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PERKEMBANGAN DAN STRUKTUR ORGANISASI ASSEMBLIES OF GOD

Introduction

Perkembangan dan Struktur Organisasi Assemblies of God

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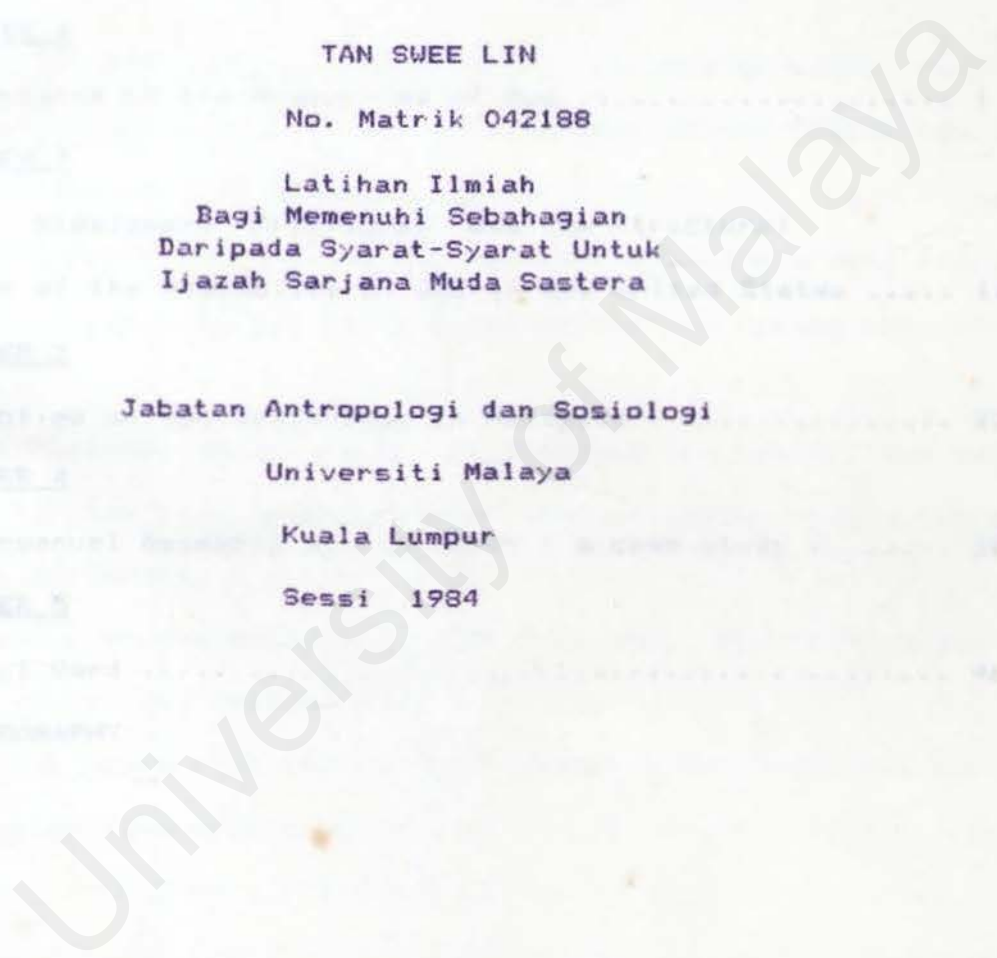
Latihan Ilmiah
Bagi Memenuhi Sebahagian
Daripada Syarat-Syarat Untuk
Ijazah Sarjana Muda Sastera

Jabatan Antropologi dan Sosiologi

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SYNOPSIS

This study conducted on the Assemblies of God has been arranged into 4 main chapters.

Chapter 1 deals with how the A.O.G. began. Briefly, the church started with a group of people who had believed and experienced the outpouring of the Divine Spirit accompanied by the phenomenon of speaking in tongues. This feature drew the believers together to form a new movement called the Pentecostal movement, the end-result of which was the Assemblies of God.

Chapter 2 outlines the early missionary programmes in the A.O.G., gives a glance-over of these programmes, how they are conducted, by whom and for what reason. It also explains why the Pentecostal movement flourished at such a rapid pace.

Chapter 3 brings the A.O.G. closer to home and observes its growth and expansion in Malaysia, giving an idea of how the A.O.G. took root in this country and traces its gradual influence on the people.

Chapter 4 comes forth with a study of the Emmanuel A.O.G., situated in Ipoh. It gives as detailed as possible an account of how an A.O.G. church works, giving particular attention to the programmes.

Chapter 5 rounds up the project with an attempt to evaluate and understand the position of the A.O.G. in the light of the church world.

SINOPSIS

Kajian ke atas organisasi yang digelar Assemblies of God ini telah dibahagikan kepada 4 bab.

Bab 1 mengkaji perkembangan organisasi tersebut. Secara ringkas, organisasi ini telah bermula dengan pengelompokan sekumpulan penganut-penganut Kristian yang telah mengalami satu fenomena yang dikenali sebagai "speaking in tongues", iaitu fenomena pertuturan dalam bahasa yang luarbiasa. Unsur ini telah merapatkan perhubungan penganut-penganut ini sehingga diwujudkan satu gerakan agama iaitu Gerakan 'Pentecostal', yang akhirnya telah menghasilkan organisasi Assemblies of God ini.

Bab 2 memberi rangka program-program awal yang terdapat di dalam organisasi ini, bagaimana program tersebut dijalankan, oleh siapa dan tujuannya. Bab ini juga cuba memberi sebab-musebab mengapa organisasi ini telah berkembang sebegitu cepat.

Bab 3 melihat organisasi ini dalam konteks organisasi-organisasi agama Kristian lain di Malaysia. Ia melihat bagaimana organisasi ini telah berakar-umbi di tanahair kita ini dan mengikut jejak perkembangannya dari situ.

Bab 4 merupakan satu kajian ke atas salah satu gereja-gereja Assemblies of God iaitu Gereja Emmanuel A.O.G. di Ipoh. Bab ini cuba memberi seterperinci yang boleh cara bagaimana satu-satu gereja A.O.G. menjalankan aktiviti-aktiviti mereka dan program-program istimewa yang terdapat di dalamnya.

Bab 5 adalah bab terakhir dan ia cuba membuat satu

penyelesaian kepada kajian ini dengan mengkaji kedudukan organisasi Assemblies of God sebagai sebahagian daripada organisasi-organisasi agama Kristian yang lain.

to explore and discover the solution. Religion has always remained static as a discipline of study that offers many facets which have yet to be uncovered. There are numerous movements in the world today which carry the title of "religion" but they cannot possibly embark on a wholesale study of them all.

I have chosen to concentrate my study on one of the most, if not the most, phenomenal religious movements of present times. My study focuses its attention on the Assemblies of God. This particular church organization has grown and expanded in the most astonishing of ways. It is a new movement. It is a fascinating movement. The A.O.G. has had to face many obstacles in coming into existence, especially in the area of being accepted by the more orthodox and conventional organizations. It is a highly charismatic church and because of this special nature, has often been misunderstood by the church world in general.

This study is strictly of a structural nature. I have not in any way attempted to make it theological in scope or in content. My aim is to uncover how the A.O.G. came about and the reason behind its growth, how it progressed and grew into the organization it is today. Several research techniques have been employed to make this study possible. Time was spent in the library of the Bible College of Malaysia reading up on the history and the historical growth of the A.O.G., which constitute to the

INTRODUCTION

It is a characteristic trait of the human make-up to want to explore and discover the unknown. Religion has always presented itself as a dimension of study that offers many facets which have yet to be uncovered. There are numerous movements in the world today which carry the title of "religion" but one cannot possibly embark on a wholesale study of them all.

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CHAPTER 1

THE ORIGIN OF THE ASSEMBLIES OF GOD

The Assemblies of God, founded in 1914, was formed between April 2 and April 12 of that year. The establishment was a result of late 19th century revivals which swept across the world, engendering a deep sense of spiritual hunger among evangelical believers. Prayer bands, Bible conferences and evangelical crusades were common, aimed at seeking after the revelation of the Divine Will. The eventual dynamic outpouring of God's Spirit, which was accompanied by the same phenomenon which characterised the effusion of the Spirit on the day of Pentecost in the Bible, that is the phenomenon of speaking in tongues, and the intense soul-stirring move of the Holy Ghost brought men everywhere to the consciousness of their own unworthiness and of God's grace. The revival was strong and powerful. It was a movement which swept the globe and was later known as the Pentecostal Movement.

This new movement was defined as "that group of sects within the Christian church which is characterised by the belief that the occurrence mentioned in the Acts of the Apostles, chapter 2 on the day of Pentecost not only signalled the birth of Christ but described an experience available to believers in all ages. The experience of an endowment of power called the "Baptism in the Holy Spirit" is believed to be evidenced by the accompanying sign of speaking with other tongues as the Spirit gave utterance (W. MENZIES, 1971:9). Another interesting viewpoint is GORDON ATTER's

"the Pentecostal understanding is that this experience is primarily an enduement for service". The Pentecostal revival came to people who were deeply concerned over the spiritual and moral deterioration abroad and in the land. They were people who prevailed in earnest and faithful prayer, constantly seeking counsel from God. This revival aroused a wave of curiosity and questions in relation to the movement which sprung up everywhere. The first base of the revival came in the little town of Topeka, Kansas and to a man called CHARLES FOX PARHAM.

PARHAM was born on June 4, 1873 in Muscatine, Iowa. He moved to Topeka in 1898 and opened a "faith home" to provide a hospitable environment for earnest seekers after Divine healing. In October 1900, PARHAM opened an informal Bible school for Christian workers and named it the Bethel Bible College. The enrolment for the first year totalled 40 and the student body comprised both married and single students. The purpose of the school was to conduct an inductive study of the Bible in a spiritual atmosphere for the development of effective witness for Christ (C. BRUMBACK, 1961:22). The curriculum was simple. The students studied a given Bible topic, exploring together what the Bible taught about the subject, then moved on to another topic. The Bible was the only text employed and the method of study was uncomplicated. In addition to Bible study, considerable priority was also given to prayer. The students also participated in missions and home visitation programmes throughout Topeka. One of

the topics PARHAM assigned his students was to study the Biblical evidence of the "baptism in the Holy Spirit". They were instructed to explore the Acts of the Apostles. PARHAM believed that there was a supernatural experience available to believers in addition to regeneration and sanctification. The result of their study was the observation that Pentecostal blessings fell upon the apostles in the Acts of the Apostles, followed by the phenomenon of "speaking in tongues". PARHAM concluded that this was the Biblical evidence of the Spirit baptism. As a result of this revelation, there was a great sense of expectancy in Topeka, especially in the Bible college. The students began to conduct prayer sessions which seemed endless with the sole aim of seeking after this baptism. The first to receive it, accompanied by the now much-acclaimed phenomenon of "speaking in tongues", was AGNES OZMAN who testified that "the Holy Spirit fell upon me and I began to speak in tongues". Many more received the baptism including PARHAM himself. The revival was on. The Holy Ghost fell also in other parts of the world. STANLEY H. FRODSHAM in This Pentecostal Revival (1941:10-11) noted that R.B. SWAN, a Rhode Island pastor wrote about the "gift people" who went to his church to preach. He received this gift of tongues accompanying the spirit baptism in 1854. In 1879, W.J. WALTHALL, a Baptist minister spoke in tongues while in prayer; in 1890, the experience fell on D. AWREY, a preacher in Delaware, Ohio. The Pentecostals asserted that speaking in tongues was the essential initial characteristics of the Spirit baptism. M. HOOVER in his thesis

noted that "speaking in tongues as the evidence of the baptism in the Holy Spirit became a foundational principle..... a supernatural experience".

The revival began to spread to Los Angeles. In El Dorado Springs, Missouri, the emphasis was on the ministry of healing. In Galena, Kansas, 800 were converted to Christianity, almost 1000 truly healed and hundreds baptized in the Holy Spirit (E. GOSS, 1958:11). In Keelville, the first chapel erected as a Pentecostal church in the 20th century was built. The greatest outpouring of the Holy Spirit occurred at no. 312, Asuza Street, Los Angeles. It was a mission which later came to be known as the "Asuza Street Mission". It was the home of a constant revival for 3 years. A witness to the revival noted that:

"Los Angeles was being visited with a "rushing, mighty wind from heaven"..... Bands of angels have been heard by some in the Spirit and there is heavenly singing that is inspired by the Holy Ghost. No collections were taken, no publicity bills, no church organization is at the back of it..... Travellers from afar wound their way to Asuza Street..... Here, a mighty Pentecostal revival was going on from ten in the morning to twelve in the morning. Pentecost has come to hundreds of hearts..... There is such power in the preaching of the Word in the Spirit that people are shaken on the benches. Coming to the altar many fall prostrate under the power of God and often come out speaking in tongues. Seekers of healing ... (were) prayed for and many were healed. It is noticeably free from all nationalistic feeling..... No instrument that God can use is rejected on account of colour or dress or lack of education" (W.MENZIES, 1971: 51).

The experience of the Pentecostal revival and the recorded outpouring of the Holy Spirit were beyond words and expectation and continued to be intriguing, with a sense of wonderment completely its own.

The Early Characteristics of the Pentecostal Revival

These revivals, no matter where they developed, shared certain characteristics which appeared to be the 'rules' of the movement.

The anticipation of a ripeness of time for a "latter rain" or Holy Spirit outpouring, together with the occasion of Pentecost being re-enacted and the great sense that "Jesus is coming soon" gave rise to an even greater sense of urgency, of importance and of worth to the already growing movement. There emanated from the believers in the faith a strong eagerness and a great expectancy to see more of what God had in store for them.

Awed by the sense of Divine presence which the people strongly felt, led to the formation of a worshipping community. There was an intense awareness of "holy ground" and seeking God and His Will became the central passion.

Holiness became more than a theological concept. The outpouring brought with it a great concern with the holiness of life and of living. The baptism in the Holy Spirit "made the Lord Jesus Christ intensely real and purity of thought and life became the main concern" (D.GEE, 1932:10).

There was also an openness to flexibility. Freshness, spontaneity and rejection of rigid forms became part of the mood.

No one knew who would be the speaker for the hour nor which songs were to be sung. No offerings were taken and there was a strong antipathy toward anything that resembled organization for fear that any intrusion from the human element would grieve the Holy Spirit (W.MENZIES, 1971:58).

The fact that offerings were not taken was an indicator of the priority given to faith. These believers depended and believed in God for the totality of their needs. A remarkable physical healing ministry which moved everywhere there was a Pentecostal outpouring only seemed to confirm this unceasing faith in the Divine Provider.

The colour line was non-existent in these Pentecostal revivals. There was no line of demarcation between the men and women. This appeared to be consistent with the belief that God was no respecter of persons. The rich and the educated, the poor, uncouth and the unlearned were all humbled before the blazing fire of Divine Glory.

Maintaining the centrality of Christ was the important and all-consuming characteristic of these revivals. That this Pentecostal movement has endured all these years can likely be attributed to this fact more than anything else.

These several features have been given particular notice because they constitute to the extraordinary framework of this new and growing movement which is evangelistic and missionary-minded.

Following this trend of thought then, the inevitable

question that would arise would seem to have something to do with the reason for this flourishing of the movement. To answer, a reference is made to MENZIES who outlines four motifs:

1. Popular Appeal

The Pentecostals emphasized an experience which transcended the boundaries of the usual doctrinal system. There was a non-denominational character to the movement that gave it a widespread appeal. The Pentecostal revival welcomed all who wanted to seek and experience the wonder of God, regardless of their denominational background. The Pentecostals reached out to the people through evangelistic bands, mass meetings and the publication of periodical literature. This also appealed to the youths. In evangelistic bands, the ratio of youths to adults was six to one.

2. Personal Needs Were Met

The Pentecostals met the religious needs of the people. They emphasized divine healing, a feature which drew large numbers to their meetings. To those who were bogged down and frustrated by their present circumstances, the Pentecostal message gave them a shining new hope, bursting with vitality and enthusiasm.

3. Sacrificial Enthusiasm

The energetic, sacrificial and missionary spirit was common to the Pentecostals. They possessed an earnestness and radiance together with a passion for the Divine Word. They were also consumed with overwhelming confidence born of fresh faith.

4. The Blessing of God

The phenomenon of the Pentecostal movement was received by those who came to experience as something which was bestowed upon them by the Divine Power, and like a moth to a flame, were drawn to it instinctively.

Up until now the Pentecostals had succeeded in keeping a non-denominational character, avoiding at all times urges to form a structured organization for fear that structuralism may hinder the work of the Holy Spirit. By 1914, the Pentecostals had been driven entirely outside the framework of traditional, organized American Christianity. Those who testified to the "tongues evidence" found themselves very much alone. Their testimonies to the baptism in the Holy Spirit with the initial physical evidence of speaking in tongues were accused to be fruits of the sensuous and offsprings of Satan's tricks. Structured Christianity tended to be extremely conservative, looking askance at all revivals and rejecting any new form of experience. Emotionalism was a common complaint from the quarter of conservative Christianity. One more reason was the fear that was excited through exaggerated and garbled reports of what actually took place at the Pentecostal meetings.

Problems arose out of this non-structural character of the movement. The problem of divisiveness emerged where hard feeling developed toward the more reluctant ones from those who eagerly responded to the new message. Younger ministers looking for counsel in older leaders also caused solidification into small

clusters around a favourite leader giving rise to the partisan spirit. Lack of structure also led to the victimizing of local assemblies by confidence men posing as Pentecostal preachers who would fleece the flock, receiving as much from the congregation as possible, then departing and frequently leaving behind debts in the name of the church.

It became increasingly apparent to the growing movement that some kind of structured relationship had to be constructed, if the revival was to be preserved from disintegration. The call was out for closer co-operation and some form of organization. An organized structure was needed in order to bring back together those already divided and to prevent more deception by false preachers. Most importantly, it was needed because the fire of revival had thrust zealous workers into the harvest, both at home and in foreign grounds and there was a need for proper financing, legal representation, correlation of work and endorsement for holding property in foreign lands (W.MENZIES, 1971:84).

The appeal for organization was based on what advocates called "Bible Order". The argument was that God, by nature, was a God of order. The Biblical text was quoted from the first letter to the Corinthians, chapter 14 and verse 40, which reads:

Let all things be done decently and in order.

It was pointed out that the marshalling of Old Testament saints as they journeyed by cloud and fire through the Sinai wilderness and the arrangement of tribal units around the tabernacle were

strong testimony to the inherent need for order in human affairs even though there be Divine direction. Reference was made to Acts 15, where a serious problem was resolved by an orderly interchange assemblage, a "general council" (W. MENZIES, 1971:96). After a series of debates, the final call for an organized committee came through and a meeting was arranged.

Response to this urgent call came from many parts of the nation and from several foreign countries. An attendance of 300 was estimated, 128 were registered ministers and missionaries. Some participants came with anti-organizational feelings, others with a more open mind. The convention was opened on Thursday, April 2, 1914. The principles of unity and co-operation underlaid the fundamental relationship in this convention. An important decision was arrived at and that was the incorporation of the title "THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD" (General Council Minutes, 1969:56).

On April 2, 1914, the First General Council session came to an end, after having transacted the incorporation of a new fellowship. From this humble beginning, the work grew until the combined influence of the works together spread around the world.

EARLY MISSIONARY PROGRAMMES AND THE STRUCTURAL GROWTH OF THE ASSEMBLIES OF GOD IN THE UNITED STATES

With the establishment of the A.O.G. as very much a part of the church world, work began on the various areas of Christian growth which needed improvement or extension. This study led to the formation of various departments within the A.O.G.

The Christian Education Department

The need for a separate administration department was first felt in the area of education. Leaders believed that as ministers and laymen were oriented by training to the ideologies of the A.O.G., they would be able to serve both in maintaining and in propagating the work of the fellowship. Sunday schools bloomed and flourished dramatically in the 1930s and 1940s. By 1919, Sunday school literature had already been produced by the Gospel Publishing House in Springfield, Missouri. E.N. BELL, one of the most influential evangelists of that time wrote the first adult and intermediate level quarterlies. Mrs. J. ROSWELL FLOWER, wife of one of the greatest strongholds of the Pentecostal movement, wrote the quarterlies for the juniors and primaries. These were supplemented in 1921 by the Sunday school take-home-paper for children, Our Pentecostal Boys and Girls. By 1924, the Gospel Publishing House was advertising "complete line of Sunday school literature" and the combined circulation of

GPH materials reached 8 million pieces annually by 1927 (Development of A.O.G. Literature, undated). Consideration was also given to the need for a Bible Training School. The pressure was on formal training and already by 1914, at least 10 Pentecostal Bible schools were in existence (K. KENDRICKE, 1961:129). The purpose of the schools was to promote apostolic teaching, order, methods and standards. The first Bible school established by the A.O.G. was the Midwest Bible School in 1920. The Central Bible Institute came into being 2 years later with an enrolment of 40 students during the first term. The move was on for higher education and in 1953, Council called for the setting up of a Senior College programme. The resolution was passed and adopted.

The Home Missions Department

The missionary impulse had been an important characteristic of the A.O.G. from its earliest years. The church was looked upon and regarded as a missionary enterprise. A basic tenet of the denomination was the belief that the baptism in the Holy Spirit had been made available to believers as an endowment of power for the special purpose of effective witnessing. At home, missionary zeal produced profound enthusiasm for pioneering work.

The Home Missions Department was originally charged with the responsibility of encouraging the starting of new churches in the homeland as its primary function. New programmes for church extension were also instituted. The call went out as well to the

"matter of carrying the Pentecostal message into the neglected districts of the country where it is practically unknown" (The Pentecostal Evangel, 1919:3), looking toward the speedy evangelization of these neglected places. Another reason for the formation of the Home Missions Department was to strengthen the base for the development of foreign missions. More than 300 home missionaries served in special areas such as ministries to the deaf and the blind, those in prison and to teenagers under the sub-department entitled "Teen Challenge".

Ministry to the deaf is still one of the dramatic evangelistic enterprises of the A.O.G. The Christian Deaf Fellowship was organized in Tulsa, Oklahoma in 1947 and Mrs. LOTTIE RIEKEHOF pioneered a course in sign language. In California, 1951, the first deaf summer camp was held. The work of the A.O.G. among the deaf is more developed than that of any other evangelical group. Ministry to the blind is done through the use of Braille gospel literature and tape services. A.O.G. ministers also served as state-appointed prison chaplains. Among them was one ARVID OHRNELL who spent much of his time visiting prisons and working with fellow chaplains and the inmates of the prisons. The number of A.O.G. ministers who served in prison ministry was recorded as 6 in 1963 and 30 in 1969 (Home Missions Department Statistics). Teen Challenge, on the other hand, was formed to serve the delinquent youths and teen gangs in the major metropolitan areas.

The Christ's Ambassadors Department (C.A.)

Pastors encouraged the organization of youth groups to keep the young people in the churches, to utilize their abilities and establish Pentecostal beliefs and practices in them. Interchurch activities brought youth groups together for fellowship and service. The establishment of a national C.A. Department functioned to give assistance to district youth programmes, coordinating national youth projects, producing literature to help meet the needs of the C.A. and promoting spiritual growth. One of the many youth programmes was called Speed-the-Light. This project helped to develop the concept of the youth movement raising funds in order to provide the necessary equipment needed to speed the work of missionaries. By the end of 1969, more than \$9m had been appropriated to provide vehicles, printing equipment, radio equipment and for the construction of evangelistic centres (News Release, Public Relations Department, 1970). In 1947, Campus Ambassadors was added to the department to maintain contact with A.O.G. students in colleges and universities. The estimated number of members was 20,000. Youth programmes included youth conferences and literature publication among which were The Christ's Ambassadors Herald and The Christ's Ambassadors Guide.

Women's Missionary Council (W.M.C.)

A national W.M.C. office was authorised in 1951 and achieved full departmental status two years later. The first organizer of

the Council was a Mrs. ETTA CALHOUN. The activities of the W.M.C. embraced a wide variety of projects carried out for home and foreign missions, giving assistance to home churches, provision of clothing, bedding and food for needy families and other necessary items of equipment for missionaries. Projects also included furnishing the parsonage and the contribution towards the purchase of property. The W.M.C. also conducted seminars, conventions and rallies, published handbooks, manuals and bulletins. In 1965, a senior girls' programme called The Young Women's Missionary Council for unmarried ladies of ages 16 to 24 was started.

The Men's Fellowship Department (M.F.D.)

One of the original reasons for promoting a national men's fellowship was to furnish the framework for the development of a specialized training programme for boys (J.O.HARRELL, interview 1967; W.MENZIES, 1971). The major division of the M.F.D. was known as "Action Crusades". This concept was essentially a programme of planned witnessing. A Baptist minister challenged the men of the A.O.G. to personal evangelism at the General Council in 1959. For the younger boys, "Royal Rangers" and "Buckaroos" were developed. Both were specially designed for boys 7 to 8 years of age. The "Gideons" was formed as a group of men devoted to placing Bibles in hotel rooms and other public places. These Bibles were purchased and given away free. The aim of the M.F.D. was to encourage men to become involved in personal witnessing for Christ and also to take a paternal interest in the

boys in the church.

The Department of Benevolences

In 1947, the General Council authorised the establishment of a Department of Benevolences to coordinate the growing welfare activities of the denomination (General Council Minutes, 1947:37). Care for aged ministers, child welfare and disaster relief were thus brought under the management of a single office. In 1935, the General Council voted to create a fund for needy ministers, created by endowments, freewill offerings, gifts and pledges. This was the "Ministers' Benevolent Fund" (General Council Minutes, 1937:66-68).

A Mrs. GLADYS HINSON, a public school teacher felt a definite calling to open a home for deprived children. She established one such home in Arkansas and opened it on September 22, 1944, with three children. By the year's end, the number had grown to 17 (The Pentecostal Evangel, 1945:5). The purpose of the home had been for long term care for children, most of whom are orphaned. A second children's home was opened in August, 1966 in Kansas City, Missouri.

As a result of a hurricane striking the Louisiana coast in 1962, causing considerable damage to A.O.G. churches, steps were taken by the Benevolent Committee of the General Council to set up a fund for providing emergency relief. By 1964, the Department of Benevolences had established a fund for the aid of churches, parsonages and ministers in disaster-stricken areas.

The Sunday School Department

One of the oldest activities in the church was the working of the Sunday school. Through this institution, the church could conserve and instruct its young, instilling Biblical principles and practices in them. Included under the management of this department were the publication of Sunday school literature, training classes for Sunday school teachers, Bible schools held during vacation periods and the circulation of the church and was perceived as one of the many important means of mission education. Increased Sunday school activities were largely due to the enthusiasm of the Sunday school staff themselves and the meetings of departmental workers with local teachers and officers helped to formulate the curriculum. The department was clearly one of the largest and most diversified and undoubtedly, one of the most important.

During the following years, two more departments were evolved and they were the Radio and Finance Departments. The A.O.G. had always been interested in quick and effective methods of propagating the Gospel. In 1945, the Council Radio Committee was appointed. A year later, the department organized the broadcasting of programmes which included Sermons in Songs, later changed to Revivaltime in 1950. Churchmembers during this time were also accustomed to giving 10% of their income to support the various ministers of the church. Tithes and offerings became the chief means of support for the ministers, churches, district

offices and the general headquarters of the church organization. The second source of income was from the publishing operation. The Evangel raised \$3000. At the same time, ministers were asked to send a dollar upon first obtaining their credentials and an annual fee of fifty cents to cover the cost of renewal. All these operations became the responsibility of the Department of Finance.

The domestic growth of the A.O.G. during the 1930s was nothing short of phenomenal. This growth came about chiefly through the emphasis on intensive evangelism. Statistics showed that in 1927, there were 1353 churches with 72,143 members and 1457 ordained ministers in the A.O.G. Six years later, in 1933, there was a recorded net gain of 35% and the membership totalled 136,705 (General Council Minutes, 1933:49). Two years later, it was reported that there were 2606 ministers (net gain of 25%), 3149 assemblies (net gain of 23%) and 166,118 members (net gain of 22%) (General Council Minutes, 1935:54).

There were two particular reasons for this amazing growth. Firstly, more than 50% of all the Bible school graduates were engaged in Christian work. 1200 graduates entered the ministry in home fields and 250 entered foreign service (General Council Minutes, 1939:48-49). Secondly, the adoption of a world missions strategy encouraged many Christian workers to move into foreign fields to propagate the Gospel and to evangelise the world. Already in 1927, 277 missionaries were serving in 17 countries and regions of the world. A great majority of them were located in

China, Japan, India, Africa and Latin America.

As the years went by, more and more departments were added to the growing structure of the Assemblies of God, most of which were designed to serve the internal needs of the growing fellowship. This period in the history of the denomination, from 1941 to 1953, was the analytical stage of the development in the Assemblies of God. These were the years in which attention shifted to the conservation of the fruits of the Pentecostal revival.

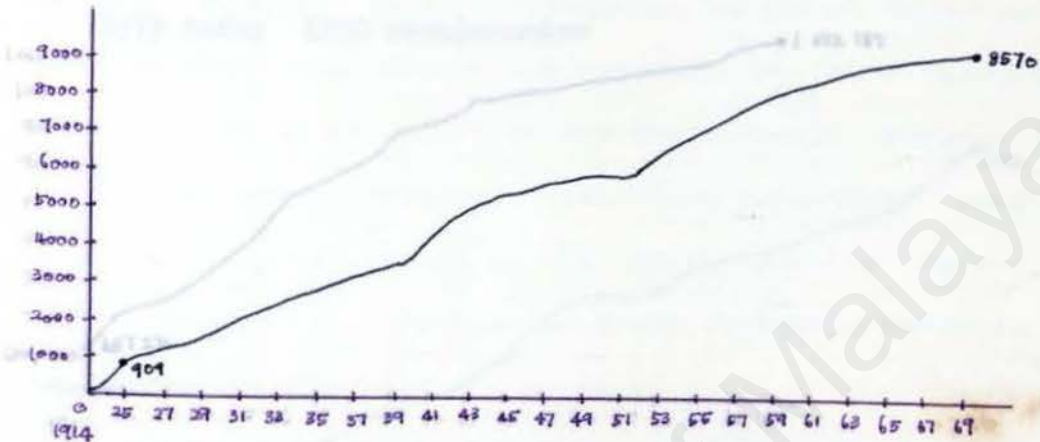
Today, the Assemblies of God span the globe and churches can be found in England, Canada, Europe, Guatemala, Puerto Rico, the Fiji Islands, the Honduras, the United States of America and in South East Asia, in the Philippines, Singapore, Indonesia and Malaysia.



GRAPHICAL REPRESENTATION OF A.O.G. GROWTH (U.S.A.)

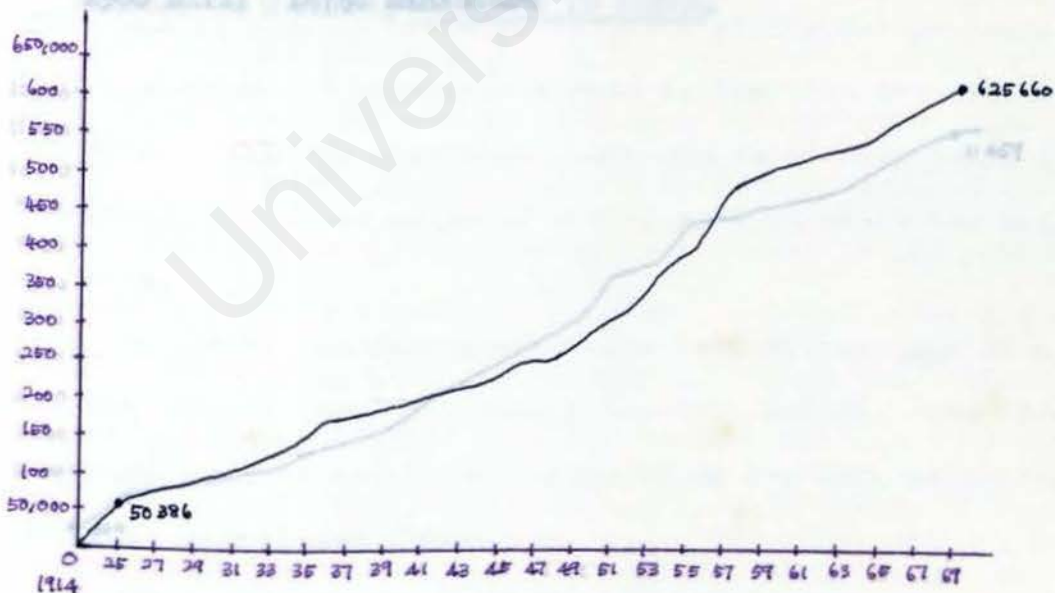
A.O.G. CHURCHES IN THE U.S.A. 1914-69

1980 DATA: 9562 churches



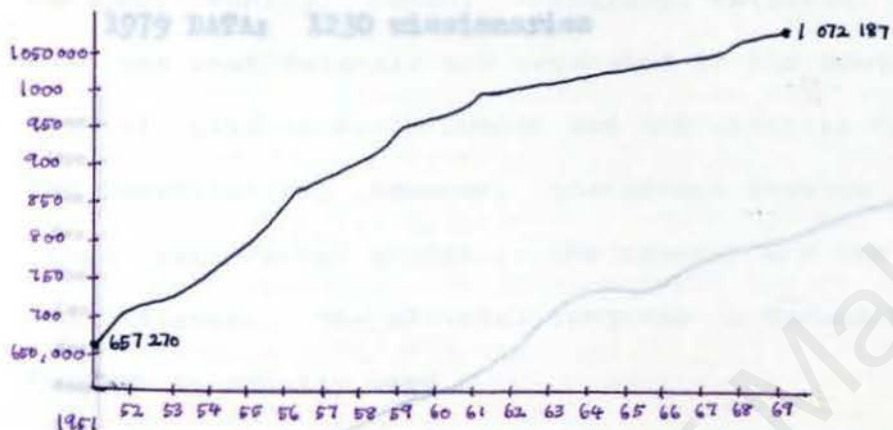
CHURCH MEMBERSHIP - U.S.A.

1980 DATA: 958418 members



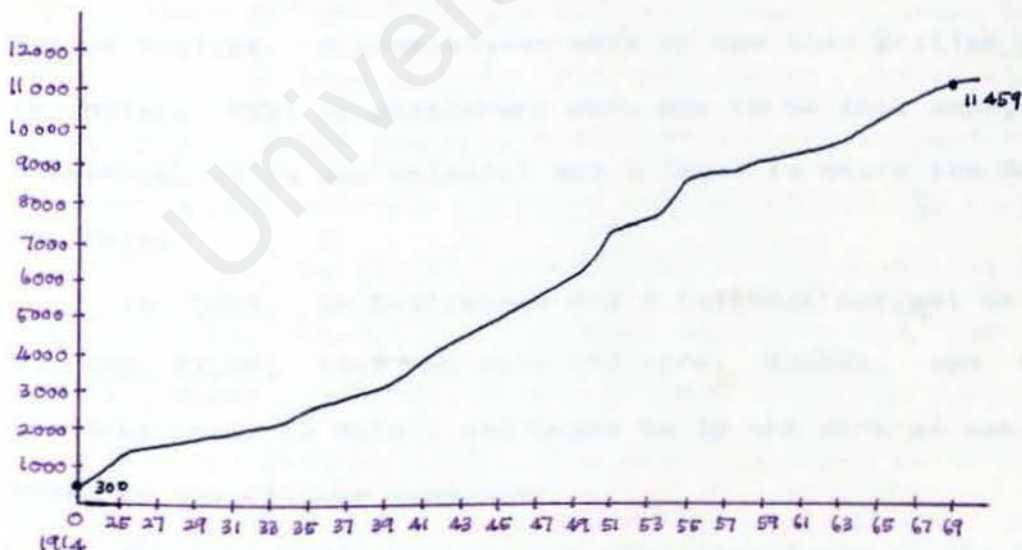
SUNDAY SCHOOL ENROLMENT A.O.G. - U.S.A. 1951-69

1979 DATA: 1350216 enrolment



ORDAINED MINISTERS - U.S.A. 1914-69

1980 DATA: 14748 ministers

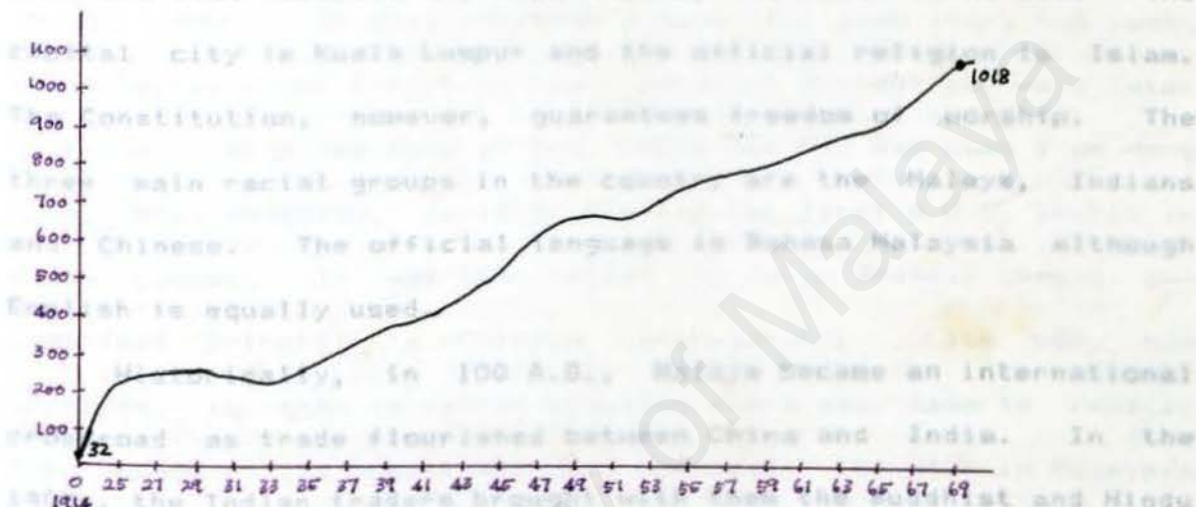


CHAPTER 3

ASSEMBLIES OF GOD BEGINNINGS IN MALAYSIA

NO. OF A.O.G. MISSIONARIES 1914-69

1979 DATA: 1230 missionaries



Source: W. MENZIES, AN OINTED TO SERVE.

In 1815, an Englishman and a faithful servant of God named WILLIAM MILNE, together with his wife, RACHEL, and his three children came to Malacca and began to do the work of making Christ known to the Chinese community.

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CHAPTER 3

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Malaysia, geographically, is a federation of thirteen states comprising Kedah, Perlis, Penang, Perak, Selangor, Seremban, Malacca, Pahang, Johor, Trengganu, Kelantan, Sabah and Sarawak. East and West Malaysia are separated by the South China Sea. The capital city is Kuala Lumpur and the official religion is Islam. The Constitution, however, guarantees freedom of worship. The three main racial groups in the country are the Malays, Indians and Chinese. The official language is Bahasa Malaysia although English is equally used.

Historically, in 100 A.D., Malaya became an international crossroad as trade flourished between China and India. In the 1400s, the Indian traders brought with them the Buddhist and Hindu religions. At the same time, Islam was being propagated. The fact that it was the official religion of the Malays rendered all Malays Muslims. A promise was made by the then British Government in Malaya that no missionary work was to be done among them and therefore, it is now unlawful and illegal to share the Gospel with any Malay.

In 1815, an Englishman and a faithful servant of God named WILLIAM MILNE, together with his wife, RACHEL, and his three children came to Malaya and began to do the work of making Christ known to the Chinese community.

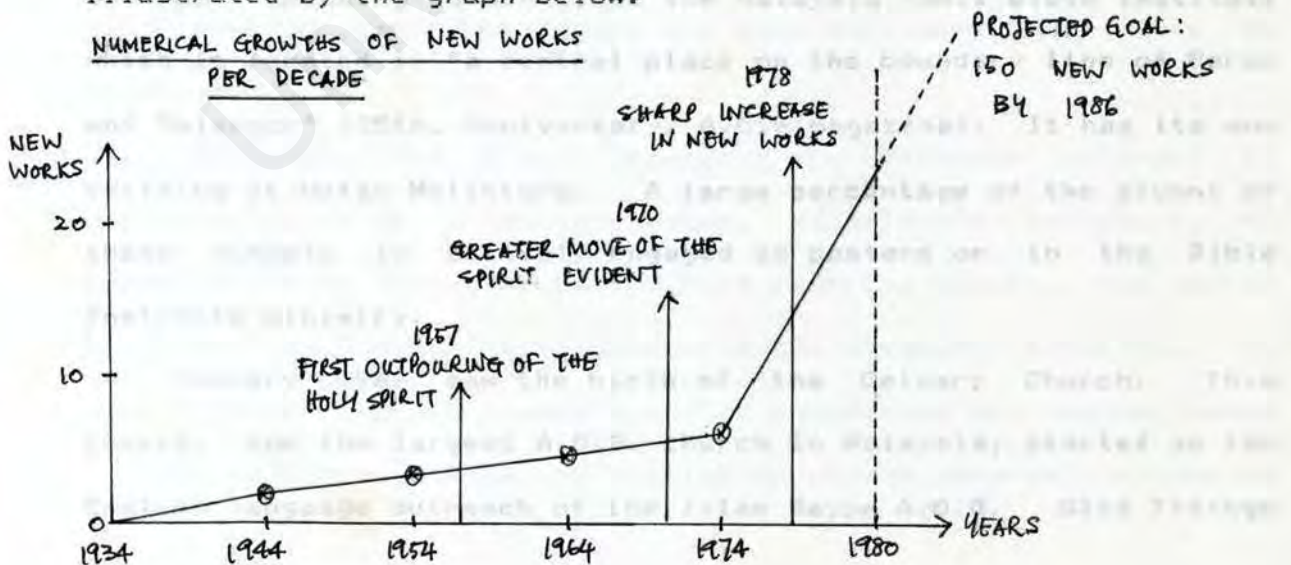
The year 1934 was the most significant one in the history of the A.O.G. in Malaysia. This year, 119 years after MILNE, Miss

CARRIE P. ANDERSON, obeyed the Great Commission and set foot on Malayan soil, bringing with her the precious gift of the Gospel of the Lord Jesus Christ. She, like KATHERINE CLAUSE and the LAWRENCE McKINNEYS before her, had "ministered in South China and were drawn to Malaya because of its large Chinese population" (M.HO, 1982). In Miss ANDERSON's home that same year, two young men accepted Jesus Christ as their personal Saviour and were later baptized. With the help of Mrs. LEUNG SEK ON, who came from Hong Kong, Miss ANDERSON, in 1935, started the first A.O.G. church in Kuala Lumpur. It was then called the Jalan Brunei Chapel and comprised primarily a Chinese congregation. Like many new churches, it began in rented premises where many came to receive the message of the Gospel and were baptized. The work in Malaysia grew steadily, only hindered by World War 2. The Japanese occupation in Malaya forced many of the missionaries to evacuate but in the midst of suffering and persecution, a group of Malaysians held fast to their faith and maintained their identity as Christians. After the war, missionaries who returned to the land of Malaya helped these faithful few to rebuild the work of the A.O.G. With the liberation in 1945, a church building fund was set-up. The missionaries who came back were the late Reverend ARTHUR SANDAHL (1947) and Reverend DAVID NYIEN and family (1949).

Between 1949 and 1952, much effort was put in to raise funds to purchase a new building at Jalan Imbi, Kuala Lumpur to serve as a church premise. A year later, the Malayan government leased

out to the church a piece of land, applied for in 1949, at Jalan Sayor. This was the first A.O.G. church building in Malaya. The church was dedicated in December 1955 and Reverend D.R. GUYNES and family came to pastor the church a year later.

The work of the A.O.G. began slowly and 1953 saw Reverend EVELYN HATCHETT pioneering the work of the A.O.G. in Penang. The first outpouring of the Holy Spirit came in 1957 and the first General Council meeting was held in Singapore the same year. The first youth camp was conducted at Port Dickson, attended by seventy to eighty youths. During the camp, twenty youths were baptized in the Holy Spirit evidenced by the phenomenon of speaking in tongues. To follow up, Reverend and Mrs. HOWARD CARTER came to Singapore and Kuala Lumpur to preach and give special emphasis on the baptism in the Holy Spirit. During their rallies, many more received the baptism and testified to the evidence of tongues. From then on, the work of the A.O.G. in spreading the Gospel moved forward rapidly. This growth can be illustrated by the graph below.



During the year 1958, Mr. and Mrs. VALLANCE BAIRD travelled every weekend from Kuala Lumpur to Ipoh to pioneer a work and with the help of Reverend and Mrs. SIU WAI PUN from Hong Kong, a work was started for the Chinese-speaking members of the congregation. A year later saw Reverend and Mrs. HOWARD C. OSGOOD assigned to start a Bible school. A plot of land valued at M\$15,000 was given to the A.O.G. The location was in Jalan Gasing, Petaling Jaya. It was here that the Bible Institute of Malaya was born. Construction began in December 1959 and the institute was opened for classes in January 1960. Its first principal was Reverend HOWARD OSGOOD. Two years later, the first Graduation Exercise was held at the Glad Tidings Chapel in Jalan Gasing. There were 6 graduates from the institute on that day. The present Bible Institute, renamed the Bible College of Malaysia, boasts of ninety-four full time students and has an alumni body of two hundred and twelve in six countries and two continents.

The other institute for ministerial training set up to reach the Tamil-speaking community is the Malaysia Tamil Bible Institute which is located in "a central place on the boundary line of Perak and Selangor" (25th. Anniversary, A.O.G magazine). It has its own building at Hutan Melintang. A large percentage of the alumni of these schools is actively engaged as pastors or in the Bible Institute ministry.

January 1961 saw the birth of the Calvary Church. This church, now the largest A.O.G. church in Malaysia, started as the English language outreach of the Jalan Sayor A.O.G. Glad Tidings

Assembly was also initiated around this time. A greater move of the Holy Spirit was seen in 1970 and the following years which resulted in many more churches being set up through pioneering efforts of many of the faithful believers.

While the majority of the Malaysian Chinese live in urban centres, the Indians are largely employed on remote rural estates. This means that a large percentage of the A.O.G. members is Chinese. Youth groups such as the Christ's Ambassadors and the Interschool Christ's Ambassadors were formed in order to reach students with the Gospel. The Chi Alpha groups were similarly formed on the campuses of three Malaysian universities. The main aim of these youth groups is not different from that of the early days and that is to keep students in touch with the Gospel. For those who were eager to receive the Good News but could not attend the church services, the International Correspondence Institute was formed. Through the I.C.I., thousands of Malaysians were reached with the Divine Word. Youth and family camps were sources of blessings to the believers and many dedicated their lives to the ministry.

In 1977, the A.O.G. ministry in Malaysia included 14 missionaries from the United States, 61 Malaysian ministers, 43 assemblies with 11 out-stations, 2872 baptized members, 4027 other believers and 2 Bible Institutes with 103 students enrolled. To date, there are 105 assemblies, 20 outreaches with an estimated 10,000 believers. With the initiation of the home-cell system in

many local churches today, the goal of the A.O.G. is for a Gospel explosion in the land of Malaysia (25th. Anniversary, A.O.G., magazine).

The growth of the Assembly of God in Malaysia is clearly the most rapid in the local history of church growth. The reflection of Reverend D.R. GUYNES proves the point - "How exciting it is to look at the church location map in the General Council office and see the amazing network of A.O.G. churches that encompass the length and breath of Malaysia today" (25th Anniversary, A.O.G. in Malaysia, magazine, 1982:22).

Reverend GUYNES' statements are not without substantial backing and his observation may be evidenced by the map of West Malaysia which depict the many outgrowths of A.O.G. churches in the country. Mission work in East Malaysia is still of a pioneering nature. Missionaries are posted to definite areas in the different regions of both the East Malaysian states to evangelize. Many carry the Gospel to the natives and live with them during the course of their evangelism. They evangelize, then, within the interior of the two states.

Language becomes a barrier when the missionary is not a native of the country. Hence, there will be one native pastor or Christian to accompany him. Some of the local church pastors travel daily by boat from the town into the interior to spread the Gospel.

One of the most integral parts of the organization and systematic growth of the A.O.G. is the General Council. This

year, on April 10, 1984, the General Council of the Assemblies of God in Malaysia held its 27th business meeting.

There are six major departments in this Council (25th Anniversary, A.O.G. in Malaysia, magazine, 1982:20-21).

1. The Chinese Correspondence Course - set up to meet the needs for the training of laymen who cannot attend Bible school but who desires to obtain credentials to serve in the General Council. Non-Christians are also provided with simple salvation courses.
2. The General Council Correspondence Course - basically formed for lay people who desire ministerial training through correspondence and who wish to apply for credentials with the A.O.G. of Malaysia.
3. The Publication and Literature Department - responsible for the planning and printing of tracts and literature according to the needs and uses of the A.O.G. in all languages. The funds for the printing and publication are provided by the General Council as well as through the love offerings received.
4. The National Youth Department - the youth group is organized under the name "Christ's Ambassadors". The activities of this department include evangelism, discipleship training, worship and fellowship. Special ministries for college and university youths are conducted through a youth group called "Chi Alpha" and for secondary school students through the "Interschool Christ's Ambassadors". Youth reaching youth with the Gospel

is the effective evangelistic philosophy of the Christ's Ambassadors.

5. The National Sunday School Department - the purpose of the department is for the promotion of church growth through Christian education in the Sunday schools. Teaching materials and aids are provided to reinforce lessons and principles from the Bible. The department also upgrades the Sunday school in local churches by organizing training sessions, seminars, camps and conferences.
6. The Home Missions Department - exists to coordinate and to support pioneering works in order to establish churches throughout the local, and foreign, fields.

Dr. THOMAS ZIMMERMAN, General Superintendent of the A.O.G., U.S.A., commented, "What God has wrought" is always worth reflecting upon". The rapid growth coupled with the zeal and enthusiasm of the A.O.G. members are largely due to the moving of the Holy Spirit. The A.O.G. members in the past like J. ROSWELL FLOWER and E.N. BELL perceived many miracles of God. Today, believers are witnessing the same miracles. Great faith in God has been the prominent characteristic of the Pentecostal movement, out of which was born the A.O.G. The Biblical truth of the Great Commission is pastoral and missionary in nature. The church not only preaches but lives the Gospel.

CHAPTER 4

CASE STUDY : THE EMMANUEL ASSEMBLY OF GOD, IPOH

Like the rest of the A.O.G. throughout the world, the Emmanuel Assembly has seen and experienced its fair share of this Divine outpouring. In this present day and age, it is not uncommon that these miracles and evidences of Divine intervention be examined critically under the microscope of Science and Technology. A study conducted at this Emmanuel Assembly aims to identify the various happenings and attempt to recognize them as interventions and miracles wrought by the Divine Being.

In the year 1959, a lady by the name of Ms. LULA ASHMORE (later Mrs. VALLANCE BAIRD) set foot on Ipoh soil and began the work of preaching the Gospel of the Lord Jesus Christ to the locals. She held her first meetings in her home and in other residential homes in Jalan Datuk and the Housing Trust, Ipoh. The attendance at her meetings then comprised mainly teenagers. Mrs. LULA BAIRD's pioneering work concentrated initially on the youths because they ^{were} the easier to reach with the Gospel. The attendance was small. Nevertheless, it was the beginning of the growth of the Emmanuel Assembly. The church has had its location in Kampar Road for twenty years and in these twenty years, missionaries have come and gone, sharing the Gospel with the people. Attendance grew, gradually, from ten in the days of Mrs. LULA BAIRD to over three hundred and fifty today. In the course of its growth, pastorship of the church changed hands a number of times. There was a period of two years whereby the pastor resigned and the

Emmanuel Assembly was run by the church board and the church elders.

Growth was relatively slow initially. This could have been due to several related reasons. The lack of leadership in the church was the offspring of the lack of ministerial training. As a result, leaders in the church were not sufficiently equipped with the Word of God. The lack of emphasis on evangelism and a low degree of zeal contributed to the sluggish move in spreading the Gospel. It was only in the last five to six years that the church truly picked itself up and was rejuvenated. The outpouring of the Holy Spirit was the major factor in the rapid expansion of the church. At the same time, more emphasis was placed on the ministry of evangelism which encouraged youths and adults alike to be bold in preaching the Gospel. The church began to recognize the importance of proper leadership and discipleship training. The training programmes encouraged many churchgoers and churchmembers, especially the youths, to enter the sphere of leadership. More and more able and faithful leaders of the church were churned out by these training programmes. As the youths moved out and began to evangelize, the youth congregation of the church grew. Slowly but steadily, the church began to expand as many more people were embraced into the Holy Kingdom. The outpouring of the Holy Spirit brought forth many evidences of the reality of God in the midst of these people. Healings and miracles which accompanied these outpourings were recorded - the

lame and the crippled began to walk normally, the deaf heard, the dumb spoke and the blind saw. Verbal records of a great sense of peace and joy were in abundance. The believers were exposed to a completely new understanding of what was happening. The desire to share and preach the Gospel increased and witnessing to others became second nature to them. Consequently, church growth accelerated.

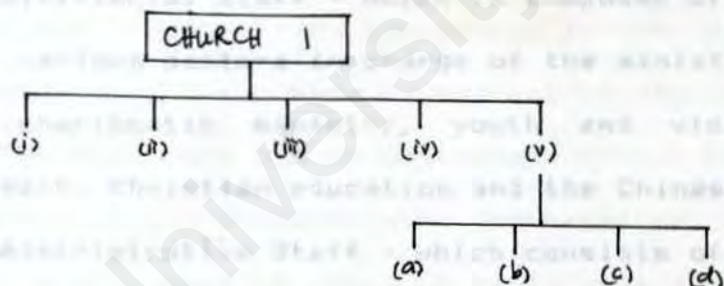
Situated along one of the main roads of Ipoh, the Emmanuel Assembly is a single-storeyed building, averagely large but with a relatively small compound. On Sundays, this compound can accommodate a total number of fifteen cars or less. The Assembly is located in the centre of the residential areas of Housing Trust and Chateau Garden. The church is divided into two main parts. The front portion comprises the baptismal pool, the altar, the library and the pews, while the back portion is a smaller version of the former. It is usually used for Sunday schools and other church activities such as cell group meetings and Bible studies. To accommodate the large turnout on the Sunday worship services, the back portion is opened. Small classrooms at the back of the church are used for prayer meets and Bible studies.

As the congregation grew, the church began to conduct two services on Sundays. At the beginning, both services were held at the church premises, one at 0800 hours and the other at 1030 hours. Later, it was necessary to find a different venue for the second service. Initially, it was held at the Zircon Room of the Tambun Inn, Ipoh, but because the church was growing at such a

rapid pace and also because more people began to attend the second service, space soon became a problem. The second service is at present held at the Red Crescent Hall. In view of the spatial problem, fund raising projects have been launched to raise funds for a new church building. The Emmanuelites feel the great need to possess their own worship edifice, large enough to accommodate every one in the congregation. A growing realization that the church cannot continue to rent larger and larger halls for all time to come also attribute to this move towards a new building. The new church building will be located at Tambun Road. The land valued at M\$300,000 has already been purchased. The major fundraising project is the Emmanuel Walkathon. The target is to raise M\$20,000.

The programmes of the Emmanuel Assembly include annual youth and adult camps. Formally, both were combined to form one large Family Camp. Due to the growth of the congregation, there arose a need to split the Family Camp into two. Venues of both camps are left to the organizers to decide. The youth camp is usually held in April during the first term holidays while the adult camp in August. Locations this year were in Papan and Port Dickson respectively. Crusades also form a part of the church programmes. There are usually two or three yearly and these are conducted on a citywide scale. Foreign evangelists are invited to speak during these crusades which are commonly held in rented halls. Prayer rallies are conducted in the church premises before the crusades

begin. There is also a week of what is known as "Home Evangelism". This is conducted by the respective leaders of the various home cells. There are five to six home evangelisms in a year. One home cell comprises an average number of fifteen believers and the cell meetings are held at the homes of the cell leaders. There are eleven home cells in the Emmanuel Assembly. Each home cell is a zone by itself and the eleven zones are the Zones of Love, Joy, Omega, Alpha, Praise, Grace, Faithfulness, Hope, Meekness, Thanksgiving and Temperance. Home cell meetings are held every Tuesday at 1945 hours. A home cell differs from an outreach in the sense that an outreach resembles a church, possessing a pastor and a regular church programme of its own. It is actually a church by itself but is called an outreach because it is an outstation of the parent church. This can be illustrated easily.



Church 1 is the parent church and has five outreaches of its own, (i)-(v). These five outreaches can be called Church 1's "children". Outreach (v) has four outreaches of its own, (a)-(d). These four outreaches are then called Church 1's "grandchildren" and the pattern goes on. A home cell, on the other hand, is mainly a get together for the sole purpose of home fellowship. Other programmes of the church include water baptism which is held

collected by the members of the church.

four times a year - once during Easter, once each in the months of July and October and once during Christmas. Baptism in the Holy Spirit is flexible and is held anytime there is a desire for it on the part of the believer. Foreign speakers share the Word at the Emmanuel Assembly occasionally and once in a while, special mission groups are invited to share in what is normally known as a "song ministry". The church has a different theme every year. It was "Ministry to God and to the People" for 1983 and "Church Growth" for 1984.

The Administrative centre of the church is called the Emmanuel Charismatic Centre and is situated near the church.

Office hours are from 0800-1600 hours, every day from Mondays to Sundays. The ministry team can be divided into three main bodies: The Ministerial Staff - which is composed of the Senior Pastor and the various pastors in charge of the ministries of church growth and charismatic ministry, youth and visitation, mission and outreach, Christian education and the Chinese department.

The Administrative Staff - which consists of the office secretary, the office assistant, the marketing assistant and the music director. These offices are held by the elders of the church.

The Outreach Staff - is in charge of two divisions: the churches in Kuala Kangsar, Kampar, Sitiawan and the Tamil work in Ipoh as well as the home evangelism cells in Kuala Kangsar, Sungai Siput, Gopeng, Tapah and Gunung Rapat.

The election of the church board is carried out on a voting system. The song service is followed by the preaching of the Divine

pattern by the members of the church.

The schedule of the church services is printed in the Emmanuel Newslink. The following is a reprint of that schedule:

SUNDAY	First Morning Worship	8:30am
	Second Morning Worship	10:30am
	Adult Sunday Bible School	8:45am
	Youth Sunday Bible School	10:30am
TUESDAY	Home Cell Meeting	7:45pm
	Leadership Training	8:00pm
FRIDAY	C.A.S.O.	1:45pm
	Charismatic Prayer Meet	7:45pm
SATURDAY	C.A.	3:30pm

The Emmanuel Newslink is handed out to the congregation every Sunday. In it are printed reminders and announcements of important meetings and happenings in the church. When special prayer requests are made by members of the church, these requests are printed out in the Gethsemane Prayer Band Leaflet which is also handed out together with the Newslink.

Sunday morning workshops begin with singing and prayer. The songs are chosen from the Scripture Choruses and the Melodies of Praise Hymnal. The songleader is usually a pastor or a church elder. During the singing, the congregation is encouraged to move around to welcome one another. If there are any newcomers, they are given a programme of the church and a small card which they are required to fill in to enable the visitation team to visit them. The song service is followed by the preaching of the Divine

Word by the pastor of the church or by a guest speaker. The sermons are usually highly invigorating and the believers are more often than not refreshed. The offering is collected at the end of the service. Members of the congregation are not compelled to give if they have no wish to.

On the first Sunday of every month, the congregation partake of the Holy Communion together. The act of partaking the Communion is an acknowledgement of the Lordship of Jesus Christ and a thanksgiving for their salvation. Non-believers present are urged to refrain from partaking but fellow Christians from other churches are invited to join.

Although there are two Sunday services, it is not very often that the same pastor would share at both services. The second service held at 1030 hours is interpreted from English to Cantonese to facilitate the understanding of those who are Chinese-educated. The first service is solely for the English-speaking community. The Ipoh Tamil Assembly is situated at the Medan Kidd, Ipoh and is specifically for the Tamil-speaking community.

Attendance for both the services are recorded manually by the office secretary and the marketing assistant. To foster friendship and fellowship, the church also recognizes worldwide celebrations such as Fathers' and Mothers' Days. In order to personalize these celebrations, the church sends out special invitations to the parents of the members.

All structured organizations possess various departments which hold respective responsibilities. Similarly, the running of the Emmanuel Assembly is divided into different departments.

The Department of Christian Education is responsible for the training of Christian workers in the task of educating the young and old in matters regarding Christianity with the Bible as the main text of reference. It can be separated into two main groups - the youth-adult as one and the children as the other. Each group has approximately fifty members. The major task is to train workers who are committed to the teaching ministry to become able Sunday school teachers. Education is an important part in the propagation of the Gospel and therefore, regular Bible lessons are given.

In the past, Sunday school teachers prepared their lessons for the Sunday school classes according to their personal lesson schedule. This led to different classes studying different topics every Sunday. In an attempt to eliminate disorganization in the lessons, Pastor WENDY CHING revamped the Sunday school method of teaching. She introduced a system which was known as "the cell group system". This new system required every Sunday school teacher to receive lessons from Pastor WENDY herself, after which they were to conduct them in their respective classes. This meant that every class were taught the same topic. As a result, a form of standardization was achieved. The cell group system was introduced only to the youth-adult group. Classes for the children's group continue to be conducted on a school schedule

The C.C.C. was started by the Church Assembly because the church basis. Materials for Sunday schools are sent for from Springfield, Missouri, which is the international base for the A.O.G.

The Chinese Department is still relatively new. The main emphasis is on sharing and one of the more important activities is witnessing, especially to the Chinese-educated. It is also responsible for the interpretation of the message during the second Sunday service. Apart from that, the department also has its own home cell meetings and is involved in the printing of the Emmanuel Newslink in Mandarin. At the same time, the Department also undertook the task of translating the Scripture choruses in this language. Pastor WENDY CHING is in charge of both the Christian Education and Chinese Department.

One of the important offices under the charge of Pastor WENDY is the Charismatic Leaders' Institute, of which she is also the Principal. Its major task is to train members of the church to become responsible leaders. The institute trains laymen in the hope that they may be able to reach out to other laymen. The students of the Institute are usually school leavers and are trained specifically in the doctrines and teachings of the Bible, evangelism, important aspects of the Christian character and other Biblical subjects. They are also trained in more practical topics such as prayer and counselling. The course is intensive - the duration is four months, from January to April every year. Enrolment has so far been a regular twelve. At the end of the course, the graduates receive a certificate.

The C.L.I. was started by the Emmanuel Assembly because "the church believe that every Christian should obey the command of our Lord Jesus Christ, to preach the Gospel to every creature and to disciple all nations". The C.L.I. is guided by the following objectives:

1. To provide training for lay Christians of the local church to be more effective in serving God in the areas of evangelism, organization, visitation/follow-up, teaching/sharing and music ministry.

2. To provide preliminary training for those who may be planning to take up full time Bible School training.

The lecturers are pastors of the Emmanuel Assembly but it is not uncommon to have guest lecturers. To counter the possibility of financial problems, the institute also offers scholarships which come in two forms - Full Scholarships cover the course fees, tea breaks, food (lunch and dinner) and lodging (for outstation students only) and Part Scholarships cover tea breaks, lodging (for outstation students only) and fifty percent of the course fees. Persons from all walks of life who are strongly dedicated to service to the Lord Jesus Christ are invited to join the next intake of the training programme.

Youth activities come under the guidance and care of Pastor JASON QUAH. There are three main youth groups - the Christ's Ambassadors (C.A.), the Christ's Ambassadors Student Outreach (C.A.S.O.) and the Sunday School.

C.A. meetings are held every Saturday afternoon at 1530

hours in the church. They are attended by students who are in Forms Two to Six and by those who are already working. Each week, the attendance is an estimated sixty. The C.A. Department hopes to be able to raise the number to seventy-five. The C.A. has grown steadily in these past few years from an attendance of thirty to sixty and it would be least surprising if it succeeds in reaching its target in the very near future.

Programmes in the C.A. are planned and carried out by the C.A. board of committee members. Pastor JASON reviews, guides and oversees all the proposed activities. These programmes are ordered according to the current themes of the C.A. These themes last, at the minimum, a month but if the need arises, they can be prolonged. These themes are formulated according to the areas in the C.A. which are in need of growth or improvement. For example, if the committee members observe a need for growth in the church life, then the committee will exercise the theme of church growth and all programmes will then be organized and geared towards it. These themes are never repeated and the common trend is that they are all structured in a manner which would encourage the spiritual lives of its members.

The C.A. Department possesses a structure unique to itself. There are seven sub-departments, namely:

1. Printing/Press - for the printing of the C.A. bulletin.
2. Evangelism - for tracting and witnessing activities, visitations and follow-up.

3. Service and Social - for the organization of games to promote fellowship, the arrangement of pews and the distribution of songbooks and hymnals.
4. Music - for the arrangement of musical instruments, handling the microphones and stereos.
5. Publicity - for the designing of leaflets, bulletins.
6. Pulpit - for the selection of songleaders, ushers and counsellors.
7. Speed-the Light - for fundraising activities with the main aim of helping out in mission work, providing the necessary equipment for mission trips.

The C.A. has its own Constitution and all activities are screened in the light of this Constitution. It is here where youth activities reign supreme and where youths can learn to develop greater sense of fellowship.

An offshoot of the C.A. Department is the C.A.S.O. Meetings are held every Friday at 1345 hours. This service is conducted especially for students. It can be divided into three main sections - fifteen minutes each for singing and school cell meetings and thirty minutes for the sharing. There ^{are} students from the five main schools in Ipoh, namely the Main Convent, the Methodist Girls' School, the St. Michael's Institution, the Anglo-Chinese School and the Ave Maria Convent. There is also a trace of students from the Raja Perempuan School and the Methodist High School as well as the Anderson School. The former five schools form their own school cells while the latter few combine to form

the Combination Cell.

Total attendance for C.A.S.O. is presently sixty but the target is a hundred and fifty. The outflow of students from C.A.S.O. exceeds the inflow causing a drop in attendance. This outflow is normally due to the fact that many of the C.A.S.O. members are school-leavers. As a result, the Emmanuel Assembly 'loses' its members to cities like Kuala Lumpur and Singapore and to foreign lands such the United Kingdom and the United States.

As an outreach of the C.A. Department, C.A.S.O. then also acts an introduction to the C.A. From the C.A.S.O., students are slowly infused into the C.A.

Another vital branch of the youth department is the Chi Alpha Group. This is organized especially for university students. The major objective is to keep under- and post-graduates in touch with the Gospel. It is a youth group entirely by itself with its own plans and programmes. The task of the Chi Alpha is to foster and cement fellowship among the university students and to spread the Gospel.

Each year, the youth department organizes two youth camps. The first is usually held in April and the second in December. This year the first camp was held in Papan, Perak while the second will be in Cameron Highlands. The former was attended by forty youths.

To further promote fellowship and encourage participation of youths in the different C.A. Department activities, one-day trips

to the beach are common. These trips also bring the elders and the youths closer together, encouraging the growth of new friendship relations.

The success of the programmes in the C.A. Department can be attributed to the amicable relations which exist between the pastor and the youths. The Department is credited with the training of these youths - physically, mentally, spiritually and emotionally - to raise up able leaders of the church.

The Sunday School can be divided into two main divisions - the youth-adult and the children groups. There are five different age-groups in the former viz. 13-15 years, 16-18 years, 19-21 years, over 21 years and the Foundation Class. The Foundation Class is formed for new members and new converts to provide them with proper Biblical teachings so that they develop a firm standing in their faith. The Sunday school teachers are trained by Pastor WENDY CHING who also supplies them with the lessons every Sunday. Lessons for the children are conducted with the use of visual aids to facilitate easy understanding. Sunday school programmes for the year include Sunday School conferences which are held in order to review and develop new programmes as well as to improve on definite areas of the school. The Sunday school sports is held in the hope of drawing more people to the Sunday school. At the same time, it also sets the pace for renewing old friendships and strengthening existing ones. Every Christmas, the Sunday School Department presents a special item as part of the Christmas service which is usually held at one of the halls in

Ipoh.

The main emphasis of the youth department is evangelism. The importance is placed on spiritual growth and God and His Will. This department is also involved in conducting visitation programmes which means that a visitation team, comprising four Christians, is sent to the residences of various people to share the Gospel.

All activities of the Emmanuel A.O.G. are geared toward improving and encouraging spiritual growth. From the ministry of evangelism, which comes under the guidance of Pastor MICHAEL HO, a relatively new fellowship has been formed called the Charisma Evangelistic Fellowship. This fellowship has aims and objectives which are five-fold. It is geared toward promoting evangelism based on the Great Commission of Christ cited in the Gospel of Matthew, chapter 28, verse 19. The fellowship opens opportunities for Christians to be involved in the work of evangelism. For new Christians, the C.E.F. provides training in the "art of soulwinning" and evangelistic crusade ministry. At the same time, the C.E.F. also aims to propagate the Full Gospel Testimony among churches as well as the community. For full time evangelists serving under the covering of the organization, the C.E.F. provides sponsors and the support needed to make the evangelism a success. The organization is formed under the covering of the Emmanuel Church Mission and its guidelines are strictly in accordance with the A.O.G.'s Tenets of Faith which acknowledges that

" The Bible is our all-sufficient rule of faith and the New Testament our rule of practice".

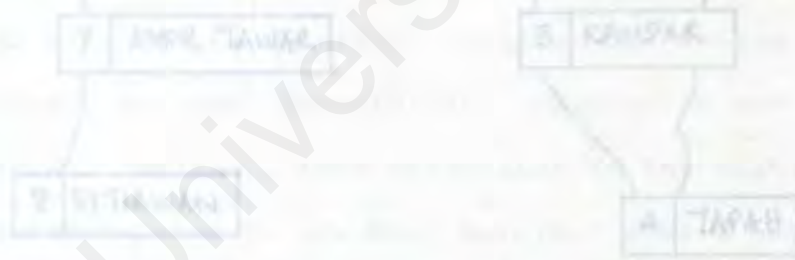
The committee comprises the President (who is the Senior Pastor), the Minister of Evangelism (appointed by the churchboard), the chairman, the vice-chairman, the secretary, the treasurer, the committee members and the internal auditor. The terms of office are on a yearly basis. The ministries set up in the C.E.F. are multifaceted - pioneer home-cell ministry, audio-visual (films and tapes), electronic (video), witnessing, tracting and testimonies, social functions, distribution of the Charisma Outreach Magazines and also Gospel Musical Concert ministry. The C.E.F.'s scope of ministry covers the home, state, nation and international basis.

Enclosed is a map of the C.E.F. project that is currently underway. The aim of the project is "To Make Christ Known". Briefly, the evangelistic team will visit ten places in Perak. At each place, the team will minister and share the Gospel. When there is an enough number of Christians to form a home cell (for example: a number of 15), the team will ensure that this cell is firm in their belief before taking leave for another place. The follow-up action will be to send a Pastor to pastor the new outreach. The length of time allotted is indefinite.

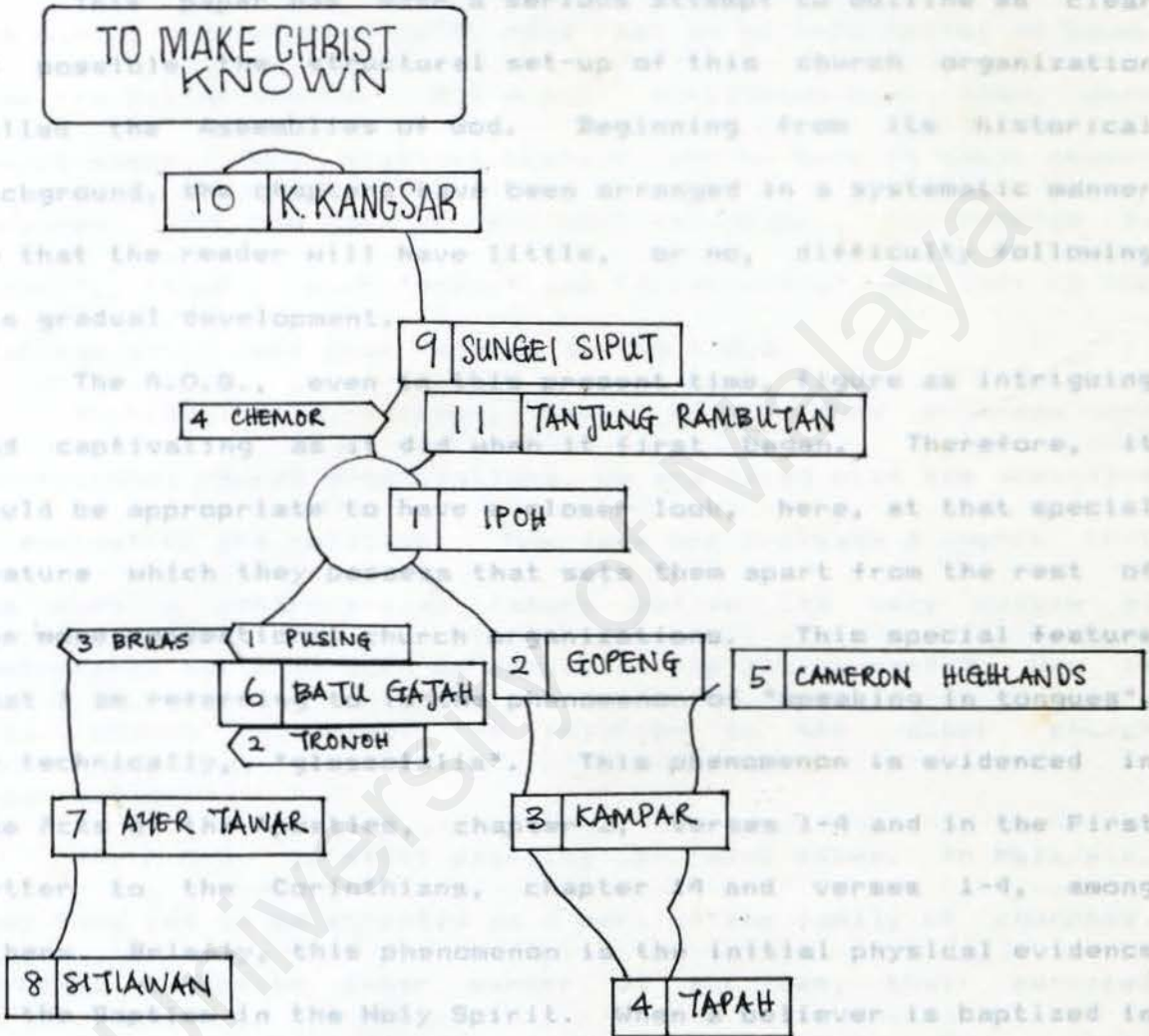
Mission and evangelism go hand in hand in the propagation of the Gospel. The Emmanuel Church Mission choir reach out to towns and cities by evangelising in music. The choir is under the supervision of the church Music Director, Mr. LEE MENG CHAM. 1984

saw the choir ministering in the Northern States of Malaysia. The Music Department aims to promote evangelism through Gospel music presentations. The department is ready to provide music ministry for whichever department requires them.

It is obvious, then, that the Emmanuel A.O.G. is a church which possesses a network of departments and this network is common to the other A.O.G. churches in Malaysia. The responsibilities of each department are interrelated. The pastors, the church elders, the youths and children possess a strong conviction in their belief to spread the Gospel. Expanding from a mere home church of ten to one of three hundred and fifty in twenty five years testifies to its rapid growth. The faith of the members has increased many folds over as they continue to put their trust in the Divine Power of Jesus Christ.



C.E.F. CURRENT PROJECT



Source: Charisma Evangelistic Fellowship Manual

CHAPTER 5

A FINAL WORD

This paper has made a serious attempt to outline as clear as possible the structural set-up of this church organization called the Assemblies of God. Beginning from its historical background, the chapters have been arranged in a systematic manner so that the reader will have little, or no, difficulty following its gradual development.

The A.O.G., even in this present time, figure as intriguing and captivating as it did when it first began. Therefore, it would be appropriate to have a closer look, here, at that special feature which they possess that sets them apart from the rest of the more conventional church organizations. This special feature that I am referring to is the phenomenon of "speaking in tongues", or technically, "glossolalia". This phenomenon is evidenced in the Acts of the Apostles, chapter 2, verses 1-4 and in the First Letter to the Corinthians, chapter 14 and verses 1-4, among others. Briefly, this phenomenon is the initial physical evidence of the Baptism in the Holy Spirit. When a believer is baptized in the Spirit, he breaks forth in utterance a language which is not native to him. This language, for the greater part of the time, is unknown to the believer himself. Critically, the non-believing layman will identify it as nonsensical gibberish, but to the Pentecostal believer, it is a sign that the Holy Spirit is dwelling in him. It is, in other words, an outward manifestation of the indwelling Divine Spirit. P.C. NELSON comments that with

the baptism "comes the enduement of power of life and service, the bestowment of gifts and their uses in the work of the ministry". The A.O.G. characteristically hold fast on to this belief of power and gifts powerful and the impart of the preaching is from the Divine Source. All A.O.G. activities are, then, very spirit-based. One distinct feature can be seen in their church services. To the more conventional churchgoer, the service is "noisy", "loud", even "scary" and "frightening", but that is the distinguishing mark that belongs to the A.O.G.

Turning our attention, then, to the more orthodox and conventional church organizations, we are faced with the questions of evaluation and relation. How does one evaluate a church that has such a controversial nature but in its very nature of controversy has made such an impact on the church world? How is this church perceived in relation to the other church organizations?

The A.O.G. is still standing very much alone. In Malaysia, they have yet to be accepted as a part of the family of churches. Comments regarding their manner of services, their services themselves are still flitting from mouth to mouth. It cannot be denied that the orthodox churches are wary and cautious about the A.O.G. Many still do not acknowledge the evidence of tongues and gifts manifesting such manifestations with the aid of science. It is this seems to be the main feature preventing the A.O.G. from being accepted.

At the same time, it is not surprising to find visiting churchgoers in the A.O.G. church services. The Glad Tidings

A.O.G. record an average of five to six new visitors to the church every Sunday. Putting aside the issue of charismata, the preaching of the word in A.O.G. services seems to be more dynamic and more powerful and the impact of the preaching is more permanent. This can be taken as one of the reasons for the movement of believers to the A.O.G.

To say that the A.O.G. is a threat to the other church organizations would seem too harsh, but one cannot deny that this organization is expanding at a phenomenal rate. I can only conclude that this attractive power is largely due to the stand that the A.O.G. have taken and that is basing every activity in a very Spirit-filled context.

Many see the A.O.G. today as a massive structure that seem to be ever growing. The experience of actually perceiving a church organization expand in this way evokes mixed feelings of awe and wariness. Many of the manifestations that are evidenced such as the phenomem of tongues, tongue interpretation, healing, discernment and casting out of evil spirits are difficult to be accepted not only by the laymen but by the believers as well. An attempt to explain these manifestations in a scientific and objective way escapes me for I can foresee no possibility of authenticating such manifestations with the stamp of science. It would then seem to be only appropriate to refer to them as Divine emblems of Divine intervention.

Through and beyond all this, if one were to do away with all the questions that one's intellectual faculty can churn out, one

would soon realize that the phenomenal growth and expansion of the Assemblies of God, in Malaysia or in other parts of the world, is a shatteringly simple phenomenon. The growth seems to be centrally due to the deep-rooted faith that the A.O.G. have in their belief and the simple way in which they seem to allow God to have His way with them. I tend to believe that we have not seen or heard the last of the A.O.G. Observing their present stature from afar, I feel that this organization called the Assemblies of God have still a long way to go and we would certainly see many more astonishing wonders coming from them in the future.

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