the kingdom of God. We simply cannot say enough or do enough to protect our lives and the lives of those we love. Ensuring that our Internet online services have filtering abilities is critical.

WHAT TO LOOK FOR IN INTERNET SERVICE PROVIDERS AND MONITORING SOFTWARE

We need to ensure that any type of objectionable content is filtered. Not only pornography, but also adult humor, violence, unlawful activities, ethnic hate, questionable chat-room availability, and any other degrading material should be screened out. However, wholesome and edifying information should be easily accessed. Families and ministers should be able to surf the net all day without fear of what they will discover.

People who say they do not visit questionable websites and do not need filtered access do not realize they will encounter objectionable material whether they intend to or not. Unless you know where you are going on the Internet, chances are you will stumble across pornography.

Recent surveys have revealed what many employers and leaders have feared: there is an increasing amount of pornography being accessed on the Internet in the workplace. A recent poll showed that out of more than 9,000 individuals who responded, almost 20 percent (nearly 1 in 5) indicated they visit cybersex sites on the Internet while at work. Steve Barber, executive director of Rated-G Online, adds another dilemma: "Companies and organizations are just becoming aware of the liabilities associated with employees having unlimited access to Internet content. Downloading and possessing some types of Internet content are illegal and prosecutable, and some content is being used to sexually harass other employees. Perhaps the most widespread liability is lost work time due to accessing and viewing pornography and other inappropriate materials from

company computers." Though the Internet is an incredible resource and full of positive information, it is also a dangerous medium that some people use for posting pornography, promoting racial and ethnic hatred, or even starting improper relationships through chat-room conversations.

We desperately need to restrict the reception of pornography into our homes and offices. No legislation will ever protect us or our children from the thousands of pornographic websites in existence and the thousands being added weekly. We must choose to protect our lives, our children, and the precious ministry to which God has called us. If you are going to utilize the Internet, I urge you to set up an account with a quality filtering Internet service provider for your home and/or office.

Listed below is an Internet service provider and several software packages that filter out pornography and other objectionable material:

Rated-G Online. List price: \$24.95 per month. Subscribers receive a set-up CD-ROM that installs and configures all the necessary Internet software (Windows or Macintosh) for \$25. Information and online sign-up is available by calling 1-888-711-6381.

Cyber Patrol 3.1. List price: On-line registration, \$29.95; subscriptions: 6 months, \$19.95; 1 year, \$29.95. Microsystems Software, Framingham, Mass.; 800-828-2608; 508-879-9000; fax: 508-626-8515; www.cyberpatrol.com.

Cybersitter 2.1. List price: \$39.95. Solid Oak Software Inc., Santa Barbara, Calif.; 800-388-2761; 805-967-9853; fax: 805-967-1614; www.solidoak.com.

Cyber Snoop 2.0. List price: \$29.95. Pearl Software Inc., Chester Springs, Pa.; 800-732-7596; fax: 610-827-7978; www.pearlsw.com.

Net Nanny 3.1. List price: \$39.95; \$26.95 if downloaded from website. Net Nanny Ltd., Vancouver, B.C., Canada; 800-340-7177, 604-662-8522; fax: 604-662-8525; www.netnanny.com. **E**

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Burnout—When Ministry Becomes Too Consuming

BY HARVEY
POWERS

A majority of American ministers are suffering from spiritual burnout and a significant number of those surveyed questioned whether they should remain in the ministry.

John is a pastor like many others. On an average weekday he rises at dawn, downs two cups of coffee, clips a beeper to his belt, and races off to a demanding job with a growing church. Around noon he slams down fast food, then pushes through several afternoon appointments. On the way home, he picks up shirts from the cleaners and his son from karate class. His wife Lynn is already home, retrieving phone messages and shoving leftovers into the microwave.

Maintaining the ability to see the humor, not sarcasm, in ourselves, others, and ministry issues can allow us to develop perspective instead of losing it.

After a rushed dinner and another round of carpooling the kids to their activities, John heads to his computer to pay bills and E-mail an associate an overdue letter. If he has no evening church commitments, he catches some of the late news, arms the alarm system,

turns out the lights, and falls into bed. Six hours later, he starts again.

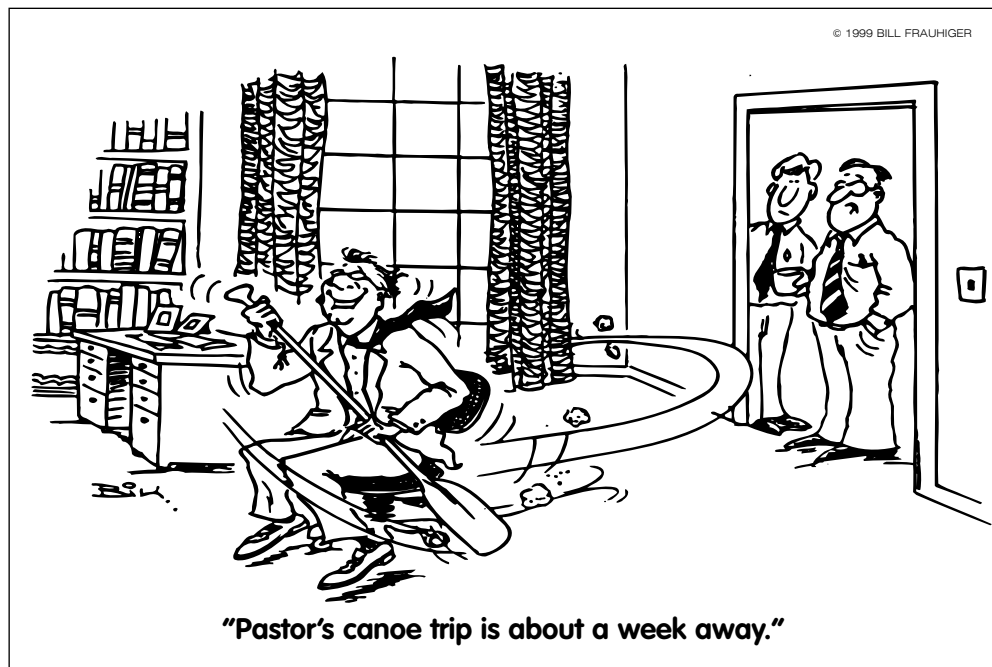
STRAIN AND BURNOUT—PERVASIVE PROBLEMS IN MINISTRY

Pastor John's story exemplifies our busy lives regardless if we work in the marketplace or in ministry. H.B. London and Neil Weisman, in their book, *Pastors At Risk*, state, "A majority of American ministers are suffering from spiritual burnout" and a significant number of those surveyed questioned whether they should remain in the ministry.

Dr. Archibald Hart indicated that approximately 80 percent of pastors sampled believed that ministry negatively affects their families, with 33 percent viewing ministry as a family hazard (*Hart, Theology, News & Notes*, 1984). He also noted that 75 percent of pastors reported a stress-related crisis occurred in their lives once every 5 years.

WHAT IS BURNOUT?

Burnout is a state of physical, spiritual, psychological, and emotional exhaustion that



results from chronic unrelieved pressure or stress. Burnout has become so pervasive it has been termed “the yuppie flu,” “spiritual fatigue,” and “battle fatigue.” The word “stress” comes from a Latin term meaning “to be pulled tight.” It aptly describes the impact of chronic demands on our lives. These demands force us to cope, deplete our resources, and stretch us to our limits. As demand exceeds our elasticity, we begin to show signs of strain and eventually burn out.

We know we are in danger when we begin to regularly experience the signs of strain and burnout. A few important signs include irritability, negativity, people being viewed as obstacles, lack of interest in prayer and Bible reading, inability to get rested, repeated physical illnesses, withdrawal, sadness, sleep problems, and dread of going to work.

REASONS FOR BURNOUT IN MINISTRY

Several factors leave those in ministry vulnerable to burnout. In ministry, the continual use of the “busy person” is a primary tool. Also, there is a limited ability to control outcomes; the unpredictable nature of ministry demands; difficulty in measuring success; the fact the work is never finished; the secondary impact of hearing people’s traumas; and if we do our job well, we are in greater demand.

Exodus 18:17,18 serves to illustrate these concepts. Moses’ father-in-law confronted Moses, who had been serving as judge to the people. Jethro said, “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone” (NIV).

PREVENTING MINISTRY BURNOUT: THE FIVE R’S

The following five R’s are offered as suggestions in burnout prevention.

Recognition

Developing the ability to recognize the early signs of strain—physically,

Maintaining enough rest on a regular basis is primary to burnout prevention.

emotionally, and spiritually—is essential in effectively preventing ministry burnout. Make a list of the signs and review them monthly. Ask your spouse or another partner in ministry to serve as crosschecks in this regard. If you are a deacon or elder in a church, you may want to use this article to monitor your church staff.

Rest

Maintaining enough rest on a regular basis is primary to burnout prevention. This includes adequate sleep nightly, regular days off, adequate average daily downtime, and regular vacations. Track these activities in your weekly planner to monitor how you are doing, as well as a reminder to keep them in the forefront of your thoughts about caring for yourself.

Revitalize

Find ways you can return to your “first love” spiritually, relationally, physically, and vocationally. These activities go beyond just resting to rekindle our love and pleasure in life and ministry.

Spiritually, what energizes you to draw close to the Father? Relationally, where are you drawn to be “authentically, even playfully there” for those close to you? Physically, what causes you to look forward to exercising and leaving you feeling good about yourself? Vocationally, what stimulates your desire to continue to be a learner and try something new? Don’t make these activities a chore; make them fun.

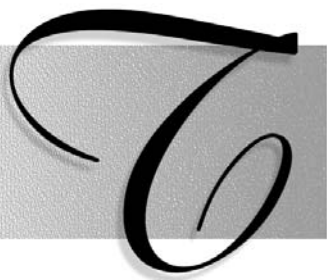
Relationships

Vital relationships where you can just be a person and not be “on” are essential for preventing burnout. Relationships that feed, support, encourage, and are fun help us to mediate the constant outgo required in ministry.

Roar

Maintaining the ability to see the humor, not sarcasm, in ourselves, others, and ministry issues can allow us to develop perspective instead of losing it. If you want to become rigid and break...take everything, especially yourself, too seriously. **E**

Harvey Powers, Ph.D, is director of counseling, education, and training for Life Enrichment. Reprinted from Life Enrichment newsletter, “Catch Up on Life,” spring, 1998. Used by permission.



urning Loneliness Into Aloneness

BY JEANNE MAYO

My mom knew that a woman of integrity had to deal with the crippling pain of extended loneliness.

I remember when I first dared to ask my mother, "Mom, you live such a lonely life. Don't you ever want to divorce Dad?"

She paused for a minute, obviously taken off guard by the bluntness of her young daughter's question. But then she responded very deliberately and lovingly. "Sure, Jeanne, I have for a long time. But I won't."

My mom, although not a Christian, knew the serious consequences of allowing loneliness—even the most aching loneliness—to make decisions in her life. Years later, after she had accepted Christ, I thanked her for her unselfish handling of her loneliness. She certainly could have bailed out. After all, for years my father had done very little emotional need-meeting. He was a poor listener. The only times I remember him being much of a companion to my mother was when he was drunk. My mom knew that a woman of integrity had to deal with the crippling pain of extended loneliness. A woman either handles loneliness or loneliness handles her.

Many years have passed since that memorable conversation with my mom in our kitchen. As a pastor's wife and woman in the ministry for nearly three decades, I understand the paralyzing impact of loneliness like I never dreamed possible. And I have had to develop my own means of coping with loneliness. Apart from that, I question that my personal life and ministry would be what the Lord has allowed it to become.

My mom, although not a Christian, knew the serious consequences of allowing loneliness—even the most aching loneliness—to make decisions in her life.

Some might find it difficult to believe that loneliness could be a factor in my life. *After all, you might think, she has a great*

husband, incredible sons, and a ministry with hundreds of teenagers who think the world of her. Besides that, she is always smiling or laughing.

That is all true, but for me, happiness has never been an emotion, but rather, a choice. Proverbs 4:23 cautions, "Above all else, guard your heart, for it is the wellspring of life."* I have had to "guard my heart" and face loneliness at some of the most unlikely times.

I have come to recognize feelings of loneliness as the Father's reminder that He has feelings too, and that He misses me.

A few hours ago I had nearly 100 excited teenagers crowded into our medium-sized home for dinner. We had a great time, complete with a clogged toilet that overflowed and left 2 inches of water on my bathroom floor. Yet when the house cleared, and I had cleaned up and finally crashed on the couch at 2 a.m., I felt the aching sensation of loneliness deep inside. It is not a sensation unfamiliar to me. It can come right after I have shared with a youth convention of 5,000 energetic teenagers or when I am alone in my laundry room, trying to separate the colors from the whites. Penetrating loneliness can find all of us; and if allowed, it can quickly wrap its tentacles of self-pity and depression around our hearts in a very paralyzing fashion. How do I handle loneliness? Allow me to share a few simple principles to turn loneliness into aloneness.

STEP #1—LEARN TO RECOGNIZE LONELINESS AS GOD'S CRY FOR FRIENDSHIP TIME WITH YOU

Have you ever stopped to realize that our Heavenly Father must experience loneliness too? After all, we are created in His image. Far

too often we use Him more than love Him. We allow Him to become more of a business associate than a Father. I have come to recognize feelings of loneliness as the Father's reminder that He has feelings too, and that He misses me. It has been said, "Loneliness becomes my friend when it forces me to draw companionship from the living God that I would otherwise like to draw from another human being." If I recognize the purpose behind pain, I can more easily respond correctly to it.

STEP #2—TALK BACK TO YOUR EMOTIONS RATHER THAN LETTING YOUR EMOTIONS TALK TO YOU

That's what King David was doing in Psalm 42:5. He was making his will talk back to his emotions. Second Corinthians 10:5 gives us the simple directive that makes this possible: "Take every thought captive to make it obedient to Christ."

Counselors frequently talk about the importance of our mental self-talk. To be victorious over any emotional struggle, we need to train our self-talk to conform to the truth of God's Word, no matter what we feel or do not feel. Like King David, we make our will talk back to our emotions. Scribbled in one of my first Bibles is a thought the Lord gave me in prayer: "Right choices eventually bring right emotions." I often remind myself and those I love that we do not choose our future. Rather, we choose our habits and our habits determine our future.

STEP #3—CONSCIOUSLY CHOOSE TO CONVERT LONELINESS INTO ALONENESS

Loneliness is that aching, depressing emotion of isolation, but aloneness is a positive experience. Loneliness is depressing, demotivational, self-centered, spiritually debilitating, and takes no emotional energy to create. Aloneness is peaceful, motivational, other-centered, spiritually positive, and takes a choice of my will to create. The two

most important words in step three are, "I choose." Far too many of us are content with shallow levels of intimacy with the Lord because we allow loneliness to cripple us rather than choosing to press through the depression and neutrality. It takes work to meditate on the Scriptures when you have no emotional energy. It takes work to control negative self-talk when feeling sorry for yourself is so easy. Those choices genuinely convert loneliness into aloneness allowing it to become a

platform for deepened, authentic intimacy with the Lord.

STEP #4—GIVE AWAY TO OTHERS THE EMOTIONS YOU MOST DESIRE

Galatians 6:7 is a scriptural principle. If I give away to others the emotions I most need and desire, God is responsible to see that my needs are also met. Sometimes He meets my emotional needs almost instantaneously as I am reaching out to the other person. Other

times the process is slower. God will be no man's debtor. If I take care of others, the Lord will always take care of me.

As a woman involved in ministry, I can almost guarantee that you will have the opportunity to use these principles sooner than you wish. But in truth, some of those painful, isolating times of loneliness will help make you a woman in the ministry who has something inside to give to others.

There is a story by Marjorie Williams that depicts this truth. It's called *The*

I often remind myself and those I love that we do not choose our future. Rather, we choose our habits and our habits determine our future.

Velveteen Rabbit. In one passage the toy rabbit and the toy horse are talking to each other. "What is real?" asked the stuffed rabbit to the stuffed horse. "Does it mean having things that buzz

inside you and a stick-out handle?"

"Real isn't how you are made," said the stuffed horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but really loves you, then you become real."

"Does it hurt?" asked the stuffed rabbit.

"Sometimes," said the stuffed horse, for he was always truthful. "When you are real, though, you don't mind so much."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the stuffed horse. "You become real. It takes a long time and a lot of pain. That's why it doesn't often happen to people who break easily, or who have sharp edges, or who have to be carefully kept. Generally, by the time you are real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and are very shabby. But these things don't matter at all

As a pastor's wife and woman in the ministry for nearly three decades, I understand the paralyzing impact of loneliness like I never dreamed possible.

because once you are real, you can't ever be ugly...except to people who don't really understand."

So you want to impact someone's life for eternity. Then welcome to the Velveteen Rabbit Club. You will often struggle as you convert loneliness into aloneness, and you won't do it if you break easily. But the reward is immense. In a world of facades, you will be real. You will have the inward beauty of one who has been with Jesus. **E**

**All Scriptures are from The New International Version.*

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People Helping in the Church

PART 1: A Biblical Model for Counseling in the 21st Century

BY DONALD A.
LICH

More than ever, the 21st-century pastor must stay anchored in the timeless and changeless truths and principles of God's Word.

Pastoral ministry in the 21st century compels the Assemblies of God pastor to reflect on what is truly important for soul care in the church. Changing family structure, incessant time pressures and a plethora of parishioner problems often leave the pastor feeling overstretched and overextended. More than ever, the 21st-century pastor must stay anchored in the timeless and changeless truths and principles of God's Word. Why? People will continue to look to their pastor as their first source of help instead of the mental health professional.¹ As God met our greatest need by becoming incarnate in the world, the Spirit-filled pastor uses the gifts of communication to faithfully serve others and administer God's grace (1 Peter 4:10).

SAVING THE LOST...HEALING THE SAVED

The 21st-century pastor will continue to shepherd the local church in the dual role of introducing people to Jesus as his* primary *evangelistic* mission (Mark 16:15), and saving the believer's kingdom potential as his primary *pastoral* mission. Pastoral counseling, then, is the comprehensive study of human behavior pursued under the discipline of Scripture. The pastor/counselor is a specialist in applied sanctification.

Most pastors know they should be involved in counseling, but many lack the how-to's and confidence that comes from acquiring basic counseling skills. The purpose of this series of articles is to provide the pastor with some basic skills regarding his role as counselor. This article addresses the importance of Christian counseling as part of one's ministry followed by an examination of the characteristics and general goals of pastoral counseling. This article also provides a simple counseling structure that can be used at the beginning of the interview process. Future articles will describe how to conduct a brief diagnostic assessment, how to develop treatment goals/plans, and how to avoid the most common counseling traps.

PERSONAL QUALITIES OF THE PASTOR/COUNSELOR

The pastor needs to reflect on what he brings to any counseling relationship. This involves godly character, significant personal experiences, a theistic worldview, and personal beliefs about how a person changes.

The wise pastor has a basic understanding of the contributions of the behavioral sciences in the areas of learning, memory, and the developmental process. While God reveals himself commonly to all persons through His general revelation, He reveals His Son and His Word through special revelation. If something is discovered to be truth in the natural sciences, it will never conflict with the revealed truth of Scripture. All truth is God's truth.

From Ephesians 4, we discover that the desire to help people arises from a deeply transformed heart energized by the Holy Spirit. The pastor is humble, gentle, patient, tolerant of others, and a peacekeeper. The pastor resolves anger quickly, and is kind, compassionate, and forgiving.

People will continue to look to their pastor as their first source of help instead of the mental health professional.

The pastor/counselor is a servant, a promoter of truth, mature in Christ, and strives to renew his or her mind. He or she is active in the spiritual disciplines,² is generous to those in need, and seeks to build up others. In short, the pastor/counselor has a well-trained mind and Holy Spirit-governed heart.³

WHY PEOPLE NEED THEIR PASTOR AS COUNSELOR

The most obvious purpose for Christian counseling is for Christians to realize their divine potential, to develop maturity in the "full stature of Christ." Many believers, however, suffer from wrong images of God, crippling views of themselves, hurtful experiences from their past, and

destructive habits. Since the pastor is available and knowledgeable of people (often throughout their entire life span), they tend to choose their pastor as a first source of help when facing life's predictable difficulties.

STRUCTURING THE COUNSELING RELATIONSHIP

To keep expectations realistic, the pastor needs to share the following at the beginning of the counseling relationship.

During the first session I explain things. To make sure I have communicated clearly, I ask for feedback. This is where the person explains in his or her own words what I have said.

The counseling process consists of three parts: your part, my part, and things we work on together.

1. Your part is to be open and honest with me as you discuss your concerns.

2. My part is to listen and try to understand what you tell me. Get feedback to ensure that the person understands his or her responsibilities in the counseling relationship.

3. The third part of the counseling process is shared responsibility—confidentiality, decision-making, and learning.

Confidentiality means that I won't discuss with others the things we talk about here. (Note: Exceptions to this rule include suicide risk, homicide, and child abuse/neglect.)

We will work hard to learn how to make decisions, but the responsibility for making the decision is yours. You will learn a number of things in our counseling sessions that you will be able to use in your life outside of the counseling relationship. (Again, get feedback to ensure that the person understands the shared responsibilities of the counseling relationship.)

THE COUNSELING PROCESS

The pastor/counselor begins the counseling session by communicating an attitude of trust and respect. After explaining the counseling structure, a good way to open the actual counseling is to ask: "What brings you to see me?" or "What would

REFERRAL LISTS EVERY PASTOR NEEDS

- Local Bible study groups/people interested in an accountability partnership
- Local hospitals, especially those with mental health services
- Attorney
- Physician
- Christian psychiatrist/psychologist/counselor
- Accountant or financial planner
- Local suicide hotline number
- Vocational guidance center
- Local mental health center
- Support groups (grief support, Christian 12-step groups)
- Hospice care

you like to talk about?"

Explore the nature and extent of the concern with leads that begin with who, what, where, when, why, and how.

Goal planning comes next. The pastor/counselor guides the parishioner to develop clear, manageable goals. Train the person in the skills of problem solving and decision making. In later articles in this series, I will describe specific techniques.

At the end of each counseling session, always assign some type of homework. Closing the session in prayer lets the person know that he or she is not alone in his or her efforts. It also gives

the pastor an opportunity to summarize key insights gained in the counseling session.

With prayer, practice, persistence, and patience you can be a highly effective people helper in the role of counselor.

(Part 2 will deal with listening, attending, and responding skills.) **E**

**Even though this article refers to the pastor in the male gender, it equally applies to women who minister in this role.*

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ENDNOTES

1. For a more complete discussion of what the typical Assemblies of God pastor does, see my article, "The Many Roles and Demands of the Assemblies of God Pastor" in *Enrichment*, 1, no. 2 (Spring 1996): 88–93.
2. See Richard Foster's, *Celebration of Discipline* 3rd ed. (New York: Harper and Row, 1998), for a more complete discussion of the inward, outward, and corporate disciplines. I also suggest Dallas Willard's book, *The Spirit of the Disciplines: Understanding How God Changes Lives*. (New York: Harper and Row, 1988).
3. See Wayde I. Goodall's chapter, "What Is Biblical Counseling?" in *The Pentecostal Pastor: A Mandate for the 21st Century*. ed. Thomas E. Trask, Wayde I. Goodall, Zenas J. Bicket. (Springfield, Mo.: Gospel Publishing House, 1997).



Moving: Helping Your Children Adapt to a Change in Pastorates

BY ROSALYN
GOODALL

The family may become a closer unit when the home becomes a refuge and buffer from everything that is unfamiliar.

Because of her father's change in pastorate, 12-year-old Brooke*, a happy but shy seventh grader, had to leave her junior high in a large Midwestern city and enter middle school in a small town in the West. Like three of their previous moves, this change occurred during the semester. When Brooke's mother Jill was growing up, her family had also moved often and she knew that it took time to become comfortable with new friends in a new school and to feel at home.

After her first day at her new school, Brooke came home crying because some of the other young people had taunted her. She wanted to go back home. She didn't like the kids at this school and was surprised how mean some of them were. If they weren't teasing, they were ignoring her. Jill knew she would need to be sensitive to Brooke's loneliness and find things about their new location that would interest her and help fill the time as Brooke adapted to her new school and community.

Bob Friesen, former Missionary Kids (MK) director for the Assemblies of God, spent 15 years dealing with kids who are uprooted to go to a foreign land or to reenter America. He discusses nine areas that offer security to a young person and explains that a young person loses six or perhaps all nine when he or she moves. These areas are:

- Dad and Mom
- Siblings
- Friends
- Grandparents
- Other relatives
- Church
- School
- Neighborhood
- Town and city (or even country)

Kids who have been separated from these areas will need to reconnect at the new location. In this process they may need to trade one thing they like to do for another that they haven't yet discovered.

PARENTS AND SIBLINGS

Unless kids are going away to college, they move with their family, who often becomes their main source of security. The family may become a closer

unit when the home becomes a refuge and buffer from everything that is unfamiliar. To hasten this adjustment, make the new house feel like home as quickly as possible. Hang pictures on the walls and arrange the furniture so the house seems familiar and comfortable.

To hasten this adjustment, make the new house feel like home as quickly as possible. Hang pictures on the walls and arrange the furniture so the house seems familiar and comfortable.

It is also important for your family to develop a sense of unity when it is experiencing the emotional duress of moving. You can accomplish this through communication, sharing, understanding, affirmation, and tenderness that will provide a support base. Family members need to understand that they are making a commitment to each other to be tolerant and kind. That takes time and energy from each individual, but saves everyone from a great deal of stress. Here are a few ways to help your children adjust.

FRIENDS/GRANDPARENTS/OTHER RELATIVES

While kids struggle to make new friends and resume their identities, they often become closer to their parents. Remind your children that they have plenty of friends—it's just that their friends don't live near them right now. Grandparents, friends, and other relatives from your former community can help ease the loneliness by writing letters, sending E-mails, phoning, or visiting.

CHURCH

Getting your children plugged into the youth or children's program can be a comforting support group. The dynamics in the new church where you or your spouse are the pastor or on the pastoral staff may be quite different from the former pastorate, and your children will need to adjust to that as well.

SCHOOL

As parents, you need to meet your children's teachers and offer to assist with your child's adjustment—perhaps by helping in the school library, on field trips, or in the classroom. Frequent or long distance moves often cause learning gaps (especially in history, math, and foreign language). Even young students take about 6 months to become comfortable in a new school. During this time they spend a lot of emotional energy trying to figure out the spoken and unspoken rules and the campus

Remind your children that they have plenty of friends—it's just that their friends don't live near them right now.

culture. After the critical social and emotional aspects are in place, the child can again concentrate on academics. Sometimes making totally new friends can be a positive experience, especially if the friends they left behind were starting to go in a wrong direction.

NEIGHBORHOOD/TOWN/CITY/COUNTRY

Before moving from an area, go to favorite places that hold special memories, and say

goodbye. It will help bring closure to physical things and the memories they hold. Discuss with your children how they will find good memories in the place to which they are moving. Study the new area to

Before moving from an area, go to favorite places that hold special memories, and say goodbye.

find activities for your family so they will have something to look forward to.

Sometimes making friends with peers doesn't happen quickly and children find themselves in a group with loners. This is a good time to involve your young people in other activities, such as: piano, sports, pets, reading, or computers. If they can get past the feelings of not being valued and respected with their ego in tact, they won't feel as desperate to make friends. Eventually, as their peers get to know them, integration will come.

It is OK to take a little time to discover and connect with the people most compatible with us. If your children realize it may take time to regain what they lost from their old location, it will not seem like such a big deal when friendships don't immediately fall into place.

If young people don't deal, in a timely way, with the transitions they encounter

when they move, "they carry some very large backpacks of unresolved grief and loss," says Bob Friesen. They miss the possibility for integration, understanding, learning, anticipation, and excitement in the new situation.

With parental compassion and a good outlook on the part of the young person, any transition can be a relatively good one. Whether or not a young person adjusts has to do with three things: (1) The extent to which he or she can understand the transition; (2) Whether or not the transition can be seen as something hopeful; (3) The extent to which the young person is allowed to experience and express feelings about the transition.

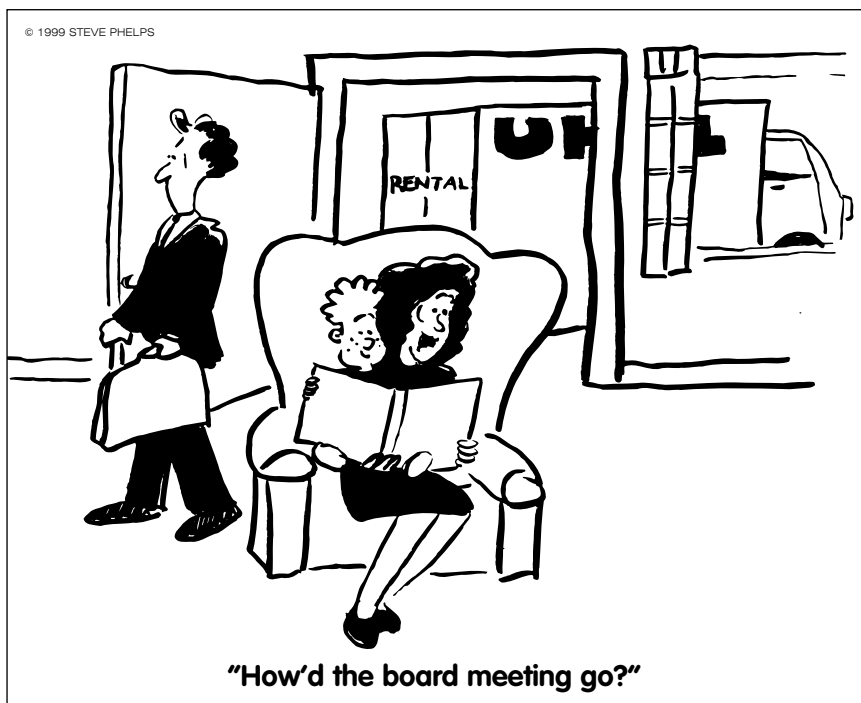
As parents, you need to meet your children's teachers and offer to assist with your child's adjustment—perhaps by helping in the school library, on field trips, or in the classroom.

Differences in temperament and personality cause individuals to be affected differently by the same situation. In a few months, people who thrive on variety adjust to a new culture better than those who struggle with feelings of self-doubt. Adapting to a new locale may appear as an attack on the self-hood of an individual.

The biggest comfort to children, who feel they have lost everything and everyone important to them, is the realization that it is normal to have a period of adjustment. Young people who move must realize they are worthy to have friends and enjoy life, and that they have wonderful experiences ahead of them, just waiting to be discovered. **E**

**Names and locations have been changed for privacy.*

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UNTO YOU WHO BELIEVE, HE IS PRECIOUS

1 Peter 2:1-4

INTRODUCTION:

Jesus did not deliver us from the flames of temporary suffering, but out of the flames of everlasting destruction. He went through the darkness and the despair of being separated from His Father. This must have been the most bitter thing that Jesus passed through when He was shut off from fellowship with His Father.

MESSAGE:

Jesus is precious because:

1. He loved us so much, He died that we might have everlasting life.
2. Through the gospel, He brought life and salvation.
3. I have tasted and know that the Lord is good.
4. As I walk with Him, He becomes more precious.
5. In His mercy, He has poured out the Holy Ghost on us.
6. He is our Friend, our Intercessor, our great High Priest at God's right hand.

CONCLUSION:

We can rejoice together in what our precious Savior has done to make himself precious to us. We have many needs, and it is a blessed thing to know that Jesus is standing at God's right hand.

When here on earth, He told the apostles that He did not only pray for them but "for them also which shall believe on me through their word." He is our High Priest at God's right hand, making intercession for us according to His great power.

—E.N. Bell

THE ECHO AND REFLECTION OF CHRIST

Philippians 1:21

INTRODUCTION:

The church of Jesus Christ should be the reflection of His nature. As Jesus Christ is the revelation, voice, and reflection of God the Father, so the Church should be the manifestation of Jesus Christ to the world. Each member of the Body must be an embodiment of the truth of the gospel. This can only be accomplished on the following conditions.

MESSAGE:

1. Evidences of the Spirit of Christ indwelling the spirit of a man

(Romans 8:9).

- a. Love as a divine sentiment (1 John 4:8,16).
- b. Obedience to His commandments (John 15:10).
2. Evidences of the mind of Christ occupying the mind of man.
 - a. Revealed to us in His Spirit (1 Corinthians 2:10-12).
 - b. Revealed to us in His Word (John 14:21).
 - c. Revealed to us in His labor (Philippians 2:6-8).
3. Our lives should be a reflection of His nature.

- a. We must partake of His divine nature (2 Peter 1:1-4).
- b. We must bear fruit (John 15).

CONCLUSION:

How pertinent are the questions: Are my words the echo of His voice? Is my life the reflection of His nature? If so, my life and my conversation will glorify Jesus and give an impetus to every agency ordained of God for the salvation of souls. High goal? Let us press on to it.

—A.P. Collins

GALATIANS APPLIED

Galatians 1:6-10

INTRODUCTION:

The letter to the Galatians is the earliest of the epistles to the churches on doctrinal lines. The Galatians were Spirit-filled saints, but not yet fully grounded in the truth of spiritual freedom. This letter needs to be applied to present-day life in assemblies filled with the Holy Ghost.

MESSAGE:

1. Servant to the gospel

- a. There is only one true gospel. Everything that claims to be another gospel or another way of salvation is false and deserves only the curse of God on it (verse 6-9).

- b. No religion can, nor can any religious training—however much we prosper in it—take the place of the one true gospel (verse 14).
- c. The true gospel is a revelation from heaven, not something made up by man (verses 11,12).
2. Servant to the Christ of the gospel
 - a. We need to desire to be slaves of Christ (verse 10).
 - b. Only the Lord can reveal the saving power of Christ to us (verses 15,16).
 - c. When God speaks to us, we need to obey Him at once and not consult with men to see what they will tell us (verse 17).

3. Servant to men

- a. The Lord reveals Christ in us that we may tell it to others (verse 16).
- b. It is a joy for true children of God to hear of their enemies being saved (verses 22-24).
- c. We should pray for grace and peace from God to come on even those who have gone astray from the faith (verses 3-7).
- d. Though you may be a great man with a commission direct from heaven, always lovingly associate your brethren with yourself in your work and message from God (verses 1,2).

—E.N. Bell



WHAT THE HOLY SPIRIT MEANS TO ME

Matthew 3:11

INTRODUCTION:

The Holy Spirit is symbolized in the Bible as air, fire, water, and oil. Each symbol describes a particular work of the Holy Spirit. The symbols are not used indiscriminately. Let us examine these truths.

MESSAGE:

1. The symbol of air

- The Holy Spirit gives life (Genesis 7:2).
- The Holy Spirit restores life (Ezekiel 37).
- The Holy Spirit sustains life (John 3:5).

2. The symbol of fire (Leviticus 9:7)

- Engages the Christian in spiritual warfare (Isaiah 9:5).
- Empowers for witness (Acts 6:15).

3. The symbol of water

- Creating thirst (Isaiah 44:3,4).
- Cleansing (Ezekiel 36:25–30).
- Mirroring eternal life (Revelation 7:17).

4. The symbol of oil

- Divine unction (Psalm 23). The Holy Spirit endows God's children with peculiar gifts and power for specific ends.
- Divine peace (Psalm 23). Only the Spirit can bring an abiding peace.

CONCLUSION:

We live in a material world and are encompassed with material senses. Therefore, God speaks to us through material symbols.

We cannot live the Christ-life without the work of the Holy Spirit. God wants us to know that without the ministry of His Spirit we are helpless. It is the Spirit who quickens—the flesh profits nothing. Human effort is no match for sin. It takes the divine, supernatural power of God, and God wants to make that power real in you now. Yield to His Spirit.

—C.M. Ward

THE NATIVITY

Luke 2:10

INTRODUCTION:

How blessed it would be if those who enter the festivities of this Christmas season would accept God's blessed and holy gift. Would God they might realize the worth of God's abundant grace and that, during this season, they might have more than a reflection of divine love in their hearts.

MESSAGE:

1. The manner of Christ's advent into the world

- Identification—Christ came into the world born of woman, identifying himself with man and yet, not being conceived by man, was free from the taint of inherent sin and needed no redemption.
- Revelation—God gave a review of the divine law of redemption in His plan for Israel. In this plan we see that the nearest of kin was the lawful redeemer of an estranged possession.
- Redemption—For it clearly meets

the need of the case and destroys forever the possibility of contention against His right to redeem us.

2. What Christ is to us

He pleads for us who have been given Him out of the world:

- To be kept by the Father.
- To be happy in themselves.
- To be holy unto God.
- To be useful to others.
- To be united to one another.
- To be glorified with Him.

—J.W. Welch

STRONG CONFIDENCE

Hebrews 10:35

INTRODUCTION:

Business institutions do not expect people to have confidence in them without giving a reason to consider them trustworthy. In the same way, the Manager of the greatest business in the universe has given us every reason to have implicit trust and unbounded confidence in heaven's bank. With Paul, we can joyfully exclaim, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

MESSAGE:

Grounds of confidence:

1. God's Word

- Answers the questions of modern skepticism.
- Has not failed (1 Kings 8:56).
- Is Spirit and life (Philippians 2:16).
- Instructs the mind, feeds the soul, and warms the heart.

2. A divine Word confirmed by divine power

- Because of its veracity.
- Because of its inherent power.
- Because of divine grace.

3. Revelation by the Spirit

- Of our relationship with the Eternal One (John 14:20; Colossians 3:18).
- Of a divine plan (2 Corinthians 5:1–11; Ephesians 1:3–14).

CONCLUSION:

"Therefore we are always confident" exalts the apostle. This is the pre-eminent need in the religious world today. We must not rely solely on sermons, papers, and conferences to combat the modern Sadducees who deny the supernatural. But let all who value their souls and the souls of others seek a personal enduement of power and pray earnestly for a mighty effusion of the Spirit on this tempest-tossed generation.

—W.T. Gaston



THE SPIRIT AT WORK

2 Corinthians 3:1-18

INTRODUCTION:

There are two things vital to the existence of the Church—Easter and Pentecost. Easter made the Church possible; Pentecost made it actual. Easter gave it the gospel; Pentecost gave it power. Easter gave it something to preach; Pentecost enabled it to preach.

What is the Spirit endeavoring to accomplish in the Church? In these verses Paul presents three effects of the Spirit's work: illumination, liberation, and transformation. These are evident in the sovereign move of the Spirit in the Church.

MESSAGE:

1. Illumination

a. Through the Spirit's illumination, our hearts, spirits, and minds are opened to who He is (Hebrews 10:32).

(1) Paul's illumination (Acts 9).

(2) Peter's illumination (Acts 10).

b. Through the Spirit's illumination, we have enlightened vision of the lost.

2. Liberation

a. Liberty from the bondage of the Law (Romans 8:2).

b. Liberty from the bondage of sin (Isaiah 61:1,2).

3. Transformation (Isaiah 35:10; 2 Corinthians 3:18)

a. Personal

(1) From sin to righteousness.

(2) From unbelief to faith.

(3) From mediocrity to excellence.

(4) From defeat to victory.

(5) From death to life.

b. Corporate

(1) As we are changed, the church will be changed.

(2) Called to be: holy, separate from the world, men and women of prayer, and poured out for the sake of the gospel.

(3) We are also: called out, brought out, sent out, and soon to get out.

—Thomas E. Trask

A PLEA FOR UNITY

Ephesians 4:1-16

MESSAGE:

1. How to invoke unity in the Body (verse 2).

- a. With all lowliness
- b. With meekness
- c. With longsuffering
- d. Forbearing one another in love

2. The basis of unity (verses 4-6).

- a. One body
- b. One Spirit
- c. One hope
- d. One Lord
- e. One faith
- f. One baptism
- g. One God and Father of all

3. Incentives to unity

- a. A worthy vocation wherewith we are called (verse 1).

b. That the world may believe (John 17:22,23).

c. That we may grow in faith and the knowledge of the Son of God (2 Peter 3:18).

d. That we may speak the truth in love and grow up in all things which is the head, even in Christ (Ephesians 4:14,15).

e. That we may be presented to Christ without blemish (Ephesians 5:27).

4. The agencies employed in bringing about this glorious oneness.

a. The glory of Jesus (John 17)

b. Spiritual gifts (Ephesians 4:8-16)

CONCLUSION:

Let us be one and of the same mind. One in body, members one of another so there may

be uniform growth and development. We are one in destiny, all bound for heaven. One in purpose: to glorify God and lead souls to Christ.

Unity is not a dogma in God; it is to know Him as our God and Father of all, above all, and in all.

Unity is not a dogma about Jesus. It is to have Him as our life, dwelling in our hearts by faith, knowing that He died for us on the cross, rose again for our justification, and is now interceding for us at God's right hand. We are looking for Him to come again.

Unity is not a dogma about the Holy Spirit. It is to know we have the Comforter, the Spirit of Truth, to take the things of Jesus and show them to us and give us power to witness.

—A.P. Collins

THE NEW BIRTH AND THE BAPTISM IN THE HOLY GHOST

John 3:1-17; Acts 1:6-8

INTRODUCTION:

Are the birth of the Spirit and the baptism in the Spirit synonymous? No; they are not the same. If not, is there a Bible line of demarcation that distinguishes the one from the other? Yes; there is a way for both the individual and the whole church to be as certain as the apostle Peter was on the Day of Pentecost.

MESSAGE:

1. Conditions of the new birth

a. Faith in Jesus Christ (John 3:16; 1 John 5:1).

b. Cleansed by the Word (John 15:3).

c. Separated from the world (John 17:16,22).

2. Evidences of the new birth

a. Love for the brethren (1 John 3:14).

b. Witness of the Spirit (Romans 8:16).

c. Peace with God (Romans 5:1).

d. Joy (Philemon 20).

3. Marks of the baptism in the Spirit

a. Speaking in tongues (Acts 2:4).

b. Power to witness (Acts 1:8).

c. Gifts of the Spirit (1 Corinthians 12).

—W.T. Gaston



A REBUKE TO VANITY

The personal ministry of many a preacher is spoiled by an unhealthy desire for publicity. In Steven's *History of Methodism*, there is a story of a rebuke that one of the early Methodist preachers, who was content to be among God's "hidden ones," received from John Wesley. Michael Fenwick, whom Wesley described as "a tolerable preacher," accompanied him on many of his journeys. One day Fenwick complained that though he was constantly traveling with Wesley, his name was never inserted in any of Wesley's published journals. In the next number of journals, he found his egotism effectually rebuked. "I left Epworth," wrote Wesley, "with great satisfaction, and about 1 p.m. preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick."

—W.T. Gaston

CLAIMING LAND FOR GOD

Our little group of Pentecostal believers in Springfield had just finished the watch night service, and the New Year (1915) was just a few minutes old. Our pastor was Bennett F. Lawrence.

We had sent Brother Lawrence as our delegate to the meeting at Hot Springs, Ark., the previous April, at which time The General Council of the Assemblies came into being. Brother Lawrence was one of the youngest presbyters. On his return to Springfield, our church affiliated with the new Assemblies of God fellowship that had its first headquarters in Findlay, Ohio.

Near midnight Pastor Lawrence told us the New Year that we were about to enter might be the year the Lord would return. The First World War was raging in Europe, and Pentecostal people were looking for the second coming of Christ. After the service, there was not room for all of us to ride home in the two-seated buggy, so my brother and I and three other teenage boys started walking home, a distance of about 3 miles.

One boy suggested we could save time going from Campbell Avenue to the corner of Boonville and Division if we cut across White City, a large amusement park. It was fenced, but some of the boards were loose, and we crawled through.

The place was deserted. It was a carnival type of park with a large roller coaster. It had a bad reputation, as it also had been a burlesque place. We knew it was a wicked place, and we felt we were crossing the devil's territory.

One of the followers said, "This place is unclean."

Another asked, "Do you suppose it could ever belong to God?"

Then my cousin Laurel Taliaferro, the oldest of us boys, said, "Let's claim it for the Lord."

So we agreed, and there beneath the stars we knelt and started praying.

One boy said, "How much shall we claim?"

Another said, "Let's claim the whole block."

My younger brother Paul said, "Let's claim the other block too—from Booneville to Campbell and from Division to Calhoun."

I spoke up, "We shouldn't take the greenhouse at the corner of Boonville and Calhoun. We sold peaches to people living there, and they are nice people."

Laurel replied, "Why not? God will take care of them. Let's claim it all."

There in the early morning we prayed that all this land should be used for the work of the Lord so His gospel might go out to the end of the earth from this place.

It was a clear, crisp night. The stars were bright above. One boy remarked, "Just think; when the Lord told Abraham to look up and see if he could count the stars, they were the same stars we can see tonight."

Another said, "Let's pray that the gospel will spread over all the earth and reach as many people as there are stars."

—Adapted from *"An Unforgettable New Year's Prayer Meeting"* by Fred Corum, *Assemblies of God Heritage*, Vol. 1, Winter 1983-84. Used by permission.

Note: The headquarters building of The General Council of the Assemblies of God and Central Assembly of God occupy the property the boys claimed that night.

MAN'S HOPE

Billy Graham once asked a university professor what he thought man's greatest need was. The professor considered it carefully, then said: "I could give you a variety of answers all the way from tax relief to disarmament. I may surprise you, because I'm not a religious man, but I believe the greatest need we have at this hour is a spiritual awakening that will restore individual and collective morals and integrity throughout the nations."

—G. Raymond Carlson

GOD'S FINAL JUDGMENT

I read the experience of a man who was condemned to death, but received the governor's reprieve just a few minutes before he was to go to the electric chair. His cell was close to the room where the electric chair was, and he could hear the buzzing noise as the wardens turned on the current and one after another was sent into eternity. He said that as he heard one after another brought to that room and the motor turned on, he was nearly frantic. He was a strong man, but he would be almost beside himself with fear as he heard the noise and he realized what would likely be his fate in a few short days.

Thirteen men passed by his cell into that room. Some men made a big bluff and bid a noisy goodbye to their friends, but as the current was turned on he heard terrible screams as



they were ushered into the other world.

He described one man, just a lad of 18, who was led screaming into the room. He began to yell, and all the others who knew that they soon would have like fate also began to yell. He wrote, "We all felt for that kid as he went through the green baize door into that room—just a poor prodigal. It was just a scream and he was gone."

He said that sometimes the men who were under the sentence of death would make jokes to one another, but not often. They could not forget that green baize door. Sometimes they would make a big show of bravery, but it was empty. How could they have any joy in life when the knowledge of their fate was ever present with them?

—*W.T. Gaston*

WHAT MONEY WILL NOT BUY

When Luther was protesting the corruption of the Roman Catholic Church, a certain monk wrote to the Pope at Rome telling him of Martin Luther's activities and asked what he should do. The Pope wrote back to this monk and said, "Fill his mouth with gold."

The monk replied to the Pope and said, "It won't work; the fool doesn't like gold."

—*Gayle F. Lewis*

PERSPECTIVE

A man fell into a pit. He held on to the sides as long as he could until his fingers became very weak. At last he said his prayers. He could hold on no longer. His fingers slipped and down he dropped—6 inches.

We hold out so long against the Lord and feel as though we were dropping to our death as we release our fingers from the thing that we are holding. And we find, after all, it is really not so terrible. No, the will of God is not terrible. It is the sweetest thing under heaven.

—*W.T. Gaston*

PRAYER VIGIL

I was trying to minister in a certain place where there had been occurrences that had spoiled the spiritual atmosphere. One day a company of us got down on the floor in a farmer's home and began seeking the Lord with all our hearts, that He might remove from our midst some things that were bad. We got down to pray just after noon and prayed until 5:30 p.m. There was a strain in the atmosphere, and when we got up from our knees we looked at one another and walked out. We had agreed to come back the next day. When the time came, we got down on the floor and were there all afternoon again. During the last part there was a change in the program. People began crawling across the floor and talking to each other. Some of the men walked across the floor and whispered in the ear of another man.

The next day we came together and went down on our faces as before. We had just nicely gotten down when in came a tall, stalwart young fellow who had heard about the meeting. He joined us in prayer. Suddenly, he sprang to his feet, unbuttoned his coat, took it off, threw it on the chair, and said, "I think I had better get into this myself." Then that program went on very rapidly. Suddenly, there fell from heaven such a shower of blessing, such great waves of power, that there was not time for further confession or anything else. For 2 hours there came waves of power, and four people received the Baptism.

—*J.W. Welch*

A PRESIDENT'S CONVERSION

Before General Dwight D. Eisenhower died some years ago, Billy Graham was invited to visit the former President. He was told he could stay 30 minutes. But when the time was up, the general asked him to stay longer.

"Billy," he said, "I want you to tell me once again how I can be sure my sins are forgiven and that I'm going to heaven, because nothing else matters now."

Billy took out his New Testament and read several verses. He pointed out that we go to heaven totally and completely on the merits of what Christ did on the cross.

After prayer, General Eisenhower said, "Thank you. I'm ready."

It is the Word of God, and not man's opinion, that people want when they think of stepping into eternity. It is the Word of God that provides blessed assurance.

—*G. Raymond Carlson*

THE NEED FOR REPENTANCE

Once when I was speaking to the students at Central Bible Institute, I told the following incident: A certain pastor told me about some wonderful sermons that an evangelist had preached in his church. Many people had professed salvation in these meetings. "However," said the pastor, "only one of all those converts is still going on with the Lord."

I asked if the evangelist had preached on the need of repentance.

He answered, "No."

"That is what the people need," I replied. "People will never get to an established place in God until the Spirit brings them to repentance."

—*J.W. Welch*

DISCOVERING GOD'S REST

Sometimes you leave the place of prayer carrying your burdens away with you. The Bible says, "Casting all your care upon him; for he careth for you." Are you afraid to cast the burden of your wayward children on to the Lord?

Stephen Merritt had a bad boy. He tried to manage him but



nothing worked. Finally in despair he came to the Lord and said, "He is too much for me; I am going to turn him over to You. If You don't save him, he is ruined. Lord, I ask You to take the boy, take him into Your own hands and manage him yourself."

After that the boy was just as bad as ever, but Stephen Merritt had perfect peace and rest. People would come and tell him his boy was doing so and so. He would reply, "Praise the Lord, I am through; my hands are off."

One day they came to him and said, "Your boy is drowned. His clothes have been found down by the lake."

Stephen Merritt did not make any fuss. One would think he did not care. He simply said, "I have turned him over to the Lord. It is all right." He had peace in conditions that would have sent others to the asylum. A week later the boy turned up and some time later was saved.

"We which have believed do enter into rest." You enter when you believe God. Learn how to pray through every condition that comes up in your life. Learn how to leave it with God.

—W.T. Gaston

THERE IS HOPE

A number of years ago a man who had never known any religious experience was given a Bible. After reading some of it, he said to his wife: "If this Book is true, we are lost, and a horrible end awaits us after death."

In fear, he read on until he discovered the good news of God's saving grace. Then he said to his wife: "If this Book is true, there is hope for us. It tells of Christ, who came to redeem men and save them from hell."

—G. Raymond Carlson

WILLING HEARTS

Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?"

"Yes," he replied.

"Can you go tomorrow?"

"If the cobbler has finished my shoes, I can go tomorrow."

That was a quick, willing-hearted response. Wesley said: "If I had 300 men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire."

—W.T. Gaston

TO QUOTE

God's mightiest impulse in every heart for unity was the baptism in the Holy Ghost.

—E.N. Bell

Love secures the presence of the Holy Spirit and the Father and Son to make their abode with us. Love hears His voice, sees His face, understands His will, and has supreme joy in doing His commandments.

—A.P. Collins

Many Christian workers say; "Oh I have the Spirit, I have had Him for years." Yes, so did I for many years, but there came a time when He got me—got me under His hand, submerged in His power till He spoke for himself, and my whole being was under His control. There is a difference between the experience where we have the Spirit for our pleasure and where He has us for His pleasure.

—J.W. Welch

If the enemy cannot remove entirely from our vision the thought of the return of Christ to this earth, he will attempt to spiritualize that return to reduce it to a mere metaphor, and rob us of the vital hope which the Lord wants it to be.

—R.M. Riggs

The mark that has characterized each succeeding Pentecostal outpouring has been the totality with which believers have sought God.

—T.F. Zimmerman

Seed left in the barn—never planted, never watered, living alone—will never produce fruit. Study the Book of Acts. The record indicates that believers, with the exception of the apostles, were scattered everywhere. There was not an apparent need for constant admonitions to fulfill the Great Commission. Believers did that which came naturally; they preached the gospel wherever they went.

—G. Raymond Carlson

Preparation time becomes a time of purifying. There will never be a revival in the church until first it is pure and holy.

—Thomas E. Trask

SEND US YOUR ILLUSTRATIONS

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E-mail: You may send your illustrations to: enrichment@ag.org



COMMUNITY APPRECIATION DAY

Community Appreciation Day is one way to demonstrate to civic and political leaders you care about them and are praying for them.

Invite various public officials. This can include the mayor, city council members, police officers, volunteer firefighters, or school board members.

Invest in the community. We set aside \$1,000 annually for Community Appreciation Investments. These have included the community drug task force, the school's music boosters, and the police department's DARE program. Many civic leaders will come to a special day at your church when you partner with them in the community.

Include the community in the service. We ask the high school choir to sing one or two songs during the service. They often include a gospel song, and we have the opportunity to present the gospel.

Select a community leader to honor. Last year we added this feature. We selected a person outside of our church to receive a Community Appreciation Award.

Community Appreciation Day has several benefits. Many people who do not normally attend our church come on that day. And our church can develop lasting relationships with the leaders in our community.

—Glenn Reynolds, Jr., Norwalk, Iowa

HANGING OUT WITH TEENS

Teens will find a place to hang out with their friends. In our community teens congregate on the town square.

When the local newspaper reported the teens' activities, a group from our church went on a Friday night to observe. Stirred by what he saw, our pastor told the congregation the next Sunday: "I would like to take a busload of grandmas to the square and turn them loose just to hug those kids."

One 60-year-old grandma caught the vision and spends most Friday nights (along with others from the church) hanging out with the teens and giving out cookies she baked that day. It's a common sight to see her with her arms around a teen or an alcoholic crying and praying that God will save and deliver.

This approach is designed to build trust with teens (and pre-teens) who have chosen alternative lifestyles. They have told us they don't trust adults and/or institutions. They say they have no future, so they plan to party their lives away.

Jesus commanded us to go. For the grandmas and others in our church, hanging out with teens on Friday night is a matter of obedience.

—Ann Floyd, Springfield, Missouri

GRANDPARENTS DAY

In our church we have very few senior adults, but we do have several children. When we realized that most of these children have grandparents who are unsaved, we developed a Sunday to honor them. Here are some ideas to make Grandparents Day special:

1. Design invitations for children to send to their grandparents.
2. Invite the grandparents to attend Sunday school with their grandchild. Let them come to their grandchild's class and help their grandchild with the craft. Let grandparents participate in the games and enjoy the atmosphere of Sunday school.
3. Honor the grandparents during the worship service with a gift. Bookmarks with a verse about grandparents work well.
4. Pray for all grandparents who are present with their grandchildren as well as those who were unable to attend.
5. Have a testimony from a Christian grandparent or grandchild on the important role that grandparents play in a young person's life.

This day allows families to reach out to unsaved family members or creates a special day for families who live apart. While there is a national Grandparents Day in September, this day can be held any time of the year.

—Glenn Reynolds, Jr., Norwalk, Iowa

WELCOMING NEWCOMERS

When you are aware that a family has moved into your community, welcome them by providing a dinner for them. You can make arrangements with a restaurant that has carry-out service to prepare a meal to be picked up by a member from your church.

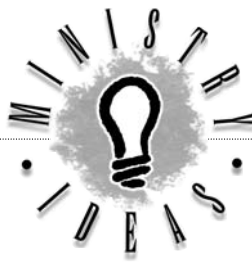
Have an adult from your church pick up the dinner and deliver it to the new family. Along with the dinner, provide a brochure and a letter welcoming the family to your community and inviting them to church.

—Adapted from 100 Great Growth Ideas by Neil Jackson, Jr., ©1990 Broadman Press, Nashville, Tennessee. Used by permission.

TYPES OF LETTERS THAT BUILD A CHURCH

Writing letters can be a great way to show people you care and can provide contacts to potential church members.

1. Letters to potential parents (Cradle Roll prospects)
2. Letters to enroll all shut-ins
3. Letters to youth (student body of high schools)
4. Letters to ethnic groups (for a new ethnic class)
5. Letters to parents of children with special education needs
6. Letters to members asking for leads to prospects
7. Letters for potential workers
8. Letters to potential bus riders
9. Letters to the faithful (appreciation)



10. Letters to those in the hospital
11. Letters to those in jail
12. Letters to newcomers to your community
13. Letters for those who have experienced a crisis, death, or a joyous occasion (source: obituaries, wedding, engagement, birth notices in the newspaper)

—*Adapted from Motivational Ideas for Changing Lives, by Neil E. Jackson, Jr., (Gallatin: Tennessee, Neil E. Jackson, Jr. Ministries, 1995). Used by permission.*

MISSIONS PRAYER PARTNERS

At our missions convention we make prayer flyers using the missions theme letterhead ordered from the Division of Foreign Missions. On the letterhead we print the words “I will pray for...” and the name of one of our missionaries. We also include a description and a map of the country where they are ministering.

We make several flyers for each of the missionaries we support, along with missionaries who are attending the convention, and those we plan to add to our missions budget. We tack these flyers on the walls in the sanctuary and the lobby during our missions convention.

At our missions banquet, we emphasize the importance of praying for our missionaries. At the end of the banquet, we ask people to remove a flyer from the wall, take it home, and pray for that missionary during the coming year. We also ask them to sign a form indicating which missionary they will pray for. We give the missionaries the list so they know who is praying for them.

Our prayer commitment for missionaries has increased dramatically and our missions giving has skyrocketed because people now have a prayer commitment attached to their giving.

—*Karl Vaters, Fountain Valley, California*

CHRISTMAS SERMONS

Many people appreciate the familiar Christmas message presented in new ways. A series of Christmas sermons may be the way to accomplish this.

You might begin the Advent season with a sermon titled “A Christmas Prophecy.” Choose one or more Old Testament prophecies concerning Christ to develop this sermon. Another sermon could focus on “The Christmas Story,” using Matthew 21:33–46. A third message might be “A Christmas Gift” dealing with peace in the Gospel of Luke, noting the contrast between Luke 2:14 and 12:51. Finally, a sermon titled “A Christmas Concert” could focus on one or more of the songs in Luke’s gospel (chapters 1 and 2) that are associated with Christmas.

Another suggestion for a series is “A Baby’s Christmas,” looking at the event from our Lord’s point of view. “A Teenager’s

Christmas” would be from Mary’s perspective—she was probably in her teens when she gave birth to Jesus. “A Senior Adult’s Christmas” could center on Zechariah the priest, or Simeon and Anna in the temple. The last sermon could be called “Everybody’s Christmas,” using John 3:16.

A third approach is to look at the emotions involved in Christ’s coming: “A Mother’s Joy” (Mary’s song, Luke 1:46–55); “A Husband’s Perplexity” (Joseph, Matthew 1:18–25); “A King’s Anxiety” (Herod, Matthew 2:1–18); and “A Son’s Delight” (our Lord’s birth announcement and declaration of obedience, Hebrews 10:1–10).

The Gospel of John offers many opportunities for Advent preaching, among them the various names and titles for Jesus. As the Word, He came to speak (1:1–14); as the Light, He came to shine (8:12); as the Bread, He came to satisfy (6:24–40); and as the Door, He came to save (19:9–10). Christmas is a time for listening to His Word, beholding His glory, receiving His life, and accepting His invitation.

We want to present our messages in interesting ways, while still proclaiming the good news. By developing a Christmas sermon series, you will strengthen believers and may attract the unsaved to your church.

—*Adapted from Prokope, July–September 1998, ©1998, Warren W. Wiersbe, and used by permission.*

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WELCOME CLASS

As senior pastor of our church, my wife and I host a class for the first 3 weeks of each Sunday school quarter to welcome newcomers. During these classes, we introduce ourselves, our church family, and cover informative and beneficial information for newcomers to our church. We provide material to assist our new friends in becoming more acquainted with our ministry and outreaches. We discuss the vision and mission statement of our church. We also include a description of the ministries along with the names and phone numbers of ministry coordinators.

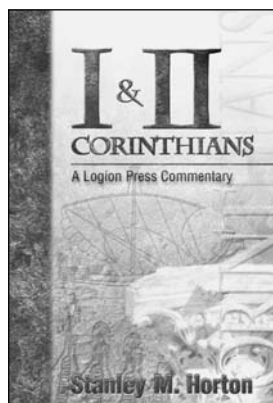
This class has proven to be quite effective. Approximately 75 percent of attendees eventually become members.

—*John R. Baschieri, Lehigh, Florida*

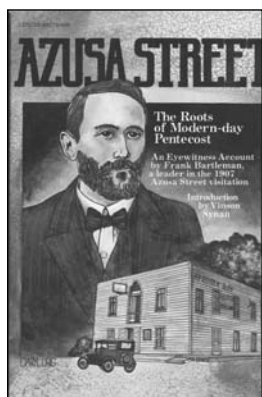
SEND US YOUR IDEAS

Enrichment will pay up to \$50 for each published account of a ministry idea. Send your ideas, along with a detailed description, to: Ministry Ideas, *Enrichment* Journal, 1445 Boonville Ave., Springfield, MO 65802-1894.

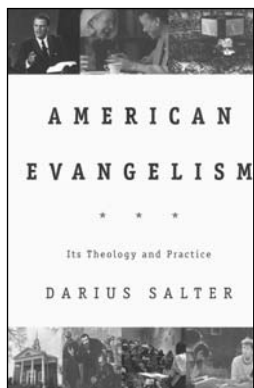
E-mail: You may send your ministry ideas to: enrichment@ag.org



Stanley M. Horton (GPH: Logion Press, 260 pp., hardcover, \$21.99)



Frank Bartleman (Bridge-Logos Inc., 184 pp., paperback, \$7.95)



Darius Salter (Baker Book House, 426 pp., hardcover, \$21.99)

I & II Corinthians

Stanley M. Horton (GPH: Logion Press, 260 pp., hardcover, \$21.99)

The latest addition to the Logion Press book line is *I & II Corinthians* by Dr. Stanley M. Horton. Horton has produced a commentary that will appeal to pastors, students, and lay people alike.

The major strength of this verse-by-verse treatment of 1 and 2 Corinthians is the Pentecostal perspective Horton brings to the text. He presents the traditional Assemblies of God interpretation of 1 Corinthians 12–14 that is missing in many commentaries. In addition, he provides commentary that helps defend against those who would use 1 and 2 Corinthians as a basis for arguing against a variety of other Pentecostal beliefs. In keeping with his roots, Horton appeals to the writings of fellow Pentecostal pastors and teachers to reinforce his insights and interpretations.

Those who use this commentary will not need to be acquainted with Greek. Horton avoids many of the controversial issues that surround the meaning of the original text in favor of presenting the material from a conservative, evangelical position.

A feature that will appeal to those who wish to do a self-study of 1 and 2 Corinthians is the list of questions associated with each major section of the biblical text. These questions are conveniently located in the book's appendix along with a map of the Corinthian area and a bibliography listing a number of the classic commentaries on 1 and 2 Corinthians.

Those who have enjoyed Dr. Horton's writings in the past will not be disappointed as they consult this commentary in their study of 1 and 2 Corinthians.

—Reviewed by Clancy P. Hayes, adult consultant, Sunday School Promotion and Training, Springfield, Missouri.

Azusa Street—The Roots of Modern-Day Pentecost

Frank Bartleman (Bridge-Logos Inc., 184 pp., paperback, \$7.95)

The Los Angeles revival of 1906–09 was the center from which the modern Pentecostal revival became a worldwide phenomenon. Featured were a black holiness preacher, W.J. Seymour, as the catalyst and a converted livery stable at 312 Azusa Street as the setting for this remarkable revival.

Frank Bartleman, a Baptist-turned-holiness mission preacher, kept a written description of the revival. In 1925, he published his personal account of events at Azusa Street under the title, *How Pentecost Came to Los Angeles—As It Was in the Beginning*. This volume was largely the product of his diary and articles he had written over the years. *Azusa Street* is a reprint of that book.

Although Bartleman may overplay his role in the revival, this book is valuable, for it constitutes a detailed eyewitness account of the great Los Angeles revival. The latter chapters of the book carry the reader beyond the Los Angeles revival through the subsequent journeys of Bartleman as he scattered the good news of the full gospel.

Pentecostal Holiness historian Vinson Synan has provided an excellent introductory chapter. He has gathered bits of information from a variety of sources to weave a synopsis of the Los Angeles revival and the story of Bartleman. The introduction is almost worth the price of the book itself.

—Reviewed by William W. Menzies, Springfield, Missouri, a longtime educator with the Assemblies of God and chancellor of Asia Pacific Theological Seminary.

American Evangelism

Darius Salter (Baker Book House, 426 pp., hardcover, \$21.99)

The author aims to bring verbal snapshots, both good and bad, of revival in America. He provides a biblical understanding of the call of the Holy Spirit to confront our present culture with a demonstration of the power of the message of the Cross.

In chapter 1, he establishes his working

definition of evangelism: "Evangelism is whatever the community of God does to make people new creatures in Christ Jesus." This theme, one that evangelists should always keep in mind, is not only the process but also the product, the evangelizer and the evangelized. "Evangelism as divine solvency" is his best writing in the book. It is powerful preaching material.

As a Pentecostal, I felt uncomfortable with two areas of his writing: (1) His terseness, at times, with Pentecostals and charismatics. (He likes our enthusiasm and loves our evangelism, but is uncomfortable with who and what we are.) (2) In the development of all the programs and their possibilities for implementation in our modern culture, there was not a strong emphasis on developing the ministry of the evangelist. In 2,000 years of Christian history, when the ministry of the evangelist is strong, evangelism explodes from the church to the world.

—Reviewed by D. Mikel French,
evangelist, Okmulgee, Oklahoma.

The Azusa Street Papers

Steve Hill (*Together in the Harvest Publications*, 80 pp., paperback, \$19.50)

A few months after the Los Angeles Azusa Street revival began in 1906, Pastor William Seymour began publishing a monthly (later less frequently) tabloid paper called *The Apostolic Faith*. The paper, with Clara Lum as the editor, published doctrinal tracts from a Pentecostal point of view and reported on outpourings of the Spirit in Los Angeles as well as around the world.

Readers of the very first issue in September 1906 were struck by the bold headline: "Pentecost Has Come," and the subhead, "Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts." People from around the world not only wanted to read more of this news, they also wanted to come to Los Angeles to get in on the revival.

Believing that people of the latter part of

the 20th century would enjoy reading *The Apostolic Faith*, Attorney Fred Corum—a product of the Azusa revival—reprinted the 13 issues as *Like as of Fire*. When that edition went out of print, Middle Atlantic Regional Press picked it up with their edition of *Like as of Fire*.

When Evangelist Steve Hill decided to publish an edition, he asked the Assemblies of God Heritage Center director Wayne Warner to assist him. The result is a beautiful four-color cover, perfect-bound edition. Features added to this edition include: photographs, an introduction, glossary, index, and additional resource list.

—Reviewed by Joyce Lee,
archivist at the Assemblies of God
Flower Pentecostal Heritage
Center, Springfield, Missouri.

Strategy of the Spirit

Everett A. Wilson (*Regnum*, 214 pp., paperback, \$12.99)

Where the church is prospering and developing great leaders, it inevitably correlates with the correct philosophy or strategy that was developed by early missionaries and missions leaders. Missions strategy was an important part of the development of the Assemblies of God missions program. One of the main tenets of this strategy was a sensitivity to and an awareness of the Holy Spirit and the Lord of the harvest.

J. Philip Hogan, former executive director of the Division of Foreign Missions, stands out as one of the great leaders in our Movement. Under his leadership, he brought this kind of strategy to our missions movement around the world.

Strategy of the Spirit is one of the most important books on missions strategies in our time. It is factual, adequately researched, and gives validity to the missions philosophy of the Division of Foreign Mission.

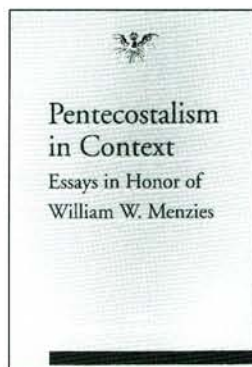
This book shows how important it is to be sensitive to the Holy Spirit and aware of His



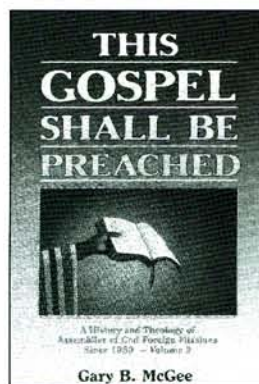
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Everett A. Wilson (*Regnum*, 214 pp., paperback, \$12.99)



Edited by Wonsuk Ma and Robert Menzies (Sheffield Academic Press, 360 pp., paperback, \$28.50)



Gary B. McGee (Gospel Publishing House, Vol. 1, 288 pp., paperback, \$10.95; Vol. 2, 358 pp., paperback, \$12.95; set \$20.95)

plans for fulfilling the Great Commission. During his years of missionary leadership, Hogan gave our Movement an underscoring of the fundamental principles of missionary endeavor.

This book is a must for every person who is interested in knowing what the Holy Spirit has done through our Movement and how important these underlying principles are for our future involvement in the Great Commission.

—L. John Bueno, executive director of the Division of Foreign Missions, Springfield, Missouri.

Pentecostalism in Context: Essays in Honor of William W. Menzies

Edited by Wonsuk Ma and Robert Menzies (Sheffield Academic Press, 360 pp., paperback, \$28.50)

This work is a collection of essays in honor of Dr. William Menzies, a well-known Assemblies of God educator, on his 65th birthday. The editors are the academic dean of Asia Pacific Theological Seminary, and the honoree's younger son, Assemblies of God missionary to China and faculty member of the seminary.

Introductory essays are by Glen Menzies (the honoree's older son) and Stanley Horton. The remaining essays are divided into three parts: The Biblical Context, The Theological Context, and The Missiological Context. The reader will naturally gravitate to the part that interests him, yet all the essays contain valuable material.

Essay titles include: "The Prophethood of All Believers"; "A Charismatic View on the Distinctiveness of Pentecostalism," by a Roman Catholic charismatic priest; "Power from on High: A Historical Perspective on the Radical Strategy in Missions."

Among the contributors are Assemblies of God educators: Robert Menzies, Stanley Horton, Gordon Fee, Glen Menzies, Roger Stronstad (Pentecostal Assemblies of Canada),

Cecil Robeck, Russell Spittler, Del Tarr, Julie Ma, Wonsuk Ma, and Gary McGee. The remaining essays are by Pentecostal/charismatic persons as well as some who are not identified with Pentecostalism.

The essay form makes the reading especially enjoyable, since it assigns much technical discussion to footnotes, which are plentiful and informative.

—Anthony D. Palma, Th.D.,
an Assemblies of God educator,
Springfield, Missouri.

This Gospel Shall Be Preached, Volumes 1 and 2

Gary B. McGee (Gospel Publishing House, Vol. 1, 288 pp., paperback, \$10.95; Vol. 2, 358 pp., paperback, \$12.95; set \$20.95)

Historical studies of American Pentecostalism, including histories of the Assemblies of God, have up to this point focused on the origins and development of the American churches, with relatively little attention directed to the missionary task of the Movement.

Gary McGee, professor of theology and church history at the Assemblies of God Theological Seminary, has rectified this with an examination of the development of the foreign missions program of our Movement.

In the initial chapters, McGee charts the origins of indigenous missiology; pays proper respect to the influences from other religious bodies, such as the Christian and Missionary Alliance, in shaping the emerging missions structure; and captures the ethos of the beginnings of the revival.

Part Two traces events from 1914–26, the least stable years in the history of Assemblies of God missions. However, in spite of problems and reverses, by the end of this period solid progress could be reported.

Part Three (1927–42) and Part Four (1943–59) chart the years in which Noel

Perkin superintended the missions program. In 1943, as the Second World War was moving toward a conclusion, Perkin brought together missionary leaders to develop a global strategy for the future.

The retirement of Perkin in 1959 appears to the author to be a fitting point to end his study of the ongoing drama of Assemblies of God missions.

In This Gospel...Shall Be Preached, Volume 2, McGee individually examines the three decades that span the years of 1959 to 1989, and describes the developments within the Foreign Missions Department (later the Division of Foreign Missions). Areas of concentration include an examination of the structural, educational, and theological changes that occurred during this time frame. McGee is candid in his assessment of the advances as well as the setbacks that have transpired during this 30-year period.

Of particular interest to general readers are the well-placed biographical sketches that illustrate the particular periods and events in question. McGee has presented the essence of A/G missions in a captivating manner.

The extensive documentation is keyed by page and chapter title at the end of the general text. A selected bibliography is included to aid others who wish to research further in this area.

This Gospel...Shall Be Preached, Volume 2 is an ideal work for anyone who has a concern or interest in Assemblies of God missions. McGee provides both information and inspiration for those who seek to be part of the Great Commission of our Lord.

—Volume 1 reviewed by
William W. Menzies, Springfield, Missouri,
a longtime educator with the Assemblies
of God and chancellor of Asia Pacific
Theological Seminary. Volume 2 reviewed
by Clancy Hayes, adult consultant,
Sunday School Promotion and
Training, Springfield, Missouri.

The Choice—Embracing God's Vision in the New Millennium

Thomas E. Trask and Wayde I. Goodall (Zondervan, 240 pp., paperback, \$12.99).

The Choice is must reading for those who are sensitive to the powerful crosscurrents of opinion that are permeating today's society. God's call is one of choice—to "embrace God's vision in the new millennium."

This book is straightforward, arresting, fast-moving, and well-paced. Through personal illustrations, the authors promote interest and provide a sense of relevance.

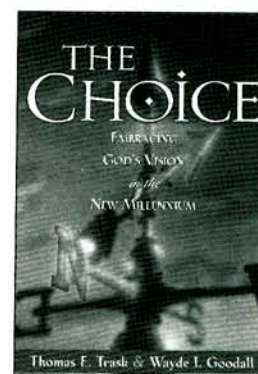
Breadth and depth are also distinguishing features of this work. The ideological and religious systems of the world, the global ministries of the Assemblies of God, and the statistical and factual data essential for spiritual evaluation all find convergence in *The Choice*. The authors discuss the writings of some of today's most insightful sociologists, theologians, missiologists, and statisticians. This makes the book rewarding and its message filled with challenge.

At a time of intense global uncertainty, *The Choice* provides perspectives and directives essential for balance in the church. The authors demonstrate from God's Word the sure anchor that is the heritage of every true believer.

The authors present well-documented facts that expose the dismal depth to which society has sunk. But despite this, the message of the gospel rises from the pages to spark hope and peace in the heart of the reader.

For a resting place in a time of storm, you will need to read *The Choice*. In it you will find balance and challenge, insight and understanding, compassion and resolve—but the choice will still be yours.

—Reviewed by Richard L. Dresselhaus, pastor,
First Assembly of God, San Diego, California.



Thomas E. Trask and
Wayde I. Goodall (Zon-
dervan, 240 pp., paper-
back, \$12.99).

A SERVICE

Enrichment reviews books we feel our readers would like to know about. These books are not always in accord with our point of view, and the reviews do not constitute a recommendation of the books. As a service to readers the Gospel Publishing House will supply any of these books, but books cannot be returned for credit.

NEWS & RESOURCES

HIGHLANDS AND HILLCREST HARVEST FESTIVAL DATES SET

Hillcrest Children's Home will celebrate its Harvest Festival on Friday and Saturday, October 1, 2. Highlands Child Placement Services and Maternity Home has set its Harvest Festival for Friday, October 8.

These annual events are opportunities for churches and church groups to share with the children and youth from these homes. Much of their food, clothing, and other supplies for the year are brought or sent by concerned friends during the Harvest Festivals.

For more information, call Hillcrest at 1-501-262-1660 and Highlands at 1-816-924-6565.

To order your free Harvest Festival needs lists check rsc #2.

AMA SUNDAY IS NOVEMBER 21

Nearly 500 Assemblies of God retired pioneer preachers and their spouses are receiving financial help from Aged Ministers Assistance. Thanksgiving Sunday, November 21, is AMA Day. This day provides an opportunity to honor pioneer preachers for their years of unselfish service to the Fellowship. AMA offerings can be sent to the national Benevolences Department.

Free AMA bulletin inserts are available by checking rsc #1. Please indicate quantity.

M.A. PROGRAM IN CHRISTIAN COUNSELING RECEIVES DETC APPROVAL

Berean University's master of arts program in Christian counseling has received approval from the Accrediting Commission of the Distance Education and Training Council (DETC). DETC is a national accrediting agency recognized by the United States Department of Education. "The entire graduate-level program in Christian counseling has DETC's full approval, and all 15 courses are now available for our students," states Dilla Dawson, Berean's interim vice

president for academic affairs.

Berean University partnered with EMERGE Ministries, Inc. in Akron, Ohio, to design and implement this graduate-level counseling program in 1995. EMERGE is a Christian counseling ministry, founded and directed by Richard Dobbins, Ph.D., an Assemblies of God minister and licensed psychologist. EMERGE provides training for both pastoral and lay counselors at its Akron campus. Most of the study guides for the Berean M.A. in Christian counseling were co-authored by Dr. Dobbins and Dr. Donald Lichi, vice president of EMERGE.

Berean's M.A. in Christian counseling, a 42-credit degree, is structured for clergy who desire counseling training on the graduate-level and for laypeople with B.A. degrees who want to serve in a counseling ministry. All students enrolled in the program participate in coursework that combines both academic and clinical studies.

The clinical component for each student takes place under the direction of qualified supervisors at EMERGE Ministries, Inc. and approved agencies in the student's locality. Six credits of on-campus residency at EMERGE are needed for the practicum requirement. The degree's academic requirements are completed entirely through distance education.

Applicants for Berean's M.A. in Christian counseling must have at least 17 undergraduate hours of Bible/theology and 15 undergraduate hours in behavioral sciences. These hours can be taken with Berean prior to enrollment in the master's program.

Berean also offers M.A. degrees in biblical studies and ministerial studies. Further information is available by calling Berean at 1-800-443-1083. Students can also contact the school through E-mail: berean@ag.org, or by visiting the web page at <http://www.berean.edu>.

FREE COLLEGE COMMITMENT DAY MATERIALS AVAILABLE

College Commitment Day is September 12. Plan now to highlight the 17 endorsed A/G postsecondary schools. Over 10,000 students enroll in A/G higher education each year. Students learn from a Pentecostal perspective with emphasis on integration of faith and learning.

The fourth edition of the *Assemblies of God College Guide*, a 32-page resource highlighting the 17 endorsed Assemblies of God postsecondary schools, is available free. It includes current information from each school: tuition costs, application deadlines, an overview of the local community, job availability, and financial assistance. A comprehensive majors chart lists the 17 schools and degrees offered. Handy business-reply postcards can be returned directly to the schools to request additional information.

Request copies for your church library and youth group by checking rsc #5 and stating quantity.

AMERICAN INDIAN COLLEGE APPOINTS NEW PRESIDENT

Jim H. Lopez was appointed president of American Indian College (Phoenix, Arizona) on October 13, 1998. He is a 1974 graduate of AIC and a 1981 graduate of Southwestern Assemblies of God University with a degree in Christian ministries and Christian education. He also has a master's degree in biblical studies with emphasis on counseling from Fuller Theological Seminary. He is an Assemblies of God minister.

Before his appointment as president, Lopez served the college as a faculty member, dean of students, and vice president.

Lopez is married to Belinda, who serves as the Elementary Department chairperson at AIC. They have three children and one grandchild.

AIC prepares Native Americans for

ministry and Christian leadership and is one of 17 endorsed A/G postsecondary schools.

HIGHER EDUCATION INSTITUTIONS ANNOUNCE FALL '98 ENROLLMENT

Overall enrollment for the 17 endorsed Assemblies of God postsecondary schools is 13,211 for fall 1998. This is up 719 students from the previous year.

The following are enrollment figures for the various schools. The first number represents resident students. The second number is for college-level distance learning students. The third number is the total enrollment. If only one number is present, it represents resident students.

American Indian College, Phoenix, Ariz.—71
Assemblies of God Theological Seminary, Springfield, Mo.—213/83/314

Bethany College, Scotts Valley, Calif.—543/12/555

Central Bible College, Springfield, Mo.—982/79/1,061

Evangel University, Springfield, Mo.—1,631

North Central University, Minneapolis, Minn.—1,035/685/1,720

Northwest College, Kirkland, Wash.—848
Southeastern College, Lakeland, Fla.—1,078

Vanguard University of Southern California, Costa Mesa, Calif.—1,315

Southwestern A/G University, Waxahachie, Tex.—1,622

Trinity Bible College, Ellendale, N. Dak.—354

Valley Forge Christian College, Phoenixville, Pa.—532/16/548

Black Hills Indian Bible College, Rapid City, S. Dak.—0

Latin American Bible Institute, San Antonio, Tex.—78/15/93

Western Bible Institute, Phoenix, Ariz.—80

Berean University, Springfield, Mo.—0/1,565/1,565

ROCK SOLID EVANGELISM AND NEW CONVERT RESOURCE

The cooperative efforts of the U.S. Decade of Harvest, Convoy of Hope, and Light for the Lost have resulted in a newly designed booklet that can be used as an evangelism and new convert follow-up resource. The need for a contemporary presentation of the salvation message with guidelines for the first steps of a new believer brought Dave Donaldson, president of Convoy of Hope, and Efraim Espinoza, coordinator of the U.S. Decade of Harvest, to coauthor *Rock Solid*.

Rock Solid, a 32-page booklet, begins by answering the question, Why Do I Need Jesus? and concludes with a section on How Do I Share Jesus With Others? The last page in the booklet is a Spiritual Birth Certificate that the person can keep as a record of a personal decision to accept Christ as Savior. *Rock Solid* also has a glossary to help the reader understand the salvation message. Its six small chapters help guide the reader in establishing a daily devotional time. The booklet is printed in a 4- by 9-inch format that easily fits in a business envelope.

Light for the Lost provided the funds for the development and initial printing of the booklet. This has facilitated copies for Convoy of Hope to use in their outreaches. The *Pentecostal Evangel* office is using the copies paid by LFTL to send to inquiries from the Good News page that appears monthly in the *Evangel*. Working together, the various ministries have contributed to making this resource a reality.

Rock Solid is available from the U.S. Decade of Harvest at the cost of 50 cents per copy (item number 743-777). The Spanish edition, *Roca Sólida*, is also available at the same price (item number 743-778).

CHI ALPHA DAY, SEPTEMBER 26

More than 14 million students are preparing

for their futures at secular universities. Forty percent of the world's 220 heads of state once studied in an American university. Relationships are key to these students, and evangelism opportunities are unparalleled.

In Chi Alpha Campus Ministries, students are reconciled to Christ in communities of worship, prayer, fellowship, discipleship, and witness. Relationships formed in Chi Alpha fellowships last over lifetimes. Through Chi Alpha, a generation of students are abandoning themselves to Christ's missionary cause.

"If the church could select an environment in our nation where people are open to and considering the claims of the gospel, where inquiry and searching are the norm, and where one person's decision for Christ could have significant impact on society, surely it would seize the opportunity for evangelistic efforts. Today's university campuses and community colleges are strategic centers for worldwide evangelism," said Dennis Gaylor, director of Chi Alpha Campus Ministries, USA.

That's why on Sunday, September 26, Chi Alpha Campus Ministries asks you to join with them in lifting up the 200 Chi Alpha groups across the country in focused prayer and support.

For information about Chi Alpha, how to get involved, or the campuses that have Chi Alpha groups, contact Chi Alpha Campus Ministries at (417) 862-2781, ext. 1425.

COMMISSION ON CHAPLAINS TO MEET

The Assemblies of God Commission on chaplains, which meets each year in May and November, is scheduled to meet November 1, 2, at the Assemblies of God Headquarters in Springfield, Mo.

The Commission on Chaplains screens and endorses qualified candidates for various military and institutional chaplaincies. Presently, more than 300 Assemblies of God ministers serve as chaplains to diverse military and civilian organizations and institutions. Over 9,000 decisions for Christ and innumerable changed lives were reported last year as a result of this Assemblies of God Home Missions outreach.

To learn more about becoming an officially endorsed chaplaincy candidate, contact the Chaplaincy Department at 417-862-2781, ext. 3260 or E-mail: chaplaincy@ag.org.

SEPTEMBER 19 IS NATIONAL PRISON DAY

The word "prison" brings to mind images of steel bars, razor-wire fences, guard towers, and hardened faces of men and women.

Revival is breaking out in prisons across the country. Men and women are finding Christ in a real and personal way. "Sin is sin," said Industrial and Institutional Chaplaincy representative Rick Davis. "God doesn't see degrees of sin. No matter how vile and corrupt a person might be, God can turn that man or woman into a living testimony for Him. Assemblies of God prison chaplains have personally witnessed more than 5,700 men and women turning their lives over to Christ in 1998 alone."

Sunday, September 19, is National Prison Day. The Assemblies of God Chaplaincy Department asks you and your church to remember prisoners and chaplains in prayer, and to reach out to those men and women who desperately need to know that the church—especially your church—truly cares.

To find out more about prison ministry and how you can be involved personally or financially, contact the Chaplaincy Department at 417-862-2781, ext. 3260 or E-mail: chaplaincy@ag.org.

HOME MISSIONS CHRISTMAS OFFERING—IT'S UP TO YOU

For many in America, Christmas can be a time of struggle—financially, emotionally, and spiritually. Yet few things encourage or lift one's spirit as quickly as an unexpected word of appreciation, a thoughtful gesture, or an expression of love.

On Sunday, October 24, DHM asks that you remember home missionaries with prayer and a Christmas offering. Your Christmas gift encourages and is deeply appreciated by your missionaries. What's more, every dollar you give will go toward their Christmas gift checks.

"The annual Christmas offering isn't to be taken lightly," Division of Home Missions Executive Director Charles Hackett said. "It is a once-a-year opportunity to reaffirm to all of our home missionaries that we

support them, love them, and understand their needs."

DHM is actively reaching America with the gospel through six departments: Teen Challenge International, USA; Intercultural Ministries; Church Planting; Chi Alpha Campus Ministries; Mission America Placement Service; and Chaplaincy.

HOME MISSIONARY CANDIDATE ORIENTATION BEGINS AUGUST 30

The Division of Home Missions will hold its second candidate missionary interview and orientation of the year, August 30–September 2, at the Ramada Inn in Springfield, Mo.

Individuals interested in applying for appointment may acquire applications from DHM. Two brochures offering details on the candidate interview process, *What To Do When God Calls You to Home Missions* and *Advantages of National Home Missions Appointment*, are also available free on request.

Last year, home missions had a record 87 candidate missionaries (including spouses) receive appointment. National appointment gives missionaries visibility within the Assemblies of God and enhances missionaries' credibility.

FALL BRINGS LIGHT FOR THE LOST BANQUETS

Light for the Lost fall banquets will soon be under way. Held during the spring and fall, these banquets are LFTL's primary method of raising funds for evangelistic literature. The banquets feature missionary speakers, opportunities to pledge and give to evangelism literature projects, and encourage participants to pray for missionaries. The family atmosphere generated at these gatherings provides an opportunity to involve your entire church in missions.

Listed below are the districts scheduled to hold a banquet tour this fall. Contact your district office for more information.

September: Appalachian, Georgia, Kentucky, Montana, Nebraska, New York, Northern California/Nevada, Ohio, Oregon, Pennsylvania/Delaware, Rocky Mountain.

October: Arizona, Hawaii, Indiana, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Northern Missouri, North Texas, Oklahoma, Wisconsin/Northern Michigan.

November: Alabama, New Jersey, Northern New England, Northwest, South Dakota, Southern Idaho.

LIGHT FOR THE LOST CONVENTION 2000 MOVES TO AUGUST

The LFTL 2000 convention will take place in Indianapolis, Ind., on August 7, 8, 2000. The convention will be held in conjunction with 2000 Celebration. Make plans now to attend. Call 1-800-988-0292 for more information.

NEW JUNIOR COUNCILMEN BROCHURE AVAILABLE

Light for the Lost is now offering a new Junior Councilmen brochure. The brochure explains the purpose of the Junior Councilmen program and how boys can become members. A contemporary logo and clear layout are just two of the features of the new brochure. Call GPH at 1-800-641-4310 to order. Ask for item #728-015.

NEW RADIO PROGRAM IS KEY TO CHURCH GROWTH

It started out as a new daily radio program for the Assemblies of God, but has grown into something more critical—a counseling program for pastors and their congregations. Pastors are discovering that *From This Day Forward* is more than a radio show; it is a great way to help the hurting.

General Superintendent Thomas E. Trask stated to a group of pastors, "This ministry is critical to the future ministry of the church and our Fellowship. Dr. Richard Dobbins and Jerry Qualls are men of God, and their teaching is grounded in Scripture. This

God-given knowledge is available to you and those in your congregation and community through this radio ministry and its resources."

A recent study showed that 87 percent of pastors feel unprepared to meet the counseling needs they face. *From This Day Forward* will not only identify those that need help, but help pastors by providing needed resources.

For more information about how to bring this exciting new program to a local station near you, as well as find out about counseling helps that are available, mark rsc #9.

2000 CELEBRATION MUSICAL

Music has been a part of our Pentecostal heritage from the beginning; today is no different. To celebrate the uniqueness of Pentecostal music, 2000 Celebration will begin with music.

Touch Felt 'Round the World looks back to the outpouring of God's Spirit in the 20th century, by tracing the true stories of people touched by the Azusa Street revival. However, one cannot have a great musical without a great choir. The Music Department is asking church choirs from across the nation to participate in this great event. This choir of thousands will also minister in the remaining services of 2000 Celebration, as they touch the lives of people across this nation and the globe.

If your choir is unable to attend, individual choir members can still come. To receive more information, or to register your choir or individual members, please call the Music Department at 417-862-2781, ext. 4134.

NEW BROCHURE ON GIFTS AND FRUIT OF THE SPIRIT RELEASED

A new information piece on the gifts and fruit of the Holy Spirit is now available from the Office of Public Relations. The new brochure entitled *The Assemblies of God—The Gifts and Fruit of the Holy Spirit* is the

newest addition to the Assemblies of God Information Series.

Written by one of the church's foremost New Testament scholars, Dr. Stanley Horton, this brochure addresses many relevant issues pertaining to the gifts and

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fruit of the Spirit. It can be used in personal study, Sunday school classes, or small groups. After one reading, we think you'll agree that this new piece is a must read for all adults in our Fellowship.

Copies of the new brochure may be purchased for as little as 33 cents each in quantities of a hundred. To order, call GPH at 1-800-641-4310, and ask for item #739-189.

THE GIVING PLAN

The national Royal Rangers Office has partnered with the Convoy of Hope to offer local Royal Rangers groups a new missions adventure—a food drive called The Giving Plan. Local Royal Rangers groups are being challenged to assist in food drives in their community through door-to-door campaigns and church-wide projects led by

Royal Rangers. An appointed Royal Rangers commander in a city where a Convoy of Hope is scheduled coordinates this food drive. The nonperishable goods gathered by the local outposts will be used to assist in conducting a Convoy of Hope in that community or district. Boys and leaders who participate can earn the Convoy of Hope national activity patch.

About 50 Convoy of Hope events are scheduled each year throughout the United States. A semi-tractor trailer loaded with groceries is placed in a needy area of a city to attract the "guests of honor" to receive free groceries. As these guests wait in line, their children can attend a children's crusade and carnival. Medical screening is sometimes available at these sites.

The primary focus of Convoy of Hope is to introduce people to Christ Jesus. Prior to receiving their free groceries, the guests

attend a 30-minute crusade that incorporates drama, music, and a simple presentation of the gospel. An average Convoy will lead 150-plus children to Christ. This provides the Royal Rangers ministry an ideal opportunity to invite boys to Royal Rangers.

For further information on The Giving Plan, contact the national Royal Rangers Office at 417-862-2781, ext. 4177 or E-mail: rangers@ag.org.

ROYAL RANGERS PREPARES FOR OUTREACH MINISTRY

Since 1993, the Royal Rangers ministry has concentrated on evangelizing urban America. Special curriculum, advancements, and outfits for urban boys and their leaders have been developed. Harvest Task Force teams are penetrating strategic sites for times of fasting, prayer, and evangelism.

Due to the spiritual plight of America,

rural and suburban churches alike now face the same dilemma as urban churches—ministering to boys from dysfunctional homes and to boys with life-controlling issues. The urban condition can no longer be isolated to visible boundaries, and often leaders must rethink their approach to evangelism.

A national urban training seminar was devised to better prepare urban commanders to evangelize their areas and to involve boys in Royal Rangers. The national Royal Rangers Office now conducts staff training to prepare regional and district leaders for upcoming urban conferences. Four national conferences, called National Urban Leadership Conference, are scheduled for 1999.

For more information on how to better prepare your commanders for urban and outreach ministry, contact the national Royal Rangers Office at 417-862-2781, ext. 4177, or E-mail: rangers@ag.org.

GOSPEL PUBLISHING HOUSE BENEFITS FROM DENOMINATIONAL PUBLISHING HOUSE SURVEY

The Protestant Church-Owned Publishers Association (PCPA) completed an extensive survey involving more than 5,500 church leaders from 29 North American denominations with publishing houses. Gospel Publishing House (GPH), representing the General Council of the Assemblies of God, benefited greatly from these survey findings, and specifically from the input of A/G churches, pastors, and lay leaders.

The PCPA study addressed four primary issues: the trends of resource needs in congregations, the identity of decision-makers and how they make decisions about resources, the kinds of resources churches would like their publishing houses to provide, and how communication links with decision-makers (pastors and lay leaders) can be more effective.

Pastors and lay leaders indicated the worship service is the highest priority for their churches. Other priorities and concerns include: Christian education, youth ministry, providing a sense of community, and church survival. The PCPA study encouraged denominational publishing houses to proactively determine how to effectively meet the needs and priorities of their denomination.

Trust was a key issue for many respondents. Pastors and lay leaders indicated they depend on their publishing houses to produce and select resources that reinforce their doctrinal beliefs. Even though GPH already provides appropriate resources, it will place more importance on finding out what A/G churches and pastors need and want when producing new resources.

The PCPA study also addressed the issue of church size and how it drives the type of resources a church needs. Churches were divided into four kinds of congregations based on size: the family church (50 and under), the pastoral church (50-150), the program church (150-350), and the corporation church (over 350). Publishing houses were encouraged to understand the different needs of these congregations and provide appropriate resources. GPH will increase the importance placed on church size in both the production and marketing of ministry tools.

Assemblies of God pastors and lay leaders were randomly selected to participate in the PCPA survey. GPH greatly appreciates the input these leaders provided toward the overall study results. As the publishing house for the General Council of the Assemblies of God, GPH looks forward to more effectively serving the Fellowship in the future.

RADIANT LIFE TARGETS BOTH LARGE AND SMALL CHURCHES WITH NEW

OPTIONS FOR CHILDREN'S CHURCH CURRICULUM

Radiant Life offers a complete line of children's church curriculum for children of all ages. These resources provide a way to introduce and reinforce faith-building worship at every age level during children's church services. For smaller churches with more than two grades per Sunday school class, these resources offer curriculum specifically designed for multi-grade teaching.

Young Explorers, for elementary grades, is now available in undated themed units. Students explore both Old and New Testaments teaching through baseball, wagon trains, castles, and other fun environments. These complete, reusable kits offer reproducible activity pages, cassettes, posters, and ready-to-teach lesson plans in

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a three-ring binder, with two extra session guides for additional leaders.

Beginning Explorers, ages 3-6, coordinates with Radiant Life preschool curriculum. For churches using both, students benefit from reinforcement through repetition, which is foundational for learning to take place at these ages.

Toddlers and Twos, for ages 1 and 2, offers a second-hour lesson plan option within the regular curriculum. These additional lessons reinforce the monthly

lesson themes, increasing the opportunity for young children to grow in their faith.

To request more information on *Young Explorers*, *Beginning Explorers*, and *Toddlers and Twos*, call GPH at 1-800-641-4310 and request an exam kit.

NEW NAME AND EXPANDED MINISTRIES

The Women's Ministries Touch the World Fund (formerly Etta Calhoun Missions Fund) reflects the expanded scope of this fund to

include ministries that affect the lives of women and children around the world. The new name was effective January 1, 1999.

Women Touching the World Day, September 19, is an important event. Churches may give an offering to the Touch the World Fund or a Women's Ministries group(s) may sponsor fund-raising events to raise money for the fund. Contributions may be sent with the church's other missions offerings listed on the World Ministries Giving form.

In addition to the church or group offering, all women are encouraged to give a personal offering to the Touch the World Fund. The national Women's Ministries Department will send a Touch the World lapel pin to women who give \$10 or more. The attractive, full-color pin shows that women are concerned about and involved in ministries that touch the world.

The Touch the World Fund provides furnishings and equipment for home and foreign missions and benevolences institutions owned by the Assemblies of God. Additionally, the fund provides medical kits and vital medical services to Assemblies of God foreign missionaries. Ten percent of the funds received are returned to district Women's Ministries and Missionettes to promote ministry to women and girls.

Missionettes give to the Touch the World Fund through Coins for Kids. The Missionettes offering provides furnishings and equipment for orphanages, camps, and schools. Funds are collected during the annual Nationwide Missionettes Sleepover. This year the event is September 24,25. (Churches may select another date if necessary.)

Theme and promotional materials for the Nationwide Missionettes Sleepover/Coins for Kids are sent to churches reporting Missionette groups on the Annual Church Ministries Report. *Women's Touch* and *Club Connection* also carry program and fund-raising suggestions.

Since the origination of the fund in 1957, more than \$1.75 million has been contributed.

Goals for 1999 are \$65,000 for Women's Ministries and \$80,000 for Missionettes.

Check rsc #13 to receive a complimentary copy of the "Touch the World Fund" brochure. Check rsc #11 for more information on the Nationwide Missionettes Sleep-over/Coins for Kids.

UTH PRAISE TRAX, VOL. 3 AVAILABLE

This CD, with all new orchestrations, is the third release in the popular, split-track worship CD collection. The split-track feature permits the worship leader to eliminate voices as desired. Contemporary songs are combined into sets that flow together or may be individually selected. Guitar tuning aid is included.

Uth Praise Trax, Vol. 3, IMF #733-256, and accompanying songbook, IMF #733-257, may be ordered by calling 1-800-641-4310. Cost of CD is \$20 plus shipping; songbook, \$10 plus shipping.

NEW BIBLE QUIZ YEAR HAS BEGUN

Students will study the books of Galatians, Ephesians, Philippians, Colossians, and Philemon. Order the new Bible Quiz Resource Catalog by calling 1-800-641-4310 and requesting item #731-906.

SPEED-THE-LIGHT DAY

Speed-the-Light Day is Sunday, October 17. The theme for the 1999-2000 STL year is "I'm Ready!" Order STL bulletin inserts, offering envelopes, theme video, banners, and more by calling GPH at 1-800-641-4310. Request STL resource brochure, item #733-012.

TEENS CELEBRATE NEW MILLENNIUM AT DAY ONE 2000

Teens will celebrate New Year's Eve of the new millennium in 14 locations around the nation. In conjunction with other parachurch campus ministries and denominations,

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1980 MINISTERS SURVEY

What are the five most difficult areas in your ministry? This and other questions were asked of ministers who were ordained in 1980. Dayton Kingsriter, director of the Christian Higher Education Department, compiled a summary of the survey results, which appeared in the summer 1999 *Enrichment*. For a complete copy of the results of the survey, contact the Christian Higher Education Department at 417-862-2781, ext. 3315.

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director, Intercultural Ministries
Division of Home Missions

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In Closing

BY THOMAS E. TRASK

What a day to be alive! Never before has the world been so reachable and the task of world evangelism so doable. Around the world God is raising up dynamic leaders and behind-the-scenes Christian laypeople who have a vision to fulfill the Great Commission. God has truly blessed this Fellowship. We are eternally grateful to Him for raising up the Assemblies of God.

As we come to the close of this century and move into the next, it is imperative that as a church we reflect on our past and renew our vision for the future.

This issue of *Enrichment* has focused on our history. We have looked at some of the great leaders who have led us in the past as well as the events that shaped us into the Fellowship we are today. We have also presented a look into our future, and evaluated what we need to do as we approach a new millennium.

As we come to the close of this century and move into the next, it is imperative that as a church we reflect on our past and renew our vision for the future. When we look at the past, we can say, "Hitherto hath the Lord helped us." But reflecting on the past will also help us see where we need to be going in the days ahead.

As we reflect on the past, there are several matters that are vital to our future. We have been known as a people of God, a people of holiness, and a people of godly character. We have been known as a people of prayer and fasting

and a people of the Word of God in preaching, in teaching, and living out the Word of God. We have depended on the person and work of the Holy Spirit. We have had a great passion for the lost and have been committed to the evangelization of the world. We have been a people through whom the gifts of the Spirit operate individually and corporately. And we have depended on the Lord for His help and His blessing.

As we look to the future, those things that have brought us to where we are will be our sufficiency for tomorrow and whatever it holds. The Lord said, "I will build my church." We must not try to build His church in our own way, but rather find His way and work with Him.

As we look around us, we see a world full of technological advancements and accomplishments. But we also see a world full of people who are without Christ and who are "harassed and helpless, like sheep without a shepherd" (Matthew 9:36, NIV).

Around the world God is raising up dynamic leaders and behind-the-scenes Christian laypeople who have a vision to fulfill the Great Commission.

Jesus also said, "The harvest is plentiful but the workers are few" (verse 37). We cannot become complacent in our passion to reach every person with the gospel. Our vision must be to finish the task and to usher in the rapture of the Church.

Jesus told His disciples, "I am with you always, even unto the end of the world" (Matthew 28:20). The promises of God are true and sure. We have the

With the promise of the Spirit's work and the tools God has given to this church, we can look forward to the great harvest that He will allow us to participate in as we follow Him.

assurance that God is with us and will continue to lead His church as we follow Him, listen to His voice, and are obedient to His commands.

The future for the Assemblies of God has never been brighter. With the promise of the Spirit's work and the tools God has given to this church, we can look forward to the great harvest that He will allow us to participate in as we follow Him. **E**

Thomas E. Trask is general superintendent of the Assemblies of God, Springfield, Missouri.



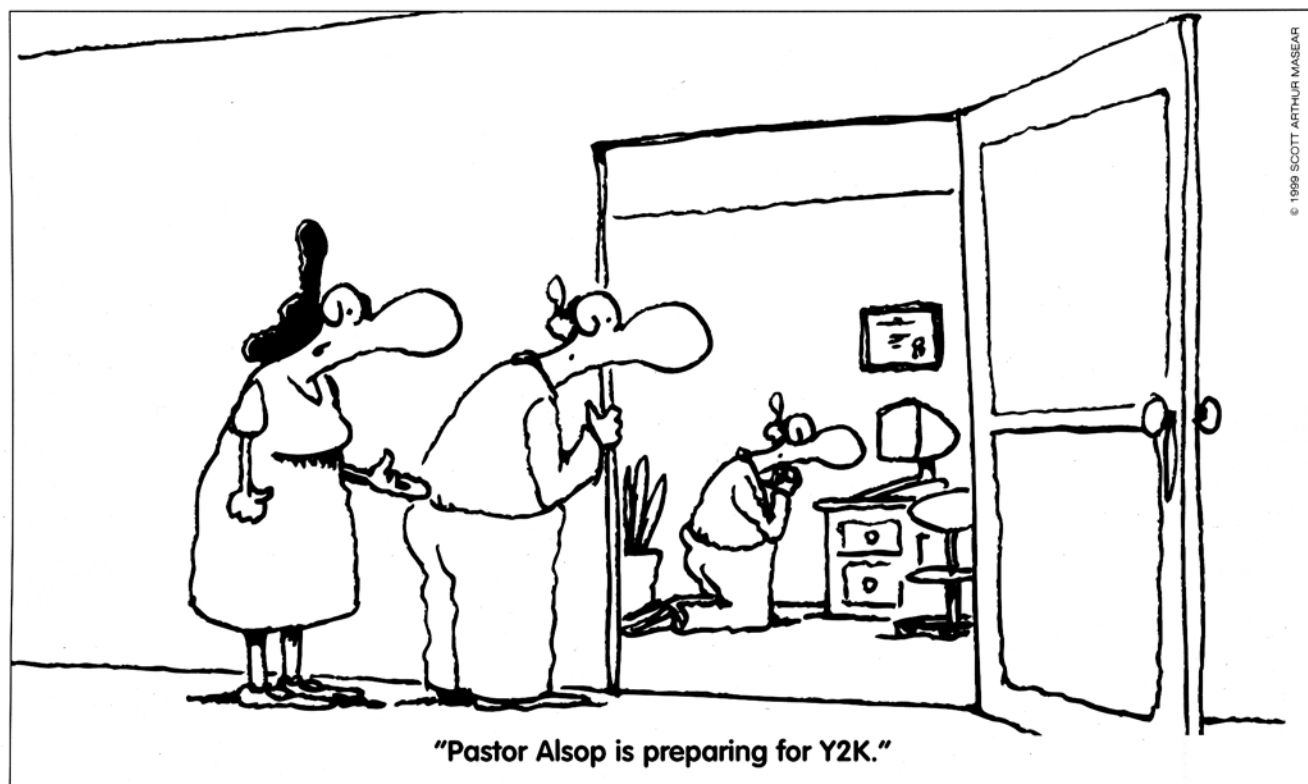
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