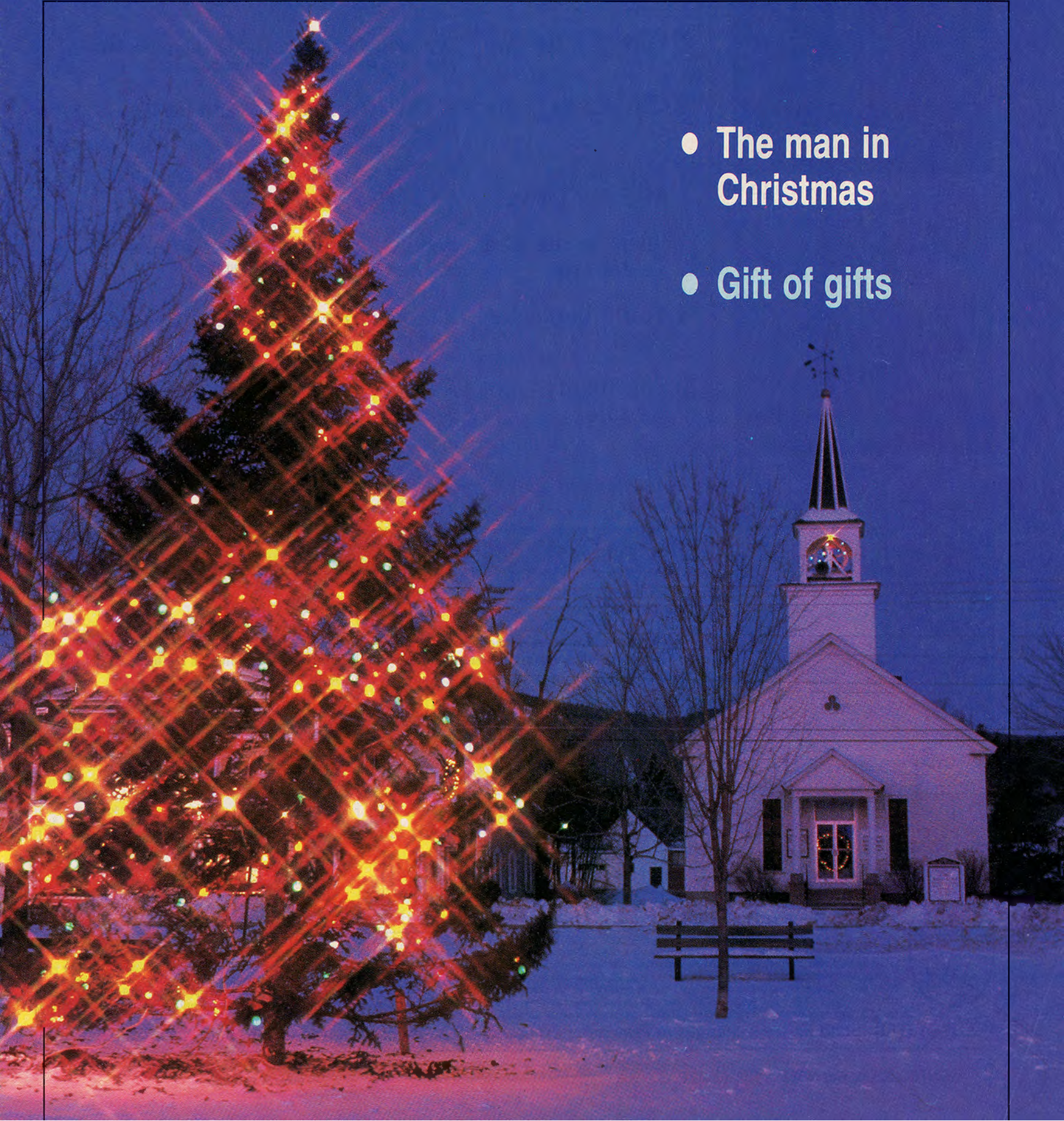


Pentecostal EVANGEL

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD DECEMBER 18, 1988 ■ 30 CENTS

- The man in Christmas

- Gift of gifts



Pentecostal EVANGEL

December 18, 1988 • No. 3893

Official magazine of the Assemblies of God

ISSN 0031-4897

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Published weekly © 1988 by The General Council of the Assemblies of God (Gospel Publishing House), 1445 Boonville, Springfield, Mo. 65802. Second-class postage paid at Springfield, Mo. Printed in the USA. **Subscription rates (weekly):** Single subscriptions (U.S., its possessions, and U.S. military personnel abroad): \$11.95 a year, \$21.50 for 2 years. Introductory offer: 6 months (26 issues) for \$5.98. *Canada and foreign:* \$27 a year (U.S. dollars). **Bundle subscriptions** (A bundle is 5 or more copies of an issue all mailed to one address; prices quoted are for each subscription; for example, a bundle of 5 would be 5 times the price quoted; 13-week bundles are available only to churches): U.S.: \$2.21 for 13 weeks; \$8.70 a year. *Canada and foreign:* \$3.70 for 13 weeks; \$14.65 a year (U.S. dollars). **International edition (monthly):** Subscribers outside the U.S. only may receive the International Edition (one copy a month) for \$4.25 a year (U.S. dollars).

POSTMASTER: Send address changes to *Pentecostal Evangel*, 1445 Boonville Avenue, Springfield, Mo. 65802.

Christmas poor

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. . . in the blessed hope—the rapture of the Church at Christ's coming.

. . . the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

. . . regeneration by the Holy Spirit is absolutely essential for personal salvation.

. . . in water baptism by immersion.

. . . the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer.

. . . the baptism in the Holy Spirit, according to Acts 2:4, is given to believers who ask for it.

. . . in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life.

. . . in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

As you bring food for the baskets which your church will be filling this week, know that what you are doing is in keeping with the spirit of that first Christmas.

Mary's song, often called the Magnificat, uttered prophetically in the home of Zechariah and Elizabeth, contains this line: "He has filled the hungry with good things" (Luke 1:53, NIV).

Of course, the spiritual application of that is the most important—being filled with the "good things" that bring eternal life through faith in the risen Savior. But Christmas should also be a time when we think of providing other "good things" for the poor and needy.

When Jesus began His ministry, He told a hometown synagogue crowd He was fulfilling Isaiah's prophecy: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor . . ." (Luke 4:18, NIV; cf Isaiah 61:1,2). Was that preaching only in words? No, He was known as the One who went about doing good. His preaching included healing and meeting other physical needs as well. By doing good, He was providing "good things" for the poor and needy. For much of His ministry He avoided the resort towns and cities. He visited the fishing villages, the farms—the places where poor people lived.

The poor and the homeless have become political pawns in our society. Depending on whom you listen to, they are either a major group or they are practically nonexistent. Liberal politicians seek more federal funds to alleviate suffering. Conservatives say the liberals have grossly exaggerated the problem. It's difficult for the average person to know what to believe.

In such a quandary people tend to do nothing. If they believe it is a problem, then they also think it is one the government should solve. If they don't think it is a problem, then obviously they won't be concerned about something that doesn't exist. But if it isn't a problem, then why are we filling Christmas baskets for the poor? And didn't Jesus himself say, "You will always have the poor among you"? (John 12:8, NIV). That should let us know there is a problem. Are we escaping personal responsibility when we expect the government to solve problems like this? Isn't it our personal responsibility to care for needs near us—and not only at Christmastime?

We could fast and pray about the problem, but we need to remember what God told Israel. Recorded in Isaiah 58:6,7 (NIV) are these words: "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood?"

It is relatively easy to get into the Christmas spirit and do something for the poor, the needy, and the homeless during the holidays. But our Christian responsibility is to meet needs wherever and whenever they occur. Our "doing good" is one way the poor have the gospel preached unto them.

—RICHARD G. CHAMPION



The man in Christmas

By JOYCE WELLS BOOZE

In most Nativity scenes, he is in the background. The forefront belongs to Mary and Jesus, perhaps with an angel hovering overhead. Shepherds or Wise Men may be at one side or the other. And standing behind those occupying center stage, often in shadows, is Joseph.

Despite our neglect of Joseph, he is important to the Nativity. God chose Joseph for his unique position as the husband of Mary just as carefully as He chose Mary to be Jesus' mother. Joseph's role, like Mary's, required unquestioning obedience and active faith.

Of the four Gospels, only Matthew afforded us details concerning Joseph's part in the Christmas story. Matthew opened his story at the point where Joseph had apparently just learned that Mary, the girl to whom he was betrothed, was pregnant. Such information would dismay and disturb any godly man.

We don't know how Joseph heard the news. Perhaps Mary or her parents told him. Or some village gossip could have gotten hold of the story and rushed to Joseph, anticipating his reaction. However, it is doubtful Joseph would have believed Mary was with child without either her or her parents confirming the story.

Betrothal was the second stage of the Jewish marriage procedure, so binding that it could be broken only by divorce. Although Mary and Joseph were betrothed, Mary was not living in his home yet; that would come after the wedding. Mary belonged to Joseph, and he knew he had not violated her purity. What was Joseph to believe?

Matthew recorded that Joseph was a "just" man. By choosing the term "just," Matthew was stating that Joseph carefully kept the Jewish law and would thereby be "justified" before God. Joseph's reverence for the God of his fathers and his knowledge of his duty to keep the Law were forcing him to a painful decision. He must dissolve his relationship with Mary.

Had Mary told Joseph about the angel's message to her? We don't know, but it is doubtful that she had. How could she expect Joseph to believe such an unusual story? Further, Mary's marriage to Joseph had undoubtedly been arranged by her family. He was probably older than Mary, and a conversation with him of a personal nature would have been unlikely in the Jewish culture.

Besides being a "just" man, Joseph by his actions also showed he was kind and merciful. While he didn't understand what had happened, he knew the Law demanded that he divorce Mary. The same Law gave him every right to seek punishment for Mary, but he showed no desire to hurt her. In fact, he wanted to shield Mary as much as possible, so he decided to arrange the divorce as quietly as possible, perhaps without stating a reason and with only the two witnesses required by the Law.

In his hurt and embarrassment, Joseph behaved with maturity. He did not rush to judgment. He did not want to bring Mary to public shame. Even if Mary was guilty of wrongdoing, Joseph was a man of integrity who would keep the matter to himself.

Still Joseph pondered the matter. Was his decision the best possible one to discharge his responsibility before the Law? Surely as he considered his and Mary's future, he prayed. Thank God for men who ponder and pray over decisions rather than breaking into violent action. David Thomas wrote more than a hundred years ago, "God controls all men, but guides none save the thoughtful."

To guide Joseph, God sent an angel who explained the situation and quieted his heart. He directed Joseph to proceed with his plan to marry Mary. The angel also revealed to Joseph the name of the child Mary was carrying—"Jesus," and His mission—"For he shall save his people from their sins" (Matthew 1:21).

Matthew tells us that Joseph did "as the angel of the Lord commanded him" (Matthew 1:24,

NKJV). Marrying Mary after she was known to be pregnant was allowing others to conclude the child was his. His good name would be in question. Regardless of the binding agreement of the betrothal, a couple who became intimate before their wedding day were open to derision. When Mary's condition

By accepting Jesus into his family Joseph gave Mary's Son the right to the throne of David. Legally Jesus would be listed as the firstborn son of Joseph and by Jewish law receive any inheritance coming from Joseph.

became evident, it is easy to believe that the local people engaged in much tongue wagging and head shaking.

Nonetheless, Joseph took his young wife into his home and cared for her. Matthew 1:25 tells us Joseph "knew her not till she had brought forth her firstborn son." He was willing to deny himself the sexual pleasure of marriage yet still assume the role of husband and protector. He gave Mary the status of being his wife and the security in which that position placed her without receiving his conjugal rights immediately.

Before Mary's child was born, the Roman decree of taxation was published. Every man was required to register in his ancestral home. Joseph was of the lineage of David, so he had to go to Bethlehem. But why did he take Mary in her advanced state of pregnancy? Surely travel was uncomfortable for her. It is possible that the decree demanded both husband and wife to enroll, although the Romans usually required only heads of families to register for the purpose of taxation.

Perhaps Joseph chose to take Mary. Though the trip would have been hard for her, being home alone might have been harder. Or maybe Joseph thought it best that the child be born away from their village. Perhaps the scorn they had endured had pierced Mary's tender soul.

For whatever reason, Joseph took Mary with him to Bethlehem. When it became evident that the birth was imminent, he found her the quietest, safest place he could. Certainly the privacy of the stable was preferable to the crowded common room of an

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Gift of gifts

By STEPHEN V. REXROAT

At this Christmas season it is easy to get caught up in the celebration of our Lord's birth and forget His life has meaning for us through His death.



Only in Christ's death is the purpose of His birth understood. Were it not for His death, there would be no significance in our celebration of Christmas.

Today we stand before Christmas aware of the great Gift that was given and with the assurance that He gave himself for us. He died in our place and in dying gave to us everlasting life.

Even as we kneel by the crib of the Christ child, we see the shadow of His cross and understand His passion and purpose.

The Wise Men offered gifts of gold, frankincense, and myrrh. As they knelt before the child King, they spoke prophetically by their gifts and declared the kind of king He was and the kind of kingdom He had come to rule. By their gifts they declared His kingship, His deity, and His death. Look at the gifts and the Christ they communicate.

Myrrh

This resin was used to make perfume and was an ingredient in ceremonial oil. It was also used in the embalming process. The Gospel of John described the burial preparation. (See John 19:38-42, NIV.)

The Wise Men in offering myrrh spoke the truth that Christ was born to die. Not just the natural death that comes to all men, but the determined death required to redeem us.

We must look beyond the crib to see Christ's cross if we are to interpret His purpose. At this Christmas season it is easy to get caught up in the celebration of our Lord's birth and forget His life has meaning for us

through His death. For through His death He gave us life.

This may sound negative, but in reality it is positive. To see this is to discover that though there may be death in the midst of life, there is also life in the midst of death because Jesus died for us. Paul proclaimed it this way: "For as in Adam all die, even so in Christ all shall be made alive" (1 Corinthians 15:22, NKJV).

The Babe born in Bethlehem became the Christ who died on Calvary and the Lord who rose triumphant over death, hell, and the grave.

Frankincense

The second gift was incense. This denotes that the honored one was to be worshiped.

The greatest truth of the Church and the great truth of this season is the Incarnation. John said, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Were it not for the doctrine of the Incarnation, there would be no doctrine of His death, no doctrine of His resurrection, and no doctrine of His return. All these doctrines are based on this truth—that God became man and dwelt among us.

Every year during the Christmas season I tell this story. According to broadcaster Paul Harvey, an unbelieving man—an infidel—had stayed home by the fireside while his wife went to the village church for the Christmas Eve service. Outside a storm was howling.

Some birds tried to find shelter by flying toward the light inside his house. When they hit his window, he put his coat on and went outside to



Photo by Colleen Muehler

try to help them. The first thing he tried to do was shoo them toward the shelter of the barn where he had opened the doors. But they only flew more frantically.

Next, he went to his kitchen where he got some bread and came out to make a trail of bread crumbs across the snow into the barn. But the birds didn't follow the trail.

The fellow was frustrated, not knowing what more to do to help his feathered friends. Walking back to the warmth of his house, he said to himself, *If I could become one of them, then I could show them the way in.*

In that moment the village church bells rang out across the valley. The truth he had so long rejected was quickened to his heart. In that moment the unbeliever fell to his knees in the snow to acknowledge that God did the only thing that could be done to reach man and bring him to an awareness of the safe place. He became one of us. He entered into our experience. That He did in Jesus Christ, and that's the Incarnation.

Because He comes from the Father and He returns to the Father, He can take us to where He wants us to be.

When the Wise Men offered the gift of incense and celebrated the deity of Christ, they told the truth that makes the difference. If the Incarnation isn't true, nothing else is true.

At Christmas we celebrate the good news that it is true. God came in Jesus Christ and became one of us, so we might become one with Him and fellowship with Him forever.

Gold

Finally, the Wise Men offered the gift of gold, tribute to a king.

He was a most unlikely king. You couldn't tell it by the place He was born. And you couldn't tell it by the place He grew up. Nazareth, of all places! Nathanael asked, "Can there any good thing come out of Nazareth?" (John 1:46).

Nor could you tell it by the friends who followed Him. C.M. Ward called them the dirty dozen. They were a bunch of losers only God could make into winners.

And you certainly couldn't tell it by the way He died, unless you took seriously that sign on the cross which declared Him king. Most people didn't see it. In fact, some who saw said it

couldn't be true, and they argued with Pilate, "This should not be." In fact, they went so far as to say, "If you must leave that sign there, make it read, 'He claims to be the King of the Jews.'"

But Pilate answered with rare wisdom, "What I have written I have written" (John 19:22).

Through the centuries men have tried to take the truth from the cross, but still it stands for on it the King of kings died.

As you gather around your Christmas tree and exchange your gifts, may there be a rich and deep awareness of the fact you are honoring the Christ, the greatest gift ever given. May you see Him as the One who died that you might have life. May you worship Him as the God who came to be with us. And may you bow before Him as your Lord and King. ☞



Stephen V. Rexroat, an Assemblies of God missionary under special assignment, heads Signature Ministries in Irvine, California.

Christmas crisis

By WILLIAM A. MIX

Nearly 2,000 years ago a girl was confronted with an unexpected pregnancy of crisis proportion. She was a virgin and engaged to a man of principle when she was informed by a heavenly messenger that she would become pregnant by the Holy Spirit and carry within her the Son of God.

In retrospect we see her as blessed of God, but can you imagine the situation in which she found herself? Could her parents understand and believe? Her fiancé? Her friends? The people of Nazareth? The tradition of Mary's day would subject her to public ridicule and possibly even death by stoning.

She was a poor servant girl. There was no public assistance. There were no jobs for unmarried mothers (unless it was prostitution). There were no crisis pregnancy centers and no abortion clinics.

Yet Mary received this news with quiet acceptance: "I am the Lord's servant, and I am willing to do whatever He wants. May everything you said come true."

Though she couldn't understand why; though she didn't see how it was all going to work out, she believed this was God's chosen child. Mary had a heart open toward God.

Still Mary needed support, and God had prepared for her a counselor. Her cousin Elizabeth, barren for most of her married years, might have despised this young girl who apparently had conceived without any regard for the institution of marriage. But Elizabeth's heart was open toward God, and even the child within her leaped for joy at the presence of the chosen one within Mary. Instead of rejection Elizabeth extended love and affirmation—and her home for 3 months—to Mary.

God saw that Mary would need an understanding husband to shield her from the hard realities of her world. So He sent His heavenly messenger again to change the heart of her fiancé Joseph.

Man, what would you have done if you were Joseph? Joseph knew the traditions. If he continued to associate with Mary, every-

one would think he was the father of this child conceived out of wedlock.

Why should he risk his reputation for this young woman who had apparently been unfaithful to him?

But Joseph also had a heart open toward God. He received the incredible truth by faith.

Have you ever trusted and obeyed God for something difficult and expected God to really bless you for it? One might think that for such a trusting couple as Joseph and Mary and for His own beloved Son, God might have arranged a more prestigious setting for His arrival. Yet it almost seems as if He overlooked it on His planning calendar.

An overcrowded town in the midst of a Roman census. Inns and homes full beyond capacity. Even the barns and stables were standing room only due to the great influx of travelers.

But there is no postponing the birth of a baby once the hard labor has begun. So the weary stable animals scrunched a little closer together to make room for two more travelers . . . and then, for one more. A wee little babe announced His arrival in the cool night air and was tenderly wrapped—in a royal garment?

No, just a few pieces of cloth from their travel sack and the loving arms of an exhausted mother.

Days of travel on foot and donkey back. Hours of frustration and fear after being jostled through the crowds and being turned away time after time. Finally a place to rest and then hard labor pain. The babe birthed and wrapped. No midwife to make Mary comfortable. Only a caring but inexperienced Joseph. Mary had to do the best she could on her own. Can you imagine a better candidate for postpartum depression?

Finally a chance to rest. Then the door swung open to a gust of cold air and a band of rough-clothed men. Could it be thieves preying on vulnerable visitors to Bethlehem? Joseph and Mary huddled to protect their only precious possession as the eyes of these strangers seemed fixed on it. An uncertain eternity passed.




No midwife to make Mary comfortable. Only a caring but inexperienced Joseph. . . . Can you imagine a better candidate for postpartum depression?

Fear gave way to wonder as shepherds came forward and knelt in astonishment before a straw-filled manger with a baby in it. Not exactly what they might have expected to find after angels had transformed the night skies to announce the arrival of a King. But somehow an all-wise God had worked this unseemly thread of events into the priceless fabric that became the centerpiece of history.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

A crisis pregnancy in the body of a lowly peasant girl, who had a heart that was open to the possibilities of a great God. And that made all the difference.

What is your crisis today? Does it seem impossible to see your way out of it? Is your heart open toward God to transform it into a great possibility for Him?

Fearful, rejected, overwhelmed, tired people still come to a loving God who offers peace, security, forgiveness, acceptance, support, rest, and infinite possibilities through His Gift in the manger. 



William A. Mix, M.D., is a member of Lakeshore Assembly of God, Westfield, New York (Paul Coran, pastor).



Miracle on McEvoy Drive

By JOYCE NEWTON

My pulse quickened as I peered at my husband's eyes twinkling as Karen straightened his tie. In another room John sang with his son and Karen's smaller one, in tune with the season.

Christmas 1987, our first one together since Bob and I retired to the country. And today in church our pastor would meet our children—single parents and Christians. My spirits were soon dampened.

A layman in the pastor's place with research papers piled high spoke on visions: Sarah and Abraham's message from God of a son in their old age. The speaker explained that time, history, and peoples' attitudes resulted in dreams being interpreted as visions. And the speaker also left clouds covering my holidays.

Those clouds lifted Christmas Eve night, however, for I found the answer. Bob sprawled on the sofa; John and Karen settled nearer the fire; roasting turkey and sagey dressing odors filled the room where Christ-

mas lights twinkled. Happiness sieved back through.

My grandsons climbed into the easy chair with me, ready for a story. I said, "The Christmas story you will hear is true. It happened when your mom and dad were small; they may have forgotten." Eyes glowed with expected mystery and wonder, as I began . . .

Karen and John met head-on in the hallway, racing with time: 5 minutes till school. And their dad had 2 minutes till work. "Where's my

lunch?" "Got my books, Mom?" "Late again." Rushing to supply demands, turning my face for a kiss—a routine and meaningless gesture of habit. I felt no way a happy helper that December morning.

The door finally slammed. Alone, with both hands against my eyelids, a more recent useless habit, I knew dizziness would end in only one way. Then jumping to the sound of a telephone that sounded like the screech of a child, I heard my neighbor ask, "How are you now?"

"Worse. I'm scared. Can't stay off my feet while they're gone; they'd get suspicious with the messy house."

Silence followed before my friend's cryptic reply, "Bob needs to change with the times. And a little dishwashing might help."

Attempting lightness I said, "Don't expect a miracle on McEvoy." When another silence began, I said, "Call you later, Fran."

Then sitting still I prayed, "Dear God, Christmas is near; I don't want to spoil my family's fun. Besides, I'm only 30; a hysterectomy and change of life now is unfair."

The day dragged. I smoothed beds, working where possible from a sitting position; later I listened to the children's chatter as they went to their rooms for homework.

In bed that night I stared blindly at my husband's back. Things were wrong; we took our frustration out on the children. Last week I slapped my son's little face. Now shutting my eyes tight against the sting of tears, I whispered, "God, take over. I'm not going to make it."

Seconds later it seemed I awakened with a start. Fear flooded my mind as I felt a hemorrhage. Easing off the bed, slipping to the lighted bathroom resulted in more fear. Creeping back I called my husband's name and fell across the bed unconscious.

Snatches of telephone talk strained through a fog as Bob talked to our doctor. Then tossing a bathrobe to me he said, "Let's go to the hospital. I'll begin my new job by missing work." Without energy for self-pity I stum-

bled behind him to the car.

Twelve days later my doctor said, "Your temperature is still up; maybe it would come down if you were home." Getting no response, he stared intently, "Tomorrow's Christmas Eve."

He waited still. And I strained to think, feel, remember, the past 12 days. Stony faces floated across my mind: attendants wheeling me into the operating room through swinging doors as our pastor rushed forward, held my hands tight, and prayed. I stopped crying.

Days following surgery, however, failed to focus.

Now I whispered, "Something is wrong."

"You're fine physically; you may go home for Christmas." He left then, quickly as doctors do. And I turned to the wall.

Startled, I opened my eyes; a red-bird sat outside my window. I lay still. The sound that startled returned: tap, tap, tap, sharp but cautious. I turned toward the door.

A woman stood there, of sturdy build, dark hair, and dressed in neutral-colored clothes. Her eyes, deep and warm, left me with the disconcerted feeling that we touched.

After entering my room, sitting in a chair near the bed, she asked, "How do you feel?" I thought, strangely, that she already knew.

When I said, "I don't know," she expressed no surprise, and continued, "Do you want to go home?"

"I don't know," I repeated.

She talked on quietly, but with sounds of sureness and authority. "I've watched. Your husband and children are worried, anxious. . . ."

She rose to go saying, "When I leave this hospital, a taxicab waits, for I have no one on earth."

Horried I turned to her. No sign of sadness showed on her face. "I'll visit you," I said. "Where's your room?"

Motioning to the right she said, "It's just next door. You'll be up tomorrow."

Christmas Eve morning I hurried

down the hall with no thought of it being the first time up since surgery. I stopped abruptly, for I faced nurses' quarters. Realizing my mistake, I turned and walked back past my room, stopping on its right. No answer came when I knocked.

Tugging at the door that felt unlocked but unyielding I gave one jerk. The door swung wide. I stood aghast, for I stared into the cold face of a laundry chute.

Later my family arrived. "Are you sick, Mama?"

I laughed and hugged my little girl and said, "I was."

"We decorated the tree, and Daddy cooked a turkey," my son announced. My husband, beads of perspiration on his forehead, added, "They're getting your release papers ready now."

Looking at them I thought, *I can't feel inside the love they feel inside. It may be more, or less than, alike, or different from mine. My love for them and others is all I will ever feel physically—could that be why He said in giving we receive?* Aloud I said, "While we're waiting, I'll tell you a true Christmas story. You may call it our Miracle on McEvoy."

When I finished, my children stood nearer, staring in round-eyed wonder. "Did Baby Jesus send an angel?" Karen asked. Striving for sophistication, John asked, "Was it your guardian angel?"

My husband added thoughtfully, "You're the only patient in this section." Clearing his throat he asked, "Er, are you still getting those pain shots, Sweetie?"

They waited for my answer, and I gave it honestly. "I don't know. I only know that patients in this hospital are assigned to rooms."

"And that I talked with one who had none." □



Joyce Newton, a free-lance writer, lives in Jeffersonville, Georgia.

Jesus in the Old Testament

By ERNEST KALAPATHY

When witnessing to Jewish people, we encounter a common objection: If Jesus is the Messiah, why is His name never mentioned in our Scriptures?

One good answer is that most messianic prophecies do not give Messiah a name at all. In Isaiah 53, for example, He is called simply "my servant" once, and "my righteous servant" once, and other than that referred to only by the pronouns *he* and *him*.

In the passage in Isaiah 2, repeated in Micah 4, the kingly Messiah is alluded to only by pronouns, and the connection to "the Lord" in an earlier verse is not firmly made. But here again, no name is assigned.

No name is given to Messiah in the prophecies in Psalms 40, 45, or 110, to name a few.

In Isaiah 9:6, where the statement is made, "His name shall be called . . .," the terms that follow are more adjectives describing the marvelous person of Messiah; titles of honor, perhaps, not His personal name.

The prophecy in Isaiah 7:14 does give Messiah a name, Immanuel, meaning "God with us." Jesus did not use this name at His first coming. There is a reason for this. Very likely the name would not have been respected, only derided. No doubt Immanuel will be His name when He reigns King of kings. Then God indeed will be with us and honored as such.

Is there nowhere in the Old Testament a hint that Messiah's name would be Jesus?

Yes there is. A bit concealed, but there. It was a tract, written by a Hebrew-Christian brother, Arthur Glass, that first alerted me to this truth.

Matthew tells us that when the angel appeared to Joseph in a dream, the angel told him, "Thou shalt call

There is the possibility that part of the astonishment of Joseph and Mary at Simeon's prophecy was their surprise at hearing Simeon seemingly call their infant Son by His name.

his name Jesus: for he shall save his people from their sins."

We have to go back to what this statement sounded like in the language it was spoken to get its full force. It is lost even in the Greek, let alone the English. This is what the angel really said: "Thou shalt call his name *Salvation*: for he shall *save* his people. . . ." There was an intended play on words. Names were meant to be descriptive.

Since the contemporary Hebrew Christian or Messianic Jewish movement has popularized Jesus' Jewish name, His original name, we know it is *Yeshua*. It is a form of Joshua, a name common in the Old Testament.

How remarkable that our Redeemer did not choose for himself a

special name, but took an ordinary, everyday name shared in His day by many others. Yet how unique, how special that name has become. Every banal and frivolous use of that name has gradually dropped away, except in a few cultures, and it has become the name above every name, majestic even when abused in profanity.

The name we love today, the precious name often blasphemed by the ungodly, is Jesus. *Yeshua* became Jesus in its transition through two languages. In the original Greek of the New Testament, His name was rendered *Yesous*. In moving into the Latin, it became Jesus. But here we must remember that the letter *J* long was simply a variant of *I*. According to Webster's it was not considered a consonant in English until the 17th century.

In many European languages *J* is still only a variant of *I* and stands for the *Y* sound. In German, for example, Jesus' name (a declined noun) frequently occurs as *Jesu*, pronounced *Yesu*, very close in sound to the original *Yeshua*.

Yeshua in the Hebrew is the noun form of the verb *yasha*, meaning "to save, to deliver." While in a very few instances in the Bible *salvation* may have been used in a secular context to describe events in everyday life, the preponderant use was theological, concerned with God's redemptive purpose.

In the Hebrew text every time the word *salvation* appears, it is some form of *yeshua*, usually with a prefix or suffix or both. To put it another way, whenever *salvation* appears in

the Old Testament, Jesus is named. Thus we can expect some very interesting implications whenever the word *salvation* occurs.

Is it reasonable to infer a reference to Jesus himself whenever *yeshua* appears in the Old Testament text? It might be extreme to say it is so in every case, but we must remember there is the Bible principle of the double reference. In prophetic passages there often is a second and hidden meaning underlying the primary and obvious meaning. Furthermore, God's salvation is not an abstraction, but a concrete reality, bound up in the person of Christ. It is impossible to understand God's program of salvation apart from Jesus.

There is a strong indication that in many occurrences of *salvation* the word is pointing beyond the work of God to the Person through whom that salvation would be accomplished.

We can only conclude it is part of the blindness that has happened to Israel that its people fail to see their Messiah in these passages, only thinly veiled.

The first use of *salvation* in the Old Testament occurs in Genesis 49:18. It is found in a remarkable context—Jacob's prophecy about his 12 sons.

Actually the word is out of context. The phrase in which it occurs has no relationship to the progression of thought. Jacob had been naming each son in order and had just finished prophesying about Dan. Suddenly he broke into the order of thought with an emotional outcry: "I have waited for thy salvation, O Lord."

It is obviously a messianic statement as is. But notice how it comes alive when we see what he really said: "I have waited for thy *Yeshua*, O Lord."

All the godly men of the age before Christ longed for the revelation of God's coming Redeemer.

There are similar heart cries of longing for the Messiah in other passages. In Psalms 14 and 53, two almost iden-

tical psalms, a petition occurs. The setting of the text is a lament on the moral corruption of the human race. Then comes the cry, "Oh, that the *Yeshua* of Israel were come out of Zion." The message is that only Jesus can be the hope of fallen humanity.

In Psalm 119:166 is a similar plea,

There is a strong indication that in many occurrences of salvation the word is pointing beyond the work of God to the Person through whom that salvation would be accomplished.

"Lord, I have hoped for thy *Yeshua*." How amazing these prophecies become when we see them in the light of their hidden meaning. The Holy Spirit actually was referring to the coming Redeemer by His name!

Here are a few more passages: In Hannah's prayer recorded in 1 Samuel 2:1: "I rejoice in thy *Yeshua*."

In Job 13:15,16: "Though he slay me, yet will I trust in him. . . . He also shall be my *Yeshua*."

A prayer of David in Psalm 38:22: "Make haste to help me, O Lord my *Yeshua*."

In Psalm 40:16 the intent clearly is a personal reference to Messiah: "Let such as love thy *Yeshua* say continually, The Lord be magnified."

There is a striking condemnation of Israel in Psalm 78, a psalm of Asaph: "Anger also came up against Israel; because they believed not in God, and trusted not in his *Yeshua*" (vv, 21,22). In this case, personification of *salvation* is almost demanded. Understood in this way, the passage becomes a prophetic warning to Israel that they would be guilty of rejecting their Messiah.

In Isaiah 12:2, on the other hand, we find what amounts to a prophecy of the day Israel receives her Messiah:

"The Lord Jehovah is my strength and my song; he also is become my *Yeshua*."

One final example, the passage in Isaiah 62:11: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy *Yesha* [variant of *Yeshua*] cometh; behold, his reward is with him, and his work before him." In this powerful prophecy the personification of *Yeshua* is demanded, for the pronouns referring back to it are *his* and *him*.

It is a message to the Jewish people who will be living at the end time. It tells them that when Messiah appears, they will discover it is Jesus, and that the work of redemption will already have been accomplished by Him.

Little wonder, then, that the godly Simeon, led of the Holy Spirit to the temple to see the child Jesus, exclaimed, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy *Yeshua*" (Luke 2:29,30).

There is the possibility that part of the astonishment of Joseph and Mary at Simeon's prophecy (v.33) was their surprise at hearing Simeon seemingly call their infant Son by His name. There is no indication Simeon asked about that first.

To see with even more striking meaning the Scripture passages quoted above, the reader may want to substitute Jesus for *Yeshua* every time it appears, for that is entirely in order.

I have only scratched the surface thus far. With a Bible and concordance, anyone can make a fascinating further study. The Old Testament is full of Jesus. ☞



Ernest Kalapathy, an Assemblies of God minister, retired in 1986 as director of Shalom Center, Chicago, Illinois, a position he held for 18 years. He lives in Brookline, Missouri.

You'd better be good

By MARLENE BAGNULL

Sunday's paper was fat with ads for last-minute Christmas shoppers. Big bold letters warned there were only a few days left to buy gifts for loved ones. *And to get everything else done*, I thought grimly. But it wasn't just time pressures that were getting to me. It was everything.

I remembered my childhood and how my mother used to get irritable as the holidays approached. "I'd like to forget all about Christmas," she'd grumble.

I thought she was awful for feeling that way. Now I had become just like her.

"O God, what's wrong with me?" I wept. "I should be happy. You've blessed me with a good husband and beautiful children. We're healthy. We have a nice home. We've seen You working in our lives this past year."

I knew I could, and should, go on to list our many, many blessings; but other emotions too powerful to suppress kept surfacing. Anger, hurt, guilt. No matter how hard I tried, I felt like I would never be able to mea-

sure up to what God and others expected of me. For some reason the coming of Christmas intensified those feelings.

My eye caught the words at the top of an advertisement: "Toys for good girls and boys."

Suddenly a torrent of painful, bur-

door. When he did, he never told me it was OK now. He never told me he forgave me—that he loved me.

I wanted to push the memories back down inside, but God wouldn't let me. "It's time for you to be free of them," He gently said.



COMING NEXT WEEK

Elizabeth—accepting God's will
By John A. Wilson

Simeon—summa cum laude
By C.M. Ward

Joseph and Mary—path of many changes
By Caroline Verden

After the tree comes down
By Jerry Roberts

... plus News Digest, Reflection, and more in this special Christmas Sunday issue.

Read the Evangel every week!

ied memories flooded over me. "Santa won't come if you're not a good girl," my mother and father began threatening as soon as the stores decorated for Christmas.

I'd try, really try, to be good, but I never felt I was good enough. On Christmas Eve I would go to bed filled with fear that there would be only coal in my stocking the next morning.

I remembered getting walking dolls and a train set, but I couldn't remember ever feeling they gave me those gifts because they loved me. I couldn't remember being hugged—especially by my father.

What I did remember were his slaps across my face and the way he locked me in his bedroom (I didn't have a room of my own). I cried alone for hours before he finally opened the

"But how, Lord?" I wept.

"Can you forgive him?" He asked.

"I don't know," I replied as I realized how those childhood experiences had shaped my entire life. No wonder I felt so much anger, hurt, and guilt. For years I had been trying to be good enough to make people love me—to make God love me. But I had never made it and never would.

"Nor do you have to, My child," I felt Him say. "You don't have to earn My love. It's My Christmas gift to you."

"But I can't give You anything, Lord. I can't even live the way You want me to live. I fail You so miserably."

"No, those are the lies you've been believing for too long. Listen to My words of truth."

The man in Christmas

continued from page 5

What was truth? I wondered. Did my father ever love me? I'd never know. He died when I was 12. As far as I knew, he never accepted the Lord. I didn't dare hope I'd someday see him in heaven.

My father had been seriously ill most of my life. He was hospitalized more times than I could remember with insulin shock, heart trouble, a collapsed lung. I was never allowed to visit him.

When he came home, I had to be super good. Especially the time he had a blood clot in his leg. That time they didn't put him in the hospital, but my mother warned me that if I wasn't good—if I got him upset—the blood clot could go to his heart and kill him.

The truth. Suddenly I saw it. I wasn't the problem! His health was the problem. I probably wasn't any more naughty than any other child. They were just under so much stress. They didn't mean to hurt me. They didn't mean to withhold their love.

And, I realized, I couldn't continue to withhold my love—my forgiveness.

"God, I want to be free," I prayed. "Help me to forgive him. Mother too. Take away the anger that has been festering in me for so long, and the hurt, the guilt."

I felt God performing surgery on my soul. I knew I'd never again need to be driven by those "You'd better be good" threats. I had received the best Christmas gift possible. God loved me so much that He sent His only Son to die on the cross for my sins. He had forgiven me for every time I failed Him. And He would keep me from "slipping and falling away" and bring me, "sinless and perfect, into his glorious presence with mighty shouts of everlasting joy" (Jude 25, *Living Bible*). ☐



Marlene Bagnall is a free-lance author living in Drexel Hill, Pennsylvania.

inn where travelers all shared the space.

Undoubtedly during those first hours after Jesus' birth, the kindly hands of the carpenter tended to the needs of the tiny Jesus. Perhaps they held Him for the swaddling and placed Him at the young mother's breast.

By accepting Jesus into his family Joseph gave Mary's Son the right to the throne of David. Legally Jesus would be listed as the firstborn son of Joseph and by Jewish law receive any inheritance coming from Joseph. By the bequest of his ancestral lineage, Joseph made the Baby an heir of David, fulfilling the prophets' prediction about the Messiah.

As the Baby grew, the family moved into a house, and Wise Men came to worship the Child. But Joseph's role was not finished. Again the angel brought a message. The family must flee Herod's wrath.

The warning was given to Joseph. He was charged with guarding the Child and the mother. It was to Joseph that God communicated the danger, and it was Joseph who prepared for another journey, taking his family and leaving in the night. They traveled to Egypt and lived there until the angel visited Joseph again and gave him clearance to bring his family back to Israel. The family stopped at Nazareth.

We can imagine the years passing as Joseph taught Jesus the rudiments of carpentry, of their working together in their shop, of Joseph in his role as father teaching Jesus the Law and hearing Him recite.

Only once more do the Gospels afford us a glimpse of Joseph. Luke told us that each year Joseph and Mary went to Jerusalem for the Feast of the Passover (Luke 2:41). When Jesus was 12 years old, He was allowed to accompany them. For a Jewish boy, the age of 12 represented a milestone. He became a "Son of the Law," achieving certain privileges and assuming certain responsibilities.

Joseph seems to have been diligent in leading his family's spiritual life. When it was discovered that Jesus was not with the group on the return jour-

ney, Joseph and Mary went back to Jerusalem to seek Him. They found Him in the temple. Luke recorded that Jesus went home to Nazareth with Mary and Joseph and continued to be obedient to them.

At the cross only Mary is mentioned, and Jesus charged John with her care; so many Bible students believe Joseph had died sometime in Jesus' youth. We do not know when he died, but we do know he was there at the Nativity, a godly man, tender in his care of his young wife and her Child, obedient to the angel's direction, a thoughtful man not given to rash action.

Joseph assumed the role of Jesus' father, knowing that some of his neighbors would sneer because the child had been conceived before the wedding. He risked his good name to open his heart and home to save a young girl from the censure of public shame. He was there for her and her Son when they needed him.

Why do we paint Joseph in the background at Christmas and rarely remember him the rest of the year? If more of us followed his example of thoughtfulness, obedience, and tender kindness, our Christian homes would furnish more of the Son's light to our dark world. ☐



Joyce Wells Booze is assistant professor of English at Central Bible College, Springfield, Missouri.

Here's Help!



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Pray for Fiji

An overview



Photo by Gene Burgess

Tour ship in Suva harbor

*Information provided by
DUANE DORSING*

Fiji was once known as the Cannibal Islands. The first missionaries received a fierce and frightening welcome to the islands in the early 1830s. But through these early missionaries, the gospel of Jesus Christ began penetrating the darkness. And for some 150 years the Fijian people have had a gospel witness.

Pentecost came to the islands in 1913 when Albert and Lou Page were prompted by the Holy Spirit to go to Fiji. The U.S. Assemblies of God was founded a year later. On November 6, 1917, Brother Page received missionary appointment from the Assemblies.

Just prior to his appointment Brother Page wrote, "We came [to Fiji] full of enthusiasm, but soon learned enthusiasm was not enough. We could tell these people about Jesus, but we were no match for the satanic warfare waged against us."

In early 1918 Page again wrote: "After years of heartbreaking labor among these people, many are now accepting the Lord. Scores are being healed in answer to prayer."

But Satan and his forces would not rest. While on a trip to Suva, the capital of Fiji, Brother Page was stricken with influenza. He died December 8, 1918, leaving his young wife and four small children. Sister Page then con-

tracted the flu and went to be with the Lord less than 3 months later, leaving the Page children orphaned.

The enemy was intent upon destroying the Pentecostal church in Fiji. But Brother and Sister Page did not die in vain. Their obedience to God and their ministry to Fiji's people opened the door for the full gospel to take root in Fiji.

In 1926, less than a decade after the Pages' deaths, Assemblies of God missionaries Adrian and Charlotte Heetebrey began what would be 35 years of ministry in Fiji. Lawrence and Bertha Borst later joined them.

Twenty-eight years ago the Assemblies of God established South Pacific Bible College in Suva. Hundreds of Fijian believers have graduated from the school and now minister to their own people. But prayers are needed for the school and for these islands which have been in turmoil in recent months.

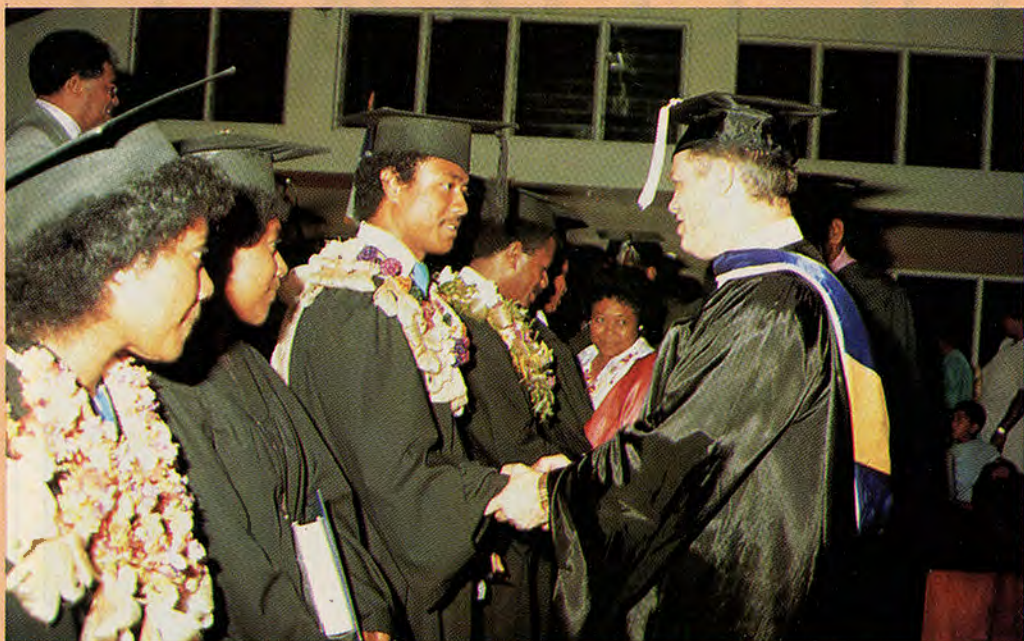
The year 1987 brought change in Fiji. The transition from British colonial rule to independence in 1970 was peaceful. But rumblings have been occurring for a number of years over land reform. Then in 1987 peace was interrupted as the two political parties faced off for control. Now that the upheaval has ended, an uneasy peace has been restored in Fiji.

The country is struggling to get on its feet again economically and politically. Sugar production is Fiji's economic mainstay, followed by tour-

ism. So a return to peaceful conditions is imperative if the nation intends to restore its economy.

Fiji is made up of 322 volcanic islands; 106 are inhabited. The two main islands, Viti Levu (where the capital city Suva is located), and Vanua Levu, are the most populous. Yet the interiors of even these islands are sparsely populated because of the rugged mountains. Getting around in Fiji is difficult due to poor roads and harsh terrain. And until recently because of the unstable political climate, public transportation was disrupted.





South Pacific Bible School commencement

Lack of transportation affected church attendance and growth. Many Fijians in larger cities rely upon government-operated transportation. So the transportation problems kept many in the cities from worship services. After the unrest started, many larger Assemblies of God churches organized cell groups for Christians in the cities. But churches in rural areas were able to continue holding services and, in fact, experienced growth.

A recent survey of Christians on Fiji revealed that the Assemblies of God

is now the third largest denomination in Fiji. So in spite of recent setbacks and hardships, growth is continuing.

Pray during January for the Assemblies of God and all believers in Fiji. And pray with us as we bind the forces of the evil one and claim all of Fiji for Christ. ☞



Duane Dorsing is the area representative for Fiji. He has served as a missionary to Fiji since 1979.



Sugar cane is the economic mainstay of Fiji.

Please pray for . . .

. . . political and social stability to return to this island nation.

. . . God's work to continue through the committed witness of Fijian believers.

. . . more workers to minister among the Hindi-speaking people of Fiji.

. . . revival and spiritual growth among staff members and students at South Pacific Bible College.

. . . needed finances for SPBC.

. . . the continued growth of ICI in Fiji.

. . . unity among believers in Fiji, that they will unite to evangelize their nation for Christ.

Missionaries

Duane and Marilyn Dorsing
Randy and Renee Carlson

Facts in brief

Official name: Republic of Fiji

Area: 7,056 square miles

Population: 1,200,000

Capital: Suva

Languages: English (official), Fijian, Hindustani

Principal ethnic groups: Indian (50 percent), Fijian (45 percent)

Main religions: Nominal Christianity (41 percent), Hinduism (35 percent), Islam (12 percent)

Leading industries: Agriculture, mining, tourism, food processing, forestry and lumbering, fishing, manufacturing



Albert Cakau

FAITHFUL SERVANT



Outside Calvary Temple in Suva

By **RANDALE CARLSON**

The Assemblies of God of Fiji has experienced remarkable growth over the past 20 years. The Movement has grown from a small, fledgling fellowship in the early 1960s to the third-largest denomination in the country. This is the result

of good leadership. And much of the growth occurred under the guidance of Albert (Alipate) Cakau, Fiji's first general superintendent.

As a young man Cakau attended a service at First Assembly of God in Suva, Fiji. This church was pioneered and pastored by missionaries Adrian and Charlotte Heetebrey. Cakau gave his life to the Lord during this service.

The Heetebrey's had been praying for several years for the Lord to raise up strong national leaders. Cakau's conversion was the beginning of the answer to their prayers.

One evening shortly after his conversion, Cakau went to the Heetebrey's home and told them he believed the Lord was calling him into the ministry. They prayed with him

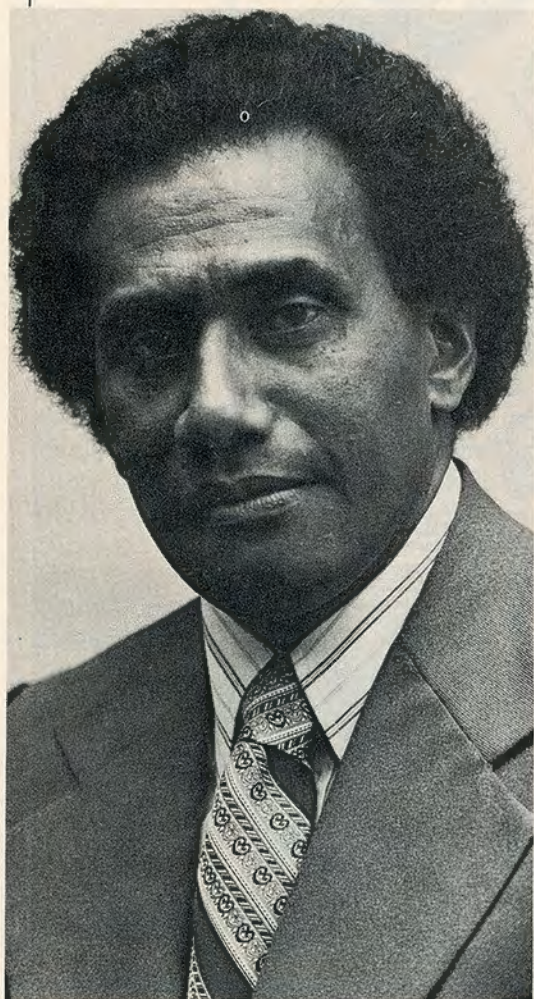


Photo by Greg Davis

Albert (Alipate) Cakau

as he dedicated his life to service for the Lord.

He attended Bible school and soon became the associate pastor at First Assembly. He also helped with the evangelistic meetings in Suva's marketplace. Many were saved. People from other islands, hearing of the meetings, traveled to the island of Viti Levu to attend the services.

Cakau then pioneered Calvary Temple Assembly of God in Suva. This was the first Assemblies of God church in Fiji founded and pastored by a Fijian. He continues to pastor Calvary Temple. And under his capable shepherding, this church is now the largest Assemblies of God church in Fiji.

In 1966 he became the Assemblies of God of Fiji's first general superintendent. During his 22 years of leadership, 150 churches have been planted in Fiji. The Assemblies of God of Fiji now has congregations serving those who speak any of the three national languages of Fiji—English, In-

dian, and Fijian. And half of the pastors from these Fijian churches were trained at South Pacific Bible College in Suva.

In 1987 Cakau resigned as general superintendent. He now serves as national chaplain for Fiji's military, a post which is opening doors for another fruitful ministry for him.

At the 1988 General Council meeting of the Assemblies of God of Fiji, July 25-31, the members of the Assemblies of God of Fiji honored him for his many years of faithful leadership.

Filimone Waqa, who has worked alongside Cakau for several years, both as associate pastor at Calvary Temple and as assistant general su-

perintendent for the Assemblies of God of Fiji, was unanimously elected general superintendent.

A desire for an outpouring of the Holy Spirit and for growing harmony among believers was evident at the Fijian General Council this past summer. These believers look forward to continued blessings from God as they evangelize their nation for Jesus Christ. ☐



Randale Carlson and his wife Renee are missionaries to Fiji. They previously served in Palau.

Details

By LYNN BORICH

Semiti Kaisau and his friend Joe Waqa were students at the University of the South Pacific in Suva, Fiji. They spent weekends partying.

Eventually Waqa stopped participating in these activities. Although they remained friends, Waqa's new satisfaction and peace puzzled Kaisau.

Kaisau brooded about the emptiness he felt. *Why did Joe seem so satisfied?* he wondered.

Driven by the turmoil he was feeling, Kaisau confided in Waqa about his struggle to find contentment. He asked Waqa what had caused him to change.

Waqa said he had made a personal commitment to Christ and no longer felt the need to party to escape life's turmoil.

They prayed, and Kaisau too gave his heart to Christ. His life changed radically.

Kaisau began attending University Christian Fellowship and Calvary Temple Assembly of God in Suva. When Kaisau graduated in June 1978, he was offered a scholarship at the postgraduate level. Instead he took a position as a secondary teacher in Sigatoka.

There Kaisau met and married his wife, who was also a teacher. The couple began attending an Assemblies of God church in Sigatoka. He became Sunday school superintendent and was later elected deacon. He also led a Bible study group at the school where he was teaching. Many young people found the Lord.

Kaisau felt the Lord's call to full-time ministry but delayed making the commitment. Giving up his job would mean financial and personal sacrifice for his family.

While Kaisau was in Sigatoka, he occasionally would interpret for visiting missionaries. In 1984 during a service at his church, he was inter-

please turn to next page

Details

continued from page 19

preparing for Jim Hance, former Assemblies of God area representative for the South Pacific. Hance shared the testimony of a Tongan brother who gave up a financially secure position as a civil servant to go into full-time ministry.

At one point during Hance's story, Kaisau was unable to continue interpreting. Overcome with emotion, he realized God was speaking to him to leave his government-paid teaching position to go into ministry full time.

The Kaisaus prayed and decided to obey God's call. He left his teaching job and served without salary at his home church in Sigatoka. His wife continued teaching, but finances were lean.

Then in 1985 Kaisau and his wife agreed he must enroll in South Pacific Bible College in Suva in order to get the training he needed.

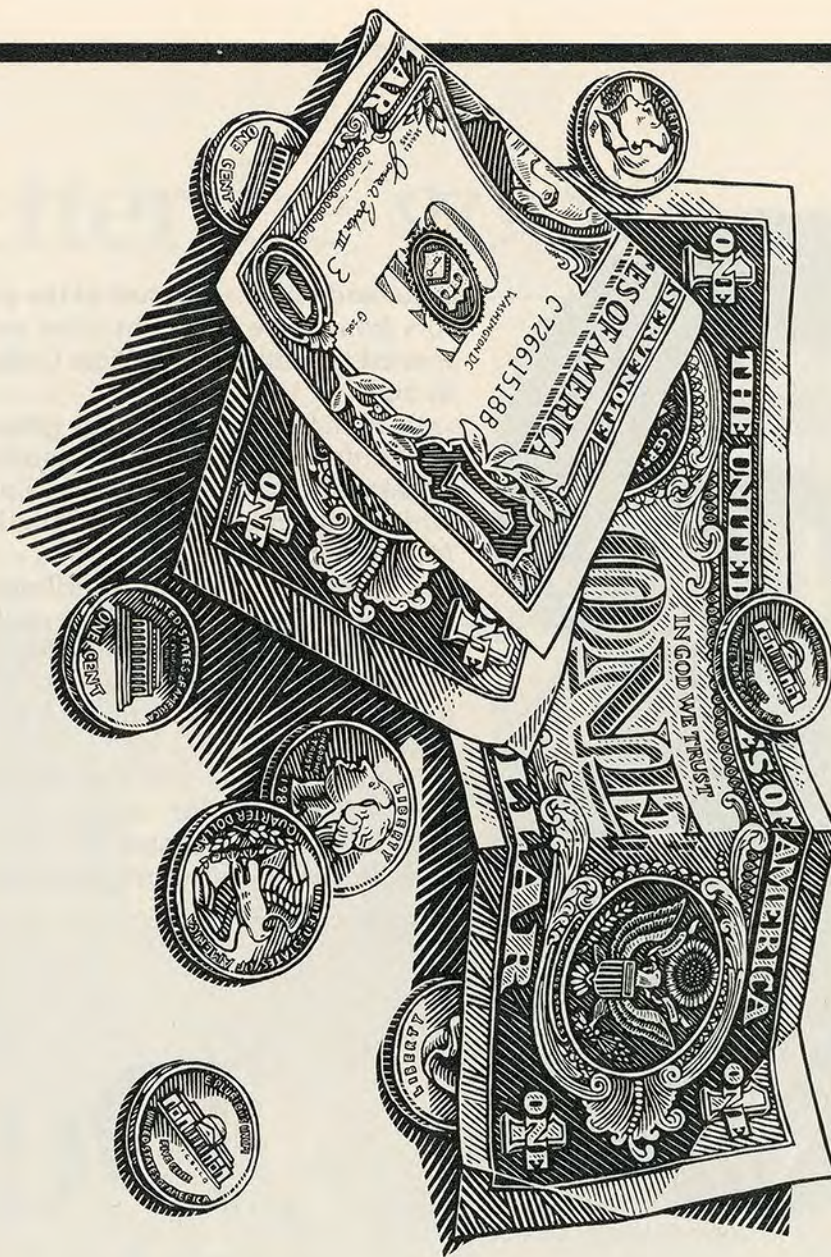
Suva is some 5 hours from Sigatoka over the difficult terrain on Viti Levu island. This meant Kaisau would have to live in Suva 5 days and travel home on weekends.

When Kaisau enrolled at SPBC, he discovered that SPBC's academic dean was his college friend, Joe Waqa. Waqa needed to hire a part-time teacher, and Kaisau's qualifications and experience matched the school's needs. Kaisau was hired, which paid for his education.

Six months after Kaisau started at SPBC, Duane Dorsing became principal. And 1 year later Dorsing hired Kaisau as registrar. In 1987 he received his ministerial degree. Now he is teaching full-time at the school and also continues as registrar.

Kaisau still travels between Suva and his home in Sigatoka. As a government-employed teacher, his wife needs to receive a transfer from the government to teach in Suva. But the Kaisau family has learned that God takes care of all the details of the believer's life, so they know He will reunite them in His time. ☑

Lynn Borich is an editorial assistant in the Division of Foreign Missions. She compiled this article from an interview with Duane Dorsing, a missionary to Fiji.



Spirituality— not for sale

By MILTON BECKETT

Spirituality is part of the Christian's birthright. It is the first breath we draw by which we cry, "Abba, Father." The dictionary defines it as "a state of being spiritual minded."

The Christian soon becomes acclimated to this new surrounding—an environment in which he learns to live and develop his spiritual nature. In it he learns to walk in the Spirit and live

in the Spirit.

It is not the definition of spirituality that concerns us. We simply recognize it as that pervading presence of God that gives validity to our songs, our prayers, and our worship. We don't seek for it. We seek the Holy Spirit, and He provides this spiritual enclosure. We are aware of its presence, and we are aware of its absence.

The church's spirituality is reflected in the manifestation of the Holy Spirit. It is evidenced in conviction of sin,

regeneration, the baptism in the Holy Spirit, and the operation of spiritual gifts. Our souls grow lean without this spiritual atmosphere. It's like the lack of oxygen in high altitudes.

My encounter with Pentecostalism in 1932 gave me my first spiritual impression. It was indefinable but undeniable. It didn't seem important to me to understand it at the time, but I was aware of a new consciousness of God. The atmosphere was charged with a spiritual quality. Everyone seemed to be involved, saint and sinner, either voluntarily or involuntarily.

There was no human effort made to promote this manifestation. You don't motivate spirituality. It motivates you. It needs no emphasis. It speaks for itself.

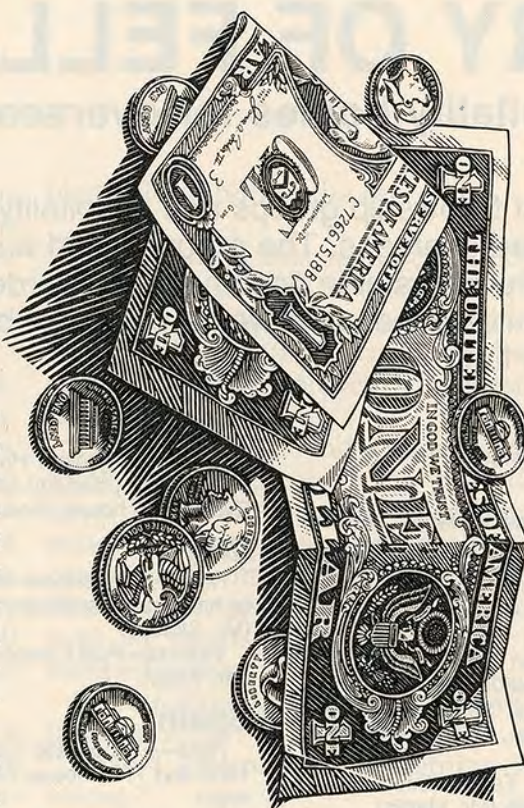
To me, this aura of spirituality has been the difference between "hot and

Christians do not flaunt spirituality as a personal virtue. We simply respect it as a normal function in our worship services.

cold"—"dead or alive." Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace."

Christians do not flaunt spirituality as a personal virtue. We simply respect it as a normal function in our worship services. To be conscious of one's own spirituality is like being conscious of his humility.

There is a growing interest in America for the manifestation of the supernatural. This has led many to turn to spiritism. The New Age movement fosters a brand of spiritism along with other philosophies of Eastern mysticism. A TV program recently featured the growing use of quartz crystals to establish contact with the spirit realm. Thrill seekers



refer to it as being "spiritual."

Some will pay over \$300 per hour for seminars that instruct them in techniques like visualization, meditation, consciousness shifting, etc., all of which promote a psychological change of attitude.

Just one look at it, and the Christian knows it is phony. There is no conviction of sin, no sacrifice, no cross in this new brand of spirituality. There is no savior, other than yourself. This new age spirituality is void of righteousness. There is no moral standard. It appeals to those who would bypass the way of the cross in their effort to find "ultimate reality."

The spirituality of the church, though unique and distinct, should never be featured in a promotional sense. It is not the message of the church. It is not there for public appraisal or entertainment. It is not there to enhance the church's image. It simply denotes the presence and power of God in our midst.

It is like the glory that filled Solomon's temple. One doesn't exploit or try to promote a holy manifestation like that. You simply stand in awe as did Moses at the burning bush or as John who "fell at his feet as dead" on the Isle of Patmos (Revelation 1:17).

Christian spirituality has nothing in common with that of the New Age

movement or any occult methodology. Genuine spirituality is associated with the Holy Spirit. It can't be programmed. It can't be advertised or scheduled in advance, like a singer or guest speaker. It emanates from the

The secular world wants a corner on spirituality. Spiritism is its alternative. Thousands are buying it.


presence of God as we draw near to Him in worship.

Spirituality is the atmosphere of worship. Without it "we hanged our harps upon the willows in the midst thereof. . . . How shall we sing the Lord's song in a strange land?" (Psalm 137:2,4).

The secular world wants a corner on spirituality. Spiritism is its alternative. Thousands are buying it.

God forbid that the church would ever seek to feature spirituality as a commodity to attract the world. It is not ours to manipulate or exploit. It is the gift of God, and those who would make merchandise of it have "neither part nor lot in this matter" (Acts 8:21).

Our spirituality is off limits to an ungodly world. Even the church is not to presume upon it. We are not free to take liberties with it. If it is present, then we rejoice in it. If this holy atmosphere is not present, don't be tempted to offer "strange fire" in its place.

When the real thing is present, the place becomes holy ground. All human effort is relaxed. Talent and performance are humbly laid aside. There is no substitute for this. It's our birthright. Please don't sell it. 



Milton Beckett is associate pastor of Southside Christian Center (Assemblies of God), Kansas City, Missouri.

DIRECTORY OF FELLOWSHIPS

Fellowships and hospitality homes for overseas military personnel

The following is a list of fellowship groups and hospitality homes for Christian military personnel stationed overseas. The groups listed are sponsored by the Assemblies of God, are Pentecostal in doctrine, and interdenominational in fellowship.

If you know Christian military men and women who will be stationed overseas, please share this list with them.

Azores

Azores—Lajes Field. Tel. 52101-6111 (Paul Simpson).

Belgium

Brussels—Christian Center, 66 Ave. Maria-Louise, Waterloo. Tel. 354-51444233 (Mr. Harrup).

Shape—West Chapel, Sun., 1500 hours. Tel. civ. 68-28 31 71 ext. 5522 (Mr. Tayman).

England

Upper Heyford/Croughton—Greeham Common Chapel Annex, Fri. 1900 hours. Sun., 1800 hours. Tel. civ. 0869-245806 (Mr. Jones).

Ipswich—The Elim Pentecostal Church, Tower Street, Ipswich IPI 3BE. Services: Sun. 1100 hours, 1830 hours; Tues., 1930 hours; Thurs., 1930 hours. Tel. Ipswich 78730 (Mr. Lavander).

Lakenheath—Base Chapel, Sun., 1930 hours. Tel. Thethford (0842) 861241 (Mr. Suggs), or mil. 2027, civ. Culford 665 (Mr. Martin).

Fairford—Little Riffington RAF Riffington Bldg. 130, Tues., 1900 hours (Mr. Jones).

Germany

Ansbach—Katterbach Chapel, Sun., Worship Service 1800 hours. Prayer and Bible Study Wed., 1900 hours. Tel. civ. 09802-7793 (Mr. Bobbert).

Augsburg—Christus Zentrum, Grimmstr. 8, Sun., 1000 hours and 1800 hours, and Wed., 1900 hours. Tel. civ. 08238-2956 (Mr. Way) or civ. 08238-4568, mil. 4088-6642/6672 (Mr. Amparan).

Babenhausen—Ed. Center, Sun., 1200 hours, Post Chapel, 1400 hours, Tues., 1930 hours. Tel. 06073-4921 (Mr. Botts).

Berlin—American Community Chapel, Sun., 1900 hours. Tel. 030-819-8865 or 3494 (Mr. Lint).

Frankfurt/Main—Atterberry Chapel, Sun., 1400 hours; Tel. civ. 06196-26561 (Mr. Clayton).

Geilenkirchen—Wed., 1930 hours at 12 Vintelen, 5133 Gangelt, NATO AWACS. Tel. civ. 02454-6716, mil. 02451-63-6596 (Mr. Norris).

Heidelberg—Patrick Henry Village Chapel, Fri., 1900 hours. Tel. mil. 382-4211 or civ. 0621-733708 (Mr. Dixon).

Kaiserslautern—Kleber Post Theater, Sun., 1530 hours; At Post Religious Ed. Bldg., Wed., 1900 hours. Tel. 06308-527 (Mr. Washington).

Kitzingen—Kirchstr., Apt. 11A, Albertshofen, Wed., 1930 hours. Tel. 09321-36206 (Mr. Bacon).

Mannheim—Ben Franklin Village Chapel, Sun., 1800 hours. Tel. mil. 382-4211 or civ. 0621-733708 (Mr. Dixon).

Rhein-Main Air Base—Base Chapel, Thurs., 1930 hours. Tel. civ. 06196-26561 (Mr. Clayton).

Stuttgart—Weilimdorf (Theater-Renn-Str., Hwy. 81-Exit 295) Sun., 1800 hours and Thurs., 1900 hours. Temple Baptist Church, Kornwestheim, Fri., 1900 hours. Tel. mil. 430-5343, civ. 0711-794714 (Mr. Henry).

Schwetzingen—Tomkins Barracks Chapel, Sun., Sunday school 1000 hours; worship service 1100 hours. Wed., 1930 hours. Tel. mil. 382-4211, civ. 0621-733708 (Mr. Dixon).

Sembach—Base Chapel, Sun. 1800 hours. Tel. mil. 496-7297, civ. 06305-5988 (Mr. Johnson).

Wiesbaden—Lindsey Chapel, Sun., 1700 hours, Wed., 1900 hours. Tel. mil. 339-2561, civ. 06105-24162 (Mr. Smith) or civ. 06121-719874 (Mr. Evans).

Wurzburg—Emery-Barracks-Chapel Sun., 1830 hours, Wed., 1930 hours. Tel. civ. 0931-91267 (Mr. McCullough).

Greece

Athens—Air Force Base Chapel, Sun. 1230 hours. Tel. mil. 961-5746, civ. 961-1164 (Mr. Oates).

Holland

Leusden—Shalom House near Soesterberg on Hwy. N227. 5KL N. of A12. Sun., Sunday school 0930 hours, worship service 1020 hours, Even. 1800 hours; Wed., 1930 hours. Tel. 03498-4505 (Mr. Coborn).

Italy

Naples—Pinetamare Assembly of God, Pinetamare Housing Area (next to American Dispensary) Sun., 1030 hours. Tel. 509-4470 or 509-4818 (Mr. Stump).

Vicenza—Post Chapel Center, Thurs., 1930 hours. Tel. 045-7170614 (Mr. Frost).

Spain

Rota—Evangelistic Center, Reuben Dario St., Rota (Cadiz), Sun., 1000 and 1700 hours; Wed., 1900 hours. Tel. Sevilla civ. 65-70-52 (Mr. Krist).

Zaragoza—Base-Chapel, Sun., 1600 hours, Fri., 1930 hours. Tel. 976-560579 (Mr. Kelley).

Hospitality Home

Hirschhorn, Germany—(near Kaiserslautern)-Alpha House, Turner Str. 5. Tel. 06308-527.

Guam

AGAT—Christian Life Center, Regular services, Terry Hanna, P.O. Box 2216, Agana, Guam 96810, Tel. 565-2731, 565-5119.

Yigo A/G—Servicemen's Church, Regular services, John Burke, P.O. Box 11343 Yigo, Guam 96912, Tel. 653-2740.

Christian Charismatic Assembly—Regular services, Jon Pineda, Teen Challenge Center, Marine Dr., Tamuning. (Mailing) P.O. Box 8445, Tamuning, Guam 96911.

Philippines

Clark Air Force Base A/G—Regular services, 356 Mt. Makiling, Clark-view, Angeles City, Wesley West, Tel. 3351.

Olongapo City, Subic Bay—Glad Tidings A/G, Oral Paul Guevara, 66 C. Del Rosario St. regular church services, Tel. 22-3108.

Japan

Yokosuka—Servicemen's Home, Martin Engebretson, 1-11-8 Kurihama-Dai, Yokosuka, Kanagawa-Ken 239, Tel. 0468-43-4335.

Yokota A/G—Yokota Christian Center, regular services, 1437 Kumagawa, Fussa Shi, Tokyo 197, South of Supply Gate on Highway 16, Tel. 0425-51-0966. Darrell Beebe.

Okinawa—Neighborhood A/G, regular services, Charles Butterfield, P.O. Box 124, Okinawa City, Okinawa, Japan, Tel. 81-98-(932-8005).

Okinawa Teen Challenge—Coffeehouse, near the Kadena Air Force Main Gate; call Neighborhood A/G for information.

Korea

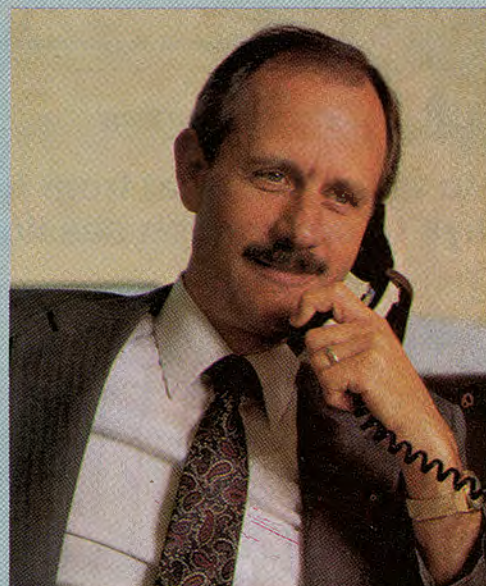
Seoul—Christian Servicemen's Home Service; Sun. 1400 hours, Wed. and Sat. 1900 hours, Dan Sloan (Yongsan), P.O. Box 28, Seoul, Korea. Located in Yakusu Don, 1 mile north of 8th Army Retreat Center, Tel. Yongsan Military 293-6445, Korea 252-0496 6445, Korea 252-0496.

Osan Air Base—Pentecostal Fellowship. Main chapel. Call chapel for information.

Hong Kong

China Fleet Club—#6, Arsenal St. Wan Chai; 9 a.m. and 10:45 a.m. services. Pastor Lowell Ashbrook, Tel. 5-272358 or 5-787921. Information at Fenwick Pier.

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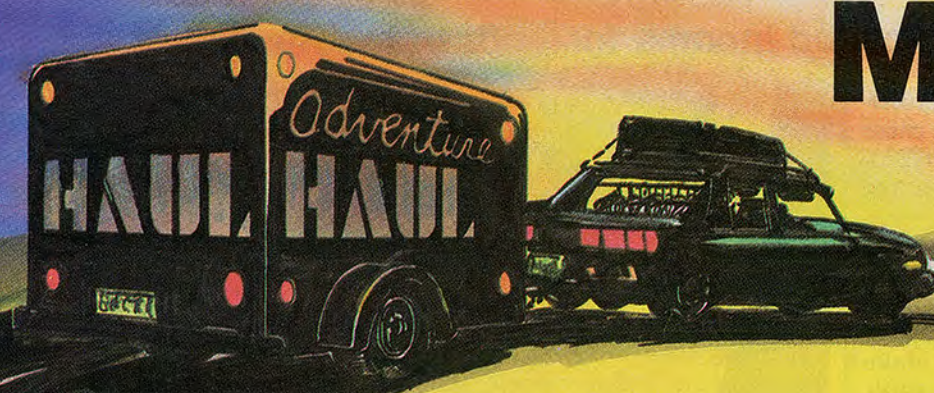
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News Digest

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James MacKnight elected chairman

PFNA to change format from leadership seminar to 3 days of convention sessions



New PFNA officers (left to right) are: James MacKnight, B.E. Underwood, Ray Smith, Don Sauls, and J. Eugene Kurtz.

The Pentecostal Fellowship of North America, at its annual meeting in Burbank, Calif., on October 26, decided to move from a 1-day seminar to a 3-day convention.

The group accepted a report from a study committee chaired by James MacKnight, general superintendent of the Pentecostal Assemblies of Canada. It declared that if there ever was a need for PFNA it was now, and that it was up to the members of the organization to take a place of leadership in the Pentecostal world.

For the past several years PFNA has been a day-long seminar primarily for top leaders in the 21 groups which co-operate in the organization.

The report called for an aggressive approach to make PFNA a strong convention with speakers, topics, and seminars to help both denominational leaders and local and regional church leaders. The report urged, "Let us give our best effort to make PFNA a powerful instrument in the hand of God to give strong leadership to the Pentecostal church."

The matter had previously been discussed by PFNA's Board of Administration. Ac-

cording to G. Raymond Carlson, outgoing chairman of PFNA, a "strong sense of purpose had gripped the Board" in making recommendations for the new direction for the fellowship.

The International Church of the Foursquare Gospel hosted the 1988 PFNA meeting. Activities included a tour of the church's headquarters and a concluding service in Angelus Temple.

Officers elected

In other action, James MacKnight was elected chairman of PFNA; B.E. Underwood, vice chairman of the Pentecostal Holiness Church and executive chairman of its World Missions, was elected first vice chairman of PFNA; Ray Smith, general superintendent of the Open Bible Standard Churches, was elected second vice chairman;

Don Sauls, general superintendent of the Pentecostal Free-Will Baptists, was elected secretary; and Eugene Kurtz, general supervisor of the International Church of the Foursquare Gospel, was chosen treasurer.

A resolution of appreciation to G. Raymond Carlson, general superintendent of the Assemblies of God and outgoing chairman of PFNA, was adopted by a standing vote.

No PFNA convention is scheduled in 1989 because of the 15th Pentecostal World Conference being held in Singapore September 27-October 1. Site for the 1990 PFNA convention will be decided at the board's next meeting in March.

Publication changes

Because of the cost of producing the quarterly *PFNA News*, it was decided to discontinue it and instead send news releases to the member organizations, asking them to keep their respective constit-

please turn to page 26

Government backs work project

Cards provide needed income for poor in Indonesia

In Djakarta, Indonesia, Christmas cards not only bring cheer and holiday wishes but provide jobs and income for homeless families.

According to a report from DFM, several missionaries and others in Indonesia began a project which gives homeless women a chance to make Christmas cards and note cards which are sold to pay them a wage.

The project, called Maranatha Cards, puts homeless and disadvantaged women to work cutting shapes from the Indonesian material batik and pasting them on cards. The workers are paid for every clean, sellable card they produce. Many of these workers live on the street or in run-down shanties, DFM reported, so the income from the cards meets real needs.

Assemblies of God Mission-



ary Joy Sorbo is one of the women helping with the project. "The money made from this project goes to a health fund which we use to take people to the doctor."

Sorbo said many of the poor

in Djakarta were dying of treatable diseases.

"The project is set up so the people pay back a percentage of the funds we use to take

please turn to page 29

Leaders called to act in balance in the power of the Spirit

'The Pentecostal Church' highlighted in speakers' messages at PFNA

The role of the Pentecostal church in today's world was discussed by leaders of member organizations at the annual Pentecostal Fellowship of North America Leadership Conference held October 26 in Burbank, Calif.

Four specific areas of the church were addressed: "A Church in Balance," "A Disciplined Church," "A Discerning Church," and "A Powerful Church."

"Life is one long balancing act," Richard Dresselhaus, pastor of First Assembly of God, San Diego, Calif., said in addressing the first area. He pointed out that heresy is truth pushed out of balance.

Asking if Pentecostal churches have "strong enough theological underpinnings to support all the light the Spirit of God is bringing," he discussed four critical balance points: the balance between Law and grace; between things of the Spirit and things of the mind; between winning the lost and social action; and between traditionalism and novelty (or foundations and visions).

The way of balance, he said, is to be committed to the Scriptures, devoted to prayer, open to counsel, having a grasp of history, having a long-range commitment (fads will self-destruct, he said), and having a humble spirit before God.

The frame by which we discipline is the Bible, James Gee, general superintendent of the Pentecostal Church of God, Joplin, Mo., said as he spoke on "A Disciplined Church."

Gee listed four ways in which the believer is disciplined: By the knowledge of our Lord—following Jesus and His example; by God's Word renewing our minds; by being controlled by the Holy Spirit; and by holy and right motivations.

Pointing out the tragedies of an undisciplined life, he declared that the church must discipline even when that discipline is rejected because the

'Don't fail God and the world now. Rally to His call and make the most of every opportunity.'

church has the responsibility of judging.

From Matthew 18, Gee outlined Jesus' teaching on discipline: first, in private; then before two or more witnesses; then an open rebuke before the church; finally if there is no repentance, excommunication. But he pointed out that the purpose of discipline is not to punish, but to restore.

B.E. Underwood, vice chairman of the Pentecostal Holiness Church, used the illustration of the pillar of cloud and fire in the Old Testament as background for remarks on "A Discerning Church." Pointing out that the Israelites were expected to move when the pillar of cloud moved, Underwood declared that those who fail to move when the cloud moves today are "stirring in the ashes of a burned out fire."

Problems for the discerning church, he said, are identifying the cloud and testing the spirits.

For the church to identify the cloud, it must know what is a genuine move of God.

Underwood then outlined four tests, indicating it is a biblical command to "test the spirits." He identified these as the Word test (1 John 4:2,3)—confirming the living and written Word; the Spirit test (1 John 4:4-6)—the indwelling Spirit enables us to discern the voice of God; the grace test (1 Timothy 4:1-5)—getting away from "pious legalism that would saddle the gospel with man-made rules"; and the glory test (1 Peter 4:11)—that in all things God may be glorified.

Underwood spoke strongly against "domineering personalities that thwart the gospel of

grace," stressing that leaders are not to lord it over the people of God.

"It is easy to get lost in the system and structure of the church," Raymond Crowley, general overseer of the Church of God, Cleveland, Tenn., said as he discussed "A Powerful Church." While system and structure are needed, there is a danger of Christians becoming so involved in keeping up the machinery that they forget

why God birthed the Pentecostal church—to touch their world.

Recalling his own introduction to Pentecost through a tent revival on an island off the Virginia coast, he stressed a hunger in today's world for the move of God. "Don't fail God and the world now," he urged. "Rally to His call and make the most of every opportunity."

please turn to page 26

Decade of Harvest • Pentecostal Evangel

PARTNERS FOR THE HARVEST

The *Pentecostal Evangel* has been selected as the voice for the Assemblies of God Decade of Harvest evangelism thrust.

The January 1 *Evangel* will contain the first 16-page supplement—the Decade of Harvest Quarterly—with a special emphasis on our harvest goal: to enlist 1 million prayer partners.

A special interview with Superintendent G. Raymond Carlson, along with news from some of the district superintendents and college presidents will be included in the first edition.


Other Decade of Harvest supplements for 1989 will appear in the Easter edition (March 26), with an emphasis on church planting; the General Council edition (August 13), with an emphasis on training of ministers; and the October 22 edition, with an emphasis on soul-winning.

Keep in touch with the goals and victories of this exciting harvesttime mission throughout the decade by reading the *Pentecostal Evangel*.

PFNA *continued from page 24*

encies informed of the activities and goals of PFNA. Previously the responsibility for compiling and printing *PFNA News* was assigned to Juleen Turnage, head of the Office of

Information for the Assemblies of God.

News releases and information should now be sent to Robert Skinner, editor of the *Pentecostal Testimony*, Toronto, Canada, according to MacKnight. 

Speakers *continued from page 25*

Crowley listed five basics for a powerful church: seeking God—a renewed emphasis on prayer; the Word of God; integrity and honesty; morality and holiness; and loving one another.

PFNA concluded with a public rally at Angelus Temple. Speaking was Roy Hicks, Jr., a vice president of the International Church of the Foursquare Gospel and direc-

tor of Foursquare Missions International. Emphasis in the service was on the church reaching the ethnic diversity around it. Angelus Temple ministers to over 20 different language groups.

The Leadership Conference ended with a Communion service presided over by the officers of PFNA, led by the outgoing chairman, G. Raymond Carlson.

—RICHARD G. CHAMPION
in Burbank, Calif.

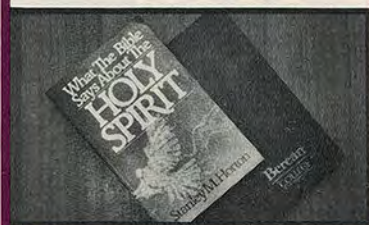
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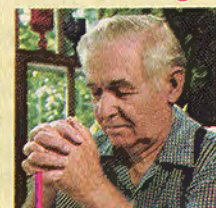
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'Nothing moves in media until someone writes'

Editors, Women's Auxiliary sponsor PFNA activities



James Humbertson (left) is the new chairman of the North American Chapter of the IPPA. Stephen Rexroat (right), an A/G missionary and writer, spoke at the breakfast.

Twenty writers and editors gathered for a breakfast session during the Pentecostal Fellowship of North America Leadership Conference in Burbank, Calif., October 26. And

35 women met for a luncheon that same day.

Stephen Rexroat, an Assemblies of God missionary who heads Signature Ministries, addressed the breakfast, say-

ing it is the responsibility of publishing centers to develop the writing ministry. "We are not selling the ministry of writing adequately in our Bible schools," he said. "We have allowed the microphone rather than the pen to be the symbol of our fellowship."

Noting that "nothing moves in media until someone writes," Rexroat urged the editors to encourage people to tell their stories and to help them do it.

The breakfast was sponsored by the North American Chapter of the International Pentecostal Press Association. New officers elected include James Humbertson (Church of God), chairman; Don Allen (Pentecostal Church of God), first vice chairman; Robert Skinner (Pentecostal Assemblies of Canada), second vice chairman; and Ron Williams (International Church of the Foursquare Gospel), secre-

tary-treasurer.

Anna Hayford, wife of Jack Hayford, pastor of First Foursquare Church (Church on the Way), Van Nuys, Calif., addressed the Women's Auxiliary luncheon on "Letting the Lord Meet You Where You Are."

In a brief business meeting on October 25 the three officers of the auxiliary were returned to office: Lois Tripp, president of Women's Ministries for the Pentecostal Holiness Church, chairwoman; Cordelia Ford, leader of Women's Ministries for the Congregational Holiness Church, vice chairwoman; and Joyce Taylor, director of Women's Ministries for the Church of God of the Apostolic Faith, secretary-treasurer.

More than a dozen denominational leaders of Women's Ministries prayed together and shared ideas and plans. They agreed that a strong bond of unity and commitment to renewed evangelistic fervor was reiterated throughout the time of sharing. ☐

At a Glance

■ **The National Association of Evangelicals** has launched a "Bibles for Russia" project to put Bibles and important Christian literature in the hands of Soviet citizens. According to the NAE's Washington, D.C., office, individuals or churches can donate \$30 to receive a box containing a Bible, a basic Christian doctrine book, and an apologetics book—all in Russian—with a mailing label in Russian. Those receiving a box are to affix the label, put on their return address, and mail it from their local post office. (Average postage cost should run about \$4.00.) The NAE hopes to spark ongoing prayer and correspondence between participating Christians and Soviet families.

■ **Hoyt Stone**, editor of the Church of God Evangel, has been named a board member of the International Pentecostal Press Association, according to Robert Skinner, editor of the Pentecostal Testimony, who is president of IPPA. Stone replaces O.W. Polen, one of the founders of IPPA, who retired recently.

■ **The Evangelical Council for Financial Accountability** recently expelled two organizations for failure to comply with ECFA standards. According to the Evangelical Press News Service, Calvary Temple Church in Fort Wayne, Ind., lost its ECFA membership for failure to follow the organization's standards regarding make-up of governing boards. Christian Aid Mission, based in Charlottesville, Va., was dropped for violations of four of the ECFA's seven standards, the report said.

■ In an attempt to meet a demand for literature that once was banned, the Soviet magazine *V Mire Knig* is considering printing the New Testament in its publication. *V Mire Knig*, ac-

cording to an EP News Service report, is a trade journal with a circulation of about 40,000.

■ A recent study found that nearly half of the total contributions to charity in the U.S. comes from households with annual incomes below \$30,000. "Contrary to popular opinion, the well-to-do in America cannot be described as generous," said Brian O'Connell, president of Independent Sector, the Washington, D.C.-based nonprofit organization which sponsored the study. The study, reported in EP News Service, found that households with annual incomes below \$10,000 give an average of 2.8 percent of their income to religious and charitable causes; households with annual incomes between \$50,000 and \$100,000 give away only 1.5 percent. Last year over half of those surveyed had made donations to a religious organization.

■ Two churches were built recently in North Korea, according to National & International Religion Report newsletter. Located in the nation's capital, Pyongyang, one is a 300-seat Protestant building, the other is a 150-seat Catholic building. The report said a Presbyterian missions official estimated there are about 10,000 out of North Korea's 20 million who are Christians.

■ **Fear of nuclear war ranks among the top three concerns of young people worldwide.** According to a report from the Texas Medical Association, younger teens and females appeared to be the most worried. "So far, concern about nuclear war has been second or third in all European and North American countries studied," said Dr. John M. Goldenring. Goldenring, assistant professor of pediatrics, adolescent and preventive medicine at New York Medical College, has studied teen fears since 1983. He said that "from 10-12 percent are very worried and even dream about nuclear war."

Nine District Prayer and Bible Conference set January 3-5

Crystalrock Cathedral in Ardmore, Okla., will be the site of the annual Nine District Prayer and Bible Conference January 3-5, 1989.

General Superintendent G. Raymond Carlson will speak

at the opening service Tuesday evening. Assistant General Superintendent Everett Stenhouse will be speaking at the Wednesday evening service. Day meetings will be held at 9 a.m. and 2 p.m., with the

conference scheduled to end in a noon session on Thursday.

Sponsoring districts are Arkansas, Louisiana, Mississippi, New Mexico, Oklahoma, North Texas, Rocky

Mountain, South Texas, and West Texas.

Reservations for the conference can be made through the Oklahoma District office in Oklahoma City. Kermit Reineau is chairman for the event.

Gym, student lounge, bookstore included

AIBC dedicates new center named in honor of Charles W.H. Scott



AIBC's new student center added needed facilities.

The Scott Student Activities Center, on the campus of the American Indian Bible College, Phoenix, Ariz., was dedicated recently. The event marked the end of a 3-year effort and provided a collegiate gymnasium, student lounge, and bookstore.

Gertrude Scott, wife of Charles W.H. Scott—in whose

honor the building was named—was present for the dedication. She spoke of her husband's past involvement in the school and of his keen interest in its future.

Charles W.H. Scott served the Assemblies of God for more than 50 years, most notably as an assistant general superintendent and as executive di-

rector of the Division of Home Missions. During his tenure with DHM, Scott also served as chairman of the board of AIBC. The Scotts currently live at Maranatha Village in Springfield, Mo.

Speaker for the dedication was Tommy Barnett, pastor of Phoenix First Assembly. Other guests included Paul Westphal, former National Basketball Association star and currently an assistant coach with the NBA's Phoenix Suns.

AIBC is a 4-year regional college, accredited by the North Central Association.

It is a home missions ministry of the Fellowship and is endorsed by the Education Department. ☐

Five sites set for AIM trips during 1989

Five sites have been finalized for Ambassadors in Mission trips in 1989, according to Jim Wellborn, AIM representative.

Teams will visit Assiout, Egypt (June 9-26); Merida, Venezuela (June 19-July 3); the Netherlands (June 28-July 20); Mannheim, West Germany (July 5-21); and Bingen to Bonn, West Germany (July 16-August 6). A sixth trip is tentatively planned to Paraguay (August 15-31).

A variety of outreaches will be used. A task-force crusade, literature saturation, drama, puppets, street evangelism, and door-to-door witnessing are planned for Merida, Venezuela. In the Netherlands, door-to-door and street evangelism will also be used, but tent evangelism and a coffee bar will be added. The team in Mannheim, West Germany, will conduct street meetings, literature saturation, drama and pantomime, with a tent crusade set for the evenings. Church planting will be the focus of the Paraguay trip.

A unique outreach will be a bike trip planned from Bingen to Bonn, West Germany. The trip will include 4-day crusades with Missionary Evangelist Jesse Owens in Bingen, Koblenz, Andernach, and Bonn.

Only the trip to Egypt is geared for a Christian audience, with youth camps and youth seminars set in a church-related context for the Lillian Trasher Orphanage.

Costs for the trips and exact scheduling are subject to change, AIM officials said. Details are available from the national Youth Department. April 15 has been set as the deadline for all applications. ☐

With Christ

Ministers

Mollie M. Bruce, 84, Fayetteville, Ark., October 9.

Clinton E. Cox, 72, Lakeland, Fla., October 10.

John A. Deweber, 93, Los Lunas, N.Mex., October 12.

William J. George, 92, Columbia, Mo., October 26.

Robert V. Holland, 51, El Dorado, Ark., October 9.

Carlton E. Kellogg, 73, Boise, Idaho, October 4.

Lon V. Kitchell, 90, Oley, Pa., October 22.

Bernard A. Moon, 55, Downers Grove, Ill., October 22.

Clayton M. Nelson, 68, Rancho Cordova, Calif., October 15.

Frank Strachan, 75, Winchester, Va., October 1.

Evangelistic Events

STATE	CITY, ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Mt. Olive, Evangel	1/1-6	Levern Davies	F. Powell
Ark.	Sherwood, First	1/1-4	Hanley-Edwards Team	J. Allen
Calif.	Hayward, Templo De La Cruz	12/28-1/1	Tom R. Waggoner	R. Tanon
Fla.	Hollywood, First	1/1-4	Stewart H. Robinson	R. Impellizzeri
Ga.	Murrayville, Lanierland Christian Ctr.	1/1-4	Musical Vanderploegs	R. Coleman
Ind.	Greensburg, Stone Chapel	12/31-1/6	Buddy Bairds	R. Johnson
Iowa	Burlington, First ¹	1/1-4	Jack Glass	N. Wenig
Kans.	Greensburg, A/G	12/28-1/1	Ken Krivohlavek	S. Bell
Mo.	Cape Girardeau, Mid-America TC	1/2-6	Ken Krivohlavek	H. Meppelink
	Jefferson City, First	1/1-4	Ken Wilson	M. Stout
	Rogersville, Mt. Sinai	12/31-1/5	Verlyn Nelsons	D. Harris
	Winona, A/G	12/18-21	Robby Mitchell	D. Meade
Nev.	Las Vegas, Calvary ²	1/1-4	Phil Lindvalls	A. Slack
N. Mex.	Las Vegas, Mtn. View	1/1-4	Ron Kelley Min.	J. Pierce
Okla.	Alton, First	1/4-8	Dan Parker	R. George
Oreg.	Medford, First	1/1-8	Don Craigs	M. Ravan
Pa.	Carlisle, Dist. Winter Holiday	1/6-8	Ron Kelley Min.	T. Satryan
Tex.	Benbrook, First	12/25-	Glen Shinn	H. Markum
	Dayton, First	1/1-4	Ronnie Hoovers	J. Daves
	Flynn, A/G	1/1-6	Melvin McKnight	H. Harris
	Sulphur Springs, First	1/1-6	J.F. Beebes	M. Allen
	Tolar, Elm Grove	12/18-	Glen Shinn	W. Sanders
	Wolfe City, First	12/31-1/4	Bob McCutchen	R. Hooper
Va.	Culpeper, A/G	1/1-6	O.K. Thomas	W. Smith
Wis.	Port Edwards, Christian Life Fel. ²	1/1-4	Pray-Tell Min.	G. Hendrickson

¹Family Finance Seminar ²Prayer Emphasis
Announcements must reach the Evangel 7 weeks in advance.

Jamaica hardest hit; roofing materials in short supply

U.S. missionaries, churches continue to help nations recover from Hurricane Gilbert's visit



Photo by Gerald Jackson

This church in the town of Ocho Rios, Jamaica, suffered heavy roof damage at the hands of Hurricane Gilbert.

The Assemblies of God Division of Foreign Missions, U.S. churches, and missionaries continue to help Caribbean island nations recover from the destruction of Hurricane Gilbert.

In Jamaica, hardest hit by Gilbert's fury last September, the losses were estimated in hundreds of millions of dollars. Not only were houses and churches devastated by the storm, but the tourism industry was hurt from damage to several hotels and resorts. After hearing of the widespread destruction, many tourists have postponed or canceled visits, further hurting the island's economy.

Jamaican officials have reported difficulty in finding materials to rebuild. Roofing materials were especially hard to find. Newspaper reports from the island said zinc sheeting and zinc nails used for roofing in much of Jamaica are scarce or completely depleted.

Damages to Assemblies of God property—churches, church-related buildings, and a Bible school—were estimated at more than \$100,000. More than \$30,000 has been sent already to begin the rebuilding of church property. An estimated 80 A/G churches or preaching points were damaged, DFM officials said.

Adding to the problem was

the looting which took place following the hurricane. Churches in Jamaica reported that looters stole most of the roofing materials blown off by the storm—and there are little or no materials or money to meet the need.

To get around this problem, U.S. Assemblies of God officials were planning to send a shipload of building materials to Jamaica. They are working with the government to arrange duty-free shipping of the supplies.

Many U.S. churches which

originally sent teams to build churches in Jamaica are planning subsequent visits to help rebuild. Most of these churches, DFM officials said, plan to take money and materials with them for the rebuilding.

In addition to 45 deaths blamed on the storm—which battered these Caribbean nations with up to 170-mph winds—many crops were lost. Jamaica and Haiti suffered extensive crop damage; Mexico also suffered from winds and flooding. □

Leaving for the field



Lawrence Lees
Sierra Leone
Veteran Missionaries



Alver Rances
Belize
Veteran Missionaries



Connie Huffer
Middle East
Newly Appointed



Mark Hayburn family
Kenya
Newly Appointed



Wayne Goodall family
Austria
Newly Appointed



Edward Smiths
Japan
Veteran Missionaries

Cards *continued from page 24*

them to the doctor," Sorbo explained. "This ensures that only people in need use the funds."

The Maranatha Cards work was started in 1985 by missionaries who felt a burden to help the poor of Djakarta. The project gained recognition from the Indonesian government as a legitimate work program. More than 100 workers produce the cards, which are sold

in most of Djakarta's major hotels and in some stores.

Most of the workers make about \$1 per week producing the cards. The yearly per capita income in Indonesia is about \$560, according to a DFM report.

Sorbo said the missionaries use the project to witness to the poor and are "working with a pastor to the homeless" from a Djakarta church so that the people get involved in a local church. □

Returns & Transfers

The following Assemblies of God foreign missionaries are returning to the United States for deputational work: the Roy Brodehls, Kenya; the Patrick Devines, Chile; the John LeCossecs, France; and the Jacques Vernauds, Southern Zaire.

The following foreign missionaries are transferring to new fields: the Stephen Haddens (Jamaica) to Bahamas; and the L. Wayne Turners, Jr. (Southern Zaire) to Togo.

The Dennis Jamesons, Peru, are transferring to the ministerial list. □



Photo by Robert F. Campbell

Immanuel, God with us

With us . . .

*in the beauty of the garden blooming fair,
Where we may daily walk with Him
and sweet communion share;
And with us when our steps may wind
through dark and parching ground,
Where only barren, drifting sands
and bitter streams are found.*

With us . . .

*in the dawning of the bright and glowing morn,
When mists and clouds have rolled away
and hope anew is born;
And with us when the evening steals
the sunlight from our day,
When at the midnight hour
we fear and falter on our way.*

With us . . .

*when temptations come and evil presses near,
With us when we say the last good-bye
to someone dear;
With us, breaking bonds of sin
and shedding forth His grace
Till holding still His unseen hand,
we see Him face-to-face.*

—RUTH GLOVER

1989 5th Dimension SUNDAYS

SUNDAY 29
JAN. 1989

JANUARY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

BURKINA FASO / WEST AFRICA

DAY OF THE YEAR - JAN. 29 -

SUNDAY 30
JULY 1989

JULY						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

RADIO TRANSMITTER FOR REACHING THE FAR EAST (AP7000)

DAY OF THE YEAR 211 - SUN., JULY -

DAYS REMAINING - 154

SUNDAY 29
OCT. 1989

OCTOBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

INTERNATIONAL CORRESPONDENCE INSTITUTE'S CHILDREN'S COURSES

DAY OF THE YEAR 302 - SUN., OCT. 29 -

SUNDAY 31
DEC. 1989

DECEMBER						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

(TO BE ANNOUNCED)

DAY OF THE YEAR 365 - SUN., DEC. 31 -



dfm

**5TH DIMENSION PROJECTS
DIVISION OF FOREIGN MISSIONS**

Does she really get the gifts you send?



Y

ou hope your generous gifts are actually helping that needy little child in Latin America.

You've made that commitment of monthly financial support because of some little child's *real need*. Perhaps you responded to a television special or a magazine ad.

But—tragically—many “child sponsorship” organizations spend a major portion of your gifts on their own administrative costs...Some keep more than half of every dollar that you send.

None of that giving ever really helps the children...and nobody holds the organizations accountable.

Latin America ChildCare is different. LACC is the Assemblies of God child sponsorship program, carefully managed and held fully accountable. The veteran missionaries who direct LACC do not take a *single penny* of your gifts.

In fact, more than 95¢ out of every dollar you give goes *directly* into the purchase and *on-site* distribution of food, clothing, education, and ministry to needy children in Latin America.

But as you read this, 7,000 children are waiting for sponsors. All it takes is a commitment of 60¢ a day...That's \$18 a month.

Would you help? Call LACC today at (714) 492-1005. Or just fill out the coupon. Don't support an organization...Support a *child*—in the name of Jesus. Thank you! God bless you!

“He who has pity on the poor lends to the Lord, and He will pay back what he has given.”

—Proverbs 19:17



Latin America
ChildCare

- ☐ YES, I'll be a Latin America ChildCare sponsor! I want to sponsor a ☐ boy ☐ girl ☐ any child in El Salvador who needs my help.
- ☐ Enclosed is:
☐ my first monthly gift of \$18. ☐ my entire year's commitment of \$216.
- ☐ Although I absolutely cannot be a sponsor at this time, I do want to help. Here is my gift of \$_____.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

CHURCH TO CREDIT _____

600-001-848100 (45) SC:GO

LATIN AMERICA CHILDCARE • EL SALVADOR EMPHASIS
 DIVISION OF FOREIGN MISSIONS
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