

The Pentecostal/Charismatic movement has been a powerhouse for world missions. This excellent book tells how it got there ... and where it might be going.

**Stan Guthrie**

Author, *Missions in the Third Millennium*

Senior Associate Editor, *Christianity Today*

For two decades now, *Azusa Street and Beyond* has been a durable classic, a pioneer publication in the field of Pentecostal missiology. It well deserves revised republication. I strongly support Grant McClung's significant book on Pentecostal missiology.

**Russell P. Spittler**

Provost and Vice President for Academic Affairs

Vanguard University

Costa Mesa, California

The revised version of *Azusa Street and Beyond* is a worthwhile project. The 100 year anniversary of the Azusa Street awakening is an appropriate time to reissue this significant volume in an expanded and updated form.

**Byron D. Klaus**, President

Assemblies of God Theological Seminary

Springfield, Missouri

With the perfect blend of scholarship and pentecostal passion, Grant McClung has provided the Christian community an up-to-date analysis of God's work among Spirit-filled people. At the beginning of a new century, this work is a must read for those looking to the future with an understanding of the past.

**Doug Beacham**

Executive Director, World Missions Ministries

International Pentecostal Holiness Church

[www.wmm.iphc.org](http://www.wmm.iphc.org)

Upon the 100-year celebration of the Azusa Street Revival in Los Angeles, Grant McClung has presented the world with a masterful compilation of writings along with his insightful overview as a resourceful gift in the study of Pentecostal Missiology. His attention and understanding to historical perspective, current realities and future expectations for Holy Spirit empowered kingdom expansion is a must read and should ignite a fire in the heart of every believer.

**Mike Larkin**

Vice President Global Operations and Director of Missions

International Church of the Foursquare Gospel

All knowledgeable observers agree: The fastest growing and most vibrant branch of Christianity today is represented in the worldwide Pentecostal movement and its Charismatic cousins. The insiders claim to be part of a spiritual awakening that liberates and empowers them by the Holy Spirit for the holy task of world evangelization, the practice of spiritual gifts, joyful living and spontaneous worship. This amazing book documents both the claims of the observers and the experience of the participants. The editor—himself a proficient author, strategic practitioner and globally recognized mission leader—is to be congratulated for this second edition of what is now a significantly enlarged, updated and forward-looking volume that both informs and motivates for living and practicing a Christ-centered and spirit-filled life in fellowship with the global community celebrating a “new Pentecost.”

**Peter Kuzmic**

Eva B. and Paul E. Toms Distinguished Professor of World Missions and European Studies  
Gordon-Conwell Theological Seminary

The book will be a welcomed and good tool for missionaries, Bible college teachers and students, and all believers as well as to all those who want to know about Pentecostalism.

**Arto Hamalainen**, Chairman of Pentecostal European Mission  
Chairman of the Mission Commission of the  
Pentecostal World Fellowship

This revision of *Azusa Street and Beyond* by Grant McClung will be welcomed by many. The compiler has retained most of the original essays, but added 12 new ones making this an important addition to the growing literature on Pentecostal Christianity in the 21st century. The article by Allan Anderson in particular focuses on Pentecostal origins and explosive growth beyond North America among the Poor of the Majority World.

**Roger E. Hedlund**

Managing Editor, *Dharma Deepika: A South Asian Journal of Missiological Research* and Director of the *Dictionary of South Asian Christianity* Project at the Mylapore Institute for Indigenous Studies, Chennai, India.

*Azusa Street and Beyond* is essential reading for those interested in the implications of the emerging global Pentecostal movement.

Darrin J. Rodgers

Director, Flower Pentecostal Heritage Center  
[www.agheritage.org](http://www.agheritage.org)

...a great addition to the Centennial of Azusa Street.

**James D. Leggett**, Chairman  
Pentecostal World Fellowship

The title is the theme for the American Society of Missiology meeting in June 2006. I am very pleased to endorse the project.

**Kenneth D. Gill**, Associate Director  
Billy Graham Center  
Wheaton, Illinois

This is a unique volume documenting a unique movement that has changed the face of Christianity the world over—and especially in Latin America, where over 80 percent of all Protestantism is Pentecostal/Charismatic, a fruit of the acts of the Holy Spirit. *Azusa Street and Beyond* is an invaluable source of knowing the roots of this movement. There are very few good textbooks having to do with Pentecostal missiology in general. This is one of the foundational works.

**Charles Van Engen**  
Professor of Biblical Theology of Missions  
Fuller Seminary School of Intercultural Studies  
President, Latin American Christian Ministries

I highly recommend the republication of *Azusa Street and Beyond*. Since the release of the original version in 1986, the Pentecostals have made tremendous strides in missions and church growth. The revision and republication of this book should be of great value and high interest to the church world at large.

**G. Dennis McGuire**  
General Overseer of the Church of God (Cleveland, Tennessee)  
[www.churchofgod.cc](http://www.churchofgod.cc)

The Pentecostal movement is marching around the world like a mighty army. Grant McClung traces the steps of the movement in a methodical, scholarly, and inspirational style. He has brought together the thinking, writings, and forecasting of prominent and respected leaders of various Pentecostal denominations, groups, and agencies. The material in *Azusa Street and Beyond* will provide insights on the “spontaneous strategy of the Spirit” plus a structure for planning and building for the future. The book will be a valuable addition to the library of every minister.

**Raymond F. Culpepper**  
First Assistant General Overseer  
Church of God International Offices  
[www.churchofgod.cc](http://www.churchofgod.cc)

Preparing for the Azusa Street revival's centennial celebration, my mind reflects on words my mother heard years ago as a young woman evangelist in the mountains of eastern Tennessee. Mother heard R. G. Spurling Jr., leader of the small band of believers who started the Church of God, exclaim, "Someday this Church will touch America and the world." How prophetic! In this centennial edition of *Azusa Street and Beyond*, Grant McClung and others clearly demonstrate the truth of these words as the whole Pentecostal/Charismatic Movement continues its global missionary expansion. The Church of God is privileged to be an integral part of this movement since its very beginnings.

**Orville Hagan**  
Assistant General Overseer  
Church of God (Cleveland, Tennessee)  
[www.churchofgod.cc](http://www.churchofgod.cc)

*Azusa Street and Beyond* by Grant McClung in its revised edition will continue to be a standard text among Pentecostals as we move further into a new century. Dr. McClung carefully researched the move of the Holy Spirit in modern times and now freshly articulates his discoveries and projects a brilliant future.

**Reverend Timothy M. Hill**  
Secretary General  
Church of God International  
[www.churchofgod.cc](http://www.churchofgod.cc)

The seeds of world harvest were implanted within the Pentecostal movement that was birthed in 1906 in the Azusa Street Revival. Like a divine atom, the explosions are still affecting people for the positive ... so the fallout from that major explosion has been and is going all over the world. Dr. Grant McClung does an excellent work in the completion of those who have experienced this divine phenomenon of the 21<sup>st</sup> Century.

**Fred S. Fisher, Sr.**  
General Overseer  
The Church of God of Prophecy

I have been blessed by this book ever since seminary days. I have used it often, quoted from it, and am still blessed, stirred and encouraged by its inspiring contents. I will look forward to reading the new update and to promoting it in every way possible.

**Randy Howard**  
Global Outreach Ministries  
Church of God of Prophecy

*Azusa Street and Beyond* was the very first book I read concerning the impact of Pentecost after the Azusa Street revival. McClung was able to assemble an excellent collection that helps the reader to grasp the strategic work of the Holy Spirit in different locations of the world. That's what makes this volume very important precisely at this moment, a century later after the Azusa Street revival.

**Miguel Alvarez**

Vice-President, Asian Center for Missions

Adjunct Professor of Intercultural Studies at Regent University

As we observe the centennial of the great Azusa Street revival, it is my belief that there will be a great deal of interest in any quality book on the revival and its legacy from a variety of different perspectives. This is certainly true of the field of missiology as any other—perhaps more so because the Pentecostal movement is clearly one of the most significant mission movements in the history of Christianity. As the Executive Secretary of the Society for Pentecostal Studies, I am responsible for alerting our membership of all publications through our semiannual newsletter. Additionally this newsletter is posted on our website. We will certainly call attention to a revised version of *Azusa Street and Beyond*.

**David G. Roebuck**

Director, Dixon Pentecostal Research Center

Executive Secretary, Society for Pentecostal Studies

[www.sps-usa.org](http://www.sps-usa.org)

*Azusa Street and Beyond* (revised and updated) provides an inspiring insight into the growing presence, passion, and practice of the Pentecostal movement. Truly global in perspective, McClung has brought together an exceptional collection of Pentecostal writings from yesteryear and today. For all who will celebrate the 100th anniversary of the Azusa Street outpouring, *Azusa Street and Beyond* is a must read.

**Thomas Rosson**

Church of God Education Director

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## **Bridge-Logos**

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### **Azusa Street & Beyond**

Edited by Grant McClung

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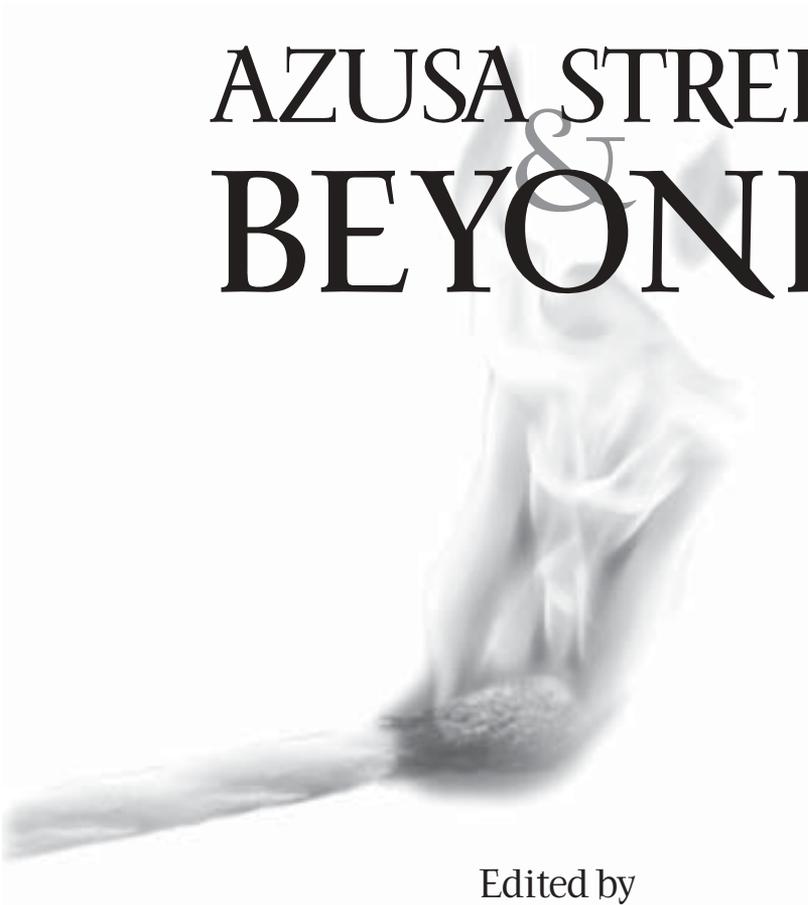
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# AZUSA STREET & BEYOND

Edited by  
GRANT McCLUNG

**Bridge-Logos**  
Gainesville, Florida

*Affectionately dedicated to Janice—professional  
secretary, anointed musician, committed wife,  
mother and grandmother—for her partnership in  
matrimony and ministry*

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## About the Editor

GRANT McCLUNG

**D**r. Grant McClung is an international missions leader with Church of God World Missions (Cleveland, Tennessee). He has served as a missionary educator in Europe, in cross-cultural student ministries in Southern California, and as a denominational supervisor for leadership training worldwide. In his current post, he is Field Director of the Church of God Europe: Western/Mediterranean/Middle East ([www.cogeurope.org](http://www.cogeurope.org)). He is also an associate professor of Missions and Church Growth at the Church of God Theological Seminary in Cleveland, Tennessee ([www.cogts.edu](http://www.cogts.edu)).

McClung is a graduate of the Fuller Theological Seminary School of Intercultural Studies (Doctor of Missiology) where he served as teaching assistant to C. Peter Wagner and was awarded the Paul Yonggi Cho Church Growth Award for his research on Pentecostal missions. This was published as *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (Bridge Publishing, 1986). He is a regular contributor to missions and Pentecostal publications, including chapters on Pentecostal missiology in



*The Globalization of Pentecostalism: A Religion Made to Travel* (Regnum Books, 1999) and the *International Dictionary of The Pentecostal and Charismatic Movements* (Zondervan Publishing, 2001).

McClung began his ministry as a pastor in the western United States. He is an advocate for the primary role of the local church in world evangelization. He and his wife, Janice (a musician, composer, and speaker), have led a weekly global intercessory prayer ministry in their local church for more than fifteen years. His popular resource for missions professors, pastors, and local church missions leaders, *Globalbeliever.com: Connecting to God's Work in Your World* (Pathway Press, Revised 2004), is also in Spanish, *Creyenteglobal.com: Conectándonos a la obra de Dios en nuestro mundo* (Pathway Press, 2004).



*Grant and Janice McClung in Moscow's Red Square, June 2005.*

## Preface

One of my favorite places is up the winding roads outside Quito, Ecuador to a plateau overlooking the city and surrounding countryside. There one can see thousands of tourists from around the world that have converged upon an expansive plaza surrounded by cafes and tourist shops. In the center of the plaza is a museum with a tall pedestal supporting a huge model world globe. The gathering point for the whole attraction is a line painted across the middle of the plaza.

There, tourists pose for photos while straddling the line—with one foot in the northern hemisphere and the other in the southern. It is an imaginary line, called “the Equator” by geographers, that stretches around the center of the earth. If the painted line continued, the tourists could follow it east to Nairobi or west to Singapore. At least they can take their travel photos to friends back home and say, “Look, I stood at the place called ‘Mitad del Mundo’ (the ‘Middle of the World’).”

This Azusa Street Centennial Edition of *Azusa Street and Beyond* is meant to allow the reader to put one foot into the past and the other into the future of the global missionary expansion of the Pentecostal/Charismatic Movement. It is meant to be both reflection and projection, both description and prescription in the spirit of the observation of British historian E.H. Carr who said, “You cannot look forward intelligently into the future unless you are also prepared to look back attentively into the past.”

Upon the occasion of the Azusa Street Centennial there is an expansive global diversity of fellow travelers “standing at the line” with one foot in the past and another in our future. The ones who have joined me with their insightful and inspirational essays are insiders to the movement, telling their stories from the perspective of a participant. They are evangelists, pastors, pentecostal statesmen (some now deceased), missionaries, missiologists, sociologists, editors, writers, missions mobilizers, missions executives, missions historians, educators, community activists, intercessors, prayer mobilizers. More than that, all of us who contributed to this reader and handbook on Pentecostal/Charismatic missions are fellow seekers at the altar, praying for a fresh enduement of power from on high and for a renewed passion to see Jesus Christ proclaimed and glorified among all peoples of the earth. It is our prayer that these commentaries will ignite a new fire for evangelism and positive social activism in our world.

The book is designed to be used in both the assembly (local church) and the academy (colleges and seminaries). Each of the four main sections has an overview introduction followed by carefully selected contributing articles.

Together they form yet another contribution to the developing academic field of Pentecostal/Charismatic Missiology. The reader is urged to make use of the extensive Endnotes section for further reading and study. In addition, internet search engines yield a rich variety of further reading under the general key words “pentecostal missiology.”

Part One, “Historical Perspectives,” gives a glimpse into the early dynamics that God converged to bring about the initial thrust of pentecostal missions. There is an opportunity to “visit” Azusa Street and interact with original participants through their eyewitness accounts. It also contains the historical analyses of missions historians.

Part Two, “Theological Motivations,” captures the ethos of the motivating beliefs that propelled early pentecostals into worldwide expansion. It traces the eschatological urgency, sense of destiny, and high regard for the supernatural working of the Holy Spirit that have been at the heart of the renewal for 100 years.

Part Three, “Strategic Issues,” looks at what Pentecostals and Charismatics have actually been doing, describing their evangelistic methods and missionary practices. It demonstrates a unique blending of spontaneous obedience to the creative Holy Spirit with a calculated planned strategy, combining flexibility with systematic methodology.

Part Four, “Future Choices and Challenges,” looks ahead with prophetic prescriptions for the way forward in our continued global outreach. It calls for the recognition of the churches of the “Southern World” (also called “Majority World”) as leaders in world evangelization and urges Pentecostal/Charismatic partnership with all Great Commission believers.

It has been said that we look to the past not to restore it but to discover landmarks. Azusa Street is a historical landmark but the spirit of the Azusa Street experience is always “beyond” to the ends of the earth. May *Azusa Street and Beyond* inform and inspire us to a renewed passion for Christ and His work in our world:

“God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2. 32-33 NIV).

Grant McClung

Cleveland, Tennessee





Part One  
Historical Perspectives



*The outpouring of the Holy Spirit upon the humble believers at the Azusa Street Mission was an experience they had to share. They knew they were being empowered for evangelistic witness to all people everywhere. This introduction looks back to explore the original “street missiology” at Azusa Street and bridges it into a missiological prescription for the future. The chapter was first published in **The Globalization of Pentecostalism: A Religion Made to Travel**, Murray Dempster, Byron D. Klaus, Douglas Petersen, Editors (Regnum Books 1999).*

Part One: Historical Perspectives

Introduction

## Try To Get People Saved: Azusa “Street Missiology”

*Grant McClung*

**T**he First Pentecostal missiological formulation from the Azusa Street Mission may very well be in the pastoral admonition of William J. Seymour—“Try to get people saved”—and in the first written report of the events surrounding the outpouring of the Holy Spirit at the Azusa Street revival in Los Angeles, California, where Seymour was the recognized leader from 1906 to 1909.

The first edition of the Azusa Street periodical, *The Apostolic Faith* (September 1906), was headlined: “PENTECOST HAS COME.” The lead article, under the heading, “Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts,”

provides a narrative insight into the early missiological worldview of those who came to be known as “Pentecostals.” It read:

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidences are following, many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The scenes that are daily enacted in the building on Azusa street and at missions and churches in other parts of the city are beyond description, and the real revival is only started, as God has been working with His children mostly, getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.<sup>1</sup>

It is the purpose of this chapter to revisit the paradigm under which the early missiology of the Pentecostal movement was formed, to look for signs of shifts and adjustments in that paradigm during its first century, and to propose what the current paradigm of Pentecostal missiology has become and how that agenda will carry the Pentecostal/charismatic movement into a unified, interdependent global mission with all Christian families into the twenty-first century.

The leader of the Azusa Street Mission was not a trained theologian/missiologist but a humble black preacher named William J. Seymour. His setting was not a lecture hall in an academic department of a prestigious university, but a forty-by-sixty-foot tumble-down shack known as the Azusa Street Mission. His teaching was not from the lectern of a classroom, but from behind rough shoe boxes made into a simple makeshift pulpit.<sup>2</sup> From this pulpit and from the prayer benches in the altar, a new missiological paradigm would emerge for the twentieth century.

## Pentecostal Experience as a Missiological Paradigm

William Seymour's evangelistic exhortation was: "Try to get people saved." There was no particular distinction or uniqueness in that challenge to fellow Pentecostals as compared to their contemporaries in other "Bible-believing" churches and predecessors in the Holiness movement and in the broader Christian world. In fact, the exhortation was coming at the close of what most *Protestant* observers agree to be the "Great Century"<sup>3</sup> of Christian missions (1792-1914) which was ushered in by such notable and noble renewal/missions movements as Pietism, Puritanism, Moravianism, the Evangelical revival in England and the related Wesleyan revival, and the Great Awakening in the American colonies.<sup>4</sup> The Protestant missionary movement of the nineteenth century, and for that matter, the prior missionary activities in Roman Catholic missionary orders, had accomplished no small global achievements in their own respective understandings of what it meant to "Try to get people saved."

The uniqueness of Seymour's injunction is found in its preceding phrase combined with the one already quoted. In its entirety, Seymour's admonition was: "*Now, do not go from this meeting and talk about tongues, but try to get people saved.*"<sup>5</sup> For me, Seymour's charge could be the preamble for an emerging Pentecostal missiology dating to the earliest days of its growing global significance from Los Angeles. Seymour's reminder to his flock was the beginning of an informal Pentecostal missiology. Seymour's Pentecostal missiology, and the group experiences of the early Pentecostal communities, reflected an essential dialogue of factors: 'Now, do not go from this meeting and talk about tongues [eschatology and experience], but try to get people saved [evangelism]'.<sup>6</sup> In its first stage, the Pentecostal missiological paradigm could be diagrammed as follows:

**Eschatology — Experience — Evangelism**

FIGURE 1. *Seymour's Pentecostal Missiology*

At the heart of the early Pentecostals' missiology was their personal experience with the Holy Spirit found around an altar of prayer with fellow seekers. This profound experience was integrated with an eschatological urgency and a passion for souls (*eschatology/experience/evangelism*). Apparently, their earliest understandings of the experience that came to be known as the "Baptism in The Holy Spirit" was that it produced a missiological fervour and ministry and it provided the empowerment for the same.

Basic to this understanding are the following incisive observations written in 1908 by J. Roswell Flower, initially the foreign editor and later the associate editor of a monthly magazine known as *The Pentecost*, published during the years 1908-1910 first from Indianapolis, Indiana, and then from Kansas City, Missouri. Later, Flower and his wife, Alice Reynolds Flower, would begin the Pentecostal Evangel (in 1913) which became, and remains today, the official publication of the Assemblies of God, USA. Remarkably, Flower had been converted just a year earlier on April 14, 1907, and was baptized in the Holy Spirit sometime in 1908 prior to writing the following editorial in August that same year.<sup>7</sup> Based upon the year of his birth in 1888, Flower could not have been more than twenty years old when he penned this remarkable missiological insight, and, from my observation, what could be one of the first written missiological statements on the relationship of the baptism in the Holy Spirit to world evangelization:

The baptism of the Holy Ghost does not consist in simply speaking in tongues. No. It has a much more grand and deeper meaning than that. It fills our souls with the love of God for lost humanity, and makes us much more willing to leave home, friends, and all to work in His vineyard, even if it be far away among the heathen . . . . “Go ye into all the world and preach the gospel to every creature.” This command of Jesus can only be properly fulfilled when we have obeyed that other command, “Tarry ye in the city of Jerusalem till ye be endued with power from on high.” When we have tarried and received that power, then, and then only are we fit to carry the gospel. When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable, as the missionary spirit is but one of the fruits of the Holy Spirit. Carrying the gospel to hungry souls in this and other lands is but a natural result of receiving the baptism of the Holy Ghost.<sup>8</sup>

Flower’s observation matched numerous testimonies such as that of pioneer preacher Aaron A. Wilson who said he “felt the call to preach from a child, but when filled with the Spirit such a burden for lost souls came upon me.”<sup>9</sup> Indeed, early Pentecostal missiology was not only a missiology of the pulpit and pew, but, more importantly, a “missiology of the altar” (of prayer and worship).

When supernatural phenomena burst on the scene at Azusa Street and other locations, Pentecostals were sure that they were living in and directly experiencing the end-time restoration of New Testament apostolic power. Signs and wonders were a portent of Christ’s imminent return. Everything else was put aside for the urgent business of world evangelization as “their hearts glowed with the expectation and conviction that this was destined to be the last revival before the coming of the Lord, and that, for them, all earthly history would soon be consummated by the ‘Rapture.’”<sup>10</sup>

In telling the story of the West Central Council of the Assemblies of God, Eugene H. Hastie took note of a number of missionaries who urgently left before the formation of a missions board. One group, the Crouch family, left in 1912 for Egypt on a one-way trip. “The Crouch party,” says Hastie, “went mostly at their own expense, expecting to remain there until the rapture, which they believed was very near at hand.”<sup>11</sup> Such workers have been characterized by Vinson Synan as “missionaries of the one-way ticket.”<sup>12</sup>

A look inside the Azusa Street paper, *The Apostolic Faith*, provides numerous revealing glimpses of the early Pentecostal eschatological paradigm. One of them says it all:

There is no man at the head of this movement. God Himself is speaking in the earth. We are on the verge of the greatest miracle the world has ever seen, when the sons of God shall be manifested, the saints shall come singing from the dust (Isaiah 26:19) and the full overcomers shall be caught up to meet the Lord in the air. The political world realizes that some great crisis is at hand, the scientific world, the religious world all feel it. The coming of the Lord draweth nigh, it is near, even at the doors.<sup>13</sup>

### **People of the Book**

A key linguistic indicator in the subheading of the first issue of *The Apostolic Faith* was the phrase “as Recorded in the Book of Acts.”<sup>14</sup> Early Pentecostals were marked by their exactness in following a literal interpretation of Scripture. They saw their movement as a fulfilment of Joel 2:28-32 and related their experiences as normative from what they saw in the pages of the New Testament, primarily, the Book of Acts. They sought, said Pentecostal missiologist Paul Pomerville, to be “people of ‘The Book’”:

While some may question their use of The Book, their hermeneutics, nevertheless Pentecostals seek to be led by Scripture as by the Spirit in their missions efforts. Their textbook for missions strategy often boils down to the Book of Acts.<sup>15</sup>

Pomerville's "Scripture-Spirit" expression is at the heart of the *eschatology/experience/evangelism* triad and was central to early Pentecostal preaching, which frequently cited Joel 2 and Acts 1-2. Note, for example, the "triad" italicized in the following passages (NIV):

**Joel 2:28-32**

1. *Eschatology*

(2:28) And afterward, I will pour out my Spirit on all people

(2:29) I will pour out my Spirit in those days.

(2:30) I will show wonders ...

2. *Experience*

(2:28) Your sons and daughters will prophesy, your old men dream dreams, your young men see visions.

(2:29) Even on my servants, both men and women, I will pour out my Spirit in those days.

3. *Evangelism*

(2:28) Your sons and daughters shall prophesy (2:29) And everyone who calls on the name of the Lord will be saved ...

**Acts 1:7-8**

1. *Eschatology*

(1:7) It is not for you to know the times or dates ...

2. *Experience*

(1:8) But you will receive power when the Holy Spirit comes on you ...

3. *Evangelism*

(1:8) ... and you will be my witnesses ...

**Acts 2:1-41**

Interestingly, the triologue is reversed, with the experience coming first, and the “eschatological explanation” coming second (*experience/eschatology/evangelism*).

1. *Experience*

(2:1-13) Outpouring of the Holy Spirit, supernatural signs

2. *Eschatology*

(2:14—36) The “eschatological explanation”

3. *Evangelism*

(2:37-41) The application, call to repentance

The Azusa Street focus on the Word of God and the fact that the early Pentecostals saw themselves as a prototype of the restored community prophesied about by Joel and fulfilled on the Day of Pentecost is highlighted in their use of a one-liner from Scripture, carefully positioned under the name of the paper, *The Apostolic Faith*. It is Jude 3, “Earnestly contend for the faith once delivered unto the saints.” The second page of the paper’s first issue lists an early, formative doctrinal statement for which Jude 3 is the preamble:

*The Apostolic Faith Movement* – Stands for the restoration of the faith once delivered unto the saints—the old time religion, camp meetings, revivals, missions, street and prison work and Christian unity everywhere.<sup>16</sup>

If we combine “Seymour’s Pentecostal Missiology” (that included the triad of *eschatology/experience/evangelism*), the centrality of the “Scripture-Spirit” approach to ministry, and add the dimension of the *Apostolic Faith* purpose statement just cited—especially the final words, “and Christian unity everywhere”—we discover an early Pentecostal missiology at Azusa Street and into the formational years of the Pentecostal movement. It included five essential elements in dynamic relationship (see figure 2).

Fundamental to this model are the indispensable central elements of the authority of the Scripture (*exegetical*) and personal experience (*experiential*) of the trinitarian God in the power of the Holy Spirit. These were interpreted and actualized for early Pentecostals out of the realization that

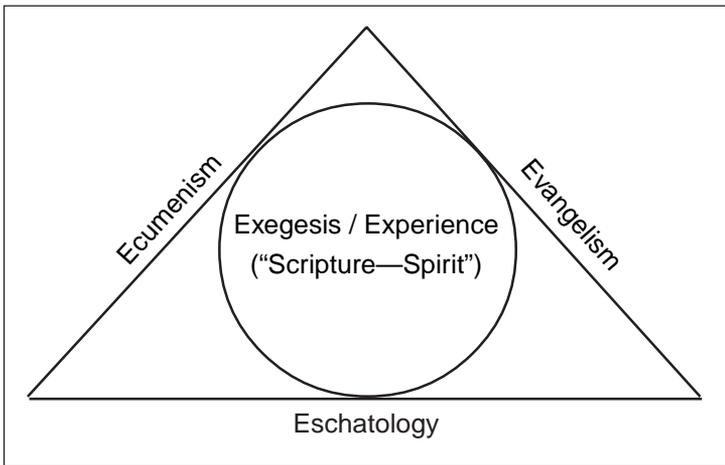


FIGURE 2. *Foundational Pentecostal Missiology (Azusa Street)*

they were a part of an eschatological process. The *eschatological/exegetical/experiential* movement then proceeded outward to mission in the world (*evangelism*) and inward to other members of the Body of Christ (*ecumenism*).

### **Early Pentecostal Ecumenism**

Looking back from the midpoint of twentieth-century Pentecostalism, Donald Gee noted in 1949 that one of the central attractions of the movement was not a system of doctrine or church government but a “powerful individual spiritual experience” producing a “new, deep fundamental unity in spirit.”<sup>17</sup> Researcher John Thomas Nichol agreed that the early Pentecostals emphasized experience over issues of doctrine or church government. Thus, he observed in his oft-quoted *Pentecostalism*:

Arminians and Calvinists, Holiness folk who believed in a “second work of grace” and Baptists who adhered to the theory of ‘the finished work at Calvary’, Methodists, Brethren, and Anglicans—all of whom represented variant forms of church doctrine and polity—all met around the same altar to pray and expect the impartation of the Holy Spirit and his charismatic gifts.<sup>18</sup>

Gary McGee traces the ecumenical cooperation abroad on the part of early Pentecostal missionaries and the eventual increased cooperation in the United States which more fully developed after 1942. Some of the key developments in that decade were the formation of the National Association of Evangelicals (NAE, including Pentecostal denominations) in 1942; the founding of the NAE missions arm, Evangelical Foreign Missions Association (EFMA, also including Pentecostals), in 1945, now known as Evangelical Fellowship of Missions Agencies; the formation of the Pentecostal World

Conference (PWC) in 1947; and the initiation of the Pentecostal Fellowship of North America (PFNA) in 1948.<sup>19</sup> With the affiliation of Pentecostals in the EFMA, for example, Pentecostal missions leaders were able to “gain broader exposure to each other’s missions programs and those of other evangelical agencies. Notwithstanding, a formal caucus of Pentecostal missions agencies has never developed.”<sup>20</sup>

### **From the Fringes to the Fraternity: Encouragement from the Outside**

Had the Pentecostals been just another isolated sect emphasizing controversial doctrines and inward-looking practices, their existence could probably have been ignored. But by the middle of the twentieth century, the inconvenient reality for some was Pentecostalism’s ever-pervasive expansion and presence around the globe. Many were asking the obvious missiological question, “Why are they growing?” That was a question that was investigated thoroughly in the major missiological circles during the last half of the twentieth century. C. Peter Wagner has provided an exhaustive essay on “Church Growth” in the *Dictionary of Pentecostal and Charismatic Movements* and concluded:

While Pentecostal churches experienced good growth rates during the first half of the century, the total impact on world Christianity was minimal. It was mainly a period for building momentum, which would mushroom after World War II. The greatest growth for Pentecostals, joined by charismatics in 1960, has come in the latter half of the century.<sup>21</sup>

Wagner and his mentor, Donald A. McGavran, of the church growth school of thought, are to be credited for analysing and extensively popularizing the worldwide

growth rates and dynamics of Pentecostals. But there were other pre-McGavran voices.

### **The Decade of the 1940s: Initial Recognition of Pentecostal Church Growth**

J. Merle Davis studied the leadership styles, message, training methods, and lower class audience of Brazilian Pentecostals and published his observations in *How the Church Grows in Brazil*, a 1943 World Missionary Council study. He concluded that Pentecostals were “suited to the task of evangelizing the masses of Brazil.”<sup>22</sup> Presbyterian researcher William R. Read, one of the team of Read, Monterroso, and Johnson who produced the landmark interdenominational study, *Latin American Church Growth* (Eerdmans, 1969), claimed that Davis was “one of our first missionary statesmen to see the dynamic factors involved in the Pentecostal movement, and he called attention particularly to the rapid growth of the Pentecostal churches.”<sup>23</sup> Twenty years later, in his *Church Growth in Mexico*, McGavran credited the church growth conclusions of Davis and also incorporated the groundbreaking work of Eugene Nida on Pentecostals.<sup>24</sup>

In 1952, L.F.W. Woodford, then the missionary secretary to the British Assemblies of God, was able to report to the triennial Pentecostal World Conference:

Informative articles and references to pentecostal missionary work are now appearing from time to time in responsible missionary journals and magazines, including the *International Review of Missions* and *World Dominion*, the values and extent of the pentecostal contribution to world missions is thus receiving acknowledgment from these authoritative quarters.<sup>25</sup>

## **The Decade of the 1950s: Formal Pentecostal Missiological Reflection**

While noting comments of outside observers, one must pause here to insert the first formal attempt at missiological theory from an insider. Assemblies of God missionary/missiologist Melvin L. Hodges, whose name became synonymous with indigenous church principles, gave a series of lectures at a missionary conference in 1950 and later expanded them for publication by the Gospel Publishing House in 1953 under the title, *The Indigenous Church*. Moody Press reprinted it the following year. McGee states that this was the first book on missiology published by a Pentecostal (both within and beyond his denomination)<sup>26</sup> and also asserts that, “The application of Hodges’ teachings have played a major role in the spectacular spread of Pentecostalism overseas, particularly in Latin America.”<sup>27</sup>

The following year, Bishop Lesslie Newbigin of the United Church of South India may have startled many when he suggested in his *The Household of God* (Friendship Press, 1954) that Pentecostals be seen as ‘The Community of the Holy Spirit’ (Chapter 4). Just four years later, Henry P. Van Dusen was calling the Pentecostals “The Third Force in Christendom.”<sup>28</sup>

## **The Decade of the 1960s: Thinking Strategically about Church Growth**

What happened to Donald A. McGavran in the 1960s, and its resulting effect on Pentecostal missiology, was actually a longer process related to what was happening to him in the 1930s. Commonly regarded as the “Father of the Church Growth Movement,” McGavran was deeply influenced by the writings of a Methodist bishop, J. Wascom Pickett. In 1936, McGavran and Pickett, both missionaries

in India at that time, teamed with A. L. Warnshuis and G. H. Singh to produce *Church Growth and Group Conversion* (later revised by William Carey Library, 1973). By the time of his *Bridges of God* in 1955—the book which technically set the Church Growth Movement in motion—McGavran was firmly convinced of the “people movement” approach to missions as opposed to the traditional “missions station” approach.

It is not the purpose of this overview to document when McGavran first studied, much less knew about, the Pentecostal movement. It is evident, however, that when referring to his article, “What Makes Pentecostal Churches Grow?” (*Church Growth Bulletin*, January 1977) he reflected, “The question underlined above has animated my mind since the early sixties.”<sup>29</sup>

McGavran included Pentecostals in the first class of the original Institute of Church Growth in Eugene, Oregon, in 1961. He traced various case studies of Pentecostal church growth from the inception of the *Church Growth Bulletin* in 1964 (later changed to *Global Church Growth*) and featured Robert T. McGlasson, a foreign missions executive of the Assemblies of God, USA, in a new series of articles on “Notable Missions Leaders on Church Growth,” initiated in March 1965.<sup>30</sup>

### **The Decade of the 1970s: Evangelicals and Pentecostals Joining Hands on Church Growth Research**

McGavran had introduced a Pentecostal missions leader in the early stages of his *Church Growth Bulletin* (McGlasson in 1965). By the time of the January 1977 issue he devoted the entire issue to Pentecostals with his own lead article, “What Makes Pentecostal Churches Grow?”

A large part of McGavran’s genius in forming the Church Growth Movement was his ability to attract to

himself persons of high calibre who joined him in research and writing. One of the most notable of his colleagues who took an exceptional interest in Pentecostals was C. Peter Wagner, a former missionary to Latin America. Wagner's study of Latin American Pentecostalism, *Look Out! The Pentecostals Are Coming* (Creation House, 1973), was read extensively as a textbook in seminaries and Bible colleges and by church leaders. Later it was revised as *What Are We Missing?* and then as *Spiritual Power and Church Growth* (Creation House, 1986). From the 1970s onward, the Fuller Theological Seminary School of Intercultural Studies and the Church Growth Movement became the breeding ground for numerous studies of Pentecostal church growth by outside observers and Pentecostal insiders.

The 1970s also brought additional insights on mission theology and strategy from among the Pentecostal ranks. One of them was David A. Womack's *Breaking The Stained-Glass Barrier* (Harper & Row, 1973). Melvin Hodges continued his publishing ministry, which had been encouraged in literary forums with Donald McGavran. In 1977 he wrote *A Theology of The Church and Its Mission: A Pentecostal Perspective* (Gospel Publishing House).

### **The Decade of the 1980s: Pentecostal Missiologists Speak for Themselves**

Vinson Synan believes that 1980 was “a watershed year in the history of Christianity, and particularly of the charismatic movement.” He says in that year David Barrett finished his basic research for the monumental *World Christian Encyclopedia* (Oxford Press, 1982), which was to appear in print two years later. Two significant developments were documented by Barrett and his research team. By 1980:

- The number of non-white Christians surpassed the number of white Christians for the first time in history.
- The Pentecostals surpassed all other groups of Protestants to become the largest Protestant family in the world.<sup>31</sup>

In 1982 Wagner observed, “If the Lord tarries, Pentecostalism will undoubtedly go down in future history as the most significant religious phenomenon of the twentieth century.”<sup>32</sup>

The 1980s were significant in that Barrett’s data began to draw even more attention to Pentecostal growth. In addition, in the 1980s there was a growing number of missiological “self-definitions” from Pentecostals. One of the most significant expositions of Pentecostal missiology was *The Third Force in Missions* (1985) by Paul A. Pomerville.

In 1986 there were additional works by Pentecostal missions historians, missiologists, and missionaries including *This Gospel Shall Be Preached: A History and Theology of Assemblies of God World Missions, Volume 1* (Gospel Publishing House) by Gary B. McGee (Volume 2 was published in 1989), *Azusa Street and Beyond: Pentecostal Missions and Church Growth in The Twentieth Century* (Bridge Publishing) edited by L. Grant McClung Jr., and *The Apostolic Nature of The Church* by Delmer R. and Eleanor R. Guynes (Kuala Lumpur, Malaysia: Calvary Church Press). 1986 was also the year for two special issues (January and April) of the *International Review of Mission* on Pentecostals and charismatics, and the release of John Wimber’s *Power Evangelism* (Harper & Row).<sup>33</sup>

### **The Decade of the 1990s: An Expanding Missiological Paradigm**

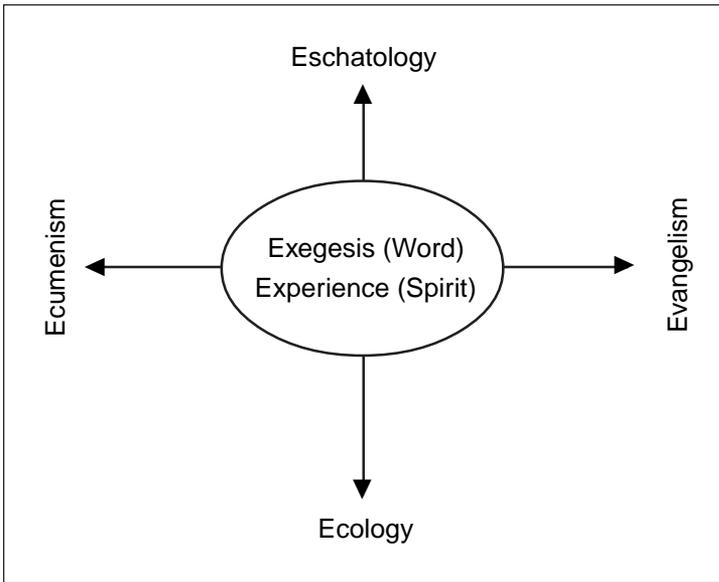
Two of the early bridges from the 1980s to the 1990s and from *Pentecostal to Pentecostal/charismatic* missiology were

provided by David Shibley's *A Force in the Earth: The Charismatic Renewal and World Evangelism* (Creation House, 1989) and by Edward K. Pousson's *Spreading the Flame: Charismatic Churches and Missions Today* (Zondervan, 1992). Certainly one of the most far-reaching contributions was a collection of essays edited by Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, *Called and Empowered: Global Mission in Pentecostal Perspective* (Hendrickson, 1991). One of the most instructional emphases of *Called and Empowered* was upon the emergent Pentecostal interface with issues of culture, and the church's social responsibility. This holistic approach provides a final component for what I would see as an emerging paradigm for Pentecostal missiology into the twenty-first century.

### **Into the Twenty-first Century: From Trialogue to Quadralogue**

Figure 3, "A Pentecostal Missiological Paradigm," illustrates four basic components held in balance by the two indispensable and central components of exegesis and experience. It provides a dynamic tension which both revisits Azusa Street and the early church (Luke-Acts) and, at the same time, projects an engagement with the realities of the twenty-first century, already upon us.

The integrated, balanced agenda presented in Figure 3 is urgently needed in light of what seem to be out-of-control global changes such as an ominous technological revolution, environmental decay, the arms race in a new ethnic tribalism, international indebtedness, urban deterioration, plagues and viruses, drugs, and the decline of the traditional family. These are reminiscent of the prophetic lines from "The Second Coming," an insightful poem written in the early part of the twentieth century by William Butler Yeats:



*Figure 3 A. Pentecostal Missiological Paradigm*

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.

Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image of the Spiritus Mundi

Troubles my sight: somewhere in sands of the desert,  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Reel shadows of the indignant desert birds.  
The darkness drops again; but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
slouches toward Bethlehem to be born?<sup>34</sup>

If indeed we have moved into a global era in which “things fall apart” and “the centre cannot hold,” then more than ever global Pentecostalism needs to be held together by a focused, integrated, and balanced missiology that remains true not only to the heritage of Azusa Street, but beyond that to the very foundation of biblical revelation and experience from all of Scripture and salvation history.

### **Pentecostal Missiology: An Integrated Balanced Globalization**

Central and integral to the paradigm of Figure 3 is a continued focus in Pentecostalism upon the Word (exegesis) and the Spirit (experience). This internal soul of Pentecostalism then reaches outward in continual prioritized evangelism, and across in ecumenical cooperation with those who are the true Body of Christ within every Christian communion. It reaches up in a constant eschatological expectation of Christ’s return while at the same time reaching down in prophetic social activism and change, and in the responsible care of earth’s resources until the day of the new heavens and a new earth (Isaiah 65:17).

I suspect that with the reality of David Barrett's description of worldwide Pentecostalism, there is more integrated balance than what the casual critics of the Pentecostal/Charismatic Movement would suppose. The explosion of worldwide Pentecostal/Charismatic growth—at more than 600 million, growing by 19 million per year and 54,000 new adherents every day—should not overshadow the intrinsic ethos of this global family:

- More urban than rural (active in 80 percent of the world's 3,300 largest cities)
- More female than male
- More Two-Thirds world (70 percent) than Western (30 percent)
- More impoverished (87 percent) than affluent (13 percent)
- More family oriented than individualistic
- On the average, younger than eighteen.<sup>35</sup>

If the global Pentecostal/Charismatic family can remain focused, with an equal balance of all the biblical elements of the Pentecostal missiological paradigm of Figure 3, and not become exclusively entrenched in any of its separate elements, then I believe that God will continue to use them as his instrument to reverse what seems to be the fulfilment of Yeats' dismal projection: "Things fall apart; the centre cannot hold."

It is the Christocentric confession of Pentecostal/Charismatic missiology that the "centre" is Christ and that he holds all things together—that Jesus Christ is Saviour, Sanctifier, Spirit Baptizer, Healer, and Coming King. Peter's confession in the first Pentecostal sermon on the Day of Pentecost was that Jesus Christ was "exalted to the right hand of God," and that "he [Jesus Christ] has received from

the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2:33). What we now see and hear in the globalization of Pentecostalism is so eloquently stated by Croatian Pentecostal leader Peter Kuzmic:

When we speak about the Great Commission, we speak about the Divinely ordained globalization because the gospel of Jesus Christ is a universally valid, globally relevant message of hope and salvation. We as Pentecostals know that through the power of the Holy Spirit this Word is not only preached but it is being confirmed by signs and wonders and by millions of changed lives who have found the true, internal liberation in Christ and who have been drinking at the well of the living water and who are the avant garde of the new creation.<sup>36</sup>

Should the Lord Jesus—Lord of Creation, Lord of the Universe, Lord of the Church, Lord of the Harvest—delay his imminent return and allow us to continue to expand his work in the earth, the global Pentecostal/Charismatic renewal will be extended far beyond its borders in an interdependent partnership with all “Great Commission” Christians. My prayer is that it will be characterized into our future as it has been for its first 100 years by the description of *The Apostolic Faith’s* lead article in 1906:

... the real revival is only started, as God has been working with His children mostly getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.<sup>37</sup>

Our missiology will continue to define our meaning and if our focus remains consistent with the first Pentecostal missiological formulation of this century—“Try to get people saved,” we will continue to be truly global and truly Pentecostal.



## Chapter one

*World pentecostalism cannot be understood without a “visit” to Azusa Street, scene of the widespread beginning of the Pentecostal Movement. Thankfully, a return to Azusa Street is made possible because of the foresight of early pentecostals who published and preserved for history The Apostolic Faith magazine. The following report is the lead article from the very first issue of the Azusa Street paper, dated September, 1906. It is taken from Like as of Fire: A Reprint of the Old Azusa Street Papers, privately compiled by Fred Corum in 1981 (160 Salem Street, Wilmington, MA 01887).*

# Pentecost Has Come

*The Apostolic Faith Magazine*

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

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

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

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

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

### **The Old Time Pentecost**

This work began about five years ago last January, when a company of people under the leadership of Charles Parham who were studying God’s word, tarried for Pentecost in Topeka, Kansas. After searching through the country everywhere, they had been unable to find any Christians that had the true Pentecostal power. So, they laid aside all commentaries and notes and waited on the Lord, studying His word, and what they did not understand, they got down

before the bench and asked God to have wrought out in their hearts by the Holy Ghost. They had a prayer tower from which prayers were ascending night and day to God. After three months, a sister who had been teaching sanctification for the baptism with the Holy Ghost, one who had a sweet, loving experience and all the carnality taken out of her heart, felt the Lord lead her to have hands laid on her to receive the Pentecost. So, when they prayed, the Holy Ghost came in great power and she commenced speaking in an unknown tongue. This made all the Bible school hungry, and three nights afterward, twelve students received the Holy Ghost, and prophesied, and cloven tongues could be seen upon their heads. They then had an experience that measured up with the second chapter of Acts and could understand the first chapter of Ephesians.

Now after five years something like 13,000 people have received this gospel. It is spreading everywhere, until churches who do not believe backslide and lose the experience they have. Those who are older in this movement are stronger, and greater signs and wonders are following them.

The meetings in Los Angeles started in a cottage meeting, and the Pentecost fell there three nights. The people had nothing to do but wait on the Lord and praise Him, and they commenced speaking in tongues, as they did at Pentecost, and the Spirit sang songs through them.

The meeting was then transferred to Azusa Street, and since then multitudes have been coming. The meetings begin about ten o'clock in the morning and can hardly stop before ten or twelve at night, and sometimes two or three in the morning, because so many are seeking, and some are slain under the power of God. People are seeking three times a day at the altar and row after row of seats have to be emptied and filled with seekers. We cannot tell how many people

have been saved, and sanctified, and baptized with the Holy Ghost, and healed of all manner of sicknesses. Many are speaking in new tongues, and some are on their way to the foreign fields, with the gift of the language. We are going on to get more of the power of God.

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*The Apostolic Faith* was published from the Azusa Street Mission by William J. Seymour and Florence Louise Crawford. Five thousand copies of the first issue were distributed. Only thirteen issues were published from Los Angeles before Crawford moved to Portland, Oregon, to establish with the Apostolic Faith movement in the Northwest. The last issue was dated May 1908.

## Chapter two

*Pentecostal church history has revealed that a common thread runs from Azusa Street through contemporary pentecostal denominations and their missionary expansion.*

*The following story, related in the Fall 1983 issue of Assemblies of God Heritage, illustrates how the revival went through the process of explosion, expansion, and eventual consolidation into denominational missions structures.*

*It also demonstrates how the pentecostal fire has touched the social needs of suffering humanity.*

# When the Pentecostal Fire Fell in Calcutta

*Maynard Ketcham and Wayne Warner*

Images of poverty, starvation, disease, and death come to mind when the city of Calcutta is mentioned. But then we are also reminded that the situation is not entirely hopeless as long as the loving ministries of people such as Mother Teresa and Mark and Hulda Buntain continue.

These compassionate ministries might seem so small when the need is so great. But the success stories flowing from these gallant efforts are filling volumes! <sup>1</sup>

To chart the ministry of Pentecostals in Calcutta one must go back to 1907 when the Holy Spirit was poured out in two separate locations about five miles apart. These revival fires later merged and gave a foundation to the work of the Assemblies of God in Calcutta, Eastern India, and Bangladesh.<sup>2</sup>

The first fire started when Alfred G. and Lillian Garr arrived in Calcutta, fresh from the Azusa Street meetings in Los Angeles.

Garr was pastor of a Burning Bush congregation in Los Angeles in 1906 when the pentecostal outpouring shook Los Angeles and transformed believers around the world. When he received a mighty enduement of power, Garr spoke in Bengali—a language he did not know. As a result of this unusual experience, the Garrs felt a strong call to service in India; so in the fall of 1906 they left their Los Angeles congregation in the hands of others and set out for New York and eventually India.

Enroute to New York City the Garrs stopped at Burning Bush congregations in Chicago and Danville, Virginia, telling of their recent experience at the Azusa Street Mission. Consequently, many of these people received the Pentecostal experience.<sup>3</sup>

While they were still in this country Garr wrote to William J. Seymour, pastor of the Azusa Street Mission, concerning the Pentecostal revival in Danville. He closed his letter with a note of faith for their mission to India: “We are expecting God to give us a good revival in India.”<sup>4</sup>

God honoured their faith in a greater way perhaps than they could have imagined.

After arriving in Calcutta, the Garrs met a sincere and dedicated minister, Pastor Hook of the Bow Bazar Baptist Church—the same church, which had rung to the impassioned eloquence of William Carey 100 years earlier!

Pastor Hook invited Garr to conduct services at the church, and it wasn’t long before another Pentecostal fire was burning in the world—this one more than 8,000 miles from the Azusa Street Mission.

Missionaries and nationals alike were touched by the fire. Many were convicted of sin. Some were impressed to make restitution. It was a genuine move of the Spirit which was reported in Pentecostal periodicals around the world.

One of the reports was published in *The Apostolic Faith*, Seymour's periodical in Los Angeles. Mrs. Garr wrote:

God is spreading Pentecost here in Calcutta, and thirteen or fourteen missionaries and other workers have received it . . . . We are among Bible teachers, and they have the Word so stored away; but now the Spirit is putting life and power into it, which is wonderful to behold.<sup>5</sup>

Lillian Garr also reported that Miss Susan Easton, head of the American Women's Board of Missions, had been baptized in the Spirit and "is a power for God."<sup>6</sup>

So, the fire that had started in Los Angeles was now burning in Calcutta. But a second fire was about to start some five miles from the Bow Bazar section of Calcutta. Apparently, this revival effort was independent of the Garr meetings.

Fanny Simpson, a Methodist missionary from Boston, directed a girls' orphanage on Elliot Road, which was sponsored by the Methodist Women's Union Missionary Society.

Little did Miss Simpson know that the revival, which would start in her orphanage, would be the means of her dismissal from the orphanage.

One day Fanny heard about fervent morning prayer meetings among the girls. Then she heard about girls who were confessing wrongs, returning stolen rice and soap. A chapel service was interrupted when several girls were slain in the Spirit. Some of the girls began to prophesy. Others began to speak in unintelligible languages.

Fanny was a very proper Bostonian with impressive missionary credentials. But this was all new to her. She didn't really know how to handle the demonstrations. It was evident, however, that lives were being changed. There was no doubt about that, and girls whose lives were revolutionized were making a deep impression on their director.

Finally, Miss Simpson's doubts began to disappear, and she too sought God—right alongside the former street urchins who had been praying down the blessings of God. When the girls saw their beloved leader praying, they joined her and “prayed her through” to the baptism in the Holy Spirit.

News soon circulated around Calcutta that some unusual things were happening at Sister Simpson's orphanage over on Elliot Road. Unfortunately, the bishop had apprehensions about what was going on in the orphanage. He warned Fanny that something had to be done. “Sister Fanny, you are highly regarded and respected,” the bishop began in his effort to stop the revival, “but this emotion, these manifestations, they are unseemly for mature and respectable Christians.”

Fanny would have to stop the manifestations or take the prayer meetings to a back room.

But Fanny had seen enough of the outpouring to know that it was of God and that pushing it to the back of the orphanage would be wrong. And she told the bishop so.

Despite the bishop's respect for Fanny's life and ministry, he felt he must dismiss her as the orphanage leader. But even after Fanny packed her bags and returned to America, the orphanage revival continued. The girls who had received the baptism in the Holy Spirit knew the experience was real and should not be quenched. Many of

the girls later married and reared Christian families, some of whom went into the ministry.

One of the ways God used to keep the fire burning in Calcutta was through the Chandra family.

Rai Bahadur Chandra was a Brahmin of the highest rank, the “collector,” or highest government official. The British government had made him a Rai Bahadur, which is equivalent to being knighted. He gave up Hinduism and became a devout Christian under the ministry of Dr. Alexander Duff, a famous Scottish Presbyterian missionary. Rai Bahadur Chandra reared a remarkable family of three boys and two girls. The boys became judges and magistrates, and the girls became directors of Christian institutions.

When the Chandra family heard of the Spirit’s outpouring at the meetings conducted by the Garrs and the Elliot Road orphanage, they became interested. On a trip to England, they came in contact with Elim Pentecostals and received the baptism in the Holy Spirit.

They returned to India and constructed a small chapel and residence next door to their house in Baniapuker. Here in the House of Prayer and Good News, as it was called, English and Bengali services were conducted by the Elim missionaries. Later, because the Elim organization was limited in personnel and finances, the work was transferred to the American Assemblies of God.<sup>7</sup>

Now, what happened to Fanny Simpson?

Some believed her ministry was finished when the bishop dismissed her from the orphanage in 1907. But that was hardly the case.

She was already blessed with a dynamic personality, eloquent speech, and music skills. Now that she had received the baptism in the Holy Spirit, she became an effective

evangelist during the early years of the Pentecostal movement.

One of the meetings in 1910 in a little Methodist church in Eastport, Long Island, would play a part in the missionary call to Maynard Ketcham—a 5-year-old boy at that time. Maynard's mother received the baptism in the Holy Spirit under Fanny's ministry in one of the Eastport meetings. Then Miss Simpson turned her attention to young Maynard at his mother's side. She laid her hands on Maynard's head and claimed him by faith as a missionary to the Bengali-speaking area of Eastern India.

Fanny Simpson would live to see that prayer answered when in 1926 Maynard arrived in India as a missionary. He and his wife Gladys became the first Assemblies of God missionaries to the Bengali-speaking area of Eastern India which includes Calcutta and what was then called East Bengal.<sup>8</sup>

The burden Fanny Simpson carried for India could not be shelved. In 1920, she returned to the country—this time to Purulia—where she established an orphanage and mission work, which would later become the hub of the Assemblies of God work in Bengal. Miss Simpson purchased the land with her own money (about \$2,650), which she had received from her mother's estate.

And Fanny Simpson's ministry in India continues to this day—34 years after her death. Nationals still carry on the work she started in Eastern India. And one of her successors, Maynard Ketcham had an important role in the origin of one of the most dynamic Christian ministries in the entire country.

In 1955 Maynard, now field director for Asia, invited a young evangelist to consider becoming a missionary to Calcutta. The young evangelist had received another offer of ministry elsewhere, but he agreed to pray about Calcutta.

After prayer, the young man, Mark Buntain, accepted the Calcutta challenge.

And here is something else that gives the Pentecostal work in Calcutta an interesting twist. Mark Buntain built a church building almost across the road from the orphanage Fanny Simpson was forced to leave in 1907!

Before his death, Maynard Ketcham reflected on what God had done in Calcutta: “The Garrs, Fanny Simpson, and Neville Chandra are looking down on the city of Calcutta from the battlements of heaven and are rejoicing.”

The same Holy Spirit who touched lives in 1907 continues to use dedicated men and women to reach Calcutta’s suffering masses.

The fire has never gone out.



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In 1910, a Spirit-filled Methodist missionary, Fanny Simpson, laid her hands on the head of five-year-old MAYNARD KETCHAM (1905-1993) and claimed him as a missionary to the Bengali-speaking area of Eastern India. In 1926, Maynard and Gladys Ketcham arrived in India to begin a missionary career with the Assemblies of God. He later became their Field Director of Asia.

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## Chapter three

*Early pentecostal missionaries were a breed of men and women unlike any before them. They carried a burden for lost souls and were marked by the sacrificial self-giving of their predecessors. But they were also the recipients of a new move of God in their time. They saw their pentecostal baptism with its resulting supernatural signs as evidence that the last days had come upon them and that God's hour of reaping was at hand. Their character, their mistakes, and their dedication is captured in this excellent article by Gary B. McGee. It was first published in the Summer, 1983 issue of Assemblies of God Heritage.*

# Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel

*Gary B. McGee*

When the Pentecostal movement emerged at the beginning of this century, many participants felt called to overseas evangelism. The early records of the revival speak of a close and abiding association between the baptism in the Holy Spirit as evidenced by speaking in tongues for an enduement of power in Christian witness, a fervent belief in the pre-millennial return of Christ and His command to evangelize to the uttermost parts of the world. This Baptism, viewed as the fulfillment of Joel's prophecy for "the last days," seemed to heighten the imperative for world evangelism. The history of Pentecostalism cannot be properly understood apart from its missionary vision.

Many of the early Pentecostals believed that speaking in tongues had a unique missionary function. According to this perspective, the new tongues were actually spoken languages to be used by the Pentecostals in the proclamation of the Gospel in foreign lands. Charles F. Parham, leader of the revival in Topeka, Kansas, and later participant in the Azusa Street Revival, firmly believed in this special missionary role of tongues. Two items in *The Apostolic Faith*, an early publication from Azusa Street, reported:

The gift of languages is given with the commission, "Go ye into all the world and preach the Gospel to every creature." The Lord has given languages to the unlearned, Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language and, in fact, the Holy Ghost speaks all the languages of the world through His children.<sup>1</sup>

God is solving the missionary problem, sending out new-tongues missionaries ... without purse or scrip, and the Lord is going before them preparing the way.<sup>2</sup>

Before long, however, many Pentecostals questioned the missionary use of tongues and emphasized that the Pentecostal Baptism was an avenue of praise and intercession to God provided by the Holy Spirit. Early periodicals began to emphasize the need for language study before commencing overseas evangelism.

At least three different groups of missionaries went overseas as a result of the Spirit's outpouring.

(1) The first group represented those who had been called, but due to their feelings about the urgency of the hour and their belief in the missionary purpose of tongues, took little or no time to gather financial resources or study

the history, culture, or language of the country where they were going to minister.

While many shared their testimonies and witnessed the mighty power of the Holy Spirit, their overall impact appears to have been short-lived and disappointing. Disillusionment crept in as the harsh realities of the foreign fields surfaced: the need for language and cultural studies, the importance of dependable financial support from the home churches to meet expenses and expand activities, in addition to the need for a long-term strategy for the development of indigenous churches.

Information about the activities and successes of these early missionaries is limited. One glimpse comes from a contemporary and not-too-sympathetic observer, A.B. Simpson, the founder of the Christian and Missionary Alliance. Since the Alliance was experiencing a Pentecostal revival in some quarters at home and abroad, Simpson reported to the 1908 convention of the organization that one of the unfortunate results of the fledgling Pentecostal movement was ...

... the sending forth of bodies of inexperienced and self-appointed missionaries to foreign lands under the honest impression of their part that God had given them the tongue of the people to whom they were to minister the Gospel. Without preparation, without proper leadership, and without any reasonable support, several of these parties have gone out to heathen lands only to find themselves stranded upon some foreign shore without the ability to speak any intelligible tongue, without the means of support, or even of returning home. These unhappy victims of some honest but mistaken impression, have been thrown upon the charity of strangers, and after the greatest sufferings have in most cases with much difficulty, been compelled to return to their homes, disappointed, perplexed and heart-broken.<sup>3</sup>

Although accurate to a considerable degree, Simpson failed to take into account that some of the early missionaries did persevere in their overseas ministries. The A.G. Garrs and Lucy Leatherman were noteworthy exceptions to Simpson's observation. The sufferings of many of these individuals must have been heroic; while we have learned from their mistakes, we can nevertheless be inspired by their devotion to the cause of Christ.

(2) The second group of missionaries that figured prominently in early Pentecostal missions was the newly Spirit-filled veterans of other missionary agencies. One prominent veteran missionary who received the Pentecostal Baptism was Miss Susan Easton, the head of the American Women's Board of Missions in India. Miss Easton had attended the important Ecumenical Missionary Conference at New York City in 1900 and represents the prominent role of women in 19th century Christian missions and in the later Assemblies of God missions program. Shortly after the General Council was organized in 1914, Miss Easton received nomination to serve on the Foreign Missions Committee. She served in that post for several years.

Another missionary who had served with distinction overseas since 1892 was William W. Simpson of the Christian and Missionary Alliance (no relation to A.B. Simpson). Born in the Tennessee mountains in 1861, Simpson eventually surrendered his life to Christ and felt called to serve in overseas missions. Attending the New York Missionary Training College (later Nyack College) founded by A. B. Simpson in 1891, he headed for the Far East the following year with other Alliance missionaries. Receiving instructions and encouragement from J. Hudson Taylor, William Simpson, and his colleagues headed for Tibet—considered by many to be the “uttermost” part of

the world! These early Alliance missionaries witnessed the protective power of God as they penetrated the Tibetan border with the Gospel.

Attending a convention of missionaries in Taochow, China, in 1912, Simpson received the Pentecostal Baptism. Many received this experience on that occasion. Due to his uncompromising belief that the baptism in the Holy Spirit was evidenced by speaking in tongues, he was dismissed from the Alliance and eventually joined the Assemblies of God. Simpson continued as a missionary with the latter organization in China and Tibet for many years.

Unlike many other missionaries in the early part of this century, the Pentecostals were rarely trained in universities and Christian colleges before they entered their missionary activities. The Pentecostals quickly adopted the new Bible institute approach in theological education. Shorter than the traditional program of ministerial preparation, the Bible institute offered the student an intensely biblical education, dynamic spiritual atmosphere through daily chapel services and prayer meetings and a speedier entry into the ministry.

New schools, such as the Rochester Bible Training School, Bethel Bible Training Institute of Newark, New Jersey, and Central Bible Institute, Springfield, Missouri, became prominent in the preparation of missionaries. Other schools emerged in the early decades of this century to share the responsibility.

(3) These institutions prepared a third group of missionaries: men and women who had received Bible institute education in preparing for overseas endeavours. Examples include Marguerite Flint (India), Eric Booth-Clibbourn (Africa), John Burgess (India), Margaret Fetch (India), Grace Walther (India), Ralph Riggs (Africa) and Edgar Pettenger (Africa). The Bible colleges in the

Assemblies of God continue to play a very prominent role in the training of Assemblies of God missionary personnel.

As the Pentecostal Movement matured, more attention was placed on preparation for the foreign fields, sound financial support, and the necessity of an overall strategy to fulfill the Great Commission. This was particularly true with the developing Assemblies of God missions program.

The dedication of the early Pentecostal missionaries to the proclamation of the Gospel is truly impressive to this modern-day observer. Let us never depart from that vision.



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## Chapter four

*Early pentecostal evangelists and missionaries—both laity and clergy—were marked with a single-minded determination to proclaim Christ and the Pentecostal experience with resolution and sacrifice. This chapter by pentecostal historian Vinson Synan is a biographical insight into some of the remarkable personalities from the early days of the movement. It was published in Synan's, **The Spirit Said 'Grow: The Astounding Worldwide Expansion of Pentecostal and Charismatic Churches** (MARC/World Vision International 1992).*

# Missionaries of the One-Way Ticket

*Vinson Synan*

**I**n my early studies of the development of Pentecostalism, I was impressed with the number of evangelists and missionaries who went out with little or no institutional or financial support, often with only a one-way ticket to their destination. I have dubbed these the “missionaries of the one-way ticket.”

### **William Joseph Seymour (Los Angeles, California)**

The person who first drew my attention to this phenomenon was William Joseph Seymour, pastor of the fabled Azusa Street Mission in Los Angeles, from which Pentecostalism spread around the world. He was born in poverty in rural Louisiana to parents who themselves had been born as slaves. Seymour migrated as a young man to Indiana, where he worked in several jobs—as a waiter in

restaurants and as a porter on the railroad. A deeply religious man, he joined a Methodist Episcopal church in Indianapolis, where he became involved in the holiness movement. Later he joined the “Evening Light Saints,” another name for the Church of God, headquartered in Anderson, Indiana.

By 1905, Seymour had moved to Houston, Texas, where he was asked to pastor a small Baptist church with holiness leanings. It was here that he met Charles Fox Parham, who was now teaching a full-blown Pentecostalism in another school. In a short time, Seymour was invited to preach in a small black holiness church in Los Angeles. Accordingly, he was given a one-way ticket by Parham for the journey to California.

The rest of the story is now history. For Seymour, the major factor is that he never bought a return ticket to Houston. For the rest of his life, he lived in Los Angeles and died and was buried there. He served as pastor of the Azusa Street Mission, which sent pilgrims all over the world to spread the Pentecostal flame.

### **Gaston Barnabas Cashwell (North Carolina)**

A similar story can be told about Gaston Barnabas Cashwell, who is often called “the apostle of Pentecost to the South.”

Cashwell in 1906 was a minister in the Holiness Church of North Carolina, his native state. A former Methodist, he had preached holiness for nine years before learning about Azusa Street. When he heard about speaking in tongues, he experienced a tremendous hunger for such a baptism in the Holy Spirit. After much agonizing and prayer, he and his wife agreed for him to sell some property in order to buy a one-way railroad ticket to Los Angeles.

Upon arrival at the Azusa Street Mission, Cashwell was dismayed to see it in the control of blacks, and refused to allow hands to be laid on him for the baptism in the Holy Spirit. Later that night, in his hotel room, he suffered a “crucifixion” of his racial pride, and returning to the mission the next night, he requested the laying on of hands by Seymour and other blacks. He immediately spoke in tongues (German, as he claimed).

A few days later, Seymour received an offering for Cashwell which not only paid for a return ticket, but for a new suit of clothes as well. Returning to North Carolina, Cashwell opened a Pentecostal revival in an old tobacco warehouse in Dunn, North Carolina. The revival services lasted for over a month. As a result, much of the southern holiness movement accepted evidential tongues and entered into the ranks of the Pentecostals.

The denominations which joined the movement through Cashwell’s ministry were: the Pentecostal Holiness Church, the Pentecostal Free-Will Baptist Church and the Church of God (Cleveland, Tennessee). Indirectly, scores of other groups also were influenced by Cashwell’s six-month ministry in 1906-7.

### **Charles Harrison Mason (Church of God in Christ)**

Another pilgrim to Azusa Street was C. H. Mason, who along with C. P. Jones, was a founding father of the predominantly black Church of God in Christ, with headquarters in Memphis, Tennessee. In 1907, hearing of the Azusa Street revival, Mason and two friends traveled to Los Angeles to investigate the baptism in the Holy Spirit and the phenomenon of speaking in tongues. They stayed for several weeks, finally receiving the Pentecostal experience, and returned to Memphis.

Jones, who had not made the pilgrimage, refused to accept the tongues-attested baptism, and a struggle between Mason and Jones ensued. In the end, Mason and the Pentecostal party prevailed, keeping the name and charter of the Church of God in Christ. Jones and his followers then separated to form a non-Pentecostal holiness group, known as the “Church of Christ (Holiness).” In the years since 1908, both churches have gone their separate ways and have evangelized throughout the United States.

The contrasting record of growth between these two churches is of great interest, since both started at about the same time with approximately the same number of members.

By 1990, the Church of Christ (Holiness) claimed 15,000 members in 130 churches in the United States, while the Church of God in Christ claimed 3,700,000 members in 8,000 U.S. congregations. The only theological difference between the two denominations is the importance given to the charismata in the Church of God in Christ. The only other factor which might explain the difference in growth that I can think of would be the quality of leadership.

### **William H. Durham (Chicago, Illinois)**

The theological father of the Assemblies of God was William H. Durham, pastor of Chicago’s North Avenue Mission. When he saw manifestations of the charismata in his church in 1906, he determined to go to Los Angeles and investigate the Azusa Street revival. In March, 1907, he received the tongues experience under Seymour, who prophesied that wherever Durham preached, “the Holy Spirit would fall upon the people.”

Returning to Chicago, Durham led a historic Pentecostal revival where people were often “slain in the

Spirit” as they walked in the doors. A “pulpit prodigy,” Durham was also an original theologian. Although he was a long-time preacher of Wesleyan holiness, in 1910 he began to teach what he called the “finished work” theory of gradual sanctification, which became the hallmark of the Assemblies of God when it was organized in 1914. Although he died in 1912, Durham’s theology exercised a powerful influence on most of the other Pentecostal and charismatic movements that were formed after 1914.

Many leaders and missionaries around the world received their Pentecostal formation under Durham in Chicago. Included among them were E. N. Bell, founder of the Assemblies of God, A. H. Argue, founder of the Pentecostal Assemblies of Canada, Daniel Berg, founder of the Brazilian Assemblies of God, and Luigi Francescon, founder of the Pentecostal movement of Italy, as well as of Italian Pentecostalism in Brazil and Argentina. Durham’s periodical, *The Pentecostal Testimony* was greatly influential in spreading the Pentecostal movement around the world.

### **Thomas Ball Barratt (Europe)**

The apostle of Pentecost to Western Europe was Thomas Ball Barratt, a born Englishman whose family emigrated to Norway in 1867 when he was five years old. A talented musician, he studied music with Edvard Grieg. By 1891, however, he had forsaken a career in music and was ordained an elder in the Norwegian Methodist Church. He soon became active in the Methodist Holiness movement.

In 1906, while on a fund-raising tour in New York City, he heard of the Pentecostal movement emanating from Azusa Street. Like many others at the time, he thought it was necessary to travel to Los Angeles to receive the Pentecostal experience. He was surprised, however, to receive the baptism in the Holy Spirit in his hotel room

where he not only spoke but sang arias in other tongues. He immediately returned to Cristiana (Oslo) to open the first Pentecostal meeting in Europe.

Barratt left the Methodist church in 1916 and organized the Filadelfia Church in Oslo, which became a model congregation for the Pentecostals of Scandinavia and Western Europe. He influenced the beginnings of Pentecostalism in Britain, Sweden, Denmark and Germany. His influence on Alexander Boddy in England, Jonathan Paul in Germany and Lewi Pethrus in Sweden helped put his stamp on European Pentecostalism. He lived in his adopted land of Norway and died there in 1940.

### **Ivan Efimovich Voronaev (Russia)**

The missionary of the one-way ticket to Russia and the Slavic nations was a Cossack born in central Russia by the name of Ivan Efimovich Voronaev. Baptized in the Russian Orthodox Church, he was converted in 1908 and became a Baptist pastor. Because of severe persecution in Russia, he emigrated to the United States in 1912, pastoring Russian Baptist churches in San Francisco and New York City.

In 1919, while serving as pastor of the Russian Baptist Church in Manhattan, he came into contact with Pentecostals, and after receiving the tongues-attested baptism, he founded the first Russian Pentecostal Church in New York City. This pastorate was short-lived, however, due to an unusual call to return as a missionary to Russia. It happened in a cottage prayer meeting where a prophetic utterance changed the course of his life. The words were: "Voronaev, Voronaev, journey to Russia."

As a result of this prophecy, Voronaev and his family journeyed to Russia in the summer of 1920, where he was instrumental in founding the first Russian Pentecostal

churches. His later ministry in other Slavic lands resulted in the founding of 350 Pentecostal congregations. In 1929, Voronaev was arrested by the communist authorities and placed in a prison in the Gulag Archipelago.

Voronaev paid the ultimate price—martyrdom—for his faith. Although his wife was released after serving 24 years in Russian prisons, he died somewhere in Siberia and is buried in an unknown grave. As a martyr, Voronaev was the ultimate missionary of the one-way ticket.

### **Luigi Francescon (Italy, North and South America)**

One of the least known but most successful Pentecostal pioneer missionaries was Luigi Francescon, who founded flourishing evangelical-Pentecostal movements among Italians in North and South America, as well as in his native Italy. Born in 1866 in Udine, Italy, Francescon emigrated to the United States at the age of twenty-three. There he found work in Chicago as a mosaic tile-setter. A year later, in an Italian Waldensian service, Francescon was converted from his native Roman Catholicism to the Protestant faith. He then became a member of the First Italian Presbyterian Church of Chicago.

In 1907 he became a Pentecostal through attending William Durham's North Avenue Mission. After Francescon received the baptism in the Holy Spirit, Durham prophesied that he was called of God to bring the gospel to the Italian people of the world.

In that same year, Francescon and a friend, Pietro Ottolini, established the first American Italian Pentecostal congregation, which he called the "Assemblea Cristiana." Soon afterwards he traveled around the United States and Canada, founding other similar congregations. Many of

these churches became the nucleus of the present Christian Church of North America.

Francescon visited Argentina in 1909, establishing the Iglesia Cristiana Pentecostal de Argentina (100,000 members in 1980). The following year he traveled to Brazil, where he founded the Italian Pentecostal movement known as Congregazioni Cristiane (3,600 churches with 1,000,000 members in 1980).

In 1908 an associate, Giacomo Lombardi, opened the first Pentecostal church in Italy. On subsequent journeys to his native land, Francescon, along with Lombardi, founded congregations among his family and friend. These, after World War II, became known as the Italian Assemblies of God, with 1,000 churches totaling one million members.

### **Willis Collins Hoover (Chile)**

The father of Chilean Pentecostalism was Dr. Willis C. Hoover, a physician turned missionary from Chicago. He went to Chile in 1889 at the age of 33 as a missionary teacher under William Taylor, the pioneering Methodist Holiness missionary bishop. He chose Chile after receiving an inner call that repeatedly said, "South America, South America, South America." Although lacking in theological training, Hoover rose rapidly in the Methodist hierarchy, becoming a district superintendent. He also served as pastor of the First Methodist Church in Valparaiso, which at the time was the largest Methodist church in Chile.

Using the techniques of Wesley's early Methodist societies, Hoover organized class meetings, branch chapels, house-to-house visitation and street preaching to gain converts. Most of his converts were of the poorest working classes. As he began his Valparaiso pastorate, a revival of second-work sanctification swept through the Chilean

Methodist churches, similar to the earlier holiness revivals in the United States.

In 1907, Hoover received a book entitled *The Baptism of the Holy Ghost and Fire*, written by Minnie Abrams, a missionary to India. It told of tongues, trances, visions, dreams and other phenomena occurring among widows and orphans in a girls' school in Puna, India, run by Pandita Ramabai.

At about this time, a poor night watchman told Hoover of a vision in which Jesus appeared to him saying, "Go to your pastor and tell him to gather the most spiritual people in the congregation. They are to pray together every day. I intend to baptize them with tongues of fire." After this, a small group gathered daily at the 5:00 P.M. tea time to pray and wait for revival.

In a short time, incredible things began to happen among the Methodists of Chile. They spoke in tongues, danced in the Spirit, experienced spiritual visions and prophesied about a mighty awakening that was about to begin. The churches experienced sudden, spectacular growth in all parts of the nation.

But soon the Methodist authorities held a trial, and on September 12, 1909, expelled 37 members for being "irrational and anti-Methodist." This small group then organized the "Pentecostal Methodist Church of Chile." Hoover told them to preach in the streets every Sunday, and that "Chile será para Cristo" ("Chile shall belong to Christ.") How well they planted churches across the nation is seen in the popular saying that in every village throughout Chile there is sure to be a post office and a Pentecostal Methodist church.

The results have been astounding. Despite incredible persecutions from both Protestants and Catholics, the Pentecostals have grown to be by far the largest non-

Catholic denomination in Chile. The “Catedral Evangelica” in Santiago has been expanded to seat 15,000 persons, with a choir and orchestra of 4,000 members. This church, along with its “annexes,” numbered no less than 350,000 adherents in 1990. The total number of Pentecostals in Chile now is approaching the two million mark, 20 percent of the population of the nation.

Hoover was truly a missionary of the one-way ticket. He became a Chilean citizen. He incorporated Chilean criollo music in his church services. He lived, died (in 1936), and was buried in his adopted land. The movement he left behind has changed the religious and even the political landscape of Chile forever.

### **Daniel Berg and Gunnar Vingren (Brazil)**

Perhaps the most striking story of these missionaries of the one-way ticket is that of Daniel Berg and Gunnar Vingren, the apostles of Brazilian Pentecostalism. These two men were young immigrants from Sweden who had settled in South Bend, Indiana, in 1902. In Sweden they had already been converted as Baptists and came to the United States because of an economic depression in their native land. In 1909, they were baptized in the Holy Spirit, although they continued to attend Baptist churches.

In 1910, Vingren accepted the pastorate of a Swedish Baptist Church in South Bend. It was there that the two men heard a prophetic utterance which repeated the word, “Para.” An interpretation of the word was given, which directed both Berg and Vingren to go somewhere in the world called “Para.” Since no one in the group had any idea where such a place might be, Berg and Vingren visited the Chicago Public Library, where a search of a World Almanac revealed that there was indeed a province in Northeastern Brazil called “Para” on the Para River.

They immediately made plans to go to Brazil, with offerings collected by friends sufficient to buy two one-way tickets to Belem, capital of the province of Para. On their way to New York, however, they stopped at a Pentecostal mission in Pittsburgh, and in response to a financial appeal, gave all their money in the offering. The next day as they walked the streets praying about their dilemma, a totally unknown woman came to them and gave them the exact amount to get to New York and to purchase one-way tickets to Belem in a tramp steamer. They had never seen the woman before.

They arrived in Brazil in November of 1910 and began preparations for a missionary ministry. Berg worked as a cobbler and in a shipping company while Vingren studied Portuguese. Together they attended a Baptist church while they learned the language. Shortly, through their ministry, many Baptists received the Pentecostal experience, after which tongues, interpretations, prophecies and healings began to occur in the services.

The pastor then forbade these manifestations in the sanctuary, but allowed the Swedes to have Pentecostal meetings in the church basement. Soon everyone was in the basement. Thus began the first Pentecostal congregation in Brazil, which was organized in 1911 with only 18 members. They called their denomination the “Assembleias de Deus” (Assemblies of God) of Brazil and began to plant churches all over the nation.

The growth of Pentecostalism in Brazil has been nothing less than phenomenal. Brazil now has at one and the same time the largest Catholic and largest Pentecostal populations of any nation on earth. They are the only two churches with congregations in every province and important city in Brazil. As William Read said about the Pentecostals, “In every town, Singer sewing machines, Coca

Cola, Lucky Strike and the Assemblies are there.” At the last count, the Pentecostals of Brazil claimed over 15 million members, more than the number of Southern Baptists in the United States.

Although Vingren died in 1932, Berg was able to attend the fiftieth anniversary celebration of the Assemblies of God in Brazil in 1961. At that time, the church he had founded half a century before numbered over 1,000,000 members. (This can be contrasted with John Wesley, who had 100,000 Methodist followers at the time of his death.)

The missionaries of the one-way ticket in the early part of this twentieth century were the human instruments of the Christian church’s most phenomenal expansion in history. They obeyed the Holy Spirit.



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VINSON SYNAN is a highly regarded historian of the Pentecostal and Charismatic Movements. He has written over ten books including, *The Century of The Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal* (Thomas Nelson Publishers 2001). He has also written the authoritative introduction for *The Centennial Edition of Azusa Street: An Eyewitness Account* by Frank Bartleman (Bridge-Logos Publishers 2006.) He is the Dean of the School of Divinity at Regent University.

## Chapter five

*A large part of the dynamic missions growth of the Pentecostal/Charismatic Movement is due to the mobilization and leadership of women in missionary service. Women shared in the Azusa Street Mission leadership team and were a large percentage of the original missionary force. Missionary educator Barbara Cavaness effectively tells the story in this article taken from the Spring 1994 issue of **Pneuma: The Journal of the Society for Pentecostal Studies**.*

# God Calling: Women in Pentecostal Missions

*Barbara Cavaness*

Pentecostals have always believed strongly in the concept of the call of God. The Bible is replete with case studies of God sovereignly calling men and women for his purposes. Often the persons of his choosing are the most unlikely candidates according to conventional wisdom.

A classic example of God's sovereign calling comes from Genesis 25 and its interpretation in Romans 9. Rebekah, giving birth to twins after 20 years of barrenness, is told that "the older will serve the younger" (Gen. 25:23). This pattern of service was against all Eastern practice, but God has the power to make promises and keep them in spite of human choices and expectations. He often does not align himself with the obviously privileged ones—the first-born, the wealthy, the intellectual, or the most famous. In fact, Jesus' teachings upset Jewish tradition, promising that

“many who are first will be last, and many who are last will be first” (Mt. 19:30). One’s birth or social status is not a title to privilege in God’s sight.

Paul asserts that God chose Jacob even before his birth, before he had done anything good or bad, “in order that God’s purpose in election might stand: not by works but by him who calls. ... It does not, therefore, depend on man’s desire or effort, but on God’s mercy” (Rom. 9:11-16). The larger picture focuses on God’s choice of those who believe his promises and trust him for the unknown future. Paul Pierson goes as far as implying that most often revival movements and periods of missionary expansion have begun with people on the periphery of the ecclesiastical structures of their day.<sup>1</sup> Often this leadership is provided by women. God chooses whom he will and extends his grace; it remains for the body to recognize that choosing.

*God Calling* is the title of a daily devotional book written by two women which has been a great blessing to many.<sup>2</sup> The title also fits well as a summary statement of the work of women in mission around the world. They have gone—not in rebellion against society, not because they were not gifted or could not succeed at home, not because some man refused to go, not as part of a feminist statement or unrequited love—but in answer to God’s direct call. Both single and married women have served as church planters, evangelists, doctors, nurses, teachers, and pastors in the far-flung corners of the world. They were gifted and anointed for specific tasks, and that was more important than credentials and human authorization. The anointing “validated the message.”<sup>3</sup> Ruth Tucker observes:

It was that nebulous and indefinable “missionary call” that impelled them to move out. If ministries in the homeland could be pursued without a “call,” foreign missions could not. The stakes were too high. And it was

that sense of calling, more than anything else, that was the staying power.<sup>4</sup>

The purpose of this article is to highlight the role of women involved in Pentecostal mission efforts with special focus on the Assemblies of God (AG). Scriptural principles, historical examples and case studies from the past and present about women in ministry will be presented. Future challenges facing women and their full participation in Pentecostal mission efforts will be identified. Women, called by God, have played a large part in AG missions, but the question of whether or not they will continue to do so represents a major challenge for the future.

The church needs to affirm the concept of calling in order to utilize all available laborers in the harvest. Pentecostals are the fastest growing Christian group worldwide, and David Barrett has noted that the vast majority of foreign missionaries are Pentecostals.<sup>5</sup> Yet he observes that the church in some African cultures has experienced a setback, “due largely to the imported Western prejudices against women holding church offices.” This bias, according to Barrett, is “one of the major reasons for the rise of independent Christian movements in Africa in which women may take positions of leadership.”<sup>6</sup> It is time for a movement to “take stock” if or when it starts exporting gender prejudices along with the gospel that threaten to stifle sovereign moves of God globally.

### **A Biblical Perspective on Women in Ministry**

Jesus Christ’s first coming was revolutionary for all, but especially for women—who were for the most part excluded from Jewish ritual. Baptism was open to everyone, as was the call to share the Good News. The woman at the well was perhaps the first female missionary to bring a town to Christ. The first to be given the mission of spreading the

news of the resurrection was a woman. And, on the day' of Pentecost—traditionally celebrated only by Jewish males—both men and women received the outpouring of the Holy Spirit. Peter's message from Joel 2:28-29, that "sons and daughters" would prophesy, has since been the anchor for many women in ministry, particularly for those with roots in the holiness movement of the nineteenth century.<sup>7</sup>

### **A Historical Overview of Women in Missions**

Ruth A. Tucker points out that women, minorities, and non-westerners are often ignored in the telling of church history: "A history that focuses on those with prestige and position is not the fullest reflection of our Christian heritage—in that it is out of step with how God works in the world."<sup>8</sup> A group of non-westerners also has stated that "women have played a vital role in the missionary expansion of the church; it is as large and possibly larger than that of men, but this has not been adequately reflected in mission history."<sup>9</sup> From the mission work of Boniface's nuns in the eighth century to the Moravian women of the eighteenth century and the women's missionary movement of the nineteenth century, women have responded to God's call as agents of mission—though few of their exploits are known.<sup>10</sup>

The stories of Pentecostal women in particular have been lost. In a bibliographical essay, David Roebuck admits that "despite the increased historical research on both the subject of women in religion and the subject of the Pentecostal movement, little has been published on women in the Pentecostal movement."<sup>11</sup>

Protestant spiritual awakenings brought the principle of the priesthood of the believer into actual practice. "Women had a growing place and laymen had more and more initiative and participation."<sup>12</sup> Revivalist Charles Finney encouraged women to speak in public and

established the first coed college—Oberlin—in the 1830s. The later Student Volunteer Movement for Foreign Missions (1888), which came out of Dwight Moody’s conferences, mobilized thousands of young people for the task of evangelizing the world in their generation. For many, the belief in the premillennial return of Christ prompted them to seek supernatural power to fulfill the Great Commission. Evangelism in the “last days” of human history required a mighty baptism in the Holy Spirit.

In the 1901 birth of the Pentecostal movement in Topeka, Kansas, a woman was the first to receive the baptism of the Holy Spirit with the gift of tongues.<sup>13</sup> Desmond Cartwright notes,

My research seems to indicate that women were an integral part of the narrative and that without them we might speculate that the Pentecostal revival might never have taken place. . . . Many of the most influential workers who were associated with Azusa Street were women: Florence Crawford, Clara Lum, Rachel Sizelove and others. Workers from Azusa Street went out to all parts of the United States and missionaries sailed to the four corners of the globe.<sup>14</sup>

His detailed paper further states that women were the first to experience glossolalia in the west of Scotland and London and that women were “particularly successful in helping others into a Pentecostal experience.”<sup>15</sup> Thus tongues became the accepted “preparation for missionary service and once baptized, all people, men and women, were expected to spread the gospel.”<sup>16</sup> Lucy Farrow, after playing a significant role in the Azusa Street revival, established a church in Virginia, and spent about a year as a missionary to Liberia.<sup>17</sup> The elders at the Azusa Street Mission, six men and six women, granted credentials and laid hands on believers to go as missionaries and evangelists—women and

men, blacks and whites. By 1910 over 185 Pentecostal missionaries had traveled overseas from North America.<sup>18</sup>

Protestant missionaries serving overseas in 1914 numbered about 21,500, with women constituting more than one-half this number and single women approximately one-fourth.<sup>19</sup> Other writers, commenting on the work of women missionaries at this time have pointed out that they were “involved in a way their sisters in the home churches never were. ... At the home base in the West, missionary strategists carefully excluded women from their activity, but there was less concern about what women did—in direct proportion to the distance they were from the home power base.”<sup>20</sup>

In some cases, furloughed women missionaries were not permitted to report on their ministry if men were present in the group. This practice was followed in spite of the fact that in the early years of the century “women outnumbered men on the mission field in some regions by a ratio of more than two to one” and the women’s missionary movement with over three million members was the largest women’s group in the States.<sup>21</sup> Due to their vision and persistence “Christian women have made their greatest ministerial impact in cross-cultural missions.”<sup>22</sup>

### **The Role of Women in Assemblies of God Beginnings**

The Assemblies of God (AG) position paper on women in ministry states that “from the earliest days of our organization, spiritual gifting has been evident in the ministries of many outstanding women.”<sup>23</sup> Undoubtedly the most significant role of women in the AG has been in the area of foreign missions—in missionary training, finance, evangelism, and perseverance of commitment. According to Edith L. Blumhofer, “By the time the AG organized, many of the Christian groups from which its first members

came generally conceded that women could give public utterances, exercise spiritual gifts, pray publicly, teach, and engage in missionary work. On the other hand, women were generally discouraged from taking administrative leadership.”<sup>24</sup>

One of the five purposes for calling Pentecostals to the first General Council of the AG at Hot Springs, Arkansas, focused on improving the effectiveness of the Pentecostal mission enterprise. At the meeting only men were eligible to vote, yet they recognized the God-given rights of women to prophesy and preach and “to be ordained, not as elders, but as Evangelists and Missionaries.”<sup>25</sup> Soon after the April 1914 meeting, twenty-seven missionaries had become affiliated with the new AG organization, and in 1915, forty-three more were added. Their term of overseas service remained indefinite, so a few like Mabel Dean (Egypt) and Alice Wood (Latin America) spent decades without a furlough. By 1925 women made up 64.4 percent of appointed AG missionaries.<sup>26</sup>

Women experienced some restrictions even on the field. When two women missionaries to India petitioned the AG Executive Presbytery in the U.S., they were allowed to perform “the functions of the Christian ministry, such as baptism, marriage, burial of the dead and the Lord’s Supper, when a man is not available for the purpose ... as special privilege in the case of emergency only.”<sup>27</sup> The official position of the General Council of the Assemblies of God USA on women ministers changed several times before full ordination was granted in 1935.

In 1917 the General Council of the AG appointed the first Foreign Missions Committee, including Susan Easton who had been a missionary to India for thirty-three years. Their duties included interviewing candidates, forwarding funds, and making decisions regarding the implementation

of Assemblies of God missions policies. After only one year, however, the committee's duties were transferred back to the Executive Presbytery and Easton accepted appointment back to India. No other woman has been a full-fledged member of that committee until recently.<sup>28</sup>

Nonetheless, Alice E. Luce, one of the missionaries ordained by the General Council of the AG in 1915, became the "first AG missiologist of stature" and "pointed the way toward applying indigenous church principles" with a Pentecostal perspective.<sup>29</sup> In 1921 her series of three articles in the *Pentecostal Evangel* represented the first full explanation of such principles ever to appear in the denominational publication. Later that year the General Council of the AG endorsed this missiological strategy. Over the years her views and prolific writings strongly influenced the course of AG church growth among Hispanics in the United States and in missions efforts throughout Latin America.<sup>30</sup>

God is still calling and anointing his "handmaidens." The picture grows so wide that only a few brief glimpses of women in action for missions can be offered here. These women were gifted in leadership and administration, evangelism and healing. They displayed great faith in spite of obstacles and saw God do miracles. The anointing and power of the Holy Spirit promised in Acts 1:8 was evident as they witnessed "to the ends of the earth."

## **Case Studies of Women Missionaries from the Past**

While opportunities for women in leadership at home were few, despite the official egalitarian position of the AG, women could pastor overseas, teach, evangelize, or fulfill

whatever “calling” they had received. Unsung heroines are numerous. Histories, articles, and papers on AG missions record names of women who have served significant roles in developmental stages of national churches in many countries. Others have made important contributions at home.

### **Missionary Training**

Besides A. B. Simpson’s Missionary Training Institute at Nyack, New York, the three earliest Bible institutes that most strongly influenced the course of AG missions were founded by women and were distinctively Pentecostal: Rochester (New York) Bible Training School; Beulah Heights Bible and Missionary Training School; and Bethel Bible Training School. The lasting impact of leaders, pastors, and missionaries trained at these schools has never received the examination it deserves.<sup>31</sup>

Elizabeth Baker with her four sisters established a mission and the Elim faith home in Rochester, New York in 1895. They later founded Elim Publishing House, Elim Tabernacle, and the Rochester Bible Training School (1906). After a miracle of healing in her own body, she became an advocate of faith healing. In 1898 she visited Pandita Ramabai in India, and by 1915 she and her followers had given \$75,000 to foreign missions. After hearing of the Welsh revival and the outpouring of the Holy Spirit at the Apostolic Faith Mission on Azusa Street in Los Angeles, the sisters sought for the Pentecostal baptism with tongues and revival came to Rochester. By 1916 seventeen of their students had gone overseas as missionaries, and a number were to become leaders in the AG.<sup>32</sup>

Virginia Moss was also a gifted educator/preacher. After being healed of spinal damage and paralysis, she initially started prayer meetings, then the Door of Hope Mission

for faith healing and help for wayward girls in North Bergen, New Jersey. After reading of the Azusa Street revival in Carrie Judd Montgomery's publication, the *Triumphs of Faith*, Moss and others went to Nyack to seek a deeper work of the Spirit. Many were baptized and healed in the nightly meetings (1908). She opened a faith home the next year, and Beulah Heights Assembly in 1910. God specifically told her to start a missionary training school, which she did in 1912 — in spite of the views of some Pentecostals that formal education was not necessary. Many graduates became outstanding leaders in AG missions, including three who became regional field directors of AG missions efforts : H. B. Garlock, Howard Osgood, and Maynard L. Ketcham.<sup>33</sup>

Minnie Draper, an associate of A. B. Simpson, also experienced a miraculous healing, became an evangelist and faith healer, and served as a member of the executive board of the Christian and Missionary Alliance (CMA) for several years. Draper assisted in the founding of at least two churches — Bethel Pentecostal Assembly in Newark, New Jersey, and the Gospel Assembly in Ossining, New York. For eleven years she presided over the “Bethel Board,” which sponsored, financed, and directed overseas evangelism in South and Central Africa, and elsewhere. By 1925 their budget was \$30,150. She founded the Bethel Bible Training School in 1916, which trained missionaries, many of whom became AG. The Newark church later affiliated with the AG.<sup>34</sup>

Carrie Judd Montgomery, later a charter member of the AG, became a healing evangelist and writer after receiving a great healing in her body. She established a “faith home” in Buffalo, New York, and became a founding member of the CMA in 1887. She later moved to the San Francisco area, married, and founded the Home of Peace. The Home included an orphanage, a training school for

missionaries, and facilities for channeling support and freight overseas. She received the Pentecostal baptism in 1908 and made a missions trip around the world in 1909, speaking at the Pentecostal Conference in London. She disseminated information about the worldwide outpouring through her *Triumphs of Faith* magazine, which she edited for 65 years. Judd received ordination with the AG in 1917.<sup>35</sup>

### **Finance**

In addition to their educational efforts and the spreading of information about missions, women active in the cause of missions involved themselves in inspiring others to give of their means for evangelism. The collection and distribution of funds by Minnie Draper and Elizabeth Baker already have been noted above. Another woman instrumental in raising money for AG missions was Marie Burgess Brown.

Brown experienced Pentecost under Charles Parham's ministry in Zion, Illinois, in 1906 and was sent as an evangelist to open a storefront mission in downtown Manhattan. She married in 1909 and gained credentials with the AG in 1916. Glad Tidings Tabernacle soon became a center for missions to China, India, Africa, Russia, and many other points. She and her husband had a weekly radio broadcast and led all AG congregations in missions giving for many years. She pastored until her death in 1971.<sup>36</sup>

### **Evangelism**

Florence Crawford, who played a leading role in the Azusa Street Revival, subsequently evangelized in San Francisco and Oakland, California, and Salem and Portland, Oregon. Many were converted under her preaching and she founded the Apostolic Faith Mission in the Northwest in 1907. Her

organization sent out its first missionary in 1911, and eventually established branch churches around the world—with regular financial support, promotion, and coordination from Portland.<sup>37</sup>

A Pentecostal evangelist from Boston, Alice Belle Garrigus started the Bethesda Mission in St. Johns, Newfoundland, Canada, in 1911. As the revival increased, more churches were established, later forming the Pentecostal Assemblies of Newfoundland. Using a boat for outreach, the movement spread to Labrador and to mission stations in many locations.<sup>38</sup>

### **Perseverance in Commitment**

So many stories—each rich in detail—could be told to illustrate commitment to the call. For example, after receiving the Pentecostal baptism, Marie Stephany felt called to China and soon enrolled in Beulah Heights Bible and Missionary Training School at age 35. Arriving in China in 1916, she received ordination from the AG three years later. Taking only one furlough in 22 years, Stephany spent her ministry “pioneering churches in regions untouched by the gospel, and suffering indignities at the hands of Japanese soldiers and Communist bandits.” Over the 26 years of her ministry, many Chinese were converted, called to ministry, trained, and sent to serve in the uttermost parts.<sup>39</sup>

As a young woman, Lillian Trasher broke her engagement to answer God’s call to Egypt (1910). There she founded an orphanage against overwhelming odds. Ordained by the AG in 1919, she served a stretch of twenty-five years with no furlough. When she died in 1961, having been honored by the Egyptian government for her humanitarian service, 1400 children and widows were living at the orphanage in Assiout. In fifty years, “Mamma” Lillian had ministered to more than 20,000 children and widows.<sup>40</sup>

Nurse Florence Steidel received the baptism in the Holy Spirit while staying in an AG missionary home and obtained appointment with the AG Missions Department in 1935. She worked in Liberia as a teacher before founding the leprosarium with \$100 and leper laborers. Steidel trained them in brick-making and carpentry, then oversaw the building of seventy permanent buildings, an eighteen-mile road through the jungle, a Bible school, and a 1,000-seat chapel. Each year 100 lepers were released symptom-free and ninety percent accepted Christ before leaving the colony. In 1957 Steidel was decorated by the President of Liberia for her establishment of New Hope Town, a colony for lepers.<sup>41</sup>

Pentecostals affirm that God bestows power on his servants based on faith and obedience, nothing else. God, whose ways are higher than humankind's—manifold and mysterious—uses those who hear and respond to his call. “Missionaries were neither the supernatural saints their admirers have created, nor the unlearned and zealous misfits their detractors have described. But they were somehow called by God, and their rate of success was phenomenal.”<sup>42</sup>

Someone has said, “we look to the past not to restore it but to discover landmarks.” In that context, the church would do well to note what David Roebuck writes about early Pentecostal women ministers:

In almost every case, a female minister significantly influenced these women's understanding of their call to ministry. Without denigrating the role of the Holy Spirit or of significant males in their lives, the presence of a powerful female role model was remarkable.<sup>43</sup>

It would not be too presumptuous to conclude that one of the factors in declining numbers of AG women in missions is a decline in female role models. A Canadian woman, Margaret Gibb, says, “Mentors ensure that there

will be another generation of anointed, Spirit-led women who will take their place in leadership.”<sup>44</sup> The challenge to those whom God has used in ministry—both male and female—is to nurture and encourage others to respond to his call.<sup>45</sup>

Today the church needs to reexamine the balance between authority and Spirit, between public stance and private practice, between cultural accommodations and timeless principles. This challenge has been acknowledged in the AG Position Paper on women in ministry, and hopefully it will be heeded in the days ahead:

The Pentecostal ministry is not a profession to which men or women merely aspire; it must always be a divine calling, confirmed by the Spirit with a special gifting. . . . To the degree that we are convinced of our Pentecostal distinctives—that it is *God* who divinely calls and supernaturally anoints for ministry—we must continue to be open to the full use of women’s gifts in ministry and spiritual leadership.

As we look on the fields ripe for harvest, may we not be guilty of sending away any of the reapers God calls.<sup>46</sup>



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## Chapter six

*Through the initial explosive years of the Pentecostal Movement there were significant events happening simultaneously in rapid-fire succession around the world. Later, during the 1920s and 1930s there seemed to be a time of consolidation. The movement had a future but was not yet old enough to have a history. Finally, there was a time to stop, reflect, and celebrate. That is the tone, which David du Plessis sets in his mid-twentieth century appraisal of worldwide pentecostalism. It was a conspicuous article since it appeared in the International Review of Missions (April, 1958) and was written by a well-known pentecostal who was gaining prominence in ecumenical circles.*

# Golden Jubilees of Twentieth-Century Pentecostal Movements

*David J. du Plessis*

## Receiving the Holy Spirit

During the closing days of the last century when serious-minded Christians began to feel that the revival of the 1850s had cooled off, many began to speak and pray about the need of another Pentecost for the Church of the twentieth century. Teachers and Bible students began to ask, “What is the Bible evidence of the Baptism in the Holy Spirit?” A study of the *Acts of the Apostles* brought the answer: “Speaking in unknown tongues as the Spirit gives utterance” is the Scriptural confirmation of the fact that the Holy Ghost had been received ...

The Holy Spirit assured the entire control and leadership of the Church, the Body of Christ, and the Lord continued His mighty works through its members ... The Holy Spirit continued in control until the close of the first century, when He was largely rejected and His position as leader usurped by man. The results are written in history. The missionary movement halted. The Dark Ages ensued.

### **Christian Revivals in History**

Many of the great Christian revivals in the records of history could be traced back to the influence and ministry of mighty men of God whose lives and teachings continued to affect the movement long after they had passed from the scene. In a number of instances, it was the new emphasis on one or other doctrine that caused a stir in the hearts of the people and soon a new society was formed to propagate and perpetuate that particular truth. Thus, we have in our Christian society of today those who are called Lutherans, Calvinists, Methodists, and others.

The Pentecostal revival of this century is different. In the first place, there is no man who can claim to have been the founder of this great worldwide Christian revival. In the second place, there has been no new emphasis on any special doctrine. Rather the emphasis is upon an experience. All through the ages, the Church has taught that the Holy Spirit, who came on the day of Pentecost, was in the world, but there was no emphasis upon the need of receiving Him. Many who claimed to have received Him by faith never showed any supernatural manifestations of His presence in their lives such as the apostles and the saints in the early days of the Christian Church had shown. The experience of a life-changing salvation and of an empowering Baptism of the Spirit was left so completely in the background that the churches began to be packed with members, ministers

and teachers who were merely hearers of the Word and not doers. Their profession of faith is based almost universally upon the experience of Christians in apostolic times as recorded in the New Testament, but there is seldom an experimental knowledge that these doctrines are true.

The Pentecostal revival today is merely a restoration of a personal experience of a life-changing salvation followed by the receiving of the Baptism into the Holy Spirit with the evidence or confirmation of the initial manifestation of speaking in unknown tongues, which in turn is usually followed by experiences of power to cast out devils, heal the sick and miracles. There never was a question of educating or training the people to do certain things. All are taught that it is done by the Holy Spirit, who will manifest himself in a supernatural and miraculous way through the lives of all who receive Him, be they laymen or clergy.

### **The Pentecostal Missionary Movement**

In the years 1906, 1907, and 1908, the Pentecostal missionaries began pressing on to the regions beyond. Whole families volunteered for the work, sold their possessions, and started for the field. They were possessed with a passion to go to the ends of the earth for their Lord, and no sacrifice seemed too great to them that the Gospel might be proclaimed and the coming of the Lord might be hastened. These Pentecostals had the fiery passion for souls of the early Methodists, followed the Baptists in baptizing by immersion and emulated the Salvation Army in the directness of their methods. It was revivalism, pure and simple.

In the *News Chronicle*, September 15th, 1936, the Reverend Hugh Redwood wrote concerning his investigation of one of the Pentecostal movements:

I was prepared for what some of my friends called extravagances, though it seems to me a strange and sorry business that Christian people, who profess to accept the story of Pentecost, should regard as extravagant almost all that tends to corroborate it. ... These men who once lamented the lack of power in their life and ministry are now possessed by a new compassion and courage. They preach with all boldness the Full Gospel ... and in a world like ours, anything short of the Full Gospel is useless.

But in the early days of this revival, writers and church leaders were not as complimentary as Mr. Redwood. Rather, the Pentecostals were denounced as false prophets and apostles, and almost everything supernatural in their experience was attributed to the devil. In many Christian countries, they were persecuted with the same zeal evidenced by the religious leaders against the new Christian Church of apostolic times.

### **Golden Jubilees**

The word “Pentecost” means fifty, and the experience of receiving the Holy Spirit is referred to as Pentecostal merely because the Holy Spirit came into the hearts of the apostles on the day of the Pentecostal feast in Jerusalem. After fifty years of glorious worldwide revivals, through this experience, Pentecostal movements can truly claim to have come to the Pentecostal year of Pentecostal experience.

The church that sparked a national revival in the United States was the Apostolic Faith Mission of Azusa Street, Los Angeles, where, in 1906, there was a true repetition of the experience of the apostles in Jerusalem. Hundreds came from every part of the North American continent and received the Holy Spirit with the confirmation of tongues in these glorious meetings in Azusa Street. Many thousands attended the Jubilee celebrations in Angelus Temple during 1956.

Sparks, or shall we say “tongues of fire,” from the Azusa Street revival were blown in every direction, from the Pacific to the Atlantic Coast and from the Gulf of Mexico to the Great Lakes. The majority of the outstanding pastors and evangelists were simple laymen from the ranks of the working classes, and often with little education. What they lacked in worldly knowledge seemed to be supplemented by a double portion of spiritual power. Frequently it was what they did rather than what they said or how they said it that convinced their followers that they were being used of God. If they lacked the education to speak with authority on matters of doctrine, they certainly did not lack the power to cast out devils and heal the sick. If they could not argue with theologians whose terminology they could not understand, they were able to speak the language of the masses and understood their problems. The consequence was that from the unchurched masses, multiplied thousands were drawn into missions, chapels, and churches . . . .

### **Indigenous Movements**

The very fact that the Pentecostal revival is based upon a personal experience of receiving the Holy Ghost, who makes every recipient a powerful witness, has caused the development of indigenous churches and movements from the very beginning. The number of native ministers and workers operating under the supervision of foreign missionaries would probably come to 30,000 throughout the world. However, apart from these are powerful indigenous Pentecostal movements in Latin America, Africa and Asia, in which ten thousand more of ordained ministers and workers could be found. During the last ten years, there has been a very decisive move throughout all Pentecostal missionary operations toward the indigenous principle.

## **Pentecostal Institutions**

In the early days of the revival, the burden of every preacher and missionary and convert was to win others for Christ. However, as soon as churches became established, it was found that there was a need for teaching and training in order to maintain sound doctrine. During the last two decades, Bible training centers have been opened all over the world. According to the 1957 *Yearbook of American Churches*, with approximately 260 denominations reporting, it is found that the Assemblies of God is first in the number of foreign Bible schools, of which there are 60. This society has ten Bible institutes and colleges in the U.S.A. The Church of God, Cleveland, Tennessee, has 33 Bible schools in foreign fields. The strong move towards indigenous churches has caused the younger churches in foreign fields to clamour for assistance to establish more training centers.

In the matter of health services, Pentecostal societies have concentrated chiefly, though not exclusively, on maternity and baby welfare, the line on which governments, too, are mostly concerned. This does not mean, however, that we have passed over from evangelization to education and hospital work. It has simply enlarged the sphere of operations to include these on a bigger scale in order to maintain and increase opportunities of furthering the spiritual ends for which we have gone out into all the world.

## **Pentecostal World Conference**

The very first suggestion of such a conference came at an international meeting of Pentecostal leaders at Memphis, Tennessee, in 1937. An international European conference was held in Stockholm, Sweden, in 1939. Then came the Second World War and a world conference did not materialize until 1947, when the first world conference was

held in Zurich, Switzerland, and the theme was “By one Spirit we are all baptized into one Body.” That conference approved the publication of a quarterly review called *Pentecost*, edited ever since by Donald Gee, of Kenley, Surrey, England.

The writer had the privilege of organizing the second world conference in Paris, during 1949. This conference adopted a manifesto declaring that the common purpose and objective of world conferences should be (a) to encourage fellowship and facilitate coordination of effort among Pentecostal believers throughout the world; (b) to demonstrate to the world the essential unity of Spirit-baptized believers, fulfilling the prayer of the Lord Jesus Christ that they all may be one; (c) to cooperate in an endeavour to respond to the unchanging commission of the Lord Jesus to carry His message to all men of all nations; (d) to promote courtesy and mutual understanding “endeavoring to keep the unity of the Spirit in the bond of peace ... till we all come in the unity of faith” (Eph. 4:3, 13); (e) to afford prayerful and practical assistance to any Pentecostal party in need of such; (f) to promote and maintain the Scriptural purity of fellowship by Bible study and prayer; (g) to uphold and maintain those Pentecostal truths “most surely believed among us” (Luke 1:1).

The third Pentecostal world conference was held in London in 1952. The number of countries and movements represented increased greatly and the fourth world conference in Stockholm, 1955, surpassed all the previous ones in attendance. We feel certain that the greatest yet will be the fifth, in Toronto, Canada, September 14th to 21st, 1958.

### **Pentecostal Statistics**

As a result of international and world conferences held in the last decade, the curiosity of many had been stirred as to

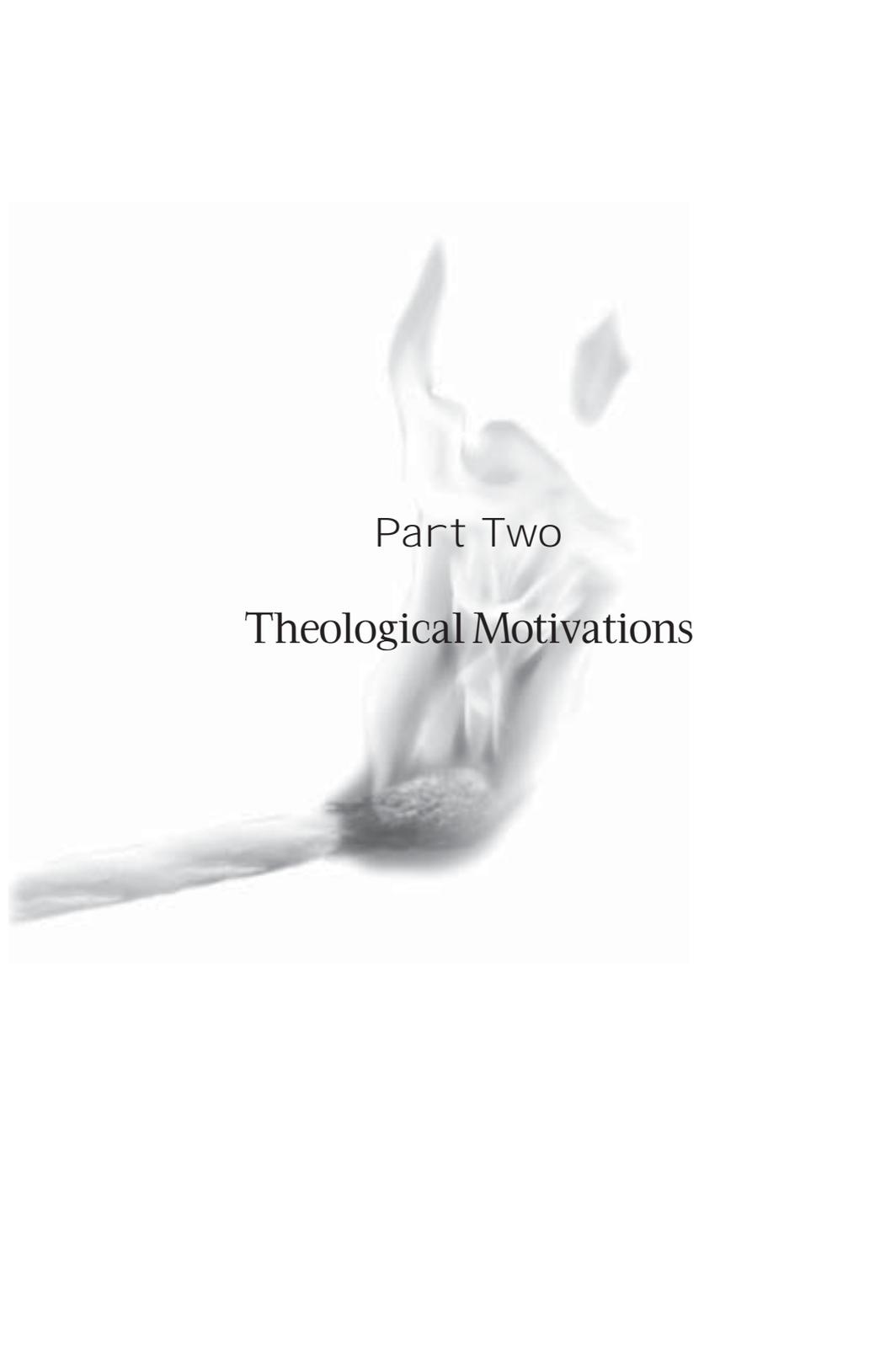
the scope and size of the Pentecostal revival. We began to collect information and statistics and finally, in 1956, published a list of statistics from information, which in some cases was almost ten years old. The first list showed that there must be over five million Pentecostal adherents throughout the world. However, many countries are not listed and the figures given for some were completely outdated. During the last twelve months we have obtained more up-to-date statistics and from almost every part of the world. It is now clear that the Pentecostal community in the world must be over eight million and possibly nearer ten million.

We must point out that Pentecostal churches usually record only the names of their adult members who have actually joined the society. They do not give the number of children or the number of regular attendants at their services who might be considered adherents to the Pentecostal faith. Therefore, these figures may yet be far from the actual facts. We also know that there are thousands of independent churches and many indigenous movements from whom we have not yet received a report at all.



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Known internationally as “Mr. Pentecost,” DAVID J. DU PLESSIS (1905-1987) was one of the leading emissaries of world pentecostalism. A native of South Africa, du Plessis began his ministry with the Apostolic Faith Mission. His life later touched all worldwide pentecostal churches due to his leadership in the triennial Pentecostal World Conferences. Eventually, he was to become one of the chief bridge-builders between the mainline pentecostals and the historic Protestant and Catholic churches through his involvement in the Charismatic Movement.

A grayscale photograph of a hand holding a lit matchstick. The hand is positioned at the bottom left, with the matchstick held between the thumb and index finger. The flame is bright and rises from the tip of the matchstick, casting a soft glow on the hand and the surrounding area. The background is a plain, light color.

Part Two

## Theological Motivations



*“Truth on Fire” is an overview of the inner worldview and theological motivations that were—and are—the driving force of Pentecostal/Charismatic missions practices. It answers the basic questions: “What motivates these people?” “What do they believe?” “What is the nature of their experience that propels them into aggressive evangelism and social activism?”*

Part Two: Introduction

## **Truth on Fire: Pentecostals and an Urgent Missiology**

*Grant McClung*

“Truth on Fire” headlined Chapter 21 of David J. du Plessis’s autobiography *A Man Called Mr. Pentecost*. In that section, he recalled his 1956 meeting with a number of ecumenical leaders from across America. “Please tell us,” asked one of the churchmen of this well-known pentecostal:

What is the difference between you and us. We quote the same Scriptures you do, and yet when you say those words they sound so different. We say the same things that you do, but there seems to be a deeper implication in what you say. You have said nothing with which we want to differ and yet there seems to be a distinct difference somewhere.

The “distinct difference” in the pentecostal theology of missions is found in du Plessis’s reply:

Gentlemen, comparisons are odious, and I do not wish to injure anyone’s feelings or hurt your pride. But the truth as I see it is this: You have the truth on ice, and I have it on fire.<sup>1</sup>

This “on fire” pentecostal mission theology has tended to be a “theology on the move.” Its character has been more experiential than cognitive, more activist than reflective. Pentecostals have often acted now and theologized later. Though pentecostal theologians, apologists, and historians have articulated their faith for some time, only recently have pentecostal missiologists begun to solidify a more formalized “pentecostal missions theology.”

Yet, since its inception, the Pentecostal Movement has had underlying theological assumptions which have formed the impulse for its missionary expansion. Three of those assumptions are briefly examined in this essay: the centrality of the Word and the Spirit; pentecostal eschatology; and the pentecostal sense of destiny. This survey is not exhaustive but introduces the internal essence of the theological infrastructure of pentecostal missions. It highlights some specific motivational elements in pentecostals’ worldview and theology which have propelled them into continuous missionary outreach since the turn of the twentieth century.

### **In Spirit and In Truth**

If Francis Schaeffer has characterized God as *The God Who Is There*, pentecostals have traditionally understood Him to be the “God who is there—now.” For pentecostals, the declaration of divine omnipotence and omnipresence has been more than an abstract theological formulation; it is an

incarnational truth available and experienced by faith. The pentecostal “theology of immediacy” has seen the kingdom that is coming but has also lived in the kingdom that is now. For pentecostals, “God is not an idea but a presence and a power. God saves; He has the power to save, and even more concretely the power to cure, whether it be from the effects of sin or of illness.”<sup>2</sup>

### People of “The Book”

The accessibility of God and His power has been understood by pentecostals due to their literal acceptance of “thus saith the Lord.” This, said pentecostal missions strategist David A. Womack:

... was one of the major causes for the rise of the Pentecostal Movement; for, as people read their Bibles with renewed interest and better understanding, they found the description of a kind of Christianity very different from that of their own churches. Once the new approach to Bible interpretation was established, it was inevitable that some group would call for a return to the full gospel of the apostles.<sup>3</sup>

Growing out of the fundamentalist and holiness roots of literal biblicism, the pentecostals have taken the literal interpretation of scripture another step further into their missionary practices. For them, the issue of biblical authority determines their basic beginning point for missions theology and strategizing. “They are people of ‘The Book,’” said Assemblies of God missiologist Paul A. Pomerville:

While some may question their use of The Book, their hermeneutics, nevertheless Pentecostals seek to be led by Scripture as by the Spirit in their missions efforts. Their textbook for missions strategy often boils down to the Book of Acts.<sup>4</sup>

As the result of “going by ‘The Book’” in their theology, pentecostals have sought to be as identical to Scripture as possible in their mission practices. If they have seen something in the Bible, they have taken it as applicable for today, whether it be healing, power encounter, speaking in tongues and other spiritual gifts, and other apostolic practices.

In his April 1982 “Global Report,” *Evangelical Missions Quarterly* reporter, Robert Niklaus, chronicled the mushrooming growth of Brazilian pentecostalism. His article, headlined “Pentecostal Invasion,” told of 8.5 million pentecostals in 26,000 churches (1,000 of them in Sao Paulo—the largest city in the largest Catholic country in the world) and attributed their growth to a literal interpretation of the Bible. Though nominal churches had been in Brazil for at least 150 years, the pentecostal “invasion” began in 1910. Unlike the denominational clergy, the pentecostals believed in a literal interpretation of the Bible and took a “strong stand on the scriptures,” which “found immediate acceptance among the people, if not among the church leaders.”

### **People of the Spirit**

But, as Pomerville has said, pentecostals are not only people of the scriptures, but also people of the Spirit. The Holy Spirit and His ministries are at the center of pentecostal theology. Pentecostal beliefs and practices cannot be understood until one grasps ...

... the centrality of the Third Person of the Trinity in their theology and in their lives. To them Pentecost is not a mere historical event that took place almost two thousand years ago, but an always renewed presence of the Spirit in the world. The Holy Spirit is now, as then, the “creator” and the “vivifier” of men.<sup>5</sup>

Though some pentecostals have at times overemphasized the Holy Spirit at the expense of a more holistic view of the Godhead and have tended in some quarters to major on the existential and personal benefits from the Holy Spirit, there have traditionally been at least two main biblical emphases concerning the Holy Spirit among pentecostals. They have been: (1) the necessity of the Baptism of the Holy Spirit as an indispensable endowment of power for service; and (2) the exaltation of Jesus Christ as the Baptizer in the Holy Spirit (Luke 24:49; Acts 1:8; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33).

The pentecostals have exploded into phenomenal growth around the world not only because they have reached the masses and the poor, or have concentrated upon the receptive, or have utilized the energies of the common man, or have done whatever else outside observers have marked as good methodology. The primary pentecostal distinctive in their theology has been their insistence upon the outpouring of the Holy Spirit personally into the life of each believer in a “personal pentecost.” This, said Donald Gee at the 1952 Pentecostal World Conference, is “The Contribution of The Pentecostal Movement to the Church Universal:”

It is not distinctive (and let us therein rejoice) to possess evangelical zeal; neither is it peculiarly “Pentecostal” to believe in Divine healing. There is nothing whatever Pentecostal in contending for some particular form or idea of church government hoary with age, and already embodied, if not embalmed in more than one existing denomination. The true Pentecostal Revival offers a testimony to a definite spiritual and personal experience, based on the significance and story of the Day of Pentecost. Hence its name, and its only justification for its name. In that distinctive witness lies its strength, its vindication, and its value.<sup>6</sup>

Though some pentecostal theologians may move in other directions, pentecostal *missiologists* will contend that the Baptism of the Holy Spirit is primarily for ministry, especially for evangelism. David J. du Plessis, made this very clear in a 1983 interview:

I have held from the beginning that the Baptism in the Holy Spirit has really no place, no need in the church unless it is to equip the church for ministry, and the tragedy to me is that there are millions today who have received the baptism of the Holy Spirit but were never taught what really is the responsibility they've taken upon themselves by accepting the baptism. I say there is no reason for the baptism but to minister, for the ministry of Christ began after his enduement on the bank of Jordan. <sup>7</sup>

This position is characteristic of the teaching of William J. Seymour from Azusa Street. In one of his earlier writings on the subject of the Baptism of the Holy Spirit, Seymour said:

There is a great difference between a sanctified person and one that is baptized with the Holy Ghost and fire. A sanctified person is cleansed and filled with divine love, but the one that is baptized with the Holy Ghost has the power of God on his soul and has power with God and men, power over all the kingdoms of Satan and over all his emissaries ... .

When the Holy Ghost comes and takes us as His instruments, this is the power that convicts men and women and causes them to see that there is a reality in serving Jesus Christ. ...

The Holy Spirit is power with God and man. <sup>8</sup>

*A Strong Christology.* Of course, since Seymour and Parham's time the Baptism of the Holy Spirit has become a cardinal pentecostal doctrine. Accompanying this experience has been the phenomenon of speaking in tongues, so much so that critics have been inclined to label

pentecostalism as “the tongues movement.” It was Seymour, however, who began early to exhort the people, “Now, do not go from this meeting and talk about tongues, but try to get people saved.” Seymour, and subsequent pentecostal leaders since him, had a strong Christology, which centered more on the Giver than the gift. He constantly exalted “the atoning work of Christ and the Word of God. . . .”<sup>9</sup>

Stanley H. Frodsham, pentecostal historian and biographer, has insisted that speaking with tongues has not been the principal feature of the movement:

By no means. Our Lord and Saviour Jesus Christ has been exalted as the One altogether lovely and as the chiefest among ten thousand, yea, as all in all. The first and foremost thing in the outpouring has been the *magnifying of the person of the Lord Jesus Christ*.

We heard Pastor Jonathan Paul of Berlin, an acknowledged Pentecostal leader in Germany, say, “I have not put the word ‘Pentecost’ on my banner. I have the word ‘Jesus’ on it and expect to keep it there.” And the rest of us say, “Amen.”<sup>10</sup>

## Last Days Mission Theology

A second motivational element in the pentecostal theology of mission has been an intense premillennial eschatology. Premillennialism, dispensationalism, and the belief in the imminency of Christ’s return forged the evangelistic fervor of the movement in its infancy. Pentecostals have interpreted the promises of Joel 2:28-32 as being for our day. They have taken the promises of the former and latter rain (Hosea 6:1-3; Joel 2:23-27; James 5:7-8) to be the last days’ spiritual outpouring just prior to Christ’s imminent return.

One wonders whether or not this “eschatological intensity” is as dominant today as it was in the early 1900s. It is this writer’s concern that the conviction of Christ’s

soon return may have waned in some pentecostal quarters. Readings and analyses would need to verify this assumption and look for causes. It is supposed, however, that one element that may have contributed to this change would be what Donald A. McGavran calls “halting due to redemption and lift.”<sup>11</sup>

This does not obscure the fact that by and large pentecostal theology has continued to have a central eschatological element. Some forty years into the movement, for example, Frodsham cited a 1941 report from China in which the field chairman tells of a six-day convention, which was stretched to nearly fifty days due to the outpouring of the Holy Spirit. The summary of the messages, he said, could be summed up as follows:

The time is short; the coming of the Lord is near; the present opportunities of evangelism will not last long; the Lord longs to work in a new, glorious, and mighty way to show forth His glory and save souls . . . .

After recounting the China report, Frodsham concluded:

And thank God, He is mightily pouring out His Spirit in the last days, at what is surely the end of the church period . . . . Christ is pouring the oil and the fire still blazes, and we all believed it will blaze until that glad day when the Lord Jesus Christ shall descend from heaven and take His church to be with Him forevermore.<sup>12</sup>

At the half-century mark of modern pentecostalism, Gloria Kulbeck produced a history of the Pentecostal Assemblies of Canada, *What God Hath Wrought*. In it, the eschatological dimension is present:

The morning cometh! How glorious is the prospect of the personal return of Christ for His church. It was the prospect of the return of Christ, which cheered the hearts of the first Pentecostal believers of this century. It is the

hope of Christ's coming which steadies believers bearing the cross on the mission fields. It was to announce the soon return of Christ that the Pentecostal revival was given.<sup>13</sup>

Throughout pentecostal literature yet today, one finds references to a "last-day ministry" or that "time is growing short" or that the second coming of Christ will be "very, very soon." Pentecostal missionary practice is still proceeding from an inherent "last days mission theology."

### A Divine Destiny

The theological mood and atmosphere set by premillennialism and the "actualization of the kingdom" experienced by the outpouring of the Holy Spirit in their midst has historically caused pentecostals to be filled with an assurance that has overcome persecution and early rejection. That assurance and conviction has been: "God has chosen us! We are a people of divine destiny for this hour!"

This "Mordecai-Esther factor" ("Thou art come to the kingdom for such a time as this" Esther 4:14) has been a powerfully motivating force thrusting the movement around the world into the face of any opposition. It has been central to pentecostal ideology. Of the *Congregacao Crista no Brasil* in Brazil, for example, outside observer William R. Read has reported:

A certain mentality has grown up around the prophecy of their founder that the Church has a divinely inspired "particular" mission to fulfill. Members think of the Congregacao as an agency of the Lord at a particular time and place in the work of harvesting ... . This has a psychological effect upon the whole Church. It creates an atmosphere of expectancy. It aids growth and progress. If God is for us, who can be against us? <sup>14</sup>

Pentecostal sermons, articles, and statements are replete with this persuasion that “God has raised us up.” Pentecostals have seen themselves at the climax of two thousand years of Church history and feel a kinship to the early church. In them, they feel, God has restored apostolic Christianity. They have believed that:

... the missionary spirit which moved in the Book of Acts is presently moving among us. May it ever be so! There is no question but what God has raised up a Pentecostal movement as a means of hastening the evangelization of the world. The latter rain is falling, and the harvest is ripening for the ingathering, which very well may be the last gathering before the return of Jesus Christ to earth. <sup>15</sup>

Not only is this pentecostal sense of destiny articulated for the movement as a whole, but entire denominations have interpreted themselves to be God’s instrument. This is particularly evident at denominational conventions, councils, and convocations. At the Assemblies of God Council on Evangelism in 1968, for example, Pastor James E. Hamill preached on “The Motivation of the Church.” He said:

May this be a dynamic church at work in winning the lost to Christ and in ministering to the distressed and the discouraged and offering strength to the weak.

May this dynamic church send out its young men and women to preach Christ at home and abroad.

May this Spirit-filled church lead all other denominations into the fullness and glorious baptism of the Holy Ghost.<sup>16</sup>

Upon the observance of their fiftieth anniversary in 1982, Open Bible Standard Churches author Bryant Mitchell received this comment from a general officer of their denomination:

I believe that we have a divine destiny which God has given to us. ... We are not an accident or the extension of some man's ego. God Almighty moved on our forefathers. Our movement is manmade, but divinely ordained. ... We have a ministry to perform. ... I am not afraid of institutionalism. It speaks to me of strength, security, and stability. ... The enemy would like to fragment us, but we will not allow this. ... I believe that Open Bible Standard serves a vital function in the body of Christ.<sup>17</sup>

In a 1983 report, Jim O. McClain, former director of Church of God World Missions, stressed:

Our World Missions ministry is moving ahead in spite of political, social and economic hindrances thrown up by Satan. A great Pentecostal revival is sweeping across the globe, and we praise God that the Church of God is in the forefront.<sup>18</sup>

The criticism that these convictions have implications of arrogance and triumphalism has not daunted the missionary fervor of pentecostals. Equal to the pentecostals' statements regarding being chosen by God for a divine destiny are the expressions of humility and gratitude that God has blessed them with this privilege and will also hold them accountable for their stewardship of His gifts. Therefore, one catches a sense of stewardship, responsibility, and mandate in pentecostal literature.

There is a sense of contribution, of service, in pentecostals' statements regarding their purpose. This is reflected in a somewhat lengthy statement from L. F. W. Woodford, who at the time of this address to the 1952 Pentecostal World Conference was Missionary Secretary for the British Assemblies of God:

It is the abiding conviction of all who share in this great work for God that He has in His gracious purpose raised up a people in these latter days through whom He may manifest His grace and glory in the pristine power of

Pentecost. If there is a unique contribution being made by Pentecostal Foreign Missions to the sum total of World Missions as a whole, it is found in the primacy it gives to direct evangelism—the ceaseless proclamation of the Gospel of the grace of God for the whole man—in the essential equipment of “power from on High” for all His ambassadors in the Gospel without exception, in the due recognition that in all missionary work it remains as true today as ever, that His Kingdom is established and enlarged, not by might, nor by power, but by His Spirit, and that His people have the right to expect that the supernatural signs promised in His Word shall still accompany the ministry of His servants who go forth in His Name. The stress everywhere laid by pentecostal missionaries upon the near return of the Lord Jesus serves to maintain the work on all fields in separation from the world, in purity and in zeal for the salvation of the lost “whilst it is day.”<sup>19</sup>

Such are some of the fundamental elements of pentecostal “truth on fire.” The primacy of the Word and the Spirit, the “urgent missiology” formed by a premillennial eschatology, and the sense of divine destiny have provided dynamic motivational components in the overall pentecostal theology of mission.

## Chapter seven

*Most researchers and outside observers of the Pentecostal Movement have attributed its success to many sociological, psychological, and historical factors. Thomas Zimmerman, a prominent insider, discounts those theories, and discusses five features of the movement from the perspective of an active participant. His article is taken from *Aspects of Pentecostal-Charismatic Origins*, Vinson Synan, Editor (Logos 1975).*

# The Reason for the Rise of the Pentecostal Movement

*Thomas F. Zimmerman*

Late in 1969, Jessyca Russell Gaver received a clipping from the September 6, 1969, edition of the *Net York Times* sent by her publisher, Arnold Abramson. The headline read, “Pentecostal Movement Finding New Adherents.”

Abramson wanted Mrs. Gaver to write a book about this phenomenon, and to encourage her to accept the assignment, he included the story of the growth of pentecostals. She accepted, and the result was an almost 300-page paperback entitled *Pentecostalism*.

While there were certainly other considerations which caused Mrs. Gaver to take the assignment, a prominent motivating factor was one sentence in the newspaper article:

Pentecostalism has developed into the world’s fastest-growing denomination at a time when membership in most other churches is declining as a proportion of the population.

Like the initial outpouring of the Holy Spirit on the day of Pentecost, the pentecostal movement today has received widespread attention. It has been referred to by various designations—both kind and unkind. Possibly one of the most appropriate descriptions from a biblical point of view is the term “revival.” The rise of the pentecostal movement came under conditions which existed prior to revivals both in Bible times and in later Church history. The rise of the present-day move of the Spirit is directly attributable to believers who fulfill God’s conditions for revival.

Great revivals have often begun in times of spiritual and moral darkness. Conditions of gross darkness prevailed before revivals under such leaders as Asa (2 Chronicles 15:1-15), Joash (2 Kings 11, 12), Hezekiah (2 Chronicles 29-31), Josiah (2 Kings 22, 23), Zerubbabel (Ezra 5, 6), and Nehemiah (Nehemiah 8:9; 12:44-47). The people and leaders were guilty of idolatry, neglect of and in some cases contempt for the house of God, unjust and sometimes cruel treatment of fellow Israelites, entangling alliances and associations with heathen nations, and the practice of spiritism and other forms of the occult.

Against this backdrop of ungodliness, there were always those who were earnestly looking to the Lord for His intervention. These people were never disappointed, for when God’s people sought the Lord with the whole heart, a spiritual and moral revival always followed.

A quick perusal of history books makes it very evident that conditions prior to the present pentecostal revival were deplorable. Post-Civil War America was fraught with sectional hostility and financial turmoil. Increasing population movements into the cities were accompanied by the usual moral decay—crime, gambling, alcoholism, and prostitution grew rampant. Corruption reached high

levels of federal and state governments, and many became rich quickly at the expense of the taxpayers. In the business world, those who became wealthy through stock manipulations, oil speculations, and other fraudulent means often outnumbered those who succeeded through honesty.

Nor was the church exempt from the spirit of the times. American seminaries exchanged professors with the German universities where liberal theology and higher criticism of the Bible were in vogue. It wasn't long until pulpits were being populated by literal apostles of unbelief. They ridiculed the deity of Christ, the virgin birth, and the substitutionary atonement. The social gospel was supplanting the supernatural Gospel, and the theory of Christian nurture preempted the necessity of repentance.

But still there were many devout believers in every denomination who continued to "contend for the faith which was once delivered unto the saints." As these people began to pray more earnestly because of deteriorating world conditions, it was not long until God began to pour out His Spirit and to restore to the remnant Church the gifts of His Spirit, notably speaking in tongues. Not all these people upon whom the Spirit fell realized, at first, the biblical precedent for the experiences they were having. But soon, from many different places, they began to declare that the Holy Spirit was being outpoured as during the first days of the Church age. Once again God had honored His ancient promise in a time of deep darkness.

This, then, is the explanation for the remarkable growth of the pentecostal movement. Men have tried to adduce all kinds of reasons for it in terms of sociology, psychology, ecology, and economics. But nothing short of the almighty power of God responding to the contrition of His faithful remnant could have produced such results.

Let us then review the essential elements in the lives of these people on whom the Spirit fell.

**1. First, they revered the Word of God, the Bible.** And so it always was. The revivals under Asa (2 Chronicles 15:8-19), Joash (2 Chronicles 24:6), and Hezekiah (2 Kings 18:6), as well as those under Josiah, Zerubbabel, and Nehemiah, were attributable largely to the fact that these Old Testament leaders insisted on a renewed commitment to the Mosaic documents, especially to Deuteronomy.

Evan Roberts, leader of the famous Welsh revival at the turn of this century, exemplified this same dedication to the priority of Scripture. A contemporary observer said of him, "He is no orator, he is not widely read. The only book he knows from cover to cover is the Bible. "George T. B. Davis, in his book, *When the Fire Fell*, reported that a religious paper in Chicago made this observation of Evan Roberts: "First he worked in a coal mine, then became an apprentice in a forge, then a student for the ministry. But all his life he has yearned to preach."

The Bible was given priority in Bethel College, Topeka, Kansas, where about forty students came together primarily to study the Word of God. It was after exhaustive study of the Bible that the students unanimously agreed that speaking in tongues is the initial evidence of the Baptism in the Spirit. What they believed the Word of God taught, they soon began to experience, and so the modern pentecostal movement was launched.

**2. Secondly, these people on whom the Spirit fell lived holy lives.** They studied to avoid sin and to shun the very appearance of evil.

Since the pentecostal movement is strongly biblical, emphasis on holiness is not surprising. It might have seemed that such an emphasis would inhibit its growth, but the opposite has been true. The committed life with all its attendant blessings came to be appreciated by people who recognized the greater price, which had to be paid for selfish and sinful living. Holiness was not to them a cross to be borne, but a cherished delight.

While there have been different doctrinal positions on the matter of sanctification, all pentecostal fellowships have emphasized holiness. A careful study of the past seventy years would show that this has certainly been a factor in the growth of these bodies.

**3. A third prominent feature of all revivals of Bible and church history has been a *strong emphasis on the truth of substitutionary atonement*.** Sin is a reality, which can only be taken care of through the transfer of the offender's guilt to Christ, and the transfer of Christ's righteousness to the believer.

The work of the Holy Spirit is to glorify Christ (John 16:14). This is why, when pentecostal believers have emphasized the atoning work of Christ, lost souls have responded with joy. Persuasive human eloquence did not produce these many conversions, but the convicting power of the Holy Spirit who honored the cross-centered preaching of the pentecostals.

**4. Perhaps one of the most significant and widely observed phenomena of the pentecostal revival is its *emphasis upon free and exuberant worship*.** Man is a worshiping creature. He will worship something. If he doesn't worship God, he is surely an idolater.

When people are filled with the Holy Spirit, they are indwelt by the one who glorified Christ and who also empowers authentic worship. This Spirit of worship which has attracted so many in the past will certainly continue to do so.

Dr. Leland R. Keys, a retired minister who has served many years with distinction as both a pastor and educator, was introduced to pentecost in a mission in an eastern city in the early years of this century. He said there was one custom of that mission which attracted his attention most: a lady would play the pump organ before the service and sometimes would sing familiar choruses and hymns. Without waiting for the service to commence formally, the people as they gathered would join in, and God's presence would become wonderfully real.

Dr. Keys continued, "A Spirit-baptized body of believers, loving the Lord with all their hearts, singing and making melody to the Lord, expressing their joy in the public assembly, prepared the way for what was called a 'Holy Ghost meeting.' The gifts of the Spirit were manifested, and the Word of God was proclaimed with power. The result was that the altars were filled with those who were hungry for God."

Much more could be said about the numerous features which attracted people into the pentecostal ranks from every walk of life. The joy of salvation, their irrepressible happiness, miraculous healings and deliverances, transformed homes—all had great appeal.

Less appealing was the persecution. It happened in the home, in the community, in the schoolhouse. Wary onlookers quickly coined epithets to describe these people whose behavior they considered bizarre. As in the early church, however, persecution didn't hinder the work of God—it helped.

**5. The final characteristic of the early pentecostals, which accounts for much of their success was their *consuming evangelistic zeal*.** In spite of charges to the contrary, pentecostals do not spend all their time talking in or about tongues. They have instead consistently sought to bring people to Christ. Like the people described in the Book of Acts, they have gone everywhere, earnestly proclaiming the message of salvation.

A. W. Orwig, who attended some of the Azusa Street meetings in Los Angeles, later wrote:

One thing that somewhat surprised me was the presence of so many from different churches. Some were pastors, evangelists, or foreign missionaries. Persons of many nationalities were present. Sometimes these, many of them unsaved, would be seized with deep conviction of sin under the burning testimony of one of their own nationality, and at once heartily turn to the Lord. Occasionally some foreigner would hear a testimony or earnest exhortation in his native tongue from a person not at all acquainted with that language, and thereby be pungently convicted that it was a call from God to repent of sin.

W.J. Seymour, a leader in the Azusa Street mission, was often heard to say, "Now, do not go from this meeting and talk about tongues, but try to get people saved."

In conclusion, we must not overlook the prophetic and eschatological implication of the pentecostal movement. When the multitude gathered at the first pentecostal outpouring, some were angered, some were in doubt, and some mocked. It was then Peter who offered an explanation in terms of the prophecy of Joel:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Acts 2:17-21)

The pentecostal revival is a fulfillment of prophecy—a sign of the last days. Paul made a less buoyant forecast about those days: “This know also, that in the last days perilous times shall come” (2 Timothy 3:1). He followed that with a dreary catalog of evils, which would characterize the last days—a list that convinces believers more than ever of the imminence of the end of the age. But pentecostals know that where sin abounds, grace is even more plentiful, and they are optimistic. They expect an outpouring of the Spirit greater than ever.

Thank God for what happened on the day of Pentecost! Thank God for the rise of the twentieth-century pentecostal movement. But let us especially thank God that the best days are not in the past. They are in the future.

Convinced of this, we will continue to sensitively follow the leadership of the Holy Spirit; we will continue in dedicated service to Christ; and we shall continue to pray, “Even so, come Lord Jesus! Maranatha!”



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A foremost leader in world pentecostalism, THOMAS F. ZIMMERMAN (1912-1991) was the former General Superintendent of the Assemblies of God (1959-1985). He served as the Chairman of the Advisory Committee for the World Pentecostal Conference.

## Chapter eight

*Among the mainline pentecostal organizations, the global outreach of the Assemblies of God has been the prototype. This two-part article reveals the soul and strategy of the man who led their missions ministry for the thirty years of their greatest worldwide expansion. The first part is taken from Everett A.*

*Wilson's, Strategy of The Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960 - 1990 (Regnum Books 1997).*

*The continuation of the theme is taken from Hogan's remarks in Countdown to AD 2000 (The AD 2000 Movement and William Carey Library 1989).*

# The Holy Spirit and the Great Commission

*J. Philip Hogan \**

Some years ago Hendrik Kraemer, the noted missions professor, spoke to a group of missions administrators in the city of Chicago. At the conclusion of his address, the subject of Japan and its recent history came into discussion. It was observed by different participants in the discussion that immediately following World War II, when the Emperor had renounced his deity, the inevitable spiritual

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\* EDITOR'S NOTE: From Hogan's presidential address to the Evangelical Foreign Missions Association—EFMA (now known as Evangelical Fellowship of Mission Agencies) in 1970. It was first published under this title in *United Evangelical Action* (October 1970)

vacuum created by this act afforded one of the greatest opportunities any nation has ever known for evangelism. Further observations were made concerning how propitious it would have been if the churches in the rest of the world had focused their attention on the Emperor himself. If he had accepted the claims of Jesus Christ, perhaps a whole nation could have been won in a day! Mr. Kraemer listened to this for some time, then remarked, "I never did agree with you Americans. You seem to have the idea that by getting together and using the proper methods you can do anything. You leave out of consideration the operation of the Holy Spirit." This blunt Dutch professor indeed said it all and said it well. In Acts 5:32 we read, "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." This indicates that the task of worldwide witnessing is a joint task. It is a cooperative endeavor between the Lord of the harvest and His Church made up of human vessels.

For more than twenty years I have been privileged to be intimately related to church planting and evangelism in more than eighty countries of the world and to be somewhat related and acquainted with the work of God in the whole world. A great deal of my time has been taken up with the human side of the missions enterprise. I have dealt with people, their successes, their personalities, and their problems. I am overwhelmed and humbled before the moving of the Spirit's own sovereign presence in the world. Make no mistake, the missionary venture of the church, no matter how well planned, how finely administered and finely supported, would fail like every other vast human enterprise, were it not that where human instrumentality leaves off, a blessed ally takes over. It is the Holy Spirit that calls, it is the Holy Spirit that inspires, it is the Holy Spirit that reveals, and it is the Holy Spirit that administers.

From the long viewpoint of history, there have been times when men have doubted the ceaseless, sovereign presence of the Spirit of God in the world. Elijah's scathing words about Baal have at times seemed almost applicable to the Lord of Heaven. "God sits in Heaven and does nothing," grumbled Thomas Carlisle. H.G. Wells in his last statement declared man to be played out, the whole world system jaded and devoid of recuperating power, the only possible philosophy left one is stoical cynicism.

I have long since ceased to be interested in meetings where mission leaders are called together to a room filled with charts, maps, graphs and statistics. All one needs to do to find plenteous harvest is simply to follow the leading of the Spirit. When one engages in this truth and begins to live by this principle, there will be communities, whole cities, whole nations, whole cultures and whole segments of pagan religions that will suddenly be thrust open to the gospel witness. Witness the sovereign freedom of the Holy Spirit today. We are witnessing an outpouring of the Pentecostal experience on groups and individuals that our prejudices and our provincialism are sometimes slow to accept. I have just returned from the heart of Latin South America where my brethren confronted me directly to say, "What should our attitude be toward hundreds of Catholic priests who are testifying to the reality of the baptism of the Holy Spirit?" They said, "These men, five years ago, were throwing rocks at us and doing everything possible to contain the Protestant message. Now they have covered up the stations of the cross in their cathedrals and have in turn emblazoned the message of Pentecost." What can I say when priests and bishops and powerful leaders of liturgical groups around the world tug at my sleeves in airports or in other crowded areas of the world to confidently whisper, "Brother Hogan, you will be surprised to know that I pray in tongues every day." If I had been

designing the persons or groups upon whom I felt the sovereign Spirit would fall, some of these are the last ones that my provincialism would have dictated should receive this blessing. However, thank God, the essential optimism of Christianity is that the Holy Spirit is a force capable of bursting into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization and bringing the glory of Pentecost. Stand in awe, my friend, and witness in these days the wonder of the ages, the Spirit of God is being outpoured upon persons and in places for which there is no human design and in which there is not one shred of human planning. The inscrutable ways and origins of the Spirit indeed place a stranger than fiction-like quality to serving God in these days. There are, times when I feel like a spectator with a box seat, watching the greatest drama of all time unfold before me.

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Editor's note: The second half of this article (some twenty years later) continues the central theme of Hogan's insistence on the sovereignty, leading, and anointing of the Holy Spirit in missions. These remarks were given at the January 1989 Global Consultation on World Evangelization in Singapore. Hogan was 74 and in the last year of his thirty year tenure as Executive Director of the Assemblies of God World Missions.

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I have accepted this responsibility with some reluctance because my experience has been that this kind of serial reporting can too easily create a tendency to fall into the syndrome of "Can you top this?" For this reason, I will quote very few statistics. The more I see of the world's need, the less I am impressed with statistics anyway.

The Assemblies of God is in 123 countries of the world, and only God and David Barrett know how many adherents there are. Since God has not chosen to reveal this, that narrows the field down considerably!

For you to understand everything I am going to say, you need to know that the Assemblies of God is not an organic organization in any sense of the word. I said just now that we are in 123 countries of the world. These Assemblies are tied together almost entirely by a doctrinal statement and fraternal fellowships. We are not an organic unity; we are a group of sovereign movers in the world.

The fellowship of which I am a part sends nearly 1,700 missionaries to the world, and in no case have we ever tied the churches they have founded into any organic relationship to the Assemblies of God in the United States. They are all fraternal. So when I talk about “us” and “what we are doing,” I am talking about a worldwide movement of fraternally-related movements, some of which are several times bigger than those of us in the U.S. who had the privilege 75 years ago to begin this program.

I have been in my current office for 30 years, and every year, for many, many years, our staff and division heads have set apart in our calendars a season for prayer and fasting. Since we are located in Springfield, Missouri, we leave our offices sometime before the tourist season begins and go south to a motel/resort situation in the Ozark Hills. We do not take any plans; we do not take any budgets. All we allow the staff to take is a Bible and a notebook. We go for one supreme purpose, and that is to pray and to seek God for His will.

We’ve done this for many years. The only way I have ever found to really do reflective thinking and praying is to put it in my calendar. And my staff knows that. Most of us work up to three years ahead on our calendar. And they know that when retreat time comes, they’d better be in Springfield, Missouri. And they are. And I think that they would agree that almost all the innovative things that God ever let us do came not out of board meetings or committee

sessions but out of these extended seasons of prayer—such things as “Global Conquest,” which for twenty years has put us into the great cities of the world. We’ve chosen target cities, and this year the target city is Bangkok.

We’re delighted that the men in our fellowship last year gave us \$3.5 million worth of literature called *Light for the Lost*. And starting in February of 1989, these men will come by the planeloads to Bangkok, Thailand, paying their own way, in order to walk the streets of that city and to pray, taking deliverance for it in the name of Jesus.

Maybe you don’t believe in that kind of thing, but we do. We’ve done it for many years. The first example was in Seoul, Korea. I went there in 1961 with \$25,000. That was a lot of money in those days. And I bought a piece of land covered by refugees at the close of the war and called a young man, 19 years of age and just out of our Bible School, to come and be a pastor there. That was the best decision I ever made. That man is Dr. Paul Yonggi Cho, today the pastor of the largest church in Christendom.

Let me say something here about these extended periods of prayer that we have every year. I’m not talking about sentence prayers, or the prayer times when you rub your eyebrows and look at your watch every five minutes. I’m talking about an extended, heart-rending time to seek God on your knees, shoes kicked off, sitting on the carpet or lying on the floor praying. If you haven’t prayed like that, you would not know the kind of prayer meeting I am talking about. During these extended sessions, there are times when the sovereign Spirit of God sweeps over us, sometimes in deep anxiety in intercession, sometimes in peaceful reflection, sometimes in all kinds of praying.

About a year and a half ago, as we were sitting on the floor informally in the third day of this prayer retreat, we began to say to ourselves, “What would happen if those of

us in the Division of Foreign Mission of the U.S. could cash in the credibility we have with the 123 sovereign movements around the world which we are related to only fraternally? We can't tell them what to do; we would not dare to try." (As I was saying, some of them are a lot bigger than we are, but we do have a fraternal relationship, and we do send missionaries to them.)

And we said: "First of all, we cannot afford to reinvent the wheel in order to do what we think God wants us to do in things like communications studios. And we are facing massive economic duplications if we don't do these things together." (That alone will force you into unity, although that is not the best way to do it. But it will if you are smart.)

Secondly, we said, "What if we got all the constituencies around the world to pray together, just once?" So we promoted a worldwide prayer meeting, fasting and praying in the weekends, and tied it together by telephones.

We are putting the finishing touches now on a state-of-the-art media studio, with uplink and downlink capabilities for satellites. And we believe God is going to allow us in the near future to tie this world program together by satellite.

Then we said, "What if we adopted a program of massive concentration for the end of this millennium and century?" I can stand here and honestly say to you that I had no idea so many people in the world were talking about the same thing. So we began to kick around the term that would be culturally compatible and would seem to indicate what the Harvest Master was saying to us. We were still on the floor, with our chairs pushed back, still informally talking about this, and we came to the term *The Decade of Harvest*. We closed that prayer session that weekend, and I came back and called the graphics department of our publishing house, the Gospel Publishing House—which,

incidentally, is the largest publishing house in the U.S. west of the Mississippi River. Every day that the sun comes up, we print and mail 30 tons of literature. So we have a big graphics department.

I told these graphics people what we wanted, and they came up with a logo. And we chose, arbitrarily, 65 leaders in the world. There was no particular reason why we chose that number except that we chose leaders in fields where we send missionaries. And we asked them if they would join us in Springfield. The most confirming thing that ever happened in my years of administration was the response back. These people said, “How did you know we were talking about this too?” And so they came.

I lay awake the night before the meeting opened, realizing that I was to chair a meeting for which I did not have even a scrap of paper. Not one single plan! Not one item of agenda! And we had all these guests from around the world!

We spent the first half-hour taking a look-over of our world. That is what Jesus said: “Look on the fields.” You will never obey what you do not know, or be burdened about what you have not seen. And so we gave these people a quick look of the world. We used Global Mapping and Southern Baptist materials, and want to express our gratitude to these people.

Then we opened the floor for questions, and at the end of two and a half days, every single one of us signed a simple covenant. As we signed it one by one, we had our pictures taken with it to take back to each one of our constituencies. Then we appointed a provisional committee of twelve people to meet May 5, 1989, followed by a second plenary session on the first and second weeks of August of this year when we celebrate our 75th anniversary.

Now I cannot stand here and give you goals because it isn't our position to state these goals. Every one of these sovereign churches will meet us with their own goals and their own plans.

At the present we are running on two tracks. We are running a domestic track. The folks at home picked up this Division of Foreign Missions idea, and got it going very quickly. So domestically we are far ahead because we can meet every month.

World geography being the way it is, we can't call people together from around the world very often. We have to have the provisional committee talk about it, and then meet in the second plenary session.

Our goals are the goals of this conference—that is, to be used of God in this decade to witness to the Gospel of Jesus Christ, and to bring Jesus back. And if you were a part of us and following our literature, you would hear us very often talk about closure. We believe that you cannot separate missiology and eschatology; they belong together. The end of this function is to bring Jesus back, we believe, and those are our goals.

In closing, whatever eventuates from this meeting here in Singapore, the very fact that we can come here and find out that 265 groups in the world have the same idea is the most confirming and encouraging factor I have ever known in my Christian life. If you said that ten people had that idea, that would be only an accident, perhaps. And if you said that 30 people came up with the same idea, you could stretch your imagination and say that could happen. But the biggest gambler in the world would not give you 265 odds to believe that 265 groups are talking about finishing this job by the end of the millennium. That this has happened has to confirm the fact that we are passing through a spiritual epoch, perhaps like nothing else that has ever

happened in the history of the church. There is no other way to decipher it that I can see. How would 265 groups come together and have the same ideas without the sovereign movement of the Spirit of God?

We may not have much time to finish the job. We must pray for a sense of awareness! And thank God for this conference.



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J. PHILIP HOGAN (1915 - 2002) was a missionary to China and Formosa and later became the Executive Director of the Assemblies of God World Missions from 1960 - 1990. He served three terms as President of EFMA (Evangelical Fellowship of Missions Agencies).

## Chapter nine

*Prophecy, tongues and interpretation, and other supernatural manifestations of the Holy Spirit are known to be a central part of the Pentecostal Movement. That they, and the other spiritual gifts, are central to the process of world evangelization is the thesis of Pentecostal spokesman Donald Gee. Gee formulates their relationship to the evangelistic process and offers guidelines toward avoiding their misuse and abuse. Excerpted from **Spiritual Gifts in the Work of the Ministry Today** (Gospel Publishing House 1963).*

# Spiritual Gifts and World Evangelization

*Donald Gee*

Wherever the Pentecostal Movement has placed evangelization in the forefront of its activities, whether at home or overseas, it has prospered. From the very outset it has engendered a remarkable zeal for sending forth missionaries. If that zeal has sometimes lacked wisdom and knowledge to direct it, with consequent waste of precious lives and money, we can still point with pardonable pride and joy to the solid achievement of Pentecostal missions throughout the world. They are foremost in promoting Bible schools in many lands. They aim at planting indigenous churches. They now seek intelligent orientation to rapidly changing world conditions. The future is bright for them while the providence of God permits them opportunity to continue.

But world evangelization should involve a demonstration of spiritual gifts in action, and should not be engaged in as a substitute for them. The possibility may be startling, but it must be faced. In a worthy desire to maintain spiritual life and activity of a healthy nature to the churches, if the manifestation of the Spirit by means of His supernatural gifts declines, there can be a turning to absorption in evangelism as a compensation for spiritual gifts rather than an expression of them. This involves a subtle temptation to miss the fullest purposes of God through the Pentecostal Revival, and the supreme importance of evangelization as an end in itself can obscure the issue. There is no need to choose between a passion for souls and a desire for spiritual gifts. They are mutually inclusive, not exclusive. ...

Therefore we must hold fast to rightly understanding the gifts of the Spirit as a divine equipment for the work of world evangelization. To regard them in any other way is to turn them into a specialty for groups of people that become little more than religious clubs. Particularly is this so when there is an overemphasis upon “messages” through prophetic gifts, and still more if it is by means of tongues and interpretation of tongues. They possess a strange fascination when first encountered that tends to sweep novices off their feet. There is *no* future for gifts of the Spirit on that line, except in the stagnant backwaters of an esoteric sect. When the elements of novelty wears off, which is inevitable, it leaves the devotees isolated from the main stream of healthy evangelical Christianity. This has happened, is happening, and will happen again if we do not keep balanced and sane in our appreciation of spiritual gifts. They are not a hobby to play with; they are tools to work with and weapons to fight with.

But for all that, we must retain a proper place for the prophetic gifts of the Spirit in world evangelization. It is

speaking with tongues that has made the Pentecostal Movement a distinct and recognizable entity in the twentieth century. If its critics have dubbed it the “Tongues Movement,” we must accept the implied opprobrium. There is nothing to be ashamed of in a right use of a perfectly scriptural gift of the Holy Spirit. It is love that governs such a right use, and when directed by love the gift will be neither unseemly nor disorderly. The shame rests upon those who, in flat defiance of the Scriptures, forbid to speak with tongues.<sup>1</sup> The distinctive mark of the Pentecostal Movement is speaking with tongues, whether we like it or not; and to disavow it is to leave us perhaps “evangelical” and perhaps “fundamental” but not “Pentecostal” in any distinctive sense. And we believe there is a very high value in being expressly Pentecostal in our testimony. If the tongues attract thirsty souls to where there are living waters of the Spirit we can do nothing but rejoice. Balanced teaching and healthy example will soon let them see that the novelty of speaking with tongues is only an introduction to far greater and deeper manifestations and experiences of the eternal Spirit of the living God. And many may never make this life-changing discovery if they are not first attracted by the strange sign of a supernatural power at work in the Church. ...

It is for the restoration of those gifts that revival movements have prayed.<sup>2</sup> It was a great part of the spiritual hunger in the hearts of the pioneers of the present Pentecostal Revival. They believed that they did not pray in vain. The present charismatic revival among the Episcopalians, and others, is a continuance of the same abiding hunger. At heart it is a hunger and thirst for the living God, but it is none the less that when it longs to taste the manifestation of His Presence and Power. We must not minimize the important part that the speaking with tongues has played in causing the worldwide spread of the Pentecostal Movement, and hence its world evangelization.

It thrills participants with hope that more and other restored gifts of the Spirit will follow. That hope must be wisely directed in the truth and not allowed to drift into fanaticism

... .

The present Pentecostal Movement has girdled the earth. It still is growing. Its health has largely been due to its world evangelization. The divine impetus for that has been the baptism in the Holy Spirit accompanied by spiritual gifts. What is the future for such a movement? That will depend, under God, on its spiritual leadership; and, if it is to remain loyal to its heavenly vision, that leadership will manifest spiritual gifts. In the Early Church the gifts of the Spirit resulted in recognized ministries described in such passages as 1 Corinthians 12:28 and Ephesians 4:11. They were fundamental to its great task of world evangelization. To imitate them without the inspiring power of the Spirit of God would be futile, but to see them as indicating the divine grace should be our delight.

We have become afraid of the designation “apostle” today ... .But it is worth remembering that “missionary” is only the Latin form of the same word “apostolos”—“one sent forth.” A Christ-sent missionary need not be a Peter or a Paul to humbly qualify for some such designation. All missionaries are not apostles, for their work has many facets. But in our God-appointed task of world evangelization we need, almost more than ought else, men who can pioneer the work of the gospel and plant indigenous churches. It is to be remembered that great and successful evangelists are not necessarily apostles in the scriptural sense. Many Pentecostal evangelists seem strangely deficient of any sense of the importance of planting churches, or of the value of those already planted by others. They live and move and have their being in a whirl off continuous “campaigns.” But a true apostle endued with spiritual gifts, coupled with an appreciation of the differing members of the body of Christ

with whom he must work if he is to fulfill the purpose of God, will beget spiritual children for whom he will live or die. We have such illustrious names on our missionary roll.

For such leadership in evangelization, whether at home or overseas or both; we desire a scriptural vision of men manifesting a wide variety of spiritual gifts. They will exercise word of wisdom and knowledge in prophetic grace and power, and not come behind in gifts of action or ability to organize. This need not be an impossible idealistic claim if we are prepared to recognize spiritual gifts producing ministries in part. The Lord's plan appears to be a multitude of gifted men and women exercising their varied gifts in harmony for His glory. None will have all the gifts, though some will have more than others. The truly supernatural will remain securely anchored in consecrated natural ability, for all good and great missionary—evangelists are eminently practical. This is what we mean by Spiritual Gifts in the Work of the Ministry Today. ...

When gifts of the Spirit are lacking there are produced churches that are run by natural gifts just like efficient business concerns in the world. There is nothing wrong in the organization; the failure is in the motive power. In the end such churches produce spiritual starvation, and in the older denominations we see today a hunger and thirst for a new outpouring of the Spirit of God. It is not without cause that the next general council of the World Presbyterian Alliance has deliberately chosen as its theme "Come, Creator Spirit." In its official organ, James McCord has said that "a vacuum exists in the life of the church, and the church's renewal through a fresh outpouring of the Spirit is necessary. It is a question that can no longer be postponed."<sup>3</sup> For our own Pentecostal task of world evangelization we shall, by the grace of God, provide more than the necessary machinery of world missions and

evangelism. The all-important dynamic of Holy Ghost power is manifested through spiritual gifts. ...

We accept without reserve world evangelization as the supreme purpose in the will of God for the Pentecostal Revival. On the cornerstone of the new Administrations Building of Assemblies of God in Springfield, Missouri, are the words, "INTO ALL THE WORLD." Nothing could be more fitting, not only for our friends of the Assemblies of God, but for the whole world Pentecostal Movement. When our Lord gave his final charge to the apostles just before He ascended to the Father He coupled with it the promise of the gift of the Holy Ghost for power to fulfill a commission that extended to the "uttermost part of the earth."<sup>4</sup> It is recorded that they obeyed and preached everywhere, the Lord working with them, "confirming the word with signs following."<sup>5</sup> The continuance in spiritual prosperity of the Pentecostal Revival depends upon continual consecration to worldwide missions. If our spiritual gifts cannot flourish in the wide arena of universal witness there is something wrong. Their use in evangelism is a healthy test for their validity and our use of them ... .

The divinely appointed instrument for all this is preaching and teaching and all that should accompany the ministry of the Word in the power of the Holy Spirit. Our Great Commission is quite specific: it is to go and *teach* all nations ... to observe all things that our Lord commanded. They went forth and preached everywhere, and the signs that followed confirmed the Word. Repentance and remission of sins was to be preached in His Name among all nations. Simon Peter's final charge was to *feed* My sheep, which he later interpreted himself as giving the sincere milk of the Word.<sup>6</sup> All this brings us back to the declared first purpose of the present work: "To promote and perpetuate the Spirit-filled preaching of the full-gospel message; and, secondly, To propagate the distinctive and characteristic

qualities of the Spirit-filled preaching of the full-gospel message. ...”

We believe that the distinctive testimony of the Pentecostal Revival is that we may “full often” experience this divine energy in our preaching through the supernatural gifts which are manifestations of the Spirit of God. Christ promised the power of the Spirit coming upon His witnesses. ...

The Pentecostal Revival has caught the vision of the possibilities of the gifts of healing and working of miracles as ancillary to the preaching of the Word as they draw attention to its proclamation, and confirm its power. The Movement has also made much, some would say too much, of the gifts of diversities of tongues as a Pentecostal evidence of the presence and power of the Holy Spirit in the individual and the Church. There have been instances of a miraculous speaking of recognized languages as a sign to them that believe not. There have very often been utterances of a prophetic nature with a sincere desire to give it a proper place for speaking by the Spirit of God to exhortation, edification, and comfort. We are happy that these persist in spite of the fanatical twists that have been given the gift of prophecy in some quarters.

But we still seem to need the full appreciation and understanding of the supernatural gifts of the Spirit as they apply to this supreme task of preaching and teaching the Word of God. It is my hope that some ideas suggested in these studies may help toward that end. For myself I cannot be satisfied with a conception of gifts of the Spirit that keeps them separate from the preaching of the Word. Nor can I be satisfied with a conception of the ministry of the Word that excludes spiritual gifts as a vital part in it. Indeed, I believe that we should covet earnestly the best gifts for that very purpose.

And yet there remains the “more excellent way.”<sup>7</sup> It is a breath-taking affirmation of the apostle that if we have not love our very best preaching, whether by consecrated natural ability or by supernatural gifts of the Spirit, even by tongues of men and of angels, can in the final analysis amount to nothing. Can this, to use the phraseology of the purpose of this work, be “Spirit-filled preaching” at all? I hesitate to reply. Can our preaching, and our use of all the gifts of the Spirit for that matter, be supernaturally inspired and yet fail at the last? The thought is staggering. Yet the Bible says so. I am reminded of Conybeare’s penetrating observation that inspiration is not sanctification. To recognize this may help us in face of some cutting problems where apparently supernatural and evangelistic success has accompanied the unsanctified. As Spirit-filled preachers our commandment is plain: we are to follow after love and desire spiritual gifts. As for these others—the Day shall declare the secrets of every heart, and the Bible declares that for some the Judgment-Seat of Christ will have some startling and terrible verdicts.

I must close, and I can do so in no more appropriate way than by magnifying love as the supreme priority where any study on the gifts of the Spirit is concerned. Love itself is not a gift of the Spirit in the same way that we have been considering those gifts as the base of our varied ministries in the Body of Christ. Love is a fruit of the Spirit<sup>8</sup> and grows in the believers by abiding in Christ, the True Vine. It is a quality of character. I am persuaded that certain gifts of the Spirit, and not least the gift of tongues, fulfill a real function in the spiritual life by enlarging and liberating the soul in communion with God. Paul testified that in this way he edified himself. Therefore, they can aid character. For our present studies it is sufficient to insist that the final measure of truly Pentecostal power in any witness for Christ is not what the Spirit-filled believer can say, nor yet what he can

do, nor even what he can see; it consists in the final analysis of what he is.

All comes to us through the grace of our Lord Jesus Christ. The ultimate purpose of spiritual gifts in the work of the ministry, and the ultimate purpose of world evangelization is the glory of God, the giver of all grace. Therefore of Him, and through Him, and to Him are all things: to whom be glory for ever.



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DONALD GEE, from Scotland (1891-1966), is considered one of the most outstanding leaders ever produced by the Pentecostal Movement. He was the first editor of *Pentecost*, a quarterly review emanating from the World Pentecostal Conference. Gee produced a number of outstanding articles and books including *The Pentecostal Movement*, *Toward Pentecostal Unity*, and *Wind and Flame*.



## Chapter ten

*“Spontaneous, free-flowing” worship will often surface as one of the chief reasons for the phenomenal growth of pentecostalism. Forceful and dynamic preaching is an integral factor both in the pentecostal worship service and outside the four walls of church buildings. Whether on the street, in parks, in large stadiums, or within church facilities, pentecostal preaching has been a key element in pentecostal growth. The author of this contribution, Ray H. Hughes, is known as a master pulpiter and skillful preacher of the Word. His article is taken from his book, Pentecostal Preaching (Pathway Press, 1981).*

# The Uniqueness of Pentecostal Preaching

*Ray H. Hughes*

**P**entecostal preaching is so unique in its nature and so encompassing in its power that no word other than “supernatural” seems adequate to describe it ...

Thus, the word “supernatural” is used herein to refer to signs, wonders, healings, and miracles such as happened during New Testament times.

Not only will pentecostal preaching produce the same miraculous results as those recorded in the New Testament, it will always produce them in keeping with the spirit and the tone of the New Testament. It is precisely for this reason that pentecostals emphasize so strongly a belief in the “whole Bible, rightly divided.”

Three points should be reiterated here: (1) True pentecostal preaching always centers in the Word; (2) Pentecostal preaching always exalts Jesus Christ; and (3) Pentecostal preaching is always directed and empowered by the Holy Spirit. So long as these three basic guidelines are kept in perspective, one need have little fear of fanaticism or heresy. ...

### **Pentecostal Preaching Convicts of Sin and Produces Revival**

Pentecostal preaching is not predicated upon human assumptions. Rather, it builds upon the Word, according to the leading of the Holy Spirit, and depends upon the Spirit to convict and bring miraculous results.

Such has happened over and again in this author's personal ministry. Even while the message was in progress, men or women have been known to cry out, to stand, and to run forward to an altar of prayer, conviction too heavy for them to wait. Many times these individuals—so the author learned subsequently—were people thought to be either in fellowship with God or totally immune to the invitation. A pastor or some friend would say afterwards, "I never would have suspected he or she was struggling with such a burden."

These matters are not humanly known; they are discerned of the Holy Spirit. They illustrate the miracle element in Pentecostal preaching. They remind us that wherever and whenever there is pentecostal preaching, revival is possible.

### **Pentecostal Preaching Moves Men and Women to Be Baptized With the Holy Ghost**

Throughout our world there is renewed interest in the person and work of the Holy Spirit. While some men

propose to instruct seekers in receiving the baptism of the Holy Ghost, and others emphasize the human elements of submission and obedience, let it be noted that the New Testament gives preaching a prominent role in pentecostal outpourings.

At the conclusion of his pentecostal sermon, when Peter was asked what his hearers should do, he answered: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39).

At the home of Cornelius, what is often referred to as the Gentile Pentecost took place. While Peter was in the middle of a pentecostal sermon, “the Holy Ghost fell on all them which heard the word” (Acts 10:44).

While one would not wish to imply that it is only during preaching that men and women receive the Baptism—both Scripture and experience confirm that people receive the Baptism of Holy Spirit under varying circumstances—neither should one forget that such is a New Testament pattern. A powerful, anointed sermon centers the listener’s heart and soul on things eternal; it points one heavenward; it stirs hope and faith; and, quite often, it inspires one to believe and accept the promised gift of the Holy Spirit.

Time and again this author has seen the Holy Ghost fall upon believers during the message, just as He fell upon believers while Peter spoke at the home of Cornelius. A case in point was during a message delivered at a camp meeting in Doraville, Georgia. Spontaneously the Spirit swept over the audience and some believers received the Baptism of the Holy Ghost while they were in their seats; some stood with upraised hands and received the gift; while others received the Spirit en route to the altar. Forty souls

received the Baptism of the Holy Ghost in that service. The experience of Pentecost was repeated. The Holy Ghost fell on them as on believers at the beginning (Acts 11:15).

Another divine interruption was experienced as this author spoke at the Roberto Clemente Coliseum in San Juan, Puerto Rico. More than two hundred received the gift of the Holy Ghost in a single service! Pentecost indeed!

### **Pentecostal Preaching Produces Faith**

Christian faith, saving faith, is of divine origin. Not only is this truth set forth explicitly in the Scriptures—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8)—but it is likewise verified through human experience . . . .

It was the Word which sparked our faith. We may not have been converted during the preaching of a sermon, or even in a church building, but it was the Word—what Paul referred to as "the power of God unto salvation" (Romans 1:16)—which planted the seed of faith; and it was the Holy Spirit who inseminated that seed and brought forth a new creation in Christ Jesus.

So it is with other manifestations of faith. The Word produces faith, and there are few moments when, or few places where, the Word is more piercingly sent forth than during an anointed, pentecostal sermon.

During one of this author's messages in Pacific Palisades, California, the Spirit hovered over the audience. It was evident that God was present to do some miraculous things among us. As the people lifted their hands toward heaven, they were urged to receive healing. A woman in the rear portion of the tabernacle shouted in excitement. After a time of rejoicing in the Lord, the service continued. After the service a young lady made her way to the pulpit and

asked if I had heard someone scream in the back of the tabernacle.

“I certainly did.”

“That was my mother,” she said. “Mother had a growth on her side the size of your fist. She lifted her hands to worship and then felt for the growth and it was gone.”

God confirmed His Word with a miracle of healing. The woman believed and it happened. Faith was created by the Word. God “sent His word, and healed” (Psalm 107:20).

Pentecostal preaching has always produced miraculous results.

A beautiful example of the power of preaching to evoke faith is seen during the first missionary journey of Paul and Barnabas to Lystra.

“And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked” (Acts 14:8-10).

When one reads this passage carefully, at least two miraculous things are seen to be taking place. While Paul is preaching, the man’s faith builds to a peak: “the same heard Paul speak” (verse 9). This was faith of an unusual nature. It was divine faith, immediate faith, miracle faith produced by the Word. At the same time, Paul perceived the man had faith to believe. Paul discerned this supernaturally, through the Holy Spirit—not with human ingenuity, not with human understanding, but through and by the power of the Holy Ghost. The two miracles coalesced. They merged into a triumphant moment that brought immediate results. Though he had never walked before, the man leaped to his feet and walked.

Pentecostal preaching produces just such faith today.

It is a rewarding experience to see faces light up with expectation as faith is created by the preached Word. One can sense that listeners believe the Word and are willing to act upon it.

It has been this author's pleasure to see faith come alive in many hearts during the preaching of God's Word. One such occasion was while ministering during a camp meeting at Beckley, West Virginia, on the "Gifts of the Spirit." I perceived that a woman in the audience had faith to receive the Baptism. When I paused to recognize her desire, the Spirit fell upon her as she sat in the pew.

It is through faith produced by the Word that signs and miracles follow pentecostal preaching. These signs, in turn, confirm the Word just as Jesus insisted they would in the Gospel of Mark. Miracles, signs, wonders, mighty works—these are not in themselves the objectives of pentecostal preaching; but they are evidences, proofs, witnesses to the power and authenticity of the eternal Word.

### **Pentecostal Preaching Confronts Demonic Powers**

This world is in rebellion against God. There can be no compromise between righteousness and wickedness. While one sees evidence of this conflict on many levels, none is more clearly exposed than when the anointed preacher speaks as God's voice. For this reason the pentecostal minister may as well recognize that true preaching will inevitably conflict with entrenched powers and interests of this world.

Anointed pentecostal preaching places the man of God in an unusual position. He feels the message burning in his heart, he knows what the Spirit bids him say, he may even realize that his words are being opposed by some outside

power or being; nevertheless, the man of God preaches. He speaks forth the commandments and the directives of God and leaves the spiritual confrontation to the Holy Spirit. This explains why the preacher sometimes finds himself in a conflict he did not realize was coming, or why emergencies are both created and taken care of without his conscious knowledge.

One familiar example of this is found in the seventh chapter of Acts, occasioned by the preaching of Stephen. This original deacon of the Church was powerfully anointed of the Holy Spirit. Stephen applied God's message white hot to those who heard him, and it was the cutting sharpness of what he said that disturbed their evil hearts. Note the mob's reaction: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ... Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him" (Acts 7:54, 57, 58).

Yet another example concerns Paul's preaching at Ephesus and the resulting conflict between the gospel and the silversmiths (Acts 19:23-41). Paul's preaching impacted the city so dramatically that the silversmiths were hurt financially. Demetrius, apparently the leader of the silversmiths, called together other members of the guild, saying, "Not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath" (Acts 19:27, 28).

We understand that there is but one God and that the goddess Diana was, as are all idols, but the work of men's hands. At the same time, we know demonic powers become involved in idol worship and that Satan stirs up this type of

opposition because he opposes any worship of the true God. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12).

Pentecostal preaching—anointed preaching which is empowered by the Holy Spirit—will stir up opposition. It will upset economic and social orders. It will conflict with established patterns and habits. Such is to be expected. However, the pentecostal preacher must not cease preaching. This is what the hireling would do. God’s man must continue to proclaim the Word, and this preaching will bring victory of a miraculous nature.

### **Pentecostal Preaching Produces Godly Fear and Respect for the Church**

The Bible makes it clear, following the death of Ananias and Sapphira, that “great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people” (Acts 5:11, 12).

While it is not our purpose here to give a rationale for signs and miracles, it does seem obvious that God uses them as one method by which to enter human lives. Such marvelous things have taken place in the wake of pentecostal preaching that an entire town has become stirred.

The effectiveness of such preaching is not in words alone, but rather in the listener’s perception of what God is saying and doing at the moment. When the Word is preached uncompromisingly, when the Word goes forth with power and under the anointing of the Holy Spirit, people will develop an awesome respect for things spiritual. This is the soil from which comes miracles and transformed lives.

## **Pentecostal Preaching Is Confirmed by Operation of Spiritual Gifts**

In writing to the church at Corinth, Paul instructed believers to “covet earnestly the best gifts” (1 Corinthians 12:31). When one places this statement alongside what follows in chapter thirteen—Paul’s “more excellent way”—and when these two passages are viewed within the context of the first part of chapter twelve and with chapter fourteen, balance is achieved. Paul did not wish the church to ignore or forget spiritual gifts, as some tend to do today, nor did he wish spiritual gifts to become an end in themselves—in fact, Paul clearly profiles the error of the latter choice. Instead, Paul wished the church to realize that the operation of spiritual gifts goes hand in hand with the preaching and teaching of God’s Word.

As noted earlier, a key ingredient in pentecostal preaching is prophecy. Under the anointing of the Holy Spirit, God’s men *prophesy*—they “speak forth”—the things which are of God. Prophecy is a key operation of the Holy Spirit, one of the nine spiritual gifts (1 Corinthians 12:8-10). Prophecy is a gift which may be further confirmed by the operation of other gifts, all of which should be accepted as the natural result of pentecostal preaching . . . .

### **Summary**

Since it is the gospel which is “the power of God unto salvation” (Romans 1:16), and since God has chosen through “the foolishness of preaching” (1 Corinthians 1:21) to bring men and women to a knowledge of the truth, it follows that those who are called of God should give top priority to preaching.

It is this emphasis which *Pentecostal Preaching* has tried to make. Preaching the Gospel of Jesus Christ is not merely

a task, not just something which one may or may not do: It is a divine commission, with heavy responsibility and with eternal rewards.

Equally important is our emphasis that a man preaches as he ought—a man preaches with power and authority, with honor and success—only when he follows the New Testament pattern. This means pentecostal preaching as demonstrated on the Day of Pentecost and throughout the Book of Acts. The New Testament pattern of preaching means pentecostal preaching which is precise, productive, and prophetic; it is unique preaching which produces the same signs and wonders, the same miracles and revivals, the same marvelous results as found described in the Book of Acts.

The preacher's task in today's world has not changed: God has not changed. God still calls men to engage in conflict with evil: He still equips men with the power and the authority of His Spirit to do the job. Reason dictates that if one of these sentences be true, then the other must also be true. If our task today is the same as that which the New Testament church faced, then our equipment and spiritual power must be the same.

The man of God who is called and anointed of the Holy Spirit, and who will faithfully yield to the leading of the Spirit, has the same commission and enablement as was given to the disciples of old.

Simply stated, this has been our thesis. It may not be one with which every reader agrees and it may not be one fully explained, but it is one which is the honest opinion of this author's heart.

Just as in the Book of Acts and within the New Testament church, pentecostal preaching today will produce signs and wonders. It will change lives and bring revival.

## The Uniqueness of Pentecostal Preaching

**Pentecostal preaching is totally adequate for doing the task God has commissioned us to do in this day.**



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RAY H. HUGHES has been one of the leading pentecostal world leaders since the movement's half-century mark. He has been twice elected as General Overseer of the Church of God (Cleveland, Tennessee) and served as chairman of the Advisory Committee of the World Pentecostal Conference. He was also the president of the Church of God Theological Seminary in Cleveland, Tennessee, and the president of the National Association of Evangelicals (NAE).



## Chapter eleven

*One of the abiding marks of the Pentecostal Movement has been its success in becoming indigenous in leadership and form on its many overseas mission fields. In addition, most North American and European based pentecostal churches have more adherents overseas than at home. Perhaps the best-known product of pentecostal missions has been the ministry of David Yonggi Cho in Seoul, Korea. In this article, excerpted from **Global Church Growth** (March-April 1984), Pastor Cho gives an inside view of the world's largest local church.*

# The Secret Behind the World's Biggest Church

*David Yonggi Cho*

Church growth has become one of the most noteworthy subjects in Christianity today. Before 1980, individual revival movements took place with such prominent figures as Billy Graham and Oral Roberts. More recently it appears that the individual revival movements have abated and revivals have burst forth in the local church. Each year has had its specific move of God. The healing movement in the 1960s; the charismatic movement in the 1970s; the church growth movement of the 1980s.

Following are four important steps to church growth, which I have been teaching for the past years in overseas crusades.

## **Step One: Prayer**

It is utterly impossible for a pastor to expect his church to grow without prayer. Many ministers today think the motivating power of church growth is in a particular system, or in a particular organizational structure. This is a wrong opinion. The motivating power behind church growth is fervent prayer.

Upon graduation from Bible school, I first pioneered a church in Bulkwang-dong, a suburb of Seoul. At that time, Bulkwang-dong was a very remote place where foxes slinked around at night. During the summer, more frogs than people came to the church services. Their noise greatly disturbed my preaching. To add to the difficulty, a long rainy period, known as the monsoon, took place in the summer.

At first my congregation consisted of only five people, and they were my family members.

My life as a new pastor was horrible and miserable. In fact, a couple of times I almost gave up pastoring the church. The only thing I could do in that difficult situation was to pray. Prayer became my solution as I sought and found peace only through fervent prayer. Every night I prayed until the early hours of the morning for the congregation to increase.

Due to the devastation following the Korean War, it was very difficult to evangelize. The church was expected to supply the people with financial and material needs, as well as the Word of God.

However, a change soon came to the church which caused it to grow. Some ruffians in the village threatened our church, saying that if I did not show them miracles, they would destroy the church building.

Meanwhile, there was a lady who had been suffering from paralysis for seven years. I started to pray for this lady in order to show the miraculous power of God to those who still believed in shamanism. One day as I was praying for her, I had a vision: I was fighting with a great serpent, and was finally able to cast it out “in the Name of Jesus.” The very next day, this lady was marvelously healed.

The lady came to our church, and when the ruffians saw the change, they repented of their sins and accepted Jesus Christ as their Savior. It was not long before others in the village began to come to church and confess that truly God did exist. Naturally, the church began to grow rapidly.

A short time ago, while holding an interdenominational seminar for ministers, I was interviewed on television by Dr. McGavran of the Fuller Theological Seminary in California. During the interview I made the point that “without signs and wonders, the church cannot grow.” The Fuller Theological Seminary offers a course in “Signs and Wonders.” The students showed great interest in this particular course. Surely, signs and wonders have an important role in the growth of the church in today’s world.

Now, I do not believe I have received a special gift from God. I just read the Word of God diligently and apply the principles contained therein to my own ministry. As a result, the Holy Spirit works through my ministry. I have seen souls saved, broken hearts healed, physical diseases touched by the power of the Holy Spirit. In addition, I have seen many people become successful after the Holy Spirit came into their lives.

One thing to remember is that signs and wonders can never take place without prayer. Therefore, ministers ought to pray more fervently and eagerly than any other person. I arise at five o’clock every morning and concentrate on praying for one or two hours. Unless I follow this pattern,

there is no way I can continue to minister to people. When I am lost in prayer with the Lord, my soul becomes full of hope and encouragement, and my body feels as though I am in a state of ecstasy. This is the reason I admonish ministers to pray for one or two hours early in the morning. By keeping a consistent time, the result will show in the interpretation of the Word of God. To a pastor, the message being preached is like life. The right interpretation of the Word of God is the most important part of the message. How to interpret the Bible determines what to preach. What to preach determines the growth of the church.

Prayer helps to interpret the Bible in the right way. Nowadays, there are many pastors who do not interpret the Bible in the correct way. They are called humanistic ministers. Christianity is to be absolutely theocratic. The Gospel of Jesus Christ should not be used as a political tool. Up until this point, my ministry has been Bible-centered, and it will continue to be so in the future. Every Wednesday and Friday evenings I teach the Word of God chapter by chapter in an exegetical way; even on Sunday my sermon is mainly interpreting the Word.

At one time I neglected praying and used the Bible as a tool of philosophy. This was when our church was at Seodaimun before it moved to Yoido. On one particular morning, my subject was on “existentialism.” After the service, an elderly lady came into my office with her gray-haired husband. I figured they were going to tell me how wonderful the service was, and how much they had been blessed by the sermon. To my surprise, the husband said, “Pastor Cho, I am a philosophy professor in college. My wife forced me to go to church with her. I came here today, and was really disappointed. Your preaching was just like a research paper that a freshman in college wrote. I did not come to church to listen to a philosophical lecture. I came to hear the Word of God.”

After this experience, I was shocked and deeply regretted that my sermon had been such a disappointment. I determined anew to preach only the Bible, the wisdom and the knowledge of God. And, I began to pray harder than ever before.

In addition, by praying, a close walk with God is experienced. God is love. That is why God wants to have loving communication with His people. Our fellowship with God becomes deeper and closer through the communion of the Holy Spirit. The pastors who have a deep fellowship with God have power in their ministry. By being filled with the Holy Spirit, your ministry will be overflowing with deep abundant truth from the living Word of God.

Being filled with the Holy Spirit is in direct proportion to prayer. There is no way to be full of the Holy Spirit without prayer.

It is because of prayer that the Full Gospel Central Church has been growing so phenomenally. The people in our church pray without ceasing. Every weekend at Prayer Mountain, about 10,000 people gather to intercede in prayer for souls to be brought into the Kingdom of God, for our church, and for themselves. Prayer is the motivating power to lead this big ship of the Full Gospel Central Church.

### **Step Two: Holy Spirit**

The right relationship with the Holy Spirit is essential to becoming a successful pastor. One time I fell asleep while praying and had a dream. I heard God's voice saying to me, "Pastor Cho, do you want the people in your church to overflow?" "Yes, Lord." "Be filled with the Holy Spirit." "Lord, I am filled with the Holy Spirit."

There is a difference between being filled with the Holy Spirit and having the right relationship with *Him*. The person who has the right fellowship with the Holy Spirit is the person who is filled with the Holy Spirit, and should accept Him as a person. To have “koinonia” with the Holy Spirit, a person must have: (1) The relationship of fellowship; (2) The relationship of partnership; (3) The relationship of transportation. Many people fail to have fellowship with the Holy Spirit because they consider Him as an object instead of a person. The Holy Spirit is a person in the sense that He has knowledge, emotion and will.

The Holy Spirit is the spirit of action. I have discovered that when I have fellowship with Him, my ministry is fruitful. Every month there are countless new converts in our church.

Salvation is not possible by might nor by power, but only by the Holy Spirit. It is the Holy Spirit who gives hope to those in despair; comfort and peace to those in sorrow; life and vitality to those in anguish and agony; and healing to those suffering from diseases.

No matter how desperate and disappointing circumstances may be, if you have fellowship and partnership with the Holy Spirit, your church will grow exceedingly.

### **Step Three: Message**

In one word, this message could be labeled, *Hope*.

I recall while a student in elementary school, many of the students passed out under the hot sun while doing morning exercises. This was due to lack of nutrition. The teachers would move the unconscious students to the shade beneath a nearby tree, and gently massage their faces with cool, refreshing water. The message of a pastor has the same

function as that cool water. Pastors are to lay the broken souls of those who have passed out because of sins, sorrow, afflictions, and meaningless lives, under the tree of God's love, and encourage them to build up a new life by giving them the message of living water through Jesus Christ. Where there is hope, there is faith. Only then can lives become meaningful. The Bible says: "Where there is no vision, the people perish" (Proverbs 29:18).

Many ministers have set up their pulpit in Mount Sinai to judge and condemn the souls of the men, instead of quenching their thirst. Why don't they give the Living Water to those who are thirsty? It would be a great tragedy if a pastor only judged the thirsty souls as to why they became so thirsty.

My message of hope is based on 3 John 1:2, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Some theologians claim that if a person asks God to bless him in a material sense, he is in a low spiritual state. They call it "prosperity religion." Is this wrong? Where can we go to be blessed if not to God? When God created the heavens and the earth and all the things that are in it, He also blessed man. "So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:27-29).

The message of a pastor is to include God's blessings. Obviously, it is wrong to proclaim only material blessings. Above all, pastors must preach the redemption of Jesus Christ. Next they must proclaim the blessing in their own hearts and lives, and the blessings of good health. It is

actually because Christ intended to bless us that He suffered and died. Yet, there are people restricting the work of redemption only to the salvation of souls. God wants us to be blessed materially, also. However, if a person directs his mind only to material blessings, it is fleshly desire, and greed which is idolatry.

Christians are to “seek first the kingdom of God and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

The message of hope meets the needs of the people. God is the One who blesses us. As pastors preach this kind of message, their church will increase.

#### **Step Four: Organization**

One of the reasons churches do not grow is that ministers are only fishing with a rod and reel instead of using the net also. The net is the Home Cell System. In our church five or ten families belong to one home cell. The home cell leaders and section leaders work together in the home cells. Even if a pastor organizes the system very tightly, it would be of no avail unless the home cell and section leaders do their jobs faithfully.

At the Full Gospel Central Church, seminars for home cell leaders are held twice a year. Home cell leaders are trained in different ways. First, using the basis of biblical truth, we help them realize how important and crucial the role of leaders actually is. The Bible is taught very explicitly in order that each leader, in turn, may teach the Word of God correctly to members in his home cell. Each home cell leader is required to complete a three-month course at our Bible School for Church Laymen and a six-month course at our Bible College for Church Laymen.

However, sometimes there will be tears and holes in the net. Perhaps a home cell leader is not leading his cell according to biblical truth, or is leading the cell astray. Of course, if a flaw is found in the net, someone has to repair it immediately. The pastor in charge of this particular district is responsible for the repairs. Nevertheless, pastors do their best in starting the home cell so that people may grow and yield fruit in the community.

One point to consider is that pastors must have goals to attain. The main reason why the majority of pastors fail in their home cell ministry is they have not taken proper care of the cells once they have been organized. It might seem hard to set weekly, monthly or even yearly goals, but it is essential for growth. I have watched dogs running a race. Their master puts a rabbit on a wire connected to a tractor so that the dogs can keep on looking at the rabbit while running the race. Our church always sets goals. This is one of the secrets to our growth.

Some people might be afraid the fellowship between pastors and congregation will be severed if the church grows too big. There is no need to worry about this situation, if the home cell system is well organized. Church growth is the will of God. The home cell unit can be considered as a small church. If a church becomes big, it can reach out to more people, and have a broader scope of evangelization.

Our church has over 100 missionaries serving overseas. Moreover, every day my telecasts are being aired in strategic cities throughout the Republic of Korea, and once a week in the United States. In addition, we have provided financial aid to building military churches, and have assisted over 300 churches in the countryside of Korea, and we have donated to many Christian organizations. This information is given to emphasize just how effective a large church can

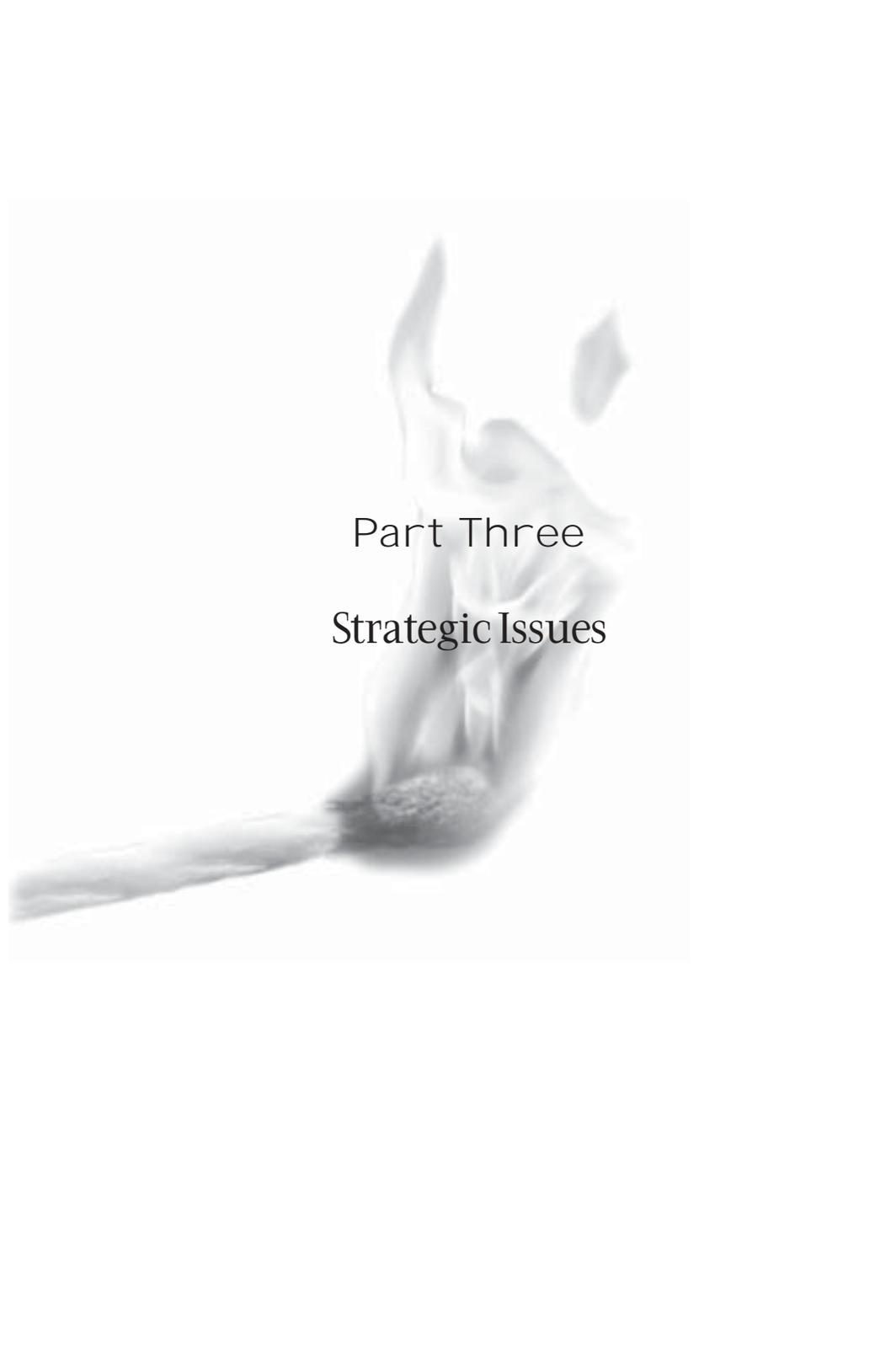
be in ministering to the glory of God. Our ultimate purpose, though, is winning souls.

My prayer is that churches all around the world may grow so that they can glorify God through their ministries.



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DR. DAVID YONGGI CHO, internationally known evangelist and pastor, is the founder and Senior Pastor of Yoido Full Gospel Church in Seoul, Korea. He also heads Church Growth International, a Church growth organization which publishes *Church Growth* magazine and annually trains thousands of pastors and church leaders. He is the author of *The Fourth Dimension*, *Successful Home Cell Groups*, *More Than Numbers*, and *Unleashing the Power of Faith*.



Part Three  
Strategic Issues



*“Spontaneous” and “strategy” hardly seem likely as complimentary terms. The genius of the Pentecostal/Charismatic approach to missionary practice is a unique blending of spontaneous obedience to the “surprise of the Holy Spirit” with a calculated planned strategy—most often modeled after the Book of Acts. This overview describes flexibility combined with focused, systematic methodology.*

Part Three: Strategic Issues

Introduction

## Spontaneous Strategy of the Spirit

*Grant McClung*

Since pentecostals have done theology on the move and have tended to be more activist than reflective, they characteristically have been known as “doers.” Indeed, missiologists, researchers, and other outside observers from the Church Growth Movement have not majored on pentecostal origins (history) or on what they believe (theology). That has been left to the historians; apologists, and theologians. Outside inquirers into the dynamics of the movement have been more interested in what pentecostals do (practice) and how they do it (methods).

Church Growth proponents such as Donald A. McGavran, C. Peter Wagner, Read, Monterroso, and Johnson, and Jim Montgomery have studied the Pentecostal Movement and have theorized reasons for its missionary success. Read, Monterroso, and Johnson’s *Latin American*

*Church Growth*, for example, highlighted such elements as worship, incorporation, and ministerial training (Eerdmans Publishing 1969). C. Peter Wagner's celebrated *What Are We Missing?* (formerly titled *Look Out! The Pentecostals Are Coming*) added other dimensions of pentecostal growth such as aggressive evangelism, church multiplication, and faith healing (Creation House 1973). In 1986 Wagner updated his study under the title *Spiritual Power and Church Growth* (Strang Communications).

Pentecostal insiders have also set out to interpret their growth dynamics. Carl Brumback, for example, has isolated seven major reasons for the success of the Assemblies of God missions program in his *Suddenly ... From Heaven* (Gospel Publishing House 1961). Among them are such factors as the Baptism in the Holy Spirit, Bible schools, literature, and indigenous leadership. Pentecostal missions are not without an adequate number of spokespersons who have proposed reasons for their amazing growth.

A potpourri of growth factors could be cited. For the purposes of this overview, four broad characteristics of Pentecostal missionary practices will be discussed: supernatural power; biblical pragmatism; committed personnel; and systematic propagation.

### **Supernatural Power**

***Holy Spirit emphasis.*** A point of disagreement between Pentecostals and outside observers has been over the outsiders' tendency to find factors other than the direct and personal ministry of the Holy Spirit in the growth and success of Pentecostal missions. Outside observers have said that Pentecostals were too simplistic in attributing everything to the Holy Spirit. Pentecostals have said that the observers have placed too much emphasis on other factors.

It should be noted from the outset, however, that the very heartbeat of Pentecostal missions is their experience with the power and Person of the Holy Spirit. This is the beginning point in understanding the “Pentecostal methodology for church growth.”<sup>1</sup> “Pentecostal Christianity,” says Larry Christenson, “does not merely assume the presence and activity of the Holy Spirit in the Church. It expects it, plans for it, and depends upon it.”<sup>2</sup>

Thomas F. Zimmerman has noted the dynamic of the Holy Spirit as foremost among reasons for the rise of the Pentecostal Movement. Zimmerman, former General Superintendent of the Assemblies of God and the single most influential Pentecostal leader on the world scene in the decades of the 1960s and 1970s, sounded a warning to his colleagues at a 1978 National Church Growth Convention:

Though we have grown in number, it would be foolish for us to assume that “having begun in the Spirit,” we could ever substitute mass strength for the power and presence of God in our lives. Our strength is “not by might, nor by power, but by my Spirit, saith the Lord of hosts.”<sup>3</sup>

Following the steps of Andrew Murray, A.J. Gordon, A.B. Simpson, and others, Pentecostals have emphasized the need for “endowment with power” but have understood the Pentecostal Baptism of the Holy Spirit with the initial evidence of speaking in tongues to be that “gateway through which have poured thousands to the farthest reaches of the earth.”<sup>4</sup>

The Holy Spirit is central to Pentecostal missionary recruitment. Pentecostal literature is full of instances in which a person was recruited into cross-cultural ministry through supernatural means such as dreams, visions, prophecies, tongues and interpretation, and other signs and wonders.

***Pentecostal worship.*** Another point that illustrates the element of supernatural power in Pentecostal missionary practices is Pentecostal worship. That Pentecostal worship is a key growth factor is agreed upon by both inside and outside observers of the movement. Pentecostal worship allows the participant to be involved in a personal and direct way with the manifestation of God among His people in the congregation.

One of the central elements of Pentecostal worship is the anointed preaching, which is more than an intellectual exercise. In the fashion of a dialogue, the Pentecostal preacher challenges his followers and, in turn, receives back their approval of the message with a barrage of “Amens,” or “Alleluias.” Outside commentators of Pentecostal worship have noted a distinct quality in Pentecostal preaching. “A good Pentecostal preacher is well worth hearing,” says researcher Christian Lalive d’Epinay, “for he has a genius for communication. ...”<sup>5</sup>

Pentecostal preaching is “a Spirit-endowed preaching which is pungent and penetrating,” says Pentecostal leader Ray H. Hughes. Hughes, was well known worldwide for his effective communication in preaching, claims that there is a “miracle element” present in Pentecostal preaching which makes it a powerful evangelistic force.<sup>6</sup>

This is illustrated in an anecdote from T. B. Barratt, the Pentecostal pioneer to Europe. In a letter to Barratt from Mrs. Anna Larssen Bjorner, she related the remarks of a Professor Amundsen, one of the most learned theologians in Denmark at the time. Amundsen told of a meeting held against the Mormons:

None of the speeches seemed to have had any influence on the people. Suddenly, Pastor Morten Larsen fell down from his seat on the floor with a great bang, and remained lying there. He was as heavy as lead, but

suddenly he rose up and went direct to the pulpit, and held a sermon with such power and authority, that it cut the people to the marrow and bones, and one unbelieving journalist present said that he saw a bright light encircle the preacher's whole being. Mr. M. Larsen said, when relating the circumstance later on, that he had never experienced the like of it. He came to the meeting to listen, and had nothing to say; then God gave him words to speak, and this marvelous power and authority.<sup>7</sup>

The dynamic power of Pentecostal preaching and its relationship to church growth will need to be further researched and examined as a church growth factor. Dr. David Yonggi Cho, pastor of the Full Gospel Central Church in Seoul, Korea, has said that preaching is one of the key elements in the growth of his church. "To a pastor," he says:

... the message being preached is like life. The right interpretation of the Word of God is the most important part of the message. How to interpret the Bible determines what to preach. What to preach determines the growth of the church.<sup>8</sup>

***Power to the people.*** Pentecostals have grown and are growing because they have taken their own personal experiences of God's power to their friends, neighbors, and family members. Their "theology of power" has led to what Hughes calls "supernatural evangelism" (1968:63). It is no secret among pentecostal missionaries that divine healing is an "evangelistic door-opener." Numerous accounts are typical of the story of a Chilean pentecostal pastor:

One night—at that time I still had a little workshop and a lorry—a family came looking for me. The mother was quite paralyzed in one leg, and they asked me to take her at once to the hospital. My lorry had broken down, and it would have taken me several hours to mend it. I

said to them, "Listen, I will gladly take you to the hospital, but it will take time to mend the lorry. But I also know that we, the Pentecostals, can cure your mother." They would not hear of it, so then I made a bargain with them: "We will mend the lorry, but while we are doing it, the brothers will come and pray. If by the time we are ready to go your mother is cured, will you all agree to be converted to the Lord?" They agreed...when the lorry was ready and we picked up the mother in our arms, she gave a cry and moved her leg. She was cured. Since then that family always comes to our services.<sup>9</sup>

Frodsham documents the ministry of missionary Douglas Scott who went from England to Le Havre in 1930. Scott reported, after nine years of ministry in healings and miracles, "Every new work is opened on the ministry of Divine Healing, for without the supernatural it would be impossible to get any interest created in the gospel message ..."<sup>10</sup>

For pentecostals, every healing and miracle, every spiritual manifestation, is a witness and testimony to the power of God (Damboriena 1969:121). Healing leads value to conversion and becomes in a sense, "... an earnest of the heavenly kingdom ..."<sup>11</sup> Signs and wonders become evangelistic means whereby the message of the kingdom is actualized in "person-centered" deliverance.<sup>12</sup>

"Besides this," says Arthur F. Glasser, "Pentecostals were willing to tackle 'the dark side of the soul' and challenge the growing phenomenon of occultism, Satan worship, and demon possession."<sup>13</sup> This head-on tackling of the enemy's power has become known in missiological circles as the "power encounter," "a dynamic confrontation between two different and opposite religions in which the two are pitted against each other in open confrontation of power."<sup>14</sup> Power encounters are found quite frequently in pentecostal missionary literature and form a central part of pentecostal missions strategy.

## Biblical Pragmatism

*Evangelistic zeal.* Evangelism and pentecostalism could be said to be synonymous terms. It is expected, especially in the “Southern World” (Asia, Africa, Latin America), that to be a pentecostal Christian one is to be a witness. Pentecostals feel an obligation to reach all men with the gospel and have traditionally felt, “One of the chief reasons for the existence of the Pentecostal movement is evangelism.”<sup>15</sup> Pentecostals see aggressive evangelism in the pages of the New Testament and feel that they must respond accordingly. It is the result of their literal interpretation of scripture and task-oriented approach to world missions. This leads them to:

... examine Paul’s strategy and observe him planting churches, training leaders, and trusting the Holy Spirit to equip and develop the church in its native setting. Therefore, it is this “biblical pragmatism” which characterizes Pentecostal missions strategy and leads Pentecostals to emphasize that which they find in Scripture in their missions approach.<sup>16</sup>

Pentecostals have tended to be very practical and literal in their missions strategy. Their attitude has been: “If it is working, fine. If not, let’s try something else.” In Latin America, for example, leaders are chosen not on the basis of what they idealistically intend to produce someday but what they are already doing presently.

The pragmatic attitude of pentecostal leaders and mission executives is summed up in the incisive remarks of Church of God leader Cecil B. Knight as he addressed a group of missionaries and mission executives:

It is time for us to take a hard look at where we are in our field endeavours. Research could reveal that the interest of the church and the kingdom of God would be

better served by directing our attention and finances into other areas. Possibly, some nonproductive schools need either to be reorganized on a different premise or disbanded altogether. Some countries might need to assume greater responsibility of operation through a planned reduction of funds sent to that country. In some cases non-reproductive missionaries need to be informed of our expectations; and if decided improvement does not ensue, their termination might be advisable. This painful process of evaluation is essential if the church is to keep pace with the need.<sup>17</sup>

This calculated forethought, coupled with “a reckless penetration into unconverted lands and areas,”<sup>18</sup> has welded together a pragmatic approach which has resulted in a “world-embracing movement.”<sup>19</sup>

***Reaching the receptive.*** It is also a biblical pragmatism, which has caused pentecostals to concentrate on the winnable, going where the harvest is ripe. Following Jesus’ example, pentecostals have “looked on the fields” and have responded where there has been “the immediate possibility of a harvest.”<sup>20</sup> Pentecostals have located where growth is happening, either by the leading of the Holy Spirit or by observing social and demographic trends. In Latin America, for example, Arno Enns found, “They are alert to responsiveness and deploy their forces accordingly.”<sup>21</sup>

Most the responsiveness, at least during the first fifty years of the movement, has been among the lower classes—masses of suffering, deprived, and oppressed humanity. This was apparent to pentecostal analysts themselves before it became a Church Growth dictum. Church of God historian Charles W. Conn commented at the movement’s fifty-year mark that:

The Pentecostal movement is comparatively young, but it is vital to the Christian faith of today. Its “grassroots”

approach to the needs of man is reaching multitudes who have long been neglected by the larger and older church groups. Its simple form of worship answers the spiritual longing of masses of hungry souls ...<sup>22</sup>

William R. Read has pointed out that when the Assemblies of God in Brazil have been criticized for being a church of the lower classes, “they take it as a compliment rather than a criticism. The majority of the people are close to the bottom of the social structure. The majority provides a tremendous field in which to work.”<sup>23</sup>

### **Committed Personnel**

***Leadership training.*** Coming as they have from mostly the lower strata of society, pentecostal leaders have tended to be loyal to the movement which has made them. They have responded faithfully to apprentice-style training because they were not accustomed to the elite practice of seminary level education. In many instances, they have shunned the opportunity for higher level study because of the implications of worldly respectability and irrelevance to the grassroots. In most cases they have had no choice. In Brazil, for example:

... only 10 percent of the fifty-five thousand pastors in the Assemblies of God have had even Bible-school training. Indeed, many of them are either illiterate or only semiliterate. They learned to read only after they became Christians. The only books they possess are a Bible and a hymnbook.<sup>24</sup>

It should not be supposed, however, that leadership training is limited to a Sunday school level oral instruction. One of the earliest items on the pentecostal missions agenda was the establishment of Bible schools around the world. In many areas, Pentecostals are actually the leaders in the number of Bible schools and even higher level training

institutes. They have also established innovative decentralized training models such as TEE (Theological Education by Extension). Pentecostals have effectively used imitation modeling training and other informal styles.

***Your daughters shall prophesy.*** A large part of the dynamic growth of the Pentecostal Movement is due to its ability since its inception to mobilize and effectively deploy women into missionary service. Many Pentecostal organizations have provisions for “Lady Ministers” or “Lady Evangelists” and will allow for their licensing. Interestingly, seven of the twelve members of the Azusa Street Credential Committee were women. These included Rachel Sizelove, Sister Evans, Sister Lum, Sister Jennie Moore (mistakenly called “Moon” by later writers), Sister Florence Louise Crawford, Sister Prince, and Phoebe Sargent. This committee selected and proved candidates for licensing.<sup>25</sup>

The pentecostal experience on the day of Pentecost broke the last barrier of separation between humanity, according to David J. du Plessis. On the day of Pentecost, he notes, Jesus “baptized the women exactly like the men, and I say for the exact same purpose as the men are baptized so the women are baptized.”<sup>26</sup>

This was a great source of encouragement to Agnes LaBerge nee Ozman, said by historian Vinson Synan to be the first recipient of the Baptism of the Holy Spirit in the twentieth century. Within the backdrop of Scripture, she recalled that egalitarian experience some years later:

As first former outpouring of the Spirit, the Word says: “Then returned they unto Jerusalem” the eleven are named, and it reads: “These all continued with one accord in supplication with the women, and Mary the mother of Jesus was present and among those who tarried for the promise of the Father, and received the Holy Spirit. That is a great

encouragement to us women today. We know God who gave the woman the languages spoken in them also is giving today.”<sup>27</sup>

### **Systematic Propagation**

It was in 1974 at the International Congress on World Evangelization at Lausanne, Switzerland, when Dr. Ralph Winter delivered his seminal address depicting the cross-cultural dimensions in completing the task of world evangelization. In responding to Winter’s paper, Philip Hogan, the Executive Director for Foreign Missions of the Assemblies of God stressed the utmost importance of the spontaneous working of the Holy Spirit in mission. Lest he be misunderstood, Hogan said, “Please understand me, I am not pleading for a kind of ‘sitting where they sit and letting God happen’ kind of attitude.”<sup>28</sup> That they are simply “letting God happen” is often the estimation of pentecostal missions practices by outside observers.

Even though Pentecostals are characterized by a “spontaneous strategy of the Spirit,” they have not been without a plan. Their master plan has included numerous elements, methods and strategies for the systematic propagation of the movement. Among them are: indigenous churches, church planting, urban strategies, literature distribution, and missions stewardship.

*Indigenous churches.* Pentecostal missions have sought from the outset to develop indigenous churches. One of the leaders in this effort has been the Assemblies of God. Enns has observed that in Brazil the national church expanded so rapidly that it absorbed and controlled the parent organization. “The mission still makes its contributions,” he found, “but the main thrust of the

movement is unmistakably Brazilian, not only in leadership, but even more important, in forms.”<sup>29</sup>

One of the persons most responsible for this emphasis has been Assemblies of God missiologist Melvin L. Hodges whose book *The Indigenous Church* (Gospel Publishing House 1953) has become accepted as a standard work on the subject. A sequel, *The Indigenous Church and the Missionary*, was published by William Carey Library in 1978.

***Church planting.*** After he returned from researching pentecostals in Brazil, William R. Read wrote, “This is not merely rapid growth, but a new kind of growth. The Pentecostals are engaged almost wholly in church planting.”<sup>30</sup> Pentecostals have believed that church planting is the “abiding fruit of world evangelism” and have measured their progress “by the development of mature congregations and the buildings which they erect.”<sup>31</sup> Evangelistic priority has been directed toward church planting. Evangelism has been understood not only as proclamation but in “persuading men and women to commit their lives to Christ and become members of a local church” and that these churches should multiply.<sup>32</sup> This is “The Imperative of Church Planting” which Hodges sees as the fulfillment of the primary mission of the church:

... to witness to men everywhere of the gospel of the grace of God and to plant churches which will multiply themselves and extend the witness of their living Lord.<sup>33</sup>

***Urban strategies.*** As the pentecostal message spread around the world, it was true to its “urban heritage” inherited from cosmopolitan Los Angeles in 1906. The movement had begun in a city and continued to be at home in urban areas. In many places of the Two-Thirds World in particular, pentecostal growth and urbanization have

seemed to develop side by side. This was Read's estimation, who found an urban predominance among pentecostals and concluded, "Their strength is in the city."<sup>34</sup>

After a field visit, McGavran wrote of general "Impressions of The Christian Cause in India: 1978" and found that pentecostals were taking advantage of the migration from villages to cities. His *Church Growth Bulletin* report concluded that pentecostals were "buying up urban opportunities."<sup>35</sup>

***Prophets with a pen.*** Among some fifteen "Causes for the Initial Success of Pentecostalism" John Thomas Nichol has given strong emphasis to tabloid-sized newspapers and other early publications which became the "means of disseminating the message of Pentecostalism to the far-flung corners of the globe." Nichol has documented no less than thirty-four pentecostal periodicals which came into existence between 1900 and 1908:

The pioneering effort in American Pentecostal journalism was Charles Fox Parham's *The Apostolic Faith*, which appeared just before the turn of the century. It was published twice a month and distributed freely. In the next few years other papers with the same masthead appeared, originating from such places as Los Angeles, and Portland, Oregon.<sup>36</sup>

Of the issues which came from Los Angeles, there were 5,000 copies of Volume I, Number 1 which was dated September, 1906. The last issue, Volume II, Number 13 was dated May, 1908, less than two years following. Though its circulation time was short, the impact of *The Apostolic Faith* (Los Angeles) was far-reaching. One of its columns, for example, reported, "A brother received the Pentecost by hearing of God's work through the paper."<sup>37</sup>

Rachel A. (Harper) Sizelove was one of the original Azusa Street alumni. She kept a complete collection of the Azusa Street papers, *The Apostolic Faith*, and later sent them to her nephew Fred Corum for compiling (Corum was the editor of another pentecostal paper called *Word and Work*). In her letter of March 15, 1934 (with which she sent the original thirteen copies of *The Apostolic Faith*), she noted the power of the pentecostal message in print. Referring to the letterhead from the Azusa Street Mission she said:

I think it would be nice to have a picture of the letterhead they used in the beginning of Pentecost, to be printed just above the picture of the Azusa Street Mission, for God did get glory out of those letters. For, when so many just saw the top of the letter, conviction would seize them for their baptism, and the power of God would fall upon them, Hallelujah!<sup>38</sup>

Numerous testimonies could match that of J.H. Ingram who was recruited into the Pentecostal Movement by a pentecostal magazine. He recalls:

Someone ... came our way giving out copies of a little paper called "*The Church of God Evangel*." I got one and began to read, and saw where they had the same blessings we enjoyed, only in a fuller measure. So I subscribed for the paper, which has been coming to my home ever since. This was in 1919, a year before I received the Holy Ghost.<sup>39</sup>

Ingram subsequently became one of the leading spokesmen for world missions in the Church of God and made numerous around-the-world trips in order to bring independent movements into his denomination.

Frodsham recounts a related incident, told by a reporter from West Africa:

A most gracious outpouring of the Spirit has come to Nigeria, on the West Coast of Africa. It came through the sending of copies of the *Pentecostal Evangel* to some

Christian workers in Nigeria. They sought and received the Baptism in the Spirit . . . Pentecostal churches sprang up everywhere as a result of the manifestations of the power of God.<sup>40</sup>

In more recent times, Read has attributed a massive literature program as one of the elements in the phenomenal growth of the Assemblies of God in Brazil. He notes that “tons” of evangelical literature and 100,000 copies of the Assemblies of God hymnbook are sold every year. In the hymnbooks, for example, “some of the most important forms of indigenous music can be seen . . .”<sup>41</sup>

Such has been the power and influence of pentecostal literature. Though not publishing analytical and systematized theologies and not producing formal theological works, the pentecostals have not been silent when it came to popular literature read by the common man.

**Missions stewardship.** Finally, among numerous other elements contributing to the systematic propagation of the movement, pentecostals have given generously to the cause of foreign missions. Though not generally people of means, pentecostals have given sacrificially because there was a cause. In the very first issue of *The Apostolic Faith* from Azusa Street, for example, the following account of sacrificial giving was recorded:

When Pentecostal lines are struck, Pentecostal giving commences. Hundreds of dollars have been laid down for the sending of missionaries and thousands will be laid down. No collections are taken for rent, no begging for money.<sup>42</sup>

Pentecostals have been doing the job because they have put their money where their heart is and God has blessed their missions stewardship.

Numerous elements have accounted for the unprecedented spread of the pentecostals into all the world—above all the sovereign working and blessing of God. Pentecostals have followed and used a “spontaneous



## Chapter twelve

*Having done theology “on the move,” pentecostals have become known as “doers.” Consequently, outside observers have wanted to know what pentecostal missionaries do and how they do it. To provide biblical foundations to that answer, Melvin Hodges formulated this response which became part of a literary forum called Eye of The Storm, Donald A. McGavran, Editor (Word Books 1972).*

# A Pentecostal’s View of Mission Strategy

*Melvin L. Hodges*

Pentecostals have their roots imbedded in *The Book*. They strive constantly to follow the New Testament in every aspect of faith and practice. It follows that Pentecostal missiology should be based on biblical doctrine, experience and methodology.

### **The Role of the Holy Spirit in Mission Strategy**

Pentecostals are so called because they believe that the Holy Spirit will come to believers today as He came to the waiting disciples on the day of Pentecost. They recognize the Holy Spirit as the divine Agent of the Deity in the earth, without whom God’s work of redemption through Jesus Christ cannot be realized. Since there can be no effective mission to reconcile men to God without the Holy Spirit, it follows that His leadership must be sought and His empowering presence must be in evident manifestation if there is to be

any success in carrying out the Church's mission. Beyond His work in regenerating the believer, the Holy Spirit comes as a baptism to empower the believer for his role as a witness (Acts 1:5, 8); his body becomes a temple of the Holy Spirit (1 Corinthians 6:19); and joined with other believers, he forms part of the Church, which is the temple of God for the habitation of God by the Spirit (Ephesians 2:21, 22). This marvelous privilege is not reserved for the spiritual elite but is the heritage of every believer, regardless of age, sex, or social station. Even the servants (slaves) shall prophesy (Acts 2:17, 18). The Holy Spirit is poured out on the common man, and he finds an important place in the body of Christ according as the Holy Spirit grants His gifts and enablements (1 Corinthians 12:4-13).

According to these concepts, the spiritual life of the believer and the activities of the Church are to be realized on a supernatural plane. The Church is to be directed by the Spirit; believers are to be led by the Spirit. The supernatural Presence should be manifested in healings, miracles, and answers to prayer. Is not Jesus the same today? Inspirational utterance will be given by the Spirit for the encouragement of the Church. Divine direction will be received through a Spirit-guided administration. The Holy Spirit is the Chief Strategist of the Church in evangelism and mission. Human planning is valid only as it reflects the Divine Mind. The Holy Spirit has a strategy for each age and place. It is the Church's responsibility to discern this and to put the strategy into effect. The apostle Peter probably was not planning to evangelize the Gentiles, but in prayer the Holy Spirit showed him the next move and commanded him to go. He found himself shortly after in the house of Cornelius with the Gentiles turning to Christ and receiving the gift of the Spirit (Acts 10:19, 44-48). The church at Antioch would doubtless have desired to retain Paul and Barnabas as their chief ministers, but the Holy

Spirit said: “Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2).

This prominence given to the role of the Holy Spirit should not lead us to believe that the human role is one of complete passivity. There is need for the engaging of all our mental, physical, material and spiritual powers in the planning and execution of God’s work. Once the will of God is determined, we should set forth as did the apostles in an active effort to fulfill the divine commission. As the Holy Spirit corrected details in their planning as they went along, so we may also expect His continued guidance as we launch forth (Acts 16:6-10). As the Holy Spirit directs the strategy, and we respond, converts will be won and churches planted, as occurred in the apostles’ ministry.

### **The Role of the Church in Mission Strategy**

Since the Scriptures teach that the Church is the Body of Christ and the temple of the Holy Spirit—the Body that Christ directs and the temple through which the Holy Spirit manifests himself—Pentecostals see the missionary task as that of winning non-Christian men and women, whether they be civilized or pagan, to Christ, so that they can experience regeneration and become vital members in the living Body of Christ. Each local church (where two or three are gathered together in His name) becomes a living cell of the Body of Christ, and God’s agent for the bringing of the message of reconciliation to its community. Therefore church-planting and church growth (cell multiplication) are of supreme importance in the Christian mission. Whatever other good things the Church may do, its success in promoting the Kingdom of God must be measured by the number of people it can bring into vital relationship with Christ and the number of local units of the Body of Christ that it can produce.

## **Strategy for Evangelism and Church Growth**

Pentecostal methodology for church growth emphasizes the importance of the individual believer's response to the Holy Spirit. Every Christian is called to be a witness and, upon receiving the gift of the Spirit, is empowered for this service (Acts 1:8). True converts do not have to be urged to witness, but overflow with zeal to share their experience with others. They do need to be taught and guided in order that their witness may be effective. Believers understand intuitively that as the "good seed of the Kingdom" they should multiply themselves by bringing others to a knowledge of Christ. This witness assumes many forms:

***Local churches start new churches.*** In general practice, local churches make a systematic effort to reach their community. Lay workers are sent to open outstations with the expectation that they will develop into churches. When this is accomplished the new church in turn sends out its own local workers to open still other outstations. So the church grows by cell multiplication.

***Laymen develop into pastors and evangelists.*** Most pastors begin their ministry as laymen in a local congregation, often by taking the responsibility for opening an outstation. Thus they receive practical "on-the-job" training under the supervision of a pastor and the local church board. As the outstation develops into a church, the lay worker may become a full-time pastor. Many attend a Bible school for a period of basic training in Christian doctrine and church administration, etc., but they would doubtless still be considered as laymen by some who insist on a highly trained clergy as the only qualified church leaders. Nevertheless, many of these men have been outstandingly endowed by the Spirit with gifts for ministry. They have the advantage

of being close to their people and identified with the local culture. Without question, they are as qualified as were many of the “elders” of the Primitive church.

This work of developing outstations is supplemented by the forming of *branch Sunday schools* in the outstations. Also there are often organized efforts of *house-to-house visitation* by the members, both for the purpose of personal witness and for the *distribution of appropriate literature*. The object is to win men and women to Christ and bring them into the local church. *Street meetings*, where permitted, are a common and fruitful practice, and attract new people to the churches.

***Emphasis on indigenous principles of self-propagation, self-government and self-support.*** In those cases where the Church has made notable advances in Latin America, it will be noted that without exception the Church has assumed the responsibility for its own decisions and has found within itself the resources necessary to maintain its operation and advance without dependence on foreign personnel or funds. There is a keen sense of responsibility among the national Christians for evangelizing their own people. There is an absence of “foreignness” in the atmosphere, the Church being rooted in the nation itself and prospering in its climate.

***Mass evangelism.*** Pentecostals are interested in reaching the masses. Great evangelistic campaigns have been held in the large cities of Latin America, sometimes with scores of thousands in attendance. Emphasis is on the good news of salvation and healing. Such a campaign was held in San Salvador (El Salvador) in 1956. Thousands attended the open-air worship, standing during the entire service. At the end of four months, 375 new converts were selected for baptism. These all had attended a series of classes for new

converts. At the beginning of the campaign, the Assemblies of God had one small organized church in the city. At the end of the year there were twelve congregations, either launched or already organized as churches. Within five years the numbers attending the churches or the branch Sunday schools had reached seven or eight; and now, ten years after the campaign, the number of churches in the city has increased to about forty. The campaign gave this church growth its initial impetus; and the faithful, sacrificial work of pastors and laymen produced the multiplication of churches experienced after the initial campaign had terminated.

***Literature, radio, and television evangelism.*** Literature has become an increasingly important instrument of evangelism. The use of radio is widespread, and television is gaining recognition as an effective medium.

Pentecostals believe that the gospel is for the masses and that it is God's will today, as in New Testament times, that multitudes should believe on the Lord, that the Word of God should increase and the number of disciples multiply (Acts 5:14; 6:7).

***Flexibility of strategy.*** Pentecostals would agree with Dr. McGavran that the strategy for missions must be kept flexible. Even so, certain principles are inviolable. The message we preach, the spiritual new birth of individuals, the control of the Holy Spirit in the believer's life and in the activities of the Church, the responsibility of Christians to form themselves into churches and to multiply themselves—all of these things are basic and must not be modified. The approach, however, must vary with the widely differing opportunities. If a particular tribe or section of society is "ripe for the harvest," the Church must be

sufficiently flexible to find the means for taking advantage of the occasion. The Pentecostal's deep conviction that the guidance of the Holy Spirit must be sought for each situation makes for flexibility and ensures variety in method.

In one place, an evangelistic campaign may be the means for opening the area to the gospel. Elsewhere the beginning will be made by opening a small outstation in a home, following up with literature saturation. Again, the healing of a paralytic, or the restoring of sight to a blind person through the prayer of faith may be the means of stirring interest and founding the church. Pentecostal believers pray for their sick neighbors and lead them to Christ. The deliverance of an alcoholic or a narcotic addict may open the door in a community. Admittedly, all this may seem foreign to those who are accustomed to an institutional approach to the mission of the Church, but to Pentecostals such happenings are to be expected and are entirely in accord with the New Testament concept of the Church's mission.

### **Pentecostal Strategy Results in Church Growth**

The Pentecostal movement has made rapid strides in its worldwide outreach since its humble beginnings at the turn of the century. Although pentecostals have been labeled the *third force* in modern Christianity, they see themselves not as a "third force" or a "fringe movement" but as New Testament Christians returning to the simplicity, central truths, and vitality of the Apostolic Era. Pentecostals form a vital part of evangelical Christianity round the world. Without dispute, the Pentecostals stand at the front of the Evangelical<sup>1</sup> advance in Latin America.

One of the outstanding examples may be observed in Brazil. The Assemblies of God of Brazil began when two Swedish missionaries went to that country in 1910 in

response to a definite guidance of the Holy Spirit. Beginning their work in Belem, a city at the mouth of the Amazon, they established a church which spread rapidly throughout the country until every city, town, and most hamlets had an Assemblies of God congregation or at least a sign of their foothold in the community. Today, estimates of membership in the Assemblies of God churches in Brazil is placed at one million or more. Probably there is an equal number to be found in the churches of sister Pentecostal organizations throughout the country. William Read, a United Presbyterian missionary, estimates that the Assemblies of God membership in Brazil is increasing at the rate of 250 percent every ten years.<sup>2</sup>

In Chile, the indigenous Pentecostal churches, represented by the Methodist Pentecostal Church and sister groups which grew out of a pentecostal revival in the Methodist Church early in this century, have now grown until they dwarf in size the church from which they emerged. It is estimated that somewhere between 80 percent and 90 percent of all Evangelicals in Chile are Pentecostal, with a combined constituency of all pentecostal groups in the country reaching a million or more. This has been accomplished without the help of missionary personnel or foreign funds, except for the guidance that Doctor Hoover, the Methodist missionary, gave in the beginning. Representatives of these groups are to be found everywhere in Chile; and like the Assemblies of God of Brazil, they have gone beyond their own borders in missionary effort, so that churches affiliated with them are now found in neighboring countries.

In passing it should be mentioned that Pentecostals also take the lead in several other Latin American countries, such as Peru, El Salvador, Guatemala, and the Dominican Republic.

## **Pentecostal Strategy and Social Concern**

There are those who contend that the Pentecostals' view of Christian mission is too narrow, and that emphasis on evangelism and personal conversion leaves much to be desired in the area of men's physical and economic needs. To this, Pentecostals answer: Let us put first things first!

There is nothing as important as getting men's hearts right with God. The center must be put right before the periphery can be corrected. To try to remedy peripheral conditions leaving the heart unchanged is useless and deceiving.

When a man is truly converted, he seeks a better life for himself and for his family. One has only to observe the families of Evangelical Christians over a period of a few years to note that spiritual conversion leads to improvement in every aspect of a convert's life.

When the Evangelical community gathers strength, the Christians themselves show concern for the betterment of their own people. For example, many of the larger Pentecostal churches establish day schools. In San Salvador, an Assemblies of God church has established a large school which now includes a junior college. This is entirely a local effort. In Brazil the churches have established orphanages and homes for elderly people. The larger churches have commissaries to aid the poor. All is carried on in an unassuming way, without fanfare, and with a minimum of outside help. The image of the Christian witness is not distorted by the political and cultural implications involved in a "rich America helping an underprivileged people."

It is interesting here to note the observations of William Read:

Ceaseless migrations from rural to urban areas are occurring in Brazil ... Continuous uprooting and transplanting of a restless people driven by cultural changes

of all types—inflation, drought, industrialization, illness, illiteracy, and idolatry—have created a great sociological void. ... Of all the Evangelical Churches in Brazil, only the Assemblies and their sister Pentecostal Churches are in a position to take full advantage of the sociological receptivity of a people in revolution.<sup>3</sup>

And again:

The Assemblies of God is a Church of and for the masses, and as long as it continues to minister to their needs it will grow. ... There is a social revolution in Brazil today, and all governments are certain to make better and better provision for the common man. ... The Assemblies under God are becoming the greatest upward movement of lower-class people in all Latin America. They are rising everywhere into new levels of character and godliness. God is blessing them with income, education and status.<sup>4</sup>

### **Pentecostal Strategy and Eschatology**

It should be observed that Pentecostals do not expect all the world to become Christian through the efforts of evangelism. Rather, they see that the remedy of many of earth's ills must await the Second Advent of the King of kings, for which they earnestly pray and wait. His coming will solve the problems of the social order. Until then, Christians must faithfully witness by life and word, and prepare that body of transformed men which is the very salt of the earth in this present age and which will form the nucleus of the redeemed race in the coming Kingdom. Converts must be won, churches planted and multiplied; Christian leaders called, prepared and sent forth until every soul on earth shall have had an opportunity to hear God's message of love and redemption in Christ Jesus.



MELVIN L. HODGES (1909-1988) began his missionary career with the Assemblies of God in 1936 in El Salvador. Later, he supervised their missionary efforts in twenty-six countries of Latin America and the West Indies from 1954 to 1974. A prolific writer, Hodges authored scores of missions articles and a number of books including *The Indigenous Church*, and *A Theology of The Church and Its Mission: A Pentecostal Perspective*.



## Chapter thirteen

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# Towards a Pentecostal Missiology for the Majority World<sup>1</sup>

*Allan Anderson*

Pentecostals have been around for only a hundred years,<sup>2</sup> but today are main role players in world missions, representing perhaps a quarter of the world's Christians and perhaps three quarters of them are in the Majority World.<sup>3</sup> According to Barrett and Johnson's statistics, there were 1,227 million Christians in Asia, Africa, Latin America, and Oceania in 2004, 62 percent of the world's Christians, while those of the two northern continents (including Russia) constituted only 38 percent, dramatic evidence of how rapidly the western share of world Christianity has decreased in the twentieth century. If present trends continue, by 2025, 69 percent of the world's Christians will live in the South, with only 31 percent in the North.<sup>4</sup> But it is not only in terms of numbers that there have been fundamental changes. Christianity is growing most often

in Pentecostal and Charismatic forms, and many of these are independent of western “mainline” Protestant and “classical Pentecostal” denominations and missions. Pentecostal missiologists need to acknowledge and celebrate the tremendous diversity in Pentecostalism, The “southward swing of the Christian center of gravity” is possibly more evident in Pentecostalism than in other forms of Christianity.<sup>5</sup> Most of the dramatic church growth in the twentieth century has taken place in Pentecostal and independent Pentecostal-like churches. Classical Pentecostal churches like the Assemblies of God, the world’s biggest Pentecostal denomination, have probably only some 8 percent of their world associate membership in North America, with at least 80 percent in the Majority World. One estimate put the total number of adherents of the World Assemblies of God Fellowship in 1997 at some thirty million, of which only about 2.5 million were in North America.<sup>6</sup> Larry Pate estimated in 1991 that the Majority World mission movement was growing at five times the rate of western missions.<sup>7</sup> Half the world’s Christians today live in developing, poor countries. The forms of Christianity there are very different from western “classical Pentecostal” stereotypes.

They have been profoundly affected by several factors, including the desire to have a more contextual and culturally relevant form of Christianity, the rise of nationalism, a reaction to what are perceived as “colonial” forms of Christianity, and the burgeoning Pentecostal and Charismatic renewal.

This chapter traces six features of the structures and patterns of Pentecostal mission. However, no discernible formal organization or structures appeared in Pentecostal missions until comparatively recently, and Pentecostal missions have been known for their “creative chaos.”<sup>8</sup>

## 1. Pneumatocentric Mission

Pentecostals place primary emphasis on being “sent by the Spirit” and depend more on what is described as the Spirit’s leading than on formal structures. People called “missionaries” are doing that job because the Spirit directed them to do it, often through some spiritual revelation like a prophecy, a dream or a vision, and even through an audible voice perceived to be that of God. In comparison to the *Missio Dei* of older Catholic and Protestant missions and the “obedience to the Great Commission” of Evangelical Christocentric missions, Pentecostal mission is grounded first and foremost in the conviction that the Holy Spirit is the motivating power behind all this activity. Back in 1908, American Pentecostal leader Roswell Flower wrote, “When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable. ... Carrying the gospel to hungry souls in this and other lands is but a natural result.”<sup>9</sup> Pentecostal missionaries got on with the job in a hurry, believing that the time was short and the second coming of Christ was near. Reflection about the task was not as important as action in evangelism. Their mission theology was that of an “action-oriented missions movement,”<sup>10</sup> and Pentecostals have only recently begun to formulate a distinctive Pentecostal missiology.

Paul Pomerville’s book *The Third Force in Missions* uses the Lukan account in Acts for a Pentecostal mission theology.<sup>11</sup> He states that obedience to the Great Commission (the emphasis of most Evangelicals) is not the main motivation for mission for Pentecostals. The Holy Spirit poured out at Pentecost is a missionary Spirit, the church full of the Spirit is a missionary community, and the church’s witness is “the release of an inward dynamic.” But it was not only a collective experience of the Spirit; the individual experience that each Christian had with the Holy Spirit was also “the key to the expansion of the early

church.”<sup>12</sup> The centrality of the Spirit in mission has been a consistent theme in Pentecostal studies.<sup>13</sup> The Pentecostal movement from its commencement was a missionary movement, made possible by the Spirit’s empowerment. Australian Pentecostal John Penney believes that the experience of the day of Pentecost in Acts 2 becomes a “normative paradigm for every Christian to preach the gospel,” and that “Luke’s primary and pervasive interest is the work of the Holy Spirit in initiating, empowering and directing the church in its eschatological worldwide mission.”<sup>14</sup> Pomerville considers that the main causes for the growth of Pentecostal churches identified by church growth specialists can all be explained by reference to the experience of Spirit baptism. The Spirit is “the superintendent and administrator of missions,” and we live in the age of the Spirit, “a time of worldwide outpouring of the Spirit,” evidenced by the emergence of the Pentecostal movements.<sup>15</sup> Donald McGavran, foremost expositor of the Church Growth Movement, wrote of the Pentecostal emphasis on “utter yieldedness to the Holy Spirit” and that God is “instantly available and powerful.” He also listed other factors in the growth of Pentecostal movements: the Holy Spirit working powerfully through ordinary Christians; the “bridges of God” or the social connections with which the gospel spreads from one ordinary person to another; the message of deliverance from evil powers and demons; and the flexibility and adaptability of Pentecostals.<sup>16</sup> Peter Wagner, McGavran’s successor at Fuller, did not miss this dimension: “The basic dynamic behind Pentecostal growth in Latin America is the power in the Holy Spirit.”<sup>17</sup> Grant McClung observes that whatever “outside observers have marked as good methodology” in the practices of Pentecostals in their worldwide expansion, it is their primary “insistence upon the outpouring of the Holy Spirit personally into the life

of each believer” that is the fundamental cause for their growth.<sup>18</sup>

Although Pentecostal missions may be described correctly as “pneumatocentric” in emphasis, this must not be construed as an overemphasis. Most Pentecostals throughout the world have a decidedly Christocentric emphasis in their proclamation and witness. The Spirit bears witness to the presence of Christ in the life of the missionary, and the message proclaimed by the power of the Spirit is of the crucified and resurrected Jesus Christ who sends gifts of ministry to humanity.

## 2. Dynamic Mission Praxis

Pentecostals believe that the coming of the Spirit brings an ability to do “signs and wonders” in the name of Jesus Christ to accompany and authenticate the gospel message. The role of “signs and wonders,” particularly that of healing and miracles, is prominent in Pentecostal mission praxis. Pentecostals see the role of healing as good news for the poor and afflicted. Early twentieth-century Pentecostal newsletters and periodicals abounded with “thousands of testimonies to physical healings, exorcisms and deliverances.”<sup>19</sup> McClung points out that divine healing is an “evangelistic door-opener” for Pentecostals. He states that “signs and wonders” are the “evangelistic means whereby the message of the kingdom is actualized in person-centered deliverance.”<sup>20</sup> Gary McGee takes up the issue of “signs and wonders” from an historical perspective. This “power from on high” he calls the “radical strategy in missions,” which “new paradigm” has impacted Pentecostal and Charismatic movements in their mission endeavors. According to him, at the beginning of the twentieth century, there was an expectation that signs and wonders would accompany an outpouring of the Spirit.<sup>21</sup> Early Pentecostal

missionaries like John G. Lake in South Africa and especially healing evangelists like William Branham, Oral Roberts and more recently, Reinhard Bonnke expected miracles to accompany their evangelism and “prioritized seeking for spectacular displays of celestial power—signs and wonders, healing, and deliverance from sinful habits and satanic bondage.”<sup>22</sup> Penney states that “signs and wonders in Acts perform the dual function of authenticating the word and of leading to faith in the word.”<sup>23</sup> The signs and wonders promoted by independent evangelists have led to the rapid growth of Pentecostal churches in many parts of the world, although have seldom been without controversy.<sup>24</sup> Pentecostal missiologists need to critically evaluate those “evangelistic ministries” that lead to the self-aggrandizement and financial gain of the preacher, often at the expense of those who have very little at all to give.

Pentecostals emphasize that these signs and wonders should accompany the preaching of the word in evangelism, and divine healing in particular is an indispensable part of their evangelistic methodology.<sup>25</sup> Indeed, in many cultures of the world, healing has been a major attraction for Pentecostalism. In these cultures, the religious specialist or “person of God” has power to heal the sick and ward off evil spirits and sorcery. This holistic function, which does not separate “physical” from “spiritual,” is restored in Pentecostalism, and people see it as a “powerful” religion to meet human needs. For some Pentecostals, faith in God’s power to heal directly through prayer results in a rejection of other methods of healing.

The numerous healings reported by Pentecostal missionaries confirmed that God’s word was true, his power was evidently on their missionary efforts, and the result was that many were persuaded to become Christians. This emphasis on healing is so much part of Pentecostal evangelism, especially in the Majority World, that large

public campaigns and tent meetings preceded by great publicity are frequently used in order to reach as many “unevangelized” people as possible. McGee notes that this “confident belief that God had at last poured out his Spirit with miraculous power to empower Christians to bring closure to the Great Commission ... has forced the larger church world to reassess the work of the Holy Spirit in mission.”<sup>26</sup> Wagner believes that “probably the greatest contribution that Pentecostalism has made to Christianity in general is restoring the miracle power of the New Testament,” for the purpose of drawing unbelievers to Christ.<sup>27</sup>

The central role given to healing is probably no longer a prominent feature of western Pentecostalism, but in the Majority World, where the problems of disease and evil affect the whole community and are not relegated to a private domain for individual pastoral care. These communities were, to a large extent, health-orientated communities and in their traditional religions, rituals for healing and protection are prominent. Indigenous Pentecostals responded to what they experienced as a void left by rationalistic western forms of Christianity that had unwittingly initiated what amounted to the destruction of ancient spiritual values. Pentecostals declared a message that reclaimed the biblical traditions of healing and protection from evil, they demonstrated the practical effects of these traditions, and by so doing became heralds of a Christianity that was really meaningful. Thus, Pentecostal movements went a long way towards meeting physical, emotional and spiritual needs of people in the Majority World, offering solutions to life’s problems and ways to cope in what was often a threatening and hostile world.<sup>28</sup> But sadly, this message of power has become in some instances an occasion for the exploitation of those who are at their weakest. Our theologies of power must also become theologies of the cross.

### **3. Evangelism: Central Missiological Thrust**

Pentecostals are notorious for aggressive forms of evangelism, as from its beginning, Pentecostalism was characterized by an emphasis on evangelistic outreach. All Pentecostal mission strategy places evangelism as its highest priority. For Pentecostals, evangelism meant to go out and reach the “lost” for Christ in the power of the Spirit. The Azusa Street revival (1906-8) resulted in a category’ of ordinary but “called” people called “missionaries” fanning out to every corner of the globe within a remarkably short space of time. “Mission” was mainly understood as “foreign mission” (mostly from “white” to “other” peoples), and these missionaries were mostly untrained and inexperienced. Their only qualification was the baptism in the Spirit and a divine call, their motivation was to evangelize the world before the imminent coming of Christ, and so evangelism was more important than education or “civilization.”<sup>29</sup>

McGee describes the first twenty years of Pentecostal missions as mostly “chaotic in operation.”<sup>30</sup> Reports filtering back to the West to garnish newsletters would be full of optimistic and triumphalistic accounts of how many people were converted, healed and Spirit baptized, seldom mentioning any difficulties encountered or the inevitable cultural blunders made.<sup>31</sup> Like their Protestant and Catholic counterparts, early Pentecostal missionaries were mostly paternalistic, often creating dependency, and sometimes they, were blatantly racist.<sup>32</sup> There were notable exceptions to the general chaos, however. As South African missiologist Willem Saayman has observed, most Pentecostal movements “came into being as missionary institutions” and their work was “not the result of some clearly thought out theological decision, and so policy and methods were formed mostly in the crucible of missionary praxis.”<sup>33</sup> Pentecostal missionaries often have a sense of special calling

and divine destiny, thrusting them out in the face of stiff opposition to steadfastly propagate their message.<sup>34</sup> But it must be acknowledged that, despite the seeming naiveté of many early missionaries, their evangelistic methods were flexible, pragmatic and astonishingly successful. Pentecostals claim that their rapid growth vindicates the apostle Paul's statement that God uses the weak and despised to confound the mighty.

Pentecostal evangelism was geared towards church planting, a central feature of all Pentecostal mission activity. Pentecostal churches were missionary by nature, and the dichotomy between “church” and “mission” that so long plagued other churches did not exist. This “central missiological thrust” was clearly a “strong point in Pentecostalism” and central to its existence.<sup>35</sup> Thriving Pentecostal “indigenous churches” were established in many parts of the world without the help of any foreign missionaries. These churches were founded in unprecedented and innovative mission initiatives, motivated by a compelling need to preach and even more significantly, to *experience* a new message of the power of the Spirit. The effectiveness of Pentecostal mission in the Majority World was based on this unique message, which was both the motivation for the thousands of grassroots emissaries and their source of attraction. All the widely differing Pentecostal movements have important common features: they proclaim and celebrate a salvation (or “healing”) that encompasses all of life's experiences and afflictions, and offer an empowerment which provides a sense of dignity and a coping mechanism for life. Their mission was to share this all-embracing message with as many people as possible, and to accomplish this, indigenous Pentecostal evangelists went far and wide.

Unfortunately, the emphasis on self-propagation through evangelism and church growth through signs and

wonders has sometimes resulted in Pentecostals being inward looking and seemingly unconcerned or oblivious to serious issues in the socio-political contexts, especially where there were oppressive governments.<sup>36</sup> David Bosch asked during South Africa's apartheid regime whether "the rush into signs and wonders is, in reality, a flight away from justice for the poor and the oppressed,"<sup>37</sup> and this question must be seriously faced by Pentecostal missiologists. José Miguez Bonino asks if the "global challenge of missions ... can be ideologically diverted from a concern with the urgent challenges of situations at home," which could cause a failure in Christian testimony at home and a distortion of it abroad.<sup>38</sup> Pentecostals are beginning to recognize the social implications of the gospel and this failure in their mission strategy. The church not only has to evangelize the nations but also to love its neighbours. Steven Land points out that if we only do evangelism, we "deny the global care and providence of the Spirit" and fail to grasp "the personal, social and cosmic implications of Pentecost."<sup>39</sup> McGee observes that "many Pentecostals who survive in Third World poverty and oppression may long for a more forthright witness, one that presses for economic, social, and even political change."<sup>40</sup> It is also a characteristic of most forms of Pentecostal evangelism that the proclamation becomes a one-way affair, without sufficient consideration being given to the religious experience of the people to whom the "gospel" is proclaimed. The result is those innumerable opportunities to connect the Christian message with the world with which the "convert" is most familiar are lost, and the "Christianity" that results remains rather "foreign." There is an urgent need for Majority World missiologists to give special attention to the hitherto neglected area of the relationship between the Christian gospel and the ancient pre-Christian religions that continue to give meaning to people's understanding of their lives.

Demonizing these religions (the legacy of many western Protestant missions) will not help the cause of evangelism and the healthy growth of the church today.

#### **4. Contextualization of Leadership**

Although missionaries from the West went out to the Majority World in independent and denominational Pentecostal missions, the overwhelming majority of Pentecostal missionaries have been national people “sent by the Spirit,” often without formal training. This is a fundamental historical difference between Pentecostal and “mainline” missions. In Pentecostal practice, the Holy Spirit is given to every believer without preconditions. One of the results of this was, as Saayman observes, that “it ensured that a rigid dividing line between clergy and laity and between men and women did not develop early on in Pentecostal churches” and even more significantly, “there was little resistance to the ordination of indigenous pastors and evangelists to bear the brunt of the pastoral upbuilding of the congregations and their evangelistic outreach.”<sup>41</sup> This was one of the reasons for the rapid transition from “foreign” to “indigenous” church that took place in many Pentecostal missions. Until recently, Pentecostals have not had a tradition of formal training for “ministers” as a class set apart. As Klaus and Triplett point out, the “general minimizing of the clergy/laity barrier” is because “the emphasis has been on the whole body as ministers supernaturally recruited and deployed. Since the Holy Spirit speaks to all believers equally, regardless of education, training or worldly rank, each member is capable of carrying out the task.”<sup>42</sup> Leaders tended to come from the lower and uneducated strata of society, and were trained in apprentice-type training where their charismatic leadership abilities were encouraged.<sup>43</sup>

Pentecostal missions are quick to raise up national leaders who are financially self-supporting, and therefore the new churches are nationalized much quicker than older mission churches had been.<sup>44</sup> The pioneering work in this regard of the Assemblies of God missiologist Melvin Hodges and his widely influential book *The Indigenous Church* (1953) not only emphasized creating “indigenous churches,” but it also stressed church planting—a fundamental principle of Pentecostal mission strategy.<sup>45</sup> Roland Allen’s books on indigenous churches were already circulating in Pentecostal circles as early as 1921, when Alice Luce, an early Assemblies of God missionary, wrote a series of articles on Allen’s teachings.<sup>46</sup> But the influence of Hodges on western Pentecostal (especially Assemblies of God) missions contributed towards the establishment of theological training institutes (“Bible schools”) and in-service training structures throughout the world,<sup>47</sup> and resulted in the much more rapid growth of indigenous Pentecostal churches. Through this commitment to indigenization, writes Bonino, Pentecostals have “tuned in with the language, concerns and hopes of the people.” McGee states that Pentecostal “perspectives on the spiritual realm have proved unusually compatible with non-western worldviews—a spiritual vision that has contributed to the gradual Pentecostalizing of Third World Christianity in life and worship.”<sup>48</sup>

Contextualization has been a principle hotly debated and sometimes little understood, and it should not be confused with “indigenization.” “Indigenization” assumes that the gospel message and Christian theology is the same in all cultures and contexts, and tends to relate the Christian message to traditional cultures. “Contextualization,” on the other hand, assumes that every theology is influenced by its particular context, and must be so to be relevant. It relates the Christian message to all contexts and cultures, especially

including those undergoing rapid social change. Hodges was a missionary in Central America, who articulated what had always been at the heart of Pentecostal growth in different cultural contexts. He believed that the aim of all mission activity was to build an “indigenous New Testament church” that followed “New Testament methods.”<sup>49</sup> He emphasized that the church itself (and not the evangelist) is “God’s agent for evangelism,” and that the role of the cross-cultural missionary was to ensure that a church became self-governing, self-supporting and self-propagating.<sup>50</sup> He thus enthusiastically embraced and enlarged Andersen and Venn’s “three self policy of church planting, the main theme of this book, but he introduces an emphasis on “indigenization” that was lacking in the earlier works on the subject. The foundation for this to happen was the Holy Spirit, as he wrote:

There is no place on earth where, if the gospel seed be properly planted, it will not produce an indigenous church. The Holy Spirit can work in one country as well as in another. To proceed on the assumption that the infant church in any land must always be cared for and provided for by the mother mission is an unconscious insult to the people that we endeavour to serve, and is evidence of a lack of faith in God and in the power of the gospel.<sup>51</sup>

This has had a profound impact on the subsequent growth of the Assemblies of God, for whose future missionaries Hodges book has been required reading. For churches to become really contextual, however, attaining “three selfhood” does not guarantee that contextualization unless the “three selfs” are no longer patterned on foreign forms of being church, and unless those churches are grounded in the thought patterns and symbolism of popular culture. Pentecostalism’s religious creativity and spontaneously contextual character were characteristics held as ideals by missionaries and missiologists for over a

century. The “three self” formula for indigenization was automatically and effortlessly achieved by many Pentecostal churches long before this goal was realized by older ones. Hodges was able to tap into that fact. For him, the foundation for Pentecostal mission and the reason for its continued expansion is the “personal filling of the Holy Spirit” who gives gifts of ministry to untold thousands of “common people,” creating active, vibrantly expanding and “indigenous churches” all over the world.

Unfortunately, Hodges was still a product of his own context, seeing “missions” as primarily from North America (or elsewhere in the western world) to the rest of the “foreign” world. This view of Pentecostal “missions” as from a western “home” to a Third World “abroad” is also reflected in American Pentecostal missiological writing up to the present. Pentecostal missiological reflection sometimes does not go further than an adapted reproduction of the old McGavran/Wagner church growth ideology that sometimes sees the mission enterprise in terms of procedures and strategies that succeed in the USA. Fortunately, there have been recent exceptions. Hodges, in spite of his remarkable insights, could not escape the concept of “missionaries” (“us”) being expatriate, white people who had left “home” for “abroad,” in contrast to the “nationals” (“them”) who must (eventually) take over the “missionaries” work when the ideal of an “indigenous church” is reached. Hodges sees “mission” as “the outreach of the church in foreign lands.”<sup>52</sup> In these and similar writings, the “objects” of mission, now the great majority of Pentecostals in the world, remain marginalized. They do not set the mission agenda; the rich and powerful West does that. It is high time for the Majority World church to produce theologians and missiologists who will challenge the presuppositions of the past and not be content to follow foreign mission ideologies and strategies blindly.

## 5. Mobilization in Mission

The remarkable growth of Pentecostal movements in the twentieth century cannot be isolated from the fact that these are often “people movements,” a massive turning of different people to Christianity from other religions on an unprecedented scale, set in motion by a multitude of factors for which western missions were unprepared. Charismatic leaders tapped into this phenomenon, and became catalysts in what has been called in the African context a “primary movement of mass conversion.”<sup>53</sup> Adrian Hastings reminds us that these movements did not proliferate because of the many secessions that occurred but because of mass conversions to Christianity through the tireless efforts of African missionaries, both men and women. Throughout the world, these early initiators were followed by a new generation of missionaries, learning from and to some extent patterning their mission on those who had gone before. The use of women with charismatic gifts was widespread throughout the Pentecostal movement. This resulted in a much higher proportion of women in Pentecostal ministry than in any other form of Christianity at the time. This accorded well with the prominence of women in many indigenous religious rituals, contrasting again with the prevailing practice of older churches which barred women from entering the ministry or even from taking any part in public worship. Pentecostals, especially those most influenced by American Evangelicalism, need to beware of limiting and quenching this most important ministry of women, who form the large majority of the church worldwide.

The growth of Pentecostalism was not the result of the efforts of a few charismatic leaders or “missionaries.” The proliferation of the movement would not have taken place without the tireless efforts of a vast number of ordinary and virtually now unknown women and men. These

networked across regional and even national boundaries, proclaiming the same message they had heard others proclaim which had sufficiently altered their lives to make it worth sharing wherever they went. Most forms of Pentecostalism teach that every member is a minister and should be involved in mission and evangelism wherever they find themselves. Although increasing institutionalization often causes a reappearance of the clergy/laity divide, the mass involvement of the “laity” in the Pentecostal movement was one of the reasons for its success. A theologically articulate clergy was not the priority, because cerebral and clerical Christianity had, in the minds of many people, already failed them. What was needed was a demonstration of power by people to whom ordinary people could easily relate. This was the democratization of Christianity, for henceforth the mystery of the gospel would no longer be reserved for a select privileged and educated few, but would be revealed to whoever was willing to receive it and pass it on.

## **6. A Contextual Missiology**

The style of “freedom in the Spirit” that characterizes Pentecostal liturgy has contributed to the appeal of the movement in many different contexts. This spontaneous liturgy, which is mainly oral and narrative with an emphasis on a direct experience of God through his Spirit, results in the possibility of ordinary people being lifted out of their mundane daily experiences into a new realm of ecstasy, aided by the emphases on speaking in tongues, loud and emotional simultaneous prayer and joyful singing, clapping, raising hands and dancing in the presence of God—all common Pentecostal liturgical accoutrements. These practices made Pentecostal worship easily assimilated into different contexts, especially where a sense of divine immediacy was

taken for granted, and they contrasted sharply with rationalistic and written liturgies presided over by a clergy that was the main feature of most other forms of Christianity. Furthermore, this was available for everyone, and the involvement of the laity became the most important feature of Pentecostal worship, again contrasting with the dominant role played by the priest or minister in older churches.<sup>54</sup> McClung points out, “Pentecostal worship allows the participant to be involved in a personal and direct way with the manifestation of God among His people in the congregation.”<sup>55</sup> Pentecostalism’s emphasis on “freedom in the Spirit” rendered it inherently flexible in different cultural and social contexts. All this made the transplanting of its central tenets in the Two-Thirds World more easily assimilated.

Chilean Pentecostal scholar Juan Sepúlveda writes that the reasons for the “dynamic expansion” of Chilean Pentecostalism are to be found in its ability “to translate the Protestant message into the forms of expression of the local popular culture.”<sup>56</sup> Harvey Cox observes that “the great strength of the pentecostal impulse” lies in “its power to combine, its aptitude for the language, the music, the cultural artifacts, the religious tropes... of the setting in which it lives.”<sup>57</sup> Many older missionary churches arose in western historical contexts, with set liturgies, theologies, well-educated clergy, and patterns of church and leadership with strongly centralized control. This often contributed to the feeling that these churches were “foreign” and that one first had to become a westerner before becoming a Christian. In contrast, Pentecostalism emphasized an immediate personal experience of God’s power by his Spirit, it was more intuitive and emotional, and it recognized charismatic leadership and national church patterns wherever they arose. In most cases, leadership was not kept long in the hands of foreign missionaries and the proportion

of missionaries to church members was usually much lower than that of older missions. As Pentecostal preachers proclaim a message that promised solutions for present felt needs like sickness and the fear of evil spirits, they (who were most often local people) were heeded and their “full gospel” was readily accepted by ordinary people. Churches were rapidly planted in different cultures, and each culture took on its own particular expression of Pentecostalism.

Sepúlveda points out that Chilean Pentecostalism should be understood as “the emergence of a search for an indigenous Christianity.” He describes the “cultural clash” first between the foreign religiosity of “objective” dogma versus the indigenous religiosity giving “primacy to the subjective experience of God”; and second, between a religion mediated through “specialists of the cultured classes” (clergy) and a religion with direct access to God for simple people that is communicated through the feelings in the indigenous culture. He describes Chilean Pentecostalism’s ability “to translate the Protestant message into the forms of expression of the local popular culture,” by the use of nationals in leadership and ministry, and by a “dynamic of rejection and continuity” with popular culture. He shows that both popular forms and meanings are preserved in Pentecostalism, and this way it has become an “incarnation” of the gospel in the culture of the *mestizo* lower classes.<sup>58</sup>

The appropriation and proclamation of the gospel by indigenous preachers was couched in thought forms and religious experiences with which ordinary people were already familiar. Some of the largest “Spirit” churches in Africa, such as the Kimbanguists in the Congo and the Christ Apostolic Church in Nigeria, rejected key indigenous beliefs and practices like polygamy and the use of power-laden charms. The syncretizing tendencies are seen in the rituals and symbols adapted from both the western

Christian and the indigenous religious traditions (and sometimes completely new ones) that are introduced in Majority World Pentecostal churches. Usually these have local relevance and include enthusiastic participation by members and lively worship. Sepúlveda sees the ability of Pentecostalism to inculturate Christianity as a process of its incarnation in local cultures:

The rediscovery of pneumatology by modern Pentecostalism has to do mainly with the spiritual freedom to “incarnate” the gospel anew into the diverse cultures: to believe in the power of the Holy Spirit is to believe that God can and wants to speak to peoples today through cultural mediations other than those of Western Christianity. Being Pentecostal would mean to affirm such spiritual freedom.<sup>59</sup>

Elsewhere, he writes that what he calls “Creole Pentecostalism” is “very much rooted in the *mestizo* culture of the peasants and the poorest inhabitants of the cities,” and that this fact differentiates this form of Pentecostalism from “historical Protestantism” as well as from other Pentecostal churches “of missionary origin, which show a major cultural dependence on their countries of origin.”<sup>60</sup> Pentecostal missions from the West are not exempt from this danger. But throughout the world, Pentecostal movements create new voluntary organizations, often multiethnic, to replace traditional kinship groups. Many Pentecostal churches have programs for recruiting new members that transcend national and ethnic divisions, and this belief in the movement’s universality and message for the whole world is a radical departure from ethnically based traditional religions.

This is the positive side. But Klaus and Triplett remind us that Pentecostals in the West “have a tendency toward triumphalist affirmation of missionary effectiveness.”<sup>61</sup> This is often bolstered by statistics proclaiming that Pentecostals/

Charismatics are now second only to Catholics as the world's largest Christian grouping.<sup>62</sup> When this is assumed implicitly to be largely the work of "white" missions, the scenario becomes even more incredulous. The truth is a little more sobering. There can be little doubt that many of the secessions that took place early on in western Pentecostal mission efforts in Africa and elsewhere were at least partly the result of cultural and social blunders on the part of missionaries. Early Pentecostal missionaries frequently referred in their newsletters to their "objects" of mission as "the heathen,"<sup>63</sup> and were slow to recognize national leadership. Missionary paternalism was widely practiced, even if it was "benevolent" paternalism. In Africa, white Pentecostal missionaries followed the example of other expatriate missionaries and kept control of the churches and their indigenous founders, and especially of the finances they raised in Western Europe and North America. Most wrote home as if they were mainly (if not solely) responsible for the progress of the Pentecostal work there.

### **In Conclusion**

Pentecostals proclaim a pragmatic gospel and seek to address practical needs like sickness, poverty, unemployment, loneliness, evil spirits and sorcery. In varying degrees, Pentecostals in their many and varied forms, and precisely because of their inherent flexibility, attain a contextual character which enables them to offer answers to some of the fundamental questions asked by people. A sympathetic approach to local life and culture and the retention of certain indigenous religious practices are undoubtedly major reasons for their attraction, especially for those overwhelmed by urbanization with its transition from a personal rural society to an impersonal urban one. At the same time, these Pentecostals confront

old views by declaring what they are convinced is a more powerful protection against sorcery and a more effective healing from sickness than either the existing churches or the traditional rituals had offered. Healing, guidance, protection from evil, and success and prosperity are some of the practical benefits offered to faithful members of Pentecostal and Charismatic churches. All this does not state that Pentecostals provide all the right answers, a pattern to be emulated in all respects, nor to contend that they have nothing to learn from other Christians. But the enormous and unparalleled contribution made by Pentecostals independently has altered the face of world Christianity irrevocably and has enriched the universal church in its ongoing task of proclaiming the gospel of Christ by proclamation and demonstration.



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## Chapter fourteen

*Researcher David Barrett has indicated that Pentecostal/Charismatic believers are active in 80 percent of the world's 3,300 largest metropolitan areas. The heart and soul of the pentecostal experience, particularly in the Southern World ("Majority World") and in the "ethnic/language/immigrant" churches of North America and Europe, has remained true to the urban heritage of the Azusa Street Mission. The descriptions and prescriptions of this essay by Augustus Cerillo, Jr. were originally published in, Called and Empowered: Global Mission in Pentecostal Perspective, Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, Editors (Hendrickson Publishers 1991).*

# Pentecostals and the City

*Augustus Cerillo, Jr.*

Over thirty years ago in his Pulitzer Prize winning book, *The Age of Reform: From Bryan to F. D. R.*, historian Richard Hofstadter wrote, "The United States was born in the country and has moved to the city."<sup>1</sup> Now we can also assert that the world was born in the country and has moved—or is rapidly moving—to the city. In 1900, on the eve of the birth of the modern Pentecostal movement, slightly less than 40 percent, or 30.2 million, of the American people were city dwellers and only 14 percent of the world's population were urban residents. Today over 75 percent of all Americans reside in places designated by the Census Bureau as urban; and according to David Barrett's estimates, 46 percent of the world's inhabitants live in cities. He has noted that over half of the world lives in cities; in real

numbers that means about 3.2 billion people, “a total equal to the entire world’s population in 1965,” comments evangelical urban scholar Harvie Conn.<sup>2</sup>

Perhaps this urbanization of the world’s peoples is in anticipation of the end of history when God will substitute the New Jerusalem for the Edenic Garden as the final Utopian habitat of the saints. Anticipatory or not, urbanism is becoming the way of life for a majority of the globe’s inhabitants. Evangelical urban scholars Roger S. Greenway and Timothy M. Monsma rightly declare that cities are “the new frontier of Christian missions.”<sup>3</sup> In the foreseeable future, then, Pentecostal ministry will increasingly occur in an urban spatial and cultural context. What sources of strength and elements of weakness integral to Pentecostal life and thought shape Pentecostal ministry in cities? How might Pentecostals better meet the challenges of urban mission? For the balance of this essay I should like to initiate a discussion of such questions and stimulate some fresh thinking about the place of Pentecostals in the metropolises of the world.

### **Pentecostalism’s Encounter with the City: Sources of Strength and Weakness**

Pentecostals bring to the task of urban ministry several strengths that flow out of the movement’s more general history, thought patterns, institutional practices, and life as a religious community.

1. One source of strength is to be found in Pentecostalism’s often slighted but significant urban heritage. City churches and other religious institutions played an important role in spreading the new Pentecostal message from the movement’s inception in the United States in 1901.

Pentecostalism began in a town, Topeka, Kansas; after a slow start it was catalyzed into a national and worldwide movement through an urban revival in Los Angeles, California; it early took root not only in brush arbors, rural villages, and countless main streets in small town America, but also in scores of gospel tabernacles, unused downtown mainline denominational churches, neighborhood storefronts, upstairs lofts, and other urban facilities. By the depression years of the 1930s many Pentecostals lived in cities, worshipping in some of the more influential churches in the young religious movement. Today's Pentecostals thus have an urban past that can both inspire and inform current thinking about urban ministry.<sup>4</sup>

2. That contemporary Pentecostalism has continued to become urbanized is a second source of strength. Pentecostals and charismatics of all nations have focused their preaching and church-planting efforts on the world's teeming cities, "going where the harvest is ripe," as Pentecostal missiologist Grant McClung has phrased it.<sup>5</sup> Christian and non-Christian scholars alike have documented that both missionary and independently sponsored indigenous urban Pentecostal and charismatic churches and fellowships have been multiplying rapidly, especially in the fast-growing cities of the poorer third world nations. Donald McGavran, founder of the Church Growth movement, claimed in the late 1970s that in India Pentecostals were "buying up urban opportunities."<sup>6</sup> Observing the simultaneous acceleration of urban and Pentecostal growth in Brazil, Presbyterian missionary William R. Read concluded that "Pentecostal growth and urbanization seem to go together."<sup>7</sup>

In the United States, where Pentecostals and Charismatics number anywhere from 10 to 29 million

adults, a majority no doubt reside in urban areas, with African-Americans, Hispanics, and other recent immigrants occupying central city neighborhoods and with large numbers of white, middle-class Pentecostals and charismatics living in outlying neighborhoods of central cities and in suburbs. Most of the larger Pentecostal and independent Charismatic churches are located in the outlying neighborhoods and suburbs and draw on both a city and suburban constituency. Several are situated within recently urbanized suburbs; and a few, as in past years, are found in downtown areas.<sup>8</sup>

The precise number of Spirit-filled believers living in cities today may be statistically uncertain, yet by combining descriptive data about urban Pentecostal and Charismatic churches found in books, dissertations, and popular articles with global urbanization trends and Christian and Pentecostal demographics it is plausible to conclude that a majority of the world's Pentecostals and charismatics are urban dwellers.<sup>9</sup> Together they comprise an essential component of urban Pentecostal infrastructural strength and spiritual power that have the potential to be galvanized into an awesome urban spiritual and social movement.

3. A third source of strength is to be found in Pentecostalism's historic and still unshakeable commitment to missions. Historians and missiologists have noted how the Pentecostal movement was born with a "missionary vision," a driving desire to evangelize the non-Christian and recruit the non-Pentecostal believer at home and abroad. Such a vision was in part theologically shaped by a belief both in a post-conversion Holy Spirit baptism of power for holy living and evangelization and the imminent return of the Lord. Motivated by this expansionist religious ideology, scores of Pentecostal pioneers, including many

women, at whatever personal cost or lack of proper training, began ministering in towns and communities across the United States and around the world. The short-lived belief of some early Pentecostals that tongues, regarded by most early Pentecostals as evidence of Holy Spirit baptism, were real languages given expressly to expedite world evangelization further attests to how integral the missionary cause was to the rise of the Pentecostal movement.<sup>10</sup>

As heirs of this largely missionary-inspired religious movement, Pentecostals still fervently believe in the Great Commission mandate, which, when combined with their sustained belief in the imminent return of the Lord and the functional purposes of the baptism in the Holy Spirit, contributes to their ongoing and aggressive domestic and foreign missions emphasis. The centrality of missions continues to provide Pentecostalism with a collective sense of identity and purpose in the world.<sup>11</sup>

4. A fourth positive characteristic is Pentecostalism's confident expectation of success. Pentecostals not only target cities for evangelism and church planting, they also optimistically expect to win converts and experience church growth. "City evangelism is too expensive and too difficult to allow the devil to know you have any questions about being successful," warns former Assemblies of God missions executive J. Philip Hogan. "Expect results," he admonishes, and "don't begin [a city work] unless you are determined that you are going to plant a church."<sup>12</sup> Former missionary to Colombia, Dwight Smith, reports that urban Pentecostal pastors in that Latin American nation "do not merely believe in growth—they expect it!"<sup>13</sup> This "bullish" attitude toward doing God's work partially explains the astonishing growth of Pentecostal/Charismatic believers in recent decades, including their increasing numbers in cities.<sup>14</sup>

5. Pentecostalism's boldly innovative and pragmatic approach to urban ministry is a fifth source of strength. To thrust people out into ministry quickly Pentecostals often opt for relatively short-term Bible study in academically undemanding Bible institutes over longer-term liberal arts college and seminary education as the professional route to the ministry. Although in the United States an increasing number of Pentecostal ministers take the path to ministry via the liberal arts college and even seminary, still several nondenominational charismatic churches today prefer training their ministers in discipleship and Bible study programs and seminars that are integral parts of their ministries. And most United States-based Pentecostal denominations still mainly provide limited Bible education for their national pastors. Whatever the many intellectual and long-term drawbacks, this form of ministerial training rapidly produces numerous Pentecostal and charismatic preachers and missionaries who establish churches, Bible schools, and other ministries in urban as well as rural areas around the globe.<sup>15</sup>

Never hesitant about sharing their faith publicly, Pentecostals have effectively utilized city street corners for open air meetings and have borrowed unused lots for tent crusades in their efforts to reach the urban masses. Although in the United States the use of public space for religious meetings is declining, aggressive person-to-person sharing of the gospel, outdoor preaching, and public displays of the supernatural gifts are the central elements of overseas evangelistic efforts. For example, anthropologist Judith Hoffnagel found that among the constituents of the Assembleia de Deus in Recife, Brazil, recruiting new members among family relations and the lower class in general constituted "the overriding concern of all members and the primary focus of all community activity."<sup>16</sup> Christian Lalive d'Épinay notes that in Chile, "the gospel leaves the

four walls of the churches to spread about the city, to confront the ideologies of the slums and penetrate that culture of the poor revealed to us by Oscar Lewis.” He importantly points out “it is no longer the priest—the man paid to speak about God—who talks to the people and transmits the message, but the cobbler, miner, seller of empanadas (meat or cheese fritters), in short the people one meets everyday.”<sup>17</sup> And, Lalive d’Epinay further informs, these Pentecostal folk speak in the idiom of the people, are from the “same social class and share the weight of the same problems of making a living.”<sup>18</sup>

In another example of evangelistic daring, Pentecostals have not hesitated to enter, untutored, into the heavily professionalized drug rehabilitation field with a cure labeled conversion and baptism in the Holy Spirit. The great success over the years of the Teen Challenge ministry, started by David Wilkerson in the late 1950s, and of countless similar programs sponsored by Pentecostals and Charismatics exemplify the “brash side” of Pentecostalism at its best. Impatient with social scientific theory, oblivious to odds against success, and sure of possessing God’s own solutions, Pentecostals have ministered among the city’s alcoholics, drug addicts, prostitutes, pornographers, and youth gangs. In more than 100 Teen Challenge ministries in the United States and over 150 overseas, states Frank M. Reynolds, the workers look “for an immediate sweep of the Holy Spirit to revolutionize the cities.”<sup>19</sup> More recently, Pentecostals and Charismatics have plunged into televangelism to reach the urban masses, and in a departure from earlier Pentecostal practice and endtime ideology, they have established elementary and a few high schools both in the United States and in poor third world nations to educate children for life and to harvest a younger generation for Pentecostal Christianity.<sup>20</sup>

6. Of course, Pentecostals rightly claim that more than an urban and missionary heritage, optimistic attitude, aggressive, targeted evangelism, and utilization of communication techniques tailored to popular tastes account for their numerical success. Indeed Pentecostals explain their success among city dwellers by pointing to still a sixth source of strength in modern Pentecostalism, what theologian Russell P. Spittler refers to as a Pentecostal and Charismatic form of spirituality: its “nonmodern” spiritual approach to reality, human need, and societal problems; its promotion of individual religious experience; and its everyday expectation of supernatural activity.<sup>21</sup> In her study of the Assemblies of God, sociologist Margaret Poloma likewise states, “It is a belief in this personal God who touches the lives of individuals that has influenced the way in which Charismatics, including adherents to the Assemblies of God, construct their social reality.” “I contend,” she further writes, “that the Assemblies of God is growing and thriving in part because it has provided an alternative to a secularized and rationalized Christianity that has permeated so much of mainline denominations.”<sup>22</sup>

Confronting life from a spiritual worldview, Pentecostals of all social types—from the working class to the white-collar middle class—continue to be an anomaly in contemporary urban society. They offer the city dweller a path out of personal and social chaos and a vision of a new social order that is at least ideologically, if not instrumentally, at odds with the modern penchant to tame the forces of change and make urban life more manageable. In contrast, Pentecostals offer spiritual conversion, baptism in the Holy Spirit, and divinely bestowed spiritual gifts—in the jargon of today a “signs and wonders” religion—as the source of a new, improved life in this world. These features of Pentecostal life provide individuals an entree into a supernatural order that paradoxically both transcends

the visible world and its structures and is temporally manifest among those, like Pentecostals and Charismatics, who open their hearts and minds to experience God through the Holy Spirit. Such a spiritual approach to human need obviously transcends urban/ rural or city/suburb dichotomies.

7. Poloma also describes how the Assemblies of God, and by implication other growing Pentecostal and Charismatic groups, provides a hospitable environment “for persons who seek regular religious experiences by providing both a medium and social support for certain paranormal experiences.”<sup>23</sup> The breadth of “social support” in Pentecostal ranks is greater today than it was only a short time ago, at least in the United States and other developed nations, and represents a seventh source of Pentecostal urban strength. As tongues-speaking and at times loud-praying and miracle-expecting Christians, Pentecostals and Charismatics of whatever socio-economic level are different from many of their urban and suburban neighbors, even religious ones. But as urban working class factory workers, storekeepers, small business owners, salesworkers, clericals and in recent years, young professionals, teachers, and prosperous entrepreneurs, Pentecostals also have much in common with many of their fellow urbanites. This is even more apparent as upwardly mobile American Pentecostals have shed much of their holiness cultural baggage and have accommodated themselves to secular middle class expectations with respect to dress, recreation, church structures and decorum, education, consumerism, and vocational achievement. The inclusion in a single congregation or denomination of such diverse vocational types and social behaviors has allowed modern Pentecostalism to provide more comfortable cultural settings for a broader range of urbanites to experience the

supernatural than was true a few decades ago when a majority of even American Pentecostals were of the lower and working classes.<sup>24</sup>

8. The communal support that Pentecostal congregations provide for believers who seek religious experiences is a more general social function of urban Pentecostal churches and an eighth source of Pentecostal strength: congregations serve as islands of community within segmented urban societies.<sup>25</sup> Scholars who have studied Pentecostalism and Pentecostal and Charismatic churches almost always note how Pentecostal congregational life affords its members “a secure community within a larger, impersonal world,” a sense of belonging to an extended household.<sup>26</sup> About Pentecostalism in Chile, for example, Lalive d’Epinay writes: “Pentecostalism offers to the masses faith in a God of love, the certainty of salvation, security in a community, and a sharing in responsibility for a common task to be fulfilled. It thus offers them a humanity which society denies them.”<sup>27</sup> “A new strength for daily living” is how Eugene L. Stockwell describes the contribution of Charismatic religion to the masses.<sup>28</sup> Urban Pentecostal recruits of any class, enfolded into a community of loving and caring friends, find answers to diverse personal and social psychological, relational, and even economic needs. These include the need for friendship, happiness, participation in activities that enhance a sense of self-esteem, a value system that contributes to economic betterment, help in raising a family, and healing for a physical or emotional problem. Needs such as these transcend place and even socio-economic status.

These eight positive characteristics of Pentecostal thought and practice constitute formidable resources upon which Pentecostal missions strategists can draw in their

efforts to confront the culture of cities. They are strengths that need to be nourished even while adapted to fit a variety of cultural and geographical urban contexts. In the second section of this essay I will make a few suggestions pertinent to this task. But first I wish to explore three weaknesses integral to contemporary Pentecostal life that seemingly impose constraints upon the efforts of Pentecostals to minister more effectively to a broader spectrum of city dwellers.

1. First, contemporary Pentecostals bring to the task of urban ministry negative or at best ambivalent attitudes toward the city and urban life that stem from their agrarian and small-town past and antimodern mind-set. Until the 1940s, large numbers of American Pentecostals lived on farms and in rural towns and small cities. Even numerous urban Pentecostals had been reared on the farm and shared with their agricultural and small-town fellow believers, as well as with millions of ordinary Americans, what historian Hofstadter has called “a sentimental attachment to rural living.” Not unexpectedly, Pentecostal denominations located their headquarters in the less urbanized areas of the United States, particularly in the Bible Belt South and Southwest. Pentecostals in the pew, pulpit, and ecclesiastical offices largely spoke, preached, sang, and worshipped with a small-town, country, and often southern, accent. Pentecostal and country-inspired southern gospel music at times seemed indistinguishable. City scenes rarely graced the covers or served as pictorial illustrations in denominational literature.<sup>29</sup>

The city as simply an undesirable place of residence—with concrete paved neighborhoods, crowds, noise, and pollution, and with its chaotic mixture of strange and different peoples—was not the most important Pentecostal

objection to urbanism. After all, rural and small-town life, contrary to myth, could be harsh, hostile to those thought peculiar (as Pentecostals frequently were regarded), and vocationally constricting. Farming was, after all, hard work and socially confining, and the material rewards often meager. Pentecostal misgivings about the city, certainly not a product of a fertile imagination alone, primarily were rooted in the reality of America's changing economic and cultural life. In the city could be found all the forces of modernity that were transforming the nation in ways Pentecostals, and for that matter other evangelicals and fundamentalists, found uncongenial to their social and intellectual outlooks.

By the mid-twentieth century the modern American city had become home to millions of Roman Catholic and Jewish immigrants and their children, who, caring little about America's Protestant heritage, created communities and religious institutions that reflected their own values and perceived needs. The city had become the place where a new mass culture of exciting amusement parks, vaudeville shows, movies, saloons and night clubs, competitive and more violent sports, popular novels, ragtime, jazz, and other musical forms was being forged. This emerging culture ignored or defied older, more genteel, middle-class and Protestant sensibilities, to say nothing of Pentecostal holiness standards. City culture seemed synonymous with worldliness. Furthermore, the city was home for many of the nation's most prestigious universities, magazine and book publishers, museums, and other disseminators of new intellectual, cultural, and scientific ideas that challenged Pentecostal views of God, humanity, the scriptures, an acceptable moral code and set of behaviors, and a proper social order.<sup>30</sup>

Largely geographically separated and intellectually isolated from the urban centers of political, economic, and

cultural power, thousands of Pentecostals viewed the city as a distant and alien territory.<sup>31</sup> The twentieth-century metropolis thus symbolized modernity, a different moral universe. The city served as a metaphor for Satan's kingdom, a modern Babylon. In other words, antimodernism merged with the Pentecostals' preference for country living to produce an influential strain of Pentecostal negativism toward the city that continues to the present. Only a few years ago G. Edward Nelson of the Assemblies of God unequivocally declared: "The city is cursed. She is condemned to death because she exists only to defy God's authority over the world; she is condemned because of what she represents."<sup>32</sup> When serving as his denomination's secretary of Foreign Missions Relations for the United States, Nelson repeatedly stated his view that cities were "adamantly anti-Christian," "strongholds of Satan," biased "against God," governed by "evil powers" and "demonic forces," and "in total rebellion against God and His church."<sup>33</sup>

Pentecostal animosity toward the city as city no doubt represents only one strand of a much more complex and diverse pattern of Pentecostal thought and feelings about cities, and paradoxically it exists side by side with a record of successful Pentecostal urban ministry. However, to the extent that ideas have consequences, images shape action, and feelings supply motive, this Pentecostal anti-urbanism severely undercuts the pleas of those Pentecostal ministers and leaders seeking greater financial and human resources to support existing and additional urban ministries, particularly in America's inner cities. Moreover, Pentecostals interested in developing comprehensive strategies for urban ministry are handicapped by having no positive urban intellectual or theological tradition from which to draw.

2. A second Pentecostal liability with respect to effective urban ministry, the lack of a planning tradition, stems from the way Pentecostals interpret their own history. Until the rise of modern Pentecostal historiography, chroniclers of Pentecostalism's origins and development, including many of the pioneer participants in the revival, downplayed the role of individuals, organizations, and human planning. Preferring an ahistorical view of their beginnings as an evangelistic and missionary movement, they stressed the discontinuity of Pentecostalism from antecedent church history: Pentecostalism had emerged "suddenly from heaven," the divinely fulfilled promise of a "last days" latter rain shower of the Holy Spirit.<sup>34</sup>

The historical reality, of course, is much more complex. Over the years Pentecostal denominations and individual religious entrepreneurs have planned, organized, and created bureaucratically structured denominations and other ministries. In the area of foreign missions they have brilliantly overcome their predilection for ad hoc and individualistic approaches to ministry and have planned and coordinated sophisticated programs of world outreach: they have systematized methods of financial solicitation and accountability, have placed psychological and other grids through which missionaries must pass before being sent abroad, and have used the latest marketing devices to solicit prayer and monetary support for missions causes.<sup>35</sup>

Yet there still remains in the movement a residual fear and suspicion of too much rational planning, especially when initiated by church hierarchies. This fear of centrally exercised managerial power, not without considerable merit, nevertheless has placed limitations on Pentecostal urban outreach. Pentecostal denominations often have taken a more reactive than active, a more individualistic than collective, a more grassroots than top-down approach in their creation of new ministries, including in the cities. A

David Wilkerson gets the burden for New York City drug addicts and eventually a Teen Challenge ministry comes into being. A Loren Cunningham dreams of mobilizing thousands of young people for Christian witness and YWAM results. A young minister feels a burden for a neighborhood or unchurched area of a given city and in time, after much struggle and hardship and often personal economic deprivation, a new church gets born. This traditional Pentecostal approach to evangelism and church planting has been successful and must be encouraged in the future. But alone it leaves some things undone and some areas, little touched by Pentecostal ministry. In addition it unnecessarily burdens those starting new urban ministries. Just as modern urban living generally requires a more organized approach to structuring people's lives, solving problems, and supplying needs than did rural or small-town life, so too do ministries in the city. Pentecostals need to recognize effective ministry in today's cities requires a greater amount of top-down-sponsored prayer, plans, strategies, resources, and implementation.

3. A third weakness ironically stems from what I earlier suggested is a Pentecostal strength. Pentecostalism's rising class status and more diversified social structure could have a negative impact on future Pentecostal urban ministries. A generation ago a serious Pentecostal young person contemplating a professional career faced a great deal of home and church pressure to think Bible school for education and ministry for vocation. This type of vocational pressure, at least in the United States, has eased in recent decades. Now some of Pentecostalism's brightest young people are encouraged to pursue professional and business careers. More recently Pentecostal leadership in major cities in Singapore, Korea, and Japan, as well as in Central America, have had to face the impact of a growing

professional class on Pentecostal forms of ministry.<sup>36</sup> The growing occupational diversity among a new generation of Pentecostals suggests that proportionally fewer young Pentecostals are choosing ministerial careers than was true in the past. What does this portend for Pentecostal urban ministry?<sup>37</sup>

There is another dimension of the Pentecostal mobility problem that could be troublesome in the future. A growing segment of urban missions-oriented evangelicals argue for the necessity of Christian “wholistic” ministry, especially in the inner city. Such ministry includes the provision of a broad range of social services and committed political action on behalf of justice for the poor. It might also involve the relocation of Christian families and their churches to urban neighborhoods that desperately need personal, economic, and physical redevelopment. In other words, this modern version of an evangelical social gospel seeks to bring together evangelism, spiritual discipleship, and social action in a package labeled “wholistic ministry.”<sup>38</sup>

Although the impact of evangelical urban social thought on Pentecostals is still minimal, changes within Pentecostalism point in a similar direction. Among the growing numbers of Pentecostal professional and business people are those who feel called to engage in ministry. No doubt many will seek to minister not in traditional ways but in the areas of their expertise, for example as medical or dental missionaries or business administrators and accountants.<sup>39</sup> From the standpoint of Pentecostal urban ministry this holds both promise and peril. Following the evangelical lead, Pentecostals might diversify their ministries in cities as their churches become community centers— islands of spiritual, economic, and social wholeness—with bridges of evangelism, spiritual empowerment, and social ministry to their surrounding neighborhoods. Compassionate Pentecostals, armed both with professional

expertise and knowledge and with Holy Spirit power, could become the urban revolutionaries of the next decade and the next century.

Such a possibility, however, is not the only scenario. If Pentecostals move in the direction of urban social ministries, will such activities increasingly substitute for more traditional Pentecostal spiritual and supernatural emphases? Will psychological counseling substitute for pastoral prayer and care or will medical help lessen the reliance on prayer for the sick? Will the hiring of a greater number of professional ministry staff persons reduce the extent of voluntary lay participation? None of these possible developments have happened yet among Pentecostals, but the issue needs to be addressed. Pentecostals need to do some serious thinking about the place of such social outreach within a coherent Pentecostal ideological, theological, and church ministries framework.<sup>40</sup> This is a difficult theoretical and conceptual task for any religious group, but especially so for Pentecostals, who lack a scholarly and intellectual tradition. Yet it must be done if Pentecostals are to be God's hand extended to needy metropolitan people in the decades ahead.

### **Pentecostals Face an Urban Future: Some Suggestions**

Here are a few suggestions for Pentecostals to consider as they face the challenge of ministering in the city. The list is neither exhaustive nor original; I do not mean to imply that no Pentecostals have thought about or implemented any of these ideas. Moreover, my intention is not to provide programmatic specifics but to offer some general ideas and questions merely to stimulate discussion about urban ministry among Pentecostals.

1. First, Pentecostals need to get right with their history. They need to examine what aspects of their religious behavior and language, attitudes and practices reflect not so much a biblical perspective but the movement's non-urban heritage, and which may in today's urban environment inhibit more effective Pentecostal growth and ministry. Even further, Pentecostals need to shape more consciously the Pentecostal message with metropolitan folks in mind. For example, more sermons need to be preached and church school literature written that utilize the scores of urban motifs in Scripture.

Pentecostal leaders also specifically need to examine their movement's urban past and present. This would enormously help them more intelligently plan urban strategies for evangelism and church planting. Such questions, phrased in the present tense, but applicable to the past, include: How do Pentecostals view city life? To what extent is Pentecostal missionary activity carried on in urban areas? Why have Pentecostals achieved the success they have? What is Pentecostalism's appeal to city dwellers? Did they achieve greater success, relatively earlier in their history? What types of individuals are successful city evangelists, pastors, lay workers? How many Pentecostals in the United States and abroad are urban dwellers? How many moved from rural areas to cities? How many were Pentecostal or at least Christians before coming to the city? How many recruits to Pentecostal churches are longtime city residents? How many are immigrants?

Other questions needing study include: By what methods do Pentecostals reach city people, and how have their evangelistic tactics and strategies changed? Have the urban constituencies to whom Pentecostals appeal changed over time? Precisely to whom are growing Pentecostal churches appealing? Why and how? Do Pentecostals appeal to newer or older residents in a community? Do they appeal

to some ethnic groups more than others? From what religious backgrounds do Pentecostals draw adherents? Is Pentecostal growth mostly transfer growth, merely a reshuffling of the church-going public? Why the appeal to transfers? Do Pentecostals have difficulty gaining new converts to the Christian faith and why? To what extent do signs and wonders draw people to, or keep people from, Pentecostal churches in the United States? Do methods that work successfully in cities overseas work or not work in the United States and why? What are the ethnic, racial, gender, age, occupational, and educational profiles of different Pentecostal and Charismatic churches, and how do they compare with the surrounding communities?

Despite its obvious achievements, what have been the limitations in Pentecostalism's appeal? What weaknesses do Pentecostals bring to urban ministry? Are Pentecostals more successful in some urban and national cultural settings than in others? Why? What socio-cultural groups or socio-spatial areas are most resistant or receptive to Pentecostal-style evangelism and spirituality? For example, in the United States, why are Pentecostals weakest in the Northeast and strongest in the South and Southwest? Is it a question of geographical neglect, or are there historical, sociological, religious, ethnic, intellectual, and cultural barriers that explain the regional difference? How might Pentecostals penetrate such socio-cultural walls? Non-Pentecostal evangelical churches also do better outside of the Northeast. Do these evangelical churches appeal to a different constituency than do Pentecostals? What are the factors responsible for evangelical growth? If, for example, strong preaching attracts a large congregation, does it make any difference if the preacher is Pentecostal, Baptist, Evangelical Free? This list of questions, which would have to be tailored to specific countries, national regions, and cultures, is only suggestive of the lines of inquiry Pentecostal self-study requires.

2. Second, Pentecostals must become students of the city. Just as they have contributed to and benefited from the findings of the relatively new interdisciplinary field of missiology, so too must they harness to Pentecostal spirituality the insights of the social sciences and humanities about the nature of the urban environment and its effects. Academic study of the city would provide useful information about questions such as the following. What cities or parts of a metropolis are growing or declining? Who lives where, and which neighborhoods are experiencing changes in population mix? What is the economic base of a city and its concomitant occupational structure and opportunities? Who are the urban poor, and where are they located? Who and what types of local and citywide governments and other institutions and groups rule? How does a city's socio-spatial structure reflect its inhabitants' diverse lifestyle choices, ethnic and racial backgrounds, and class and occupational profile? To what extent and among which portions of the population is stress due to density, crowding, noise, and traffic most prevalent, and how do such individuals cope? To what extent are the stereotypes and myths about the lonely, isolated, anxious, powerless, friendless urbanite accurate? To what extent do city dwellers successfully create political, cultural, vocational, and ethnic social networks? And to what extent, how, and with whom, do urban folks experience community?

Knowledge derived from answers to questions such as these would allow Pentecostals to better plan strategies for evangelism and church planting that build on Pentecostal strengths and yet are tailored to fit a targeted geographical or sociological slice of the city. In other words, urban studies attached to theological education can provide Pentecostals, to borrow Harvie M. Conn's apt phrase, "A Clarified Vision for Urban Mission." In turn, Pentecostal power, ideology,

and organizational polity can help transform the vision into an urban spiritual renaissance.

3. Third, and following logically from the need for Pentecostals to reflect on their own development and to study the urban environment, is the need to establish a Pentecostal urban studies center. Such a center might be jointly sponsored by several Pentecostal denominations and would be a free-standing think tank. Or it might be the creation of a single church organization and be attached to an existing Pentecostal college or seminary. It could link up with existing evangelical missions research centers to avoid duplicating efforts and wasting resources. The external institutional linkages or internal organizational arrangements need not concern us here. Functionally, such a center would collect, interpret and publish demographic data on global urban trends and Pentecostal activity in the world's cities. It would encourage Pentecostal theologians to provide the movement with a theology of urban ministry that at the least would suggest what in Pentecostal doctrine and practice is uniquely applicable to people in urban areas. The center furthermore could sponsor research and publish papers, monographs, and books that critically evaluated current Pentecostal urban ministries. Such works would effectively integrate insights from secular urban studies and Pentecostal theology and practice. The center would make its studies available to denominations, churches, missions boards, and any other agency or group interested in urban ministry. It might also produce educational material for church school and college use.

4. Fourth, Pentecostal colleges and seminaries need to increase their course offerings in urban, ethnic, racial and gender studies; develop multidisciplinary special courses

and degree programs that integrate the study of urbanism with Pentecostalism; and in general add a global perspective to their curricula. Internships and field experience need to be a part of urban-centered academic programs. Perhaps the evangelical Christian College Coalition's American Studies Program might provide a model of how to integrate secular and biblical learning.<sup>41</sup>

5. Fifth, and integrally connected to the previous suggestion, Pentecostal colleges must acknowledge the demographic changes in cities in the United States and adjust their student and especially faculty recruitment accordingly. America's central cities are more ethnically and racially diverse than ever before, with large numbers of Blacks, Hispanics, Asians, and other persons of color crowding central city neighborhoods and inner suburbs. Thousands of immigrants, including foreign nationals studying in the United States, continue to flock to the nation's urban areas. Pentecostal Bible and liberal arts colleges and seminaries must aggressively recruit persons of color and diversify their largely white Anglo-male faculties. Such minority and female faculty could recruit students from their own national, racial or gender group, develop and teach urban and missions courses from a non-white, non-male, and non-European perspective, and serve as ministerial and faculty role models to the entire student body and surrounding community. Hispanic Pentecostal Samuel Solivan's lament about evangelical theology might be paraphrased for a Pentecostal audience: how can a Pentecostal theology, and by implication other ministry-oriented courses, informed by a middle-class, Anglo-American perspective equip minority—or for that matter mainstream students—for ministry in the urban centers of the United States?<sup>42</sup>

6. Sixth, given the complexity of the urban environment, the paucity of spiritual influence and presence in cities, the concentration of huge numbers of nonbelievers in the nation's urban centers, the polyglot nature of city populations, and the enormous resources needed to penetrate the city with the gospel, Pentecostal and charismatic leaders need to seek ways to cooperate in ministry across ecclesiastical, ethnic, and racial boundaries. Pentecostals need to be simply more Pentecostal and less a particular denominational or ethnic variety of Charismatic if they are serious about confronting urban culture with a gospel infused with Pentecostal spirituality.

7. Seventh, local Pentecostals, after learning about their city's diverse economic, social, and geographical structures, need to be flexible and imaginative in how they do ministry. Traditional times and styles of worship, evangelistic methods, denominational programs, religious rhetoric, notions of acceptable behavior, and more generally, ways of being the church may have to be reevaluated in light of the special requirements of city living and culture and the composition of urban populations. Ministry to a condominium-living group of urban singles is going to be quite different from ministry to a stable, single-family-home in a central city ethnic enclave. It will also probably be quite different again from an inner-city slum characterized by high unemployment, single-headed households, violent crime, poverty, drugs, and despair. The gospel message does not change; the way to get it heard and accepted might very well require some creative methods.

8. Eighth, Pentecostals need to build on the success of their past social impact. Paradoxically, Pentecostals have eschewed social action in favor of a more narrow

evangelism, even as their churches and educational institutions have served as private, voluntary “affirmative action” agencies. They have enfolded into their churches, schools, and colleges the educationally and culturally marginalized, the economically and socially displaced, and more generally other outsiders to the mainstream of American and third world societies. Pentecostal religion has helped these individuals and families improve the quality of their lives. In societies marked by economic growth and occupational opportunity, Pentecostalism has helped these members experience what missiologists refer to as “redemption and lift” and historians and social scientists label upward mobility.<sup>43</sup>

The social good and value transformation that Pentecostal churches have accomplished in an unplanned and nonsystematic way need to be more consciously built into the life, ministry, and outreach of urban congregations. Given the variety of needs of today’s urban dwellers and the human waste due to urban pathologies, Pentecostal churches might tap their internal resources to build bridges to the non-Christians in city and suburban neighborhoods, even while they contribute to the social maturation of their own members. For example, why should not Pentecostal churches utilize their often excellent music leaders and musicians and establish community-oriented music education programs to attract both youth and musically inclined adults? Why should not churches run thrift stores stocked by throwaways from more affluent church members, or young-adult-sponsored tutoring programs for neighborhood kids, or free counseling service, or parenting education classes, among a host of ministry and service examples that could be cited. These types of ministry-community services would enhance the local image of the congregation and perhaps establish links between the church staff and parishioners, between individuals and

families, and including community leaders who might otherwise never darken the church door. People can be helped even as opportunities for evangelism are increased.

### **Conclusion**

Despite all the evangelizing and missions work by Christians of all types this century, the number of urban Christians as a percent of all urban dwellers has decreased from 69 percent in 1900 to 46 percent in 1985. Barrett states that the number of global urban Christians has decreased further to 44 percent and estimates that by 2050 will be less than 38 percent. Barring a miracle of God, Christians will continue to decrease as a proportion of all urban dwellers in the foreseeable future.<sup>44</sup>

The Christian task ahead is enormous and Pentecostals of all varieties must remain in the forefront of global urban evangelism and church building. To do so effectively Pentecostals must become comfortable in two orders or kingdoms, the very tangible urban world of the here and now and the already here and not yet completely here supernatural world of the kingdom of God. They must become comfortable in the world of science, social science and culture and the world of the Spirit, miracles and the Word. By blending the two in a fashion that defies on the one hand much worldly wisdom and on the other hand much traditional Christian thought and practice, Pentecostals can be a transforming force in modern urban society, a present urban vanguard of the yet to be supernaturally created New Jerusalem.



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## Chapter fifteen

*In this chapter, Elizabeth D. Rios connects the reader to the Latina urban pentecostal experience in the context of New York City, named “the most pentecostal city in the world” by the Wall Street Journal. Rios demonstrates the effective integration of evangelistic passion with social activism and develops Latina style “progressive Pentecostalism.” Her article is a condensed version of the original chapter that appears in Latino Religions and Civic Activism in the United States, Gastón Espinosa, Vergilio Elizondo, Jesse Miranda, Editors (Oxford University Press 2005).*

### “The Ladies Are Warriors”: Latina Pentecostalism and Faith- Based Activism in New York City

*Elizabeth D. Rios*

Puerto Rican Pentecostal women in ministry in New York City have led ministries that have sought to live and teach a holistic gospel.<sup>1</sup> They have been able to usher in some level of urban social transformation in their communities. These “Progressive Pentecostals” have simultaneously taken a traditional *vertical focus* on being more like Jesus and a *horizontal focus* that is demonstrated through Jesus’ ministry calling (Luke 4: 18–19).

Many black American Pentecostals, including Pastor James Forbes of New York City’s Riverside Church, call their ministry style “progressive Pentecostalism.”<sup>2</sup> This style blends a passion for transformative social action with an urgency to win souls to the Kingdom. Due to space, I have focused on Puerto Rican Pentecostal women.<sup>3</sup>

Latina Pentecostal activists have not allowed gender biases, fear, or other obstacles to hinder them from serving others. These activists have made major strides over the past few decades. Latina Pentecostals base their activism on Joel 2:28. They see it as a call to service where only God's approval is needed. This call is setting them free to do Christian work, globally and locally—in the church and outside of it.

While it may be true that some Pentecostals fall into the stereotype that they are “so heavenly minded that they are no earthly good,” others have been actively engaged in social justice. In New York, evangelical men and women established faith-based nonprofit agencies or holistically-minded churches that have and continue to address some of the social ills in their communities.

Latina Pentecostals' desires to impact society are rooted in their belief that God is concerned with the person as a whole. To them, it is not an option to sit idly and do nothing as people suffer. It was the call of God over their lives that moved them beyond the four walls of the church to depart altogether from traditional church ministry to do what some may have deemed “ungodly” work—addressing drug addiction, the HIV/AIDS crisis, the mental health issues, children with disabilities, and teen pregnancy.

Manoel de Mello, a Brazilian Pentecostal pastor whose followers number in the millions, reflects the Progressive Pentecostal mindset when he asked his listeners, “What good does it do to convert a million people if at the same time the devil unconverts ten million through hunger, disease and military dictatorship?” He went on to state, “these sort of things one can't overcome by holding wonderful religious services but by organizing one's forces and joining with others who have similar interests. We must join now with other Protestants and even with Roman Catholics to help each other.”<sup>4</sup>

Contrary to stereotypes, the Latino Pentecostal movement has a social vision, although they never articulated their work in those terms. As such, they have been active serving their community. However, while the Puerto Rican Pentecostal community was familiar with addressing the end result of a problem, they were not used to challenging the systemic “structural sins.” Therefore, if trying to help someone in the church led to critiquing the systems, the minister was considered to be *fuera de orden* (out of order) and plunging into unchartered and restricted territory.

The Latino Pentecostal movement has a tradition of social service by providing housing, food, and medical services for migrants and immigrants. Pentecostal ministers served as ad hoc social workers, taxi drivers, counselors, and relief service providers. They have assisted ex-convicts get jobs and helped welfare mothers purchase groceries. They felt that it was not their place as Christians to challenge the system at large because they were suspicious of legislatures. This is why Pentecostal ministries served jobless moms and starving households, instead of advocating for better policies that would have enabled these families to get the skills necessary to find permanent jobs.

The first generation of Latino Pentecostal leaders had a social vision of transforming the community primarily through ‘*Jesús y la palabra*’ (Jesus and the Word) and not through advocacy, policy analysis, or engaging politicians in forums. This is the key difference between second- and third-generation Latino Puerto Rican Pentecostals. The younger emerging Latino Pentecostal population believe that just because a better world is expected, they should not accept all injustice with patience while waiting for the Lord’s second coming. Rather, their hope is that they can do something about structural evil. Unlike the first generation who did not see that as an option because of

their social, economic, or educational status, this emerging group is dealing with systemic and structural “sins” in addition to personal sin. They are more open to partnerships with secular institutions and non-Christians than the first generation was. For this reason, I call them “Progressive Pentecostals.”

As people who see themselves as servants of God, Progressive Pentecostals advocate for liberation against personal and structural sin.<sup>5</sup> Some Latina faith-based activists have functioned like Progressive Pentecostals because they are able to translate their faith into social action. Although Progressive Pentecostalism begins in the worship experience, it finds its ultimate expression in community service.<sup>6</sup> If the “whole” church is to take the “whole” gospel to the “whole” world, it must have a holistic spirituality. However, the Pentecostal mindset historically has been defined as one that ministers only to the individualistic and personal element, which makes it inner-directed and vertical. The missing element of social transformation (which includes social action, social service, and social witness) is outer-directed and horizontal.

### **Las Raices: We’ve Come a Long Way**

The Pentecostal movement began in April of 1906 at the Azusa Street Revival. It was led by William J. Seymour (1870–1922), an African American Holiness evangelist from Louisiana. The Latino Pentecostal movement traces its roots back to this revival. The movement split in 1913 into two theological camps— Trinitarian and Oneness. In 1915, H. C. Ball, Rodolfo Orozco, and Alice Luce founded the Latin District Council of the Assemblies of God, and in 1916, Francisco Llorente and Antonio Castañeda founded the Oneness Apostolic Assembly of Faith in Christ Jesus. As Gastón Espinosa notes, almost every indigenous Latino

Pentecostal denomination prior to 1940 in the United States traces its genealogy back to one of these two denominations.<sup>7</sup> The power to radically turn one’s life around with the help of the Holy Spirit was one of the defining claims of this new movement. Pentecostalism quickly drew those left at the margins of a society. It was no surprise then that Latinos—feeling increasing subjugation from the California Anglo population—became part of the movement. At the onset of this faction, reactions to Pentecostalism were almost unanimously negative. Many of the respected church leaders and theologians dismissed it by not even considering it worthy of criticism. Due to this lack of attention from the religious leaders, those who practiced Pentecostalism were seen as disturbed, mentally challenged, emotionally unstable, psychologically deprived, and pathological. By the 1990s, the movement began to be taken more seriously because of its global scope. David Barrett startled many in 1980 when his statistics suggested that classical Pentecostalism was the largest unit in the Protestant family.<sup>8</sup> By this time, Latino evangelists had already introduced Pentecostalism all over New York, Puerto Rico, and Latin American communities.

One of these early evangelists was Francisco Olazábal (1886–1937). He was considered by many to be one of the most effective Latino preachers in the early days of the Pentecostal movement. Espinosa points out that his invitation to New York City came by way of Rev. Francisco Paz, a Mexican American Assemblies of God minister who had invited Olazábal to Spanish Harlem. After numerous campaigns, he began to cross racial boundaries to influence black Americans, Italian Americans, and Anglo-Americans. Olazábal organized the Latin American Council of Christian Churches (CLADIC)<sup>9</sup> in 1923 and reportedly helped organize 130 churches that attracted 50,000 followers from across the United States and Mexico. On many

occasions, Olazábal traveled with a yet-unknown woman and eventually became a key player in the ministerial development of that emerging unknown Latina in New York City. The unknown woman was Leoncia Rosado Rousseau, or “Mama Leo,” as she has come to be known today. In the 1940s she began her ministerial career that eventually birthed some of New York City’s greatest contemporary Pentecostal leaders.

Rev. Paz, the Assemblies of God minister who had also been greatly persuaded by Olazábal’s ministry, impacted a New York City Puerto Rican Pentecostal giant: Rev. Ricardo Tañon.<sup>10</sup> Another key figure in the Latino Pentecostal movement in New York City was Juan León Lugo. Originally having migrated to Hawaii from Puerto Rico, Lugo converted to Pentecostalism in 1913 and went on to study under evangelists affiliated with the Assemblies of God denomination. Lugo moved to New York in 1931 to personally supervise what is now coined a “church plant” in Greenpoint, Brooklyn. A man of vision and seeing the tremendous increase in Puerto Ricans in Manhattan, Lugo went on to establish a new “church plant” on East 104th Street in Manhattan.<sup>11</sup> In general, most Puerto Rican Pentecostals did what they could do in the early years as they were watching from the wings as they, like black Americans, were the victims of the dominant power structure that enshrined Jim Crowism.

Due in part to the work of these men of God, many people were moved not only to spread the gospel but also to become beacons of light in the midst of the many challenges of life that the Puerto Rican community faced in that era. It was then that Latino Pentecostals began to make great contributions to urban ministry in the United States. Though unknown to the wider church, women and men in New York like “Mama Leo” and Rev. Ricardo Tañon, both of whom were significantly influenced by

Francisco Olazábal, revolutionized methods to minister to drug addicts, alcoholics, and youth. Rev. Tañon, a former student of Olazábal, was known to be a charismatic preacher. Tañon organized the John 3:16 youth program in Olazábal’s church, which later developed into “Iglesia Cristiana Juan 3:16” in the South Bronx, and he went on to establish many churches in the Northeast, Puerto Rico, and Dominican Republic. For Latino Pentecostals in New York, he was a spiritual and moral voice, not only for them but also for other churches and civic organizations.<sup>12</sup> The new wave of articles from white Evangelical’s speaking of a “new focus on social ministry” by Pentecostals is not news to the Latino community as they have had their own “Convoys of Hope”<sup>13</sup> for decades.

Tañon has gone on to shape the work of Eldin Villafañe, another Puerto Rican Pentecostal from New York City. Eldin Villafañe’s book, *The Liberating Spirit: Towards an Hispanic American Pentecostal Social Ethic*, has encouraged many Latino Pentecostals to establish separate nonprofit corporations. He reminds us that Latino Pentecostal leaders have created soup kitchens, after school programs, and support groups—all of which fulfill important needs in the Hispanic community. He sees these ministries, whether big or small, as prophetic signs to all those who, for various reasons, have chosen flight instead of fight.<sup>14</sup>

### **Latinas in Ministry: The Ladies Are Warriors**

Today, while still not nearly enough, there are Latina preachers, pastors, seminarians, college professors, theologians, chaplains, faith-based nonprofit CEOs, and powerfully creative lay leaders in the church. The Latinas who have remained active in ministry in New York City all attribute their longevity to faith, prayer, patience, and, more than anything else, their undying belief that as

Pentecostals their work is a mandate of God. These women warriors have shown the world how God manifests His power through earthly vessels *regardless* of gender.

These Latina women were “warriors” because God gave them their directives, and they did not let anything stand in their way of fulfilling their divine mandates. They used the tools of faith, prayer, and patience even while not receiving the full support of others in the community of faith. As Progressive Pentecostals, these Latinas have demonstrated that the church’s mission includes engaging in power encounters with the sinful structures of society. They have sought as their life’s work to respond to both the vertical and horizontal elements of life, which then becomes holistic in nature and thus breaks the “chains of injustice” and introduces a “chain of change” to transform their urban communities. They are defined as warriors because, as far as they are concerned, they are doing what many others are still *discussing*.

### **Theology of Presence:**

#### **Holistic Faith-Based Ministry Models in the City**

While some are better known than others, all have developed a wholistic methodology to solving specific problems in their communities. They have gone forward to develop an approach that is different from most traditional Christian work. “As Pentecostals, many of us get passionate and involved in one area of need and think to ourselves that if we solve a particular problem in a person all other things will work themselves out,” Rev. Ana Villafaña stated. Founder of Way Out Ministries in the Bronx, the 67-year-old activist went on to claim, “we have found that even though a person may make a personal commitment to Jesus Christ, the rest of the problems in his or her life may not be solved instantaneously.”<sup>15</sup> What is

evident in Latina Pentecostal faith-based activism is that the old individualistic salvation model proved to be too limited. Pentecostals often found themselves blaming el Diablo (the devil) for everything, when, in reality, the problems were social and structural. “Solving the housing problem does not solve the emotional struggles a person has to deal with of being homeless.”<sup>16</sup>

### **Damascus Christian Churches:**

#### **Rev. Leoncia Rosado Rousseau, Angel to the Outcasts**

Born on April 11, 1912, Rev. Leoncia Rosado Rousseau or “Mama Leo,” as she is affectionately called by many, came to New York City by boat on September 22, 1935. Although when I met her, she was ninety years old and suffering from the beginning stages of a progressive, neurodegenerative disease, Mama Leo could still recall her dramatic beginnings in ministry. From the seedy corridors of some of New York City’s worst barrios, her ministry to “the outcasts” of society—the drug addicts, gang members, prostitutes, and alcoholics—has birthed some of today’s greatest preachers, pastors, and evangelists, like Nicky Cruz, who went on to establish a worldwide evangelistic ministry; Jim Jimenez, who pastors the Rock Church in Virginia Beach, Virginia; and Bishop Jerry Kaufman, now deceased, who was a Jewish drug addict and went on to become a well-known figure in New York City after leaving John 3:16 to establish Love Gospel Assembly in the Bronx, to name just a few.

“It was in the mountains,” she says “of Toa Alta, Puerto Rico, when God spoke to me and told me I had to go to New York City.”<sup>17</sup> After having a huge argument with her mother about this “voice,” she arrived in New York, where she met Rev. Francisco Olazábal, who she credits for opening many doors of ministry for her. “I would go to services with him where he would be the invited speaker

and out of nowhere he would say, 'I feel from the Lord to have Leoncia speak,' " she recalls. "You could see the disapproval of all the male ministers on the pulpit" but "I walked through every door God opened," she said.

A great opportunity for city government sponsorship of her program came when Nelson A. Rockefeller was governor. "She actually said no to \$12 million dollars!" said Sonia Gamboa, Mama Leo's personal assistant for the last eleven years and a frequent participant of the Center for Emerging Female Leadership. "The *New York Times* actually wrote about her for this situation. Rockefeller offered her \$12 million in state assistance to help fund the program she developed for drug addicts and prostitutes of the street but there was a catch, she had to take out the name of Christ in her programming." Sonia believes that the exact statement Mama Leo told them was "you can keep your \$12 million, I will keep my Christ."

When asked about the discouragements and struggles she faced as a Latina in ministry, she said, "I was rejected by many." Sonia, her assistant, explained: "Cops didn't like [Mama Leo] because she was working with these really bad people who already had records in the police department. Ministers didn't like her because she was a woman 'doing a man's work.' It would have been easier to deal with," said Sonia, "if Mama Leo had other Latina sisters to talk to, but at that time not many of them were doing what she was doing. She was isolated." Another struggle she faced was money for operating costs. It was difficult to meet some basic needs for her program participants, although she says, "God always provided."

Today, while the drug and alcohol rehabilitation program no longer exists, she says it does live on through the legacies of the people she touched. However, Damascus Christian Church still operates successfully and has a Latina

woman heading its operations as bishop. Mama Leo still attends the church she started in the 1970s, “Iglesia Cristiana de Jamaica,” which currently has a membership roster of about 150 people. Mama Leo went to the toughest neighborhoods, talked and ministered to some of our society’s less desirables, because she knew without a shadow of a doubt that God had called her. Perhaps that is what is missing in some of our emerging Latinas, a sense of divine purpose. Leo summed up her life with the quip, “if my life inspires other Latinas to get to know God then that is a good thing.”

### A New Paradigm for Ministry

The Latinas as Progressive Pentecostals are getting involved in the daily socioeconomic issues confronting their cities. Progressive Pentecostalism will no doubt create urban social transformation, as demonstrated by the stories of Latina activists. In post-9/11 New York, the church, its ministers, and lay people, are poised to be key instruments to do what it has wanted to do all along—evangelize the masses. But this time the paradigm seeks to challenge systemic conditions and structures, in addition to providing direct services. It is a paradigm that is willing to look at the “sinful” social structures in society. The context we presently find ourselves in has challenged ministers, lay people, church planters, and senior pastors to work toward a prophetic imagination where God and His gospel touch every area of life. Politics and civic participation are no longer seen as taboo as they once were. Anthony Stevens-Arroyo states that although advocating on behalf of issues that impact the Latino community may still not be popular in organized religion, churches are doing it anyway. He believes it could be attributed to the fact that religion actually helps believers survive the harsh realities of urban dwelling.<sup>18</sup> The Latino

community in New York and across the globe needs a prophetic voice, as Walter Wink argues in *Naming the Powers: The Language of Power in the New Testament*. It is a voice that will “name, unmask, and engage the powers” of destruction that are currently determining the existence of the Latino communities here in New York and elsewhere. African Americans have captured the prophetic imagination and have developed the confrontational voice and presence needed that has been able to rally their people to unity and shake the corridors of power that are responsible for the inequality, pain, abuse, and death of their communities. Latinas can learn from the many New York City African American pastors who have led their churches or developed nonprofit organizations that are wholistic in nature and prophetic in deed.<sup>19</sup>

### **Concluding Reflections**

Urban social transformation in New York City has taken place at various levels because Progressive Pentecostal Latina women (and men) have taken their place in ministry and are redefining for themselves and for those who watch them, what it means to be a Pentecostal. They have worked to add the missing social element in our contemporary definition of Pentecostalism. All social structures and institutions “have moral values entrenched in them. They can be good or evil.”<sup>20</sup> These Latinas have been able to improve the city through the work of nontraditional church ministry and faith-based nonprofit organizations that challenge the structures. They have used the resources available to them, regardless of the obstacles before them, whether it was gender bias, racial discrimination, lack of support, or denominational baggage.

While Latinas have come a long way, we still need to address issues that will not go away until we call them out

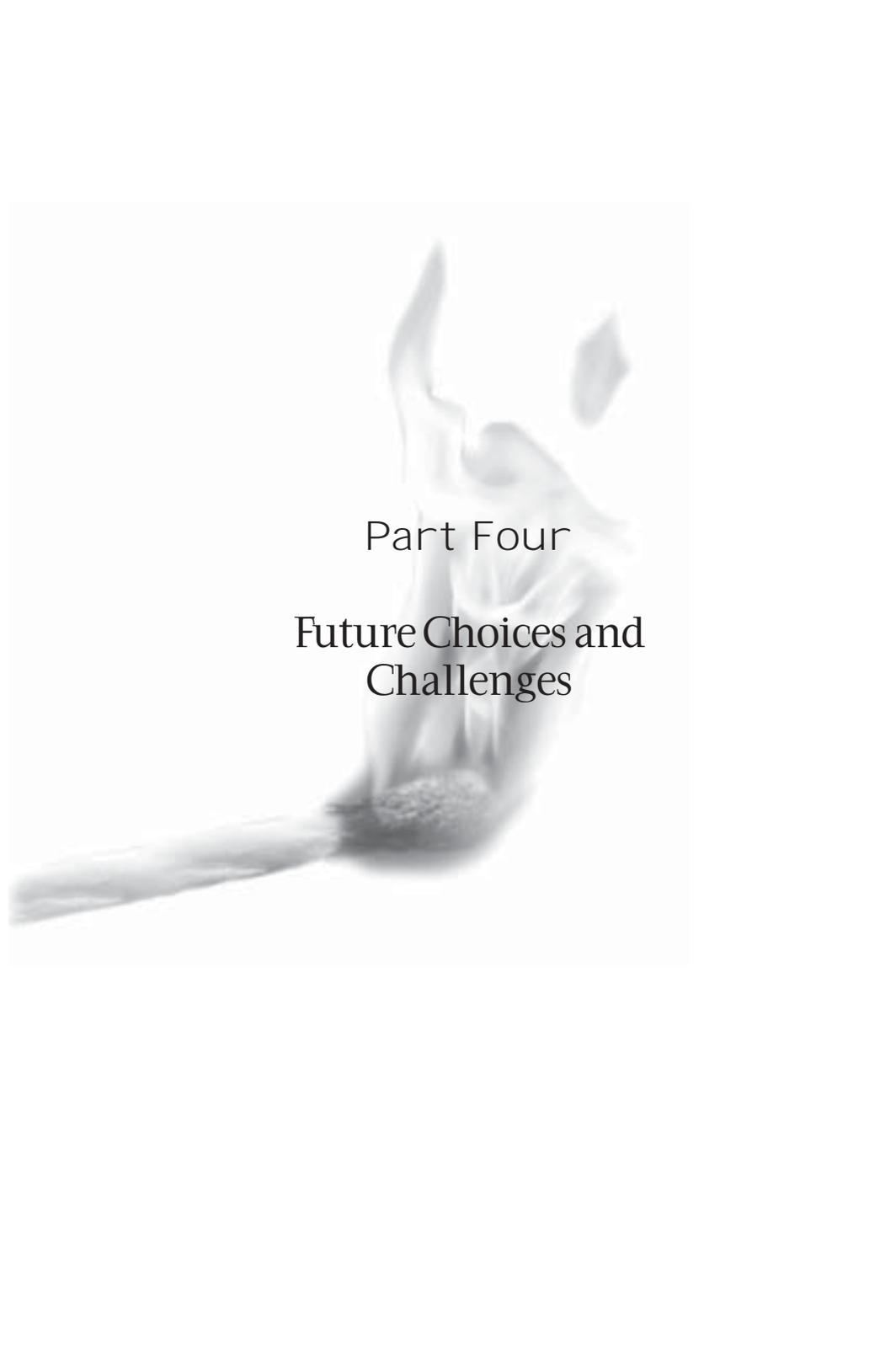
of darkness and into the light. Latinas need to begin support networks, provide intentional mentoring opportunities for emerging Latina young women, learn to fellowship instead of hiding the scars of ministry for no one to see, involve themselves with ministries for women and other organizations that are working to support women who have decided to follow God to the barrios of our cities across the United States. In addition, the Latino Pentecostal church must learn to become more involved financially with the ministries that are being effective and efficient in “engaging the powers” and are working to continue to transform our urban neighborhoods. It is no longer enough to support Latinas by mouth either via the pulpit or the occasional “el señor te está usando” (The Lord is using you). It is time, especially in light of what has happened to our world post 9/11, to help ministries with the money, support, and resources they need to continue to impact society and challenge the structural sins of our institutions of power. There is no reason for them to continue to struggle alone. The call to Progressive Pentecostalism that impacts society and transforms neighborhoods is for everyone who claims to have the power of God. Latina faith-based activists, *You are proclaimers of the word, rebuilders of our cities, and restorers of our hope. You are God’s oaks of righteousness; He will display His splendor through you!* [Read Isaiah 61:1–4.] ¡Siempre P’alante Latinas de fe!



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Part Four

Future Choices and  
Challenges



*“Third Millennium—Third Church” introduces the essays projecting the future of the global expansion of the Pentecostal/Charismatic Movement and its partnership with all “Great Commission” Christians. It calls for the active recognition of the churches of the “Southern World” (Asia, Africa, Latin America) as vital partners in global evangelization. This chapter originally appears in McClung’s Globalbeliever.com: Connecting To God’s Work in Your World (Pathway Press 2004)*

Part Four: Future Choices and Challenges

Introduction

## **Third Millennium— Third Church**

*Grant McClung*

**N**orth American and European Pentecostal Christians need a “wake-up call.” We need to acknowledge the new realities in global Pentecostalism, find ways to incorporate the necessary resources from our worldwide family, and responsibly formulate needed resolutions (in word and deed) to advance our global interdependence. Neither dependence nor independence expresses the Biblical model. The key word for our time is interdependence, which involves the mutual and reciprocal dependence on one another as equal partners and co-laborers in the international body of Christ. Community necessitates collaboration.

## **New Realities: The Arrival of the Third Church**

In reality there is only one universal church—“one body and one Spirit ... one hope ... one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:4-6). The last 2,000 years of international expansion, however, have unfolded various “eras” and areas of geographical strength in the Christian movement. The vitality of Christianity (an “Eastern religion”) has moved progressively from the East to the North to the West, and now to the Southern Hemisphere.

The “third church” is the language of missiologist Walbert Buhmann. The “first church,” characterized in the arch of expansion and influence from Jerusalem to Rome, was predominantly Eastern for the first millennium. Over the next 1,000 years, the “second church,” the Western, prevailed from Rome northward to central Europe and then outward to European colonies in North and South America, Africa, and Southeast Asia. Now (as Jesus has tarried) we have entered the third millennium and the third church of the Southern Hemisphere.<sup>1</sup>

Concurrent with Buhmann, University of Aberdeen (Scotland) Professor Andrew F. Walls was speaking in 1976 of “a complete change in the centre of gravity of Christianity, so that the heartlands of the church are no longer in Europe, decreasingly in North America, but in Latin America, in certain parts of Asia, and ... in Africa.”<sup>2</sup> In the years since the observation of Walls, many commentators began to speak of “the southernization of Christianity.”

The “third church” is generally identified geographically with the “Third World” (my preference is to say the “Southern World”), which includes the continents of Latin America, Africa, and Asia (including Oceania)—areas Donald McGavran dubbed “Latfricasia” as compared to

what he called “Eurica” (Europe and North America). It is in *this* world (actually, two-thirds of the world in population and land mass) where our Pentecostal/Charismatic family has its greatest assets (“spiritual capital” if not economic capital) with 75 percent of its adherents in those regions.

Researcher David Barrett, editor of the prestigious *World Christian Encyclopedia*, and his international research network found that the combined global Pentecostal/Charismatic family comes in an amazing variety of 38 major categories—11,000 Pentecostal denominations and 3,000 independent Charismatic denominations spread across 8,000 ethnolinguistic cultures and 7,000 languages. This overall movement is increasing by 54,000 new members per day and 19 million members per year, and are active in 80 percent of the world’s 3,300 large metropolises.<sup>3</sup> By the end of the 20th century, the movement had increased to more than 500 million members.

Buhmann makes a very positive projection upon this new reality:

In the course of the third millennium—who knows?—a church historian may compare the eastern church to the morning star, silent, glittering, ever full of hope; the western church to the moon, which, after a night almost as luminous as the day, is now growing dim; and the third church to the sun, newly risen on the horizon, ruling the day.<sup>4</sup>

Most American Christian leaders, formed in a culture that has led the world as the ranking superpower in the 20th century (now more prominent with the demise of Soviet Marxism), would probably find the language of “growing dim” versus “ruling the day” threatening or offensive. Many American Pentecostals, for example, would not be aware that 75 percent of Church of God (Cleveland, Tennessee) membership as well as 88 percent of the Assemblies of God are living outside the United States and

Canada. Most likely, this would also be surprising news for the average European Pentecostal.

This “hidden majority” are another world away for the larger part of American and European Pentecostals. In North America, for example (especially since World War II), we are now, with the exception of urban ethnic Pentecostalism, largely typified as rural/suburban middle class (also true of North American Charismatics). In Europe, middle-class Pentecostals and Charismatics seem to have a growing distance between themselves and the poor. As a stark contrast, Barrett’s cross section of worldwide Pentecostalism reveals a composite “international Pentecostal/Charismatic” who is more urban than rural, more female than male, more Third World (66 percent) than Western world, more impoverished (87 percent) than affluent, more family-oriented than individualistic and, on the average, younger than 18.<sup>5</sup>

To put all of this in the historical context of the roots of American Pentecostalism, there are many similarities between our original founders and early leaders and the “international composite Pentecostal” described by Barrett. Though he writes out of a subjective “social deprivation” theory for the origins of American Pentecostalism, Robert Mapes Anderson is helpful at this point. His Ph.D. dissertation (1969) was published in 1979 as *Vision of the Disinherited: The Making of American Pentecostalism*. From their diaries, memoirs, autobiographies and informal writings, Anderson put together descriptive profiles of some 45 selected Pentecostals before 1914, most of them before 1909. As a composite, they were generally young, rural, impoverished, poorly educated. The age category is interesting:

The Pentecostal leaders were young. More than a third of the sample joined the movement before reaching the age of 30, more than two-thirds before 40. During the

movement's initial thrust in the years between 1906 and 1912, most of them ranged in age from the mid-20s to the early 40s. Aimee Semple McPherson was an 18-year-old bride when she went to China as a Pentecostal missionary, and was making national headlines while still in her 20s. Howard Goss joined in the work with Parham (who was then 29) at the age of 19, was a recognized leader of the Apostolic Faith movement in the Lower Midwest in his early 20s, and the prime mover in creating the Assemblies of God at the age of 28. ... Goss said of the workers in those early days, "90 percent of us were so very young."<sup>6</sup>

What becomes disturbing with a backward look (Anderson's description) and a forward projection (based on new Southern World realities in Pentecostalism as revealed by Barrett) is that where we are presently in North American middle-class Pentecostalism (at the outset of the 21st century) is neither really at home with our past nor our future. We are in a "chronological parenthesis." With more careful analysis I suspect the same could be said for the European situation today (excluding Eastern Europe, of course).

To use the analogy of a tree to describe ourselves, many in North American and European Pentecostalism would see themselves as the full-grown trunk (stability, strength, support base) coming out of 19<sup>th</sup> century holiness roots and would probably put the "mission colonies" we have established around the world as the fruit-bearing branches that proceed out of the "real" tree—the trunk.

Where we are frustrated, however, in moving toward true globalization and international interdependence is that we have tried to understand the organic church (cf. Paul's "organic" metaphors of a tree, Romans 11:13-24, and a human body, 1 Corinthians 12:12-31) in terms of an organizational church, using images from a technological model of modern corporate management. As the older

European and North American Pentecostal bodies have grown into various regions and countries, it has not been a componential matter of opening up new regional offices, adding additional bank branches, or building new rooms onto the house. These are organizational, economic, structural models, but not wholistic organic models. In reality, it would be more realistic to see global Pentecostalism as having a common trunk and the various regional expressions (North America and Europe included) as being the branches. Jesus, the same Baptizer in the Holy Ghost for the Pentecostal reality in all regions, is the only Vine (trunk), and the various regional and national church movements are only the branches (John 15).

### **Necessary Resources: Acknowledging Global Riches**

In terms of resources, most of the communication flow in the 100-year history of modern Pentecostalism has been from the Northern to the Southern Hemisphere. That day is now gone and a new reality has come. A theology (belief) and a theopraxy (action) of interdependence would lead to a more healthy engrafting of third-church resources into the older movements. Pentecostals outside Europe and North America (and their connected ethnic families in the Northern Hemisphere) have historical, theological, missiological and leadership richness to offer. They have common roots in the same tree. They are not just branches of the European/North American tree.

We need the doctrinal leadership of Southern World leaders, scholars, and pastors who not only grapple with the American and European exported doctrinal heresies (areas such as extreme faith and prosperity, Kingdom Now, New Age, etc.), but also address life-and-death issues from their own regions. An underlying truth to this whole area of acknowledging the theological contributions from all

arenas of faith around the world must be stated in a maxim. I wonder if this maxim is seriously believed by North American and European Pentecostals: *We have something to learn about theology and ministry in daily life from the Southern World.*

True globalization and a theology of interdependence is a two-way street. This means the communication flow must also move from the Southern Hemisphere to the North. Two outstanding books are indispensable for those who really want to move the church in this direction: *Learning About Theology From the Third World*, by William A. Dyrness (Zondervan, 1990), and *Unexpected News: Reading the Bible With Third World Eyes*, by Robert McAfee Brown (Westminster Press, 1984).

We have something to learn about how our laity, pastors and teachers struggle with liberation theology in Latin America where socioeconomic and political issues cannot remain separate from the faith. Our South African brethren must take the lead in discerning the Biblical nature of the church and the demands of discipleship over against apartheid. Our people in Holland must help us with the integration of faith and science out of a context where euthanasia (“mercy killing”) is legal. Our brethren in Eastern Europe have addressed Christian ethics under totalitarianism for years. Christians in Africa and Asia are challenged by animistic religions of power and questions of ancestor worship.

Asian Pentecostals are a minority in a sea of non-Christian religions which are increasingly intolerant and aggressively missionary. Surely we could learn something about relating to Muslim peoples from Pentecostals in Indonesia (the fourth most populated nation on earth and the largest Muslim country in the world).

Europeans must learn from Indonesians since Europe now has more than 30 million Muslim residents, and Americans must learn from them since there are now more Muslims than Presbyterians in the United States. Let's globalize the doctrinal process and ask Asian Indian Pentecostals to help us with the New Age movement (reworked Hinduism customized for a European and American audience). Let's get Asian, African and Latin American pastors and evangelists on our Bible conference and retreat programs to talk to us about spiritual warfare, signs and wonders, and "power evangelism." Let's continue to encourage faculty exchanges with the third church to learn about theology through Southern World eyes. Let's call for the aggressive missionary evangelists from the burgeoning overseas Pentecostal churches to "come over to Macedonia and help us."

Dyrness argues that the interconnectedness of the modern world ensures that issues challenging the church today—technology, medical ethics, secularism, feminism, the environment, the arms race, international indebtedness, urban deterioration, AIDS, drugs, the decline of the traditional family—are *intercultural, international* issues that cannot be properly addressed in isolation from a narrow point of view:

All of this suggests that any theology today that claims to be comprehensive must result from an interchange between theologians from many different settings and representing many different points of view. Those of us who take the authority of Scripture seriously would add that only through such interchange will the full truth of Scripture be seen.<sup>7</sup>

**Needed Resolutions:**

**Advancing Interdependence in Global Pentecostalism**

*Resolutions* should not be understood to mean merely written responses that are given “rubber stamp” assent in international Pentecostal gatherings. These make for interesting reading in our denominational magazines but may not bring about change. *Resolutions* should be understood in the spirit of resolving to do something—a call to action. Lay leaders, pastors and church executives are in positions to enact change in our church structures—by executive appointment, by creation of new ministry possibilities, by group consensus with councils creating funding, by innovative ideas given to general boards and committees, by influencing other decision makers in church leadership. Let us move toward continued partnership and interdependence in the global Pentecostal community and demonstrate our organic unity in Christ, who has baptized us *all* into the same Body with the same Holy Spirit.



## Chapter sixteen

*Once referred to as “the emerging missionary movement,” the non-western cross-cultural missionary movement has long since emerged and taken the worldwide lead in global evangelization. Pentecostals and Charismatics are at the center of this dynamic movement. Reuben Ezemadu’s article is representative of the anointed missions leadership and participation from Asia, Africa, and Latin America. It was prepared for the “Celebrate Messiah 2000” conference of the AD 2000 Movement ([www.ad2000.org/celebrate](http://www.ad2000.org/celebrate)).*

# The Role of the Majority Church in Missions

*Reuben Ezemadu*

**A**t the dawn of the third millennium most of the world’s Christians live in Asia, Africa and Latin America. We rejoice at the spiritual vitality present in these continents that are home to most of the people currently turning to Christ for the first time. Yesterday’s great harvest fields have become today’s great harvest forces, with the majority church now sending out more than half of the world’s Protestant missionaries. In recent decades, excellent leadership in the majority church has arisen to serve global evangelical movements, and to generate national initiatives and whole nation church planting movements with notable results. Many international mission agencies have moved their headquarters to the great cities of Asia in order to draw upon the vast human and material resources of the churches in that region. The churches of South Korea and South

Africa successfully hosted two major global consultations, GCOWE '95 and '97 respectively, providing accommodation, meals and excellent logistics. The most successful partnerships and networks for reaching the unreached are functioning within the regions of the majority church, where technology and finance blend with spiritual fervency, faith, resilience and numerical strength. Gathered here in Jerusalem from the churches of the east, west, north and south, we therefore COVENANT TOGETHER to recognize each other as equals, to esteem one another highly, and to work together for the advance of Christ's Kingdom among all peoples. (1 Ch 12:32; Mt 9:36-38; 1 Ti 3:3:1-13; 3 Jn 5-9)

The hitherto "harvest fields" of the world have become contributors to the "harvest forces" required to continue with the task of world evangelization. The labours of the past heroes of the Church in the regions of the world that had no Christians two centuries ago have been blessed by the Lord to such an extent that the minorities have now become the majority in Christendom. The Church in Africa, Asia, and Latin America, alone now contribute about 89 percent of the individuals who become Christians within a twenty-four hour period around the world (65,100 out of 73,100 global average).

The role of the majority Church therefore can best be assessed on the basis of the contributions from the regions of Africa, Asia, Latin America and other former non-Christian areas that have now become forces to be reckoned with as far as world evangelization is concerned.

### **Church Growth Belt**

According to Bryant L. Meyers, over half the Christians live in the Two-thirds World and nearly 70 percent of the all evangelicals live in the non-Western world.

Africa, with ten countries which have very large Christian majorities ranging from 69 percent to 92 percent of their countries' populations, is experiencing the fastest church growth of any region in the world.

The Evangelical Church in Ethiopia is among the fastest growing in the world. Believers have doubled to eight (8) million between 1984 and now. Latin America is the only region in the world where the number of evangelical Christians is growing three (3) times as fast as the population. Evangelical Churches here are currently growing at an average of 15 per cent per year. Seventy (70) million evangelicals make up around 14 percent of the region's population of 500 million.

At the inception of its "Decade of Harvest" project in 1990, the Assemblies of God Church in Nigeria had 3,682 local churches and membership of 707,782. At the close of the decade (1999), the number of local churches was increased by 4,044 to 7,726 and the membership by 1,103,614 to 1,811,396 (i.e. a growth rate of 156 percent).

South Korea, four years ago, had 40,000 local congregations with over 80,000 clergymen. The total membership of the churches in South Korea as at that time was 10 million, i.e. 22 percent of the total population of South Korea. Four of the world's largest local congregations are located in South Korea alone.

### **Role of the Majority Church in Missions**

It is estimated that the number of Protestant missionaries from Africa, Asia and Latin America in 2000 AD is about 170,000, accounting for over 70 percent of the total world Protestant missionaries. Many mission agencies and associations are coming up to take the challenge of reaching people cross-culturally. Many denominations are becoming

aware of their roles in missions and are setting missions boards, mission societies, missionary training schools to prepare and send missionaries from their denominations.

India has over 100 indigenous mission agencies, which are sending out a total of over 12,000 missionaries.

Church leaders in Philippines pledged some time ago to send two Philippine missionaries for every three missionaries Philippines receives from outside. It is estimated that there are 3,000 foreign missionaries in Philippines. That means there are over 2,000 Philippine missionaries outside the Philippines according to their pledge.

There are 7,000 local congregations of the Chinese churches outside Mainland China. 1,000 of these churches have sent out 700 missionaries as follows: from Singapore: 300, from Hong Kong: 200; from other cities : 200

In 1996, the South Korean churches had sent 4,402 Korean missionaries to Asia, Eastern Europe, Western Europe, Latin America, Africa, Middle East and Oceania.

Many missionaries are flowing from the Brazilian Protestant churches into the unreached people groups around the world particularly Africa, Middle East and southern Europe.

The Evangelical Missionary Society of the Evangelical Churches of West Africa is the oldest and largest indigenous evangelical mission agency in Africa. It has about 1,200 missionaries working cross-culturally within and outside Nigeria. The Nigeria Evangelical Missions Association has over 50 member-agencies with over 3,000 missionaries.

The Anglican Communion in Nigeria has formed its own Missionary Society with many dioceses forming Diocesan Missionary Societies to convey the gospel to places where it is yet to be preached.

### **The Majority Church as a Resource Base**

The Church worldwide has been blessed by the Majority Church in so many ways. Many Western mission agencies now recruit workers from the Church in some countries that were some years ago “harvest fields.” Attracted by the spiritual maturity of the missionary candidates and increasing shift of wealth particularly from the West to the East, these smart Western mission agencies are tapping into the “reservoir” of the Majority Church by locating their operational bases to such places and targeting their recruitment drives at the Majority Church, particularly in Taiwan, Japan, Singapore, Hong Kong, South Korea, etc.

The Majority Church has also produced excellent leadership for most of the global ministries of the worldwide Church both at international and regional levels. Ministries such as the World Evangelical Fellowship, the Lausanne Committee on World Evangelization, the AD 2000 and Beyond Movement, the Scripture Union, the International Fellowship of Evangelical Students, World Vision, Campus Crusade for Christ, Youth With A Mission, Operation Mobilization, United Bible Societies, Billy Graham Evangelistic Association, etc, have all benefited from the excellent leadership provided by the Majority Church at all levels of their ministries.

The massive number of Christian students and young people in Asia (particularly South Korea), Africa (particularly Nigeria, Ghana, South Africa, East Africa), Latin America (particularly Brazil, Argentina) that are showing interest in missions constitute a big reservoir for major missionary thrusts from the Majority church.

## **The Majority Church as a Vehicle to Advance the Cause of the Gospel**

The numerical strength, the cross-cultural experience gained from its pluralistic contexts, the resilience developed from its sufferings and limited resources, and the resultant trust in God, the preponderance of unreached people groups, all have made the Majority Church a vehicle that has advanced greatly the cause of the Kingdom of Christ. It is no wonder then that the church grows faster, significant breakthroughs are recorded, there is an increasing supply of labour force, thereby adding to the numerical strength of the Majority Church.

Mid-way into the lifespan of the AD 2000 and Beyond Movement's double-barreled goal, "a church for every people and the gospel for every person by the year 2000," John Stott observed that this goal would only be realizable because of the proliferation of indigenous missions in Africa, Latin America and the Pacific rim of East Asia.

When the Joshua Project 2000 was launched, Churches in Asia, Africa and Latin America were the most enthusiastic in adopting the remaining unreached people groups. At a meeting of Latin American Church leaders, they identified their share of the "global burden" and challenged each country to take up its own share. The same happened in 1990 when the Churches in Asia accepted their own share of the global burden.

The strategies of National Initiatives and Saturation Church Planting have thrived most in the regions of the Majority Church. In fact, the success stories of these two strategies are scripted and acted out by the Majority Church. The Church in Ghana was the first to carry out a full national strategy of researching the unreached peoples of the country, convening national and regional consultations to discuss and draw national plans to reach

every segment of the entire nation. Of the four models of goal setting for saturation church planting in Discipling A Whole Nation strategy, three were from the Two-Thirds world and the star countries are Zimbabwe, Philippines, Guatemala, El Salvador, Venezuela.

### **The Majority Church Now Hosts the World**

Two major global consultations that shaped the cause of world evangelization and generated the momentum which has greatly accelerated the pace of penetration of the unreached lands in the past decade, were hosted and administered by the Majority Church. The first Global Consultation for World Evangelization (GCOWE) which was held in May 1995 in Seoul, South Korea, has been described as “ Right of Passage for the transformation of mission fields into a mission force”.

According to Dr. Ralph D. Winter, GCOWE 95 was the only large global Christian Mission Conference that has ever had more than half of its participants from the former mission fields. GCOWE 95 was hosted by the Majority Church in South Korea and had over 4,000 participants, two-thirds of which were from Africa, Asia, Latin America and the Middle East. Feeding and accommodation for majority of the participants were provided by the host-Churches at an estimated cost of over \$25 million. Participants from the Two-Thirds world paid their way to the consultation with very minimal subsidies coming from outside.

Two years later, the Majority Church hosted the world in another GCOWE in July 1997, this time around in South Africa. Described as a launching pad for Africa and the world into the final push for a “ church for every people by the year 2000” and as “opportunity for Africa to take its place as a full partner in world evangelization.” GCOWE

97, like its predecessor, scored many 'firsts'. Africa had the largest number of delegates (69 percent of the total of 3,930 participants). 80 percent of the delegates were citizens of countries that formerly were viewed as missionary receiving countries. Of the total GCOWE 97 registration fees, 64 percent came from the Majority Church. All the delegates from Africa paid their own way as there were no subsidies for African delegates as there were at GCOWE 95. Seventy-six percent of the participants were under age 50.

### **The Majority Church Now a Full Fledged Partner in World Evangelization**

The transition from "harvest field" to " a harvest force" has made the Majority Church a major partner of the Church in the West. The most successful partnerships and networks for reaching the unreached take place within the regions of the Majority church where technology, finance and expertise of the West are being matched with the spiritual fervency, faith, resilience and numerical strength of the Majority Church to tackle the remaining task. Missions no longer flow in one direction. Missionary teams are no longer mono-coloured. Missionaries from the Majority Church have added beauty to the colour of missionary teams making them to glitter like gold and as colourful as the rainbow.



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## Chapter seventeen

*The description and promotion of the “10/40 Window” and the resulting “Praying Through The Window” worldwide prayer initiatives had a global galvanizing effect in the last decade of the twentieth century. This will be two of the lasting legacies of Luis Bush and Beverly Pegues. This chapter, taken from their book, *The Move of the Holy Spirit in the 10/40 Window* (YWAM Publishing 1999) provides an inspiring review of that international focus and clearly appeals for our continued participation in the completion of the Great Commission.*

# Commissioned to the Ends of the Earth

*Luis Bush & Beverly Pegues*

**J**esus said in Matthew 28:18—20, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Stop and think about this Scripture.

For nearly 2,000 years, the fulfillment of this Great Commission has been a centuries-distant dream for some, a seemingly impossible daydream for others.

Yet consider this. The Lord commanded us to “go and make disciples of all nations.” The word nations does not refer to countries, which are geographic and political entities, but rather to “people groups” that have their own

separate languages and cultures—such as the Kurds, Tung, and Pathan. The Word of God explicitly states that around the throne of God in heaven there will be representatives “from every tribe and language and people and nation” (Rev. 5:9). Dare we believe it possible?

Humankind has seen more change in the past 50 years than in all of recorded history. We have witnessed extraordinary advances in transportation, mind-boggling leaps in information systems, and a virtual revolution in communications technology. Along with these advances, we have skilled armies of missionaries, not only from the West—a vast number of missionaries now come from the Two-thirds World countries!

We have tools that are culturally sensitive to unreached people groups and in many of the known languages. According to May 1998 figures from the International Bible Society, at least a portion of the Bible has been translated into 2,197 languages, with the full Bible in 363 of these. The *JESUS* film, based entirely on the Gospel of Luke, is now available in more than 500 languages, enabling it to be understood by 88 percent of the world’s population. More than 1.6 billion (thousand million) people in 223 countries have seen the *JESUS* film, and it is estimated that 83 million people have received Christ as a result of watching it. Moreover, the Lord has blessed the Church with the wealth needed to accomplish the task of reaching the lost worldwide.

The once incomprehensibly vast expanses of planet earth have now been reduced to a “global village.” What formerly would have been an isolated and insignificant event in a distant part of the world can now be flashed almost instantly across the television screens of our living rooms through the use of satellite technology.

A single evangelistic campaign can be broadcast around the world and reach hundreds of millions of people from nearly every nation on earth. An important announcement can be made in Israel and watched simultaneously on a television screen deep in the jungles of the Amazon.

Even in highly controlled countries like China, where the government can shut down media channels at a moment's notice, photographs of events like the 1989 massacre in Tienanmen Square can be e-mailed and faxed to every major broadcast company in the world.

What does this mean for believers? God has brought the spiritual needs of unreached people groups to the forefront of His people's awareness and to the top of the Great Commission agenda. He is bringing unity in the Body of Christ as people from different denominations around the globe join to pray and to take prayer journeys among the unreached. More than ever before, churches and parachurch ministries are developing strategic alliances and are networking in unprecedented ways. Today, more believers than at any time in the history of the Church have the expertise and/or field experience to train disciples to become disciplers.

In the most technologically modern era of human history, it is inconceivable that the Church has yet to fulfill our Lord's mandate to make disciples of all nations. We still have not reached all of the representatives from each people group who will worship around the throne of God. The declaration of Revelation 15:4 should motivate us: "For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

### **The Battle for the Window**

An estimated 95 percent of the world's unreached people live in an area that is referred to as the 10/40 Window. This

spiritually dark region of the world is located 10 degrees to 40 degrees north of the equator, spanning the globe from West Africa through the Middle East and Central Asia to East Asia. The 10/40 Window includes approximately 60 countries. Every major non-Christian religion—Islam, Buddhism, Hinduism, animism, and indigenous religions, as well as atheism—has its headquarters in the 10/40 Window. This area is also home to 85 percent of the world’s poorest of the poor.

How many people reside in the Window? A staggering 3.6 billion! This represents two-thirds of the earth’s population. Of these, as many as 1.4 billion have never had a chance to hear the Gospel. God is concerned about these billions of people. Therefore, it is crucial for the Church to seek God for His strategy to reach this spiritually impoverished region.

Some observers of current trends in the 10/40 Window feel that the task of penetrating and overpowering the demonic strongholds there seems almost impossible. In 1997 alone, according to the World Evangelization Research Center (WERC) database, 160,000 believers worldwide were brutally martyred. This means that, on average, every day 438 Christians died for their faith, most of them in the 10/40 Window.

While people in North America and other parts of the free world have innumerable opportunities to be exposed to the Gospel, the likelihood of hearing the Gospel even one time in some 10/40 Window countries is almost nil. It is estimated that more than 77,000 people die each day in the 10/40 Window without ever having had an opportunity to hear the Gospel message in their own language and in a culturally sensitive way. In India alone, over 23,000 people die daily, many never once having heard the Good News.

It is heart-wrenching to know that more than a billion people may live, die, and eternally perish in the 10/40 Window without understanding God's plan of salvation. In this region the demons of hell have launched a major attack to destroy people whom Jesus Christ died to set free. The 10/40 Window represents Satan's last geographic stronghold. And the battle for the souls of these unreached people is fierce.

Yet the power of our God completely eclipses that of the devil. Now is the hour for the army of the Lord to fight an intense spiritual battle and to seek the release of 3.6 billion souls from the ironclad grip of the powers of darkness. The Church of Jesus Christ must respond to God's call to help the 10/40 Window nations escape the devil's deadly deception.

We are the United Nations task force God will use to bring His salvation message to the perishing, persecuted, and impoverished. God has given us the incredible gift of prayer with which to seek His strategies to reach the 10/40 Window nations. And prayer is a mighty weapon of our spiritual warfare (2 Cor. 10:4).

### **Burden for Breakthrough**

On one of my journeys into the 10/40 Window in June 1991, I (Luis) traveled to Japan, Thailand, and Bangladesh. That trip created an enormous burden in my soul. During my first night in Bangkok, I witnessed the needs of the city personally. Poverty, prostitution, child prostitution, unsanitary conditions, AIDS, and drugs were everywhere. In the face of such depravity, the words of Jesus in the ninth chapter of Mark took on fresh meaning for me. In that passage, Jesus had come down from the mountain following His transfiguration and encountered a boy possessed by an evil spirit that was robbing him of his speech. The disciples

asked why they could not drive out the demon. Jesus replied, “This kind can come out only by prayer” (v. 29).

Revelation of the need for massive prayer for the unreached was driven home to me as I stood in the airport in the city of Chittagong, Bangladesh, preparing to return to Dhaka. Many passengers had flight connections in Dhaka to go on to Mecca for the *hajj*, or Islamic pilgrimage. I watched in amazement as a Muslim stepped up onto a table while waiting for his plane and proceeded to go through his prayer ritual. “What would it take for the spiritual eyes of Muslims to be opened to see that Jesus is not only a prophet, but the Son of God?” I asked myself.

On arrival back in Dhaka, I could not sleep. Finally, I arose and wrote a letter to fax to Peter Wagner, coordinator of the AD2000 United Prayer Track. The date was 13 June 1991.

“It’s 3:00 a.m. and I cannot sleep,” the letter began. “I have a growing burden to see a spiritual breakthrough and an outpouring of God’s Spirit that I must share with you. Peter, if we are to see a spiritual breakthrough and an advance of the Gospel so that the Church is established in the 10/40 Window world by AD2000, it is going to take an enormous prayer and fasting initiative. We need a mighty army of strategic-level prayer warriors saying, ‘Lord, give me the 10/40 Window or I’ll die.’ We need at least one million who are prepared to pray until breakthrough occurs.”

The same day I faxed the board chairman of the ministry with which I was involved, seeking early release to give priority to the call of the AD2000 and Beyond Movement and to the 10/40 Window.

### **The Window Comes into View**

My (Luis) intellectual journey through the 10/40 Window began a few years earlier. It came on the occasion of a

Christian consultation called Lausanne II, held in Manila in 1989. Representatives from 170 countries attended. We developed a theme, the “Challenge Before Us.” In one of the opening sessions, I learned that most of the world’s unreached people groups live in this resistant belt from latitude 10 degrees north to 40 degrees north of the equator, although the region had not yet acquired its own name.

One year later, at the first meeting of the International Board of the AD2000 and Beyond Movement, we struggled with questions. “What would it take to see a church for every people and the Gospel for every person by the year 2000?” Then it hit us like a ton of bricks! “If we are serious about providing a valid opportunity for every people and city to experience the love, truth, and saving power of Jesus Christ, we cannot ignore the reality that we must concentrate on this region of the world.”

The evening following the meeting, the many reasons for focusing on that part of the globe began to crystallize. The image of a rectangular-shaped box began to formulate. But what should we call this region? At first it was described as the 10/40 Box. But several months later, awakening one morning to the beauty of a new day and majestic redwood trees framed by our window, the first words that came to my wife, Doris, and me captured a new idea: “Rather than a 10/40 box, why not think of it as the 10/40 Window? A window is a picture of hope, light, life, and vision.”

Then in June 1992, a group of leaders met at Every Home for Christ in Colorado Springs, Colorado, to discuss ways to organize a global prayer movement to penetrate the powers of darkness in the 10/40 Window. Intercessors prayed fervently in the next room as the leaders were guided by the Holy Spirit in setting up the foundation for this prayer movement. Ted Haggard, senior pastor of New Life Church in Colorado Springs, volunteered to staff an office in his

church to coordinate prayer journeyers and home-based intercessors to pray for the 10/40 Window nations. This became the Christian Information Network (CIN). Pastor Haggard also said he knew the person who should coordinate the prayer effort—Beverly Pegues, who happened to be one of the intercessors praying in the next room.

Things took off from there. The AD2000 United Prayer Track would network with other ministries to develop the *Praying Through The Window* endeavor as we know it today. This endeavor placed a significant emphasis on encouraging believers to form prayer teams to intercede on site in the Window nations. We sought believers from across the globe who were willing to take time off from work with or without pay and raise their own funds to go as God's ambassadors to pray in the Window nations. The participation was surprising and encouraging.

### **Praying Through The Window**

The first *Praying Through The Window* effort aimed to mobilize one million believers to pray for the nations of the 10/40 Window during October 1993. Reports flooded in, and after careful calculation we were amazed that the Lord had raised up more than 20 million home-based intercessors from 28,107 churches in different parts of the world. In addition, 188 prayer journey teams took 257 journeys, visiting most of the Window nations to pray on the soil and ask God for spiritual breakthroughs.

In 1995, building on the prayer momentum of the previous two years, the *Praying Through The Window II* initiative focused on the 100 "Gateway Cities" of the 10/40 Window. The commitment from intercessors exceeded expectation, as more than 35 million praying saints of God participated. Moreover, the number of prayer journey teams more than doubled to 407; the teams took 607 prayer

journeys, with 3,000 Christians traveling to most of the “Gateway Cities” to intercede for penetration of the Gospel in those key places.

*Praying Through The Window III* in 1997 focused on the unreached people groups. This time, nearly 27 million intercessors from 121 nations prayed for the lost of the Window. The 27 million actual participants represent 42 percent of those who originally registered for the prayer campaign. Christian Information Network logged 471 prayer teams that took 563 journeys to the Window countries.

*Praying Through The Window IV: Light the Window* was our final prayer initiative of the millennium. It culminated in October 1999 when millions of believers across the globe came into agreement while praying through the 31-day prayer calendar. *Praying Through The Window IV: Light the Window* returned to its original focal point of praying specifically for the Window countries, while incorporating the strategic prayer information of the other efforts.

### **The Vision Expands Globally**

Once the Church becomes informed and begins to pray for the perishing, it reawakens to its responsibility to fulfil the Great Commission. The *Praying Through The Window* emphasis of focusing intercession on the 10/40 Window and sending prayer journey teams is proving to be an effective means of motivating the Church to preach the Gospel everywhere, until every nation knows the glory of Christ’s love.

Home-based intercessors who become prayer journeyers have started down an irreversible course that will change their lives forever. Soon many are convicted by

a revelation of the truth from Romans 10:14: “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” Prayer journeyers then begin to cry out, “Lord, I’m willing to be an answer to my prayers. I’ll get the training I need. I’ll return as a short-term or long-term missionary to help bring in the harvest.”

As the Church awakens to the need of the 10/40 Window, many congregations have found their commitment to prayer and missions expanding as never before. An unprecedented number of believers are going on extended fasts, organizing prayer watches, taking prayer journeys, committing to short-term and long-term mission trips, and calling on the Name of the Lord to set captives free.

As a result, many congregations have moved to a new level of involvement in advancing the kingdom of God. These congregations are planting new churches among the unreached and allocating resources into the Window countries. Some church mission committees now evaluate requests for financial assistance with an eye on whether or not the work targets the unreached in the 10/40 Window.

This growth in commitment comes not only from churches in the United States and the West but also from non-Western countries. Even 10/40 Window nations themselves have dramatically increased their number of short- and long-term out reach teams. For example, believers from the Philippines are consciously focusing on sending missionaries and supporting missions efforts in 10/40 Window countries. Already 1,000 Filipino missionaries minister cross-culturally, many in the 10/40 Window. One Filipino minister now pastors one of the largest churches in the Arabian Peninsula. Filipino believers are also having

a major impact in the country of Myanmar, as well as in many other spiritually dark lands.

This is not an isolated example. In 1995, Japan—itself a Window country—sent 26 teams to pray in twelve 10/40 Window countries that it once either occupied or went to war against. During the 1997 *Praying Through The Window III* effort, South Africa mobilized more than one million home-based intercessors and sent 30 teams to pray in the 10/40 Window. Furthermore, David Wang, International Director of Asian Outreach, has rallied as many as 25 million believers to pray during the *Praying Through The Window* initiatives. Many of these believers are from Mainland China!

The spreading wave of global involvement in frontier missions outreach has important implications. Because of visa restrictions, citizens of certain countries cannot travel to some of the Window countries. In such a situation, Christians from “neutral countries” can play a strategic role. For example, Arab believers taking prayer journeys into other Arab countries draw less attention than intercessors from the West. The partnership of intercessors and missionaries from the Two-thirds World greatly accelerates the prospect of completing the Great Commission in our day.

### **Responding to the Call**

As I (Beverly) have watched the *Praying Through The Window* initiatives unfold, the passion in my own heart for the lost has mushroomed. After the first *Praying Through The Window* initiative in 1993, several prayer journey teams reported that when their team members asked people if they knew Jesus, time after time people would reply, “I have never heard of that name.” Reading these reports caused my heart to grieve. Chills ran through my body to think they had never heard the Name of our Lord and Savior—

Jesus Christ, the Son of the living God! This seems impossible in our era, when the amount of knowledge available doubles every eight years—and yet millions of people living in our generation still have not been reached with the Gospel message.

Would it be presumptuous to think that God has reserved this era of history to write ‘Acts Chapter 29’? If there is any time when we need the supernatural power of God working strongly with His Church, it is now. We have God’s mandate, the technology, the wealth, and the heart to assure that billions in the 10/40 Window hear a clear presentation of the Gospel in a culturally sensitive manner and in their own language.

A growing number of national and international Christians believe that, if we join forces, the 10/40 Window will be reached in our generation. To do this, we cannot carry on business as usual, especially when it comes to allocation of our financial resources. According to GEM/World Evangelization Research Center, Christian church and parachurch income worldwide totals an estimated US \$207 billion, with only US \$11.2 billion of that going towards missions. Of the missions dollars, an estimated 87 percent targets those who are already Christians, while another 12 percent goes towards evangelized non-Christians. In other words, only one percent of annual missions resources—roughly one-twentieth of one percent of total church and parachurch income—targets the unevangelized (people who have never heard the Gospel), the vast majority of whom live in the 10/40 Window!

Did God increase the prosperity of the Church so that we would spend the wealth on ourselves and our own desires? Are we in a state of lethargy as we succumb to the craving for our own comfort? The whole Body of Christ must awake to the vast need of the 10/40 Window and

remember our responsibility to take the Gospel to the ends of the earth. It is time to unify and bring together kingdom funding and resources to reach this region. The resources are available. The challenge to the Body of Christ worldwide is to invest appropriate finances in the world's area of deepest spiritual need.

The unreached in the 10/40 Window are calling to the Church of Jesus Christ, crying out, "Come over to the 10/40 Window and help us." Let us respond with a reverberating, "Yes, we are coming at once to preach the Gospel" (Acts 16:9-10).

We must remember, as Ephesians 6:12 says, that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." We can use our delegated authority in Jesus' Name, apply the Blood of Jesus, persevere in prayer, and render ineffective the evil one's grip on nations. As we pray, God will raise up the leaders and policies of His choice, as he did in Daniel's time.

This is a crucial time for Christians to respond with acts of love and kindness. It is our Lord's command to us to restore lands and redeem nations (Isa. 58:10—12). "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16).

Only the Gospel of Jesus Christ can free people from the devastation caused by worship of and enslavement to the forces of darkness (Jer. 10:11-16). No other region is under greater bondage to these forces than the 10/40 Window.

## **We Are Called and Commissioned**

Now is the time for the Body of Christ to come to grips with these questions: Is our God worthy of worship, adoration, and praise? Do we sincerely believe that the Lord is more powerful than Satan and his army? Is God really concerned about the lost and their plight? If we answer “yes” we have a mandate from God to combat the forces of idolatry holding the 10/40 Window in bondage. We must take the Gospel message, with the Holy Spirit’s power, to the Window nations as the Apostle Paul did—“not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that faith [the Window nations] might not rest on men’s wisdom, but on God’s power” (1 Cor. 2:4-5).

The Church of Jesus Christ has been commanded by God to go and take back the defiled land and to carry the Good News to the ends of the earth. We see this powerfully illustrated throughout the Book of Acts. The apostle Paul, called and commissioned by God, took three missionary journeys throughout 19 provinces of the ancient world. Interestingly, many of these areas lie within the 10/40 Window.

The ancient Church had its roots in this now spiritually dark area of the world. But the Church lost its authority in this region where Christianity once thrived. How did this happen? The Church grew weak, complacent, and self-absorbed. While the Church focused on itself and failed to reach out to those who did not know Jesus Christ, the enemy infiltrated the region. Now the challenge has been passed to a new generation. We must rise up and take the Gospel to these desolate lands. It is our responsibility to lead the captives out of captivity. We must exercise our God-given authority over the powers of darkness.

The Bible gives us models in which believers overthrew the powers of darkness and took back defiled land. God promised Moses and Joshua, “Every place where you set your foot will be yours” (Deut. 11:24; Josh. 1:3). The Old

Testament tells of foreigners who learned to worship and believe in the God of Abraham, the God of Isaac, and the God of Jacob. In the New Testament era, the kingdom of God advanced even further. Jesus gave the gift of eternal life to the Samaritan woman, and Paul preached to the Gentiles. Empowered by the Holy Spirit, Jesus went into foreign territories, and the people flocked to Him. As the apostles preached the Gospel near and far, the Lord added believers to their number daily.

According to Acts 14:16, God at one time let all nations go their own way, but now He is drawing them to Himself. This is true in the 10/40 Window today. The Father is concerned about the people in the Window who do not yet have a personal relationship with His Son. It is their turn to hear this Good News, and our responsibility, according to Jesus' commission in Matthew 28:18-20, to bring it to them!

Will we go? Will we take up the challenge? Are we willing to minister to the needs of some of the world's neediest people? May God place in each of our hearts His passionate love for the lost and perishing in the 10/40 Window!



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## Chapter eighteen

*Pentecostals have long been noted for their pioneering efforts among unreached tribes and people groups. Every leading pentecostal group and Charismatic association have joined the “unreached peoples” focus. One of the first Pentecostal groups to see the strategic importance of “hidden people” was the International Church of the Foursquare Gospel. Jack Hayford’s article is indicative of challenges now being presented in the missions publications of Pentecostal and Charismatic churches. It is drawn from the Foursquare World Advance (October 1981).*

# Hidden But Not Unreachable

*Jack Hayford*

**A**mong other signs of renewal, the work of the Holy Spirit in the Church today is being manifest by an increased refinement in missionary strategy. More are gaining expanded insight into the scope of the Great Commission, and its implications in the complex population structures of our global society.

Jesus’ command to go to every nation (*ethnos*, Matthew 29:19) is elaborated in Acts 1:8, “unto the utmost place” (*eschatos*); and finally expounded in the vision of John, found in Revelation 5:9, as he describes the redeemed coming from “every tribe (*phule*), tongue (*glossa*), people (*laos*) and nation (*ethnos*).” Here is scriptural evidence that the Holy Spirit has literally ransacked our language to confront us with adequate and specific terminology indicating the detailed nature of our assignment to evangelize *everyone*.

We all recognize our call to go to “all the earth,” but our going is given more specific guidance than merely that we cross national boundaries. The words of the Bible emphasized above precisely show that every people group—tribal group, language group, ethnic group—is to be reached, and align us more closely with God’s heart when we discover it.

It is not adequate to say, for example, “We have sent missionaries to Bolivia.” A more probing perspective is in the question: “How many of its sixteen tribal groups have been reached?” Bolivia includes many separate “peoples” who are “hidden” from view if we lump them in the whole. As a case in point, these Bolivian groups of people vary in population from the largest, about 1,000,000 Quichuas, to an actual count of 258 Indians of the Chacobo tribe. Thus in looking at Bolivia’s 5.5 million population, our prayer directive and evangelism concerns gain refinement.

And it is not only the noting of tribal groups which help us discover our task with greater precision, but within every nation are distinct cultural groups whose collective uniqueness and life style often create barricades to evangelism unless we are sensitized to their distinction. For example, one distinct “hidden people” within our own North American continent are those who live and work in the racetracks of the land. They are virtually a people unto themselves, and there are more than 50,000 of them. They are not at all unreachable, but their special arena of life tends to “hide” them from our awareness, and thereby from our concerned prayer and loving outreach.

Since true intercessory prayer is spiritual warfare at its most demanding level, it is important to know how to take aim when you go into battle. Knowing how to pray for hidden people is more than a matter of intellectual analysis. Perceiving different cultures, recognizing the barriers to

specialized penetration in ethnic settings, is often the key to awakened compassion in concern and passion in prayer.

Recently, I experienced this sharpening of focus in prayer while perusing Patrick Johnstone's *Operation World*.<sup>1</sup> I was praying for the desert nation of Chad, in north central Africa. Factual information quickened the pulse of my prayer: "The Quaddai," I read, "800,000 people in 17 tribes are largely Muslim ... unwilling to receive the Gospel but slowly responding to the loving care of medical and agricultural missionaries seeking to alleviate their suffering in this drought prone area." My heart leapt with Jesus' words, "*I was hungry and you gave me meat ...*" (Matthew 25:35), and I was moved to pray for those people and the missionaries who are seeking to establish a beachhead through love and service.

With these above thoughts in mind, perhaps you might benefit as I have through taking these steps in learning to pray for "hidden people" groups of the world:

Pray first for the Holy Spirit to give you direction as to a nation or geographic region to make as your focus. Praying for the world begins with praying for a part of it. You may find guidance coming in varied ways. One man I know was given the name of a province in China, which he had never heard of. He had to find it on the map to verify it existed, yet the Holy Spirit had whispered it to his heart while he prayed. Another person I know said, "I decided to pray for Germany—East and West—because my family background is German." Both received direction, but in very different ways.

Through the use of available materials look up those hidden people groups who occupy that area the Lord has put on your heart.<sup>2</sup> There are just over 200 nations in the world, but there are nearly 17,000 definable people groups. The hidden ones are those whom we have been unable to

yet penetrate with the Gospel. Isn't it logical that this may be because we have not yet saturated that culture with prayer? Discovering the panorama of peoples present in the geographic area of your concern, and learning something of their life and their need, will stir prayer ... and open doors of evangelism.



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## Chapter nineteen

*Fervent, focused worship is one of the hallmarks of the Pentecostal/Charismatic experience. “Worship Realities For a New Millenium” is from Dick Eastman’s book, **Heights of Delight** (Regal Books 2002). It has been preserved for publication in this chapter as an example of the ethos of the Azusa Street experience that has been carried into the new millennium.*

# Worship Realities For a New Millennium

*Dick Eastman*

I had a vision of Africa. Perhaps some might prefer to call it an unusual, Holy Spirit-inspired mental picture, but regardless of how it might be defined, it has profoundly impacted my thinking about the role of worship in the transformation of nations and the ultimate completion of the Great Commission.

It happened just a few months ago, during March of this year, as our Every Home for Christ staff gathered around a field team going out to the Zambesi River region of Southern Africa. They were to participate in village-to-village home-to-home evangelism as well as survey results in the region from more than a decade’s work. We had already heard of how entire villages of the area were turning to Jesus.

As hands were placed on the team, and just as I was about to pray, I suddenly felt as if I had been transported

to a ridge somewhere in that very region of Africa, and I was looking out over a vast expanse of bush and jungle. As far as my eyes could see the smoke of village after village rose into the early morning sun.

At once I remembered the historic words of a sermon by missionary Robert Moffat from Africa, that he preached to the London Missionary Society in 1839. In the crowd was a young missionary candidate, David Livingstone, who would respond to that message, and go to the very region of Southern Africa where Moffat had established a mission. Livingstone would even eventually marry Robert Moffat's daughter, Mary.

The penetrating words of Moffat in that sermon in 1839 remain today as some of the most memorable in all the annals of missionary challenge. Moffat declared: "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been."

So, here it was March of the year 2000 as we laid hands on this team headed to the very region where Moffat and Livingstone had planted the first gospel seeds, there along the Zambezi.

And now, in this vision-encounter I could see smoke rising—not of a thousand villages, but what I imagined to be tens of thousands. As another staff member continued praying over the team, I quietly said, "Lord, are there still that many thousands of villages where no missionary has ever been?"

The reply came instantly, 'No, that is not what you are seeing. You are seeing the smoke of the incense of worship rising from village after village that have turned entirely to my Son, from every tribe and tongue and people in the region. What you are seeing is the fragrance of worship rising before my throne!'

You can imagine the joy that filled my heart. Was that day very far off? I wondered.

Instantly I realized this experience had a clear biblical basis and backing. Isaiah 11:9 tells us, “The earth will be full of the knowledge of the Lord as the waters cover the sea” (NIV). The New Living Translation uniquely translates this: “And as the waters cover the sea, so the earth will be filled with people who know the Lord” (NLT).

I immediately recalled the powerful picture of heavenly worshippers in Revelation 5:8-10 as they sing a song of the redeemed who are purchased by the blood of the Lamb from “every tribe and language and people and nation” (NIV). These worshippers, interestingly, come before the Lamb holding “harps” (a symbol of worship) and “bowls” (containers filled with the prayers of the saints). It is clear in this passage that worship and intercession are vital to the ultimate global ingathering of the lost.

In that moment I became even more convinced of something that had been stirring my heart for many months, that worship-saturated intercession would be the key to the final great thrust of completing the Great Commission.

John Piper, a wise mission strategist and noted author, summed it up in one powerful statement in his excellent book *Let the Nations be Glad*. He wrote: “Missions exists today because worship doesn’t. Missions is a temporary necessity but worship goes on forever. Therefore, worship is both fuel and the goal of missions.”

In subsequent days following my unusual vision encounter, the Lord distilled in my heart what I saw as “Seven Great Commission Worship Realities.” With each of these came a simple principle.

**1. WORSHIP ENTHRONES GOD.** This reality is clearly foundational to all the others.

Let me state it in the form of a principle—bearing in mind that a principle is “truth that is a foundation to other truths.” Our first principle is this:

“Worship provides a place for God to dwell on earth in all His fullness.”

Note Psalm 22:3 from a literal Hebrew translation:

“You are enthroned Oh God, upon the praises of your people.”

This is to say, worship and praise bring the very throne of God’s presence into all we do. John Piper is right. Worship is, indeed, both fuel and the goal of missions.

I especially like the literal Japanese translation of Psalm 22:3:

“When God’s people praise Him, He brings a big chair and sits there!”

Notice how Psalm 9:11 ties the enthroning of God into proclaiming the Good News among the nations. We read:

“Sing praises to the Lord, enthroned in Zion, proclaim among the nations what he has done” (Psalm 9:11,NIV).

**2. WORSHIP ENCOUNTERS GOD.** Our second principle is this:

“Worship provides an opportunity to encounter God in all His fullness, firsthand.”

Notice the challenging words of Psalm 46:10 where we see an act of worship linked once again to fulfilling the Great Commission. In Psalm 46:10 God declares:

“Be still [which is an act of worship] and know that I am God; I will be exalted among the nations, I will be

exalted in the earth.” To “be still” creates the climate “to know” and to know provides the conditions to encounter!

Proverbs 9:10 in the Living Bible has this paraphrase:

“The fear and reverence of God are basic to all wisdom. Knowing God results in every kind of understanding.”

The great Bible teacher and scholar A. W. Tozer wrote:

“The Christian is strong or weak depending upon how closely he has cultivated a knowledge of God.”

I am convinced that the degree to which we encounter God in all His fullness through our worship, will be the degree to which we will see God exalted in the nations.

Let us corporately and individually seek to “fervently” ENTHRONE GOD in all of our plans and strategies so that we might “passionately” ENCOUNTER GOD in all of His fullness and thereby see Him exalted among all peoples.

**3. WORSHIP ENLARGES GOD.** Let me state that as a principle: “Worship provides an atmosphere to expand and increase our knowledge and understanding of God in all His fullness.”

Note the words of the Psalmist in Psalm 34:3:

“Oh magnify the Lord with me, and let us exalt his name together” (New King James Version).

When Mary, the mother of Jesus, heard from the Angel that she would give birth to the Messiah she sang this song:

“My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior” (King James Version).

The word “magnify” means to enlarge something or make it bigger. Of course, we cannot make God bigger than He already is. But I like what A. W. Tozer says:

“You can’t make God big. But you can see Him big!”

To expand and increase our knowledge and understanding of God is critical because it increases our faith to believe He will lead us to total victory in fulfilling the Great Commission. And that’s something worth shouting about! PRAISE THE LORD!

**4. WORSHIP ENJOYS GOD.** We could sum this up with the following principle:

“Worship provides a place of entry into the delights and pleasures of God’s presence.”

How many of us long for much more of the “delights and pleasures of God’s presence?”

The psalmist said in Psalm 16:11:

“In God’s presence is the fullness of joy, at His right hand are pleasures for evermore” (King James Version)

Elsewhere in the Psalms (Psalm 65:4) we read King David’s words:

“What joy awaits those you choose to bring near, those who live in your holy courts; what joys await us in your holy temple” (Psalm 65:4, New Living Translation).

We recall the old Presbyterian catechism that suggests:

“The chief end of man is to glorify God and enjoy Him forever!”

Look again at this fourth principle: “Worship provides a place of entry into the delights and pleasures of God’s presence.” May our worship provide us with a new zeal to find that place of entry and swiftly go through it.

**5. WORSHIP ENLISTS GOD.** This could be stated in the following principle:

“Worship provides our primary means to mobilize and release the resources of God into the needs of the nations.”

Look again at that great hymnal of the Old Testament: The Psalms. Psalm 77:14 declares:

“You are the God who performs miracles; you display your power among the peoples.” Worship clearly enlists all of God’s power and resources into our needs and circumstances.

We see this in the powerful lesson of God’s people under King Jehoshaphat in ancient times as recorded in II Chronicles 20:21-22:

“After consulting the people, Jehoshaphat appointed men to sing to the Lord, and to praise Him ... As they went out at the head of the army ... (v. 22) As they began to sing and to praise, the Lord set ambushes against the men of Ammon and Moab and Mount Seir ... and they were defeated” (NIV).

Here we see how worship clearly enlists God in all His fullness and thus leads to total victory. And that brings us to an especially interesting worship reality—worship reality number six:

**6. WORSHIP EXCITES GOD.** Let me enlarge that in a simple principle:

“Worship provides the only true position from which we might bring God pure pleasure.”

What is it that we can offer God to truly bring Him joy or delight? Listen to this thought from Psalm 149:3-4 (New Living Translation):

“Praise His Name with dancing, accompanied by tambourine and harp. For the Lord delights in His people; He crowns the humble with salvation.”

Interestingly, this expression of praise in verses 3 and 4 is followed only a few verses later with a linkage to the nations. Verses 6 and 7 read:

“Let the praises of God be in their mouths, and a sharp sword in their hands—to execute vengeance on the nations ... ”

Consider also Zephaniah 3:17 from the New Living Translation:

“For the Lord your God has arrived to live among you. He is a mighty Savior. He will rejoice over you with great gladness. With His love He will calm all your fears. He will exult over you by singing a happy song.”

Notice that last phrase again:

“He will exult over you by singing a happy song.”  
The New International Version includes this expression in verse 17: “He will take great delight in you!” (NTV)

What we are doing in worship truly brings God pure pleasure. And with that, we come to our final worship reality—worship reality number seven:

**7. WORSHIP EXALTS GOD.** In a sense, all the other worship realities are summed up in this reality because all that worship is, truly exalts God.

Our final principle, stated in a single sentence, is this: “Worship provides the platform and power necessary to exalt God in the nations!” The psalmist emphasized this very powerfully in his declaration of Psalm 57:9-11:

“I will praise you, O Lord, among the nations; I will sing of you among the peoples ... Be exalted, O God,

above the heavens; let your glory be over all the earth”  
(NIV).

The role of worship in fulfilling the Great Commission is perhaps better summed up in Psalm 67 than any other single chapter in the Bible.

Notice in particular verses 1,2, 5 and 7:

“May God be gracious and bless us and make his face shine upon us, that your ways may be known on earth, your salvation among all nations, (v. 5) May the peoples praise you, O God; May all the peoples praise you. (v. 7) God will bless us and all the ends of the earth will fear him.”

The Living Bible paraphrases this last verse:

“People from the remotest lands will worship Him!”

Can you imagine with me this Psalm becoming a global reality? Can you picture the incense of tens upon tens of thousands of villages and towns, cities, barrios, neighborhoods rising in awesome adoration of Almighty God!

May God amplify these realities of worship in our hearts, not as we comprehend them intellectually, but as we practice and apply them passionately.

Worship enthrones God! It encounters God! It enlarges God, enjoys God, enlists God and excites God. But most of all ... worship exalts God!

O, let everything that hath breath, praise the Lord. May our heart's passion be like that of the 16th century monk, Brother Lawrence, who said:

“The thing we ought to purpose to ourselves in this life is to become the most perfect worshippers of God we can possibly be, as we hope to be through all eternity.”

Come, let's practice up for eternity. Let's sustain God's praises over the nations as we continually worship.



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## Chapter twenty

*“The Next Charismata” assumes that, until the return of Jesus Christ, He will continue to pour out the Holy Spirit in a continually new Pentecost - not limited to the Pentecostal/Charismatic Movement. This chapter, taken from McClung’s, Globalbeliever.com: Connecting To God’s Work in Your World (Pathway Press 2004), projects potential trends ahead in the global Pentecostal/Charismatic outreach.*

# The Next Charismata: Tomorrow’s Forecast

*Grant McClung*

In 1977 Dr. Donald A. McGavran questioned, “What Makes Pentecostal Churches Grow?” “The question underlined above,” he said, “has animated my mind since the early ‘60s.” McGavran’s question from the early 1960s is still with us. Though there may now be more general consensus of growth factors based upon 40 plus years of research and reflection, the attempt to “understand” Pentecostal/Charismatic church growth remains a complex issue. “Forecasting” the future of these churches, like commanding the wind, is next to impossible (John 3:8)! We have already seen the extensive growth and diversity of the Pentecostal/Charismatic Movement in the statistics from David Barrett.

Commenting on the movement’s diversity, Grant Wacker has observed:

Immensity breeds confusion. Contemporary Pentecostalism is so vast and sprawling it is sometimes

difficult for outsiders to know exactly what the creature is. Like the beasts in Noah's ark, Pentecostals come in a bewildering variety. Protestant, Catholic, Reformed, Wesleyan, Trinitarian, Unitarian, mainline, sectarian, white, black, Hispanic, nouveau riche, working class—the list of adjectives that describe one subgroup or another could be extended almost indefinitely. Perhaps more than any other segment of Christendom, the boundaries of the movement seem hopelessly tangled in a maze of crisscrossing beliefs and practices.<sup>1</sup>

There is diversity and complexity yet also simplicity in explaining the global growth of the Holy Spirit. Note these insightful quotations:

It is recognized by students of church growth operating within varying research paradigms that the dynamics of growth and decline are always complex. There is no one simple reason why a given church or denomination grows or declines. ... The Holy Spirit uses sociological factors but it is not restricted by them, at least according to the theological assumptions of the Church Growth Movement. This, in itself, increases the complexity of understanding ecclesiastical growth trends (C. Peter Wagner).<sup>2</sup>

The Pentecostal missionary movement is prospering for the very reason that it is Pentecostal. Some recent writers have attempted to show that the results Pentecostal churches experienced on the foreign field could be achieved by simply adopting some of the practices of Pentecostals which are most appealing to the masses without necessarily becoming "Pentecostal" in experience. It is questionable that one could find a Pentecostal who would agree with this premise (Melvin L. Hodges).<sup>3</sup>

A common error on the part of the Pentecostals is to attempt to explain church growth in terms of one dimension—the Holy Spirit. But perhaps an equally deceptive error made by non-Pentecostals is the

underestimation of that dimension of church growth, specifically the dynamic of the Pentecostal experience itself (Paul A. Pomerville).<sup>4</sup>

Often I read articles and manuscripts which quote my teaching on the subject of church growth. Sometimes I am disappointed with their perspective on what I am saying. Because I give a great many principles and techniques when I teach, some only hear the techniques and never catch the basic theology and spiritual philosophy which will make those techniques work. Church growth is more than a series of ideas and principles which will, when put into practice, automatically make your church grow numerically. (David Yonggi Cho).<sup>5</sup>

### **“Trends” and “Projections”**

After witnessing the surprises of the 1990s, I'm personally a little reluctant to predict what will become of the Pentecostal/Charismatic Movement in coming years. At the end of the 1980s, even the best of today's increasingly popular “evangelical futurists” could not have suspected the end of totalitarianism in Eastern Europe, the demise of the Soviet Union, and strident forward advances in human rights in South Africa— and all within a two-year period from 1989 to 1991!

The Pentecostal/Charismatic branch of worldwide Christianity is far from being monolithic, homogeneous, predictable. In the science of church growth, Pentecostals and Charismatics are the laboratory animals that won't sit still under investigation. If church growth were pediatrics, the Pentecostal/Charismatic children would no doubt be among the most challenging of patients! Pentecostal/Charismatic church growth is a fire out of control (Acts 2:2, 3).

If the past and the present are any indicators, however, it seems that five processes will characterize us in the coming

years: publishing, proclamation/planting, persecution, partnership, and prioritization.

**Publishing.** By “publishing” I mean the wider process of self-definition by insiders as well as continued research by outside observers.

Pentecostals have been in the missions/church growth lab for over 60 years. J. Merle Davis wrote about us in 1943 in a study commissioned by the International Missionary Council (*How the Church Grows in Brazil*). Already in 1954, Lesslie Newbigin was suggesting in *The Household of God* that Pentecostals be seen as “The Community of the Holy Spirit” (ch. 4). When Donald McGavran (with John Huegel and Jack Taylor) wrote *Church Growth in Mexico*, he cited the church growth conclusions of Davis and also called upon Eugene Nida’s earlier work on Pentecostals.<sup>6</sup>

A large part of McGavran’s genius in forming the Church Growth Movement was his ability to attract researchers of high caliber. Along the way these colleagues provided significant studies of Pentecostal church growth: William R. Read, *New Patterns of Church Growth in Brazil*; William R. Read, Victor M. Monterroso and Harmon Johnson, *Latin American Church Growth*; Jim Montgomery, *Fire in the Philippines*. By far, however, C. Peter Wagner’s *Look Out! The Pentecostals Are Coming* brought the most widespread attention of the church world to the dynamics of Pentecostal church growth (the book is now revised as *Spiritual Power and Church Growth*).

Most of the publishing about Pentecostals during the first 30 years of the Church Growth Movement (1955-1985) was done primarily (not exclusively) by non-Pentecostals. The lone exception was Assemblies of God missiologist Melvin L. Hodges, who sought to articulate a Pentecostal

missiology in the years following World War II (*The Indigenous Church*). His name became synonymous with indigenous church principles, even in the wider evangelical world and he became a regular dialogue partner with non-Pentecostal missiologists.<sup>7</sup>

This trend changed in the 1980s. The seeds of Pentecostal church growth thinking, unwittingly planted in the last century by Anglican missiologist Roland Allen and A.B. Simpson (founder of the Christian and Missionary Alliance) and nurtured by Melvin Hodges, began to sprout in a proliferation of articles and books. These were written by *insiders* who claimed that the primary purpose and self-identity of the Pentecostal Movement centered on a revival raised up by God for world evangelization. This was my central point in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*.<sup>8</sup>

There is a strong indication that Pentecostals and Charismatics will continue to tell their own stories. Particularly revealing and exciting will be the church growth interpretations from the “Melvin Hodges” of the Pentecostal/Charismatic world in Asia, Africa, Latin America, and from the newly visible churches of Eastern Europe and the former Soviet Union.

As their voices are heard more and more in leading missiological journals and consultations, the whole landscape of the missions agenda will change. There will be more global interdependence and less North American dominance in missions publishing. Traditional Pentecostals and non-Pentecostals alike may be in for a surprise!

**Proclamation/Planting.** From all indications, the Pentecostal/ Charismatic communities will continue to proclaim the gospel and multiply churches (probably the understatement of the year!). We will still hold “Great

Commission” missions, personal conversion, and the growth and reproduction of churches as our main reason for being.

Though speaking with a slightly different accent, we are learning well the “language of Lausanne.” Concepts of “countdown” and “closure” toward the completion of the Great Commission are a part of our vocabulary. Accordingly, mainline Pentecostals and Charismatics have set ambitious goals for this new century.

Our proclamation and planting, however, have more to do with what we perceive as ultimate *meaning* than with temporary *methods*. Throughout our history there has been an aggressive “to the gates of hell” mentality that has propelled the movement forward. Anyone looking in from the outside needs to understand that “Pentecostal/Charismatic church growth” is more than just another style or methodology. There is an eschatological urgency about our evangelism because of firm theological convictions regarding the lostness of man, the judgment of God, the imminence of Christ’s return, and the indispensability of the empowerment of the Holy Spirit to accomplish the growth of the church.

**Persecution.** The purpose of this observation is not to spread pessimism or gloom. But let us deal with the realities that go beyond the triumphal preaching in our superchurches and the megaplans hatched in our comfortable corporate offices.

When the grand slogans and demographic calculations that drive our enterprise forward come down to the street level in the squalor of urban barrios, favellas, and villages where the Pentecostal poor live, we will realize that there is a war in progress. U.S. Charismatics utilizing the media and marching on abortion clinics already understand this

well. Inner-city Pentecostals, who go against crack houses and gang warfare, relate to the language of spiritual and physical conflict.

Consider the explosive mixture of the burgeoning worldwide growth of the Pentecostal/ Charismatic faith expression as the “second most widespread variety of Christian spiritual lifestyle” (Russell Spittler, Fuller Seminary). Add to this the wholesale membership losses of previously dominant religious movements, especially in the Southern Hemisphere. Consider our sometimes offensive propagational style contrasted by an equally determined missionary fervor and growing intolerance from cults and non-Christian religions. These contrasts bring about one result: *religious persecution*. We would not wish this on any of God’s people. The potential remains, however, for Barrett’s estimate of 300,000 annual Christian martyrs to unfortunately multiply. The World Evangelical Alliance, which sponsors an annual International Day of Prayer for the persecuted church, has said that more people were martyred for their Christian faith in the 20th century than in all the previous 19 centuries combined. Their Web site is [www.persecutedchurch.org](http://www.persecutedchurch.org).

We believe that the most important issue we will face in the future will be how to confront the destructive supernatural evil forces that oppose the growth of the church. For this reason, look for a multiplication of “prayer and power” literature on spiritual warfare to continue. In the decade of the 1990s it became one of the most frequent topics in Pentecostal/Charismatic publications.

**Partnership.** Though we have been blessed by God with outstanding growth, we will have to ask ourselves if we can survive our own success. A profound sense of destiny has caused this movement to be self-assured that God is

powerfully working among us. With that comes a potential for arrogance and triumphalism. University of Chicago church historian Martin Marty once observed that Pentecostals used to argue God's approval upon them because they numbered so few. But more recently, he said, the proof has shifted to the fact that they are so many. Even so, Pentecostals and Charismatics need the experience and partnership of the wider Christian community.

At the original Lausanne Congress in 1974, there were few signs of Pentecostal/Charismatic participants. Fifteen years later at Lausanne II in Manila (1989), more than half of the participants had a Pentecostal/Charismatic orientation and were highly visible as platform speakers and workshop leaders. In the closing decade of the 20th century, the Pentecostal/Charismatic churches integrated themselves into networks such as the Lausanne Movement, the "A.D. 2000 and Beyond" movement, and the "emerging missions" movement from the Southern Hemisphere. In reality, there is a symbiotic relationship between us and the Church Growth Movement. While we speak of the "Pentecostalization" of the church growth school of thought, the Pentecostal/Charismatic churches have also been helped and informed by church growth thinking.

In short, most Pentecostals and Charismatics would agree with David Shibley's assessment: "World evangelization can never be accomplished by Charismatics alone. Neither can it be accomplished without us."<sup>9</sup>

**Prioritization.** Our partnership with other "Great Commission" Christians has helped us learn from them and be influenced in our church growth strategizing. Church growth strategists and missiologists are helping the Pentecostals and Charismatics focus on the "front burner" agenda items for the future: world-class cities, the poor,

the Muslim world, youth and children, the unreached people groups of the 10/40 Window, and so forth.

There is a notable shift in mainline Pentecostal missions departments toward these needs. Already for years, Pentecostal/Charismatic sodalities such as Youth With A Mission, Teen Challenge, Center for Ministry to Muslims, the Sentinel Group, and others have led the way in pioneering ministries in these areas (in addition, the Charismatic influence is being felt in standard evangelical parachurch groups like Campus Crusade for Christ).

Another encouraging development is the growing missions involvement from independent Charismatic churches. Scholarly estimates indicate that some 60,000 to 100,000 such congregations grew up in the United States alone during the 1980s. Fuller researcher Edward K. Pousson charted the dramatic rise in missions involvement among these churches in his *Spreading the Flame: Charismatic Churches and Missions Today*.<sup>10</sup>

The “new Antiochs”—the Pentecostal/Charismatic super-churches of Asia, Africa and Latin America—will also play a key role in galvanizing the worldwide “Great Commission Community” toward discipling receptive segments of society. One of these churches, for example, is Singapore’s Calvary Charismatic Center, which grew to 5,000 members in 10 years. By the mid-1980s, Calvary was sending more than 200 short-term missionaries and giving \$1.2 million annually to missions.

The lessons being learned from the “new Antiochs” (also in urban “ethnic” America) may rewrite church growth theory. As Melvin Hodges and other mainline Pentecostals were suspicious of the influence of the social sciences in early church-growth thinking, there is concern today in our circles over the growing “management/marketing” paradigm, particularly on the North American

church growth scene. Granted, some of the more high-profile Pentecostal/Charismatic media personalities are among the most professional marketing entrepreneurs. But the rank and file of Pentecostalism, particularly in the Two-Thirds World, would opt for a paradigm of the supernatural.

These Two-Thirds World and U.S. urban ethnic Pentecostals and Charismatics may also have some redefinitions and provide alternatives to previously held church growth assumptions regarding social sciences, social action, redemption and lift, resistance-receptivity theory, the homogeneous unit principle, and so forth.

### **God Is Throwing the Party**

In the final analysis, the Christian church, my Pentecostal/Charismatic tradition included, will discover that the developments and initiatives of the coming years will be God's. Charismata (the gifts and workings of the Holy Spirit) cannot be charted or contained. The glory of the Christian mission and harvest will be God's alone (Matthew 9:38).

Let's continue to be awed by the initiative (Acts 13:1-4) and the unpredictability of God in the growth of His church (8:26ff.; 9:10ff; 10:9ff).

## Chapter twenty-one

*David Shibley's article is our "altar call," a call to action that is a model of passionate and articulate pentecostal preaching. It not only demonstrates our unavoidable duty and obligation to God and His mission but also lays out systematic action steps on how to get involved in the global movement of the Holy Spirit.*

*It first appeared in Shibley's book, A Force in The Earth: The Move of the Holy Spirit in World Evangelization (Creation House 1997).*

# To Whom Much is Given

*David Shibley*

**T**herefore, we must give the more earnest heed to the things we have heard, lest we drift away ... how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will? (Hebrews 2:1, 3, 4)

The church is a mighty army of Christ whose soldiers of love are to reach every land and plant Christ's banner of salvation in every nation! As ambassadors of the King of Kings, the Christian's business is to evangelize every land and "take out of them a people for His name" (Ac. 15:14). This is the purpose of Pentecost. – T. L. Osborn

I remember it vividly. Almost twenty years ago my wife, Naomi, and I walked into the small bedroom of a home in Toronto. There, bedfast and in his nineties, lay perhaps the greatest missionary statesman of the twentieth century, Oswald J. Smith. When he saw us, his countenance brightened and he greeted us warmly. Then, looking at me with his piercing eyes, he inquired, “Young man, what are you doing for missions?” The question nips at my conscience every day.

Smith’s life and ministry had touched me for years before I met him. His gospel songs had always lifted me. But it was his books that stirred me most. When I was in high school, T.L. Osborn gave me a copy of Smith’s *The Passion for Souls*. In its gripping pages I was confronted with the challenge, “Why should anyone hear the gospel twice until everyone has heard it once?” To this day I cannot give a credible answer.

After several minutes we prepared to leave. “Dr. Smith,” I almost whispered, “I believe there is spiritual significance in the laying on of hands. Sir, would you lay hands on me and pray that your missions passion will be mine as well?”

As he placed his hand on my head and prayed, that little room became a cathedral for me. The presence of God flooded my heart. I left with a fresh sense that I was a debtor to my generation.

### **Who’s Accountable?**

Once after I preached on the topic of our worldwide redemptive privilege, an obviously irritated woman approached me. “What does that have to do with me?” she snapped. “What do needy children in Africa have to do with my needs? Who made me accountable?”

She had cornered herself with her own questions. Who indeed has made us accountable? Our Lord and God. I do not wish to be unkind. Nevertheless, priority number one for too many of us is not God's global glory but our little, local blessings. Some have been infested with a "Cain mentality." The Cain mentality quips, "Am I my brother's keeper?" The Jesus mentality responds, "My nourishment is to do the will of the Father and finish His work." We must resonate Paul's heartbeat: "I am a debtor both to Greeks and to barbarians, both to wise and to unwise. So, as much as is in me, I am ready to preach the gospel ... " (Rom 1:14-15).

What if (as we say we are) we Pentecostals and charismatics are in fact the most blessed group of Christians. Suppose we do excel in spiritual gifts. What if our spiritual sensitivity is indeed advanced beyond other Christian believers. Let's say that we do, in fact, exercise more faith than others. Suppose the statistics are right that we are indeed the most vital and fastest-growing bloc of Christians. Does it not then follow that we are most accountable for the evangelization of the world? Jesus said, "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more" (Luke 12:48).

Without a doubt, we are a blessed people. We have been given much. And much will be required of us. Our emphasis on faith must now be re-channeled to believe God for entire nations to come under the say of the gospel. I can't repeat this verse too often: "Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession" (Ps.2:8). Ted Engstrom, president emeritus of World Vision, noted correctly, "A congregation which is not deeply and earnestly involved in the worldwide proclamation of the gospel does not understand the nature of salvation."<sup>1</sup>

A noted missions leader once asked a pastor, “What do your people most need to be mobilized for world evangelism?” He pondered a moment and answered, “A staggering view of God.” As those whose faith thrives on praise and worship, may our throne room be moved to the harvest fields.

### **The Posture of a Servant**

In 1988 I met with the President of Kenya in the State House in Nairobi. As I sat in the drawing room of that beautiful building, I mused how profoundly times had changed. That majestic structure had been built as a monument to British rule in East Africa. The British have long since been stripped of their empire, and the home they built to shield themselves from the people of Kenya now belongs to those people. The tables have been turned dramatically.

This reality must ring with clarity in the minds and hearts of all Christians from Western nations who would minister in other regions. Nationals have a keen ability to sniff out any vestiges of colonialism, provincialism or paternalism remaining in us. It would be both unscriptural and unworkable for any Western missionary to assume arrogance in a nation where he or she lives and works as a guest. Missionaries are servants, not lords. There is only one Lord. As His emissaries, missionaries must posture themselves as servants of Jesus Christ, the national church and its indigenous leadership.

When I minister overseas, I cannot hide the fact that I am an American. But that is not my first point of identity. My identity, first and foremost, is as an ardent lover and follower of Jesus. My culture, compared to any other culture, is superior only insofar as the gospel has touched and transformed it. Missionaries are not superior people.

All people are of equal worth to God. Nor do missionaries necessarily come from a superior culture. But they do proclaim a superior message and a superior way of life through Jesus Christ.

Some years ago I was talking to a businessman seated next to me on a plane. In the course of our conversation, he asked me, “What to you do?” I responded, “I’m an ambassador.”

Surprised, he inquired further, “What country do you represent? The United States?”

I replied, “No I represent a kingdom far more powerful than the United States. I represent the kingdom of God!”

So do you, whether you’re in your hometown or half a world away. “We are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God” (2 Cor. 5:20).

If we truly belong to Christ, wherever we go we represent Him. We may do so poorly, but we represent Him nonetheless. In the 1950s William Lederer’s book, *The Ugly American*, confronted many Americans with their often insensitive behavior toward the rest of the world. God protect us from being “ugly Christians” because of unbiblical, dishonoring words and deeds in cross-cultural situations. Jesus said:

You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many (Mark 10:42-45).

## **Motives for Missions**

In all our endeavors, the bottom line is that we do what we are stirred to do. Are there some hidden drives that can propel us into greater missions involvement? Indeed, there are.

**1. We should be involved in world missions out of a sense of debt.** Paul felt acutely indebted to his generation. He exposes one of the great driving forces of his life when he says, “I am a debtor ... ” (Rom. 1:14). Those enlightened by the gospel have a profound responsibility to those still in darkness. When we understand our debt, we too will say, “I am ready to preach the gospel ... I am not ashamed of the gospel of Christ” (Rom. 1:15-16).

**2. We should be involved in world missions out of a sense of devotion.** “For Christ’s love compels us” (2 Cor. 5:14 NIV). Christ’s love for us and our love for Him always thrust us into the harvest. There is no such thing as Christian discipleship that is nonevangelistic. According to Jesus Himself, the result of following Him is that we become fishers of men and women (see Matt. 4:19).

**3. We should feel a sense of duty.** There are some things we simply must do. Winston Churchill, at the height of the Second World War, challenged his countrymen, “We shall drive on to the end, and do our duty, win or die. God helping us, we can do no other.”<sup>2</sup> It is simply required that we now plant the lordship of Jesus in all the earth. Paul said, “Necessity is laid upon me; yes, woe is me if I do not preach the gospel!” (1 Cor. 9:16).

**4. Being actively involved in missions produces in us a sense of direction.** World evangelization becomes an integrating theme around which all other concerns orbit. When interrogated by King Agrippa, Paul was able to reply:

I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance (Acts 26:19-20).

When our passion aligns with God's passion to enthrone His Son among every people and nation, we then experience thrilling, purpose-driven lives. Focused missions ministry allows us to live for what really matters—the exaltation of the Son of God to the ends of the earth.

**5. Missions involvement gives us a sense of destiny.** We are a chosen generation. God has allowed our lives to intersect with the most exciting time in all history. We have the privilege of helping set the timetable of heaven's eschatology. In times like these, God's Word calls us to a fresh commitment to both holiness and evangelism. "Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God" (2 Pet. 3:11-12). Amazingly, Scripture tells us that we can help hasten that great day when Christ's rule will be complete.

Without question, the American church represents those to whom much has been given. Now, much is required of us. While it is true that in many respects we are to be servants to the world's indigenous churches, it is equally true that we are still being called upon by God and our brothers and sisters worldwide to be servant-leaders.

John Dawson writes:

“The time for big-thinking, bighearted American leadership is not over. The national government may be confused about its foreign policy objectives but the American church is not. We have been clearly commanded by our King to go into all the world, preach the gospel and disciple the nations ... It’s time to cross the Jordan and inherit. Brace yourself for the Joshua generation in missions; the best is yet to come.”<sup>3</sup>

## **Catching a World Vision**

All right, you may be saying, I’m convinced I should be more deeply involved. But how? What concrete steps do I take? I’m glad you asked! There are several steps you can take, starting as soon as you put this book down.

**1. Give obediently.** A greater heart for missions starts in the purse and pocketbook. Why? Because Jesus said that our hearts always follow our treasure.

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also (Matt. 6:19-21).

Give as you’re prompted by God’s Spirit to your church’s missions program, individual missionaries, credible mission agencies and ministries to the poor. Treasures in heaven are the soundest investment on earth!

**2. Pray globally.** Years ago Ruth Graham was asked if she used a prayer book in her devotions. “Yes,” she replied, “the morning newspaper.” Every major event affects the

gospel either favorably or adversely. So pray over current events. Pray too for countries in a systematic way. I use Dick Eastman's World Prayer Map and Patrick Johnstone's *Operation World* as aids to global intercession.<sup>4</sup> Don't forget to pray by name for missionaries and national workers, lifting their needs to God. Then pray specifically for unreached peoples. *The Global Prayer Digest* provided by Frontier Fellowship is excellent for this purpose.<sup>5</sup> Youth With a Mission provides a terrific daily prayer journal for the nations and unreached peoples.<sup>6</sup> Nothing connects you with the purposes of God more than catching the Holy Spirit's intercession as He sweeps over the earth to accomplish God's agenda.

**3. Read widely.** There has been an explosion of excellent missions literature in the last few years. To see what God is doing in the world today, read *Beyond Imagination* by Dick Eastman and *Let the Nations Be Glad!* by John Piper. *Perspectives on the World Christian Movement*, edited by Ralph Winter and Steven Hawthorne, is an invaluable resource covering the gamut of missions. To see God's unifying missions message throughout the Bible, read *Unveiled at Last* by Bob Sjogren. A great book on God's purpose through the church is *Loving the Church, Blessing the Nations* by George Miley. An excellent history of missions focusing on the lives of those God has used is Ruth Tucker's *From Jerusalem to Irian Jaya*. T. L. Osborn's *Soulwinning* is a classic and Grant McClung's *Globalbeliever.com* will connect you to a world of opportunities. For missionary stories, *Shadow of the Almighty* by Elisabeth Elliot is the classic story of her martyred first husband, Jim Elliot. One of my favorite missions books is *Eternity in Their Hearts* by Don Richardson.

**4. Think globally and eternally.** Most people are geared to think and live in a temporal, local framework. It will take a conscientious refocusing to move in the other direction. There is an immediate payoff for a global, eternal orientation. Many things that wouldn't "fit" in life begin to fit. A lot of questions are answered and a lot of loose ends are tied up neatly.

**5. Go personally.** For some people going out of town is not an option, much less going overseas. But we live in an increasingly mobile world. Technology has turned us into a global village. I'm told that at any given time there are some eight million Americans in other countries. If there is a potential of travel for you, there are several options that can thrust you into His global harvest.

To serve the Lord in another land or in an area here that needs your love, you don't have to be called to be a career missionary. Perhaps you could invest your vacation in missions. Consider a missions trip sponsored by your church. Perhaps you work for a multinational company. You could pray about an overseas transfer. You may have a skill that is needed in developing nations. Services such as Interchristo and Tentmakers International Exchange can help you match your skills with the world's needs.

There are vast opportunities for short-term service, especially for youth. This is where much of the action is in missions expansion. Most missions organizations provide short-term opportunities ranging from a month to two years. Your church may be involved in summer outreaches overseas. Agencies such as Teen Mania, Youth With a Mission and [www.shorttermmissions.com](http://www.shorttermmissions.com) can also provide information on missions expeditions.

**6. Love cross-culturally.** If you can't go overseas, take heart. The world is also coming to you! Ministries on campuses to international students provide excellent avenues for caring involvement. Thousands of tomorrow's leaders of nations are studying in our country right now. Most international students desperately want American friends. You can be their link with the love of Christ. Thousands of students leave America and Britain disappointed. They had wanted to discover the truths of Christianity and friendship with people from the host nation. Too often, they find neither.

**7. Work differently.** However you acquire your necessary finances, your true vocation as a Christian is to love God and make Him loved, to know God and make Him known.

“And whatever you do, do it heartily, as to the Lord and not to men” (Col. 3:23). Wherever you are, you represent the Lord Jesus Christ and are part of the fabric of His master design. Every day Christians are spread out over the nations as the salt of the earth and the light of the world. “Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matt. 5:16).

### **Cut the Coal!**

You—yes, you—are vital to the fulfilling of God's purposes in the earth. No one can touch your sphere of influence as you can. There is a “world” only you can reach. And there is a role in the worldwide Christian advance that only you can play.

During the Second World War, Winston Churchill, then prime minister of Great Britain, set out to “win with words” over Hitler by raising the morale of the nation. Not only did he visit troops and factories, but he went to the out-of-

the-way coal-mining towns. On one visit to the hard-working coal miners, the prime minister urged them to see their significance in the total effort for victory. He told them:

“We will be victorious! We will preserve our freedom. And years from now when our freedom is secure and peace reigns, your children and children’s children will come and they will say to you, ‘What did you do to win our freedom in that great war?’ And one will say, ‘I marched with the Eighth Army!’ Someone else will proudly say, ‘I manned a submarine.’ And another will say, ‘I guided the ships that moved the troops and the supplies.’ And still another will say, ‘I doctored the wounds!’

Then the great statesman paused. The dirty-faced miners sat in silence and awe, waiting for him to proceed.

“They will come to you,” he shouted, “and you will say, with equal right and equal pride, ‘I cut the coal! I cut the coal that fueled the ships that moved the supplies! That’s what I did. I cut the coal!’”<sup>7</sup>

Ever since Jesus chose His undeserving disciples, the spread of Christianity has usually been in the hands of those who would most likely be passed up by talent and leadership scouts. The prayers of the elderly on fixed incomes, the compassion of Christian homemakers, the unbridled evangelistic passion of youth—these are the “coal cutters” in the real war.

You may never stand before masses and preach the gospel. You may not trudge through hostile territory to carry the gospel to remote villages. You may never leave your native soil. But you can cut the coal! Your Christ-like integrity, your bold intercession and your sacrificial giving will fuel the advance of Christ’s kingdom worldwide.

**“Today, If You Will Hear His Voice ...”**

The Holy Spirit is speaking to hearts as never before about taking part in the global harvest. But not only must individuals heed this fresh word of the Lord. Whole churches, networks of churches and denominations must hear this present word. God is bellowing *global harvest* for those who have ears to hear.

“Therefore, as the Holy Spirit says: ‘Today, if you will hear His voice, do not harden your hearts’” (Heb. 3:7). Today, if we hear what the Spirit is saying to the churches, *our commitment to Christ will be stronger than ever*. We will deal ruthlessly with our carnality and crown Jesus as Lord of all. We will never again be brought to shame because of lethargy, secretarianism and flirtations with the spirit of the age. We will offer ourselves unreservedly to Christ, to spend and be spent that His rule may be established over the entire earth. We will not care whether we live in affluence or need. We will not be derailed by either criticism or accolades. Knowing that our times are in His hands, we will not care whether we live or die—if only the gospel is advanced. “For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s” (Rom. 14:8).

If we hear the “now word” of the Holy Spirit, *our giving to missions will be greater than ever*. We will not be part of the “pig in a python,” the term some demographers have given to the vast swell of baby-boomers as they move through the snake of time. While we will believe God for fiscal strength greater than ever, we will renounce materialism and its deadening effects. At a pace unprecedented in Christian history, we will translate our money into new churches, training for native church leaders, food for the hungry, schools, literature and medical clinics around the world.

If we hear His voice, *our going will be in larger numbers than ever*. The Christian missionary force will swell, not only with new recruits from Western nations but with thousands of missionaries from developing nations. Wherever we are, at home or away, we will feel acutely the privilege of being His ambassadors. The worldwide body of Christ will awaken each new day with an appreciation of its missionary assignment. With fresh, holy longing, Christians will clamor for selection when the Lord asks, “Whom shall I send, and who will go for Us?” Vast numbers will volunteer: “Here am I. Send me” (Is. 6:8).

If we are in tune with God’s Spirit, *our ministry of reconciliation will be more pronounced than ever*. Those in step with the Spirit will acknowledge our sins of prejudice related to ethnicity, nationalism, denominations and gender. We will count the cost and then pay the price to be true ministers of reconciliation (2 Cor. 5:18,19).

And when we respond to the Spirit’s urging, *our praying will be more forceful than ever*. We will command demon hierarchies to release their ancient grip over peoples and nations. We will say to the North, “Give them up!” And to the South, “Do not keep them back! Bring God’s sons from afar, and His daughters from the ends of the earth—everyone who is called by His name” (see Is. 43:6-7). We will dispatch angels to fight in the heavenlies and minister to the heirs of salvation. By our prayers we will help orchestrate the reaping of the final harvest. We will fight and win through our prayers. We will aggressively love the last, the least, the lost. But we will aggressively hate every work of darkness.

A century ago a battered battalion of weary soldiers was being pushed back toward imminent defeat. With men falling on every side, the general ordered the bugler to sound the retreat. But there was no bugler; he had just been killed.

Anxiously the general inquired if anyone could blow the bugle. One young recruit responded yes.

“Well, sound the retreat,” the general ordered.

“Sir,” the new bugler replied, “I don’t know how to blow the retreat. I only know how to blow the charge.”

“Then blow the charge!” And with the blowing of the charge, the troops were energized, the tide was turned, and victory rose out of sure defeat.

The Holy Spirit is enlivening the church to produce a force in the earth that does not know how to blow the retreat. While some may think circumstances call for retreat, we only know how to blow the charge. The battle is hot. The global situation is less than favorable. But the Spirit of God is commanding us to advance. Victory is inevitable.

“For the earth shall be full of the knowledge of the Lord as the waters cover the sea” (Is. 11:9).



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# End Notes

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6. *Ibid.*, emphasis added.
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8. J. Roswell Flower, Editorial *The Pentecost* (August 1908), p. 4; quoted in Gary B. McGee, *This Gospel Shall Be Preached*, vol. 1 (Springfield, MO: Gospel Publishing House, 1986), pp. 45-46.
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10. Donald Gee, *The Pentecostal Movement* (London, England: Elim, 1949), p. 30.
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12. Vinson Synan, *The Spirit Said 'Grow'* (Monrovia, CA: MARC Publications, 1992), p. 39.
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14. *The Apostolic Faith* 1, no. 1 (September 1906), p. 1.
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20. *Ibid.*
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24. Donald A. McGavran, *Church Growth in Mexico*.
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27. McGee, 'Missions, Overseas (North American)', p. 621.
28. Van Dusen, "The Third Force in Christendon," *Life*, June 9, 1958.
29. Donald A. McGavran, James H. Montgomery, and C. Peter Wagner, *Church Growth Bulletin*, 3 (Santa Clara, CA: Global Church Growth, 1982), p. 97.
30. A complete overview of the relationship between "Pentecostals and the Church Growth Movement" is found in Part Four of my original *Azusa Street and Beyond* (1986, pp. 109-118) and as 'From Bridges (McGavran 1955) to Waves (Wagner 1983)' in *PNEUMA: The Journal of the Society for Pentecostal Studies* 1, (Spring 1985), pp. 5-18.
31. Synan, *The Spirit Said 'Grow'*, p. 5.
32. McClung, *Azusa Street*, p. 114.
33. For a more extensive list of publications through the 1980s and early 1990s see the following by L. Grant McClung Jr.: 'Mission in The 1990s' *International Bulletin of Missionary Research* 14, no. 4 (October 1990), pp. 152-157; 'The Pentecostal/Charismatic Contribution To World Evangelization', in *Mission in the 1990s*, ed. Gerald H. Anderson, James M. Phillips, Robert T. Coote (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1991); 'Forecasting The Future of Pentecostal/Charismatic Church Growth', *Global Church Growth* (October-December 1991): pp. 4-6; 'Pentecostal/Charismatic Perspectives on a Missiology for the Twenty-First Century', *PNEUMA: The Journal of the Society for Pentecostal Studies* 16 (Spring 1994), pp. 11—21; and 'Interdependence in Global Pentecostalism', *World Pentecost* 28 (Spring 1991), pp. 18-20.

34. Quoted in Laurent A. Parks Daloz, "Slouching Toward Bethlehem," *Journal of Adult Training* 3, no. 2, (Spring 1990), p. 17.
35. David B. Barrett, "The Twentieth-Century Pentecostal/Charismatic Renewal in The Holy Spirit, With Its Goal of World Evangelization," *International Bulletin of Missionary Research* 12, no. 3 (1988), pp. 119-129.
36. Peter Kuzmic, 'Globalism and The Post-Communist World', paper presented at the ICI World Missions Congress, October 1992.
37. *The Apostolic Faith*, p. 1.

## Chapter 1

No end notes.

## Chapter 2

1. For more information on Mother Teresa, see *Teresa of Calcutta*, by Robert Serrou (McGraw-Hill). Doug Wead's *The Compassionate Touch* (Bethany House) is the story of Mark and Hulda Buntain's ministry in Calcutta.
2. Today the Assemblies of God has 37 missionaries, 513 credentialed national ministers, and 70 lay workers ministering in India. There are 487 churches, 456 outstations, eight Bible schools, and nearly 100,000 believers. Buntain's Calcutta Christian Mission Hospital annually cares for some 80,000 outpatients plus the inpatients. Thousands are fed daily through a church-operated program.
3. At this time, Garr and other Pentecostals believed the gift of tongues was for preaching to foreigners in their own language. Later they realized that whenever this experience took place it was the exception, not the rule. (See Gary McGee's "Early Pentecostal Missionaries" in the Summer 1983 Heritage.)
4. A.G. Garr, "Pentecost in Danville, Va.," *The Apostolic Faith*, October, 1906, p. 2
5. Lillian Garr, "In Calcutta, India," *The Apostolic Faith*, April, 1907, p. 1.
6. Lillian Garr, "In Calcutta, India," *The Apostolic Faith*, April, 1907, p. 1. Susan Easton became an Assemblies of God missionary and served on the World Missions Committee. Alfred G. Garr founded the Carolina Evangelistic Association in 1930. Alfred C. Garr, Jr., now pastors the church his father founded in Charlotte, North Carolina.

7. Maynard and Gladys Ketcham were the first Assemblies of God missionaries in charge of the Bengali services. They were followed by Dan and Esther Marocco. Some of the outstanding Assemblies of God missionaries who ministered in the English branch of this ministry included the Hillarys, Cawstons, Barricks, Bryants, Wollevers, John Lewis, and others. One of the outstanding nationals trained here was David Roy Chowdhury.
8. The pentecostal message reaching Bangladesh is a thrilling story in itself. Abdul Munshie, a Baptist preacher and convert from Islam, discovered Aimee Semple McPherson's book, *This Is That*, in a library. He wanted to know more about the pentecostal experience, so he wrote letters to India, one of which was addressed to "The Pentecostal Missionaries in Eastern India." After bouncing around several post offices, the letter arrived at the Purulia mission. Here Munshie heard more about the pentecostal experience. Just before Maynard and Gladys left Purulia for their first furlough, a great outpouring of the Spirit stirred the area. The entire Munshie family received the baptism in the Holy Spirit. Abdul, despite severe persecution, returned to his homeland as the apostle of Pentecost. Today his son Daniel is the superintendent of the Assemblies of God work in Bangladesh.

### Chapter 3

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2. *The Apostolic Faith*, November, 1906, p. 2.
3. *The Eleventh Annual Report of the Christian and Missionary Alliance* by A. B. Simpson, President and General Superintendent (May 27, 1908), pp. 11-12.

### Chapter 4

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2. The contributions of the two women writers are found in A. J. Russell, ed., *God Calling* (Worcester: Arthur James Ltd., 1949).
3. Edith L. Blumhofer, 'The Role of Women in the Assemblies of God', *Assemblies of God Heritage* 7 (Winter 1987-88): 14.

4. Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids, MI: Zondervan Publishing House, 1983), 487.
5. David Barrett, "Statistics, Global," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan Publishing House, 1988), 829.
6. David Barrett, *Schism and Renewal in Africa* (Nairobi: Oxford University Press, 1968), n.p.; quoted in Frances Hiebert, "Missionary Women as Models in the Cross-cultural Context," *Missiology* 10 (October 1982): 457-458.
7. For more information see Donald W. Dayton, ed., *Holiness Tracts Defending the Ministry of Women* (New York, NY: Garland Publishers, 1985).
8. Ruth A. Tucker, "Colorizing Church History," *Christianity Today*, 20 July 1992, 20.
9. Godwin Tasie, et. al, "History of Mission; Urgent Research Fields; Role of Women in Mission," *Missiology* 7 (January 1979): 94.
10. See R. Pierce Beaver, *American Protestant Women in World Mission* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1980).
11. David G. Roebuck, "Pentecostal Women in Ministry: A Review of Selected Documents," *Perspectives in Religious Studies* 16 (Spring 1989): 30.
12. Kenneth S. Latourette, *A History of Christianity*, rev. ed., (New York, NY: Harper & Row Publishers, 1975), 1020.
13. Edith L. Blumhofer, "Ozman, Agnes N.," *Dictionary of Pentecostal and Charismatic Movements*, 657. In 1917 the woman, Agnes Ozman [LaBerge], affiliated with the Assemblies of God, received credentials as an evangelist.
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15. Cartwright, "Your Daughters Shall Prophecy," 10.
16. Roebuck, "Pentecostal Women in Ministry," 34.
17. Cecil M. Robeck, Jr., "Farrow, Lucy F.," *Dictionary of Pentecostal and Charismatic Movements*, 302-303.
18. Gary B. McGee, "Missions, Overseas (North American)," *Dictionary of Pentecostal and Charismatic Movements*, 612.
19. Gary B. McGee, *This Gospel Shall be Preached: A History of Assemblies of God World Missions to 1959. Volume 1*, (Springfield, MO: Gospel Publishing House, 1986), 22.
20. Hiebert, "Missionary Women as Models in the Cross-cultural Context," 459.

21. Ruth A. Tucker, "Women in Missions," in *Earthen Vessels: American Evangelicals and Foreign Missions, 1880-1980*, eds. Joel A. Carpenter and Wilbert R. Shenk (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1990), 252. Helen Montgomery is quoted as saying that in 1909, some 4,710 unmarried women were serving in Eastern Lands under the women's missionary movement (p. 259).
22. Tucker, "Women in Missions," 252.
23. *The Role of Women in Ministry as Described in Holy Scripture* (Springfield, MO: Gospel Publishing House, 1990), 3.
24. Edith L. Blumhofer, *The Assemblies of God: A Popular History* (Springfield, MO: Gospel Publishing House, 1985), 137.
25. *General Council Minutes, 1914*: 7. ("Elder" was roughly synonymous with "pastor.")
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27. *Executive Presbytery Minutes*, 23 November 1914, 1. The same rights were granted to women ministering in the United States in 1919, still for emergency use only.
28. McGee, *This Gospel Shall Be Preached*, I, 92. For more information on Easton, see Edith L. Blumhofer, "Woman to Woman: Susan Easton's Missionary Vision," *Assemblies of God Heritage* 12 (Winter 1992-93): 4-8, 26. JoAnn Butrin, Ph.D. has served on the committee since mid-2004.
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30. McGee, "Saving Souls or Saving Lives?" Further details of the involvement of women in Pentecostal missions can be found in Barbara Cavaness, "Factors Influencing the Decrease in the Number of Single Women in Assemblies of God World Missions," Ph.d. Dissertation, Fuller Theological Seminary, 2002.
31. McGee, *This Gospel Shall Be Preached*, I, 208.
32. Gary B. McGee, "Three Notable Women in Pentecostal Ministry," *Assemblies of God Heritage*\_6 (Spring 1986): 5.
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35. Wayne E. Warner, "Montgomery, Carrie Judd," *Dictionary of Pentecostal and Charismatic Movements*, 626-628.
36. R. M. Riss, "Women, Role of," *Dictionary of Pentecostal and Charismatic Movements*, 895.

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40. Tucker, *Guardians of the Great Commission*, 135-137.
41. Irwin Winehouse, *The Assemblies of God, A Popular Survey* (New York, NY: Vantage Press, 1959), 96-102.
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43. David G. Roebuck, "'Go and Tell My Brothers?': The Waning of Women's Voices in American Pentecostalism," paper presented at the Twentieth Annual Meeting of the Society for Pentecostal Studies (Dallas, TX: November 8-10, 1990), F-18.
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45. The author notes that her missionary call was affirmed and her resolve strengthened by personal contact with many of the women mentioned. Meeting Lillian Trasher and Marie Brown caused her to "think big." Visiting New Hope Town and working with women missionaries in Ghana and Indonesia encouraged her to believe that the God who had been faithful to them would be faithful to her as well. They were not the only mentors she had, but perhaps the most significant.
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## Chapter 6

No end notes.

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6. H.W. Greenway, Editor. *World Pentecostal Conference – 1952* (British Pentecostal Fellowship, 1952) 11.
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8. Fred T. Corum, Compiler. *Like as of Fire: A Reprint of the Old Azusa Street Papers* (Authors collection 1981).
9. Stanley H. Frodsham, *With Signs Following: The Story of the Latter Day Pentecostal Revival* (Springfield, Missouri: Gospel Publishing House, 1946) 38.
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13. Gloria Kulbeck, *What God Hath Wrought* (Toronto, Canada: Pentecostal Assemblies of Canada, 1958) 352.
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17. Robert Bryant Mitchell, *Heritage and Horizons: The History of Open Bible Standard Churches* (Des Moines, Iowa: Open Bible Publishers, 1982) 380.
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Chapter 7

No end notes.

Chapter 8

No end notes.

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4. Acts 1:8.
5. Mark 16:20.
6. Matthew 28:19, 20; Mark 16:20; Luke 24:47; John 21:17; 1 Peter 2:2.
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Chapter 10

No end notes.

Chapter 11

No end notes.

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41. Read, 168.
42. Corum, Volume I, Nr. 1:1.

## Chapter 12

1. Latin American Christians dislike the term "Protestant," preferring to be known as "Evangelicals" without making a distinction between liberal and conservative theologies as in the case in North America.
2. William R. Read, *New Patterns of Church Growth in Brazil* (Grand Rapids: William R. Eerdmans. 1965), p. 142.
3. Read, 1965:130.
4. Read, 1965:143.

## Chapter 13

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2. The term "Pentecostals" in this paper includes a wide variety of movements where the emphasis is on receiving the Spirit and practicing spiritual gifts such as prophecy, healing and speaking in tongues. The term includes Pentecostal denominations, a wide range of independent

- churches (the majority in Barrett's statistics), and Charismatics in mainline denominations.
3. The term "Majority World" is the term used throughout the *New Internationalist* magazine, and is used here to refer to Asia and the Pacific, Africa, South America and the Caribbean.
  4. David B. Barrett & Todd M. Johnson 2004, "Annual Statistical Table on Global Mission: 2004," *International Bulletin of Missionary Research* 28:1 (January 2004), pp. 24-5 (25).
  5. Andrew F. Walls, "Of Ivory Towers and Ashrams: Some Reflections on Theological Scholarship in Africa," *Journal of African Christian Thought* 3:1 (June 2000), pp. 1-5(1).
  6. Everett A. Wilson, *Strategy of the Spirit: J Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990* (Carlisle: Regnum, 1997), pp. 3, 107, 183.
  7. Larry D. Pate, "Pentecostal Missions from the Two-Thirds World," in *Called and Empowered: Global Mission in Pentecostal Perspective*, eds. M. A. Dempster, B. D. Klaus, and D. Petersen (Peabody: Hendrickson, 1991), pp. 242-58 (245).
  8. D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield: Sheffield Academic Press, 1996), pp. 213-22.
  9. Quoted by Gary B. McGee, "Pentecostals and Their Various Strategies for Global Mission: A Historical Assessment," in Dempster, Klaus & Petersen, *Called and Empowered*, pp. pp. 203-24 (206).
  10. M. A. Dempster, B. D. Klaus, & D. Petersen, "Section IV: Introduction," in Dempster, Klaus & Petersen, *Called and Empowered*, pp. 201-2 (201).
  11. Paul A. Pomerville, *The Third Force in Missions* (Peabody: Hendrickson, 1985).
  12. Paul A. Pomerville, *Introduction to Missions: An Independent-study Textbook* (Irving, TX: ICI University Press, 1987), pp. 95-97.
  13. See for example, Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994); John Michael Penney, *The Missionary Emphasis of Lukan Pneumatology* (Sheffield: Sheffield Academic Press, 1997); Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), 122.
  14. Penney, *The Missionary Emphasis of Lukan Pneumatology*, pp. 11, 15.

15. Pomerville, *Introduction to Missions*, pp. 116-19.
16. Donald A. McGavran, "What Makes Pentecostal Churches Grow?" in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*, ed. L. Grant McClung, Jr. (South Plainfield, NJ: Logos, 1986), pp. 121-23 (122).
17. Peter Wagner, *Look Out! The Pentecostals Are Coming* (Carol Stream: Creation House, 1973), p. 29.
18. L. Grant McClung, "Truth on Fire: Pentecostals and an Urgent Missiology," in McClung, *Azusa Street and Beyond*, pp. 47-54 (49).
19. McGee, "Pentecostals and Their Various Strategies," p. 206.
20. L. Grant McClung, "Spontaneous Strategy of the Spirit: Pentecostal Missionary Practices," in McClung, *Azusa Street and Beyond*, pp. 71 -81 (74).
21. Gary B. McGee, "Power from on High: A Historical Perspective on the Radical Strategy in Missions," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 317-36 (317, 324).
22. McGee, "Power from on High," p. 329.
23. Penney, *The Missionary Emphasis of Lukan Pneumatology*, p. 66.
24. McGee, "Pentecostals and Their Various Strategies," p. 215.
25. Willem A. Saayman, "Some Reflections on the Development of the Pentecostal Mission Model in South Africa," *Missionalia* 21:1 (1993), pp. 40-56 (46).
26. Gary McGee, "Pentecostal Missiology: Moving beyond Triumphalism to Face the Issues," *Pneuma* 16:2 (1994), pp. 275-82 (278).
27. C. Peter Wagner, "Characteristics of Pentecostal Church Growth," in McClung, *Azusa Street and Beyond*, pp. 125-32 (129).
28. Allan Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa* (Tshwane: University of South Africa Press, 2000), pp. 120-26.
29. Walter J. Hollenweger, *The Pentecostals* (London: SCM, 1972), p. 34.
30. McGee, "Pentecostals and Their Various Strategies." p. 208.
31. Allan Anderson, "Signs and Blunders: Pentecostal Mission Issues at Home and Abroad in the Twentieth Century," *Journal of Asian Mission* 2:2 (September 2000), pp. 193-210(193).
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33. Saayman, “Some Reflections,” p. 42.
  34. McClung, “Truth on Fire,” p. 52.
  35. Saayman, “Some Reflections,” p. 51.
  36. Anderson, *Zion and Pentecost*, p. 108.
  37. David J. Bosch. “Church Growth Missiology,” *Missionalia* 16:1 (1988) pp 13-24 (23).
  38. José Míguez Bonino, “Pentecostal Missions Is More Than What It Claims,” *Pneuma* 16:2 (1997), pp. 283-88 (284).
  39. Land, *Pentecostal Spirituality*, p. 207.
  40. McGee, “Pentecostal Missiology,” p. 280.
  41. Saayman, “Some Reflections,” p. 43.
  42. Byron D. Klaus and Loren O. Triplett, “National Leadership in Pentecostal Missions,” in Dempster, Klaus & Petersen, *Called and Empowered*, pp. 225-41 (226).
  43. McClung, “Spontaneous Strategy,” p. 76.
  44. McClung, “Spontaneous Strategy,” p. 77.
  45. Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953); McClung, “Spontaneous Strategy,” p. 78.
  46. McGee, “Pentecostals and Their Various Strategies,” p. 212.
  47. Klaus & Triplett, “National Leadership in Pentecostal Missions,” pp. 227-29.
  48. McGee, “Power from on High,” p. 334.
  49. Hodges, *The Indigenous Church*, pp. 10-11.
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  51. Hodges, *The Indigenous Church*, p. 14.
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  53. Adrian Hastings, *The Church in Africa 1450-1950* (Oxford: Clarendon, 1994), pp. 530-31.
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  56. Juan Sepúlveda, “Indigenous Pentecostalism and the Chilean Experience,” in *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, eds. Allan Anderson and Walter J. Hollenweger (Sheffield: Sheffield Academic Press, 1999), pp. 111-34 (128).
  57. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (London: Cassell, 1996), p. 259.
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  59. Sepúlveda, “Indigenous Pentecostalism,” pp. 133-34.

60. Juan Sepúlveda, "To Overcome the Fear of Syncretism: A Latin American Perspective," in *Mission Matters*, eds. L. Price, J. Sepúlveda, and G. Smith (Frankfurt am Main: Peter Lang, 1997), pp. 157-68 (158).
61. Klaus & Triplett, "National Leadership in Pentecostal Missions," p. 232.
62. McGee, "Pentecostal Missiology," p. 276.
63. Anderson, "Signs and Blunders," p. 205.

## Chapter 14

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2. These figures are drawn from tables in the following: Carl Abbott, *Urban America in the Modern Age: 1920 to the Present* (Arlington Heights: Harlan Davidson, Inc., 1987), 2; David B. Barrett, *World Class Cities and World Evangelization* (Birmingham: New Hope, 1986), 16. The quote is from Harvie M. Conn, *A Clarified Vision for Urban Mission: Dispelling the Urban Stereotypes* (Grand Rapids: Zondervan, 1987), 15.
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4. The story of the rise, development, and impact of urban Pentecostalism still awaits a historian. The above brief sketch was drawn from the following sources: Klaude Kendrick, *The Promised Fulfilled: A History of the Modern Pentecostal Movement* (Springfield, Mo.: Gospel Publishing House, 1961); John Thomas Nichol, *The Pentecostals* (Plainfield, N.J.: Logos International, 1971); Vinson Synan, *The Holiness-Pentecostal Movement* (Grand Rapids: Eerdmans, 1971); idem, *The Old-Time Power: A History of the Pentecostal Holiness Church* (Franklin Springs, Ga.: Advocate Press, rev. ed., 1986); Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979), 47-136; William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, Mo.: Gospel Publishing House, 1971); Edith Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism* (Springfield, Mo.: Gospel Publishing House, 1989), vol. 1; idem, "No Cross, No Crown," *Heritage* 9 (Fall 1989): 3-6, 128-29; Robert Bryant Mitchell, *Heritage and Horizons* (Des Moines: Open Bible Publishers, 1982), 21-199; Arthur L. Clanton, *United We Stand* (Hazelwood, Mo.: The Pentecostal Publishing House, 1970); James R. Goff, *Fields*

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5. L. Grant McClung, Jr., ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century* (South Plainfield, N.J.: Bridge Publishing, Inc., 1986), 75.
  6. Quoted in McClung, Jr., *Azusa Street*, 78.
  7. William R. Read, *New Patterns of Church Growth in Brazil* (Grand Rapids: Eerdmans, 1965), 221.
  8. Kenneth Kantzer, "The Charismatics Among Us," *Christianity Today* 24 (February 22, 1982): 25-29; C. Peter Wagner, "Church Growth," *Dictionary of Pentecostal and Charismatic Movements*, 180-95; V. Synan, *In the Latter Days: The Outpouring of the Holy Spirit in the Twentieth Century* (Ann Arbor: Servant Books, 1984); Peter D. Hocken, "Charismatic Movement," *Dictionary of Pentecostal and Charismatic Movements*, 130-60; F. A. Sullivan, "Catholic Charismatic Renewal," *Dictionary of Pentecostal and Charismatic Movements*, 110-26; John Dart, "Huge 'Faith Dome' in L. A. is Set to Open," *Los Angeles Times*, 9 September 1989, Part II, pp. 9, 10; George Edgerly, "Templo Calvario's Decade of Harvest," *Pentecostal Evangel* (September 24, 1989), 8-9; General Council of the Assemblies of God, *Annual Church Ministries Report National Profile*; Dean Merrill, "The

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9. David B. Barrett, ed., *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, AD 1900-2000* (Oxford: Oxford University Press, 1982), “Status of Global Mission, 1989, in Context of 20th Century,” *International Bulletin of Missionary Research* 13 (January 1989): 21 and “Statistics, Global,” *Dictionary of Pentecostal and Charismatic Movements*, 810-30; Wagner, “Church Growth,” 180-95; idem, *Spiritual Power and Church Growth* (Altamonte Springs, Fla.: Strang Communications Company, 1986), 17-29;
  10. Gary B. McGee, “Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel,” *Heritage* 3 (Summer 1983): 6; idem, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, Mo.: Gospel Publishing House, 1986), 1:13-14; Mc-Clung, Jr., *Azusa Street*, 3-20, 47-54; Goff, *Fields White Unto Harvest*, 15, 72-78, 153-54, 162-66; Pomerville, *The Third Force in Missions: A Pentecostal Contribution to Contemporary Mission Theology* (Peabody, Mass.: Hendrickson, 1985), 41-58, 79-104; Blumhofer, *The Assemblies of God*, 1:13-34, 247-69, 285-307; Anderson, *Vision of the Disinherited*, 79-97, 114-36; also see Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, Mass.: Hendrickson, repr. 1991).
  11. McClung, “Missiology,” *Dictionary of Pentecostal and Charismatic Movements*, 608-9; idem, *Azusa Street*, 80; McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959* (Springfield: Gospel Publishing House, 1986), 2:237-54, 266-80, 287-88; idem, “Overseas (North American) Missions,” *Dictionary of Pentecostal and Charismatic Movements*, 617-19, 623-25; Peter D. Hocken, “Charismatic Movement,” *Dictionary of Pentecostal and Charismatic Movements*, 139-55; Synan, *The Twentieth Century Pentecostal Explosion*. (Altamonte Springs, Fla.: Creation House, 1987).

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13. Dwight Smith, "No Obstacles in Colombia," *Global Church Growth* 21 (September-December 1984): 388.
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15. Lewis F. Wilson, "Bible Institutes, Colleges, Universities," *Dictionary of Pentecostal and Charismatic Movements*, 57-65; McGee, *This Gospel*, 1:87-88; 2:34-37, 67-70, 150-57, 167-80, 223-30; Charles W. Conn, "Church of God (Cleveland, Tenn.)," *Dictionary of Pentecostal and Charismatic Movements*, 201-2; Mitchell, "OBS Historical Calendar," Appendix B in *Heritage & Horizon*, 383-87; Both Calvary Chapel and the Vineyard run extensive Bible and ministerial training programs for their members and prospective leaders: see "Calvary Chapel Bible School," *Last Times* (Fall 1981): 17 and Vineyard Christian Fellowship, Anaheim, California, Training Center brochure.
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  24. A comprehensive, longitudinal study of Pentecostalism's changing social structure and values awaits a sociologically informed historian, but see Poloma, *Assemblies of God at the Crossroads*; Menzies, *Anointed to Serve*, 344-83; both volumes of Blumhofer's *The Assemblies of God*; Jerry W. Shepperd, "Sociology of Pentecostalism," in *Dictionary of Pentecostal and Charismatic Movements*, 794-99 and Walter J. Hollenweger, *The Pentecostals* (Peabody, Mass.: Hendrickson, reprint 1988), 457-96.
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  28. Eugene L. Stockwell, "Editorial," *International Review of Missions* 75 (April 1989): 116. On the community appeal of Pentecostalism also see Mulrain, "Tools For Mission in the Caribbean Cultures," 51-58, "Experiencing the Christian Faith in Papua New Guinea, Interview with Andrew Strathern," 59-69, Paul N. van der Laan, "Dynamics in Pentecostal Mission," 49-50, all in *International Review of Missions* 75 (January 1986); Anne Parsons, "The Pentecostal Immigrants: A Study of an Ethnic Central City Church," *Journal for the Scientific Study of Religion* 4 (April 1965): 186-87; Hoffnagel, "Pentecostalism in a Brazilian City;" Lalive d'Epinay, *Haven of the Masses*, especially chapter 3. The creation of community by Pentecostal churches was also cited by missionary Douglas Petersen in the personal interviews cited above, by American pastor Spencer Jones, interview by author, Tape recording, Costa Mesa, California, 27 September 1989, and by Los Angeles city planner and Pentecostal layman, Glenn Blossom, interview by author, Tape Recording, Irvine, California, 19 December 1989.
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32. G. Edward Nelson, "The Church in the City," paper presented to the Assemblies of God World Missions School of Missions, July 2, 1986, 22. I wish to thank Fred Cottriel of the Assemblies of God World Missions for allowing me use of his file on cities and urban evangelism, which included several essays by G. Edward Nelson.
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39. For example, Dr. Paul Williams establishing in 1984 the Assemblies of God's HealthCare Ministries "to provide health-care assistance in foreign lands." See, "HCM: More Than Just a Humanitarian Service," *Mountain Movers* 31 (June 1989): 4-6; professional printer and missionary Wayne Ellingwood managed a print shop for the Assemblies of God in South Africa in 1989-90.
40. For an examination of this issue, see the chapter by Murray W. Dempster, "Evangelism, Social Concern, and the Kingdom of God," in *Called and Empowered*, Dempster, Klaus, Petersen.
41. The American Studies Program of the Christian College Coalition, an association of over 70 Christian liberal arts colleges and universities in the United States, offers a program of academic study and internships in Washington, D.C., in which students examine public policy issues from a Christian perspective.
42. Samuel Solivan, "Talking Ecumenism, Walking Assimilation," *Christianity and Crisis*, (April 9, 1990): 130.
43. Until recently most Pentecostal Bible schools and colleges had only minimal academic admissions standards, thus giving a chance at higher education to many who normally would not have been admitted to secular colleges and universities; one can only guess at how many academically disadvantaged students, with the help of a nurturing faculty and staff, achieved success beyond expectations.
44. Barrett, *World Class Cities*, 10-16, 54; "Status of Global Mission, 1989," 21

## Chapter 15

I thank Rev. Dr. Lou Carlo, director of the Urban Studies Program and assistant professor at Alliance Theological Seminary, New York City; Rev. Edna Quiros, ordained minister of the Spanish Eastern District of the Assemblies of God; and Rev. Dr. Raymond Rivera, president and founder of the Latino Pastoral Action Center for their support with the critical feedback, focus group coordination, research, and writing of this essay.

1. The word "wholistic" is commonly used in the context of alternative medicine or the New Age movement. I intentionally use this spelling to differentiate my understanding from the alternative medicine understanding.
2. James Forbes, *The Holy Spirit and Preaching* (Nashville, TN: Abingdon Press, 1989), 15.

3. This includes organizations such as Christian Community Benevolent Association, Youth Ministries for Peace and Justice, Angels Unaware, and Vision Urbana, along with newer emerging groups such as the Northeast Clergy Group and its pro-gram, the Ground Zero Clergy Taskforce, and Young Progressive Ministers.
4. Cited in Walter J. Hollenweger, "The Critical Tradition of Pentecostalism," *Journal of Pentecostal Theology* 1 (1992): 7–17. See also "Charismatic and Pentecostal Movements: A Challenge to the Churches," in *The Holy Spirit*, ed. Dow Kirkpatrick (Nashville, TN: Tidings, 1974), 209–233.
5. This is based on the Four Principles of the Latino Pastoral Action Center as developed by Rev. Dr. Raymond Rivera. <http://Livedtheology.org/pdfs/Rivera.pdf>.
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No end notes.

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## **The Comforter Has Come**

*Text: Frank Bottome*

*Music: William J. Kirkpatrick*

O spread the tidings round, wherever man is found  
Wherever human hearts and human woes abound;  
Let every Christian tongue proclaim the joyful sound:  
The Comforter has come!

The Comforter has come, the Comforter has come!  
The Holy Ghost from heaven, the Father's promise given;  
O spread the tidings round, wherever man is found,  
The Comforter has come!