

PENTECOSTALISM AROUND THE WORLD

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*Reflections of an
Early American
Pentecostal*

Stanley Horton

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Foreword

It has been my great good fortune to have known the author of this lecture series for more than fifty years. I first became acquainted with Stanley Horton when he was a young faculty member at what then was known as Central Bible Institute, in Springfield, Missouri. Early on, I recognized in this gentle man a rare combination of serious scholarship, spiritual passion, and Christlike humility. My opinion of him over the years has not changed. In the providence of God, we were often thrown together—for years we served as colleagues on the faculties of both Central Bible College (as that school came to be known), and later at the Assemblies of God Theological Seminary in Springfield. We have labored together on various General Council committees. And now we enjoy the same Sunday school class together, as both of us increasingly look to younger leaders to carry the torch.

A special gift of Dr. Horton's is the ability to write plainly, simply, and directly. His humility comes across even in his style of writing. There is no pretense, no "gilding of the lily" to create special effects—just unvarnished proclamation of truth as he sees it. The transparency of his character is evidenced by the fact that his message has not wavered over the years. He profoundly encountered God as a young man and has

lived consistently in the light of his personal Pentecostal experience. The lectures in the series here presented, delivered on the campus of Asia Pacific Theological Seminary, Baguio City, Philippines, are a genuine reflection of his life and ministry. These lectures are not arid pronouncements, but rather glow with the warmth of personal reminiscence and testimony. Provided here are warm reflections from the earlier days of the Pentecostal revival, featuring the activity of Horton's grandfather, Elmer Fisher, who was a key player in the Los Angeles revival where the Pentecostal movement was launched into worldwide significance. Horton does not limit his story to the record of the past, but evaluates, as well, the present situation of the Pentecostal movement as he sees it. Ever an optimist, Horton reaches finally into the prospects for the future of this great revival movement.

Few people have contributed as much to the world of Pentecostal scholarship as has Dr. Stanley Horton. In this lecture series you will have a good opportunity to capture a glimpse of one who has not only articulated Pentecostal theology clearly and persuasively, but who has lived a transparently clear life that is an authentic reflection of his message.

William W. Menzies
Baguio City
March, 2000

Preface

My earliest recollections take me back to songs of joy, shouts of "Hallelujah!" and much prayer in an upstairs hall on Los Angeles Street. There a group of people met as the direct result of a Pentecostal explosion that took place in a mission at 31 Azusa Street in Los Angeles, California. People came to Azusa Street from all over the world and from all walks of life. They sought God. They recognized Jesus as the mighty Baptizer, and were filled with the Holy Spirit. Then they took the Pentecostal message to every continent and to the islands of the sea. The revival and its blessings are still spreading in all directions.

Pentecostal missionaries recognized early the need for training national leaders. They began with Bible Schools and as the need continued, the level of education was raised. In Baguio City, Philippines, today, the Asia Pacific Theological Seminary provides advanced education for men and women of countries throughout that part of the world.

In 1994, I was asked to deliver the annual lectureship at the Seminary. In addition to the students, a number of alumni and pastors attended. This book is the outgrowth of the lectures given at that time.

I wish to thank those who invited me as well as those who provided me with gracious hospitality. Special thanks are due to Dr.

and Mrs. William Menzies and Rev. and Mrs. Melvin Ho. Thanks also to those who have been involved in the edition of this book, including Dr. Kay Fountain, Rev. Betty Jo Kenney, Rev. Joseph R. L. Suico, Rev. Roli dela Cruz, Dr. Wonsuk Ma, Sis. Audrey Kum, Sis. Mary Kidwell, Sis. Kathy Baxter, Dr. Paul Lewis, Bro. Ralph (Sandy) Wilks, Sis. Erlic Reyes and Ptr. Allen Dante. May all who read these reflections be encouraged to press on in the power of the Spirit until Jesus comes!

Stanley M. Horton, Th.D.
2 March, 2000

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Pentecostal Experience Is Needed Today

Did you know much about the Bible before you found Christ as your Savior and Lord? Did you know much about the Holy Spirit? Too many of the old churches are like the Sadducees. When the Sadducees questioned Jesus about the resurrection He told them, "You are in error because you do not know the Scriptures or the power of God" (Matt. 22:29). My thesis is that you cannot truly know the Scriptures apart from the power of God. Knowing only the letter kills "but the Spirit gives life" (2 Cor. 3:6). That is why we Pentecostals are on the front line of the battle against liberals (who are really antisupernaturalists), and against secularists, the New Age doctrines, and every other antiChristian force, whether we know it or not.

Our Pentecostal experience also challenges those who have a form of godliness but deny its power (2 Tim. 3:5). Some suppose we do not need spiritual experiences. Too many non-Pentecostal evangelicals are like Gordon Clark, who was professor of philosophy at Butler University in Indiana when I first met him at an Evangelical Theological Society meeting. I told him I appreciated the good "things" I saw in his book, A

Christian View of Men and Things.¹ But when he learned that I am Pentecostal, he said, "Oh, I don't want to have anything to do with that. That's experience, and experience can only lead you astray. All I want is the Word!" He could not see that the Early Church learned even more about the Holy Spirit as they experienced His power and gifts.

Experiences given by the Holy Spirit can make a difference in our understanding of Scripture. I heard a friend of my father named Butler, from England, tell how when Smith Wigglesworth, the British evangelist, had his first big tent meeting in Vancouver, B.C., Canada. He went to Brother Wigglesworth and asked if it might be possible to receive the baptism in the Holy Spirit with the evidence of the mighty rushing wind. Wigglesworth could have explained that the signs of the appearance of fire and the sound of wind preceded the Pentecostal outpouring of the Spirit and were not repeated. However, speaking in other tongues was repeated, and Acts 10 is clearly the convincing evidence of receiving the baptism. But he didn't. Instead, he said, "why don't you go into the prayer tent and ask the Lord about it." As Brother Butler prayed, a wind actually picked him up and laid him down at the other end of the tent. Brother Butler thought, "I must get up and tell people I have received the baptism in the Spirit

¹ Gordon Clark, *A Christian View of Men and Things* (Grand Rapids, MI: Eerdmans, 1952).

with the sign of the mighty rushing wind.” But he could not get up. He felt as if he was nailed to the floor. Then he began speaking in tongues. He had no doubts after that about tongues being the initial outward evidence of the baptism in the Holy Spirit.

An Episcopal minister in Springfield, Missouri told of the unbelief promoted by his seminary studies. He was reading books such as *Honest to God*² to try to find some excuse to stay in the ministry. The Episcopal funeral service included reading 1 Thess. 4:13-18. He did not believe it, so he would mumble it rapidly, hoping no one would understand what he was saying. Finally, he decided to leave the ministry. But the very day he did so, someone invited him to a prayer meeting where they loved him to Jesus. He found real salvation and received the baptism in the Holy Spirit. Now he loves to talk about the coming of the Lord.

In Youngstown, Ohio, another Episcopal minister told me the Old Testament professors in his seminary were the antisupernaturalists. He said he was glad he had taken only one Old Testament course, because now that he had been baptized in the Holy Spirit he had that much less to unlearn.

² J. A. T. Robinson, *Honest To God* (Philadelphia, PA: Westminster, 1963).

It is also true that bad experiences can lead people in the wrong direction. Friedrich Nietzsche, as a child, was terribly hurt by a grandmother who professed to be a Christian.³ He became one of the most spiritually bankrupt philosophers of the 19th century. He rejected the supernatural totally and indicated he would not believe a miracle if he saw one. He would have to find some naturalistic explanation. This attitude became widespread. For example, many books and encyclopedias explain the manna as a white exudation from acacia trees or bushes in the Sinai Peninsula. I did some research on that white exudation. It has very little food value and if much is eaten, it causes diarrhea. If the Israelites lived on that for forty years, that in itself was a miracle. I find it easier to believe the Bible.

Since the middle of the nineteenth century destructive critics have been working hard to explain the whole Bible in naturalistic terms. In my freshman English class, I was required to read Fraser's *Golden Bough*,⁴ in which he, from second-hand sources, described so-called "primitive" religions around the world. His purpose was to illustrate the view that religion began with magic and animism (which believes there are spirits in

³ I took a course in the psychology of religion at the Biblical Seminary of New York in 1946. The professor made this statement about Nietzsche.

⁴ James George Fraser, *The Golden Bough: A Study in Magic Religion* (London: MacMillan and Co., Ltd., 1925).

trees, rocks, and fountains), proceeded through polytheism (the worship of many gods) to henotheism (the worship of one god while believing in other gods as well), and finally to monotheism (the worship of one God while denying the existence of other gods).

My major professor at Harvard, Dr. Robert Pfeiffer, put great emphasis on his view that Amos was the first ethical monotheist. Actually, Rom. 1:21-23 points out that polytheism is the result of the degeneration of people who once knew God. There is some evidence from Egypt that henotheism and perhaps monotheism preceded polytheism. The last time I was in India the Hindus had put paint on a tree near the corner of the Southern Asia Bible College campus, and were bringing flowers to present to the spirit they claimed was in the tree. When the Aryans came to India they were already polytheists, but with only a few gods. Now they say there are more gods than people in India, and animism is still on the increase. This is the reverse of what evolutionistic philosophers teach.

Another thing I noticed was the fact that the churches in India built by the major denominations, in contrast to the Pentecostal churches, are practically empty. They have been taken over by liberals, most of whom are willing to treat Jesus as just another avatar similar to the supposed appearances of their gods. This is the result of the way liberals have been working at

taking over all the major denominations for the last 150 years. In the latter part of the nineteenth century, it became popular to go to Germany for Ph.D. degrees. They brought back liberal theological ideas, and because, as scholars, they were not interested in pastoral duties, they gravitated to the seminaries and denominational headquarters.

Andover Seminary (Congregationalist) had incorporated in the deed to the property that faculty must sign a statement that they would teach the basic truths of Christianity including the virgin birth and the resurrection of Jesus. The time came when there were neither professors nor students who would sign such a statement, so they sold the property to Harvard. When I was working on my Master of Sacred Theology (S.T.M.) degree at Harvard, I lived and took classes in Andover Hall. On the first day of class Dr. Pfeiffer said, "You can believe in that Sunday School stuff if you want to. I don't!" In class, when we questioned him about the source of some of his liberal statements about the Bible, he pointed to his own head.

A Southern Baptist student accepted liberal theology while I was at Harvard and went to Dean Sperry, asking if he should join the Unitarian Church. Dr. Sperry said, "Oh, no. Stay in the Southern Baptists and spread it." That student and others have done just that. When Dr. Francisco of the Southern Baptist Seminary in

Louisville, Kentucky rewrote Dr. Sampey's Old Testament Studies,⁵ he copied Sampey's outlines and most of what Sampey said, except where Sampey made distinctly conservative statements. Francisco replaced those with liberal theories.⁶ Later, a professor at the Midwest Baptist Seminary was fired because of liberal theories expressed in a book he wrote. But shortly after that, one of my former Central Bible College students (Russell Wisehart), who was pastoring near Kansas City, took a course in the Pentateuch there and wrote me. He stated that his professor said, "Now we cannot tell this to our people, but you and I know that there was no such person as Abraham, and the first chapters of Genesis are mythology." I saw the same superior attitude in Harvard's Church History professor, Dr. La Piana, when he laughed about Augustine's view that both the Hebrew and the Septuagint were inspired—as if that were all there is to inspiration.

The German Graf-Wellhausen school rearranged the history of the Old Testament to fit

⁵ John R. Sampey, *Syllabus for Old Testament Study* (New York: Harper and Brothers, 1924).

⁶ I personally took Sampey's book and compared it with C. T. Francisco's *Introducing the Old Testament* (Nashville, TN: Abingdon Press, 1950). For example, where Sampey attributes Isaiah 40-66 to predictive prophecy, Francisco said it was better to attribute it to a flesh and blood prophet in 540 B.C. than to Isaiah "in his imagination." So, you see what Francisco thought of the supernaturalist. (My commentary on Isaiah gives support to the unity of Isaiah, as does Motyer's and others.)

a preconceived theory of the evolutionary development of religion. Archaeological discoveries have done much to show that what we find in the Pentateuch does go back to the time of Moses. But, that has not been enough. As Cyrus Gordon's classic article, "Higher Critics and the Forbidden Fruit" pointed out, liberal theologians are still "committed" to the JEDP theory.⁷ Even many conservatives have accepted multiple authorship for Isaiah. Dr. Sheldon Blank even went so far as to say Isaiah prophesied that Assyria would destroy Jerusalem, and his disciples, to save his reputation, put words in his mouth that he did not say. This is hard to believe in view of all the Old Testament has to say against false prophets. Others have interpreted Isaiah 53 in a way that tries to rob it of any messianic significance. But they do so by ignoring part of what the Hebrew says and by subjectively cutting out things they do not think an ancient prophet would have said.

The *Quest of the Historical Jesus* tried to strip Jesus of the supernatural.⁸ Bultmann went so far as to claim that we cannot be sure about anything

⁷ Cyrus H. Gordon, "Higher Critics and the Forbidden Fruit," *Christianity Today* (Nov. 23, 1959): 131-134.

⁸ Albert Schweitzer, *Quest of the Historical Jesus* (New York: MacMillan, 1964).

that Jesus actually said or did.⁹ He claimed that the supernatural is something that does not fit in the modern scientific age and is a hindrance to Christianity for people today. The result is easy to see. Millions in America and Europe are turning away from churches that deny the supernatural and turning to new age philosophies that bring in pagan supernaturalism or to devil worship, and all kinds of pagan or occult ideas and practices. Moral standards are dropping. The family as a basic unit of society is breaking up. In the United States, Christians are being targeted by the media. It is not politically correct to say anything against sin, but it is all right to attack Christians.

Conservatives have written good books to try to stem the tide of liberalism. But you will not find those books in public libraries nor in most seminary and university libraries. Too many of the conservatives are influenced by John Calvin, who was a philosopher before he became a Christian, and never got away from his philosophic approach.

Actually, the Holy Spirit has been the neglected member of the Trinity during much of church history. Most of the older Systematic Theology textbooks do not have a separate section on pneumatology. Some of them do not even

⁹ Rudolf Bultmann, *Theology of the NT* (New York: Scribners, 1951), Vol. 1, 236-239; and *Jesus Christ and Mythology* (New York: Scribners, 1958).

mention the Holy Spirit except in the formula for water baptism. Perhaps this neglect of the only one whom Jesus sent to guide us into all truth is part of the reason why liberals have come to dominate the major denominations. As Pentecostals we recognize that it is only when the Word of God becomes the sword of the Spirit, that the Word is effective.

My Harvard professors were all old-line liberals. They knew what the Bible said, but they treated it as a toy to play with, and they knew nothing of the power of God. I saw the results of it when, while a student at Harvard, I filled the pulpit of a nearby Baptist Church for three months while the pulpit committee was looking for a pastor. I preached a series on the basic doctrines of the Bible. After a sermon on hell, I was told, "You are different from our last two pastors. Our last pastor believed God is too good to send anyone to hell. The pastor before him believed in purgatory."

In that church, I found people who were hungry for the gospel. I believe it is because the Pentecostal movement has been faithful to declare the truth that the Charismatic movement began to spread in the 1960's. Pentecostals are producing capable scholars today as well. I am glad for that. But, we need to keep before us the importance of Pentecostal experience.

If there is any danger to Pentecostals that disturbs me today, it is the fact that too many

members in our Pentecostal 'churches in the United States know all about the theology of the Holy Spirit and agree with it, but have never spoken in tongues. I am not here because someone convinced me intellectually that the Pentecostal experience is scriptural and desirable, though it is. I am here because of what the Holy Spirit did in my family and my life. .

As a child, I heard again and again testimonies of how God led my parents and grandparents into a Pentecostal experience. My grandmother, Clara, daughter of Professor Sanford who taught Greek and Latin at Syracuse University and who was an ordained Baptist minister, was influenced from several directions. Her earliest spiritual experiences were at Chautauqua, New York, during summer vacations. Keswick preachers and teachers there from England stirred her heart with a desire to live victoriously by the power of the Holy Spirit. Because her father was a professor she was allowed to take all the classes necessary for a bachelor's degree, but did not receive the degree because Syracuse University was not giving degrees to women in those days.

All during her youth, she was active in Christian Endeavor societies. Eventually she became president of the New York State United Christian Endeavor Societies, made up of young people from several denominations. While attending conventions in New York City, she became acquainted with A. B. Simpson and

visited his church. She also became a speaker on what was called the Chautauqua Circuit. On one occasion, about 1880, she was asked to speak to a women's group at a Baptist Church on the edge of Erie, Pennsylvania. She had been praying earnestly for the service and when she arose to speak, she began speaking in a language she had never learned. Then the Holy Spirit gave her an interpretation that was all Scripture and fitted together to form a message. The women asked her what that language was, but she did not know nor did she fully understand what had happened, except that she was blessed. So she told no one about it, though when alone in earnest prayer she would pray in that language.

Desiring to know more about the Bible, she went to Moody Bible Institute in Chicago. On one occasion, Dwight L. Moody and Reuben Archer Torrey lined up the students, walked behind them, and laid hands on each one, saying as they did so, "Receive ye the Holy Ghost." Torrey was already teaching that an empowering experience of the baptism in the Holy Spirit was available for all. In 1893, Chicago was the site of the World's Columbian Exposition, a world's fair celebrating Columbus' discovery of America. Moody determined to try to close the fair on Sundays. He rented a big circus tent that was opposite the entrance to the fair grounds and put up a sign, "Circus weekdays, Moody on Sunday." He also scattered his students throughout Chicago in

rented halls and tents, and the fair actually did close on Sundays for lack of attendance.

My grandmother went to one of the halls to play a little pump organ where Elmer Kirk Fisher, from Medina, Ohio, was the student preaching. She soon married him, and my mother, Myrle, was their first child, born in 1895. The second child, Heman Harold Fisher, had health problems and their doctor advised them to take him to California if they wanted him to live. (He died recently at the age of 95.) After a brief pastorate in Camarillo, my grandfather became pastor of the First Baptist Church in Glendale, California. In 1906, encouraged by the writings of his former teacher, Reuben A. Torrey, he began a series of sermons on the Holy Spirit and His power. Some joined him as he spent nights in prayer and the Holy Spirit began to move on some hearts. Then the deacons came to him and said, "It is all right for you to preach on Daniel or on courage, but stop this preaching on the Holy Spirit. We do not like this excitement." At that, my grandfather resigned and went to the New Testament Church in Los Angeles, pastored by Dr. Joseph Smale.

Dr. Smale had been pastor of the First Baptist Church of Los Angeles. Dr. Smale went to Wales and experienced what was happening in the Welsh revival of 1904. He came back wanting to see something like that happen in his church, but most of them did not want it. So, with two of his deacons, he left and started the New Testament

Church. On Easter Sunday, 1906, Mrs. Seymour and some others came from the Azusa Street Mission and told how the Holy Spirit was being poured out according to Acts 2:4. My grandfather said he knew there was something still missing in his understanding of the Holy Spirit, but he did not know what it was. At the mention of Acts 2:4, he recognized that speaking in other tongues was the evidence of the baptism in the Spirit that he needed. He and a number of others were baptized in the Spirit in that church service.

Later, he took my grandmother to the Azusa Street Mission. When she walked in and saw, heard, and felt what was going on, she said, "I already have this!" They said, "You couldn't have. You are a Baptist!" They were teaching that the baptism in the Spirit was a third experience after salvation and sanctification. She did not argue, but simply knelt to pray and in a few minutes was speaking in tongues. A Danish man came to her afterward and told her she had been speaking in Danish. My mother, who was eleven years old at the time, knelt to pray to be sanctified, and in ten minutes was speaking in tongues without being conscious of any intermediate experience. A black woman from one of the French-speaking islands came to her afterward and told her she had spoken in French. When my mother was older, she found the same woman who remembered her and confirmed this for her.

Such incidents encouraged some to believe that the Pentecostal revival was a last-day outpouring intended to spread the gospel in a final appeal. As a result, a number of people began expecting to preach in tongues without any need to learn the local language. My mother knew personally three couples who did this. All were disappointed.

The Apostle Paul said, "I thank God that I speak in tongues more than all of you. However, in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue" (1 Cor. 14:18-19). In Lystra Paul preached in Greek, and when the lame man was healed the crowd "shouted in the Lycaonian language, 'The gods have come down to us in human form!'" (Acts 14:11). Paul did not understand them, and it was only with difficulty that he stopped them from offering sacrifices to him and Barnabas. It is clear that the gift of tongues was not used for evangelism. But early Pentecostals only learned this through sad experience.

My mother was more impressed, however, by the good things that took place at the Azusa Street Mission. Prejudice in the Los Angeles community was high. When she arrived on the school grounds the morning after being baptized in the Spirit, all the children except one little black girl went to the other side of the playground and refused to let her play with them. But at Azusa Street, people of all colors and all stations in

society forgot their prejudices and joined in fellowship and worship. They said, "The blood line has wiped out the color line." Men like "Professor" Carpenter, head of the mathematics department at Los Angeles High School, and the fiery, converted Roman Catholic "Irish" Lee, who had little education, provided colorful and enthusiastic support by their testimonies and faithful labors.

Every night the little building would be packed with two or three hundred people, with others looking in at the windows. Most arrived by streetcar, not talking on the way, but holding their hearts steady in silent preparation for God's moving. There was no planned program, for they felt that the Holy Spirit was able to protect them from anarchy or wicked spirits, and they believed the Holy Spirit could use any member of the body.

Brother William J. Seymour would come in, kneel, and put his head in one of the boxes that served as a pulpit, and begin to pray. The glory would come down. People would start familiar hymns like "Higher Ground" or "Tis Burning in my Soul." Some would begin to sing spontaneously (in English) in what they called "the heavenly choir." Then Brother Seymour would call everyone to prayer and they would kneel at their seats, crying out to God.

Often letters would be read. One, for example, told of the thrilling revival at Pandita Ramabai's school in Mukti, India. Another, from T. B. Barratt

in London, gave news of an Ignatian monk saved and seeking a Pentecostal experience. From D. E. Evans in Swansea, Wales came the report of a number receiving the baptism with the Bible sign of tongues. From Brother Berntsen, in North China, came news of quite a stir. From Sisters A. Moomau and L. Phillips, in Shanghai, came word of Chinese filled and a few missionaries pressing in. Other letters came from South America, South Africa, and Germany. These letters brought outbreaks of praise and spontaneous songs.

Frequently, someone would give pointers on how to receive the baptism in the Spirit. Once my grandfather gave the following (using KJV):

1. Believe the truth concerning it. Jesus commanded the disciples not to depart from Jerusalem, but to tarry until they were endued with power from on high (Luke 24:49). Be assured that when the early disciples received they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance (Acts 2:4).
2. You must feel your need. Is your life barren of power? Ye shall receive power. Acts 1.8.
3. Tarry until—Cease from your own works and fix your eyes on the exalted Christ. Abandon yourself to God and cut every tie that binds you to the world.

4. Be sure your heart has been cleansed by the blood.
5. Obey quickly every little commandment the Lord gives you (Acts 5:32), with your prejudice given up, your theology submitted, and Christ will be all in all to you.

My grandparents were there every night, for they did not want to miss anything the Lord might be doing. One night my mother was sick. They prayed for her, left her in bed, and went on to Azusa Street. As she lay there, she had a vision where she saw two trains on parallel tracks. At every station she and other young people would get out and go over to the other train to try to persuade the people on it to come over to theirs. Then the other tracks veered away and she heard a terrible crash. Her train came into a beautiful station and she was ushered into a palace. In a great hall, she saw Jesus talking to someone and their clothes were glistening as if covered with jewels. She looked down and her dress was glistening also. Then Jesus turned and pointed to her and she heard him say to the person he was talking to, "See that little girl. I healed her." At that the vision ended and she was well. The next evening they stood her on the altar rail at Azusa Street and had her tell about her vision and healing. The vision was reported in the next issue

of the Azusa Street paper, *The Apostolic Faith* (a paper my mother used to help fold for mailing).¹⁰

My father's cousin, R. J. Scott, was also involved in the Azusa Street Revival. He later encouraged my father to come to the 1913 World Wide Pentecostal Camp Meeting in the Arroyo Seco of South Pasadena, a suburb of Los Angeles. Maria B. Woodworth-Etter, a powerful healing evangelist, was the chief speaker. Other speakers included R. E. McAlister, who pointed out that the book of Acts speaks of baptizing people in the name of Jesus. That night John Schaepe, a German immigrant from Danzig, woke everyone up as he ran through the camp saying he had received a vision of Jesus, and he shouted that Jesus needed to be honored more.

Frank Ewart, a former Baptist minister, soon took advantage of this and said we could not honor Jesus properly unless we were baptized over again in the name of Jesus, only. Some of his followers came to my mother, then 18 years old, and told her she would lose her salvation if she did not let them rebaptize her in Jesus' name. Her first reaction was, "How can this be since my salvation is so precious to me?" Then she began to

¹⁰ My mother's vision was reported in the *Apostolic Faith*, Vol. 1, No. 5, January 1907. They reported it slightly different from the way I remember my mother telling it. They misspelled my mother's name (Myrle—they put Myrtle) and her brother's name (Heman—they put Herman). They mentioned cars—but in 1906, that meant train cars.

feel incensed that something like that could rob her of her salvation. However (as she told me years later) she then thought that the devil said to her, "Ha, you are getting angry. You are losing your salvation." So she was rebaptized. Later, however, through her own study of the Scripture, she returned to a Trinitarian position and eventually joined an Assemblies of God church.

In the meantime, my father, Harry Samuel Horton, grew up on a dairy farm near Owen Sound, Ontario, Canada. His parents were very strict, godly Methodists. When he was twenty-one years old, he and another young man decided to work their way across Canada and then down the coast to California. He was actually running away from God. Everywhere he went, revivals were going on, and his friend would want to go to them, but he refused. The day before the 1906 San Francisco earthquake, he was walking in Golden Gate Park when an inner voice spoke to him saying, "Get out of this city!" It grew stronger and stronger. Finally he got his friend and took the ferry across the bay to Oakland. The earthquake demolished the place where they had been staying. Undoubtedly, they would have been killed if they had stayed there (and I would not be here).

Shortly after that, my father was walking by a Nazarene church in Oakland on a Wednesday night. He felt impelled to go in. After the service, the pastor gave a brief altar call, but he felt glued

to the seat. He left and was a block away when he felt a tap on his shoulder. It was the pastor saying, "Don't you want to come back to the church and get saved?" At the church he kept crying out, "God forgive me a sinner," but felt no response from the Lord until the pastor quoted "Him that cometh unto me I will in no wise cast out" (John 6:37, KJV). Then the burden rolled off and my father walked out feeling as if he were walking on air.

A few days later he passed a street meeting in Oakland where they were telling how the Holy Spirit had been poured out, according to Acts 2:4, at the Azusa Street Mission in Los Angeles. He wanted his parents to know he had been saved, so he went to Winnipeg, Alberta, where his parents had moved. There he found a home prayer meeting started by a mother and daughter (Helen Rosenblatt) who had gone down to the Azusa Street revival and received the baptism in the Holy Spirit. My father was baptized on a Tuesday evening. The next evening he went with his parents to the Methodist church. The pastor called on him to pray and he broke out praying in tongues for half an hour. The Spirit was so manifestly present that the pastor said 'This is God!' Many of those Methodists then joined with A. H. Argue, who returned from Azusa Street, and started an assembly in Winnipeg that is still going.

My father became Brother Argue's assistant and was soon preaching. The Lord then led him to a Pentecostal Bible school conducted by Levi R. Lupton in Alliance, Ohio. After graduation in 1910, he wanted to go as a missionary to Liberia and even sent his mother a list of all that he was asked to take with him. But, somehow, the Lord stopped him. So he went into evangelistic work across the midwest states with another graduate (Franklin Small).

After the 1913 WorldWide Camp Meeting, he visited the Upper Room Mission where my mother's father was pastor. On the strength of the testimony he gave, my grandfather asked him to be an associate pastor. On July 17, 1915, he married the pastor's daughter, Myrle May Fisher, and on May 6, 1916, I was born in Huntington Park, California.

In 1919, the influenza killed more people than had died in World War I. My grandfather kept visiting the sick until he, too, came down with it. Instead of staying in bed, he got up and went to pray for others. Then he also died, but some of those he prayed for were both saved and healed. My father also caught the flu and became so sick he could not keep down any food or water. Then one day when he was left alone in the room, he saw a yellow glob in the corner. From it came a voice saying, "I am Satan, and I have you in my power now." He felt himself sinking and heard screams below him. Then he heard singing above

him. He looked up and saw an angelic choir singing "Rock of Ages, cleft for me, let me hide myself in Thee." As they sang, he felt himself rising. Suddenly the vision ended, and he felt hungry. He called, "Bring me something to eat!" Someone broke a raw egg in a cup and he swallowed it and kept it down.

I can remember opening my heart to the Lord when I was six years old, walking back and forth all alone lifting my hands and praising the Lord. When I asked for water baptism, my parents thought I was too young and asked two deacons to take me aside and question me. I can't remember much else from the time I was six, but every detail of that water baptism still stands out in my mind.

When I was seven, a bread truck swung around a corner and hit my father while he was crossing the street, dragging him ninety feet and paralyzing his left side. The Lord healed the paralysis, but he was no longer able to pastor. The Bread Company gave him two thousand dollars settlement for the accident. One thousand dollars went to the lawyers, the other thousand became a down payment on a \$5,000, four-room house on the edge of Los Angeles near Glendale. There was no Pentecostal church near, so I started going to a Baptist Sunday School close by. They emphasized Scripture memorization, which was good for me.

We did keep in touch with Pentecostal churches and sometimes took the streetcar down

to Bethel Temple or Angelus Temple. Not long after Angelus Temple was built in 1923, they started having children's meetings on Saturdays. A friend of my parents came and took my brothers and me to them. On one occasion, because my father was known, I was brought to the platform to lead in prayer. I was small for my age and Aimee Semple McPherson beckoned to me and had me sit on her lap until it was prayer time. I will never forget her warm, friendly personality, nor will I ever forget the marvelous musical cantatas she wrote. I used to love to sit in the audience after a service, too, and listen to Esther Fricke Green play an hour's organ concert.

Aimee Semple MacPherson did not allow tongues or other gifts to be manifest in the Temple during a service. But afterward, the "500 Room" was available for those seeking healing, and the "120 Room", for those seeking the baptism in the Holy Spirit. A number of godly people ministered in those rooms. One of them (Brother Arthur) prayed for my father when a lump, the size of a goose egg came on his throat. The lump melted away as Brother Arthur prayed. How we all rejoiced when he came home without any sign of it!

When I was fourteen, my younger brother and I spent the summer with my mother's sister and her husband, Ruth and Wesley R. Steelberg, then pastoring the Assembly of God in Sacramento. Once, at Pentecostal Ambassadors for Christ

convention, I went to the front after the service to pray with the other young people. The presence of the Lord became so real that I forgot everything else and lost any sense of time. Finally, a man tapped me on the shoulder and said, "Are you saved?" Most of the lights were out and everyone else was gone. But I did not receive the baptism in the Spirit. Perhaps I was a little hesitant because of what happened when I was eight years old. Because a number of our friends joined with Frank Ewart, they put pressure on us to come to a meeting. After the service, someone took me down to the altar and began jiggling my jaw to try to get me to speak in tongues. When my father realized what they were doing, he grabbed my arm and took me out of there. We never went back.

After graduating from high school I went to the Los Angeles City College for two years and then to the University of California at Berkeley. I found friends at the First Pentecostal Church in Oakland, pastored by J. Narver Gortner. His seven-point expository sermons increased my love for the Bible, and the prayers of the people encouraged me as I sought the baptism in the Holy Spirit.

At the University, where I majored in science, I was thrown into some confusion by some of my professors whose ideas created doubts about the Bible. I did not know there were good books that could have helped me. One night I knelt by my

bed and cried out to the Lord, "Lord, I know I am saved, but I don't know what to do about these doubts." Then the Lord brought to my mind how my grandfather, Samuel Horton, was operated on for a swollen prostate gland when he was 75 years old and I was five. Somehow, the kidneys started draining out through the wound, and the doctors sent him home to die. I can still remember the black ambulance and how they carried him upstairs in a stretcher, and how relatives and friends came to see him die. Rachel, my father's sister, was married to Joseph Clark, the pastor of the Assembly of God in North Hollywood, California. He gathered us all together to pray. I do not remember the words of his prayer, but I do remember the powerful way the Holy Spirit came upon him. The next morning my Aunt Birdie, my father's youngest sister, went up to change the bandages. The wound was all healed up except for half an inch, and that was perfectly clean and healed up in a few days. He went back to work and lived to be 87. I don't believe he would have died even then, but my grandmother, Margaret, died recently and all he wanted to do was go to be with Jesus.

Next, the Lord reminded me of my cousin, Charles Fisher. When I was 14, he contracted polio. The doctors did not recognize it at first and gave him some pills for stomach trouble. When paralysis set in, they said, "Sorry, we cannot help you." His parents took him to Angelus Temple. He was prayed for, walked out, played football in

high school, went through World War II in the navy, and never had any more signs of polio.

Then the Lord drew my attention to what happened to my brother Donald, a year and a half younger than I. He had been healed of what may have been polio when he was about four years old. But in high school he developed a bitter attitude toward my father and toward God. He still went to church and Sunday school, because that was something our family did. In his Sunday school class, each student was asked to recite a scripture verse in answer to the roll call. He would pick something out of the imprecatory Psalms which pronounced judgment on God's enemies, like "Let his children be fatherless," not to be funny, but because he was bitter. I had just been home for Christmas and found a complete change. There had been a revival in the local church and he was saved and filled with the Spirit. All the bitterness was gone, and the joy of the Lord filled his heart. That was just as great a miracle as the healings.

That encouraged my heart, and shortly after, about 1 a.m. on New Year's day, 1936, I received the baptism in the Holy Spirit. The Holy Spirit made Jesus so real to me. I could feel His presence and His touch in a way I never had before. But because I spoke only a few words in tongues, and did not even fall over, I began to wonder if I had received what I should. The next night I went down to the altar to pray. No one came around me to pray with me because now I had received.

That may have been a mistake. People who receive the baptism need to be encouraged to press on. Nevertheless, I simply said to the Lord, "If there is a freedom in this, I want it." Immediately it was just as if someone turned a faucet on. The tongues poured out. For two weeks, I could hardly pray in English.

Then Sister Lehmann, mother of missionary Harold Lehmann, came to me and said, "Stanley, God has done something wonderful for you. Do not let a day go by without coming before the Lord and letting Him recreate it in you." I still thank God for that advice in a day when some received the baptism, and once they had received it, never spoke in tongues again.

After I was baptized in the Holy Spirit, some suggested that I quit the godless University of California. I prayed and prayed about it. Finally, I said, "Lord if you want me to stay in the University and graduate with a bachelor of science degree, I will. Immediately a warm feeling went from the top of my head down to my toes. God knew there would be a period of time when I would be needed to teach required science courses at Central Bible College.

Jobs were hard to get when I graduated from the university in December, 1937. I almost wore out my shoes looking for work. Finally, I went to the producers of Del Monte foods, San Francisco based California Packing Corporation, asking for work in their research department. The director of

the research department was interviewing a young man ahead of me. He told him he had nothing in research, but if he were really in need, he could use him as a day laborer on their 5,000-acre ranch in Rio Vista. That young man refused because he only wanted work in research. I was getting desperate, however, so I took the job in Rio Vista. When I arrived, the man in charge said, "You came at the right time. We need someone to help us in our research here."

I had to drive 40 miles each way to attend the Assembly in Sacramento. After eight months, when I was offered a job in the Chemistry laboratory of the State of California Department of Agriculture, in Sacramento, I gladly took it.

The young people of Sacramento's Bethel Temple had street meetings on Saturday evenings and Sunday afternoons. Many young farmers came to California because of the dust storms in the so-called "dust bowl." They would come into the city on weekends so we always had a crowd listening. Every time I would be about to step out, give a testimony, someone else would step out ahead of me, and give such a wonderful testimony that I felt I could not say anything worth while. So I stopped going and tried to tell myself that I was not called to go to street meetings. But the Lord spoke to my heart and said, "I want you to look at the people's faces." When I did, I saw the marks of sin, and the Lord said to me, "Haven't I done anything for you?" With that I forgot other

people, forgot my timidity, and stepped out to speak for the Lord.

Three years later I thought I was doing everything the Lord wanted me to do. I was teaching a Sunday school class, was vice-president of the C.A.'s, sang in the choir, went to street meetings, visited nursing homes, and passed out tracts on the street. Then one Sunday, when Pastor W. T. Gaston said the church would be open for special prayer that afternoon, I went. About four o'clock I was the only one left, and I felt the presence of the Lord in an unusual way. Then He spoke to me in an audible voice saying, "I want you to go back to school and prepare to teach in Bible School." I had been thinking of going back to the University to take a higher degree in science, but teaching in a Bible School or Bible College was the farthest thing from my mind. I told no one about it for a long time.

When Harold Needham, then principal of Southern California Bible School (now Southern California College), came through Sacramento, I asked about going there. He told me that he believed our Bible schools would need teachers with higher degrees and advised me to go to a seminary. I wrote to many and finally decided that Dallas Theological Seminary sounded good. I filled out an application and was about to sign it when I felt a check from the Holy Spirit. I prayed and felt an even stronger check. So I put the application away and never sent it. Later I learned

that if I had gone at that time, Dallas Seminary would have let me take classes but would not have given me the degree unless I signed their statement of faith. The Holy Spirit knew I would need the degree for the sake of the accreditation of the schools where I would teach. Dallas also taught an extreme system of dispensationalism that had no place for the Pentecostal experience in it.

I worked for the Bureau of Chemistry for another year. During that year, a Baptist Evangelist, Harry Anderson, came to Sacramento for a meeting. He came to one of our CA meetings, saying he liked to have Pentecostal young people come to his meetings because they added something. Some of us went. I told him about my call, and he told me about Gordon Divinity School (now Gordon-Conwell Theological Seminary). The Lord confirmed it in my heart and I went.

The nearest Assembly of God was in Cambridge, a 5-cent bus fare away. The first Sunday morning there, after the pastor knew where I was studying, he spent the whole sermon haranguing against higher education. I told myself I would never go back there. Again the Lord spoke to my heart and said, "That is where I want you to go." Soon I was teaching a Sunday school class, and I had to go through the classroom where Evelyn Parsons taught to get to my classroom. Then her parents began inviting

me home for dinner and her father would spend Sunday afternoons talking to me about the Bible, which he loved. Somehow Evelyn and I got to know each other better, and I found there was another reason the Lord wanted me to go to that church. Evelyn has been a wonderful wife to me for over 50 years.

Across the hall from the dormitory room where I stayed was an older Baptist preacher, who had come back to get his degree. He would often come over to talk and pray with me. One day he said, "Stanley, you had better go back to your chemistry. You will never be enough of a politician to get anywhere in the ministry." That bothered me a little, but I knew the Lord had called me to teach, so I forgot it.

When I graduated, Dr. Nathan Wood, the President of Gordon, called me in and said my grades were so far ahead of everyone else's that they had to ask me to be one of the commencement speakers. The commencement was held in the Park Street Church, which was packed with 1,600 people. A student speaker from Gordon College spoke first on the loss of the absolute. He sounded as if he had swallowed a philosophy book and I doubt if there were more than ten percent of the people who understood what he was talking about. When I rose to speak, I could see them settle back in their seats, thinking, "Only one more and this will be over."

My text was Mark 12:24 (KJV) where Jesus said to the Sadducees, "Do ye not therefore err, because ye know not the scriptures, neither the power of God." My theme was you cannot really know the Scriptures apart from the power of God, and I emphasized that the difference between liberals and conservatives is at the point of the supernatural. I said there is no fence to sit on. Either you believe in the supernatural, the miracles, the virgin birth, the resurrection, or you do not. I also mentioned some of the miracles of healing in my own family and how they made the Bible more real to me. I felt a real anointing of the Spirit, and it was almost funny to see people suddenly sit up straight in their seats all over the auditorium. Afterward, the Baptist preacher, who told me to go back to my chemistry, came to me with tears in his eyes and said, "Forget what I told you. You do what God has called you to do."

Dr. Burton Goddard, who taught me Hebrew at Gordon, encouraged me to go to Harvard for an S.T.M. in Old Testament. He also helped me to get a wonderful scholarship. When I told Brother Smuland, my district superintendent, how I was thankful to the Lord for the scholarship, he said, "was that the Lord or the devil?" There is still quite a bit of that anti-intellectualism in some Pentecostal circles. Nevertheless, the Lord saw me through, and for three years after that, I taught at Metropolitan Bible Institute in New Jersey. During my time there I taught nearly every subject

in their catalog, and at the same time pastored an assembly in White Plains, New York.

Then the Lord led me to Central Bible College. There I enjoyed association with the godly dean, W. I. Evans, and other faculty members, such as Robert Cummings and Glen Reed. During my 30 years there, I had one sabbatical when I spent the spring of 1962 with Dr. Free, of Wheaton College, visiting archaeological sites in Italy, Egypt, Lebanon, Syria, Jordan, and Israel. I also engaged in archaeological digging at Dothan where Joseph was sold by his brothers. One of the highlights was the discovery of a sevenfold lamp dating back to about 1400 B.C. This meant something to me because at Harvard, Dr. Robert Pfeiffer said that one of the reasons he rejected the Mosaic authorship of the Pentateuch was the fact it mentioned a sevenfold lamp. In his opinion, Moses' day was too early for a sevenfold lamp.

At Central Bible College, I learned many lessons as Brother Evans encouraged both faculty and students to yield to the Holy Spirit and appropriate His gifts for ministry. One evening, after we had been all day in chapel in what Brother Evans called "the classroom of the Holy Spirit," the Spirit gave me a few words and kept impressing me to give them. I remembered a time when my mother brought a Methodist neighbor to church. During the pastor's sermon a man behind them jumped up, yelled out in tongues, and sent the neighbor into hysterics. My mother was never

able to get her to come back. That man said that when he felt he had a message in tongues, he had to speak it forth. He refused to believe that the spirit of the prophet is subject to the prophet (1 Cor. 14:32). So I held steady and found I did not lose anything. When there seemed to be a break in the meeting, I went to the platform and asked permission to speak. When I stepped to the pulpit, it was like stepping into an electric field. I spoke the words the Spirit had given me and a torrent of words followed. Students ran down to the front to pray, and many who had not been baptized in the Holy Spirit received.

On another evening of revival, a Baptist Bible College student came into the back of the Central Bible College chapel and began arguing with some of our students about the baptism in the Holy Spirit. One of them brought him to me. I felt impressed not to argue, but to ask him what his objections were. He stated one. The Spirit directed my attention to a scripture passage and I asked him to read it. He then proceeded to voice other objections. Each time the Spirit gave me a Scripture and I would open my Bible and have him read it. Suddenly he said, "I see it is in the Bible after all."

After 25 years at Central Bible College, I taught half time there and half time at the Assemblies of God Theological Seminary for another five years, afterwards came 13 more years full time at the Seminary making 46 altogether. It has also been

my privilege to teach special courses in Jerusalem, the Philippines, India, Singapore, Taiwan, Kenya, Belgium, Germany, and Russia. When I was a boy, every time a missionary would come and speak to us, I would ask the Lord to call me to the mission field. He never did. He did call me to teach, however, and in my old age has given me wonderful opportunities to be on mission fields and see what God is doing.

I am indeed thankful for this and for the recent opportunity I had to minister in the cities of Curitiba, São Paulo, Pinda, Recife, Abreu e Lima, Belem, Campo Grande, Cuiaba, and Rio de Janeiro in Brazil where the Assemblies of God number at least nineteen million. At Recife, a crowd of 5,000 partook of the Lord's Supper on a Monday night. Eleven hundred of them were new converts who had been baptized in water the week before. Many of them had been delivered from the occult. Afterward, a Brazilian woman, who teaches English, told me that she had been deep in the occult. A missionary evangelist came through and hired her to translate a pamphlet. He went on to the next town where his interpreter became sick. He called this woman and said he would pay her to interpret his message into Portuguese. Afterward, she said, "Every word of his message was just for me. Finally, I said, 'I give up Lord!'" She was saved, delivered, and filled with the Holy Spirit.

At home I keep busy as a writer and as general editor of Logion Press and coordinator of the Pentecostal Textbook Project, helping to get our Pentecostal scholars involved in preparing books that will ensure continuing education that is Pentecostal. I trust that you will use and continue to use good Pentecostal books. But above all, we need to keep reading the Bible and letting the Holy Spirit make its truths real and practical in our own lives. He wants to glorify Jesus and give us the gifts and blessings we need to be His witnesses.

2

The Pentecostal Revival

Do you know Jesus is real? Do you know the Holy Spirit is real? The early Pentecostals that I knew were convinced of two things. First, by the outpouring of the Holy Spirit with the evidence of speaking in other tongues, God was restoring the apostolic power and miracles of the Book of Acts. For most of them, the history of the Church between the first and twentieth century was not worth considering. What they were experiencing they believed was new, fresh, and uncontaminated by the past failures of the Church. Typical was Aimee Semple McPherson's famous sermon "Restoring the years that the locusts have eaten." She drew attention to Joel's prophecy in Joel 2:25, and applied it to the work of restoration of the gifts and blessings of the Holy Spirit. There were, however, important antecedents to the twentieth century Pentecostal revival.

Second, they declared that this was the "latter rain" of the Spirit preparing the Church for the soon return of Christ. The common testimony was "Jesus is my Savior, Baptizer, Healer, and Coming King!" Displayed in a prominent location in almost every church or meeting hall was a sign proclaiming "Jesus Christ, the same yesterday and

today and forever" (Heb. 13:8). This same Jesus would return (Acts 1:11).

Most of those from a holiness background were traditionally postmillennial and those from a Reformed background were amillennial. In spite of this, the outpouring of the Holy Spirit made Jesus so real that the nearness of His coming seemed obvious, that practically all Pentecostals became premillennialists. This, by the way, was more important than the phenomenon of tongues in making other holiness groups take a stand against the Pentecostal revival.

Because divine healing and the second coming of Jesus had been neglected by most of the major denominations, Pentecostals emphasized them emphatically and often to the extreme, at least initially. My grandfather "took the Lord as his Healer." To him this meant having nothing to do with doctors or medicines. He would not even give lemon juice to his children as treatment for a cold.

Most of those involved in the earlier divine healing movement did not go that far. George Fox and the early Quakers saw many healings in the late seventeenth century, but also accepted medicines and medical doctors. Johann Christoph Blumhardt, in the mid-eighteenth century, established a faith home in Germany and taught that God healed without the help of medicines or medical doctors, but he never told people to give them up. In America, medical doctor Charles

Cullis conducted faith conventions that drew attention to divine healing and opened homes for the sick which gave medical care along with prayer. Adoniram Judson Gordon, who founded Gordon College, was an ardent supporter of Cullis's healing ministry and agreed that healing is in the atonement.

On the other hand, Charles G. Finney and Phoebe Palmer declared that divine healing was always instantaneous unless the sick person was harboring sin or unbelief. This was also taught by John Alexander Dowie, who did have a marvelous healing ministry in Chicago. On the other hand, A. B. Simpson, founder of the Christian and Missionary Alliance, said that symptoms might not immediately disappear, but by an act of faith the believer must ignore them and claim his healing. He also said that claiming the promise meant throwing away all medicines, for accepting human help would imply doubt. A number of holiness preachers joined the chorus saying that any use of doctors or medicine was a lack of faith.

Holiness groups who became Pentecostal usually considered medicines as poisons handed out to those who had no faith. Carrie Judd Montgomery, who established the Home of Peace in Oakland, California, taught that one must believe in God's Word whether one felt healed or not.

In the 1920's, my father could not stand to see his children suffer pain, so he made my mother

take a home-nursing course offered by the White Memorial Hospital in Los Angeles.

Because my grandfather, Elmer Fisher, saw the Pentecostal revival as an important and perhaps the only real sign of the coming end, he looked daily for the return of the Lord. When my mother finished the eighth grade her father said, "It is no use for you to go to high school, since the Lord is coming so soon." She later went to business college and after my father died, took college courses in librarianship and was the librarian for several years at the West Coast Bible College in Fresno, California. Her younger brothers and sister did go to high school. The hope of the Lord's soon return remained strong, however, and was used as a means of encouraging consecration and holy living. Dispensationalism was not emphasized at first. My parents did not own a Scofield Bible. My grandfather wore out his Greek Testament. My father used Rotherham's *Emphasized Bible*, R. F. Weymouth's New Testament, and some-times James Moffat's translation. However, through the influence of Bible schools that taught courses in "Dispensational Truth" and through the spread of the Scofield Reference Bible (1909), along with Bible teachers who traveled with dispensational charts, dispensationalism became dominant in the eschatology of many Pentecostals. Frank Boyd,

especially with his book *Ages and Dispensations*,¹ was instrumental in modifying dispensationalism to allow for the Pentecostal experience, something Fundamentalist Dispensationalists had no room for in their system. In fact, they became the worst enemies of the Pentecostal movement. Thank God for the *Full Life Study Bible* that Brother Don Stamps prepared for us and that has now been translated into many languages. In my opinion, it is the best study Bible available today.

Because the Pentecostal outpouring was new and the blessings of the Spirit powerful, it was easy for some to accept other doctrines being spread by people who had received the Pentecostal experience. The Upper Room Mission initially included sanctification, as a second definite work of grace, as part of its statement of beliefs, simply because it was part of the Azusa Street Apostolic Faith teaching. Before my grandfather died in 1919, however, this teaching was dropped.

When Charles H. Pridgeon began to move among Pentecostals in 1920, his book, *Is Hell Eternal; or Will God's Plan Fail?*, influenced quite a number, including a former pastor of Central Assembly in Springfield, Missouri. I remember when I was about six years old hearing an evangelist preach this kind of universalism. It

¹ Frank M. Boyd, *Ages and Dispensations* (Springfield, MO: Gospel Publishing House, 1955).

made the lake of fire a purgatory that would purify all sinners, including the devil, and once purified, all would accept the love of God and be saved. Some went so far as to teach this doctrine as a great incentive to holiness because, as they declared, those Christians who come before the judgment seat of Christ and are not holy enough, would have to spend time in the lake of fire. A Swedish brother by the name of Erickson, who rented a room above the Upper Room Mission, talked to me about the doctrine and tried to show me that it did not fit what the Bible teaches.

British Israel was also spreading. It influenced Charles Fox Parham and many others. Though my father never accepted it, he was a Canadian with British ancestry and he was interested for a time. One day I listened with him to a radio preacher teaching British Israel. This preacher concluded by saying, "Even if you haven't been covered by the blood of Christ, your British blood will get you into the blessings of the millennium." That was too much for my father. He snapped the radio off, and that was the end of his interest in British Israel.

Parham's teaching that only those who were baptized in the Holy Spirit would be in the Bride of Christ, and only these would go up in the rapture, also was popular. Others said that in order to encourage holiness it was necessary to believe that only the holiest would go up in the rapture. I heard an Assemblies of God evangelist

by the name of Tubby preach that for the marriage supper of the Lamb to be complete it must include the bride, the guests, the friends of the bridegroom and the servants. He made these grounds for multiple raptures, the bride going up first. When I explained in the *Adult Teacher*² that each of these groups represented various aspects of our relation to Christ, and that First Thessalonians chapter 4 indicates all the dead in Christ and all the living that remain (and are in Christ) will go up together in one body to meet the Lord in the air, I received a strong letter of rebuke from a brother in Illinois. He said he knew he was not good enough or holy enough to make it in the Bride, but he was sure he was strong enough to stand for the Lord through the Tribulation.

The teaching that the Church is the true Israel caused some to decide that we must, therefore, keep Saturday as the Sabbath. Some groups that did this were soon keeping the Jewish feast days, and even trying to decide which tribe they belonged to. One woman who was doing this told my mother she must belong to the tribe of Benjamin because she was left-handed. Most of these groups were so concerned about themselves that they had no outreach and gradually died out.

These groups, however, were on the fringes of the Pentecostal movement. If the Pentecostal revival did anything, it stirred a desire to spread

² *Adult Teacher*, August 8, 1971.

the gospel around the world before it was too late. In doing so, it was different from most of the Pentecostal revivals that preceded it in past history. The Irvingite revival did not tie the gifts to evangelism of the unconverted. Neither did most of the revivals that preceded it during the history of the Church. One exception was a revival in India, beginning in 1860, that clearly linked the outpouring of the Spirit to evangelism. Dr. Gary McGee, Professor of Church History at the Assemblies of God Theological Seminary, has done some research on this. It took place in the state of Tinneveli (present day Tamil Nadu) and soon spread into the neighboring Travancore (the southernmost part of present day Kerala).

At that time, most missionaries (Protestant, Roman Catholic, and Eastern Orthodox) believed there was no possibility of restoring extraordinary gifts of the Spirit to the Church. If healings occurred, they were treated as exceptions in God's sovereign will, with no connection to evangelism. Missionaries pastored churches in a paternalistic way and gave little opportunity for the Spirit to give nationals any gifts of leadership or administration.

Some, however, recognized that the rate of conversions in non-Christian lands was very slow. This caused them to look more closely at the ministry of the Spirit in the Book of Acts and in the longer ending of Mark 16. Hope for the return of apostolic power began to grow. In South India,

Karl Rhenius, a Lutheran missionary from Prussia, sent out in 1814 by the Church Missionary Society, laid a foundation for revival by developing self-supporting, self-propagating churches. Then in 1833, Anthony Norris Groves, a Plymouth Brethren missionary, came encouraging egalitarian ministry and teaching them to expect the return of Christ and the Millennium. He also stirred a hope for the outpouring of the Holy Spirit as Joel 2:28-29 predicted.

Other missionaries in South India were disturbed by these ideas. Most of them viewed themselves as superior to the nationals of India. They were more concerned about offering English language education in Western culture and Christian faith, believing that this would bring mass conversions and a Christian civilization. This attitude was specifically stated in the resolutions of the South India Missionary Conference in 1858, at Utakam and in Tamil Nadu.

However, news of the 1848-1859 revivals in the United States and England reached South India in 1860. The Sepoy Rebellion of 1857-1858 had been put down by the British, but there was still much resentment against foreign domination and a desire for self-determination.

In this context, Grove's understudy, John Christian Aroolappen, was used in revival. There was intense conviction of sin, prayer for the sick, speaking in tongues with interpretation, prophecy, and visions. The revival proceeded without the

influence of missionaries or their money. People empowered by the Spirit preached the gospel to non-Christians. Indian evangelists traveled in faith, set their own itineraries, and significant growth resulted. Dr. McGee quotes Ashton Dibb, who observed this revival:

It does certainly seem to have the merit of being *the first entirely indigenous effort of the native church at self-extension*. "There is little doubt," writes one of our friends from Madras, "but that the Spirit of the Lord is in an extraordinary manner at work in portions of our South Indian Missions. Church of England clergy are backward in accepting such movements as these; but the unanimous testimony is now pretty decided. It is indeed a new era in Indian Missions, that of lay converts going forth without purse or scrip to preach the Gospel of Christ to their fellow-country-men (sic), and that with a zeal and life we had hardly thought them capable of." (Dibb's emphasis) [the *Church Missionary Intelligencer* (CMS) August, 1860, 622.]³

By 1865, the revival fires seemed to die down in Tinnevely, but the revival continued much longer in Travancore. In 1877, it was still increasing and attracted the attention of the

³ Gary B. McGee, "Pentecostal Phenomena and Revivals in India: Implications for Indigenous Church Leadership." A paper presented on the theme *Affirming Diversity*, to the The Society for Pentecostal Studies (Wheaton, IL: Wheaton College, November 10-12, 1994), Sec. 6.3, p. 8.

leaders of the Irvingite Catholic Apostolic Church of England. However, the revival in India, because of its linking of spiritual gifts to evangelism of the unconverted, parallels the twentieth-century Pentecostal movement more than the Irvingite movement.

The movement was opposed by Church of England clergy because they had not ordained its ministers, and they were not supervised by the church hierarchy. They criticized so-called excesses and what they called the “herd emotionalism” of the revival. Nevertheless, the revival had a significant impact on church growth, and when T. B. Barratt visited India in 1908 he reported meeting a man who had been baptized in the Spirit fifteen years before. Thus, there is some evidence that the revival continued in southern Kerala into the twentieth century. But by the time of the great revival that began in 1905 in India, Aroolappen and the 1860 revival was either forgotten or dismissed as irrelevant. Dr. McGee observed, however, that it is significant that this powerful Pentecostal revival preceded the current Pentecostal revival by forty years.⁴

During that forty years most Christians in America, England, and Europe were influenced by the Age of Enlightenment and believed that the visions, glossolalia, prophecies, healings, exorcisms, and other acts of the Holy Spirit,

⁴ Ibid.

recorded by Luke in the Book of Acts, were meant to give the Church a good start in its growth and that they ceased at the end of the first century. Yet, a growing number longed for and prayed for a restoration of apostolic power that would defeat Satan and bring revival and a great harvest of souls before the end of the age.

John Wesley's emphasis on perfection of motives and desires, along with John Fletcher's emphasis on the "Dispensation of the Holy Spirit", encouraged more attention to the Book of Acts. Johann Christoph Blumhardt, in southern Germany, 1843-44, prayed earnestly for the healing and deliverance of the demon-possessed, and established a retreat center near Stuttgart. Keswick conferences in England encouraged seeking power for victorious living. Charles G. Finney's revivals brought unusual moves of the Holy Spirit. Dwight L. Moody's revivals encouraged personal evangelism and the seeking of a "higher and deeper" life in Christ. Reuben Archer Torrey encouraged people to claim a baptism of the Spirit for power. A. B. Simpson emphasized healing and missions. John Alexander Dowie, in Chicago, had a marvelous healing ministry. So did Carrie Judd Montgomery in Oakland, California, and Maria B. Woodworth Etter, as recorded in her thrilling book: *Signs and Wonders, Acts of the Holy Ghost*.⁵ Camp meetings

⁵ Maria B. Woodworth-Etter, *A Diary of Signs and Wonders* (Tulsa, OK: Harrison House, 1916); reprint ed. *Signs and Wonders: Acts of the Holy Ghost*, (n.p., n.d.).

brought people together for extended times of ministry and worship, and for many people became a place close to heaven where they were delivered from the "Egypt" of sin.

Adoniram Judson Gordon, pastor of the Clarendon Street Baptist Church in Boston, Massachusetts, was a liberal preacher who attended D. L. Moody's meeting. Afterward, he had a dream where he saw himself at the pulpit and Jesus came into the back of the church auditorium. As He came up the aisle, He looked to both sides, and no one would make room for Him. Then He turned sadly away and left. When Gordon told this dream to his congregation, a revival broke out. His teaching on the Holy Spirit was later expressed in two significant books, *The Holy Spirit and Missions* and *The Twofold Life*.⁶ The latter drew attention to a distinction between the work of the Holy Spirit in conversion and a further work of the Spirit for empowerment. Such books helped to create a greater hunger as people prayed for God to meet their need. In answer to prayer, powerful spiritual revivals did come in Australia in 1903, in Wales in 1904, in India in 1905, in Korea in 1906, and in the United States where the Azusa Street revival in Los Angeles, California had international significance.

⁶ Adoniram Judson Gordon, *The Holy Spirit and Missions* (n.p., n.d.); *The Twofold Life: Christ's Work for Us and Christ's Work in Us* (Chicago, IL: F. H. Revell, 1882).

From Los Angeles the revival spread quickly to Winnipeg, Manitoba, Canada, and from there to Toronto, Ontario, which became a powerful center for further spreading. Other significant revivals took place in Hawaii; Portland, Oregon; Springfield, Missouri; Spokane, Washington; Memphis, Tennessee; Dunn, North Carolina; Rochester, New York; Nyack, New York; and North Bergen, New Jersey. At the Christian and Missionary Alliance School in Nyack in 1906, a number of future Assemblies of God leaders were baptized in the Holy Spirit, including William I. Evans and Frank Boyd.

W. I. Evans often told the students at Central Bible College that as he sought for the baptism he experienced a marvelous blessing that brought "holy laughter". Again and again he would reach that place and laugh and laugh. Then one of the teachers said to him, "You are stuck on a plateau. You need to go higher and receive the baptism in the Spirit with the evidence of speaking in other tongues." A. B. Simpson encouraged this revival. Only later did some of the leaders discourage seeking, by saying, "Seek not, forbid not." There is no evidence that A.B. Simpson himself ever said anything like that.

The Azusa Street Revival also attracted many from overseas and revivals spread to India; through Seattle, Washington, to Japan and China; through Scandinavia to England, Netherlands, and Germany, through England to Estonia; and

through India to Chile. Two Swedish Americans, Vingren and Berg, felt a call in 1910 to take the Pentecostal message to Brazil. On the way, they stopped at the Stone Church in Chicago where a missionary to Africa was speaking. They were so moved they gave him the money they had saved to go to Brazil. Nevertheless, they continued on in faith and arrived in Belem, in northern Brazil. They sat down in a park and asked the Lord what to do next. A Baptist pastor came by and invited them to his church. When some received the baptism in the Holy Spirit, he kicked them out. So Vingren and Berg started the first Assembly of God in Brazil in 1911. The Pentecostal revival was already strong in Sweden, so they sent for Swedish missionaries who came to help them. They started a mother church plan. Now in Sao Paulo, for example, there are five major mother churches and about two thousand daughter churches.

Most of those who were involved in the Azusa Street Revival went out and started churches. Because many of them were squeezed out of their former denominations, they carried a distrust of organized religion and preferred to be "free." In the Upper Room Mission my grandfather did not allow a membership list and he avoided as much of the ritual he was used to as possible. No offerings were taken, but a mailbox nailed up by the door was available for people to deposit tithes and offerings.

It did not take long, however, for a search for order to begin. Probably, the experience of early missionaries was the most important factor in this. They all went out on "faith." But the faith principle was better in theory than in practice. Some who were good letter writers received financial support, but not consistently. Others nearly starved to death. There was a lack of training and preparation on the part of many. There was no unity, and much energy was wasted because of lack of cooperation and lack of any missionary strategy.

Mission agencies began to appear as early as 1909 with the Pentecostal Missionary Union Great Britain (which led to the organization of the Assemblies of God in Great Britain and Ireland in 1924-1925). The Canadian Pentecostal Missionary Union, started in 1909, in Canada failed to develop, and its counterpart in the United States of America only lasted for one year. In 1910 the Executive Council of the Bethel Pentecostal Assembly of Newark, New Jersey, founded the Pentecostal Mission in South and Central Africa. The Church of God of Cleveland, Tennessee, sent out its first missionaries in 1910.

In 1914, the General Council of the Assemblies of God was formed with a twofold purpose to promote missions, and to establish a Bible School for the training of ministers and missionaries. Central Bible College was the result, and many other Bible Colleges have been established,

including over 200 Bible Schools around the world. Also in 1914, the National and International Pentecostal Missionary Union was formed, and in 1919 the Congo Evangelistic Mission was organized in what is now Zaire.

In spite of the fears of organization, a number of Pentecostal denominations came into being. The Church of God of Cleveland, Tennessee had already been organized in 1886, and continued as a Pentecostal denomination. The Church of God in Christ began in 1897. Its first home and foreign mission board was formed in 1925. The International Pentecostal Holiness Church was formed in 1915 from a merger of churches started in 1895, 1897, and 1898. The Pentecostal Assemblies of the World began in 1907; the Pentecostal Church of God in 1919; the Pentecostal Assemblies of Newfoundland and the Pentecostal Assemblies of Canada, both in 1925; and the International Church of the Foursquare Gospel in 1927.

Aimee Semple McPherson worked with the Assemblies of God in California for a time, but became independent when she built Angelus Temple. She was one of the most successful Pentecostal evangelists in her early ministry. No one brought more denominational preachers into the Pentecostal experience than she did.

Charles S. Price, in his own story, tells of the revival in the First Baptist Church in San Jose, California. Dr. Price had been a pastor of a liberal

congregational church in nearby Santa Rosa, but at the time was pastor at Lodi in the San Joaquin Valley. The First Baptist Church in San Jose was under a heavy debt and about to go bankrupt. Moving pictures were new at that time, and the pastor, Dr. William Towner, tried to attract people by showing them on Sunday evenings — but it did not work. Then someone told him of a young woman evangelist who was attracting crowds, but said, "You won't like her, because she doesn't agree with your doctrine." Dr. Towner replied, "If she is attracting crowds and can save my church from bankruptcy, I don't care what she believes."

A great Pentecostal revival broke out. Charles S. Price heard about it and decided to go down and expose their error. He put an advertisement in the paper that he would be back the next Sunday and his sermon title would be, "Divine Healing Bubble Explodes." When he arrived at the First Baptist Church he was met first by Dr. Towner, shouting "Hallelujah!" Then Ole, his old Swedish usher who used to be addicted to snuff, said to him, "Hallelujah, I ban saved; I ban healed; I ban filled with the Holy Ghost; I ban so full with glory there ain't any room for snoos." The miracles of salvation and healing at the altar began to affect Dr. Price. On the third night Dr. Towner persuaded him to sit on the platform. Let me give you Dr. Price's own words:

How marvelously that great audience sang!
How wonderfully that choir thundered out,

“There is Power, Power, Wonder-working Power in the Blood of the Lamb” ! Every time they said the word Power, it was like the blow of a mighty hammer on the anvil such as my grandfather used to wield by his forge in old England so far away. All during the opening part of the service, I was conscious of God speaking to my heart. Then came the sermon. It was preached for me. Half way through the message I had made up my mind what I was going to do... The message was over ...I can hear her now as she said, “I want every man and woman ... who will say. ‘I am a sinner and I need Jesus and I want you to pray for me,’ to stand to your feet.” Trembling I stood. A hand was put on my shoulder and a voice of a prominent Presbyterian minister sounded in my ear, “Charles she is calling for sinners.” I whispered back, “I know it,” ...Then came the rest of the invitation. “Come down and kneel before the Lord. Come ye weary and heavy laden and He will give you rest.” Down those steps I walked. I was in the act of kneeling at the altar when the glory of God broke over my soul.. I did not pray, for I did not have to pray. Something burst within my breast. An ocean of love divine rolled across my heart. This was out of the range of psychology and actions and reactions. This was real!! Throwing up both hands I shouted “Hallelujah!” so overcome was I with joy that I commenced to run across the altar. Dr. Towner followed me—and wept for joy! Then in an ecstasy of divine glory I ran down the aisle to the back of



STANLEY M. HORTON,
1985 An Assemblies of God educator and writer. A third-generation Pentecostal. His grandfather, Elmer K. Fisher, pastored the Upper Room Mission in Los Angeles.



Honeymoon photo



EVA, GRANDMA FISHER, MOTHER, RUTH

AT GLAD TIDINGS TEMPLE
1451 Ellis Street, San Francisco, Calif.

OLD TIME PENTECOSTAL REVIVAL

Evangelist
**Smith
Wigglesworth**
of England



December 8
to
December 22
Inclusive

WEEK DAYS—10:30 A. M. and 7:45 P. M.
SUNDAYS—10:00 A. M., 1:00 and 7:15 P. M.

All Are Invited to Attend These Special Meetings
The Sick Prayed for at Each Service
Apply Early and We Will Arrange Accommodation
for You

SMITH WIGGLESWORTH
After being baptized in the Spirit in 1907, he became a noted Pentecostal evangelist, particularly known for his strong faith and legendary answers to prayer. This is one of the flyers for his upcoming revival meeting.



ELMER K. FISHER, 1910 An early Pentecostal pastor who received the Baptism of the Holy Spirit at one of the New Testament Churches in Los Angeles and started the Upper Room Mission.

*AIMEE S. McPHERSON
tent meeting,
Philadelphia,
PA 1918.*



AIMEE S. McPHERSON tent meeting, Philadelphia, PA 1918.



***AZUSA STREET** This old building at 312 Azusa Street, Los Angeles, became world famous as the Azusa Street Mission, beginning in 1906. It brought an expectation of a "latter rain" outpouring of the Holy Spirit with an accompanying revival that ran from 1906-1913.*



***UPPER ROOM MISSION** Founded in the fall of 1906 located at South Spring Street in Los Angeles, California, became, for several years, a very significant mission in the city.*



OWEN "IRISH" LEE *A fiery, converted Roman Catholic who had little education but provided colorful and enthusiastic support to the Azusa Street Mission by his testimonies and faithful labor.*



WILLIAM J. SEYMOUR *One of the most influential and respected early Pentecostal leaders who played a key role in the Azusa Street revival and the development of the Pentecostal movement.*



HARRY AND MYRLE HORTON *Stanley Horton's parents.*

AIMEE SEMPLE McPHERSON *She designed, founded and dedicated the Angelus Temple on January 1, 1923. Thereafter, she pastored it until her untimely death in 1944. She drew standing room only crowds some 25,000*



worshippers weekly, who came to hear her vividly illustrated sermons, fully costumed operas, and cantatas.



ANGELUS TEMPLE, 1937 Located at 1100 Glendale Boulevard in Los Angeles, California. Seated 5,300 people. Its cornerstone proclaimed its dedication to the cause of interdenominational and worldwide evangelization. The temple formed the headquarters congregation of the International Church of the Foursquare Gospel.



AIMEE S. McPHERSON (with tambourine) and followers at Victoria Hall Mission, Los Angeles, California, 1919.



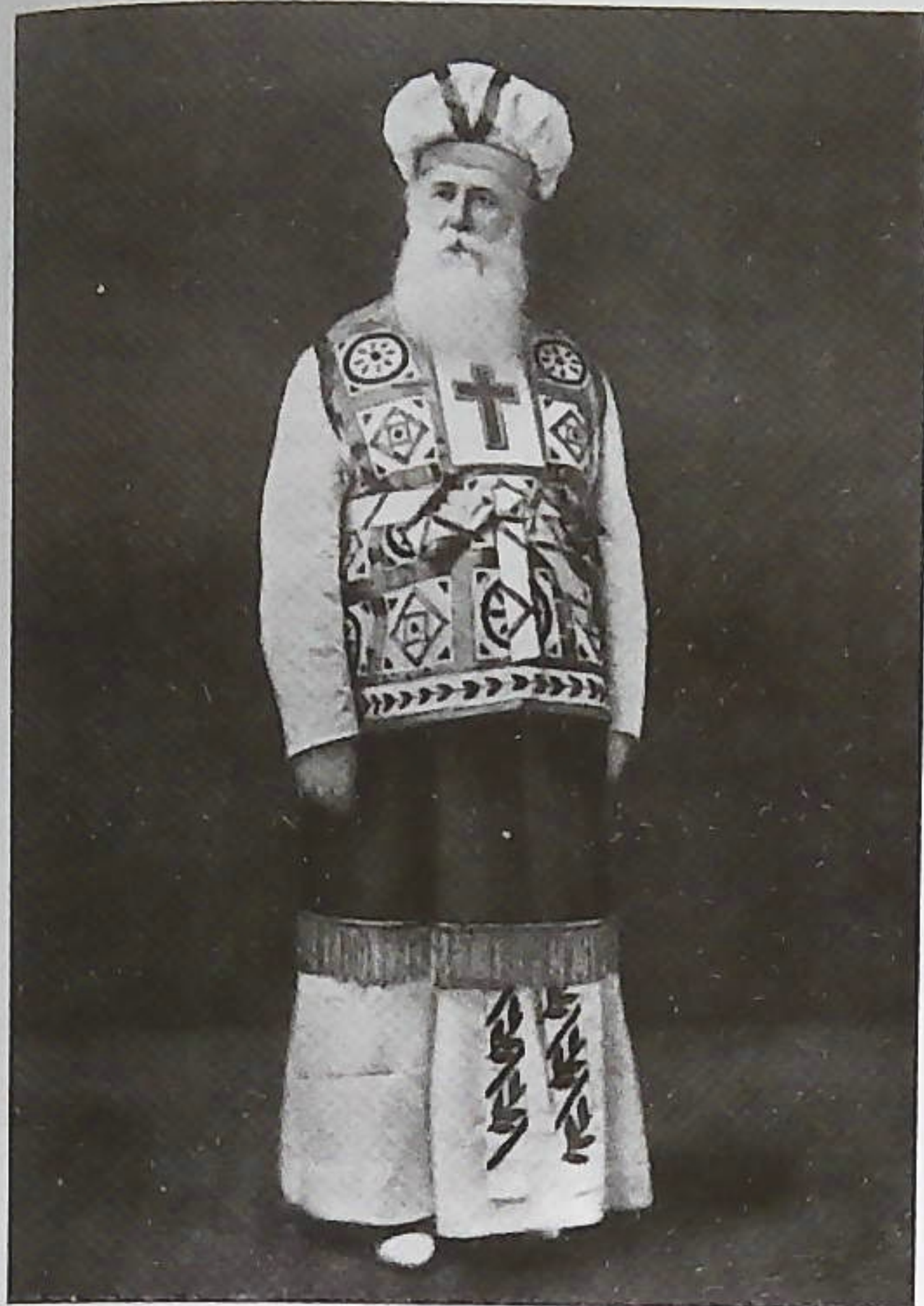
HORTON in one of his class lectures overseas.



HORTON in one of his lectures in Baguio City, Philippines.



HORTON with Melvin Ho in Asia Pacific Theological Seminary, Philippines, 1994.



JOHN ALEXANDER DOWIE,
1904 Faith healer, founder of
Zion City, Illinois and the
Christian Catholic Church. He
became a prominent advocate
of healing after his sickly
childhood. He reasserted his
restorationist hopes and an-
nounced in 1901 that he was
the prophesied Elijah, the
Restorer.



**CARRIE JUDD
MONTGOMERY** Known
world-wide for her
Triumphs of Faith, a
monthly journal devoted to
faith healing and to the
promotion of Christian
holiness. After being
baptized in the Spirit, her
emphasis shifted to that of
power of the Spirit, yet did
not neglect holiness and
divine healing themes.



C. J. MONTGOMERY, 1892 in
Salvation Army Uniform.



**MARIA BEULAH
WOODWORTH-ETTER,**
1844-1924 *A popular Pentecostal evangelist in 1912 and probably the best known turn of the century Holiness minister to embrace Pentecostalism.*



DANIEL BERG, 1919 *A Swedish Pentecostal missionary who worked with Vingren to establish Brazil's first Pentecostal church.*



**ADOLF GUNNAR
VINGREN, 1919** *A Swedish Pentecostal missionary who was elected as the pastor of the first Assembly of God church, formerly called the Apostolic Faith Mission. From this congregation grew the Assemblies of God, the largest Protestant denomination in Brazil in 1910.*



1st GENERAL COUNCIL MEETING Hot Springs, AR, April 2-12, 1914.



CHARLES SYDNEY PRICE
A Pentecostal evangelist, pastor and teacher. He was pastoring a Congregational Church in Lodi, California, when he was baptized in the Spirit in 1920 at an Aimee Semple McPherson meeting. He then launched his own evangelistic ministry, gaining widespread popularity for his prayers for the sick.



JAMES PHILIP HOGAN
After serving as a missionary in China and Taiwan and as a staff member of the Division of Foreign Missions (DFM) of the Assemblies of God, J. Philip Hogan became executive director of DFM in 1959 until his retirement in 1987.



ERNEST S. WILLIAMS
He was baptized in the Spirit at the Azusa Street Mission and served the U.S. Assemblies of God as general superintendent from 1929 to 1949.



DAVID DU PLESSIS, 1950
Known affectionately as "Mr. Pentecost," David J. du Plessis was reared in South Africa but later moved to the U.S. and joined the U.S. Assemblies of God. His work with ecumenical groups brought both acclaim and criticism.



DAVID DU PLESSIS, 1980



DENNIS JOSEPH BENNETT An Episcopal clergyman prominently identified with the charismatic renewal from the beginning. Received the baptism of the Holy Spirit in 1959 and was one of the founders of the Episcopal Charismatic Fellowship, later called Episcopal Renewal Ministries. In 1981, he was designated a canon of honor of the Diocese of Olympia by Bishop Robert H. Cochrane, in recognition of his work in the charismatic renewal.



BARTLETT PETERSON
*Elected as President of the
 Central Bible Institute in 1948.*



CHARLES F. PARHAM *He at one
 time pastored a Methodist church
 in Kansas and founded a Bible
 school in Topeka where Pentecostal
 movement began in January 1, 1901.
 Agnes N. Ozman received the
 Baptism of the Holy Spirit there
 with the evidence of speaking in
 tongues. From there, through
 Houston, Texas, this phenomenon
 arrived at Azusa St.*



**HORTON'S
 DOCTORAL
 GRADUATION**

the tent and back to the front again, shouting "I am saved—Hallelujah!--I am saved!" . . . In the course of a few short days not only my outlook on life, my view-point, but my life itself had been transformed and changed. The burning, flaming fires of evangelism began to blaze in my heart. The thing that I desired more than anything else in the world was to win souls for Jesus. But I was also conscious of the fact that these people with whom I had come in contact had an experience that I did not possess. . . I went back to San Jose . . . night after night found me tarrying in the Baptist church.⁷

To make a long story short, he eventually fell under the power and spoke in tongues. Back at Lodi, he expected to be dismissed from his pulpit. Instead, over eighty people responded to his altar call. Prayer meetings grew from one hundred to one thousand, with people praying until the early hours of the morning. People came from as far away as one hundred miles, including Rev. Eugene Bronson, pastor of the Methodist Church in San Leandro, who later became Dean of the Southern California Bible School (now Southern California College). Dr. Price went on to become an outstanding healing evangelist.

Some felt that Mrs. McPherson limited her ministry by building Angelus Temple and forming

⁷ Charles S. Price. *The Story Of My Life* (Pasadena, Cal. Charles S. Price Publishing Co., 1935), 35-37.

a denomination around herself. Angelus Temple had a miracle room where casts, braces, crutches, etc. were placed with the names of the people and the dates of the healings. But after a time it became obvious that most of the dates were before 1928, and then we noticed that the dates were taken off.

Angelus Temple did have a wonderful ministry, nevertheless. One of my professors at Gordon Divinity School told the class I attended that he took a sabbatical to study her ministry and came to the conclusion that with all her dramatics and illustrated sermons; she was a first-rate sermonizer. She was certainly the most outstanding woman preacher I have ever heard. The 5300-seat auditorium was packed night after night. Tour buses in Los Angeles carried signs, "See the movie stars homes and Angelus Temple." Thousands were saved who never would have gone to church elsewhere.

Others in the city preached against her, especially Robert Shuler of the First Methodist Church. But eventually, so many people who were saved in Angelus Temple scattered into other churches, that the pastors hardly dared say anything against the Four Square Gospel any more. City officials recognized her for her social impact and made her an honorary police chief and honorary fire chief.

During the great depression, when so many were coming into California from farms

devastated by dust storms in the Midwestern states, the government tried to discourage them by saying they could not get any government aid until they had been there six months. But the people kept coming anyway. Angelus Temple opened a commissary and people were encouraged to bring at least one can of food to each service. If you knew of a family in need, you could call the commissary and they would send out a box of food. It would be given with a smile, and those bringing it would look around to see if the children needed clothes or shoes. Then a box of food would keep coming every week until the people themselves said they did not need it any more.

My uncle, Harold Fisher, was the official photographer for Angelus Temple for a time; my brother Donald was radio engineer for their station KFSG; and my cousin, Howard Clark, graduated from their L.I.F.E. Bible College. One thing they told me was that in spite of all the bad publicity given to Mrs. McPherson, those closest to her never lost confidence in her. The offerings that came in were controlled by a board of elders. Even the major portion of the love offerings given her went back into the work. I have it on good authority that at her death her personal estate was only four thousand dollars.

I did hear her compare her Four Square Denomination to a Cadillac, and the Assemblies of God to a Model T Ford. However, the Assemblies

of God did not fight her and God has prospered the Assemblies. One of the important reasons was the fact that God raised up leaders and teachers who steadied the Assemblies of God and kept it from going to the extremes that arose in the early days of the Pentecostal movement. One who helped me and many others was Myer Pearlman, a Scottish Jew who was converted at the Glad Tidings Mission in San Francisco. He graduated from Central Bible Institute in Springfield, Missouri, taught there, wrote the *Adult Teacher's Quarterly* as well as the *Adult Student's Quarterly*, and many Bible study books. He also produced the most significant Pentecostal theological work of the first half of the twentieth century, *Knowing the Doctrines of the Bible*.⁸

Carl Brumback's *What Meaneth This?* was an important defense of the Pentecostal movement.⁹ Frank Boyd's books, articles, and correspondence courses had great influence. John Narver Gortner, a graduate of the Garrett Biblical Institute in Chicago and former Methodist pastor, was also a steadying influence, as were J. Roswell Flower, W. I. Evans, P. C. Nelson, and Robert Craig. Above all, the missions emphasis continued to be a

⁸ Myer Pearlman, *Knowing the Doctrines of the Bible* (Springfield, MO: Gospel Publishing House, 1937).

⁹ Carl Brumback, *What Meaneth This: A Pentecostal Answer to a Pentecostal Question* (Springfield, MO: Gospel Publishing House, 1947).

central theme of the Assemblies of God. Noel Perkin provided strong, but gracious, leadership.

A vision for the establishing of Bible schools provided national leadership in the various fields. This received further impetus through the publication of Melvin L. Hodges' book, *The Indigenous Church*.¹⁰ Dr. Gary McGee calls this "the most significant work on missions strategy and theology that the Pentecostal Movement had produced."¹¹ It has been a major influence in the continuing spread of Assemblies of God missions worldwide.

We have learned that we can trust the Holy Spirit to do His work if we encourage people to let Him. I have been thrilled as I have visited countries around the world and have met outstanding young men and women, intelligent, spiritual, and full of zeal for the work of the Lord. This Pentecostal revival is going to continue until Jesus comes! Thank God, you can have a part in it. Open your heart to the Holy Spirit and let Him do His work in and through you!

¹⁰ Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953).

¹¹ Stanley Burgess, Gary McGee, eds., *Dictionary of the Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan Publishing House, Regency Reference Library, 1988), 621.

3

Pentecost at Present

Have you been persecuted because of your Pentecostal experience? Opposition to the Pentecostal Movement was strong at first. Sometimes it was physical. Once, when my father was preaching a revival in Canada, some men grabbed him out in the street after the service, knocked him to the ground, and tried to force him to drink whiskey. He gritted his teeth, and they finally left him. Another time, in Arizona, he spent a night in jail for disturbing the peace because people complained that the meetings were too noisy. In 1949 I went to a Christ's Ambassador's rally in Red Bluff, California, where some local young men with horse whips tried to keep us from going into the church. It was common to call us holy rollers or worse names. Sometimes this caused churches to avoid the name Pentecostal. Sometimes young Pentecostals were afraid or ashamed to admit whom they were. One of my young friends was on a train going from Sacramento to San Francisco. He was wearing a pin-shaped like shield with the letters PAC across it, standing for Pentecostal Ambassadors for Christ, the name of Assemblies of God young peoples' societies in Northern California before the Christ's Ambassadors were organized. A young man sat beside him and asked him what

PAC meant. Suddenly embarrassed, my friend said, "Pacific Athletic Club." Then the young man began asking him details about what facilities and equipment the club had, and what sports it specialized in. Soon my friend broke down in tears and admitted what it meant and apologized for what a terrible ambassador he had been. The young man laughed and said, "I knew it all along. My sister belongs to it." More often, however, opposition only made Pentecostals stronger. I heard evangelist Raymond T. Richey say that just after he received a license to preach, he was preaching at a street meeting and someone hit him with a rotten potato. He said that was his real license to preach.

The worst opposition, however, was not physical, but theological. Holiness people were hostile. Alma White's book, *Demons and Tongues* (1910), was typical of their attitude.¹ Fundamentalists such as H. A. Ironside,² Alexander Mackie,³ and George B. Cutten⁴, took strong stands against speaking in tongues.

¹ Alma White, *Demons and Tongues* (Zarephath, NJ: Pillar of Fire Publishers, 1910; reprint., 1949).

² H. A. Ironside, *Apostolic Faith Missions and the so-called Second Pentecost* (Np: Lojuseaux Brothers, Inc., n.d.)

³ Alexander Mackie, *The Gift of Tongues* (n.p., 1921).

⁴ George B. Cutten, *Speaking with Tongues, Historically and Psychologically Considered* (New Haven, CT: Yale University Press, 1927).

Though most Pentecostals looked on themselves as Fundamentalists, the World Christian Fundamentals Association rejected them as a menace in 1928. Then Carl McIntire organized the American Council of Christian Churches in 1941 and rejected Pentecostals as apostates. The Assemblies of God leadership reacted by saying, "Although we Pentecostal people have to be outside the camp, we cannot afford to be bitter against those who do not see as we do."⁵ Fundamentalist Radio preachers such as Donald Grey Barnhouse continued to preach against Pentecostals and classified us as of the devil.

Before he died, however, Barnhouse came to Springfield, Missouri, and apologized to our leaders. I was invited into one of the meetings because he wanted someone present who knew the Greek and Hebrew. He told of a vision God had given him that showed him we (all varieties of Christians) need each other, and that he needed to have fellowship with the Pentecostals.

Barnhouse was one of the first radio preachers in the country and pastored the Tenth Presbyterian Church of Philadelphia. The church would not let its people repeat the Lord's Prayer because it was part of the Sermon on the Mount, which was considered law for the Jews in the coming Millennium, and was therefore not for the

⁵ Stanley H. Frodsham, "Disfellowshipped?" *Pentecostal Evangel*, 18 (August 1928): 7.

Church. But he did admit the Lord could heal. Early in his radio ministry he received a call saying, "Our sister is dying, please come." It was across town. To take a subway into the city and back out would take too long, so he took a taxi. As he was going along, the Lord spoke to him and asked him what he was going to do for the girl. He said he would pray for her. Then the Lord told him He would heal her. He supposed she must be ill of some minor ailment and thought no more about it. The girl lived in an apartment over a store. As he was going up the stairs, her brothers asked him if he would take her funeral. He said, "There will be no funeral." They looked at him as if he were crazy.

He was not prepared for what he found. The girl was like a bag of bones and had been sedated. She had not spoken a word for a month. He took her hand explained that the Lord had promised to heal her, and asked her to squeeze his hand if she understood. He thought he felt something but wasn't sure, so he asked her to squeeze his hand twice. This time he felt two definite squeezes. So he prayed for her, and left. On the way out the brothers again asked him to take her funeral and he brushed them aside. The next day he received an excited telephone call: "Our sister is talking!" She was soon well and strong and was still active and contributing to his church 35 years later when Barnhouse was in Springfield with us. Seventeen families joined Barnhouse's church as a result of that healing.

When the theological liberals wanted to stop evangelicals from using the airwaves, the National Association of Evangelicals was formed, and Pentecostals were invited to join it, in spite of the opposition of many fundamentalists. There was still some opposition to us among moderate evangelicals, but in time, this began to diminish. At a National Association of Evangelicals meeting I attended in St. Louis, Missouri, a few years ago, Philip Hogan sat beside me and told how a certain Evangelical missions executive would always leave if Brother Hogan came into a room for a meeting of missions leaders. This time he came weeping and asked Brother Hogan's forgiveness.

The first real crisis we faced after the split with the Jesus Only or Oneness movement came with a revival that started at the Sharon Orphanage and Schools in North Battleford, Saskatchewan, Canada. It became known as the New Order of the Latter Rain. George and Ern Hawtin, along with Herrick Holt, were the leaders. They, as well as, many others, were disturbed by the recognition of Pentecostals by the National Association of Evangelicals and the accreditation of Pentecostal Bible Colleges in order for them to give degrees. They also saw how growth led to larger church bureaucracies, increased church politics, new programs, and an increase in strategic planning in missions.

These men were afraid that increased structure and the contact with non-Pentecostal evangelicals

was choking out the dynamic working of the Holy Spirit in the lives of believers. They also feared that Pentecostalism had traveled down the same course as the historic churches and was in danger of becoming cold spiritually, and that a better-educated clergy would mean reliance on reason rather than on faith.

The leaders of "New Order," identified themselves as apostles and prophets, and would call individuals to the front and impart specific gifts of the Spirit to each one by the laying on of hands. They taught that the ministry gifts of the Spirit of Ephesians 4, including apostles and prophets, are for today. They emphasized that the gift of tongues produces real languages, and they encouraged people to believe for physical manifestations, such as oil appearing on the hands. Among those influenced by this, "New Order" were Myrtle D. Beall, Ivan and Carlton Spencer, Stanley H. Frodsham (editor of the Pentecostal Evangel), Thomas Wyatt, Bill Britton, William Branham, and Franklin Hall. Even Lewi Petrus, of Sweden, initially endorsed the movement. Ralph Riggs, however, preached a sermon (which I heard) in Central Assembly, Springfield, Missouri, calling it a ruined revival. Many who had been disfellowshipped by the Assemblies of God found it a place where they could be accepted.

The Executive Presbytery of the Assemblies of God warned against the movement in their

quarterly letter of April 20, 1949. They pointed out the dangers of predictive personal prophecy that told people who to marry or that sent people to the foreign field who were unfit and unprepared. But they emphasized that the movement should be judged, not on reports of blessings some claimed to receive, "but on its adherence to the Scriptures." As an example of how the Latter Rain movement misused the Scriptures, they quoted a statement from their paper, "The restoration of the heavenly choir and the return to the Church of the gift of languages has literally amazed the whole country. The actual receiving of foreign languages and ability to permanently speak them after the laying on of hands is indisputable proof of the reality of the gift of tongues in the church. This marvelous gift is for missionary work. Paul was perhaps the greatest missionary that ever lived. That is why he said, 'I thank God that I speak with tongues (languages) more than ye all.'" (1 Cor. 14:18).

E. S. Williams, General Superintendent of the Assemblies of God, commented, "It is a little odd, that, if Paul used the unknown tongue so extensively for evangelism, he would instruct the church, 'He that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him' (1 Cor. 14:2). And again, that he said, 'Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue' (v. 19)." He pointed out

that, if we come speaking in tongues only, “we shall be barbarians to those who hear us (v. 11).”

Williams also warned against their belief that the purpose of the gift of discerning of spirits was to discern and identify or name which demon was causing a person’s sickness, in order to cast it out. The leaders of the Latter Rain movement, however, responded by saying people who did not accept their unscriptural claims had a spirit of unbelief. They also made dire predictions about the demise of the Assemblies of God and other Pentecostal groups.

Thank God, their predictions have not come true, any more than their prophecy that a woman evangelist, to whom they had imparted gifts of prophecy and the working of miracles, would go to India. She was to preach in tongues in 54 different languages, so there would be no need for her to learn any of them. Instead, Assemblies of God nationals, trained in our Bible schools, are the ones going up and down that land and establishing churches.

Though most Pentecostals were not aware of it, a Charismatic movement was already starting among old-line denominations. Healing evangelists, such as Oral Roberts and T. L. Osborne, attracted great crowds, and through their influence many were baptized in the Holy Spirit in the 1940s and 1950s. In 1951, Demos Shakarian formed the Full Gospel Business Men’s Fellowship International (FGBMFI) and began

attracting people of various denominations without asking them to join a Pentecostal denomination. Some have told me, however, that FGBMFI formed a bridge that helped them until they were ready to come into the Assemblies of God.

No one expected a major spiritual renewal among the old-line churches, however, until David du Plessis began making contact with them in the 1950s. Smith Wigglesworth prophesied in 1936 that du Plessis would have a part in a coming Pentecostal revival in the churches. In 1952, du Plessis wrote to John Mackay, president of Princeton Seminary, gently correcting harsh criticisms Mackay had made of Latin American Pentecostals. Mackay then had du Plessis address the meeting of the International Missionary Council at Willigen, Germany. Soon, du Plessis was lecturing at such seminaries as Union, Yale, Princeton, and Colgate.

Agnes Sanford, the wife of an Episcopal minister, spoke in tongues about 1954. When Dr. Robert Ashcroft brought her to Springfield to speak to Central Bible College students, she also met with the faculty. She told us that as a girl she was not satisfied with the idea that the works Jesus promised, and that took place in the Book of Acts, were not for today. As an adult, she was searching, and her early books show the influence of some of the healing cults, such as Christian

Science. But by the time she visited us, she seemed to have her theology in line with the Bible.

With her husband, she held schools of pastoral care to encourage divine healing. When people came to her saying they needed power, she would ask them to read Acts 2 and tell her if there were anything there they would not do. If they hesitated at the mention of speaking in tongues, she would say no more. If they said they would do anything that the Bible calls for, she would ask them to meet us at the time that was labeled "free time" in the daily schedule. Those who came at that hour would first be questioned to be sure they were born again. Then she and others with her would lay hands on them and pray for them to receive the baptism in the Holy Spirit.

One, who experienced this, Harry Goldsmith, later taught at Evangel College for a time. He was born in Vienna, but his mother was a U. S. citizen. When Hitler came in, they managed to escape to America. But he was then drafted into the U. S. army and sent overseas in World War II. On the very day the armistice was signed he was hit in the leg, knocking out a section of bone, and was sent back to a veteran's hospital in New Jersey. Agnes Sanford visited that hospital regularly, but never stopped at his bed because she was afraid that by talking to a Jew she would have her permission to visit the hospital taken away. One day, however, Harry looked so forlorn that she asked him what was wrong. He said the

doctor had just told him the infection was going up his leg and it would have to be amputated lest the infection go to his heart. She said, "No, it will not need to be amputated." and she asked him if she could pray for him. I heard him say later that he was so discouraged that if she had asked to burn chicken feathers on the sheet he would have said yes. She ended her prayer in the name of Jesus. At the mention of His name, a warm feeling went through his leg.

The next day he asked the doctor for another X-ray. The doctor said that they had just recently taken one, and nothing would have changed, Harry insisted, so they did X-ray him. The next day as the doctor went through the ward, Harry asked about it. And the doctor said, 'We must have mixed up your X-ray with someone else's. We will have to take another.' After taking it, the doctor came out waving the X-ray and showed Harry where new bone filled in the place that the bone had been shot out. The ward was known as a wet ward because all the patients had suppurating wounds. Harry's healing so encouraged the faith of the others that all were healed and the ward was closed. Harry went on to get a Ph.D. in clinical psychology and opened a practice in New York City. Then he heard from Agnes Sanford, who invited him to one of the Schools of Pastoral Care, where he was baptized in the Holy Spirit.

The Charismatic Movement began in earnest in 1959 when Dennis Bennett received the baptism in the Spirit and was forced to resign his Episcopal church. He was then welcomed in Seattle.⁶ The movement was further propelled by, Jean Stone through pamphlets and the magazine *Trinity*. Lutheran Larry Christenson's pamphlet "Speaking in Tongues . . . a Gift for the Body of Christ" was widely circulated. Harald Bredesen, who as a young pastor had been baptized in the Spirit in 1946, and David du Plessis, were the most influential in spreading the movement.

The Assemblies of God was wary of the Charismatic renewal during the 1960's.⁷ Because of du Plessis' visits to the World Council of Churches, the Assemblies of God asked him to give up his ordination papers. I was disappointed in this, and I remember Dr. William Menzies remarking that it was too bad the Assemblies of God at that time did not have room for this spiritual giant who was already known around the world as "Mr. Pentecost". Du Plessis did not give up his membership in a local Assemblies of God at Oakland, California, however, and his wife and family continued faithfully as well.

⁶ See Dennis J. Bennett, *Nine O'clock in the Morning* (Plainfield, NJ: Logos International, 1970), entire book.

⁷ Edith L. Blumhofer, *The Assemblies of God*, vol. 2 (Springfield, MO: Gospel Publishing House, 1989), 168.

Thankfully he was eventually restored (1980) to full fellowship as one of our ministers.

The growing charismatic movement caught the attention of Evangelical leaders, including those involved in the Evangelical Theological Society. I joined that Society not long after it was formed. Many of the members were gracious and friendly. A high point for me came when Dr. Burton Goddard had charge of the program and asked me to help arrange a dialogue between Pentecostals and Evangelicals at the annual meeting which was in Grand Rapids, Michigan, December 28, 1963. Two papers were presented on glossolalia (speaking in tongues). One was by Dr. Bastian Van Elderen of Calvin Seminary, and the other by Dr. William MacDonald, then teaching at Central Bible College. This was followed by a panel that included Dr. Russell Spittler, who was also teaching at Central Bible College, and myself.

Dr. Van Elderen emphasized two points. First, he said extraordinary gifts ceased at the end of the first century, and only ordinary gifts such as teaching and preaching remain. Second, he said tongues can be misused and therefore should be avoided. Before any of the Pentecostals could say anything, professors from Wheaton College and Trinity Evangelical Divinity School asked where in the Bible there was any distinction between ordinary and extraordinary gifts. All the gifts are extraordinary. They also said water can be

misused, but that does not mean we should not drink water.

Then, MacDonald presented his paper, which gave an excellent scriptural defense for speaking in tongues.⁸ After the presentation I heard Dr. Kenneth Kantzer, then editor of the magazine, *Christianity Today*, say MacDonald's paper was definitely better than Dr. Van Elderen's.

Dr. Spittler told me later that he expected to be almost crucified when the panel presented its papers and the meeting was open for questions and answers. The reverse was true. Everyone was sympathetic and really wanted to know what we believed. It was after ten o'clock when they finally dismissed the meeting. Several then followed us up to our rooms and we continued to talk about the Lord and the Holy Spirit until after midnight. The next morning at breakfast, a member who was a Baptist pastor sat beside me and said, "How do you receive the baptism in the Holy Spirit?"

A development that seemed strange to Pentecostals came about when the Charismatic movement spread into the Roman Catholic Church at Duquesne University, and then at Notre Dame University, in 1967. Some of our members who were former Catholics had been terribly persecuted when they received the baptism in the

⁸ William G. MacDonald, *Glossolalia in the New Testament* (Springfield, MO: Gospel Publishing House, n.d.).

Holy Spirit. God prepared me for this, however. About 1965, a Central Bible College student woke me about two o'clock in the morning. He heard that a monastery near Ava, Missouri, was a quiet place to study, and he went there expecting to prepare for his final examinations. However, a group of the monks, including the abbot, surrounded him, asking him questions about the Holy Spirit. One of them had seen in the Scriptures that Christ was his Mediator and that the Holy Spirit should mediate Christ to him. He also said he no longer worshiped Mary. Somehow, he found an Assemblies of God hymn book and some copies of the *Pentecostal Evangel*. This stirred his hunger to know more about the Holy Spirit, and soon seven others were joining with him in study and prayer. The student wanted me to go down the next evening to talk to them, but I was already committed to another meeting. So he persuaded an Evangel College professor to go. All eight received the baptism of the Spirit and spoke in tongues that night. I met the monk who started this some time later, and he said he was glad they had this experience before it spread to Duquesne and Notre Dame. They did not come into it because of the prestige of those universities, but because of simple faith. This convinced him that the charismatic movement was not a famous university's revival; it was the Holy Spirit's revival.

Later, I heard a Roman Catholic priest tell how he and a physical therapist from Joplin, Missouri

went to Florida on a fishing trip. They were about ten miles off the gulf shore when a sudden squall sank their boat and left them with nothing but an empty five-gallon can to hold on to. They had to wait until after dark, when lights appeared on the shore, in order to see which way to swim. They were halfway in when the tide took them back out. By morning, they began to feel that there was no hope of being rescued, and as they prayed, Jesus became very real to them. They realized then that they didn't need the saints they didn't need Mary, all they needed was Jesus. All fear of dying left, and a great peace came over them. About nine o'clock the physical therapist died, and the priest had to let him go. About ten o'clock a boat came by and took the priest in. He was blue and they said his body temperature was only two degrees above the fatal point. His new love for Jesus encouraged him to seek and receive the baptism in the Holy Spirit.

The Assemblies of God held off from recognizing the Charismatic movement for some time. Then the presiding bishop of the Episcopal Church in America asked Dr. Welles, the bishop of West Missouri, to meet with Assemblies of God executives. He reasoned that we had already dealt with some of the problems they were getting in the Charismatic movement, and that we might be able to help. For several years, these meetings continued one year at Springfield, the next at an Episcopal location. I was invited to come to one at a retreat house in St. Louis. We forgot all titles,

called each other by first names, prayed together, studied the Word together, and felt the blessed presence of the Lord.

By 1972, the attitude of the Assemblies of God toward charismatics began to change. Many charismatics had left their cold, dead churches and moved over into Assemblies of God congregations, and their love for the Lord was evident. The Executive Presbytery issued a statement in *Advance*, November 1972, recognizing what God was doing in the world. They stated:

The winds of the Spirit are blowing freely outside the normally recognized Pentecostal body. . . . The Assemblies of God does not place approval on that which is manifestly not scriptural in doctrine or conduct. But neither do we categorically condemn everything that does not totally... conform to our standards. . . . It is important to find our way in a sound scriptural path, avoiding the extremes of an ecumenism that compromises scriptural principles and exclusivism that excludes true Christians.⁹

It is evident from this statement that the real distinctive that separates the Assemblies of God from the Charismatic movement in general is our submission to the Word of God. Unfortunately, many charismatics give too much emphasis to current prophecies and revelations, instead of judging them or weighing them carefully, as 1

⁹ *Advance*, Nov. 1972, 3; cited in Blumhofer, vol. 2, 105.

Corinthians 14:29 says we must. Others are letting down Biblical standards or accepting modern revisions of postmillennialism. Many Roman Catholic charismatics are withdrawing from other charismatics and from Pentecostals, afraid of leaving the "mother church."

In one of the General Council sessions, someone proposed that we move our statement about the inspiration of Scripture from the number one position in our Statement of Fundamental truths—in order to conform to the usual order found in most systematic theology textbooks. This was defeated. It remains number one, not only in our Statement of Fundamental Truths, but also in the minds and hearts of our people. It is number one because all the rest of the 16 points of our Statement follow from it. Our people over the years have hesitated to accept anything that is not clearly taught in the Word of God. This has kept us from many of the extremes some charismatics have fallen into.

However, we are still open to what God is doing. The willingness to extend a hand of fellowship to Charismatics was expressly reaffirmed at the 1977 General Council in Oklahoma City, and in 1980, David du Plessis was reinstated as an ordained minister of the Assemblies of God. He died in 1987 a week before his 82nd birthday.

Perhaps as a result of people from the charismatic movement coming into our churches,

and perhaps also because of many pastors seeking theological education outside the Assemblies of God, the General Presbytery has authorized position papers. They are not intended to be taken as substitutes for the sixteen points of our Statement of Fundamental Truths. Rather, they are intended to give help to pastors and people who are facing questions about our beliefs. The first of these papers are available separately and were also published together as *Where We Stand*.¹⁰ Since then, other position papers have been made available. *Bible Doctrines*¹¹ by Dr. William Menzies and myself, and the recently published *Systematic Theology*¹² (both available from Gospel Publishing House) that I edited, will also be helpful in discussing questions and theological problems that may arise.

Another concern some are raising again is the overwhelming impression of "Pentecostal theology" by Evangelicals. This, however, did not begin with our joining the National Association of Evangelicals. Textbooks from evangelical scholars

¹⁰ General Presbytery of the Assemblies of God, *Where We Stand* (Springfield, MO: Gospel Publishing House, 1990; available bound #02-0670 or loose-leaf #02-0674).

¹¹ William W. Menzies and Stanley M. Horton, eds., *Bible Doctrines: A Pentecostal Perspective*. (Springfield, MO: Legion Press, 1993).

¹² Stanley M. Horton, ed., *Systematic Theology* (Springfield MO: Legion Press, 1995)

had long been used by our Bible schools and colleges.

At the Twenty-third Annual Meeting of The Society for Pentecostal Studies, Guadalajara, Mexico, in November, 1993, Douglas Jacobsen pointed out what he called my Evangelical "Bible only" methodology. I replied that I grew up with it in Pentecostal circles. All the Pentecostals I knew believed the Bible from cover to cover, or as one said, "from back to back." Even when some went to extremes or followed one of the teachings that the Assemblies of God rejected, it was because they believed it was "Bible".

Jacobsen also suggested that I had adopted Evangelicalism's contextual definition of the Christian faith as a battle against liberalism. But it was never my intention that we should be fighters. Rather, I have had in mind the failures of the fundamentalists and evangelicals to stop the tide of liberalism by their books and arguments. I want people to see that the line is drawn at the point of the supernatural. Instead of depending on arguments and evidences, important though they may be, we need to promote the Pentecostal message of the Holy Spirit's power and the fact that the God who came down into the stream of human life and history in Bible times still is active through the Holy Spirit today. He still confirms the Word of God with signs and wonders. He has miracles for you today!

4

Pentecost Future

Do you expect great things from God? I am not a prophet, but I am encouraged by what I see the Lord doing today. I am convinced that all that is worth-while is still as Zechariah 4:6 says, "not by might nor by power, but by my Spirit, says the Lord Almighty" (Zech. 4:6). In my ministry around the world it has been my privilege to see how God is raising up intelligent, outstanding young people of every race who have a love for the Lord, a zeal for the gospel, and a commitment to serve God regardless of the cost. Many consider it a great privilege to receive training in our resident Bible schools, colleges, and seminaries.

I am encouraged by what Paul wrote in 2 Cor. 10:1-5, when some were slandering his person and character. He said, "By the meekness and gentleness of Christ, I appeal to you—I, Paul, who am "timid" when face to face with you, but "bold" when away! I beg you that when I come I may not have to be as bold as I expect to be toward some people who think that we live by the standards of this world. For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world.

On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” Thank God for Pentecostal scholars who are rising up to demolish arguments and pretensions. Our Gospel Publishing House is making progress, as are our Bible colleges and seminaries, and at the same time they show a desire to keep everything in relationship to and in obedience to Christ.

I feel too that the prayers of God’s people have had much to do with the opening of doors for the gospel in the former Soviet Union. Over the years, I have prayed for Russia, but I confess, not with much expectation. But God has His own way of demolishing strongholds, and I pray He will do it again in many other parts of the world. I had a marvelous time teaching in Moscow, Russia, in 1994.

I am encouraged in this by something else Paul told the Corinthians in 2 Cor. 1:18-22. He said, “But as surely as God is faithful, our message to you is not ‘Yes’ and ‘No.’ For the Son of God, Jesus Christ, who was preached among you by me and Silas and Timothy, was not ‘Yes’ and ‘No,’ but in him it has always been ‘Yes.’ For no matter how many promises God has made, they are ‘Yes’ in Christ. And so through him the ‘Amen’ is spoken by us to the glory of God. Now it is God who makes both you and us stand firm in Christ.

He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit [first installment], guaranteeing what is to come."

Galatians 3: 14 says God "redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit." Jesus put the "Yes" to the promise given to Abraham. When we accept Jesus, we, through Him, put our "Amen!" to the promise. Then, by a further step of faith, we receive the promise of the Spirit—for Jesus is at the right hand of the Father putting His "Yes!" to that promise. At the same time the baptism of the Spirit brings us into a first installment of blessing and power that guarantees everything that will be ours when Jesus comes.

Important for us now, however, is the promise Jesus gave when He gave the great commission in Matthew 28:19-20: "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." We must always put our "Amen!" to that promise. He is indeed with us, and as Hebrews 13:5 tells us, He will never, never, ever, leave us or forsake us.

In Acts 3:19-21, Peter, standing in Solomon's Colonnade in the Temple, urged the people to repent, that is, change their basic attitudes "and turn to God, so that your sins may be wiped out,

that times of refreshing may come from the Lord, and that he may send the Christ, who has been appointed for you—even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.” This means that we can have seasons of refreshing right down to the time Jesus comes again.

We need to keep that assurance also in mind. We need an emphasis on the positive. Yet, we must also expect the forces of Satan to attack. New Age doctrines are spreading in America. Until recently, there were two New Age bookstores in Springfield, Missouri. One has since closed, but every secular bookstore and every supermarket in the city carries New Age books now. Bad language, immorality, and violence are on the increase in America. Muslims are coming in and building mosques in all our major cities. The public media constantly downgrades Christians and Christianity.

As the Apostle Paul said in 2 Timothy 3: 1-5, “There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its

power." Then Paul adds, "have nothing to do with them."

In 1 Peter 5:8-9, Peter also warns us to "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." We must also "Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings." Thus, we can expect difficulties on one hand, but on the other, we can have the whole armor of God, and by the power of God and the sword of the Spirit we can still be demolishing strongholds until Jesus comes.

Some Pentecostals are predicting great revivals to be on the way, and I am sure we can still have them. Some, however, have joined the ranks of "Kingdom Now," "Dominion Theology," and other variations of postmillennialism. They expect to take over all the kingdoms and every realm of this world's people and culture, including education, politics, and amusements, and then hand it all over to Jesus, usually without any necessity of the Rapture. Like the evolutionists, they need time for their theory. But we may not have that much time.

On the other hand I am still hearing the same dire predictions I heard in 1948 when I first came to Springfield. Up until that time, Central Bible Institute had a three-year program giving a diploma to graduates. In 1948 the name was changed to Central Bible Institute and Seminary, a

fourth year was added, the school was accredited with the National Association of Bible Colleges, and bachelor degrees were offered. W. I. Evans was principal of Central Bible Institute and resisted the change. Therefore, Bartlett Peterson was brought in as President, and Brother Evans became the dean. He still could not help saying he was afraid we were headed the way of the Methodists, who lost the touch of God and were taken over by modernists or liberals.

When students asked me about this, I noted that the Methodists still baptized babies, and had people growing up in the church who had not been born again. In the early days, most of these were saved in revivals and camp meetings. But as the church grew and prospered, more and more unsaved were members of the churches, and since they had no interest in spiritual things, they tried to make the church a power base for their own desires. Furthermore, the Methodists had the opportunity to vote to change, not only their procedures, but also their beliefs, at their annual meetings. In addition, many of their pastors went to Germany for doctorates and came back with destructive critical theories that destroyed confidence in the Bible as the inspired Word of God.

Some people are still fearful that we may take the same road. There are assemblies in the United States where less than half the people have received the baptism in the Holy Spirit with the

evidence of speaking in tongues. Too many spend hours every day watching television and only minutes a week in Bible reading and prayer—if that much. Too many want material prosperity more than spiritual power. But, we do not have to go the way of other denominations.

How are we going to avoid it? I believe our Bible schools are key areas of concern. Recently someone gave me some statistics of the Episcopal Church in America. Seven percent of their members are high church, following the rituals of the Roman Catholic Church as closely as possible. Seventy percent are traditionalists who do not want to see any changes made. For example, they get quite upset if someone wants to put the organ and choir in the front of the sanctuary instead of leaving them in the back. Eight percent are evangelical but not charismatic. Eight percent are both evangelical and charismatic. Four percent care nothing for the Bible or tradition, and have made human reason their god. Three percent are concerned primarily with social action.

Where I live in west Missouri, the Episcopal bishop of the diocese is both evangelical and charismatic, which makes a difference in the Episcopal churches of our area. In New Jersey, however, the bishop is homosexual, ordains homosexuals, and includes a center for muslim worship in the basement of his church. But the thing that bothers me the most is the fact that eighty percent of the Episcopal clergy are in the

four percent who care nothing for either tradition or the Bible and have made reason their god. That means that eighty percent of their clergy are not where their people are. I am sure that the same is true of most of the major denominations today.

Seminaries that become ivory towers, and seminary professors like the one at Midwest Baptist that said, "We can't tell this to our people, but you and I know. . ." Or that say like Dr. Pfeiffer, "I don't believe that Sunday School stuff", are out of touch with the people and their needs, to say nothing of being out of touch with God. Our Bible school professors need to keep in touch with the people in our local churches.

We need to be careful, also, in teaching philosophy so that no student becomes enamored with worldly philosophers. One Pentecostal young man I know of became so enamored with Spinoza that he left the church. We need to be careful that in teaching about Wellhausen, Bultmann and other liberals, that we give our students solid ground for believing the Bible. I did my doctoral dissertation on the passages in Isaiah that deal with Babylon and was able to show that the basic arguments for the multiple authorship of Isaiah are groundless. Yet, some Pentecostals who have gone only to liberal schools

are teaching that Isaiah must be divided up at least between Isaiah and a deutero- or trito-Isaiah.¹

As teachers and pastors or administrators, we must above, all keep from seeking to make people our disciples, and especially we must avoid building a little kingdom around ourselves. The focus of the Bible is on Jesus. The focus of God's promises is on Jesus. The focus of our blessed hope is on Jesus. We must all be disciples of Jesus, learning from Him. His word to us is still "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:28-29).

There are trends among Pentecostals that disturb me and call for even more solid teaching than has been given. One is the tendency of some to blur the separability of conversion and the baptism in the Holy Spirit. Another is the tendency of some to deny or at least soften our stand on tongues as the initial outward evidence of the baptism in the Holy Spirit.

Pentecostal ministers are often asked, "Do you have to speak in tongues to be baptized in the Holy Spirit?" A few years ago, I heard Dennis Bennett's answer to the same question. He said,

¹ See my defense of the unity of Isaiah in *Isaiah: The Old Testament Study Bible*, vol. 12 in *The Complete Biblical Library: Old Testament* (Springfield, MO: World Library Press, 1995).

“It is part of the package.” Another person I heard answer it with, “No you don’t have to speak in tongues to receive it, but if you receive, you will speak in tongues.”

More subtle is Gordon Fee’s contention that speaking in tongues is normal for the baptism in the Holy Spirit, but not normative. He has been overly influenced by non-Pentecostal evangelicals who reject the Bible’s historical books as a source of doctrine. Larry Hurtado also writes that tongues speaking is “normal but not a norm.” He graduated from Central Bible College and was with the Assemblies between 1957 and 1959. Then, because of an unfortunate marriage situation, he went over to a Baptist church and finally to the Anglican Church. He does not want to see in the Book of Acts any “fixed doctrine of how the Spirit is to be received in the lives of believers, including a doctrine of ‘initial evidence’ of the Spirit’s reception”². Jack Hayford also backs away from the initial evidence doctrine, but on the basis of experience, without giving any solid Scriptural support.³ Many charismatics today

² Larry W. Hurtado, “Normal, but not a Norm: Initial Evidence and the New Testament,” in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit-Baptism*, ed. Gary B. McGee (Peabody, MA: Hendrickson Publishers, Inc., 1993), 191-192, 197.

³ Jack Hayford, *The Beauty of Spiritual Language: A Journey Toward the Heart of God* (Dallas, TX: Word Publishing, 1992), 96ff., 154.

accept tongues as a gift of the Spirit, but do not accept the initial evidence doctrine.

Charles Parham was the person who first formulated a clear "Initial evidence" doctrine, though from the first days of the Azusa Street revival, Acts 2:4 was the key verse. That some hesitated to accept tongues as the initial evidence is shown by the fact that by 1908, the Azusa Street Apostolic Faith paper was no longer calling tongues the Bible evidence, but rather "one of the signs that follow every Spirit-filled man and woman."⁴ Thus, my grandfather, Elmer Fisher, in 1909, felt compelled to write an article entitled "Stand For the Bible Evidence" in which he said (using KJV):

We have found the Holy Spirit endorses those who stand for the Bible evidence. The evidence that is given us in the Word of God will stand. The evidence of the full Pentecostal baptism in the Holy Ghost and fire, according to Acts 2:4 is that they "Spake in other tongues as the Spirit gave them utterance." Also in Acts 10:44-48 when the Spirit was poured out upon the gentile converts in the home of Cornelius, the Jews who came from Joppa with Peter knew that the Holy Ghost had been given to them "For (because) they heard them speak with tongues and magnify God."

⁴ Carl M. Robeck, Jr., "William J. Seymour and the Bible Evidence" in *Initial Evidence: Historical and Biblical Perspective on the Pentecostal Doctrine of Spirit-Baptism*, Gary McGee, ed. (Peabody, MA: Hendrickson Publishers, 1991), 83.

Again in Acts 19:6 when Paul laid his hands upon the twelve disciples at Ephesus “The Holy Ghost came upon them and they spake with tongues and prophesied.”⁵

He went on to give further exhortations and to point to the blood of Jesus as our safeguard against counterfeits that Satan might bring about and he concluded by saying, “don’t allow any of the counterfeits of the Devil or the failures of men to cause you to lower the standard of the Word of God, that those who receive the full baptism of the Holy Ghost will speak in tongues as the Spirit gives utterance, always.”⁶

Gary McGee recognizes the same hesitancy today and points out that our Pentecostal church leaders “have found it necessary through the years to urge their ministers to remain faithful in preaching and teaching the indispensability of the Pentecostal baptism, with speaking in tongues, for each believer.”⁷ Since the only strong chapter in favor of initial evidence in the book McGee edited is chapter 9, “Some New Directions in the Hermeneutics of Classical Pentecostalism’s Doctrine of Initial Evidence” by Dr. Donald A.

⁵ Elmer Kirk Fisher, *The Upper Room*, vol. 1, no. 1, June 1909, p. 3. The article was reprinted in the June 15, 1909 issue of the *Bridegroom’s Messenger*, p. 2.

⁶ Ibid.

⁷ McGee, *Initial Evidence*, xvii.

Johns, we are still in need of further treatment on the subject. The United States Assemblies of God Executive Presbytery have, in fact, requested that Logion Press encourage someone to write a book that will give us a better apologetic for the initial evidence doctrine.

I won't say too much about ethics. We all know the problems caused by the moral failures of prominent preachers. Millions of dollars are still being poured into television programs that probably are not reaching as many as they claim. Most unbelievers know how to skip quickly past the religious channels when they are turning the dial. I am sure that some of those millions of dollars would do much more good if they were channeled into training workers in our Bible schools. The lavish appointments of their studios and expensive attire of the performers also bothers some of us, though their obvious intention is to give the appearance of success.

I do not mean that we should not take advantage of the advances in media presentation or computer technology. ICI University has developed CD-ROM programs that teach the Bible using the computer screen, with printed words, pictures, and voice. This sort of thing will soon be available for teachers to make their own programs. Technology is already available by which schools can send out such programs to local churches.

None of this, however, will take the place of what we really need. From the beginning, the

Pentecostal revival has been a restoration movement. Charismatics caught the same vision when they spoke of living in Acts 29. But what do we most need to restore? Do we want to restore what happened at Azusa Street? We are not likely to do it by imitating the way they did things. I heard John Schaepppe say that when he first went into the Mission there he saw about twelve women gathered around each person who was seeking the baptism. At first, he said he would never let a group of women pray around him. But he did not receive the baptism until he did. Imitating their methods might not work for us, however, there is a lesson there for us in submitting our wills to one another.

People in the early days of the revival were totally involved in what was going on. I noticed that the first issue of *The Upper Room* June 1909, announced that services were as follows: "SUNDAY—Bible class and Sunday school 9:30 a.m. Regular services for worship, preaching and testimony at 11 a.m., 3 p.m. and 7:30 p.m. WEEK DAYS—Tuesday, Wednesday, Thursday and Friday Bible study 11 a.m. to 1 p.m. Night meetings 7:30 p.m. All Day Meeting on the last Thursday of each month when the ordinances are administered. On the previous day (Wednesday) we always have a baptismal service. In connection with the Mission there are two or three street meetings every night. In the Sunday morning Bible Class we are going through the Book of Acts." Prayer after the services would often

continue until midnight or later. Most of our people in the United States in the 1990's are too involved with other things. Perhaps the only good change in most Pentecostal churches is that more time in the first part of the service is given to worship.

No, we cannot imitate what happened in the first part of this century. Nor can we imitate exactly what happened in the Book of Acts. Charles G. Finney in his *Revival Lectures*⁸ said that when the first wave of revival passes by, people begin to try to dig out the channels God used, hoping that will bring the flow of the Spirit. But, they only succeed in creating ruts—a rut being a grave with both ends knocked out. When God brings revival in response to repentance and faith, He will use new channels. Over history, no revival has been an exact replica of any of those that preceded it.

Our cry still needs to be for revival. Finney said that always meant repentance first.⁹ Remember that the word for repentance in Acts 3:19 is the Greek *metanoste*—which is a second person plural aorist imperative of the verb that basically means to change your mind, not a superficial change, but a deep-seated change of your basic attitudes, thinking, and purposes.

⁸ Charles G. Finney, *Revival Lectures: Revivals of Religion* (Westwood, NJ: Fleming H. Revell Co., n.d.).

⁹ *Ibid.*, 38-47.

The Assemblies of God around the world now numbers many millions. Do we really want revival? Do we really want this to be the generation that sees a new move of God that will demolish strongholds of the enemy of our souls? If Finney was right, and I suspect he was, then we need more than faithfulness to our doctrines. We need restoration again to the Spirit, power, and love we see in the Book of Acts.

Many Evangelicals have fought for doctrinal faithfulness but denied that Pentecostal experience is for today. Francis Schaeffer said that mere doctrinal faithfulness can be like a “wife who never sleeps with anybody else, but never shows love to her own husband . . . God wants from us... our love day by day. Not in theory, mind you, but in practice.”¹⁰ How that worked in the first century is seen in Acts 2:42-47 and Acts 4:32-36. They showed their new love to Jesus by devotion to the apostles’ teaching, to the fellowship, to the breaking of bread, to prayer, to meeting the needs of their fellow believers by sharing their possessions and goods, and to praising God. “With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all” (4:33). In doing this, they were also heeding the words of Jesus who said. “I tell you the truth, whatever you

¹⁰ Francis A. Schaeffer, *The Church at the End of the 20th Century* (Downers Grove, IL: Inter-Varsity Press, 1970), 129.

did for one of the least of these brothers of mine, you did for me" (Matt. 25:40).

God is still doing great things to let us know that "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8). After taking a course I taught on guidance and power in the New Testament, a pastor from Iowa went home inspired to preach a positive message in his own church. He began praying for the sick in every service. One Sunday morning, a 10-year-old boy who was born without a bridge to his nose (so it was flat on his face) came to be prayed for. Nothing happened at the time, but on the way home, from the back seat the boy said, "Daddy, Daddy, stop the car quick, I feel something." He pulled to the curb and the parents watched while a perfectly normal bridge was formed in the boy's nose. In the evening service, there was a shouting time. They were still excited about it when I preached there the following Sunday. I am believing and expecting that you too will see God's miracle-working power.

As we look into the Gospels, we see that Jesus drove out demons "by the finger of God," according to Luke 11:20, and "by the Spirit of God," according to Matt. 12:28. In Ezekiel, the hand of God, representing the power of God, and the Spirit of God are often parallel. That means the power of God is manifest on earth through the Spirit of God. Jesus used the word "finger" to emphasize the greatness of the power of God that

is manifest through the Holy Spirit. All God's power can be manifest in something as small as a finger. Jesus also said He did His miracles in His Father's name (John 10:25) and that He obeyed His Father's commands and remained in His love (John 15:10), something He wants all of us to do. From this, we see there was perfect cooperation between the Father, Son, and Holy Spirit in the earthly ministry of Jesus.

Jesus performed a variety of miracles that demonstrated His divine power. A few were nature miracles, such as stilling the storm on the Sea of Galilee and multiplying the loaves and fish. On many occasions, He drove out demons. On many more occasions He healed the sick, cured diseases, and restored the crippled to health and vigor. Sometimes He responded to great faith that simply believed His word was sufficient. But He did not turn away from people who did not have such great faith. I am sure He realized it is not always easy for sick folk to express faith, so He often provided some way to help them express their faith. Once He spit on the ground, made some mud, put it on a blind man's eyes and told him to go wash in the Pool of Siloam. He did and he went home seeing (John 9:7). Once He touched the hand of Peter's wife's mother and the fever left her (Matt. 8:15). Once He told a man with a shriveled hand to stretch out his hand, and it was completely restored. Often He laid His hands on people and healed them. It is important to notice, however, that He used a variety of ways to

encourage their faith or, as Oral Roberts often said, to provide a point of contact.

Matthew 10 draws attention to the power Jesus gave the twelve disciples to drive out evil spirits and to heal every kind of disease and sickness. Power here is the Greek *exousian*, a word that includes the idea of having the right or authority to do something as well as the power to do it. You might have power, but if you do not have the right to use it, you could get into trouble. Jesus also gave His disciples guidance. They were to preach, then heal. Others, like the man who had the legion of demons cast out of him, were simply to go home and tell how much God had done for them (Luke 8:39).

The same priority on preaching and teaching under the power and authority of Jesus is in the Great Commission, as we find it in Matthew 28:18-20, and in all four Gospels. Luke 24:49 adds that before beginning the preaching in Jesus' name, they must wait for what the Father promised, they must wait until they were clothed with power from on high. In Acts 1:4-5 Jesus further identified the Father's promise with the baptism in the Holy Spirit.

Before Jesus went to the cross, He said to His disciples in John 14:12-16, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son

may bring glory to the Father. You may ask me for anything in my name, and I will do it. If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever." Notice there are conditions: First, "that the Son may bring glory to the Father." Our desire and our request must be for whatever brings glory to the Father. The second condition is love for Jesus and obedience to His commands.

Now let me ask, were these conditions fulfilled in the Book of Acts? Luke 24:53 tells us that after Jesus ascended, "they stayed continually at the temple, praising God." They took time to choose an apostle to replace Judas. Peter gave the qualifications, and the hundred and twenty presented Joseph Barsabbas and Matthias. Both apparently had equal qualifications. The choice was resolved after prayer by casting lots, an Old Testament method, but one that we do not see used after Pentecost.

On the Day of Pentecost, Peter obeyed the Great Commission by preaching Jesus. The rest of the apostles joined with Him as three thousand accepted the message, were baptized, and made disciples. The discipling took place as they devoted themselves, first, to the apostles' teaching; second, to the fellowship (which 1 John 1:3 says was not only with other believers, but also "with the Father and with his Son, Jesus Christ"); third, to the breaking of bread, remembering Christ's

death; and fourth, to prayer. The result in Acts 2:43 was "that everyone was filled with awe, and many wonders and miraculous signs were done by the apostles." On one occasion, people were healed when Peter's shadow fell on them. If that had been someone today, they might have said, "I'll spend the rest of my life letting my shadow fall on people." Peter just kept on preaching the gospel, and it did not seem to bother him when that didn't happen any more.

The Book of Acts shows God used not only apostles and deacons, but also ordinary believers such as Ananias of Damascus. There were times of special moves of God as well. In it all, they glorified Jesus and declared the good news of His resurrection that guarantees ours.

Let us believe and claim Acts 3: 19 where the Greek indicates we can have times of refreshing from the Lord right down until Jesus comes again. But they only come when there is genuine repentance. To go back to the figure used by Francis Schaeffer, What are we doing to show our love for our heavenly Bridegroom? Where do I need to repent? Where do you?

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