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SMITH WIGGLESWORTH

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Evangelist
Smith Wigglesworth

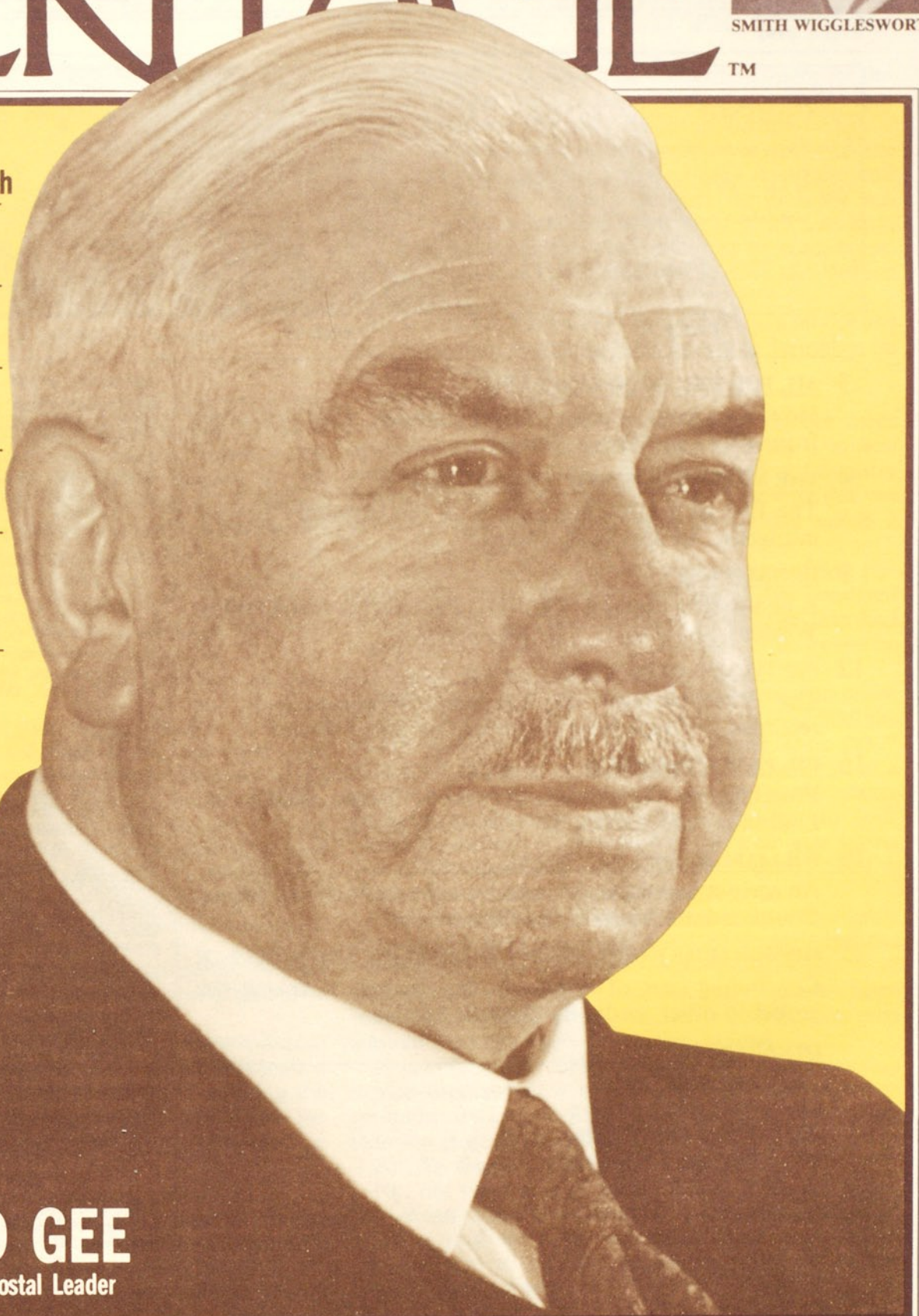
Ah, for the
Good Old Days!

Pentecost
With Signs

Oil Patch
Prophets

William Jethro
Walthall

Missions in
Conflict and
Violence



DONALD GEE
A Worldwide Pentecostal Leader

HERITAGE™

FALL 1992

VOL. 12, NO. 3

COMING! COMING!
CITY WIDE REVIVAL AND HEALING CAMPAIGN
SMITH WIGGLESWORTH
Internationally Known Evangelist of Bradford, England
WITH
Rev. & Mrs. JAMES SALTER
Missionaries from the CONGO, AFRICA

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By Wayne Warner

Ah, for the Good Old Days!

Just to remind you of our roots, I am sharing a meeting report from the 1918 General Council which was conducted in a theater about 3 blocks away from this Headquarters complex.

Wait, don't turn the page just yet. I guarantee that the excerpt from the General Council Minutes below is interesting and challenging. You might even decide to read a few lines to a Sunday school class or use them in a sermon.



Wayne E. Warner is Director of the A/G Archives.

Sunday was a never-to-be-forgotten day. From the early prayer service to the final altar call at night, it was a day spent in the presence of God, a day of prayer, a day of praise, a day of power, in short a veritable day of Pentecost. In the morning service Brother E. A. Barnes told us of his work in Nicaragua. He will shortly be returning to that land again, and expects to go on laboring there until Jesus comes, and never expects to have another furlough. Many were melted to tears at the recital of the many hardships and victories in that dark land of apostasy and idolatry. Brother D. W. Kerr followed with a truly Pentecostal message on our Distinctive Testimony.

In the afternoon, Brother J. R. Buckley spoke on missionary work in British East Africa and Sister Ada Buckwalter told of her call to China. Brother A. P. Collins then preached on the Second Coming of Jesus. Again and again the preacher was stopped by the unbounded enthusiasm of his audience, and again and again the whole company of saints arose, and with holy hands upraised, worshipped and praised the Lord.

1918 General Council Minutes, page 8.

As I review this old report, I am tempted to read between the lines and ask what is significant and what we can emulate nearly 75 years later.

For example, missionary E. A. Barnes' obvious dedication only illustrates the way countless missionaries looked at their calling and what they believed concerning the imminent coming of the Lord; on leaving loved ones for a foreign field, many would say, "We'll see you in heaven."

They really meant it.

And you might slide over the sentence that tells us that D. W. Kerr preached on "our Distinctive Testimony" unless you know about the initial evidence debate which ended the day before. There's no doubt where general

secretary Stanley Frodsham stood on this issue. Look at the descriptive term he used in describing Kerr's message: "truly Pentecostal."

Let's leave Barnes and the Kerr sermon and jump to the response of this 1918 crowd when A. P. Collins preached on the Second Coming.

I don't need to comment on the sermon topic, for the Second Coming was a current subject, especially since World War I was still being fought in Europe.

But take another look at Frodsham's report of the enthusiastic congregation and how they worshipped and praised the Lord: "Again and again the preacher was stopped by the unbounded enthusiasm of his audience, and again and again the whole company of saints arose, and with holy hands upraised, worshipped and praised the Lord."

How long has it been since you've been in a service like that? Frodsham seemed to think he was in Jerusalem on the Day of Pentecost.

Now here's my point.

In sad contrast to the above, today we are often encouraged to applaud the musician following a musical number (which, ironically, was introduced as "ministry unto the Lord"!). Or maybe a more troubling fad, we are encouraged to applaud when the speaker makes a good point during a sermon.

If our pioneers could come back to some of our services today, they might think they mistakenly wandered into a theater or a political rally. (And after they had stood for 40 minutes to sing choruses, they would be ready to return to Hot Springs.)

Wouldn't it be refreshing to hear a congregation praise the Lord following the choir's ministry of "All Hail the Power of Jesus' Name" or "How Great Thou Art," instead of clapping? And wouldn't you like to be in a service where the congregation spontaneously praises God for a particular truth that is brought to their attention, instead of clapping? (I can hear you saying now, "That does happen in my church!" Great, then I'm writing about other churches across town.)

The kind of praise I'm thinking about is not necessarily at an audible level which puts the decibel needle into the red area and jars the rafters loose. Some of the most edifying services you and I have attended have been times when people quietly worshipped God and at the same time allowed the Holy Spirit to minister to them.

And in times like these—or anytime during a worship service—applauding a musician or a speaker seems as contradictory as giving a birthday gift to a guest rather than the guest of honor.

Ah, for the good old days!

No, not everything of the early days is for our times, but we can't deny that our spiritual ancestors established practices that are worth emulating. And if we fail to commit them to the next generation, they will be the losers for our neglect.

The Making Of Smith Wigglesworth

Part 1

The Making of the Man

By David W. Dorries

Editor's Note

Mention the name Smith Wigglesworth today, and you'll find a surprisingly great number of people who will recognize this legendary name—even 45 years after his death. When Wigglesworth died in 1947, another English minister, Donald Gee, wrote that a "unique ministry, a gift of Christ to His church, has been taken from the worldwide Pentecostal Movement. He died in the harness—nearly 88 years of age."*

Wigglesworth was born to a very poor family in 1859 and learned to read only after becoming an adult. During his early adult life he worked as a plumber and assisted his wife in a Bradford mission. When he was 48, in 1907, he was baptized in the Holy Spirit and soon became an evangelist. He became well known in several countries through his meetings and sermons which were published in Pentecostal periodicals and books.

David W. Dorries' article will be published in two parts: Part 1, "The Making of the Man," and Part 2, "The Making of His Message." Part 2 will be published in the winter issue of *Heritage*.

*"Awaiting the Resurrection," *Pentecostal Evangel* (April 5, 1947), 3.

Although more than 45 years have come and gone since Smith Wigglesworth has passed from the scene, few within the Pentecostal/charismatic ranks today would fail to recognize his name and know something of the exploits of

Before being baptized in the Spirit, he faltered as a preacher. He said, "One time I thought I had the Holy Ghost. Now I know the Holy Ghost has me."

his ministry.¹ After his baptism in the Holy Spirit in 1907, his life was transformed dramatically, launching this obscure British plumber into a worldwide ministry of preaching, signs, and wonders that continued for more than 40 years. The astounding miracles that accompanied this

man's ministry represent a legacy of the supernatural that remains unparalleled in our century.²

Telling the story of dramatic miracles which characterized Wigglesworth's ministry easily could dominate our account of his life. Without question, as his ministry achieved maturity, Smith Wigglesworth operated consistently at a level of faith and power that is unique and almost without rival in the annals of Christian history. Yet to emphasize the uniqueness of his supernatural exploits without telling the rest of the story is to brush aside the significance of the making of the man and his message.

The secret of Wigglesworth's phenomenal success in ministry is not to be found in uncommon human abilities and attainments, but rather in this man's willingness to allow his limiting circumstances to



Wigglesworth cringed when he saw lifeless and powerless believers: “Their lives are so parallel with the world’s that it is difficult to discriminate which place they are in, whether in the flesh or in the Spirit.”

break him of all human confidence, so that all hope was abandoned outside of divine enablement. His sudden burst into the limelight of ministry came after many years of personal struggle and slow, painful development that seemed to destine him to a very limited, behind-the-scenes ministry. Even after his ministry gained international prominence, he faced numerous personal obstacles that drove him to even deeper levels of dependence upon the Spirit’s intervention.

The aim of this study is to bring Smith Wigglesworth down from the

pedestal where some enthusiasts have placed him, allowing us to see him as he was. As we allow ourselves to comprehend the real human limitations, weaknesses, struggles, and misfortunes that plagued this man of faith, a place of identification and relationship for us becomes possible.

The personal theology behind Smith Wigglesworth is not a message of human strength, but of human weakness, thereby making way for an altogether different and supernatural “divine order” to possess the life of the believer.

This study will focus upon the human realities of Smith’s experience, as well as the theology of the “divine order,” out of which emerged a ministry of supernatural healing and deliverance touching the lives of multitudes.

From his boyhood, Smith Wigglesworth exhibited a sensitivity for the things of God. Converted to Christ at the age of eight, he immediately sought to lead others into a saving knowledge of Christ. While a teenager, he developed a love for the Scriptures despite the

fact that he could not read. In his late teens, at the time he was becoming a master plumber by profession, he was drawn to the Salvation Army organization. Their zeal for souls and all-night prayer meetings attracted him.

While affiliated with the Salvation Army, Wigglesworth met Mary Jane "Polly" Featherstone. This bright, intelligent, attractive young woman was converted to Christ during a Salvation Army meeting he attended. They were drawn to one another from the beginning, although Polly's rapid promotion within the ranks of leadership in the Army geographically separated them for a time. When Polly stepped down

"[Wigglesworth] had grown cold and hardened to the things of God, yet God did not give up on him."

from her position in the Army and returned to Bradford, England, in 1882, the stage was set for them to be married. At the time of their marriage, Wigglesworth was 23 and Polly was 22 years of age.

Seeing a need for neighborhood ministry near their home, the Wigglesworths opened their own street mission shortly after their marriage. Since Polly was the experienced and talented preacher of the two, she conducted meetings while Wigglesworth prayed and ministered one-to-one with respondents after the sermon. On occasion, when Polly insisted that her husband try preaching, he could manage only 2 or 3 minutes in the pulpit before breaking down in tears and turning the meeting over to another.

It is hardly conceivable that one of the boldest preachers of our century labored in ministry for 25 years without being able to preach a single sermon. Yet for nearly a quarter of a century of ministry, Wigglesworth was unable to overcome a serious deficiency in self-confidence before a group. Polly had no choice but to resign herself to the preaching role. Wigglesworth seemed destined to a behind-the-

scenes ministry, content to support his wife in her leadership position.

Meanwhile, Polly was devoting herself to mothering their five children, and Wigglesworth was becoming more absorbed in a thriving plumbing business. In reality, the plumbing business was becoming too successful for him. Little by little, he began to miss worship services because of his work. Polly found herself ministering alone week after week at the mission. At this crucial time in Wigglesworth's personal development, he found himself becoming cold and hardened towards the things of God. For a 2-year period, he stayed away from ministry and generally made life difficult for Polly, who remained steadfast in her Christian involvement.

Possibly the decisive factor leading to Wigglesworth's turnaround from this deep valley of spiritual dryness and depression was Polly's attitude. She never ceased to pray and believe for his restoration. She refused to nag, and maintained a joyous spirit with a touch of humor even in the most trying moments when her husband's hot temper led to verbal abuse. In coming years when God saw fit to use Wigglesworth so remarkably in ministry around the world, he did not fail to credit Polly's faithfulness to hold together their marriage and ministry when he had fallen into spiritual defeat.

He had grown cold and hardened to the things of God, yet God did not give up on him. After his restoration, Wigglesworth was profoundly humbled by these occurrences. He became aware that only the grace of God and a faithful wife preserved his life at a pivotal time when all could have been lost. Wigglesworth's "backsliding" became an ever-present reminder to him of his persistent fallibility and frailty, teaching him that divine intervention and provision would ever be his only solution.³

Another development in Smith Wigglesworth's life that emerged as a possible consequence of his "wilderness" experience was his

determined quest for sanctification. He had no tolerance in his life for personal deficiencies that compromised the character of Christ, particularly his destructive temper, and he sought the sanctifying power of the Holy Spirit to root out the sins that he found himself powerless to remedy.

No doubt this motivating factor was behind Wigglesworth and his wife's decision to be regular attenders of the annual Keswick Conventions. These meetings were begun in 1875 in northern England for the purpose of promoting "practical holiness." For a week of meetings each summer, speakers rallied their audience around the call to personal holiness as a definite "second work of grace" subsequent to justification. These speakers often equated the experience of sanctification in the believer's life with the baptism in the Holy Spirit.

Having failed so miserably in the past, Wigglesworth was determined to move to a new level of personal victory over sin. His quest culminated in July 1893 when, after 10 days of concerted prayer, he achieved a spiritual breakthrough of

Critics said he took extreme views on divine healing; others said he was too rough on the sick who came to him for prayer.

personal sanctification. During this life-changing experience, he actually viewed his old nature dying as he presented himself on the altar of Christ as a living sacrifice.

In line with the Keswick emphasis, Wigglesworth saw no reason to question at this time that what he had experienced was no less than the baptism in the Holy Spirit. Even after his understanding of Spirit baptism was altered in 1907, Wigglesworth never ceased to insist upon the necessity of a definite sanctification experience to prepare the human vessel for the Holy Spirit's entrance. On a personal level, his wife Polly evidenced a deeper humility and advancement

of character formation after his sanctification experience.⁴

Even before Wigglesworth's crisis experience of 1893, his and Polly's local ministry had expanded to such an extent that they secured new premises for their services on Bowland Street in Bradford. The Bowland Street Mission would later gain a reputation as a place where divine healings frequently occurred. However, such a ministry was yet unknown to the Wigglesworths as their work on Bowland Street began. Their introduction to the healing ministry represents another remarkable development of our story.

Wigglesworth journeyed weekly to Leeds, England, 9 miles from Bradford, in order to obtain plumbing supplies for his business. While in Leeds he met a group of Christians who were conducting divine healing services. He took great interest in the doctrine of divine healing and found opportunities to visit the healing services whenever possible.

Not being sure how Polly would respond to this novel practice, he initially kept from her the news of his involvement in divine healing. When she managed to discover what was happening, she surprised him with her positive response. It was a further delight to him when she requested prayer and received

James and Alice Wigglesworth Salter. They traveled with Wigglesworth on some of his international trips and were missionaries to the Belgian Congo.



Smith Wigglesworth and his daughter Alice Salter at a Eureka Springs, Arkansas, camp meeting, 1926.

immediate healing during her first visit to a healing service.⁵

Not only was Wigglesworth combining his weekly business trips with visits to the Leeds Healing Home, but he began to bring with him various sick people from Bradford that they might receive prayer for healing. This practice continued until the occasion arose when both leaders of the healing services desired to be absent for a week in order to attend the Keswick Convention. In anticipation of their absence, they decided to ask Wigglesworth to stand in for them and pray for the sick.

Reluctantly he agreed, and found himself confronted by 15 people who came forward for healing at the first meeting. How surprised he was when a crippled Scotsman threw down his crutches and danced around the room in celebration of his healing after Wigglesworth prayed with him.⁶ This would prove to be a pivotal event in Wigglesworth's life, for it signaled the adding of divine healing to his ministry, a dimension of the gospel that would remain a vital part of his proclamation and practice for more than a half century of Christian service.

Now armed with the confidence

of personal success in praying for the sick, Wigglesworth no longer found it necessary to transport people to another city for healing services. The Bowland Street Mission became a haven for the people of Bradford to receive the ministry of healing. In one of the early healing services of the Mission, 12 people were miraculously restored to health. As an ever-present testimony of their confidence in the healing power of Christ, the Wigglesworths installed a large sign in the Mission facing the audience, containing these words, "I am the Lord that healeth thee."

"The faith of Christ never wavers. When you have that faith the thing [what you need] is finished."

—Smith Wigglesworth

Soon after embracing the healing dimension of the gospel, Wigglesworth's newfound convictions encountered severe testing. He had been medically treating a prolonged personal case of hemorrhoids when he came under the conviction that, while praying for others, he himself was in need of healing. Refusing his normal treat-

ment, he stood in agreement with a visiting preacher and trusted God to undertake in his behalf. From that moment on, his bodily function was restored to perfect normality. On another occasion, he began experiencing violent abdominal pain, which was diagnosed as appendicitis. His condition demanded surgery. Before an operation could be performed, a woman believing in divine healing prayed for him. Wigglesworth arose from bed, absolutely free from pain. He returned to work, never having to face the surgeon's knife.⁷

After this incident, he and Polly decided to enter into a pledge together, agreeing to the following statement: "From henceforth no medicine, no doctors, no drugs of any kind shall come into our house." Although they did not impose this standard upon others, they abided by this agreement throughout their lifetimes as a demonstration of their personal willingness to stand behind their belief in God's healing power.⁸

Before departing from the section describing Wigglesworth's introduction to the healing ministry, it is worthy of notice that one of the most highly recognized healing evangelists of all time was anything but an overnight success in the divine healing ministry. It is almost incredible to learn that there was a time when Smith Wigglesworth transported sick and diseased people to a neighboring city in order for them to receive ministry from the hands of other ministers. And when confronted with the first challenge to pray personally for the sick, he felt totally inadequate to address the need.

Wigglesworth's development as an authoritative healing evangelist was a gradual process. Despite his lack of confidence, his hunger to be used of God propelled him to proceed step-by-step on the basis of what he knew. Yet his early successes in the healing ministry were moderate, and he continued to falter at preaching. Although he was not aware of it, there was a missing ingredient to his life and



Learning through suffering and brokenness, Wigglesworth became confident in God and worked supernatural exploits.

ministry that he was yet to discover. Little did Wigglesworth know that a unique Pentecostal revival on the American continent would produce the connecting link to provide the missing ingredient that would radically reshape his life and future.

News reached Wigglesworth in Bradford in 1907 of a Pentecostal revival that included speaking in tongues that had erupted in an Anglican church in Sunderland, a city on England's eastern shore. The vicar of the All Saints' Church in Sunderland had journeyed to Oslo, Norway, early in 1907 to receive his experience of speaking in tongues at the hands of a Methodist minister, T. B. Barratt. Barratt had returned to Norway from the United States, where he had come under the influence of the dramatic happenings occurring at the Azusa Street

Mission in Los Angeles, California.

Beginning in 1906, a revival was in progress at Azusa Street, initiating hundreds of believers in what was attested to be the baptism of the Holy Spirit. This experience was understood to be a supernatural baptism of power likened unto the day of Pentecost in the second chapter of the book of Acts, and evidenced by the recipient speaking forth in unknown tongues.

Although Barratt never attended Azusa Street, he received the baptism of the Spirit through contact with representatives of the Mission. Freshly empowered from his experience, Barratt became the apostle of the Pentecostal baptism throughout Europe. One of the beneficiaries was Alexander Boddy, whose visit with Barratt in Oslo was rewarded with a personal experience of Spirit baptism. Boddy's church in Sunderland began to be vitally transformed with the introduction of this Pentecostal outpouring.

A man with the spiritual hunger of Smith Wigglesworth was not one to ignore reports of Pentecostal happenings in England likened to those of the early church as recorded in the book of Acts. When a man volunteered to pay for his traveling expenses to Sunderland, Wigglesworth was on his way to the All Saints' Church. He was not to be deterred, even when reports reached him that the activities in Sunderland were demonic in nature. He was motivated by a thirst for spiritual power, particularly for an experience of speaking in unknown tongues.

Initially, Wigglesworth was not impressed with All Saints' Church. He felt that more vital ministry was going on back home on Bowland Street. Furthermore, as he pressed members of the church for demonstrations of the tongues phenomenon, they insisted that he was in need of the baptism in the Spirit rather than tongues. This infuriated him, for he was convinced that he already was a possessor of Spirit baptism from his 1893 experience of sanctification.

Continued on page 32



DONALD GEE

The Pentecostal Leader Who Grew In Wisdom and Stature

By David Bundy

Most of the first and second generation Pentecostal leaders, those who offered guidance to the movement between 1907 and the 1960s, have receded into the collective Pentecostal mythos. They are remembered by name as “heroes

of the faith” but are little known. There are several of these: T. B. Barratt of Norway; Lewi Pethrus of Sweden; Louis Dallière of France; Jonathan Paul and Christian Krust of Germany; Leonhard Steiner of Switzerland; J. R. Flower and E. S.

Williams of the U.S.A.; G. R. Polman and P. van der Woude of the Netherlands; and A. A. Boddy, the Jeffreys brothers and Donald Gee of Great Britain.¹

These individuals conferred with each other and provided leadership for the thousands of converts through their persons and their writings. The leader’s leader was Donald Gee.

During four decades from the 1920s through the 1950s, this peripatetic statesman traversed the globe, teaching and shaping the

Gee argued that the Pentecostal movements should play a solid role on the world Christian stage.

developing Pentecostal movements. He listened to and preached to Pentecostal people on five continents; he consulted with and guided the leaders. Perhaps no other individual during this period had equivalent global experience of Pentecostalism in its various forms.² It was this awareness which led to his rejection by the next generation of leaders. Gee argued that the Pentecostal movements should play a solid role on the world Christian stage. The new leaders, influenced by the Americans, were afraid either to allow Gee to pursue the opportunities or to explore for themselves.³

But that is getting ahead of the story. No one would have guessed that the child born in London to a working class family on May 10, 1891, whose father died when he was 9 years old, and whose mother Mabel Gee struggled to provide for her son, would have attained worldwide name recognition. He was converted in 1905 under the preaching of Seth Joshua, a Welsh revivalist, at the Finsbury Park Congregational Church. Due to his musical abilities, he eventually became assistant organist. Following his mother’s example, he was baptized by immersion in a Baptist church in February 1907.

During 1912, the Gees encountered personally for the first time the Pentecostal Movement. The one

source was Louise Boes, a Baptist missionary who had experienced the Pentecostal "baptism with the Holy Spirit" at Mukti in India.⁴ The other source was the Holiness preacher become Pentecostal, Ernest W. Moser, who held meetings on the Isle of Wight which Gee attended while on vacation.⁵

In March 1913, he experienced his own baptism of the Holy Spirit:

...as I declared my faith it seemed as if God dropped down into my heart from heaven an absolute assurance that these promises were now being actually fulfilled in me. I had no immediate manifestation, but went home supremely happy, having received the Baptism of the Holy Spirit "by faith."⁶

About 2 weeks later he experienced glossolalia.⁷ Less than 2 months later, 24 March 1913, Gee married another convert to Pentecostalism from the Finsbury Park Church, Ruth Winnifred Clackson.⁸

A pattern of frenetic church involvement and working in the family business was interrupted by World War I. A pacifist like most British Pentecostals, Gee registered as a conscientious objector. He avoided imprisonment only by working on farms south of London for the duration of the war. The intense manual labor allowed little free time, but Gee began to preach in the nearby Holiness churches. The intense anger of the neighbors at the "conchie" in their midst made life extremely difficult.⁹ The post-War era began in poverty for the Gee family when it proved impossible to reestablish the family sign-making business in London.

These experiences served as the ministerial training for Gee who was invited to Leith in Scotland. He remained as pastor from 1920-1928 in the church made famous in his book, *Bonnington Toll*.¹⁰ In January 1921, Gee made his first contacts in the larger Pentecostal world at the International Pentecostal Conference at Amsterdam. The first international meeting after the War, the occasion afforded Gee the opportunity to meet G. R. Polman, C. O. Voget, Jonathan Paul, T. B. Barratt, Lewi



From Donald Gee

"Before the Pentecostal churches can criticize others, they should confess their own often ineffectual struggles to achieve unity among themselves."

"This is not a 'Welsh' or an 'American' or an 'Eastern' revival. It is a WORLD-WIDE revival."

In later years he viewed a theological education as valuable when the Spirit of truth sets it on fire: "Some of us in our early folly set a premium upon ignorance."

Pethrus, and Leonhard Steiner, among others.¹¹

Less spectacular, but even more important for his development, Gee became a self-made theologian and scholar at Bonnington Toll. He read widely in theology, devouring the works of Anglican and Methodist authors as well as the initial Pentecostal efforts. He devoted significant time to serious Bible study and sermon preparation. He arrived in Scotland with a keen but unformed intelligence; he left Scotland with an erudite disciplined mind.

The telegram which arrived one morning in January 1928 inviting Gee to Australia and New Zealand catapulted him onto the world stage. He departed in February and arrived in Melbourne, Australia, via Suez. He spent 2 months in Melbourne, before going on to Adelaide, the interior, and Sydney. Two months were spent in New Zealand before he headed to North

America via Fiji and Hawaii.¹² The series of sermons which had provided the backbone of his presentations was published in the U.S.A.¹³ During November and early December 1928, he visited Angelus Temple, where he met Aimee Semple McPherson, and traveled to Springfield, Missouri, before returning home via New York in time to celebrate the New Year at Bonnington Toll.

The reports of his ministry "down under" and in the U.S.A. prompted invitations from Lewi Pethrus to Sweden and return engagements in the United States. Gee's publishing record continued to grow with his frequent contributions to *Redemption Tidings*. He also published *The Fruit of the Spirit*¹⁴ and *The Ministry—Gifts of Christ*.¹⁵ Unable to fulfill roles as both pastor and international evangelist/teacher, he resigned from his only pastorate on February 10, 1930. That year he visited Sweden and the U.S.A.

again. In 1931, Gee ministered in 10 countries, beginning a decade-long relationship with the Bible School in Danzig where he taught nearly every year until it was closed by the Nazi invasions.¹⁶ The following year, Gee visited numerous countries, including France, where he lectured, at the invitation of Louis Dalli re, to the Theological Faculty at Montpellier on the development of Pentecostalism and on Pentecostal theology.¹⁷

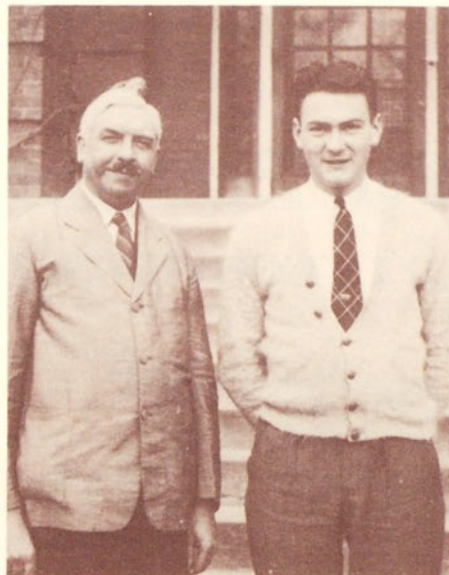
By 1933, the transformation was complete. Gee had changed from London shopkeeper and farm worker to pastor and then achieved international stature as an evangelist and teacher of the Christian faith from a Pentecostal perspective. He had visited more countries than any other Pentecostal leader, and he had taught, lectured, or preached in all of these to great acclaim. He was a published author in at least five languages.

This transformation was recognized by his colleagues who, in 1934, elected him vice-chairman of the Assemblies of God of Great Britain and Ireland and appointed him editor of *Redemption Tidings*. The latter gave him a platform from which to communicate bi-weekly to his church. There was always at least an editorial from his prolific pen until he was forced, because of illness, to halt his involvement with the periodical in December 1936.

During these early years of peripatetic ministry, Gee developed a thesis about the global, yet diverse, nature of the Pentecostal movements. He noted that in Scandinavia, Poland, France, Australia, Germany, South Africa and the U.S.A. there were customs of liturgy and ecclesial structure as well as evangelistic technique different from those in Britain. However, the common commitments were apparent. In 1935 he articulated his thesis:¹⁸

The absolutely world-wide character of the Pentecostal revival, probably something unique in history, is a remarkable fact of which the significance cannot but impress the open and thoughtful mind. This is not a "Welsh" or an "American" or an "Eastern" revival. It is a WORLD-WIDE revival.

Living out the implications of this observation required continued travels and a forum for communication between the diverse branches of the larger Pentecostal tradition. Unity conferences were organized at London for the competing British Pentecostal Churches. He envisioned an international conference which would carry on where the 1921 Amsterdam conference had stopped. It was at his continued importunities, and after Gee agreed that the first should be only European, that Lewi Pethrus issued invitations to the 1939 European



Donald Gee on one of his frequent trips to the U.S. spoke at Central Bible Institute, Springfield, Missouri, during the 1937-38 school year. The student is Grant Wacker.

Pentecostal Conference at Stockholm. The Conference was chaired by the venerable T. B. Barratt of Norway. Gee served as one of the three vice-chairpersons and addressed the Conference several times.¹⁹ This was a moment of calm before World War II engulfed Europe and broke apart the bonds of two decades' making.

World War II was devastating for the fledgling Pentecostal churches of Britain. The rented halls were often requisitioned for military or civil defense purposes. Other churches were bombed. The lengthy evangelistic campaigns which often lasted weeks were impossible to continue. Travel became difficult

and expensive. The growth of the movement stopped and public interest, preoccupied as it was by the struggle for Europe, declined significantly.

Donald Gee as vice-chairman of the Assemblies of God of Great Britain and Ireland traveled incessantly throughout the United Kingdom. He saw firsthand the devastation and the despair. Earlier he learned of the situation of Pentecostalism outside Britain. Now, he became more aware than any other of the situation in his homeland. This led to a rethinking of the nature and mission of the Pentecostal movement.

For a decade he had worried that the Pentecostal movement was not sufficiently grounded in its theology and spirituality to prosper.²⁰ He realized that in the post-War years there would be no return to the pre-War conditions. The older methods of evangelism based on group insularity would not work. The new generation of Pentecostals needed and wanted a more stable homelife than the tradition of constant meetings and demands of evangelism permitted. He realized also that the post-War youth did not know the narratives of the origins of the tradition which had energized it in its mission.

This awareness led him to write *The Pentecostal Movement*²¹ and to write of his concerns in the magazines *Pentecost* and *Study Hour*, a periodical for ministerial development. The effort to re-envision Pentecostalism in Britain would lead to significant conflict and to the rejection of his leadership within the British Assemblies of God.²² The other leaders refused to acknowledge that the Assemblies of God was not growing and that the old methods were not working.²³ Gee was more aware and more honest. Once again, he had examined the situation and made informed adjustments to meet the new reality.

In Zurich, May 4-9, 1947, Gee participated in the realization of a long-time dream, the first World

Continued on page 28

Pentecost With Signs

The Pneumatology of European Pentecostalism

AS RECORDED IN CONFIDENCE MAGAZINE

By Allen White

One of the early Pentecostal publications to gain worldwide exposure was published in Sunderland, England, by Alexander A. Boddy, vicar of All Saints' Church, Monkwearmouth. Following his baptism in the Holy Spirit, Boddy founded *Confidence* to report the work of the Holy Spirit and to offer teaching to Pentecostal believers.

Much like its American counterparts, *Word and Witness* and the *Christian Evangel*, *Confidence* provided a means of uniting a loosely scattered group of Pentecostals. "They will find from these columns that they are not alone, as regards even human fellowship, but that there are many who have perfect 'Confidence' that this work is of God, and who will be rejoiced to know that His Pentecostal Blessing is spreading all the time."¹

Begun in 1908, *Confidence* was published in conjunction with the Pentecostal Missionary Union the next year and continued publication until 1926.² After a lapse of 20 years,

Confidence became the official organ of The Pentecostal Assemblies of the British Isles, beginning in 1946.³

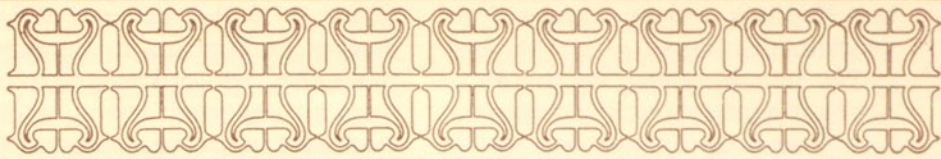
While the publication originated in Great Britain, contributors included those of various nationalities. Notable writers such as Thomas B. Barratt (Norway), Jonathan Paul (Germany), Smith

**During its first 2 years
Confidence published many
articles on the baptism in the
Spirit and manifestations.**

Wigglesworth (Great Britain) contributed to the publication as well as American leaders: W. F. Carothers, Carrie Judd Montgomery, D. Wesley Myland, J. H. King, and E. N. Bell. The "Pentecostal News, etc." section contained testimonies from many parts of the world including South Africa, India, Hong Kong, Australia, China, and many other countries.

Confidence was operated on faith. The issues between 1908 and 1911 listed the subscription price as "Free." Beginning in the first year, however, the first page of each issue listed the contributions and expenses of the paper. Beginning in October 1911, the editor began a "subscription-gift" policy of three pence. In June 1912, the price was raised to one penny, which remained as the price throughout the next 14 years. To keep expenses down publication changed from monthly to bimonthly in 1917. The periodical was published on a quarterly basis beginning in 1919, and then became an annual in its last 2 years of publication (1925-26).

The early years of the periodical focused on the themes of the fourfold gospel. The first 2 years are replete with articles concerning the baptism in the Holy Spirit and manifestations. The issues between 1910 and 1915 offer a balance of articles centering on the Christian



OCTOBER, 1910.

VOL. III. No. 10.

“CONFIDENCE”

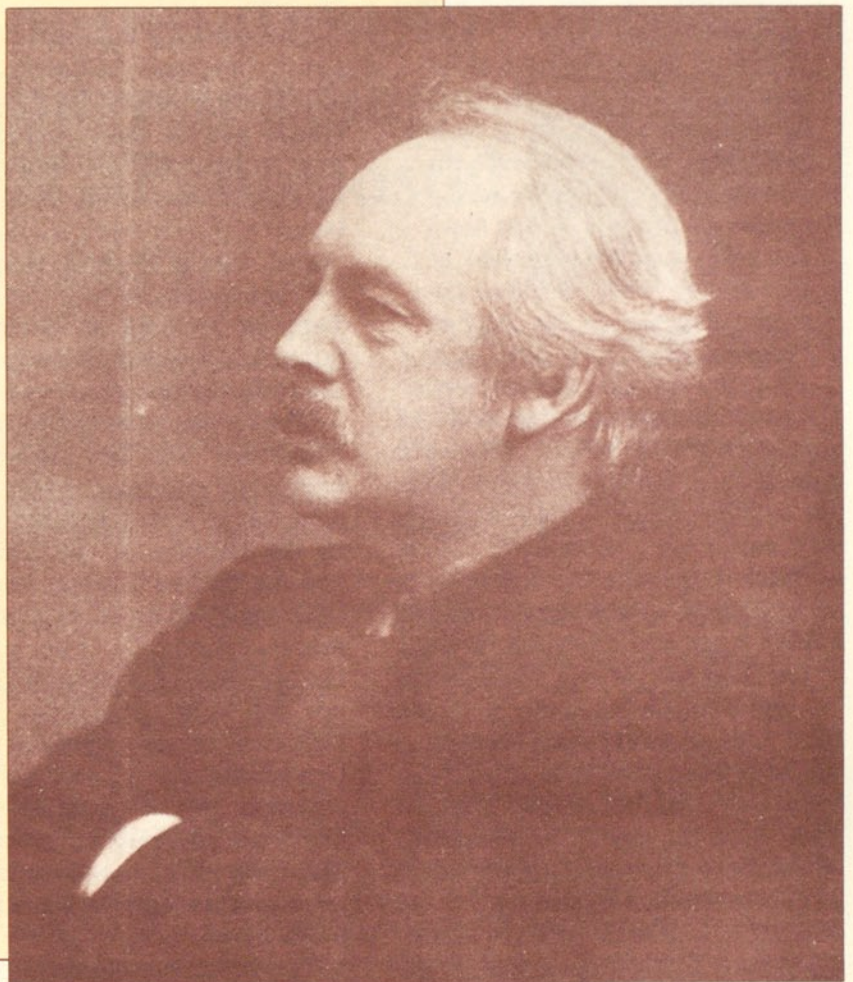
A Pentecostal Paper for
Great Britain.

“This is the CONFIDENCE that we
have in Him, that if we ask anything
according to His will, He heareth us: And
if we know that He hear
we ask, we know that we
tions that we desired from

“The Lord shall be thy C
and shall keep thy foot from

MONKWEARMOUTH, S
ENGLAND

Anglican Vicar Alexander A. Boddy
and the magazine he founded in 1908.



SUPPORTED BY VOLUNTAR

Names and Addresses and Gifts (see next page) t
All Saints' Vicarage, S

life and personal holiness. While the work of the Spirit is not ignored, it does not receive the same prominence it did in the first 2 years.

Confidence during 1915-16 primarily reported the events of World War I and ran articles on eschatology. From all indications these were the Last Days. Also during this period, the editor started publishing the interpretations of messages in tongues. In the latter years, the paper gave personal accounts, travel reports, news, and missions stories.

Overall, *Confidence* is scholarly and well-balanced in its presentation. This can be attributed to the many Pentecostal leaders who were theologians and educated pastors prior to their Pentecostal experience. The paper itself is very attractive in design and format. Photographs were included even as early as 1911.

Many of the contributors to *Confidence* formed the Consultative International Pentecostal Council in 1912. During that year they issued the following statement:

We believe that the baptism of the Holy Ghost and Fire is the coming upon and within of the Holy Spirit to indwell the believer in His fulness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive the same gift as the disciples on the Day of Pentecost. Matt. 3:11; Acts 1:5, 8; 2:1-4, 38, 39; I Cor. 12:7-13.⁴

To these Pentecostal leaders, the baptism in the Holy Spirit was much more than a momentary experience, but a force which would influence their entire life and ministry. There is much emphasis throughout the periodical of a continuance of the Spirit's work and of lasting results.

The baptism in the Holy Spirit is regarded as a separate work from regeneration.⁵ The Baptism is an indwelling of the Spirit—a “possession of our bodies” and a “seal unto the day of Redemption, when our bodies shall be glorified.”⁶

This reception of power is for the believer, the church, and the world. “The Holy Spirit had come in power

to teach us, and to enable us to help others.”⁷ In addition to being power for personal holiness and growth, the Baptism was the impetus to proclaim the Gospel.

We further believe the Lord's object in carrying out this purpose with the Body of Christ to include and demand the presentation of the full Gospel of the Lord Jesus Christ in the power of the Holy Ghost, accompanied by signs as in the days of the Apostles, to the whole world in the shortest possible time.⁸

To retain the biblical soundness of this experience, these leaders

Rather than view the baptism in the Spirit as a pinnacle of one's Christian experience, *Confidence* focused on it as a growth process.

attempted to follow the paradigm of the early church as closely as possible.

To receive the baptism in the Holy Spirit, one must be saved, but not necessarily sanctified. “A chief reason why so many Christians do not understand the work of the Spirit of Pentecost, is that they believe this Spirit can not come on a person who is not fully sanctified.”⁹ The young believer who received the Baptism received a much needed guide and teacher in the person of the Holy Spirit.

The reception of the Holy Spirit, however, did not indicate an immediate spiritual status. “They are quite mistaken if they think that by the Baptism of the Holy Ghost and the Gift of Tongues they get at once qualified to rule or guide and teach others.”¹⁰ The place of teaching was for mature believers, not for babes in Christ. The significance of this view is that the baptism in the Holy Spirit is not regarded as the pinnacle of one's Christian experience, rather it is a means by which the Spirit continues to bring about growth in the life of the believer.

To receive the Baptism, one must

follow three steps: repentance toward God; faith in the Lord Jesus Christ; and yielding to the Holy Ghost.¹¹ If the believer did not receive the Baptism, it was thought that either the Lord wanted to teach them an important lesson or that a hindrance must be removed first. Such hindrance might be dictating to God, comparing oneself to another's experience, confusion of teaching, rambling prayers, talkativeness, self-condemnation, and wrong motives.¹² For those believers who earnestly sought after God, the Baptism was readily available.

Tongues is regarded as an evidence of the baptism in the Holy Spirit. According to “A London Declaration” made in November 1909, “the promise of the Father (Acts 1:4) was, and is, evidenced by the Speaking in ‘Tongues’ as the Spirit gives to utter (see Acts 2:4; also Acts 10:46; and 24:6).”¹³ Tongues is believed to correspond with the Baptism, since the other manifestations in Acts were not always repeated in every situation.¹⁴

A. A. Boddy admonishes his readers in the first issue of the periodical to “let us each for ourselves keep as near as possible to what we see in the Scriptures when seeking the Baptism of the Holy Ghost, and then let us make all allowance for others who seem to act somewhat differently in detail.”¹⁵ Boddy later states that “there are and have been some who perhaps have never spoken in Tongues, of whom the Writer cannot say that they have not been Baptized into the one Body. . . These must be left to the all-wise, all-loving Lord.”¹⁶ It was also possible that a believer could receive the baptism in the Holy Spirit, yet the tongues would be delayed.¹⁷

The evidence of the Baptism, according to these writers, extended beyond an initial experience. The evidence is not thought of in terms of a single, momentary sign, but as a plurality of results which will flow from the life of a Spirit-filled believer. “The ‘Baptism’ is to be filled with God, and ‘Tongues’ will follow; but to speak in Tongues only

is not a sufficient sign of the Baptism.”¹⁸

While tongues are not discarded as the physical evidence, they were believed to be overestimated regarding their significance, character, and use.

The manifestation of tongues is the sure Bible evidence of having received the Holy Ghost, and without this evidence no one can say that they have received Him. While there is a certain amount of circumstantial evidence to be found in the Scripture which might seem to point in this direction, yet there is not one word of teaching to that effect in all the Scripture. Jesus, in the latter part of St. John's Gospel, gave several evidences which would mark the coming and indwelling of the Holy Ghost, but tongues are not mentioned.¹⁹

Tongues is not regarded as the one all important and supreme evidence that one has received the Holy Ghost, but rather is the “remaining evidence of the baptism with the Holy Ghost for the church today.”²⁰

The Baptism, then, should not be judged by one evidence, but by many. “Every manifestation of tongues is not an evidence of the baptism with the Holy Ghost. It must be accompanied by all the other Scriptural evidences, and all the other Scriptural evidences should be accompanied by this.”²¹ These other evidences would include: a coherence of one's experience with Scripture and a sound mind; the fruit of the Spirit; divine love;²² a consciousness of Jesus' deity, presence, and testimony; continual guidance into the deep things of God; and continual glorification of Christ.²³

Tongues, however, do have a definite purpose in the church and in the life of the Spirit-filled believer. “We saw that tongues were a sign to (1) unbelievers (saved and unsaved); (2) to the person speaking in tongues who was edified, and proved the truth that he was a believer by the sign he received; [and] (3) to the Assembly through interpretation.”²⁴ Tongues as well as other spiritual

manifestations were regarded as signs of the demonstration of the Spirit's power.

Boddy describes the experience of speaking in tongues as “an almost involuntary outpouring of divine worship in a Tongue or language (often unknown to the worshipper) caused by the Holy Spirit as He takes full possession of the Body.”²⁵

The source of tongues can be one of three spirits: Satan, one's own spirit, and the Holy Spirit.²⁶ In seeking the baptism, some believers often are too eager and enter into error by producing tongues which are not given by the Holy Spirit. This overzealous behavior can produce “psychical” tongues, an insignificant clatter likened to sounding brass and tinkling cymbals, or “emotional” tongues, the result of the soul having been

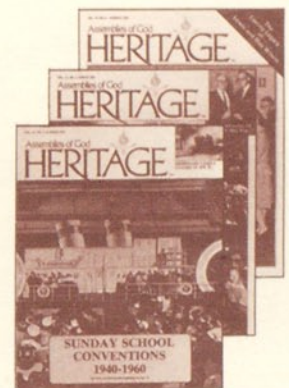
stirred to a state of expression beyond the immediate grasp of the mind. Only a “supernatural Spirit-given utterance to men clothed with power and authority from on high” is regarded as a true evidence.²⁷

The accusations of church leaders did not seem to hinder these Pentecostals. While tongues were believed by some to have been caused by mental illness, T. B. Barratt deduced further proof from this of the reality of God-given tongues. “Directors of insane asylums tell us that patients sometimes speak in Tongues. Probably demons get in as well as diseases. This proves that there is a channel in the human brain through which such work may be done.”²⁸

Beyond this Barratt alluded to tongues possibly being the result of

Continued on page 31

A Continuing Contribution to Understanding A/G-Pentecostal History



For 11 years the unique A/G *Heritage* has featured important issues and people in our history. Read what these readers have to say:

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Anyone who can contribute information or photographs on any of the above features should write to Wayne Warner, A/G Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, ext. 4400.

Oil Patch Prophets

A Pentecostal Witness in the Oil Boomtowns

By Victor M. Smith

The first 35 years of Pentecostal witness following the outpouring of the Holy Spirit at Topeka, Kansas, in the year 1900, paralleled a period of unequaled development and expansion in the oil patches of Kansas, Oklahoma, Texas, and Louisiana.* The resulting prosperity and economic upheaval set in motion many shifts in human

population in this geographical region. For example, Borger, Texas, sprang up from a cattle ranch to be a community of 20,000 people in less than a year. In the four-state area many communities went through a similar cycle.

God used these conditions to further His purpose just as He used the persecution and scattering of the early saints at Jerusalem. The groups which were in 1914 to become known as Assemblies of God experienced remarkable growth during this period.

Early-day Pentecostals were quick to see the opportunity and responsibility brought about by this changing scene. To quote one eyewitness:

I had been in Burkburnett, Texas, less than an hour when I heard someone singing and saw a large group of people crowded around the tallest man I had ever seen. He was picking a guitar and singing gospel songs. Then he preached right there on the street!

That tall preacher was the late A. C. Bates who was to become the superintendent of the Texico District, A/G (now reorganized). God called some consecrated women also. Although she is but one of a very significant number, Mrs. L. C. Cornelius (grandmother of R. C. "Keetah" Jones) pioneered the Assemblies at Electra and Borger, Texas.

My first contact with the Pentecostal message was in Skia-Tex schoolhouse, near Borger, Texas, in 1927. A band of saints came from Borger and sang, testified, and preached with fervor. The memory of that day has been a source of

*Oil patch was a southwestern colloquialism for oil field.



An early "gusher" at Burkburnett, Texas.

Photos on this page courtesy of the Lester Jones Collection, Wichita Falls Museum & Art Center



A Wichita Falls, Texas, drilling company celebrating a "gusher" at nearby Burkburnett.

An eyewitness said he was in Burkburnett, Texas (below), less than an hour when he heard a street meeting in progress. Leading the group was A. C. Bates who later became superintendent of the old Texico District of the Assemblies of God.



inspiration for many years.

The oil field "boomtowns" were rowdy, sinful, and a blight until they achieved stability. This desired stability was brought about through the labor of level-headed Christian people who established churches and schools. In these needy areas the Pentecostals were accorded an acceptance that was often non-existent in the older, more settled communities.

After having accepted Christ, many workers were transplanted to

Pentecostals faced rowdy and sinful oil field workers, but their ministry was effective in winning converts.

subsequent boomtowns, whether by transfer by their employers or on their own initiative. Having been grounded in the Word and anointed by the Holy Spirit, two or three families were sufficient to begin cottage prayer meetings, then a Sunday school, and finally regular services in whatever facilities were available. After a few months or years, other families would repeat the process by moving to still newer boomtowns.

Many oil field employers soon learned that some of their best employees were also the mainstays of the local Assembly of God. Oil field workers had to be endowed with a willing spirit and a desire to do a task with alacrity. This characteristic also marked their service to God. The late Clyde Henson received his call to preach the Gospel in such an environment at Burkburnett and Holiday, Texas. He later evangelized and pastored what is now Capital Christian Center in Sacramento, California.

Boomtown revivals led to many lives being changed through accepting Christ. Many drunkards and "bootleggers" came to the Lord and new life.

Under the ministry of C. L. Stewart, in Olney, Texas, an illiterate man was saved. He had left school at a very early age before learning to read. His newfound faith



H. H. Wray, far right, baptizing new converts at Breckenridge, Texas, 1920.



Author Victor Smith with his wife Ruthie, ministering at Brown Community, Texas in 1936.



Lue Cindia Cornelius, here with her husband in 1922, pioneered assemblies at Electra and Borger, Texas.

Believers in a 1921 gathering at Electra, Texas. Second man from left is William B. McCafferty, later an instructor at Southwestern A/G College.



Clyde Henson received a call to preach in the oil field area of north Texas.



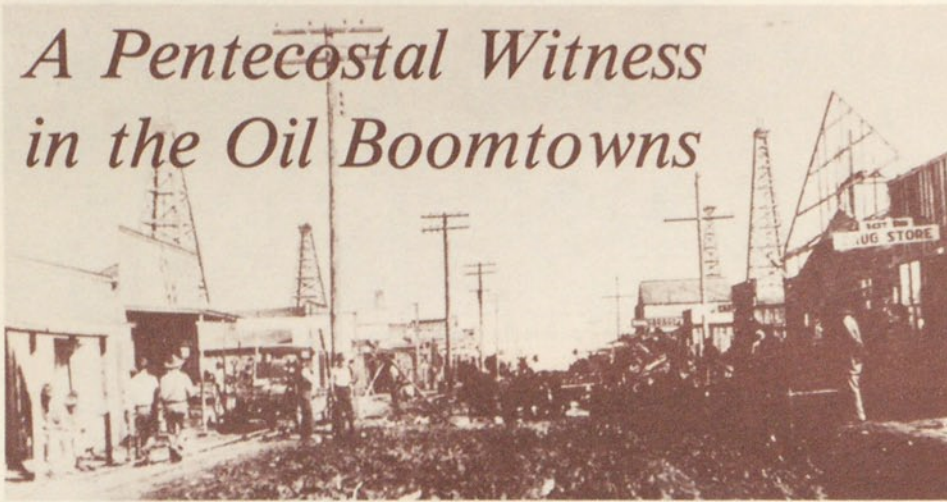
and his love for the Word caused him to enter into a period of self-teaching, inspired by the Holy Spirit. He learned to read and studied the Word until he was a very effective witness.

In a congregation pastored by the late R. C. "Keetah" Jones at Archer City, Texas, a young oil field worker named Sid was saved. This led to harassment by a fellow worker as

they labored as crew members on a rotary drilling rig. Not being successful at getting a response, the fellow challenged him to a fight. Before his conversion, Sid would have gladly accommodated him, but instead he said, "Friend, you don't need a *fight*, you need someone to pray for you!" Whereupon he dropped to his knees on the derrick

Continued on next page

A Pentecostal Witness in the Oil Boomtowns



Lester Jones Collection, Wichita Falls Museum & Art Center



An unusual "brush" arbor which W. M. Panos and the author used at Brown Community, north of Big Spring, Texas, in 1936. With hardly any trees and brush around that part of Texas, they substituted 4-inch oil field boiler flues for the upright posts, pump rods (sucker rods) for the girders, and jute which was used to cover cotton bales for the roof.

Two Texas oil patch pastors and their families. On the left is R. C. "Keetah" Jones, who pastored at Archer City; on the right is Carl L. Stewart, who began his ministry at Olney in 1928. (As *Heritage* was going to press, word was received of the passing of Carl L. Stewart on September 11, 1992. The funeral was conducted on September 14 at Christian Temple, Fort Worth. Officiating were J. Don George, George Brazell, and James K. Bridges.)



Victor M. Smith is an ordained Assemblies of God minister with the New Mexico District. First credentialed in 1932, he was in secular work for 24 years, 17 in the aerospace industry. He returned to the ministry in 1973 and has pastored and ministered as an associate.

floor and prayed for his adversary. That was quite a shock to the would-be aggressor. He later told his friends, "That guy Sid actually prayed for me right there!"

Many laymen were later called to preach and became pastors and evangelists.

Scores of the old boomtowns are but a shadow of their previous form. Others are but a name on a map. Still others exist only in the memories of former inhabitants. Such is the transient nature of the work of man. But the work of God which was accomplished in those places continues to bless. For example, the Assembly of God at Electra, Texas, was once one of the largest in the state of Texas. Now, only a handful of saints remain. But from this church ministers and missionaries have carried the gospel to souls around the globe. This example could be matched many times in other localities, thanks to the labors of hundreds of laymen and ministers whose identities are beyond recall.

This is an important part of our heritage, but these oil-spattered saints could have done nothing without the anointing of the Holy Spirit and a solid foundation in the Word of God. A superficial experience would not last in the sinful atmosphere of the boomtown.

Thank God for the continuing ministry of those "Oil Patch" prophets! ❖

SOURCE: "OIL! Titan Of The Southwest;" by Carl Coke Rister; Norman, University of Oklahoma Press, 1949.

William Jethro Walthall

and the

Holiness Baptist Churches

of

Southwestern Arkansas

By Glenn Gohr

Although the modern Pentecostal movement relates its beginnings to Charles Parham, who formulated classical Pentecostal theology at his Bible school in Topeka at the turn of the century, throughout history, from apostolic times to the present, there have been certain religious groups and isolated cases of individuals who have experienced tongues-speaking and spiritual gifts.

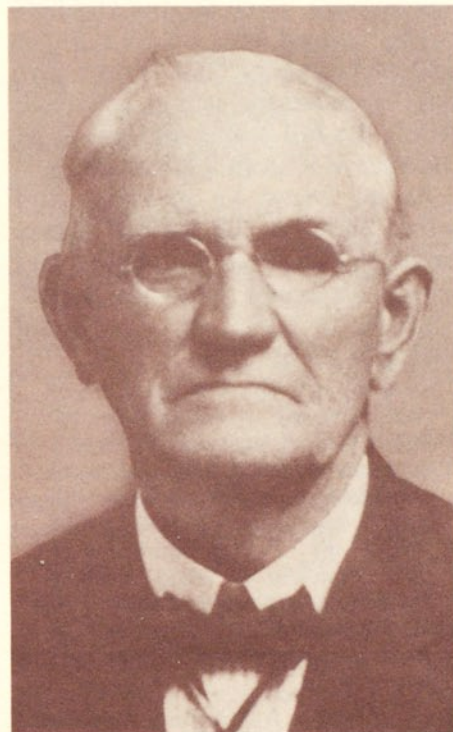
William Jethro Walthall, who founded the Holiness Baptist Churches of Southwestern Arkansas, a group which later merged with the Assemblies of God, is an important figure who received his baptism in the Spirit prior to Parham's launching of Pentecostalism in 1901.

Walthall's Spirit baptism, which occurred 113 years ago, is one of the earliest documented cases of speaking in tongues in North America. Earlier instances of tongues-speaking have been reported among the Shakers, the Holiness Movement, the "Gift People" or "Gift Adventists" in New England, and others.¹ It is very possible that Walthall is the earliest person to have received the baptism in the Holy Spirit and who later joined the Assemblies of God.

William Jethro Walthall was born in Nevada County, Arkansas, March 9, 1858, the son of Charles Featherston Walthall and Mary Jemima Meador.² His father died in 1863 at Rock Island, Illinois, as a prisoner in the Civil War, and his mother died 2 years later. Orphaned at age 7, he was reared by his

widowed grandmother. However he had no Christian upbringing, so it was not until 1877 that he was confronted with the claims of the Gospel. That happened when he attended an old-time Methodist meeting and conviction gripped his heart, resulting in his conversion at age 19.³ Two years later, on August 3, 1879, he was married to his first wife, Melissa P. "Missy" Beavers, who bore him two children, Millard and Ibber Mae. After Melissa passed away, he married Hattie Vaughn on March 24, 1915.⁴

He was baptized in the Spirit in 1879, 22 years before the outpouring at Topeka.



While a young Christian, Walthall had a yearning for more of the workings of God in his life. He earnestly began to seek for a fullness of power to witness and better serve the Lord. This spiritual hunger led him to carefully study the Book of Acts and other scriptures. There he found recorded an endowment with power of the Holy Ghost which had accompanied the Early Church. He wanted this same experience in his life.

During a season of fervent prayer, he received a mighty infilling of the Spirit on September 3, 1879.⁵ Since he had never heard of the baptism of the Holy Spirit, he did not receive his Baptism through any prescribed theory or method.

Until that time all he knew about the Holy Spirit came from the teachings of the Methodists and Baptists. But this was something new. His experience came about in answer to prayer and through his own study of the Word of God. From the outset he understood that his experience corresponded with the records given in the Book of Acts.

In his testimony, Walthall describes his infilling by saying, "I was carried out of myself for the time being."⁶ From the time of his Baptism, he testified that he often felt the strong anointing power of God. At times he would fall under the power of God when the Spirit came upon him. He also spoke in tongues as the Spirit directed.

For two years, during which time the Holy Ghost would often fall on me, I walked with God. Sometimes while in service and sometimes when alone in prayer I would fall prostrate under His mighty power. While under this

power my tongue seemed to be tied in the center and loosed at both ends. I knew nothing of the Bible teaching on the Baptism or speaking with tongues, and thought nothing of what had happened in my experience.⁷

Walthall was ordained by the Missionary Baptist Church on May 29, 1887, and served several congregations in Southwest Arkansas.⁸ He was active in various associational committees including foreign missions and temperance. In 1891 he was pastor of Piney Grove Church at Boughton, Arkansas, which was a part of the Red River Baptist Association of the Southern

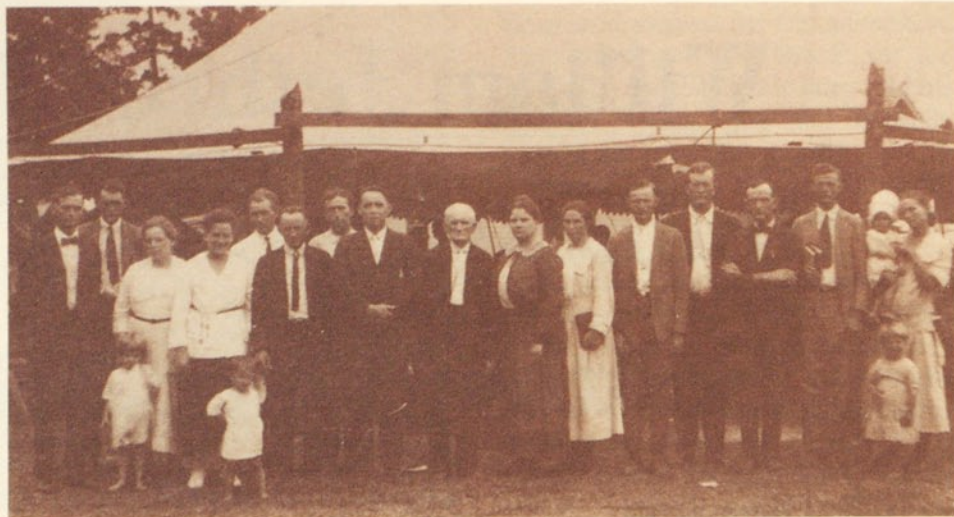
“I was looked upon with suspicion, as being mentally unbalanced, but was so animated by the divine presence that it seemed at times as if terrestrial bearing was almost lost.”

W. J. Walthall

Baptist Convention. In fact, the annual associational meeting was held that year at Walthall's church.⁹ The next year he was pastoring two churches at Bluff City and Prescott.¹⁰ From 1894-1895 he was pastoring at Stephens. The last Baptist church he pastored was at Buena Vista.

Because of the prevalent view of the Holy Spirit held by Baptists, Methodists, and other mainline churches, Walthall had some reservations about his experience, as he shares in his testimony:

The ordinary Methodist and Baptist teaching was all that I knew, and, of course, that served to diminish my experience and to paralyze my faith rather than build me up. In the meantime, I began preaching a work to which I was called when the blessed



W. J. Walthall and his wife (center) attended this Aimee Semple McPherson tent meeting in Wesson, Arkansas, about 1920. E. R. Fitzgerald, an Arkansas District superintendent is on Walthall's right. Man on left (with bow tie) is E. L. Tanner; Mrs. Tanner is standing with her daughter Mary (now Cockman). Courtesy of Cecil Janway. (Readers who can identify others should write to the A/G Archives.)

Spirit filled me. I always felt that there was a lost chord in the Gospel ministry. My own ministry never measured up to my ideal, nor did the teaching of my church (Baptist) measure up to my experience.¹¹

Then in 1895 Walthall came into contact with the Holiness revival. Its emphasis on the work of the Holy Spirit impressed him. Its teachings approximated his ideal more nearly than anything else, but he never fully ascribed to the Holiness theology. He could not accept its theory of sanctification; nor could he accept its abridgement of the supernatural. Even so, the Holiness revival opened him up to a larger sphere of ministry. This in turn gave him the encouragement he needed to preach the full gospel message as he understood it from the Scriptures.

As he began to preach a full gospel message, the Baptist leaders excluded him from his church and he was ostracized from the Baptist ministry in 1896. He continued preaching on his own.

After my new vision of the Word of truth, and my expulsion from the Baptist fellowship and ministry, I went alone with a new zeal in an independent, plodding ministry, with church and school houses closed against me. I was looked upon with suspicion, as being mentally unbalanced, but was so animated by the divine presence that it seemed at times as if terrestrial bearing was almost lost.¹²

He was soon followed by another

Baptist minister, J. C. Kelly, and other Baptists who became disfellowshipped because of their beliefs in entire sanctification and the work of the Holy Spirit.

An account of W. Jethro Walthall's association with the Assemblies of God will be published in the winter issue.

Notes

1. Stanley H. Frodsham, *With Signs Following: The Story of the Latter-Day Pentecostal Revival* (Springfield, MO: Gospel Publishing House, 1926), pp. 333-334; Stanley Howard Frodsham, *With Signs Following: The Story of the Pentecostal Revival in the Twentieth Century*. Rev. ed. (Springfield, MO: Gospel Publishing House, 1946), pp. 9-12.
2. Blanche Walthall, interviewed by Andy Harris, May 27, 1980.
3. W. Jethro Walthall, "Baptized in the Spirit Fifty Years Ago," *Pentecostal Evangel*, May 9, 1931, p. 6.
4. "A Faithful Minister of Christ," *Pentecostal Evangel*, July 18, 1931, pp. 3, 5.
5. W. Jethro Walthall's testimony of his Pentecostal experiences first appeared in *The Weekly Evangel*, April 1, 1916, pp. 8, 9. This testimony, slightly altered, was reprinted in B. F. Lawrence's book, *The Apostolic Faith Restored*.
6. Lawrence, "The Experience of W. Jethro Walthall," *The Apostolic Faith Restored* (St. Louis, MO: The Gospel Publishing House, 1916), p. 48.
7. Walthall, "Baptized in the Spirit Fifty Years Ago," p. 6.
8. William Jethro Walthall, ministerial file, General Secretary's Office.
9. *Forty-Third Annual Session of the Red River Baptist Association*, 1891.
10. *Twenty-First Annual Session of the Union Baptist Association*, 1892.
11. Lawrence, p. 48.
12. W. Jethro Walthall, "A Ministry of the Miraculous," *Pentecostal Evangel*, June 13, 1931, p. 8.



Glenn Gohr is a staff member of the A/G Archives.

For the past few issues of *Heritage*, Time Frame has focused on events during America's involvement in World War II, 1941-45. If you are one of our older readers, I hope these news items bring back memories; if you were not here 50 years ago, I hope this column will create interest concerning an important part of our history.

—Wayne Warner, Editor

1943

God Judging the World, Says J. Narver Gortner

J. Narver Gortner tried to answer one of the most perplexing questions of our time in his article, "Why Does Not God Intervene and Stop This War?"

Because of the evil in the world, Gortner argued, "God is chastising



J. Narver Gortner

the nations of the earth....War is divine judgment. It does not always lead to the fall of a nation, but it is always a divine chastisement."

Gortner sees no end to the current hostilities but believes that the Pentecostal people hold the key to the world's ills. "There are enough Spirit-filled preachers, and people, in the world at the present time, to defeat through prayer the powers of darkness, and to arouse the masses and summon them to repentance."
—*Pentecostal Evangel*, February 6, 1943



These missionaries and executive officers met in Springfield to plan post-war missions expansion. Howard Osgood, a veteran missionary to China, told the group that 200 missionaries were needed for China as soon as the war ends. (See below.)

Foreign Missions Planning Post-War Expansion

Speeches and challenges at a Springfield, Missouri, meeting of some 58 missionaries representing 18 countries underscores the seriousness with which the Assemblies of God is viewing expansion on foreign fields as soon as the war is over and doors are open.

Veteran missionary to China, Howard Osgood, told the missionaries, other leaders, and Central Bible Institute students, "We shall need 200 missionaries for China alone."

Central and South America are calling for 80 new workers now, since those doors are still open.

When it was suggested that the Assemblies of God raise a million dollars for the post-war expansion effort, General Superintendent Ernest S. Williams recommended that the goal be set at \$5 million. He reasoned that 10,000 readers of the *Pentecostal Evangel* could establish a reserve by giving an extra dollar a week for missions.

Home Missions Director Fred Vogler said the conference "has brought new hope for the future, with a real objective for future

missionary enterprise....[there is] a looking forward to the time when we shall be able to enter missionary fields with renewed vigor and determination." —*Pentecostal Evangel*, April 10, 1943

A/G Involved in Organizing NAE

More than 100 members of the Assemblies of God attended the Constitutional Convention of Evangelicals [National Association of Evangelicals], held in Chicago during May.

J. Roswell Flower, general secretary, noted that participants at the convention gloriously demonstrated "that all born-again followers of the Lord Jesus Christ have a basic unity in spirit."

"There was no clash of spirits," Flower reported. "When full agreement on any matter was not reached quickly, there was eagerness to modify, change or postpone until a later time, decisions which will affect the future course of the association."

Flower urged all true followers of Christ to support the association.
—*Pentecostal Evangel*, June 19, 1943

FROM OUR READERS

Recalling World War II Era

The spring issue of *Heritage* and the features on World War II remind me of pastors and churches which influenced me during that period.

I was saved on April 19, 1941, in a Mobil service station in Ottumwa, Iowa, and started attending an independent Pentecostal church (now First Pentecostal Assembly of God). A few months later I was filled with the Holy Spirit in a Thursday night meeting.

My first pastor, A. D. McClure, no doubt influenced me more than any other man. He taught me respect for the ministry, to be sensitive to the Spirit, and to obey the Spirit when He spoke. Brother McClure taught me integrity, faithfulness, tithing, and walking with God. He was a small man in stature but a huge man in spirit.

Brother McClure founded the church in Ottumwa and served as pastor for 26 years. He was tireless, conducting more than 1,500 weddings and 1,200 funerals. We had services on Tuesday, Thursday, and

Saturday nights, and on Sunday. We did not want to miss a single service for fear that we would miss some great thing the Lord was doing.

During my 2-year tour of duty in the U. S. Army Air Corps during World War II, it was my privilege to attend three Assemblies of God churches near bases where I was stationed. While taking basic training and later while attending mechanics school in Amarillo, Texas, I attended First Assembly where E. R. Foster was pastor. The second church was in Kingman, Arizona, pastored by Paul Cooper. He was a great influence to my wife and me and we continue to support his missions effort. Then in Albuquerque, where I was assigned as an engine mechanic for B-29s at Kirkland Air Force Base, we attended First Assembly, which was pastored by R. G. Batson.

We were in Albuquerque when the war ended and remember the excitement and the revelry that lasted into the night. Since I couldn't get out to the base because of the

disruption of the city bus system, I returned home and went to a church service where Brother Batson led us in a time of thanksgiving and praise to the Lord for the ending of the war.

I was discharged in December 1945 and returned to Ottumwa to again become a part of Brother McClure's congregation.

Bill Wind
Phoenix, Arizona

Bill Wind is a licensed minister with the Assemblies of God and is a general agent with National Travelers Life Co. According to The Pentecostal Church, by Elmer Louis Moon (Carlton Press, 1966), A. D. McClure was saved in the old Power House, Marion, Indiana, in 1913. He was healed of tuberculosis and began preaching in 1915, receiving ordination in the Assemblies of God in 1917. Later he served the Pentecostal Church of God of America as secretary and moderator and edited their publication, the Pentecostal Messenger. After more than 26 years as pastor of the Ottumwa church, he died in 1949.

Bill Wind (see letter above) can be seen in the balcony, fourth from the left, in a revival meeting Alpha and Mary Vander Ploeg conducted in what is now First Pentecostal Assembly of God, Ottumwa, Iowa, in 1946. The Vander Ploegs are

seated in the front row, fourth and fifth from the left. The first two in that row are Pastor and Mrs. A. D. McClure; Charles Vander Ploeg, Alpha's father, is seated between Mrs. McClure and Mrs. Vander Ploeg.



From Midwest Archives Conference

A long overdue thank you for taking time to write about the Midwest Archives Conference calendar and for sending me copies of *Heritage*. What a fine publication it is! Not only is it interesting, attractive, and educational, but it subtly and effectively promotes the archives to a large number of people. You and your staff are to be commended.

Valerie Gerrard Browne
President
Midwest Archives Conference
University Archives
Loyola University of Chicago

Heritage Appreciated

On behalf of my mother, Mrs. A. Walker Hall, and the family, I would like to thank you for your generosity in sending complimentary copies of the winter 1991-92 issue of *Heritage*, featuring World War II. I found it fascinating and will be delighted to tuck one away as a keepsake. You did a great job!

My father, as you probably know, was promoted to be with Jesus on June 3, 1990, in Sacramento, California, where he and Mom were still active in home missions to local Chinese and Laotians.

A. W. Hall
Bedford, Texas

The Halls, along with several other missionaries, were featured in "Missionaries Caught in the Cross-fire," in the above issue. They were interned by the Japanese in several places in the Far East following the raid on Pearl Harbor. Mrs. A. Walker Hall (Nell) lives in Chico, California. Copies of the issue are available from the Archives for \$2.50, postpaid.

Thanks for Heritage Ministry

Just a word of appreciation for *Heritage*. They are so fascinating to read. I am 80 but not that old in Pentecost; yet reading of the elders is still very interesting. Thank you all for your ministry to us through this medium.

Mrs. Lillian Bach
Seattle, Washington

Mrs. Bach sent a collection of audio

tapes for the Archives, including talks by Mildred Tangen, Darrell Hobson, and David duPlessis. We had our hopes high when she told us she had recordings of Smith Wigglesworth because we have not been able to find his voice on recordings. Unfortunately, Mrs. Bach was thinking of another speaker. Any reader who knows where we can obtain recordings of Smith Wigglesworth and Dr. Charles S. Price is asked to write to the Archives at 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, extension 4400.

Saves All Heritage Issues

I really enjoy reading the Assemblies of God *Heritage*, reliving the early days of Pentecost. I save all of them.

Ina M. (Mrs. Jacob)
Schmidgall
Bloomington, Illinois

N. D. Davidson

Thank you [Glenn Gohr] so much for all your work on the article of N. D. ["He Was Found Faithful, A Profile of N. D. Davidson," summer 1992]. You did a beautiful job, and I know he would have been very pleased. He always enjoyed reading *Heritage* and all the stories about the ones who had gone on to their reward.

Loretta Davidson
Salem, Oregon

Thanks for the magazines, all of it well done! I think you [Glenn Gohr] did a great job in putting it together for my dad. Bless you!

I also enjoyed the article on the Sunday school conventions ["Sunday School Conventions—A Quest for Quality," by Sylvia Lee]. I traveled for a series of regional conventions with Gwen Jones, the Dentons [Charles and Edith], and many others. It has borne fruit!

Guy A. Davidson
Samaritan's Purse
Boone, North Carolina

Recalls Kentucky Mountain Ministry

I enjoyed the summer issue which brought back several memories. Your reference to the Kentucky Mountain Mission brought to mind

my own introduction to the mountain work under O. E. Nash. My wife and I had just married in March 1937 and in June took a Greyhound bus to Cincinnati en route to Kentucky....The Nashes were esteemed very highly by all of the missionaries of the Kentucky mountain work. They were known as Daddy and Mother Nash.

We were sent to hold a revival with Gladys Orr and her co-worker, Gertrude Ziegley. They were stationed way back in the mountains at a small place called Mallie. Later we co-worked with Ray and Ethel Jones at High Bridge.

What joy to reminisce and recall the faithfulness of those Kentucky Mountain missionaries.

Kenneth Hardin
Farwell, Michigan

A future issue of Heritage will publish an article on the Kentucky Mountain Mission, including a look at Peniel Bible Institute. Some of the missionaries went from Kentucky to the foreign field, including Ray and Ethel Jones. If you know of others who served in eastern Kentucky, please write to the editor.

Appreciate A/G Archives

Thanks for the service you've rendered and for the time and effort you've invested [copy of dissertation, "A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-1929," by Leroy Wesley Hawkins].

From what Pastor [Tom] Goins said, the 75th anniversary of the First Assembly of Broken Arrow in November holds great promise. You, of course, will have no small share in this. The Assemblies of God Archives is no small ministry and blessing to the churches.

Gerald S. Pope
Tulsa, Oklahoma

Gerald S. Pope's father and mother, Willard H. and Fannie Hughes Pope, were pioneer Pentecostal preachers and attended the organizational meeting of the Assemblies of God in 1914. Willard Pope conducted revival meetings at Broken Arrow in 1912.



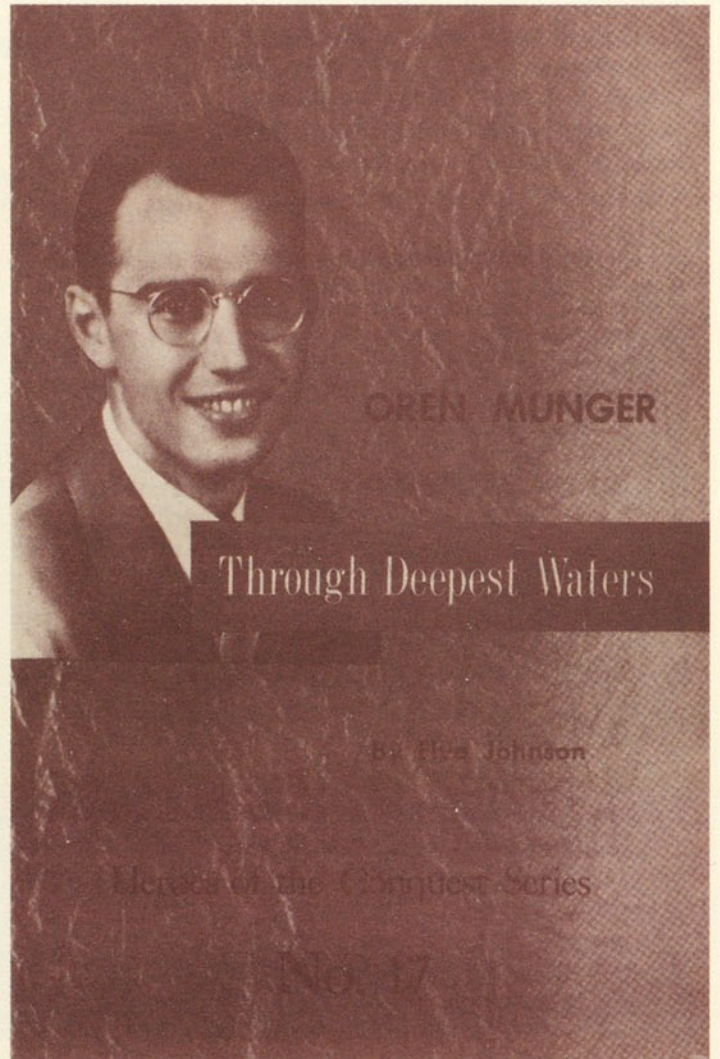
Melvin and Lois Hodges in 1937 while ministering in the sometimes violent Central American country of Nicaragua.

A/G missionary Floyd Woodworth arriving at Homestead Air Force Base, Florida, in 1963, after being permitted to leave Cuba. Woodworth was charged with spying for the Central Intelligence Agency and was jailed for 20 days by the Castro regime. Religious News Service Photo



Oscar Smith, missionary to Colombia, was shot and killed by three assailants in 1950 shortly after this photograph was taken. Also in the photograph are his wife Alice and son Richard "Quito" Smith, who now live in Eugene, Oregon. Courtesy of Alice Smith

Oren Munger died of a fever while serving in Nicaragua. His story is told in this booklet by Elva Johnson Hoover.



HISTORICAL PERSPECTIVES

Pentecostal Missionaries IN Situations OF Conflict and Violence

By Gary B. McGee

Early Pentecostal missions in this century resonated with the belief that the signs and wonders of the apostolic age had been restored for the evangelization of the world before the imminent return of Christ. By mid-century, permanent overseas ministries were beginning to flourish. To maintain freedom for ministry, Pentecostal missionaries have usually avoided taking sides on political, social, and economic issues. Even though preaching the gospel has sometimes jeopardized their safety, identification with Western powers frequently accounts for the turbulence they have experienced. Following an apolitical course has generally paid dividends, but in some circumstances only at the risk of creating a fundamental contradiction to the gospel itself.

CONCLUDING PART

By mid-century, as larger numbers of Pentecostals ministered abroad, the romanticized missionary songs of the earlier generation gave place to more restrained lyrics of commitment to Christ and reflections on the unreached millions who had not yet heard the gospel message. In 1940 Melvin L. Hodges, the dean of Pentecostal missiologists, wrote "Harvest Is Pass-

ing," sung to a Central American tune (verse 1 and chorus):

Millions are living
in night's dense darkness,
No light to cheer them,
no hope nor gladness,
Bowed down and burdened,
with none to save,
And death awaits them
beyond the grave.

Harvest is passing,
Night draweth nigh,
Millions are dying,
Oh, hear their cry!
Then haste, my brother,
Their souls to save,
Christ to redeem them,
His life-blood gave.²⁵

Written while serving as a missionary in predominantly Catholic Central America, over 30 years passed before Hodges (as well as other Pentecostals and evangelicals) would begin to reconsider his anti-Catholic posture.²⁶

Oren Munger, an A/G missionary to Nicaragua who later died from a fever, in 1950 wrote the music for "The Vision" by H. C. McKinney, a thoughtful song that has stirred thousands of Pentecostals to dedicate their lives to missions (verse 3, chorus):

Ev'ry dream and ev'ry burning
longing,
I surrender to their [the heathen's]
crying need;
I am leaving ev'ry hope behind me,
To follow anywhere my Lord
may lead.

Take me, Master, break me,
use me,
I am leaning on Thy breast,
All ambitions fast are dying,
From their pain now give me rest;
On the altar I have lain them,
Now to Thee I give my heart,
Fill me with the fire of vision,
Let my passion ne'er depart.²⁷

Both songs indicate that fidelity to the original ethos behind Pentecostal missions had remained (saving the lost from eternal destruction), despite the awkward delay in the Lord's return.

The years after World War II proved difficult as well in certain parts of the world. Persecution of Protestants had existed both before and after the war in Latin America. Caught between rebel and government forces in El Salvador, indigenous church pioneer Ralph D. Williams narrowly escaped with his life.²⁸ Floyd Woodworth, director of an A/G Bible school in Cuba, was jailed by Fidel Castro's army, anticipating execution by firing squad; fortunately he was released in an unusual set of circumstances. Farther south, Colombia became well-known for animosity toward Protestants, especially during the "reign of terror" (1946-1956), with hostilities and reports of stonings remaining long after. In 1950, missionary Oscar Smith (International Pentecostal Assemblies) was forced from his home, shot in the back, and his house was burned to the ground by three assailants.²⁹

The independence of the Congo (Zaire) in 1960, however, triggered worldwide attention with its revolution, atrocities, and hostilities toward foreigners. Both Protestants and Catholics suffered. Several

Pentecostals were slain by rebels, including missionaries Elton Knauf and Edmund "Teddy" Hodgson who were killed with machetes (Zaire Evangelistic Mission of Great Britain).³⁰

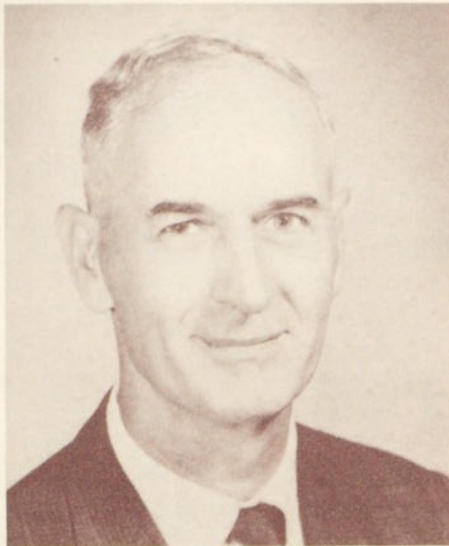
The Assemblies of God mourned the loss of J. W. Tucker, a veteran missionary who returned to the Congo after the uprising had begun, aware of the risk involved for him and his family. After weeks of house arrest with his wife, Angeline, and their three children, Tucker was finally taken into custody and held with other hostages in a Catholic mission in the city of Paulis. Fearing an attack by American and Belgian paratroopers, the rebels hardened their attitudes toward the hostages.

Angeline Tucker received the news of her husband's death when she called the mission and inquired about his welfare: "The Mother Superior, I suppose it was, said, 'Well, things are going along.' I said, 'How is my husband?' She answered in French, 'He is in heaven.'"³¹

He had been clubbed to death and his body later thrown into the crocodile-infested Bomokandi River, 50 miles away in the region of Nganga. His wife and children, along with other missionaries, were rescued shortly after in a combined Belgian and American rescue operation. Ironically, though his widow took the nun's words for the title of her husband's biography, *He Is in Heaven* (1965), she doubted the salvation of the Catholic sisters in an article she wrote for the *Pentecostal Evangel*.³²

A later Assemblies of God missionary to Zaire, Derrill Sturgeon, reported the spiritual fallout. Accordingly, a convert of Tucker's told members of the Mangbetu tribe of Nganga (a people unresponsive to the gospel) that the missionary "had been thrown into 'their' river" and his "blood had flowed through 'their' waters." Stung by the significance of this happening,

the Holy Spirit used this belief in the Mangbetu culture which considers the land and rivers where they live to be theirs personally. Now they *must* listen to the message of the one who



J. W. Tucker was murdered during the Congo uprising in 1964.

had been thrown into their water. This proved to be the key to their hearts A great revival began as thousands were saved, hundreds were healed, and some were even raised from the dead.³³

In regard to the tragic loss of J. W. Tucker (and in view of the successful evangelism and church growth that followed), Sturgeon remarked: "A waste? Hardly! Commitment may appear to have a high price tag, but only eternity will tell the rest of the story."³⁴

Pentecostal missionaries have been physically assaulted or slain in a variety of circumstances.

A more recent tragedy occurred in Zimbabwe in June 1978 when eight missionaries and four children associated with the Elim Pentecostal Church (Great Britain) were bludgeoned to death by guerrillas. Widespread political upheaval at the time led to thousands of deaths in the country, motivated in part by dislike of the white minority government. The Elim missionaries died because of animosity toward whites, but also for their Christian witness.³⁵

Several reasons explain the violence which these missionaries experienced. First, some simply became victims of anti-foreign sentiments in the countries where they ministered. Identification with Western colonial powers not only

jeopardized the safety of colonial administrators, soldiers, and merchants, but missionaries as well. Pentecostals, like their Protestant and Roman Catholic counterparts, could not avoid the dangers of internal unrest and revolution and remain at work in their chosen vocations.

Second, the tragedy of war and its attending evils occasionally led to dislocation, torture, imprisonment, starvation, or even death for those who could not escape from the scene of action.

And third, for Pentecostals and other Protestants, service in Roman Catholic countries entailed serious risks, denoting the intense and historic divisions within Christendom.

In reviewing their stories, curious and sometimes important contradictions emerge, not usually in the accuracy of the accounts, but in the larger meaning of events. While some missionaries experienced the inhumanity of the Germans and the Japanese during World War II, a few received benevolent treatment, a sober reminder that the harsh rhetoric of wartime propaganda did not accurately portray the character of an entire nation or all of its cultural values.

Some even ministered to Japanese-Americans in concentration camps in the United States when identification with them was unpopular and risky. Missionaries who disagreed with others over doctrinal teachings put them aside in times of personal tragedy or when facing a common enemy. Rarely, however, did the hostile feelings of Pentecostals toward Roman Catholics subside; fortunately, these have been tempered in the last 25 years, partially through changes originating with Vatican II and the advent of the Catholic charismatic renewal.

In certain circumstances, the sufferings of missionaries resulted in significant church growth, but not uniformly so. There is no available evidence to suggest that spiritual advance followed in every circumstance where Pentecostal missionaries experienced violence or death. From a historical standpoint,

Tertullian's remark that "the blood of the martyrs is the seed of the church" is a half-truth at best.

Finally, it should be noted that only in a few of these instances did missionaries face hostilities as a direct result of preaching the gospel. Their mere presence in some countries exposed them to the dangers of political upheavals, a fate shared by other foreigners as well. Even with the risks involved, the missionaries perceived themselves as ambassadors for Christ entrusted with the gospel message: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them (2 Corinthians 5:18-19a).

Whatever circumstances befell them were immediately interpreted as advancing or hindering the work of the Lord, with the latter potentially representing the activities of Satan. After all, the apostle Paul had warned, "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

One implication from this study becomes abundantly clear: Pentecostal missionaries have not been beaten, tortured, or murdered for championing social or political causes. Imprisonment did not result from marching in the streets to protest violations of human rights, injustice, or economic exploitation. Their belief in the imminent return of Christ has mandated that gospel proclamation receive top priority. For this reason, they assume that an

apolitical course promises the surest means to that end.

Notwithstanding, this posture has not meant that Pentecostals have been uncaring; their charitable ministries (orphanages, schools, feeding programs, and medical programs) provide testimony to their compassion. In an article entitled "Out to Change the World?" Norm Correll, an Assemblies of God missions executive, remarked:

Why did they become victims of violence? What can we learn from these happenings?

We are a Movement of people—people deeply concerned about the sufferings of others and deeply moved by the injustices inflicted upon them by inhumane governments, austere societies, or legalistic religious institutions.

... So if the Spirit of . . . God rests upon a man today or upon a Movement, then that man or that Movement will also be equally inclined toward social and political righteousness. Indeed the people of God should always be angered when they see innocent people abused, neglected, or mistreated.³⁶

Thus, Pentecostals are not "neutral" toward the deprivations of others, but apolitical while living overseas. Missionaries and sending agencies hope that the winds of change will not upset their activities in evangelism and church planting while they "sit on the fence" politically.

To date, the work of most Pentecostal missionaries has benefitted from this approach, although those cited earlier were caught up in the whirlwind of contemporary events. One can only speculate at what point this avoidance of political involvement may create a contradiction to the gospel message itself (e.g., until recently, influential segments of the Apostolic Faith Mission of South Africa, a largely white Pentecostal denomination and missionary sending agency, strongly supported official governmental policies on race).³⁷ Furthermore, will this predilection inadvertently lead

to forfeiture of vital opportunities to influence national mission churches on matters of social, political, and economic conscience as they relate to Christian values?

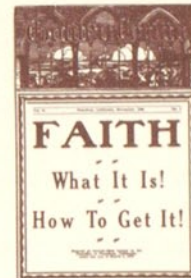
With the passage of time, the "Good-bye, hallelujah! I'm gone" mentality has fallen prey to the declining eschatological expectancy in Pentecostal ranks. Nonetheless, fervent concern to evangelize before the closure of human history, motivated by love for Christ and obedience to the great commission, still remains at the heart of the movement.

Continued on next page

ARCHIVES ACTIVITIES

Central Bible College Library: 25 books by Vic Coburn, Theodore Fitch, William W. Freeman, Velmer Gardner, Don Gossett, W. V. Grant, Franklin Hall, A. M. Hills, Salem Kirban, Gordon Lindsay, Cecil Parrish, and S. H. Patterson. **Kenton Moody:** *Demonstrations of the Holy Spirit*, by Henry H. Ness; and two other books by Adam Clarke and Bud Robinson. **Eleanor Parry:** *Sequel to Little Freddie's Christmas*, by Irene Pearlman. **Dick Floyd, GPH:** 26 books published by Gospel Publishing House. **Denver Crandall:** *Anointed of the Lord* (John Alexander Dowie), by Arthur Newcomb; *The Personal Letters of John Alexander Dowie*, Vol. 1, 1912. **Carol Duvall:** memorial pamphlet and letter, Henrietta Tieleman. **Gary McElhany:** "Fire in the Pines," Mississippi District history, M.A. dissertation.

Larry Ahlborn: three songbooks. **Adele Dalton:** Spanish translations of A/G textbooks, other books, historical material on A/G in



Dr. Charles S. Price's Golden Grain magazine

Puerto Rico. **John Grenier:** *The Voice of Healing* magazine, March 1956. **Warren Berwick:** *Golden Grain* magazine, Nov. 1935; gospel tract. **Hazel Warner:** gospel recordings by *Revivaltime* male quartet, J. E. Wilson, The Mission-Aires, Einar Waermo, Ira Stanphill, Blackwood Brothers, and Lorne Fox; three songbooks; teacher's quarterlies from 1930s and 40s. **Everett Stenhouse:** church histories, dedications, etc. **Merchandise Sales:** new books published by Gospel Publishing House. **Daphne Brann:** origins of Bethel Temple, Canton, Ohio. **Sandra Simar:** foreign field informational pamphlets. **David Vivas, Jr.:** copy of letter from John Patterson to Nathaniel Urshan. **Wilfred Rosit:** *Lake Assembly* anniversary book (Powers Lake ND).

Persons wishing to donate historical materials to the Archives are urged to write to Wayne Warner, A/G Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, extension 4401.

Dr. Gary B. McGee is professor of church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds masters degrees in religion and history and a Ph.D. from Saint Louis University. He is the author of the two-volume *This Gospel... Shall Be Preached* (Gospel Publishing House) and is an editor for the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan).



The challenge of communicating the gospel to the unreached millions still enlists a steady number of missionary candidates. At the 1968 Council on Evangelism, a special gathering called to address the world mission of the Assemblies of God, a new song was introduced entitled "Our Mission." Yet today its lyrics reflect the heartbeat of the largest sector of classical Pentecostalism. Verse four and the chorus read:

Christ only is our message;
He died, He lives again.
Ascended, soon returning,
To rule the hearts of men.
Constrained by love eternal,
Can we whose hearts are stirred,
Endued with mighty power,
Withhold the Living Word?

'Til the world shall hear.
Bound in sin and fear.
Our mission never ending,
'Til the world shall hear.³⁸

Most Pentecostal missionaries, both past and present, including those who have suffered and those who have not, would probably join in the singing and clap their hands.

NOTES

25. Melvin L. Hodges, "Harvest is Passing." In *Melodies of Praise* (Springfield, MO: Gospel Publishing House, 1957), p. 147.

26. The cautious change in attitude toward Roman Catholics by Melvin L. Hodges, as

evidenced in his *A Theology of the Church and Its Mission* (1977), occurred after the emergence of the Catholic charismatic renewal, more positive assessments by evangelicals, and Hodges' own participation in the local Assemblies of God/Roman Catholic Dialogue conducted in Springfield, Missouri.

27. H. C. McKinney, "The Vision." In *Melodies of Praise* (Springfield, MO: Gospel Publishing House, 1957), p. 265.

28. *Heroes of the Faith* (Springfield, MO: Gospel Publishing House, 1990), pp. 118-119.

29. "Severe Persecutions in Colombia," *Message of the Open Bible* (March 1951), pp. 8-9.

30. Whittaker, Colin C., *Seven Pentecostal Pioneers* (Springfield, MO: Gospel Publishing House, 1983), pp. 205-208.

31. Angeline Tucker, "Crisis Days in the Congo, Part II: 'He Is in Heaven,'" *Pentecostal Evangel*, February 21, 1965, p. 8.

32. *Ibid.*, p. 10.

33. Derrill Sturgeon, "The Rest of the Story

Must Be Told," *Mountain Movers*, May 1986, p. 11.

34. *Ibid.*

35. Brother Andrew, "Mission: The Church Under Attack in Zimbabwe-Rhodesia," *Logos*, September/October 1979, p. 45.

36. Norm Correll, "Out to Change the World?" *Mountain Movers*, April 1989, p. 10.

37. For more information see F. P. Moller's *Church and Politics: A Pentecostal View of the South African Situation* (Branfontein, South Africa: Gospel Publishers, n.d.); *A Relevant Pentecostal Witness* (Chatsglen, Durban, South Africa: Interim Committee of Relevant Pentecostal Witness, 1988); and Frank Chikane's *No Life of My Own: An Autobiography* (Maryknoll, NY: Orbis Books, 1988).

38. Margot Zilch, "Our Mission." In *Hymns of Glorious Praise* (Springfield, MO: Gospel Publishing House, 1969), pp. 267-268. ✦

THE END

□ Donald Gee/ from page 11

Pentecostal Conference. Delegates gathered from all over the world. At this conference, hosted by Leonhard Steiner, relief structures were organized for portions of Europe ruined by the War; Gee's friend and admirer, David du Plessis, was elected secretary of the World Pentecostal Conference; and Donald Gee was named founding editor of the new international periodical, *Pentecost*. This gave him a global forum for his ideas and relative freedom from the increasingly narrow denominational strictures.

From 1947 to 1966, Gee's wit and wisdom, especially the carefully written editorials, were avidly and/or nervously awaited by thousands of readers. In a period where Pentecostal journalism was descending into denominationally focused irrelevance, Gee provided a daring alternative.

These editorials were not always well accepted. For example, he began a discussion of the World Council of Churches Assembly in Amsterdam, which he attended as an observer, with a positive reference to Karl Barth.²⁴ Above all, he argued, the Pentecostal Churches had to learn how to communicate their perspective in the modern world; one could not remain isolated and expect to win converts to

the life of the Spirit. This intellectual independence was also reflected in his discussions of the Pentecostal doctrine of glossolalia. He did not back away from the "initial evidence" concept, but wanted to insist more on the living out of the implications of that experience.²⁵

In 1954, he, together with J. Roswell Flower, attended the Evanston Assembly of the World Council of Churches. Gee went as a journalist; Flower was an official observer. Gee observed the disunity within the WCC, but lamented, "Before the Pentecostal churches can criticise others, they should confess their own often ineffectual struggles to achieve unity among

Gee had the courage to write his ideas for the public arena.

themselves."²⁶ He also noted that there was no reference to the Pentecostal churches during the Assembly. They were, in that context unseen, irrelevant, and without a witness.

This situation was created, he believed, in part by the acceptance of the "radical attitude of some extreme fundamentalists who see nothing in the W.C.C. but a movement towards anti-Christ... [which]

MAKING THINGS RIGHT

Even *Heritage* makes mistakes! Included in the summer issue is the concluding part of the G. Herbert Schmidt story concerning his experiences in Europe during World War II. The epilog tells of his children attending the Maywood Christian School and names Lucinda Erickson as one of the founders. Actually it should be Margaret Erickson who still lives in Maywood, California.

Lucinda Erickson is a licensed minister who has worked for 7 years with the University Ministries on the campus of Southwest Missouri State University.

does little service to the truth.”²⁷ He also heard the need of the churches for renewal by the Holy Spirit. He argued:²⁸

The Pentecostal churches, by their special testimony to the baptism in the Holy Ghost and fire as a present experience for Christians believe they have something to offer of urgent importance to the whole Church. They ask forgiveness where their message has failed by its incompleteness and method of presentation. They pray for themselves that God will give them yet mightier outpourings of the Power that fell at Pentecost.

This evolution, from sectarian to budding ecumenical statesman, did not please the nouveau fundamentalist leaders on either side of the Atlantic. Gee was attacked by the new American leader, T. F. Zimmerman, who argued that *any* contact with other churches involved compromise.²⁹ Forbidden to represent the World Pentecostal Conference at the New Delhi Assembly of the WCC (1961), Gee rejoined, “These are not days of compromise, but they are days of deep searching of heart....The Spirit of Christ will lead us to examine very carefully the things that separate us from our fellow Christians.”³⁰ Gee’s colleague, David du Plessis, was disfellowshipped by the American Assemblies of God for his continued involvement with other churches.

Formal education for ministry was considered with less than enthusiasm in Pentecostal Britain and throughout the Pentecostal world during the formative period of the tradition, and where “training” was allowed, critical scholarship was viewed with disdain. This attitude was due in part to a normal-class defined response to the larger culture and in part to the experience of persons such as Gee who had become successful pastors and leaders without the luxury of formal training. In 1951, Gee was asked to rescue and reorganize the faltering Bible College of the British Assemblies of God. As principal, he reorganized the curriculum, hired teachers, counseled students, and



Mr. and Mrs. Donald Gee

From 1947 to 1966, Gee’s wit and wisdom, especially the carefully written editorials, were avidly and/or nervously awaited by thousands of readers [of *Pentecost*].

won the admiration of generations of students. He reflected on the irony of his own position:

Bible Schools are unnecessary. That is exactly what I used to say for many years; and I believed it too! It is a fitting revenge that in the Providence of God I now find myself installed as the Principal of such an institution.³¹

What made me talk like that?...an unrecognised tincture of pride...I felt I was doing pretty good as a pastor....another element was resentment that some of my colleagues who had spent very short times in Bible Schools should think themselves superior....³²

Gee understood better than most the distances from self-educated clergy to Bible college graduate and from Bible college graduate to scholar. He considered one of the potential benefits of the Charismatic movement the transformation of scholars into Spirit-filled scholars. He admonished the new converts:³³

Many of you are trained theologians with a good academic background. Do not, now that you have tasted

spiritual gifts, become fanatical in your repudiation of consecrated scholarship. Let the Spirit of truth set it all on fire and use it for the glory of God. Some of us in our early folly set a premium upon ignorance.

This transformation of Gee’s thinking led to the development of a corps of devout, committed Pentecostal scholars in Europe. It also opened the door for Pentecostal scholars to interact with scholars from other traditions. Gee would begin to see this evolution in the work of his student Walter Hollenweger who enrolled, over the protests of his Pentecostal colleagues, at the University of Zurich. However, Gee would be summarily dismissed from the Bible School, ostensibly because of age, in 1964. No gratitude for his service was expressed. Certain District Councils even complained that he was given a pension. He was given a room at International Bible Training Institute, Burgess Hill, Sussex, where he wrote and taught until his death on July 20, 1966.³⁴

Donald Gee has been characterized by scholars in many ways: "A Pentecostal Gentleman,"³⁵ "The Apostle of Balance,"³⁶ "Pentecostal Statesman,"³⁷ and as a "Sectarian in Search of a Church."³⁸ John Carter, in an interview with Brian Ross reflected, "I think he was always groping."³⁹ All of these reflect part of the truth of Donald Gee. He was,

Donald Gee became the early worldwide Pentecostal leader's leader. Yet he was rejected by the next generation.

In addition, a committed Pentecostal theologian and scholar who knew where he stood on the essential issues, and who was not afraid to change his mind. He was able to ascertain and express the difference between the essential goals of the Pentecostal movements and the means, structures and fears which framed those at any given moment. This process of growth is clear. Gee had the courage to write his ideas for the public arena, and understood that he was developing in understanding. Donald Gee was indeed a Pentecostal leader who grew in stature and wisdom. He remains a source for reflecting on our own period.⁴⁰

NOTES

1. For information on these persons, see the articles in *Dictionary of Pentecostal and Charismatic Movements*, ed. by Stanley M. Burgess and Gary B. McGee (Grand Rapids:

David Bundy, associate professor of church history and librarian at Christian Theological Seminary, Indianapolis, has a licentiate in oriental philology and history from the Universite Catholique de Louvain, Belgium, and is a doctoral candidate at the same institution. He is one of the founders of the European Pentecostal Theological Association and the Conference on Pentecostal and Charismatic Research in Europe and is the founding editor of the *EPTA Bulletin*. He is married to Melody Garlock Bundy, granddaughter of H. B. and Ruth Garlock, pioneer missionaries to Africa, and daughter of John and Ruthanne Garlock, former missionaries to Africa and Belgium.



Zondervan, 1988).

2. Only David du Plessis and Walter Hollenweger have developed similar global experience.

3. On the development of Pentecostal interaction with other Christian traditions, see C. M. Robeck, "Name and Glory: The Ecumenical Challenge," presidential address, Society for Pentecostal Studies, Nov. 4, 1983.

4. Donald Gee, "Louise Boes—A Faithful Missionary," *Redemption Tidings* 26(6 Jan. 1950), 2-3.

5. Donald Gee, *Pentecost* (Springfield: Gospel Publishing House, 1969, orig. pub. 1932), 5-6; Donald Gee, "Ernest W. Moser," *Redemption Tidings* 45(28 Feb. 1964), 5-6.

6. Gee, *Pentecost*, 8.

7. *Ibid.*, 8-9.

8. Brian Robert Ross, *Donald Gee: Sectarian in Search of a Church* (Unpublished Th.D. thesis, Knox College, University of Toronto, 1974), 28; Colin Whittaker, *Seven Pentecostal Pioneers* (Basingstoke: Marshall-Pickering, 1983), 85.

9. Gee recounts in detail his experiences in Buckinghamshire in the as yet unpublished, *Pentecostal Pilgrimage: World Travels of a Bible Teacher*, 2, 4-10. This is in the Archives of the Donald Gee Center, Mathersey, United Kingdom.

10. Donald Gee, *Bonnington Toll—And After: The Story of a First Pastorate and the Sequel* (London: Victory Press, 1943). Gee did not actually resign until 1930, but others served in his place because of his travel schedule.

11. Gee, *Pentecostal Pilgrimage*, 11-15.

12. An account of this trip is provided by Gee, *Pentecostal Pilgrimage*, 15-25.

13. Donald Gee, *Concerning Spiritual Gifts* (Springfield, MO: Gospel Publishing House, 1928).

14. (Springfield, MO: Gospel Publishing House, 1928).

15. (London: Assemblies of God Publishing House, n.d.).

16. For an analysis of the beginnings of Pentecostalism in Poland with significant attention devoted to the Bible School in Danzig, with reference to Gee, see H. R. Tomaszewski, *Grupy Chrześcijańskie typu Ewangeliczno-Baptystycznego na terenie Polski od 1858-1939* (Unpublished doctoral dissertation, Theological Academy, Warsaw, 1978), 218-243. Gee's recollections are in *Pentecostal Pilgrimage*, 26-28.

17. See Gee's evaluation of Pentecostalism in France and Belgium, "Latter Rain Falling in France and Belgium," *Pentecostal Testimony* (March 1933), 1-2. See also, David Bundy, "Louis Dallière: Apologist for Pentecostalism in France and Belgium, 1932-1939," *Pneuma* 10 (1988), 85-115.

18. Donald Gee, *Upon All Flesh* (Springfield, MO: Gospel Publishing House, 1935), introduction, emphasis his. See also the discussion, in Gee's, *Pentecostal Pilgrimage*, 30-36.

19. Summaries of his sermons are given in *Europeiska Pingstkonferensen i Stockholm den 5-12 juni 1939; Tal, samtal och predikningar* (Stockholm: Förlaget Filadelfia, 1939). See also, Donald Gee, *Wind and Flame* (Croydon: Heath Press, 1967), 171-177; and, Arthur Sundstedt, *Pingstväckelsen—en världsväckelse* (Pingstväckelsen, 5; Stockholm: Normans Förlag, 1973), 13-23.

20. See, for example, a sermon preached at the Stone Church in Chicago on 31 October 1930, "Is Our Modern Revival Deep Enough? Spiritual Shallowness Due to Lack of Repentance," *The Latter Rain Evangel* (May 1931), 8-12.

21. (London: Elim Publishing House, 1941); revised ed. 1949; 3rd ed. published as *Wind and Flame* (Croydon: Heath Press, 1967).

22. For a narrative of these events, see William K. Kay, *Inside Story, A History of the British Assemblies of God* (Mattersey: Mattersey Hall Publishing, 1990); Whittaker, *Seven Pentecostal Pioneers*, 95-98; and Ross, *Donald Gee*, 48-86.

23. Donald Gee, "Problems of the Small Assembly," *Redemption Tidings* 23(17 Jan. 1947), 5-6; Donald Gee, "The Problem of Declining Attendance at Weeknight Meetings," *Redemption Tidings* 35(2 Jan. 1959), 15-16; Gee also wrote against the absolutist view of healing, *Trophimus I Left Sick; Our Problems of Divine Healing* (London: Elim Publishing House, 1952.)

24. Donald Gee, "Amsterdam and Pentecost," *Pentecost* 6(1948), 17.

25. See, for example his address to the 1955 World Pentecostal Conference, Donald Gee, "Pingstväckelsen—Tungotal och profetia," *Världspingstkonferensen i Stockholm den 13-20 juni 1955 i ord och bild* (Stockholm: Förlaget Filadelfia, 1955), 62-83.

26. Donald Gee, "Pentecost and Evanston," *Pentecost* 30(1954), 17.

27. *Ibid.*

28. *Ibid.*

29. T. F. Zimmerman, "20th Century Pentecost," *The Sixth Pentecostal World Conference* (Toronto: Testimony Press for the Conference Advisory Committee, 1961), 51-55.

30. Donald Gee, "What Manner of Spirit?" *Pentecost* 57(1961), 17.

31. Donald Gee, "Are Bible Schools Unnecessary," *Redemption Tidings* 34(15 Feb. 1958), 8.

32. Donald Gee, "The Perils of Bible Schools," *Redemption Tidings* 36(28 Oct. 1960), 5-6.

33. Donald Gee, "To Our New Pentecostal Friends," *Pentecost* 58(1962), 17.

34. After his death, several of his protagonists sought to interpret his life in obituaries, for example, A. Missen, "Donald Gee With Christ," *Pentecost* 77(1966), 1-2; A. Missen, "The Funeral of Donald Gee," *Redemption Tidings* 42(Aug. 12, 1966), 17-18; Alfred F. Missen, *The Sound of A Going, The Story of the Assemblies of God* (Nottingham: Assemblies of God Publishing House, 1973), 37-40; "Donald Gee With the Lord," *Pentecostal Evangel* (Aug. 28, 1966), 3; J. Carter, "The Man as I Knew Him," *Redemption Tidings* 42(Aug. 19, 1966), 7-8; J. Phillips, "Donald Gee—A Gift of Christ to His Church," *Redemption Tidings* 42(Aug. 19, 1966), 3-5.

35. Walter J. Hollenweger, *The Pentecostals* (London: SCM, 1972), 208.

36. Whittaker, *Seven Pentecostal Pioneers*, 79.

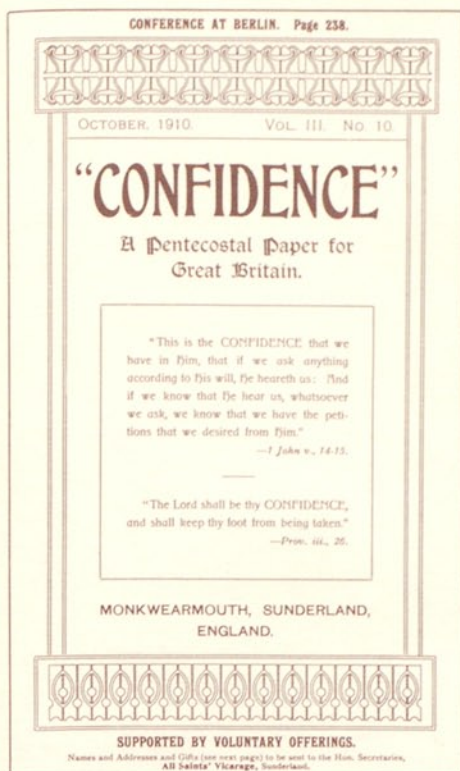
37. John Carter, *Donald Gee: Pentecostal Statesman* (Nottingham: Assemblies of God Publishing House, 1975).

38. Ross, *Donald Gee* (subtitle).

39. *Ibid.*, 1.

40. In a tribute Gee would have appreciated, the British Pentecostal Churches are cooperating to develop The Donald Gee Center on the campus of Assemblies of God Bible College at Mattersey Hall, United Kingdom. Directed by the Elim historian and theologian, Desmond Cartwright, it is an internationally significant repository of materials related to the history and theology of Pentecostalism in Britain and around the world. Extensive materials related to Gee have been collected.

□ Pentecost With Signs/ from page 15



"cryptomnesia," whereby foreign language is stored in the memory without a conscious effort at retention. "The human mind may use expressions stored up by previous experiences, but God brings them out and uses them."²⁹ In both cases, however, God's Spirit works through the subconscious rather than the believer manufacturing the tongues himself. Certain "methods" used to help believers speak in tongues were strongly discouraged.³⁰

The periodical gives several accounts of persons speaking in an actual language, which was previously unknown to them. The readers who thus felt called to foreign missions were warned, however, that "before leaving home they should take steps to verify the fact that they really have a complete language in which at all times they can preach the Gospel."³¹ The editor felt that these warnings were necessary, because of the many who had gone to the mission field only to discover their error. His correspondence with A. G. Garr probably had much influence toward this opinion.³²

The writers of *Confidence* present a balanced approach to the work of the Holy Spirit in the life of the community of believers. Their de-emphasis of tongues (but not exclusion) provides a clearer perspective of the place of tongues in the church. Tongues are regarded as a sign of the Spirit's work, yet the sign is not to be held in high regard, but rather what the sign points to, the person of Jesus Christ. In this perspective the Scriptures, love, the fruit of the Spirit, and the mission of the church are all held above tongues.

Confidence cited accounts of believers who spoke in languages previously unknown to them.

While many Pentecostals held to the baptism in the Holy Spirit and speaking in tongues as the climax of their experience, these writers encouraged believers to continue to grow spiritually and not rest on a presumed "spiritual plateau." Merely making noise with one's mouth was not sufficient in demonstrating that the believer was truly filled with God.

The priority of tongues for these believers' experience is best stated by A. A. Boddy, "To me personally the chief thing is not the Speaking in Tongues, but the Baptism of the Holy Ghost, of which it is a sign."³³ This statement does not deny the importance of tongues, but rather places them in their proper position.

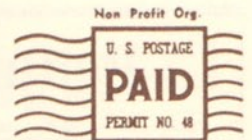
Notes

1. A. A. Boddy, "Confidence: Our First Number," *Confidence* 1 (April 1908): 3.
2. The Pentecostal Missionary Union later became the missions board for the Assemblies of God of Great Britain and Ireland.
3. "The Pentecostal Assemblies of the British Isles: Statement of Fundamental Truths and Constitutional Minutes," *Confidence* 255 (April-June 1946): 6-8.
4. "A Consultative International Pentecostal Council," *Confidence* 5 (June 1912): 133.
5. Pastor [Jonathan] Paul, "The Scriptural Baptism of the Holy Ghost and its Results," *Confidence* 3 (June 1910): 140.
6. *Ibid.*, 141.
7. A. A. Boddy, "The Holy Ghost for Us," *Confidence* 5 (January 1912): 11.

8. International Pentecostal Consultative Council, "Declaration: Amsterdam, 4th and 5th December, 1912," *Confidence* 5 (December 1912): 277.
9. Beyerhaus, Herr, "The Baptism in the Holy Ghost," *Confidence* 4 (November 1911): 253.
10. *Ibid.*, 253.
11. [A. S. Copley,] "The Way to Your 'Pentecost,'" *Confidence* 1 (August 1908): 23.
12. A. S. Copley, "Hindrances to Seekers," *Confidence* 1 (September 1908): 17-19.
13. "A London Declaration (November 1909): The Baptism in the Holy Ghost," *Confidence* 9 (December 1916): 193.
14. Kate Knight, "The Baptism in the Holy Spirit," *Confidence* 8 (July 1915): 133.
15. A. A. Boddy, "'Tongues' as a Seal of 'Pentecost,'" *Confidence* 1 (April 1908): 18.
16. A. A. Boddy, "Tongues: the Pentecostal Sign: Love, the Evidence of Continuance," *Confidence* 3 (November 1910): 260-1.
17. Pastor Friemel, "The Place of Tongues in the Pentecostal Movement," *Confidence* 4 (June 1911): 125.
18. Mary Boddy, "The Real Baptism of the Holy Ghost," *Confidence* 2 (November 1909): 260.
19. W. T. Dixon, "About Tongues: A Word in Season," *Confidence* 7 (February 1914): 26.
20. *Ibid.*, 27.
21. *Ibid.*, 27.
22. Pastor Lettau, "The Pentecostal Movement in the Light of Scripture," *Confidence* 2 (January 1909): 10.
23. "A London Declaration," 193.
24. Harry Hall and Thomas Myerscough, "The Baptism in the Holy Ghost: A Statement from Preston, Lancashire," *Confidence* 6 (January 1913): 8.
25. A. A. Boddy, "Speaking in Tongues: What is it?," *Confidence* 3 (May 1910): 99.
26. Hall and Myerscough, 8.
27. Dixon, 27.
28. Pastor [T. B.] Barratt, "German Conference," *Confidence* 2 (February 1909): 36.
29. *Ibid.*, 37; see also James R. Goff, Jr., *Fields White Unto Harvest* (Fayetteville, Ark.: University of Arkansas Press, 1988): 77.
30. Boddy, "Tongues: the Pentecostal Sign," 260.
31. [A. A. Boddy], "The Pentecostal Baptism: Counsel to Leaders and Others," *Confidence* 4 (January 1911): 8.
32. A. G. Garr, like others who participated in the Azusa Street revival, believed that tongues-speaking had equipped him with xenoglossa, the ability to minister in previously unlearned languages abroad. From 1907-1911 he served as a Pentecostal missionary in India and Hong Kong, although he never experienced this missionary use of tongues which was advocated by Charles F. Parham and others.
33. Boddy, "Speaking in Tongues," 102. ♦



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□ Smith Wigglesworth/ from page 8



Nonetheless, Wigglesworth warmed up to the services, and began to experience some powerful visitations of the Spirit. However, after 4 days, he felt the need to return home, disappointed that he had not received tongues.

In California, Wigglesworth—explaining that he was fighting the devil—struck a man in the stomach who had come for prayer. The man's sister cried, "You've killed him. Call the police." Later reports said he was completely healed.

He made one last visit to the vicarage, where Mrs. Boddy made a final plea for him to receive prayer for the baptism of the Spirit. Wigglesworth agreed. The vicar's wife laid hands upon him and prayed, then left the room. Unexpectedly, Wigglesworth was

CONCLUDING PART

The 50-year-old Smith Wigglesworth drops his plumber's tools and begins an international ministry. Don't miss the concluding part in the winter issue.

apprehended mightily by the Holy Spirit. In his own words, he reported what happened.

The power of God fell upon my body with such ecstasy of joy that I could not satisfy the joy within, with the natural tongue, then I found the Spirit speaking through me in other tongues.⁹

Wigglesworth left Sunderland as a changed man. As he put it, "One

Leading others into an experience of the baptism in the Spirit would become a trademark of Wigglesworth's ministry.

time I thought I had the Holy Ghost. Now I know the Holy Ghost has got me."¹⁰ He telegraphed these words to Polly in advance of his return. "I have received the baptism of the Holy Ghost and have spoken in tongues." Polly, skeptical of his claims, challenged him to preach the following Sunday at the Mission. No truer test could have been applied to evaluate Wigglesworth's newfound experience.

When he stepped behind the pulpit on that momentous Sunday, the Spirit apprehended Smith Wigglesworth with a boldness, and a fluency with language, that would have been the envy of even the most seasoned of preachers. Sitting on the back row, Polly could not believe her eyes and ears. She muttered to herself, over and over again, "That's not my Smith!" She was also heard to say, "Amazing! Amazing! What's happened to the man?" When Wigglesworth's sermon ended, the room began to fill with the cry, "We want what Smith's got!" In the exciting days

that followed, many in Bradford received the baptism in the Spirit, including Polly Wigglesworth.¹¹

END OF PART 1

NOTES

1. I wish to express my gratitude to Wayne Warner and the Assemblies of God Archives for making available to me the extensive collection of Wigglesworth's unpublished sermons. Also, I extend my thanks to Jim Ziegler and the Holy Spirit Research Center at Oral Roberts University for making available to me other important Wigglesworth materials.

2. I found the following biographies to be helpful in gaining an overview of Wigglesworth's life: Jack Hywel-Davies, *The Life of Smith Wigglesworth* (Ann Arbor, MI: Servant Publications, 1987); Stanley Frodsham, *Smith Wigglesworth: Apostle of Faith* (Springfield, MO: Gospel Publishing House, 1973); Albert Hibbert, *Smith Wigglesworth: The Secret of His Power* (Tulsa, OK: Harrison House, 1982); W. Hacking, *Smith Wigglesworth Remembered* (Tulsa, OK: Harrison House, 1981).

3. Hywel-Davies, 43-45; Frodsham, 22-23.

4. Hywel-Davies, 59-60; Frodsham, 40.

5. Hywel-Davies, 50.

6. *Ibid.*, 51.

7. *Ibid.*, 53-56.

8. *Ibid.*, 56.

9. Smith Wigglesworth, "Christ In Us" (Smith Wigglesworth Papers, Assemblies of God Archives), 13. Henceforth, notations of all unpublished Wigglesworth sermons and pamphlets from the Archives will include only the title and page number, and the date in some cases.

10. "Overcoming" (3 June 1924), 5.

11. Hywel-Davies, 70-72.



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