

# THE PENTECOST

ISSUE #46 SEPTEMBER 2010





Welcome back to another year of The Pentecost magazine. For those who are just beginning to read our magazine, we hope that you will find it edifying and helpful to you in your walk with Jesus. We would also like to introduce Jesus Christ to those who do not know Him yet. The Pentecost starts up again every September after a two-month summer break. In this September, 2010, issue we are focussing on Jesus Christ and His redemptive work. As well, we will be discussing Pentecostalism worldwide and in the country of Estonia. Visit our new website at [zionchristianministry.com](http://zionchristianministry.com). God bless you.

Shawn Stevens

The nature of Jesus Christ is far too vast for human beings to grasp in its entirety. However, because of Jesus' desire to be in relationship with us, He gives us a glimpse of it through the Bible and His Holy Spirit. So, let's take a look together, shall we, at the nature and being of Jesus Christ. We'll also look at a group of people who serve Jesus Christ, called "Pentecostals."

Ramona Stevens

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## JESUS CHRIST

If there has ever been a dark place, anywhere in this universe, it has been the world of mankind. Man has darkened his own heart, his conscience and his world, by continually breaking God's laws. In his rebellion, man has been making this world more and more like the hell that he is journeying towards. However, one day something wonderful happened. A pure light broke through the darkness into our world, in the person of Jesus Christ. For two thousand years now, souls have been coming to this light.

The Bible says of Jesus Christ; "In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it." (John 1:4-5) and; "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.'" (John 8:12).

Preceding Christ's birth, an angel appeared to His mother, Mary, and we read:

*Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.' Then Mary said to the angel, 'How can this be, since I do not know a man?' And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'*

Luke 1:30-35

From these verses, we learn that Jesus is more than just the son of Mary. He is the Son of the Highest. He is the Son of God. He is given a throne from which He reigns and His kingdom shall know no end. An angel appeared not only to Mary but, also, to her fiancé, Joseph. We read:

*Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the*

*Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.'*

Matthew 1:18-21

So we learn further, that Jesus was born of a virgin and the angel said of Him that He would one day save His people from their sins. This same Jesus, who was born in Bethlehem, grew from childhood into adulthood and He travelled from town to town teaching the people, healing the sick and performing miracles. The Bible says; "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved." (John 3:17).

His disciples clearly proclaimed His divine nature and His purpose in coming to Earth. John, the disciple, called Him "...the only begotten of the Father, full of grace and truth." (John 1:14). John the Baptist called Him "...The Lamb of God who takes away the sin of the world!" (John 1:29). Paul, the apostle, called Him "...the chief cornerstone," (Ephesians 2:20) and " ... the righteous Judge, ... " (2 Timothy 4:8). Peter, the disciple, called Him "...the Christ, the Son of the living God." (Matthew 16:16) and "...the Shepherd and Overseer of your souls." (1 Peter 2:25). The prophets spoke of Him also. For example:

*For unto us a Child is born, Unto us a Son is given;  
And the government will be upon His shoulder.  
And His name will be called Wonderful,  
Counselor, Mighty God, Everlasting Father,  
Prince of Peace. Of the increase of His  
government and peace there will be no end,  
Upon the throne of David and over His kingdom,  
To order it and establish it with judgment and justice  
From that time forward, even forever.  
The zeal of the Lord of hosts will perform this.*

Isaiah 9:6-7

So God, in His mercy, sent His Light into this world in the person of Jesus Christ. His birth was announced by angels who declared Him to be the Son of God, Who would reign from His throne and would save His people from their sins. The grace and truth, that so filled His being, He shared with those around Him. His disciples testified of His deity, His lordship and His position as the Christ. Jesus said:

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he*

*has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.'*

John 3:16-21

Here, Jesus teaches that salvation comes through Himself. Jesus is the only provision for salvation. We read; "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12). Jesus is the only means of salvation for our souls. The salvation that He gives is eternal and trustworthy. That is why He said; "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life." (John 3:14-15).

One of Jesus' offices is that of High Priest and, in that office, He has made reconciliation between God and sinful men and women who have repented, come to Him and received Him as Savior and Lord. This act of reconciliation was necessary because sin has separated man from God. Reconciliation between God and people was paid for, at great cost, by the death of Jesus Christ on a cross. This act of reconciliation was an act of love.

A hymnist wrote; "He breaks the power of cancelled sin. He sets the prisoner free."<sup>1</sup> Jesus does, indeed, set us free. It cannot happen any other way. Only Jesus' blood and sacrifice is worthy to satisfy God's requirement for justice. Both God's love and justice were displayed that day as Jesus hung from the cross. It was a gift of love like none other ever known. Peter declares; "For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit," (1 Peter 3:18).

How did Jesus' death reconcile people to God? It did so by providing "redemption." To "redeem" literally means to "purchase back, to ransom, to liberate from slavery, captivity, or death, by the payment of a price."<sup>2</sup> An example of redemption would be the provision that some Israelite slaves had of paying a price, in money, to purchase their freedom. On a much grander and wider scale, Jesus Christ offered His life as a ransom. He said; "just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Matthew 20:28) and the Bible further says of Him; "who gave Himself a ransom for all, to be testified in due time," (1 Timothy 2:6). We also read; "being justified freely by His grace through the redemption that is in Christ Jesus,"

(Romans 3:24) and; "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

Jesus died for us, in our place. Once we accept His lordship and His grace, by faith, we are reconciled to God and redeemed by Him. Jesus does a further work for those who are His own; He reveals His Father to them. Jesus said; "... Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him." (Matthew 11:27). God, the Father, is known by Jesus. When we begin following Jesus, we begin to know the Father, too. This is because Jesus reveals Him. Thus, the true Christian is forgiven, reconciled, redeemed and put in a relationship with God.

This is, in fact, mankind's greatest need, to be in a right relationship with God. A relationship with God is not solely an intellectual experience. Instead, it is a faith experience which involves our spirit, soul and even our body. A relationship between Himself and mankind is something that God desires.

Friend, have you entered into a relationship with the Almighty? Is your spirituality an intellectual experience, or do you have the kind of living faith experience that the Scriptures call for? Have you yielded and surrendered your body, soul and spirit to His lordship? Does every part of you respond to God's presence? Are you a worshipper of God?

One day Jesus Christ stepped into this world, sent from God, not to condemn the world, but to save it. Now He steps into your world, so to speak, as you are faced with the choice of receiving Him or rejecting Him. He suffered, for you and for me. He suffered, the just (Himself) for the unjust (us), that He might bring us to God. If you have not done so already, now is the time to respond to Him. Now is the time to turn your life over to His control and to His will. Now is the time to pray with faith. Call out to Him in your own words. Call out and make your surrender. I offer this prayer for your soul:

Jesus, I pray for this seeker who, even now, is lifting his or her eyes off of this world and placing them on You. You are our only hope. You are the One Who came to this dark world and lighted it wherever You walked. Now You are coming to the heart of this one with Your light. Jesus, You are the One Who can save us from our sins. You are the One Who loves us. You are the One Who can redeem us. You are the One Who's death can purchase us back and liberate our souls. You are the One Who gave Your life as a ransom for us. You have already paid the price. Now it is for us to respond in repentance and faith. And now, Lord, help this seeker, in this moment, this moment of faith and prayer, to call out to You from their heart. Help them to make the commitment which throughout every age You have called men and women to make. Help them to make

<sup>1</sup> Charles Wesley, O, For a Thousand Tongues (1739).

<sup>2</sup> John Miley, D.D., LL.D., Systematic Theology, Vol. 2 (Peabody: Hendrickson Publishers, 1989), 84.

the choice to surrender their lives to You. As they ask for Your forgiveness, let them feel Your great love. As they call out, relinquishing control of their lives and of their will to You, reconcile them. Lord, show them the Father. Break the power of cancelled sin and set the prisoner free. Amen.

Shawn Stevens

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Wesley, Charles. O, For a Thousand Tongues. 1739.

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## WHAT IS PENTECOSTALISM

The Pentecostal Movement, when it broke out in the early twentieth century, was as greatly misunderstood as the early worshippers in Acts 1 and 2 were misunderstood on the Day of Pentecost. The Pentecostal Movement is misunderstood by many today, as well.

*Pentecostalism* is a worldwide movement which has spread and increased from the early 1900s to our day. Its greatest concentration of people and churches is in Africa, Latin America and Asia. I have said that its beginnings were in the early 1900s, referring to the Topeka and Azusa Revivals. However, it is impossible to trace Pentecostalism to just one place or one period of time. Pentecostal phenomena have been reported throughout the ages in various places. However, in the early 1900s, Pentecostal phenomena and experience was erupting and spreading rapidly throughout the world. Beginning in 1906, the Azusa Street Revival, in Los Angeles, became known as a major center for the erupting of Pentecostalism and for the commissioning of Pentecostal missionaries. It is generally thought of as the beginning of the movement. As well, many historians see the ministry of Charles Fox Parham and the Topeka, Kansas, outpourings of 1901 as being the beginnings of Pentecostalism in America. However, Parham remains a controversial person in Pentecostal history and many Pentecostals would prefer to trace their history to Azusa Street, rather than to him.

The first-generation leaders of the Azusa Revival came, for the most part, from Holiness and Methodist backgrounds, and Holiness teaching and preaching became, possibly, the main theological thrust of the revival and the movement.

Pentecostals believe in salvation by faith, in the atoning sacrifice of Christ, in His literal resurrection, in the inspiration of the Scriptures, in a literal heaven and a literal hell, and in participating in the ceremonies of baptism and communion. We are known for emphasizing Jesus Christ, sanctification, the baptism of the Holy Spirit, healing and spiritual gifts.

Pentecostals believe in the baptism of the Holy Spirit as a spiritual experience in which a believer is filled with God's Spirit and endued with heavenly power to be a witness for Christ. Most Pentecostals believe this baptism to be an experience subsequent to conversion, however, it may occur upon conversion in some instances. Being baptised in the Holy Spirit is synonymous with being filled with the Holy Spirit. Pentecostals point out that Spirit baptism/Spirit infilling is a promise in the Scriptures (see Luke 24:49, Acts 1:4) and that believers are called to it (see Ephesians 5:18). Pentecostals regard the normative evidence for the baptism in the Holy Spirit to be that of speaking in tongues.

Pentecostals believe in divine healing, most believing physical healing to be provided for in the atonement. Healing services are common in Pentecostal history and modern practice, and prayer, accompanied with the laying on of hands or anointing with oil, is often offered for the sick.

Pentecostals believe in the operation of spiritual gifts, gifts such as, the word of wisdom, the word of knowledge, faith, gifts of healings, the working of miracles, prophecy, the discerning of spirits, tongues and the interpretation of tongues. (See 1 Corinthians 12:1-11).

What are *spiritual gifts*? In 1 Corinthians 12:7-11, nine are listed. These gifts overlap each other considerably but we will discuss them as separate gifts at this time. The first of these is *the word of wisdom*. This is a supernatural wisdom which comes to the believer's mind at important times of decision or when understanding is needed. It is good judgment which becomes clear in the mind of a believer even in confusing situations. It has been called a "holy quick-wittedness."<sup>1</sup>

Similar to the word of wisdom is the *word of knowledge*. This is a supernatural knowledge of specific facts that God reveals. A word of knowledge is not arrived at by natural senses but is received only from God's Spirit. It is a supernatural revelation of specific information for a specific purpose.<sup>2</sup>

Not only is a word of knowledge a spiritual gift, but so is *faith*. The Bible speaks much about faith, but in most places it does not specifically speak of it as a spiritual gift. For that reason, theologians often refer to faith in this passage as "special faith" or "charismatic faith."<sup>3</sup> This kind of faith is a special endowment of unshakable belief which fills the soul and spirit of a believer to believe God and His word and to trust Him in specific situations.<sup>4</sup>

Closely related to faith are *gifts of healings*. These are miraculous gifts given for the purpose of restoring health and wholeness to the sick and other ailing people. God's healing power can mend both body and mind. Thomas Holdcroft describes the operation of this gift in this way; "The human channel receives a package of healing remedies to be shared as gifts with others."<sup>5</sup> The believer, or "human

channel,” is given these gifts to go and minister them to those in need.<sup>6</sup>

Similar to gifts of healings, yet more general, is *the working of miracles*. Healing is a specific miracle benefiting the body and the mind. However, there are other kinds of miracles which God also wants to preform for the changing of situations. These supernatural interventions into the affairs of earth are miracles and can come about through the special operation of gifts such as these.<sup>7</sup>

Just as miraculous as the gift of the working of miracles is, so is the gift of *prophecy*. This gift is simply of one receiving a specific word from the Lord and then speaking that message to other people. The Bible is very clear; “And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy,…” (Acts 2:17). This gift is needed in many situations for God to give specific information or specific direction to His Church.<sup>8</sup>

Just as the gift of prophecy is needful for the church, so is the gift of the *discerning of spirits*. This gift is needful because God's Spirit is not the only spirit that is active in the visible Church. Human spirits, and even demonic spirits, can operate among believers and often go undetected. The gift of the discerning of spirits is divine revelation given to believers to identify God's Spirit from foreign spirits. No one likes to acknowledge that, at times, foreign spirits operate in the visible Church and, therefore, this gift is controversial to many.<sup>9</sup>

Even more controversial than the gift of the discerning of spirits is the gift of *tongues*. The literal definition of this gift is “varieties of languages.”<sup>10</sup> These are languages given to man which he has never learned. They are divinely given. Pentecostals generally distinguish between the tongues that were given to the disciples on the day of Pentecost, accompanying the baptism in the Holy Spirit, and the gift of tongues which were used prophetically in the Early Church. This same distinguishing of different kinds of tongues is made of tongues today. However, any difference in kinds of tongues is one of function and not of kind. It will suffice for our study here to define tongues as divinely given utterances in languages given to a person, which that person has never learned.<sup>11</sup>

A gift closely related to the gift of tongues is the gift of the *interpretation of tongues*. When a message from God is spoken through a person, this message sometimes is prophetically delivered in tongues. When this occurs, it is needful for someone to interpret the message so that it can be understood by other people. The gift of the interpretation of tongues is precisely this. It is revelation into the meanings of divine tongues.<sup>12</sup>

Pentecostals believe in divine revelation. We believe that God speaks to His children and even to non-believers. God speaks primarily through His Word, the Bible, which

He illuminates for our understanding. Secondly, God speaks through spiritual gifts which can carry meaning to individuals or groups.

While Pentecostalism had its most markable beginnings in the early 1900s as a spiritual revival rising out of the Azusa Street Mission, Los Angeles, and other centers of outpouring, the movement split into several large divisions. *Second Work Holiness Pentecostals* were the first group to emerge and are represented by the Azusa and Topeka leadership. This early form of Pentecostalism held to all of the tenets mentioned earlier and taught that the Holy Spirit's restorative work was three-fold; conversion, then sanctification, then baptism in the Spirit. Each of these workings were regarded as separate graces, experienced in this order and complete in their experience and operation.

*Finished Work Pentecostalism* rose up following the visit of William Durham to Azusa. Durham taught that Christ's work was finished on Calvary and that sanctification occurred at conversion. Though Durham was expelled from Azusa, his teaching became foundational for the Assemblies of God, the largest Pentecostal organization today, and its sister organizations, *The Pentecostal Assemblies of the World*.

The third Pentecostal group to form was *Oneness Pentecostalism*. This group initially came out of Finished Work Pentecostal churches and began with a dispute over baptismal formula. Oneness leaders believe that baptismal candidates should be baptised in Jesus' name only, rather than saying “... in the name of the Father and of the Son and of the Holy Spirit,” (Matthew 28:19). Oneness Pentecostals also came to reject the doctrine of the Trinity in favor of a modalistic interpretation of the Godhead.

Second Work Holiness Pentecostals and Finished Work Pentecostals began referring to themselves as *Classical Pentecostals* to distinguish themselves from *Charismatics*, who also believe in spiritual gifts.

Second Work Holiness Pentecostalism and Finished Work Pentecostalism, although misunderstood by many, was born out of revival and, in many ways, represent a restoration of biblical Christianity in the Earth. May the spiritual influence of these movements continue and thrive in our day.

## Shawn Stevens

### ENDNOTES :

- 1 L. Thomas Holdcroft, *The Holy Spirit* (Springfield: Gospel Publishing House, 1979), 146.
- 2 Ibid. 148.
- 3 Ibid. 156.
- 4 Ibid. 156.
- 5 Ibid. 154.
- 6 Ibid. 153.
- 7 Ibid. 158.
- 8 Ibid. 166-169.
- 9 Ibid. 150-151.
- 10 Ibid. 161.
- 11 Ibid. 160-163.
- 12 Ibid. 165.

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## THE PENTECOSTAL CHURCH IN ESTONIA AND THE LIFE AND MINISTRY OF ALLAN AND RAE LLAUR

Estonia is a small Baltic country of around 1,300,000 people bordered by the Baltic Sea, Latvia and Russia. Its people have a long history stretching back far into the Middle Ages, to before the days when they were ruled by the Danes and then the Teutonic Knights. Estonia had been an independent country before World War II but during the war, in 1940, was annexed to the Soviet Union. For a brief four years, from 1941 to 1944, it was occupied by the Germans but after the war it reverted back to Stalin's Russian control. In March of 1990, when communism was falling in other places in the Soviet world, Estonia declared its independence from the United Soviet Socialist Republic (U.S.S.R.).

The Pentecostal movement in the country of Estonia began very early in Pentecostal history. Historians differ somewhat on dates. One source dates the establishment of the Pentecostal Church there to be 1906, the same year of the Azusa Street (Los Angeles) Pentecostal Revival in America. The Azusa paper, the Apostolic Faith, reports of Pentecostal tongues being experienced by Estonian peasant girls in Estonia in 1907. Prior to the Second World War, the Pentecostal Church was the fastest growing movement in Estonia. However, the movement suffered fierce persecution when the country was occupied under the Russians. Pentecostalism was prohibited and churches had their properties confiscated and many of their pastors were killed or deported, in many cases to Siberia. Few Pentecostal pastors escaped this deportation.

Pentecostal work did continue during communist national rule but when Estonia became independent from the Soviet Union, the Pentecostal Church became more open. In 1991, the Estonian Pentecostal Church was officially founded, at that time being called the Estonian Christian Church. One of the foremost leaders of the Estonian Pentecostal Church at this time was Allan Laur.

Allan Laur was born on September 21, 1945, in Sweden to Estonian parents. He moved to Canada and became trained as a dentist. Dentistry provided him with a very comfortable life. However, he sensed God's call on his life to ministry. At first, he did some work as a lay preacher in Toronto while continuing with dentistry. All in all, he did thirteen years of pastoral work in Toronto. However, he soon sensed, and followed, the call to Estonia and left his profession of dentistry altogether. He, his wife Rael, and their three children, Daniel, Marina and Krister, crossed the seas to a very

different life in Estonia.

The Laurs became busy in pastoral and evangelistic ministry. The Lord granted them great success and soon their church had baptised 500 people. True revival broke out as the Laurs, and other Pentecostal workers, held evangelistic tent meetings throughout Tallin and other parts of Estonia.

Amid all of the success, the Laur's had some painful crisis' to face. Daniel, the oldest son, was not adjusting to life in Estonia. He sunk into a deep depression and was wasting away. He wanted to leave Estonia. He would shut himself in his room and not come out for long periods of time. This created agony for the Laurs and one day, friends, a couple from Canada, came to visit the family. They saw what was happening with Daniel and offered to take him back to live with them in Canada. Allan and Rael consented to this and saw their son off. The pain of separation was felt greatly and many nights Allan and Rael cried themselves to sleep. However, they determined, come what may, they would fulfil the call on their lives.

As mentioned already, the Laurs were given great success. When they first came to Estonia it was still a part of the Soviet Union. Laur's church was growing and needed a larger building to house it. So the decision was made to do the unthinkable, request from the communist government permission to use their Communist Party Headquarters for holding services. The headquarters building had a large auditorium which would serve well for the church. These were the days when communism was about to fall in Estonia. The Party agreed, and that first Sunday of meeting, 1300 people came out. The Press reported; "Now the atheist cathedral is a cathedral for the Pentecostals."

Many souls came to know the Lord during the great revivals which were occurring. One woman, a Baptist believer who worked with deaf people, decided to bring her group of about thirty deaf persons to Allan's church. At the end of the service, the entire group responded to the call for salvation. Their work expanded to the point where one hundred deaf persons attended.

Allan tells of one man, named Uri, who was around thirty-five years of age and an alcoholic who had been drinking for about twenty-five years. Uri wanted to come to the evangelistic tent meeting nearby but was still afraid. So he decided to take his fishing rod and walk past the tent, as if he was on his way to go fishing. He hoped that someone would invite him in when he walked by. No one did and he went back

home. However, he could not sleep and, inwardly, desired to know God. The next night he went to the tent again, and this time two women greeted him and began talking to him about his soul. He broke down in tears and, before he knew it, he was praying with the minister, committing his life to Jesus. Something happened to Uri. That day a life and a passion was planted in him. He now had a zeal for God and he kept saying that he wanted to become an evangelist. He enrolled in Allan's ministry school with this goal in mind. Though now a believer, over two decades of drinking in his old life had really taken a toll on Uri's mind. In school, he found that he could not retain the material he was studying. He was advised to take a forty-day fast. He launched out on such a fast and, before long, something began to happen. There was a power at work in him and he began to excel in school. One day, he went to visit his non-Christian mother. She had been told that Uri had become a religious fanatic. Uri shared with her, and she had a wonderful conversion experience. She was filled with joy and ecstatic over her new life in the Lord. Uri also went to visit his ailing sister. She had back problems which left her with much pain. Uri prayed for her and the next day she phoned him to say that she was healed.

In one tent meeting a wheelchair-bound girl, five or six years of age, came out. She had been wheelchair-bound due to a farming accident in which her legs were crushed. In the meeting she was healed! The next night the tent meeting was thronged by villagers and a great number came and committed their lives to the Lord.

One woman, named Helgi, the daughter of a one-time, high-office-holding Methodist, but who, at the time of meeting Allan was not living for the Lord, came to one of the meetings which Allan was holding and was wonderfully converted. After her conversion, she desired to go into a women's prison to minister. She gained permission to do so and began reaching out to the prisoners. These were hardened women, many who had committed homicide. God used Helgi in such a way that the prison officials asked her if she was going to continue to come back. They said there was such a peace in the prison when Helgi would come to it and the peace would even linger for a time after she had gone. Helgi did continue coming and the authorities built a chapel in the prison for her and the women to use. It is reported that two-thirds of the inmates came to Christ.

Helgi's ministry to woman inmates wasn't the only prison work that the Pentecostal Church did in Tallin. Allan's chaplains also went into the prison in Tallin and began ministering. One inmate with a skin

disease was healed. Large numbers of inmates began coming to the Lord and, eventually, the chaplains baptised one hundred converts in a two-day period. In spite of such victory, the chaplains received opposition from a surprising source. Church ministry in the city was regulated by a Church Council. This Council voted to ban Allan's chaplains from the prison. Allan heard of this after his chaplains were turned away. Initially, Allan wanted to talk to these Council people who had banned his workers. He, instead, prayed about it. In a while, he received a phone call from the prison warden. The warden was so upset about the chaplains being forbidden that he set up a meeting with the prime minister. The outcome of that meeting was that, not only were the chaplains allowed back into the jail but, also, the Pentecostal Church was removed from under the authority of the Church Council and placed under the authority of the prime minister and the arm of government named the Interior Ministry. The chaplains were allowed back in and even given government salaries.

In 2005, Allan Laur died of cancer and, in 2008, his wife, Rael, did also at the young age of fifty-four. Precious to the Lord are the deaths of His saints. The lives of Allan and Rael are full of lasting fruit and the Pentecostal Church goes on in Estonia.

## Shawn Stevens

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