



The gospel has been as slow to reach the gypsies as the snail with which this Portuguese gypsy boy is playing. Generations have passed while Christians have largely ignored these nomadic people. However, when gypsies in France heard the Pentecostal message about ten years ago, they gladly received it. Since then thousands of gypsies have accepted Christ as Saviour. But thousands more still do not know that Jesus saves. Will you join your prayers and support to help reach every nation and kindred and tongue and people with the gospel in these last days before the Lord's return?

GYPSY WORK

HOME MISSIONS
ASSEMBLIES OF GOD

1445 Boonville Avenue
Springfield, Mo. 65802

REVIVAL AMONG THE GYPSIES

a moving, thrilling story!

by Clement Le Cossec



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PRICE: 50¢



Clement Le Cossec
and his son, John

INTRODUCTION

By Evangelist Harold D. Champlin
Redwood City, California

Only those who are evangelistic at heart and who realize that there exists in our country a people of another society and race who need the gospel, can appreciate this booklet.

The author, Reverend Clement Le Cossec is a pioneer missionary who goes to the gypsies and lives with them in order to reach them for Christ. He does this in spite of the fact that every country in the world has refused and rejected them.

The story of the gypsies is a mystery, veiled by superstition and the exile and seclusion of the gypsies themselves. Brother Le Cossec has reviewed their history as far as it can be known. His source of information is the people themselves.

The same gospel that has touched the hearts of every nation, race, and tribe has penetrated the hearts of these people who are as much in need of God's grace as any people in the world.

Here is the true story of the great gypsy revival in this twentieth century. Here is the answer to Gypsy Smith's prayers for his people. And here is the record of how many gypsies found God's grace, how they were baptized in the Holy Spirit, and how Christ healed their bodies and raised many of them from the dead. This is their story, their song of praise; and this is their day of spiritual liberation!

Who Would Have Believed It?

Who would have believed it? A tract, a simple invitation to attend gospel meetings and a revival with world-wide repercussions is sparked.

A people despised and rejected by the majority of men discover that they are loved by the Christ who said, "Whosoever cometh to me I will in no wise cast out."

Christians begin to realize their responsibilities toward these formerly ignored people. A new mission field springs up among these millions who for centuries have been wandering throughout our vast world.



Reinhard Mandz, the first gypsy preacher, stands under the Eiffel Tower at Paris.

THE REVIVAL BEGINS

FIRST GYPSY FAMILY CONVERTED

At the close of World War II when it was again safe for the gypsy caravans to roll, Mrs. Reinhard continued her nomadic life. She and her family had known hard times in camps where their destiny might have been a tragic end similar to that of the 500,000 Europeans who died in concentration camps.

She went, as in times past, from village to village, selling notions and wicker baskets which her husband and sons had braided. Circumstances, certainly directed by God, brought her one day to a little village in Normandy. She recounts the experience she had at that time:

"I was in the town of Lisieux sometime around January, 1950. On this particular day I decided to go shopping. At the market a colporteur was selling Bibles and New Testaments. I approached him and he spoke to me of the Lord who still heals the sick. He gave me a tract which I put carefully into my

wallet, even though I did not know how to read. Many times while I was making my purchases, the tract fell out of my wallet, but each time, as though urged by an invisible hand, I picked it up and put it back.

"Some months later one of my sons became seriously ill. I went back to Lisieux with him where a doctor examined him and told me that his appendix was badly infected with tuberculous peritonitis. They took him to the hospital. The doctors operated but told me afterward, 'There is no hope as far as human science is concerned.'

"But the Lord had prepared deliverance for my son. I remembered, in my despair, the tract that the colporteur had given me as he had talked to me about divine healing. I had carefully kept it in my wallet so I asked a woman who was nearby to read it to me. She told me where to find the evangelical church whose address was printed on the tract. I went there at once. It was Sunday morning and the meeting was in progress. I entered and interrupted the preacher. 'Sir, my son is dying. Come and pray for him.' He answered me, 'No, your son will not die, because God is all powerful and is able to deliver him.' At the end of the service, the Assembly prayed for my son. Then, the preacher, Brother Gichtenaere, went to the hospital to see him and to lay hands on him in the name of the Lord. Several days later my son left the hospital completely healed. Then I and my family surrendered completely."

News of this miraculous healing spread rapidly to members of Mrs. Reinhard's family scattered in various French towns. Joyfully, the mother sent a letter to one of her married sons, Mandz, who was traveling by trailer about 200 miles from where she was. She told him about the miracle and that she had found Jesus Christ as her Saviour and friend. As soon as Mandz received the letter he hurried to join his mother at Lisieux. He attended the services for several days, and the gypsies again took up their travels. They were soon forgotten by the people of Lisieux. But God had His plan. He was watching over these new converts who were desirous of staying faithful to Him.

MANDZ, A SOUL WHO SEARCHED FOR GOD

As a very young child, Mandz had to perform many hard tasks. One of his jobs was watching the family's horses. Often he didn't have enough to eat and he sometimes committed small thefts to calm the pains of his empty stomach. In spite of his great distress, he searched for God with all his soul. In the bosom of nature, from morning to night, he tried to discover this unknown God called, in Romany his native language, *Barodevel*. He had heard about Roman Catholic pilgrimages, and every time he could he attended these traditional celebrations, hoping to find in them the peace his heart sought.

"One day," he told me, "I left my parents' horses and took off to join a pilgrimage which was in progress 12 miles from my camp. I went to the fountain they said was 'miraculous' where I filled a little bottle that I had picked up beside a knoll. I hid the bottle in a thicket and when night came I went, without my parents knowing it, to get the bottle and hide it under my pillow. Every night I swallowed a little of this water hoping it would make me happy, because they called it 'miracle water.'"

Sinking in this superstition, Mandz did not have the peace of God in his soul. How happy he was when, for the first time, he heard at Lisieux the good



news of salvation through Jesus Christ! He had seen the proof of God's love: his brother had just been miraculously healed! Mandz gave himself to the Lord in wholehearted faith and immediately began testifying to the other gypsies of his tribe (the Man-Ouche).

WHO ARE THE GYPSIES?

Like the Jews, the gypsies have wandered over the world for many centuries. Everywhere persecuted and despised but never assimilated, they have not given up their ideal of primitive freedom. Even though they have no homeland, the Gypsies are a numerous people with their Romany language, their ancestral customs and tribal laws, their faith in the sole God *Odel* or *Barodevel*, and their fear of the devil, the *beng*.

They are people of travel who experience thrilling adventures in this inhospitable world of gajos (non-gypsies). They are forced to adopt the nationalities of the country in which they are born or in which they live for a while. They also adopt the religions of these nations. Always following the four winds, they are embarrassed by the incomprehensible red tape of administration whose laws are for them a heavy yoke.

They live only for the present. As time changes their traditions, their past is lost and the future does not worry them. In this characteristic they are in accord with Christ's command, "Take therefore no thought for the morrow for the morrow shall take thought for the things of itself."

Although there are no exact statistics, it is believed that there are between seven and nine million gypsies in the world.

THEIR OBSCURE ORIGIN

Some learned historians, philologists, and anthologists have tried to discover the gypsies' origin, but have been unable to establish anything sure

because of the lack of sufficient written records or other tangible proofs. However there are theories to the effect that they have their beginnings in the following countries: Mesopotamia, Armenia, Assyria, India, and Egypt. Some people have considered them to be the forefathers of the entire human race; others have believed that they are the descendants of Shem, one of the sons of Noah; or of Cain, the fugitive and vagrant; or of Tubal, the blacksmith of whom the Bible speaks.

It was once believed that during the seventh century, a heathen people forced the gypsies to leave their country because the latter refused to deny their Christian faith. Another hypothesis claims that they lived in Babylon and had to flee the town at the time of its destruction.

However there is one point on which all the scholars agree: the origin of the gypsies is Asiatic. A study of their language, which has words borrowed from the countries through which they have passed, permits one to determine their approximate itinerary. The amazing discovery has been made that some gypsy words appear in the Armenian language as a result of the presence of gypsies there for a fairly long time.

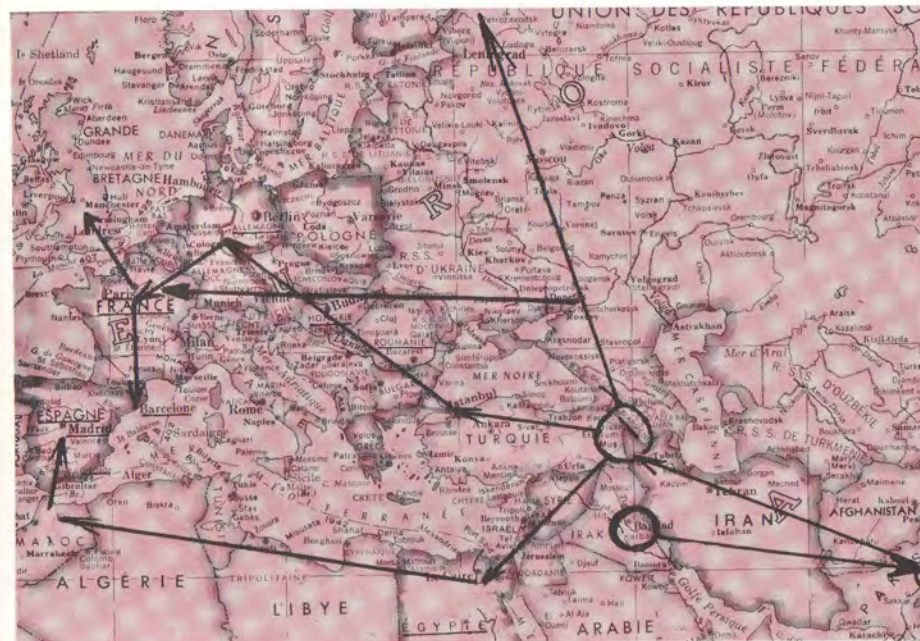
The gypsies' obscure origin is, in fact, the mystery, the strange riddle of the twentieth century, and reminds us of the mystery of Israel (Rom. 11:25). The gypsies and Jews have formed alliances and some gypsies are circumcised, but are the gypsies themselves Jews? There are not enough tangible proofs to tell that they are and there is no one who can declare that they are not. The mystery remains. However, the fact that many customs practiced by the gypsies are so much like those of the Old Testament is perplexing.

Isaac Ben Zvi's book, *The Scattered Tribes*, states specifically that in 1941, according to official Nazi reports, Hitler's troops exterminated, in Crimea, "17,645 Ashkenazim (European Jews) and 862 Bohemians." Jews and gypsies were often bound together by their common fate, by the fact of their dispersion, and because of their common work as merchants or artisans.

A valid comparison to make would be one between the gypsies and the nomadic Jews of Georgia (a republic in the Soviet Union), of Armenia, Afghanistan, and northwest India. Points of physical resemblance and similarities of traditions between the two groups are amazing. Second Kings 17:6 and 1 Chron. 5:26 state that the dispersion of some of the tribes of Israel would continue until it reached the River of Gozan (which is the Indus) and the towns of the Medes. The mysterious text of Jeremiah 49:34-39 has been attributed to the gypsies because of these statements: "...and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.... And I will destroy from them the king... But it shall come to pass in the latter days, that I will bring again the captivity of Elam."

THEIR TRAVELS THROUGH EUROPE AND AMERICA

In general, it is thought that one group of gypsies went toward Egypt in order to gain Spain by following the coast of North Africa. After arriving in Spain the name *Gitano* (diminutive of the word *Egyptian*) was given them. The term *gypsy* also came from their passage through Egypt.



Whatever the answer to questions posed by various hypotheses concerning the origin of the gypsies may be, our purpose is to tell them the good news that Jesus is the Messiah, the Saviour of all men, and the only one who is able to give complete happiness.

Another group went toward the Caucasus Mountains after having dwelt a long time in Armenia, while a third continued traveling toward Greece, Rumania (from whence the name Romaneychell), and Bohemia (from whence the name Bohemian). From Hungary they turned toward Germany where, in 1417, a band appeared near the mouth of the Elbe. On Sunday August 17, 1427, they arrived, it is said, at Paris. Numbering between 1,000 and 1,200 and not being allowed to enter the city, they camped at the Chapel of St. Denis. They said they were descendants of the Egyptians who had refused hospitality to Joseph and Mary during their refuge in Egypt.

Under the name of Saracens, a band of 120 families appeared at Orleans, France, in 1447, and in 1453 traces of about 50 were found at the town of Châlons-sur-Marne.

In 1440, gypsies appeared in England, then in Scotland. From there, they journeyed to Canada and the United States.

Because of modern facilities of sea and air travel, there are now gypsies on every continent.

THE DIFFERENT TRIBES

Gypsies in France are divided into three large tribes. The one which first came to the knowledge of the gospel is the Man-Ouche. This tribe itself is subdivided into three groups—one whose language is intermixed with the French, one which is under German influence, and one which is found in Italy and is called the *Piedmont Man-Ouche* or *Sintis*. The second tribe to come under the influence of the gospel is the *Rom*. Their wives, faithful to tradition, wear long, bright-colored dresses and braided hair. If business is going well they wear a necklace made of gold pieces. The *Roms* form four large, clearly distinct groups: the *Tchourara*, the *Lovara*, the *Kalderach*, and the *Boyach*. The first two have a guttural language, a high voice, and rough appearance. With but few exceptions the members of both these groups are nomads. They are very strict and their tribal customs are complicated and tenacious. Traces of their oriental origin can be seen in their manner of life. In order to make a living they carry on various small businesses. For example, their wives and children sell diverse objects from door to door. The men do some tinning or honing and, if they are not converted, they send their wives to tell fortunes.

The *Kalderachs*, on the other hand, are less migratory. There are more Russian or Rumanian words in their language. The decoration of their homes is the same as that of the tents under which they formerly lived as did Abraham, the nomad of the Bible. They drink lots of flavored tea prepared in Russian samovars. Some of them are coppersmiths. Members of this tribe are scattered over the whole world.

The *Boyachs*, found in the Balkans and in the United States, are bear tamers. Many are also musicians. There are very few *Boyachs* in France.

The third tribe is the *Gitano*. The two groups of *Gitanos*—Catalonians and Andalusians—are divided according to the country where they have lived the longest. There are many of them in southern France and in Spain, Portugal, and South America. Sometimes their living conditions are very poor. They may dwell in huts grouped into a sort of village or in ghettos adjoining a town.

Because all these tribes still have so many common customs, so many similarities, one cannot deny that they are of the same origin. All of them welcome the gospel. What is taking place among them today, spiritually speaking, is but a repetition in our century of what happened in the book of Acts.

THE REVIVAL SPREADS

A MEETING WILLED BY GOD

Once, while I was preaching the gospel in a public auditorium in Brest, I saw a group of men with swarthy complexions and black hair arrive at the service. They were accompanied by their wives whose bright-colored dresses covered bare feet. The entire group listened attentively to the Word of God, eagerly drinking in the gospel message.

After the meeting I hurried to shake hands with them. What a discovery! Among them were the family I had met at Lisieux in 1950, shortly after their conversion. We agreed to get together the next day. For me it was an immense pleasure to enter the shabby looking *roulottes* (name given to any kind of vehicle—wagon, van, truck, etc.—in which the gypsies live) parked one behind the other along the road next to the hedgerow. How very meaningful Christ's words then became: "Go out into the highways and hedges, and compel them to come in that my house may be filled" (Luke 14:23).

For two years this family had stayed faithful to the Lord. Others had joined them. They wanted to be baptized and to be allowed to take communion like other believers. (New converts in France are allowed access to Christian privileges only after having been baptized in water.) But, since they were not legally married according to French law, they could not become a part of the evangelical community. (Gypsies marry according to the customs of their tribes, thus remaining free from outside influence while traveling throughout the world where the laws change with each country.)

I conferred with the authorities and took the necessary steps to legalize their marriages. A baptismal service could then be held. There was great joy in their hearts that day. Afterward, Mandz made an astonishing confession:

"You see, Brother, since all the French pastors refused to baptize us, my wife and I decided to go to the river. I cannot read but I was going to put my Bible on the grass and my wife and I were going to enter the water. I was going to say, 'Lord, I love Your Word, and since men do not want to baptize us, we are going to baptize each other in obedience to your command. We ask You to bless us.' Then I was going to baptize my wife and my wife was going to baptize me!"

In the face of this simple and profoundly sincere faith, I was touched. Then and there I resolved to do everything I could so that the gypsy people, so ignored by Christianity, could also be evangelized.

BAPTIZED IN THE HOLY SPIRIT

The early church took form and began to grow when the Holy Spirit descended upon the 120 disciples who were praying in the Upper Room at Jerusalem. There is no true church without the moving of the Holy Spirit. Without Him the new birth is impossible and without Him there can be no manifestation of spiritual power. The beginning of the gypsy revival was marked by the moving and presence of the Holy Spirit, a fact which I cannot pass over in silence. These are truths and not sectarian theological ideas. It was John the Baptist who said of Christ, "He shall baptize you with the Holy Spirit," because God had said to John, "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost" (Mark 1:8; John 1:33).

In a Basement at Brest

Since we had no church in Brest, we held a tarrying meeting in a basement which a brother let us use. About 30 gypsies were assembled. After meditating on the Word of God and praying, all knelt to wait with faith for the visitation of the Holy Spirit. It was an unforgettable evening. Brother Mandz, enraptured in

Preachers from the Three Main Tribes



Roms: Russian gypsies



Gitanos: Spanish gypsies

Man-Ouches: German-speaking gypsies



blessed communion with his Saviour, was abundantly filled and began to speak mightily in other tongues. He remained prostrate on the floor for about an hour. When he stood up, his face shone with unutterable joy and he continued to speak quietly in tongues. As others received the same blessing, the room was filled with praises to God. With the Apostle Peter we could say: "God gave them the like gift as He did unto us." There was no question that evening of human exaltation or of doubtful mysticism! It was a blessed, wholesome, Biblical meeting, where the divine presence was not a mirage. Joel's prophecy, "In the last days saith God, I will pour out of my Spirit upon all flesh" (Joel 2:28) became strikingly real. From that time on, the revival spread in a way that was to amaze us, to cause us to marvel.

Under the Stars

During the summer of the following year, we were going to hold a baptismal service in the ocean at Brest. Several gypsies traveled a long distance, arriving the day before the service with only a few blankets and some provisions. They settled down for the night under some shrubs over which they stretched a blanket to serve as a roof. Under this improvised shelter the gypsy brother, with his wife and sister, spent the whole night in prayer. That night the Lord visited him, baptizing him in the Holy Spirit.

While on the Road

One evening a group of Christian gypsies arrived at a village and decided to hold a meeting for some unsaved gypsies. When the meeting began, two of the unsaved were on their way to the tavern. As they walked along, one said to the other, "Let's turn back tonight; it would be better if we went to the meeting." As the man said this, the Spirit of God fell upon him and he arrived at the meeting speaking in tongues. Later he became a preacher.

While Shaving

A gypsy brother, who had just been converted, was full of the joy of salvation. One morning while he was shaving, he was humming gospel songs and praising the Lord when suddenly the Holy Spirit came upon him. His face still covered with shaving cream, he fell on his knees in his roulotte and was filled with the Spirit, speaking in tongues.

While in Bed

Another man, who later became a preacher, tells his thrilling experience in these words: "A gypsy brother told me about some evangelistic meetings being held in Nantes, but he did not tell me the address. Since I was near this town I asked God to show me where His Word was being preached. (Evangelical services in France often meet in rented halls with no signs on display and are difficult to locate.)

"While going from street to street looking for the place, my car began to slow down of its own accord and finally stopped in front of a building. There was no mechanical breakdown. I heard singing coming from the hall so I went inside and heard the pastor preach the gospel.

"I had sought a long time for peace in my soul. I was very piously practicing my religion, but I did not know Jesus. That night my heart broke and I accepted Him as my Saviour. I was a changed man! On the way home I said to my wife,

The annual convention gives opportunity for hundreds of gypsies to spend a week in prayer, Bible study, and evangelistic endeavors. At the 1963 convention in Strasbourg, France, more than 20,000 people attended one service to hear the gospel and the testimonies of the gypsies.



'You know, I have found Jesus Christ.'

"'What is it you have?' she asked. She did not understand. The next evening after I had gone to bed, she said to me, 'You are talking without knowing what you are saying!'

"'At the time I was in communion with the Lord who had just caused me to begin speaking in tongues. I spoke in tongues all night! My wife thought I was having nightmares. But since then she has also been converted.'

While Praying

Four young men, deciding to spend a night in prayer, were powerfully visited by God. Three, who had not yet been baptized in the Holy Spirit, were filled—among them my son, John, whose call to work with the gypsies was confirmed at that time. One of the men was also healed of an eye disease that night. All four of them have since become ministers!

In Many Countries

During the past ten years several hundred gypsies in France have had the wonderful experience of receiving the fullness of the Holy Spirit accompanied by speaking in tongues. An amazing fact connected with this miraculous experience is that God moved upon the gypsies of several countries at the same time, each group being unaware of the spiritual events which were taking place in other localities.

Around 1954, the pastor of the gypsy church in the Greek Peloponnesus was baptized in the Holy Spirit while under a tree praying with a brother.

At about this same time, in Grand Rapids, Nebraska, some 40 gypsies of the Mason family were converted as Pastor Champlin preached the good news of salvation. One evening several of these new converts did not come to the church service so the pastor and his wife decided to go see why they were absent. On arriving at the caravan they saw the men and their wives on their knees, their arms raised toward heaven. Thirty-five had just received the baptism in the Holy Spirit!

A member of the Boyach tribe whom I met near Pittsburgh, Pennsylvania, told me of having received the baptism in the Holy Spirit in Pittsburgh 28 years before. She had never ceased praying for her people and before my arrival she had had a vision. The Lord had showed her several thousand saved gypsies, telling her that she could not visit them because a great sea separated her from them. During the vision she heard a heavenly song from which some of the words were, "One day you shall all be together in the celestial city."

During a prayer meeting in Portugal recently, several received the baptism in the Holy Spirit without knowing what it was.

So the Lord is watching over these people and is bringing them to the light of the gospel by the moving of His Spirit. This revival is incontestably of God and is not a new sect or religion founded by man. All these events, examples of which can be found in the Acts of the Apostles, prove that God is visiting the gypsies today as He did the early church.

CHANGED LIVES

An experience of the divinely supernatural has value only in the measure that it carries with it an experience of new life. After conversion, a radical transformation took place in the lives of the gypsies. Several who had once given themselves over to drinking quit this habit. Those who had once spent hours dancing to the sound of guitars playing the flamenco (a Spanish gypsy dance tune) began attending meetings for prayer and meditation on the Word of God. Some homes were reunited; harmony was restored to others. Husbands who had frequented night clubs or taverns now stayed at their roulottes or attended gospel meetings.

In many roulottes, instead of quarreling and cursing, one could hear gospel songs and fervent prayers. Anger and wickedness were replaced in many hearts by sweetness and goodness.

Smokers, among them some women, forsook this bad habit which made the air in the roulottes unbreathable. Musicians who had formerly played in places of debauchery consecrated their musical abilities solely to the Lord, some of them composing gospel songs. Superstition, idolatry, and fear of ghosts fled before living faith in God.

It would be incorrect to state that this transformation is just a moral one. For many of the gypsies are good people, honest and upright, and—like all other people—sin in its repulsive, objectionable, dirty aspect is only sin to them when it is "scandalous." But every man who sees the absolute purity of Christ feels himself accused, guilty, sinful, soiled. And so all men, whatever their degree of defilement, have need of divine conviction, divine grace, and divine pardon in order to be saved. The gypsies' transformation is, therefore, a spiritual one. Peace banishes fear. The joy of salvation, the desire to live for the Saviour, the sure hope of eternal redemption—these transform the inner life into a happy paradise.

It would be equally false to say that the gypsies are now perfect. There are still many problems to be resolved; there is still much progress to be made before they reach full sanctification. But these pages are not written to expose details which would do nothing but exalt the enemy we are fighting against. The history of this revival has brought to light so many victories which Christ has won over sin and suffering that it is preferable to give the reader cause to praise God. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not" (2 Cor. 4:15-16).

"THE LAW OF OUR FATHERS"

Upon hearing the Bible read, some of the Kalderachs exclaimed, "We have again found the law of our fathers!" The Bible then became for them all a book of inestimable value. They knew that the words of Jesus were contained in it as well as the full truth of God's salvation. However, since 98 per cent of them could neither read nor write, they could not profit fully from its teachings nor



What a joy to be saved!

The gypsy revival is a miracle from God in these last days—a testimony to the fact that Christ is coming soon!



be nourished by it daily. Whenever they met a person who would agree to read it to them they were very happy. The gospel has more strength for these gypsies than man's most beautiful commentaries. Gypsies have an excellent memory and easily retain entire passages which they have heard only once. The Bible is for them a divine and final authority. They take Jesus at His Word. All that He has said is true; therefore, must come to pass. This faith, founded on the Holy Scriptures, was the force which produced the current revival.

FAITH AND MIRACLES

From the beginning of this revival God confirmed His Word with miraculous healings. It is impossible in this booklet to mention the hundreds of cases of deliverance; nevertheless, some examples will help you to enter the atmosphere of faith in which the gypsies live:

An Unusual Anointing with Oil

A converted gypsy became seriously ill and asked Brother Mandz to pray for him. Knowing the verse in James about anointing the sick with oil, Mandz said to him, "Do you believe what the Bible says, 'anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up?'" (James 5:14-15).

"Yes, I believe," the gypsy Christian said firmly.

"Since you believe, I am going to anoint you with oil, and the Lord shall heal you immediately."

But . . . how do you anoint with oil? Mandz asked himself. He remembered that the Old Testament spoke of anointing kings with a horn of oil; so having no horn at his disposal, Mandz took some strong paper and made a big cone. Into the paper cone he poured about a quart of olive oil. Then in faith and in the name of the Lord he poured all of the oil upon the head of the sick man. It ran down the man's face and onto his clothes as the precious ointment had once flowed onto Aaron's beard (Psalms 133:2). Immediately the sick man, who had been suffering a lot, felt his pain disappear. He was instantly and completely healed.

As for Peter's Mother-in-Law . . .

A gypsy woman had suffered for ten years with a tumor on her hip. Although she was in bed with a high fever, she had someone call the gypsy preacher. The latter, upon arriving at her roulotte, laid his hands upon her and said, "Now, in the name of Jesus, get up and make me some coffee." Instantly, her fever left and she got up to make the coffee!

Or the Paralytic at the Beautiful Gate . . .

While passing through a village, a gypsy preacher saw a paralyzed man sitting beside his door. Moved with compassion, the preacher approached the man and spoke to him of the Lord—of His love and His power to heal. Then in the name of the Lord, he commanded the man to walk. The paralytic stood up and



During the last ten years more than 5,000 gypsies in France have been baptized in water.

started walking to the amazement of the passersby and the neighbors who swiftly gathered around. It was a wonderful opportunity for the minister to preach the gospel.

Many are those who can testify to having been healed of various diseases such as tuberculosis of the lungs and bones; deafness, eye diseases, tumors, etc.

BAPTIZED IN WATER

Christian gypsies in France, desirous of obeying the Lord are being baptized according to the teaching of Jesus and the apostles, were first immersed in 1952 at St. Marc's Beach near Brest. Their joy was immense and mine was just as great because I had the privilege of baptizing them. It was a picturesque sight! We had no white robes to wear as is the custom in France on such occasions. The women wore multicolored dresses and the men wore trousers,

shirts, and sweaters. This was not just a ceremony. The thirty who were baptized that day had confessed their faith in Him who had saved them from sin and eternal condemnation. Their hearts, made white in the blood of Christ, were overflowing with happiness.

After being baptized, they immediately began witnessing of Jesus. With great joy and enthusiasm they spread among their tribe the good news of their happiness in Christ.

During the eleven years between 1952 and 1963, about 6,000 gypsies have been immersed. How blessed and unforgettable are the services in which we had the privilege of baptizing from 50 to more than 200. What touching scenes I have witnessed! What poignant testimonies, what overflowing joy! And today the revival has not slackened. Every month new souls are being won to the Lord in France and in other European countries.

THE GYPSY PREACHERS

As these baptized families dispersed and went from village to village, they traveled chiefly in Brittany, a French province of three million souls where, at the beginning of the revival, there were only five evangelical churches (by 1963 there were six more). In those early days the gypsies were often without a church home most of the time. This led to a lack of balance in the exercise of spiritual gifts and a lack of instruction in attaining sanctification. One day, about one hundred converts gathered at Brest to reveal the situation to me. Remembering Paul's recommendation to Titus to establish elders (Titus 1:5), I decided to confer upon men who would accept this service for the Lord the burden of spiritually leading the groups as they traveled. Five gypsy brothers were willing to accept this responsibility. The entire Assembly gave a good testimony of these men and joyfully welcomed the adventure of travel with the possibility of having worship services and prayer meetings under the direction of consecrated brethren. The future revealed that this choice, this decision, was according to the will of God, for it aided the progress of the work.

As the revival spread, additional men rose up to serve the Lord, and in 1963 the number reached about one hundred. Before being definitely admitted as an elder or pastor fulfilling the functions of a spiritual shepherd, each man's ministry is tested. His testimony must be good (1 Timothy 3). Believing that the different ministries of the church are established by God, we are convinced that God can also grant them to the gypsies (1 Cor. 12:28).

GYPSY CONVENTIONS

From the time the Christian gypsies were first baptized, they spread the gospel everywhere they went. As they traveled they came in contact with members of their families who were in other areas of France—in the south, the north, and at Paris. Many of those who heard the news thought that the gospel was only being preached in Brittany. Some traveled distances of 300 to 500 miles so they could hear others tell of Jesus Christ and see the miracles He was performing. They were remarkable conversions and extraordinary healings.

At that time, Pastor Nedelec—a Frenchman who was converted at the beginning of the gypsy revival and who grew up spiritually among the gypsies—was assisting me. He suggested that we call a gathering of all the Christians before they returned to their own areas. It was in 1954 that we decided to hold this first convention. This was the beginning of a plan which was to produce fruit and to promote the revival in every area of France where the gypsies lived. The first gathering, which was at Brest, met with grave difficulties. For one thing the police would not permit so many caravans in the town at one time and made the gypsies disperse into the surrounding area. Nevertheless, about 500 gypsies took part in this convention. The meetings were blessed and about twenty people were baptized in the ocean.

Two months later another gathering took place at Rennes. Here, the mayor pleasantly authorized the "vagrants"—as the municipal communique called them—to park on the large square in the center of town. This convention permitted us to reach northern gypsies and also to win a family of the Rom Tribe to the evangelical faith. After considering the spiritual advantages to be gained by these "pilgrimages," it was decided that a similar gathering, having the following four purposes, should be held every year:

1. To bring the converts together under the direction of their spiritual leaders—in either a "spiritual retreat," or in an "evangelical pilgrimage"—for the purpose of strengthening them spiritually.



Gypsies sing and play.



Their hearts, washed in the blood of Jesus, overflow with happiness as they are baptized in water. (Below) Author Clement Le Cossec (right) and a gypsy minister (left) baptize author's son, John.



2. To evangelize the unconverted brought to these conventions by their families or friends.
3. To join with the assembly of gathered Christians in examining all the spiritual and material problems relative to the progress of the movement.
4. To witness to non-gypsies.

How a Convention is Organized

The first thing we must do in organizing a convention is to rent land in proportion to the steadily increasing number of roulottes which sometimes passes the one-thousand mark. We then must arrange for installation of plumbing, for garbage collection, and for storage of food and supplies. This is more or less difficult depending on the location of the grounds.

A committee of five ministers takes charge of general organizations. Thirty men, under the direction of three supervisors are responsible for the following: camp behaviour, parking the roulottes, cleanliness, order in the meetings, pitching the tents.

A campfire service inaugurates the convention which usually lasts one week longer. One tent is set aside for prayer. Services of edification are held for the men, women, and youth; and evangelistic services are held every evening. During the day all the preachers gather to discuss questions concerning the spirit-

ual progress of the movement. Water baptismal services, held after the candidates have received instruction, are followed by tarrying meetings.

A Convention Which Was Different

As He had once dealt with the children of Israel in the desert, God dealt with the gypsies at the 1960 convention in Chassey-Beaupre. Many of the people had been resisting God's will. One Sunday morning near the end of the camp about three hundred men gathered to hear us tell them that God would no longer tolerate the sins some of them were harboring. I gave them this warning, "You are not rebelling against us, the servants of God, but you are rebelling against God and His Word, and it is to Him that you shall have to give account."

There were many who continued to rebel. Some of them believed they could enjoy the pleasures of sin and still lead a Christian life.

About seven o'clock the next evening, we saw the dust suddenly begin to rise in a whirlwind. The wind became more and more violent, and a torrential rain, accompanied by lightning and thunder, fell on the camp. A gust of wind with a strength unknown felled the tent poles as though they were but wisps of straw. With all its bulk the big tent fell on the men who had been trying to lower it. We thought the end of the world had come and that the Lord was returning in the midst of the lightning. What a serious warning! Then many of the people understood that it takes but little time for God to shake the earth.

At first there was terror in the camp. Women screamed for fear that their children would be hurt, but nobody was injured. A few minutes later there was the thrilling sight of men on their knees on the torn canvas or in the mud, their hands raised toward heaven, thanking God that in His anger He had proved His mercy by preventing anyone from being fatally injured. Humbly, they accepted forgiveness for their sins. What a gripping sight under the lightning-streaked sky with the thunder growling and the rain falling!

To be saved is a blessed experience—and so is living a sanctified life! The example of Israel in the desert (Heb. 3:12, 4:1) gives us something to think about. This catastrophe, which urged men to repent, was but a small replica of what happened in the wilderness of Sinai: "On the third day in the morning... there were thunders and lightnings, and a thick cloud upon the mount, ... so that all the people that was in the camp trembled" (Ex. 19:16). Several gypsy men can testify that since their "stormy" experience they have made much progress toward sanctification by faith in the living Christ who dwells, by His spirit, in the hearts of those who receive Him totally.

REVIVAL IN EVERY TRIBE

THE ROMS

While the revival was going on among the Man-Ouches, some Roms were won to the Lord in 1954 and 1955, but it was not until 1962 that we saw the Spirit of



Pictured here are some of the preachers who are studying the Bible and taking part in an evangelistic campaign in Holland. They represent the four main tribes. In France, the Evangelical Gypsy Movement is led by about 100 gypsy preachers. Their number is constantly growing.

God moving forcefully upon this tribe, members of which can be found in all parts of the world. Demeter Stevo, one of the chiefs of the group in France, who is very much respected by His people, has become their spiritual leader. He tells how God brought him to salvation:

"I come from a family which has high moral standards. The strict training I received gave me an intense desire to see the Roms people as a whole live morally wholesome lives. After a trip to Israel, I traveled to Italy where some relatives joined me. There our intention was to earn enough money to return to the United States where we had formerly spent some time. My cousin had already left Europe and was waiting for me in the States. But something strange happened, for although my relatives were succeeding in their business, everything I undertook failed. I was disturbed, for these repeated failures seemed to be evidences that some mysterious will was dead set against me.

"Overcome with superstitious fear, I decided to go to Lyon, France, with my family. Upon arriving there, I met a cousin-in-law whom I was surprised to see for he was supposed to be traveling in the Scandanavian countries. He spoke to me about the Lord: 'Steve, during the two years I have been converted, I have prayed every evening to be allowed to meet you alone, for among your brothers you are the one who can best understand the Bible.'

"He persuaded me to read the Bible. Certain chapters stirred me profoundly. I did not say anything to him, but every night I pondered and meditated upon verses I had read.

"Some Man-Ouches came to speak to me about the Lord, but I was waiting impatiently for the time when I would be able to meet Brother Le Cossec. He came unexpectedly, late one evening. I asked him several questions which stuck in my mind concerning the Church, Judaism, and baptism. Later, Brother Palko, an ex-seminarist converted to the evangelical faith because of the testimony of a Man-Ouche, came to visit us. I also asked him certain basic questions.

"The Lord enlightened me so that I, too, could one day affirm that I had been converted. At last I understood why things had happened as they did in Italy, for I saw that the Lord's plan was for me to come to Lyon to learn His Word and be saved. Some days later, I was baptized in water. Now that I have been filled with the Holy Spirit, I have consecrated myself to lead others of my race to salvation through Jesus Christ."

While Stevo was being brought to conversion at Lyon, a fellow Rom, Mateo Maximoff, of Paris, and other members of the tribe were studying the Bible together. One night Mateo decided to follow the Lord. Stevo came to join him and there is now in a Paris suburb an evangelical gypsy church with a congregation of about one hundred. Together these gypsies, under the direction of their elders, hold the Sunday morning worship service and, during the week, conduct several meetings for prayer, evangelism, and Bible study.

As God has blessed the group just mentioned, who are Kalderachs, He has also worked in the hearts of Roms belonging to the Lovara and Tchourara groups. One man who had been a poor slave to alcohol was delivered by the Lord and became a preacher of the gospel. Before conversion this man's heart had been full of hatred, but after he was saved he prayed, "Lord, You know who my enemy is. I don't want to call him my enemy any longer. I forgive him as You have forgiven me. Bring him to me, no longer for revenge, but so I can tell him about You and so that he, too, may be saved."



Gypsy students studying at the Assemblies of God Bible school in Belgium. On the left is Palko, a seminarist who worked against the Pentecostal gypsy movement for eight years before being converted in 1962. He is now a minister.

This is what the Lord can do when He fills the whole heart. We have seen these miracles of reconciliation with our own eyes—men who were formerly enemies throwing themselves in each other's arms and calling each other "brother."

Miracles of healing and deliverance from superstition and idolatry have also taken place among the Roms. Lives have been dedicated to God. Sister Loli, for example, is a consecrated servant who for ten years has been faithful to God and who fasts and prays for the salvation of her people. And all these families—who have such names as Taikom, Carlos, Demeter, Nechounoff, Kralovitch—now know the joy of belonging to the living Christ.

THE GITANOS

It was in 1958 that the first converted Gitanos came to a convention. These belonged to the Catalanian group. Two years later a new breath of revival began blowing along the Swiss border among the Andalusians. Undoubtedly led by God, a Man-Ouche preacher found himself one day in a village where there were some Gitanos. At that time a child of the Moreno family was seriously ill. It seemed that medical science could offer no hope and the parents asked the preacher to pray for the child. Miraculous healing took place after the servant of God had laid hands on the child in the name of the Lord.

Seeing this miracle, the entire family were saved. This news spread among other Gitano families who were also converted and that same year about one hundred of them were baptized in water. Some of the men and young people who had once loved to dance (one of them had been a well-known dancer in Spain),

spent entire nights in prayer. One of these new converts had once won first prize in dancing, but now his life was dedicated to seeking the glory of God.

That same year, the Christian testimony spread to the non-migratory Gitanos of southern France who were living in miserable wood huts. An evangelical gypsy church was founded in the town of Perpignan, near the Spanish border. In 1963 this church had an average of about fifty people attending Sunday morning worship.

In the neighboring village of Lezignan, there lived a fourteen-year-old girl who had been hunch-backed all her life. The people prayed for her while a Gitano preacher laid hands on her in the name of the Lord. Immediately her back became straight. This miracle gave proof that Christ is truly alive. Today about twenty Gitanos have been baptized in water and are members of the small Assemblies of God community in that village.

At this time revival meetings were being held in a pigpen the Gitanos had transformed into a meeting place. These Gitanos experienced powerful visitations of the Holy Spirit with conversions, baptisms in the Spirit, and healings. One home, in which the man and woman had both been heavy drinkers, was totally liberated from alcoholism. The man formerly played his guitar in taverns but is now a minister of the gospel. The work continues in this town where a small group of gypsies gather every Sunday to praise the One who changed their lives.

The revival in southern France is still going on. In 1963 there were about 500 Christian Catalanians and Andalusians. Their family names—Santigo, Cortez, Diaz, Espinas, Poubil, Rey, Moreno—all have Spanish sounds and differ from those of the Roms.



French gypsies witness to poor gypsies at Barcelona, Spain.

REVIVAL AMONG NON-GYPSY NOMADS

In 1960 the gospel began to reach people who were not pure gypsies—some having no gypsy blood at all—but whose manner of life is similar to that of the gypsies. A Man-Ouche preacher ministered to them one day and some miracles took place which amazed the people. One entire family—including 24 adults—were all converted at the same time and were all baptized the same day during the 1961 convention at Lyon. Nearly all the members of four families who ran circuses have been converted. A former clown, Dassonneville, refuses to be a clown any longer, choosing rather to be a preacher.

In 1962 a gypsy Christian named Camelia testified to a family in northern France who belonged to a group known as "Travelers." At that time one of the men in this family, seriously ill with a heart disease, was totally incapacitated and had no hope of recovery. Sister Camelia prayed for him and he was completely healed. Then two Man-Ouche preachers came to instruct him more thoroughly in the way of the gospel and he and his entire family were baptized. Now free from all suffering, this man—Mimile Dufresne—is preaching the gospel. He sold his house, bought a roulotte, a tent, and a public address system. He goes from town to town preaching to others who are Travelers like himself and who sometimes run amusement rides and games at local festivals.

BIBLE COURSES

In 1960 the gypsy preachers, understanding the urgent necessity of broadening their Biblical knowledge, decided to hold short-term Bible courses. Every month in certain French towns ten preachers were invited to assist in holding a three-week course. The students began each day with an hour of prayer. The rest of the morning was spent in Bible study. It was wonderful to see these men intently studying the essential truths of the Bible four hours a day so they would be better able to instruct their people. Those who could not read applied themselves very diligently to the course of study and it was both touching and amusing to see grown men learning to read like little children.

In 1963 ten young gypsies were admitted to the Assemblies of God Bible schools in Belgium and Germany. Two others enrolled at the British Assemblies of God school in Lisbon, Portugal.

EVANGELISM

At the beginning of the revival several groups gathered at one of the roulottes for prayer. Sometimes when it rained and there was not enough room for everyone inside, the gypsies conducted the entire prayer meeting outside in the rain. Later, when caravans of ten to fifteen roulottes stopped for a few days,



A faithful gypsy Christian from the Rom Tribe stands by her roulotte.

the gypsies built a small campfire. Under the guidance of a Man-Ouche preacher, everyone gathered around it to pray and to sing to the accompaniment of guitars and violins. Ordinarily, the villagers did not trust these wanderers. Now, finding it strange to hear them singing gospel songs and talking about Jesus Christ, they joined the circle and mingled with the gypsies.

The time came when some of the gypsy preachers were able to acquire tents seating from one- to two-hundred people. During bad weather, when it was uncomfortable to meet around the campfire, a tent was put up near the caravans. The villagers were invited to attend these meetings also. In this way hundreds of villagers and townspeople have had the opportunity of hearing the gospel, and evangelical churches have been opened where the full gospel message had never before been preached.

Some gypsy preachers dedicate themselves especially to evangelizing non-gypsies as did Evangelist Gypsy Smith, who was well known at the beginning of this century in England, the United States, and Australia. However, the majority of preachers fulfill the roll of an elder, devoting themselves more to their own people in order to lead them to sanctification and a deeper knowledge of God's Word.

The evangelization of the gypsies is generally carried on from family to family. When a miracle happens in one family, the news spreads rapidly. When a gypsy is converted, he then has a burning desire to win the other members of his family to the Lord. This bold, verbal testimony is the secret of the rapid spread of this revival among the gypsies. However, we must add that the gypsies' way of praying—spontaneous, full of faith, and without searching for beautiful sentences—is the hidden force which moves the Spirit of God. I could cite many examples of gypsies who pray like this. I recall a man who often climbed a mountain to spend entire days at a time in prayer, and another who went off by himself into the fields to intercede for his people. There is no need of persuasion to get such consecrated people to pray.

French gypsies who have families in other nations write to tell them of their experiences with Christ. So the gospel is spread to South Africa, Poland, the United States, South America, and other countries. As the gypsies go constantly from door to door selling their goods, they take advantage of every opportunity to give out gospel tracts. They are messengers of Christ wherever they go.

THE WORLDWIDE GYPSY MOVEMENT

The gypsies, although adopting the nationality of the country in which they live, constitute, in fact, a people apart from all nations as do the Jews—except for one difference. The gypsies have no promised land.

When a French gypsy meets a German gypsy they both speak the same language. They are not a Frenchman and a German talking together, but two gypsies. Their racial origin is stronger than their nationalities.

The Man-Ouches of France have relatives in Germany, Holland, Italy, and Belgium. French Gitanos have bonds with the Gitanos living in Spain, Portugal,



Gypsy children also like to sing!

and South America. The Roms who live at Paris have family ties in nearly every nation. Consequently it is not amazing that the revival has begun to overflow the borders of France. It is correct to call this revival a World-Wide Evangelical Gypsy Movement.

Belgium

In 1960 a French gypsy preacher went to Belgium to minister to the gypsies there. About thirty were won to the Lord. Two young men were raised up who could speak fluent French, Flemish, and German as well as the gypsy language. After studying at the Belgian Bible school they launched out to win gypsies living in Belgium and Germany. Another brother, who speaks English, is also preparing for the ministry. He plans to go to England to assist with the gypsy revival there and to help the two English preachers, Romany Rye and Gypsy Williams.

Italy

Several times preachers have gone to northern and southern Italy and Rome to testify and to preach Jesus Christ to gypsies whom they meet on the roads or in the camps. Souls have been won to the Lord. This type of work will continue in Italy.

Germany

A gypsy revival is beginning in Germany. Contacts with the Man-Ouches and Roms have been made in several German cities.

Holland

Several times preachers from France have visited the Man-Ouches living in Holland. Hearts have been touched and several gypsies desire to be baptized. In 1963 a number of Dutch gypsies attended the convention in Strasbourg, France. A Dutch Gypsy Movement Committee has been formed and a French Man-Ouche preacher is going to continue the work which has been started in this country.

Spain

Spread throughout Spain and living in horrible conditions are some 250,000 Gitanos. Some Roms also live in this country. About fifteen Gitanos have been baptized in water. The work here has only begun and we hope we will soon be able to send to Spain some French gypsy preachers who can speak Spanish and Romany.

Portugal

Since 1961 a work, directed by Missionary Baltazar Gomes Lopes, has been underway in Portugal. Fifty thousand Gitanos are scattered throughout this country of nine million inhabitants. In general these gypsies also live in miserable conditions, but in every part of the country they are eagerly receiving the Word of God.

The Portuguese revival began in the Shanghai section of the town of Porto among about forty families who live in plank shanties with discolored paper bags for roofs. Spanish-speaking Gitano preachers went from France to help them. The Lord performed some miraculous healings. I saw a deaf boy hear after hands were laid on him in the name of the Lord. God poured out His Spirit upon



First baptismal service in Portugal.

certain ones of them as He once did on Cornelius' household. While the gypsies were praying—not knowing anything about the baptism in the Holy Spirit—they began to speak in other tongues as the Spirit descended upon them.

In 1963 about fifty were baptized in water. Five young men were raised up to serve the Lord. Because of the growth of the work, it is now necessary that Brother Lopes receive assistance so he can give himself to full-time ministry.

Greece

Under the direction of a Man-Ouche pastor, an evangelical gypsy community exists at Tragona in the Greek Peloponnesus. In addition, the gospel testimony has been taken to the several hundred Roms families living at Athens.

America

A gypsy revival which began in Nebraska ten years ago did not continue because there was no minister to help the gypsies. We have contacted gypsies across the entire United States, and by the grace of God we hope to see revival fires burning again. Let us pray to that end. For further information concerning plans for evangelizing the one million gypsies in America, contact John Le Cossec, Northwest Bible College, 1102 N.E. 53rd Street, Kirkland, Washington.



Portuguese gypsy Christians. Fifty were baptized in 1963.

ORGANIZATION AND PLANS OF THE MOVEMENT

In every country we hope to see the formation of a National Gypsy Movement headed by a committee which includes gypsy preachers. The French Gypsy Movement is now directed by three gypsy preachers who examine, with me, the basic problems connected with the spiritual progress of the work. A treasurer has been appointed whose job is to stimulate interest in giving to the work of God and to examine the budget. A general accountant is in charge of the finances of the Movement. To coordinate efforts among the nations, an International Central Committee has been established.

Following are the projects we have planned for the future:

1. To reach all of Europe. In the immediate future we plan the continuation of our efforts to evangelize the following countries: Portugal, Spain, Italy, Holland, Germany, Belgium, England. Similarly we will care for the growth and development of the work in France where there are still 50,000 unsaved gypsies. Later we hope to assist the gypsies of Greece, Yugoslavia, Bulgaria, Hungary, Czechoslovakia, Poland, Russia, Finland, and Sweden.

2. To reach all of America. In the immediate future we desire to establish the foundation of the work in the United States with the help of gypsy preachers from France who can speak Romany and English. Later, my son, John, who is now at Northwest Bible College, Kirkland, Washington, will continue this work in cooperation with a young gypsy preacher. As soon as possible these two young men will extend their ministry to Mexico and South America where there are hundreds and thousands of gypsies.

3. To assist the gypsies of Asia. We plan to go from Turkey to India via Armenia, Iraq, and Afghanistan. Later we will also go to Australia where there are 100,000 gypsies. All of this we can do if God is willing, if the Lord tarries and gives us life, and if the Christians help us.

4. To encourage and train preachers. Evangelization involves the formation

of assemblies of believers—assemblies needing men who will care for the spiritual growth of the flock. Preachers will be given Bible training. We believe that God can raise up additional ministers from among the gypsies. God is no respecter of people. He has already proved this, and sometimes He even takes the weak things of the world to confound the things which are mighty (1 Cor. 1:27).

5. Coordination of the world-wide plan of evangelization will be effected, first of all, at a meeting of European gypsy preachers and the missionaries working among them. Then an international meeting will be held to step up efforts so that as many people as possible can be reached before the Lord's return. If you have friends who are interested in this work, send their addresses to John Le Cossec, c/o Mr. Peterson, Box 6022, Route 2, Issaquah, Washington. They will be mailed a copy of *Revival Among the Gypsies*. Above all, if you know of gypsies who would like to contact Christians of their own race, let us know.

Finally, remember what the Lord commanded the servant in the parable of the marriage supper, "Go out into the highways and hedges, and compel them to come in that my house may be filled" (Luke 14:23). If you cannot go, help us to do so. By working together in this way, we shall both obey our Master.

Those sending offerings for the support of the gypsy work either in the United States or abroad will receive from time to time news of this world-wide revival movement. Address all offerings to the Assemblies of God Home Missions Department, 1445 Boonville Ave., Springfield, Mo., 65802. *Designation: Gypsy Work.*



Gypsy musicians. Arthur Clement Le Cossec looks on "back row center of photo."



Revival Fires in NEBRASKA

The March 21, 1954, issue of the *Pentecostal Evangel* reported the gypsy revival in Nebraska. Following are excerpts from this report:

Dick Mason, a thirty-five-year-old gypsy, came to the parsonage in Grand Island, Nebraska, to make arrangements for the funeral of his father, who had been known as "King of the Gypsies." The only Christian in his family, Dick had been converted three years before. Before leaving the parsonage that afternoon, he confessed that although he was living in California and was separated from the gypsies, he was deeply burdened for his mother and his fourteen brothers and sisters.

Dick's sincere testimony had already impressed some of his brothers and sisters, even though he had been with them only a few hours, having just arrived for the funeral. Arrangements were made for those interested in finding the Lord to come to the parsonage that evening. Nineteen family members filed into the living room.

In true gypsy fashion they formed a semi-circle, sitting on the floor and on available chairs. We sang a few hymns and spoke on "Whosoever," telling them what it means to believe. When the invitation was given, eleven raised their hands, expressing their desire for the spiritual experience that Dick had.

We encouraged them to kneel where they had been sitting, and after a few minutes of sincere and earnest prayer, a gypsy family who had never before been in church and had never heard the gospel, responded to the moving of the Holy Spirit in Pentecostal fashion. Tears of repentance and smiles of joy gave testimony of their experience.

For the next several days the family attended regular services in the church and prayer services in the parsonage. During these times about twenty-five more were saved and eleven were baptized in the Holy Spirit.

The presence of the Spirit was so real in these gypsy services that one small girl was filled while a message in tongues (a quotation of Psalm 121) was being interpreted by an older sister.

This revival did not continue because there was no Christian leader to direct it. Our purpose now is to work with God so that revival will again come to the gypsies in the United States.

Gypsy preachers from France who can speak both English and Romany are going to help us start this missionary work among their people. As we work together to win the gypsies we need your prayers.

