

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

Stan Guthrie Author of *Missions in the Third Millennium*  
Editor-at-Large, *Christianity Today*

Anyone with a heart for world missions should read *Azusa Street and Beyond*. Readers will be challenged by the passion of outstanding Spirit-filled leaders who have given invaluable information and insights to the dynamic advancement of the Pentecostal/Charismatic Movement and its pursuit to fulfill the Great Commission.

Prince Guneratnam  
Chairman of the Pentecostal World Fellowship  
Senior Pastor of Calvary Church, Kuala Lumpur, Malaysia

Grant McClung, a Church of God missions leader whose scholarship is widely-recognized outside his own denomination, has assembled a valuable collection of essays about the history, theology and future of Pentecostal missions. *Azusa Street and Beyond* identifies missions as essential to Pentecostal identity and challenges readers to better understand the implications of the movement's global growth.

George O. Wood, General Superintendent  
Assemblies of God U.S.A.  
Chairman of the World Assemblies of God Fellowship

Grant McClung traces the steps of the Pentecostal movement in a methodical, scholarly, and inspirational style. He has brought together the thinking, writings, and forecasting of prominent and respected leaders of various Pentecostal denominations, groups, and agencies. With insights on the 'spontaneous strategy of the Spirit' plus a structure for planning and building for the future, his book will be a valuable addition to the library of every minister.

Raymond F. Culpepper, General Overseer  
Church of God (Cleveland, Tennessee)

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

Timothy M. Hill, Executive Director of  
Division of World Evangelization  
Church of God (Cleveland, Tennessee)

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

Randy Howard, General Overseer  
Church of God of Prophecy

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

Doug Beacham, Executive Director of World Missions Ministries  
International Pentecostal Holiness Church

*Azusa Street and Beyond* is an invaluable resource for a Pentecostal missiologist. The book provides a historical yet relevant and Biblically-based guide to navigate the waters of many of the 21<sup>st</sup> century challenges in missions.

Greg Mundis, Executive Director  
Assemblies of God World Missions

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

Mike Larkin, Director of Foursquare Ignite  
The Foursquare Church

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

Russell P. Spittler, Provost Emeritus  
Fuller Theological Seminary

This collection of essays—missiological gems—by some of the most knowledgeable and trusted scholars in the field has long been essential reading for anyone studying world Christianity. This new edition is even better, reminding us once again that vital Christianity wherever it is found is not about sociology, but about the Holy Spirit. I hope that this readable book will be read by emerging and veteran church and mission leaders around the world.

Jonathan J. Bonk, Executive Director  
Overseas Ministries Study Center

*Azusa Street and Beyond* provides a one-stop volume by which a wide variety of people can access the heart and soul of a global missionary movement that is at the heart of the Pentecostal tradition. To the inquirer or to the well-informed reader, this volume captures the essence of what made the 20<sup>th</sup> century “the Pentecostal century.”

Byron D. Klaus, President  
Assemblies of God Theological Seminary

All knowledgeable observers agree: the fastest growing and most vibrant branch of Christianity today is represented in the worldwide Pentecostal movement and its Charismatic cousins. The insiders claim to be part of a spiritual awakening that liberates and empowers them by the Holy Spirit for the holy task of world evangelization, the practice of spiritual gifts, joyful living and spontaneous worship. This amazing book documents both the claims of the observers and the experience of the participants. The editor—himself a proficient author, strategic practitioner, and globally recognized mission leader—is to be congratulated for this new edition.

Dr. Peter Kuzmic, Distinguished Professor of  
World Missions and European Studies  
Gordon-Conwell Theological Seminary

This multi-author volume traces the historical footprints, exposes the theological dimensions, tackles strategic issues, and presents future horizons of the remarkable expansion of Pentecostal Christianity. The book makes an indispensable contribution to the study of global missiology.

T.V.Thomas, Director of the Centre for  
Evangelism & World Mission  
Regina, Saskatchewan, Canada  
Co-Chair, International Network of  
South Asian Diaspora Leaders

Not many books remain alive and meaningful for 25 years. That *Azusa Street and Beyond* is still widely read and quoted testifies to its uniqueness, readability, and value. Grant McClung's familiarity with his subject, his status as a global expert on Pentecostal missiology, and his periodic updating make this classic text a must-add to the library of those who want to understand the dynamics of Pentecostal/Charismatic missions.

Bill George, Coordinator of Education/Publications  
Church of God World Missions

The Pentecostal/Charismatic movement has been the main catalyst to change the balance of world Christianity. Grant McClung serves Christians around the globe by providing facts and keen analysis concerning the happenings in Los Angeles more than one hundred years ago. To read this book is a must experience for all who want to know reasons for the explosion caused by the Holy Spirit. It is a welcomed and good tool for missionaries, Bible college teachers and students, and all believers as well as to all those who want to know about Pentecostalism.

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

The revised and updated version of is a historically and theologically invaluable resource for non-Pentecostal or Charismatic readers. It is also essential for those within the movement who are not fully aware of their history and journey. This volume, written by respected leaders of the movement, is arresting, inspirational, and missional. Grant McClung and the writing team have given a timely gift to the global church. Thank you for helping us understand the “roots and branches”, the way of life, and the exciting Kingdom missions of our Pentecostal and Charismatic friends. I highly recommend this book to the “people on the move!”

Sadiri Joy Tira  
Senior Associate for Diasporas  
The Lausanne Movement  
Vice President for Diaspora Mission  
Advancing Indigenous Missions

This is an inspiring read for followers of Jesus of all theological persuasions. Men and women of Pentecostal and Charismatic perspective have much to teach us: joyful worship, abundant sowing of the gospel, simplicity of faith, and welcoming openness to the empowering presence of the Holy Spirit. Grant McClung has caught the right balance between history and hope. You will be greatly encouraged and informed by this book.

Floyd McClung  
All Nations  
Cape Town, South Africa

## **Bridge-Logos**

Alachua, FL 32615USA

### **Azusa Street & Beyond**

Edited by Grant McClung

Second Edition ©2012 by Grant McClung

Copyright ©2006 by Grant McClung

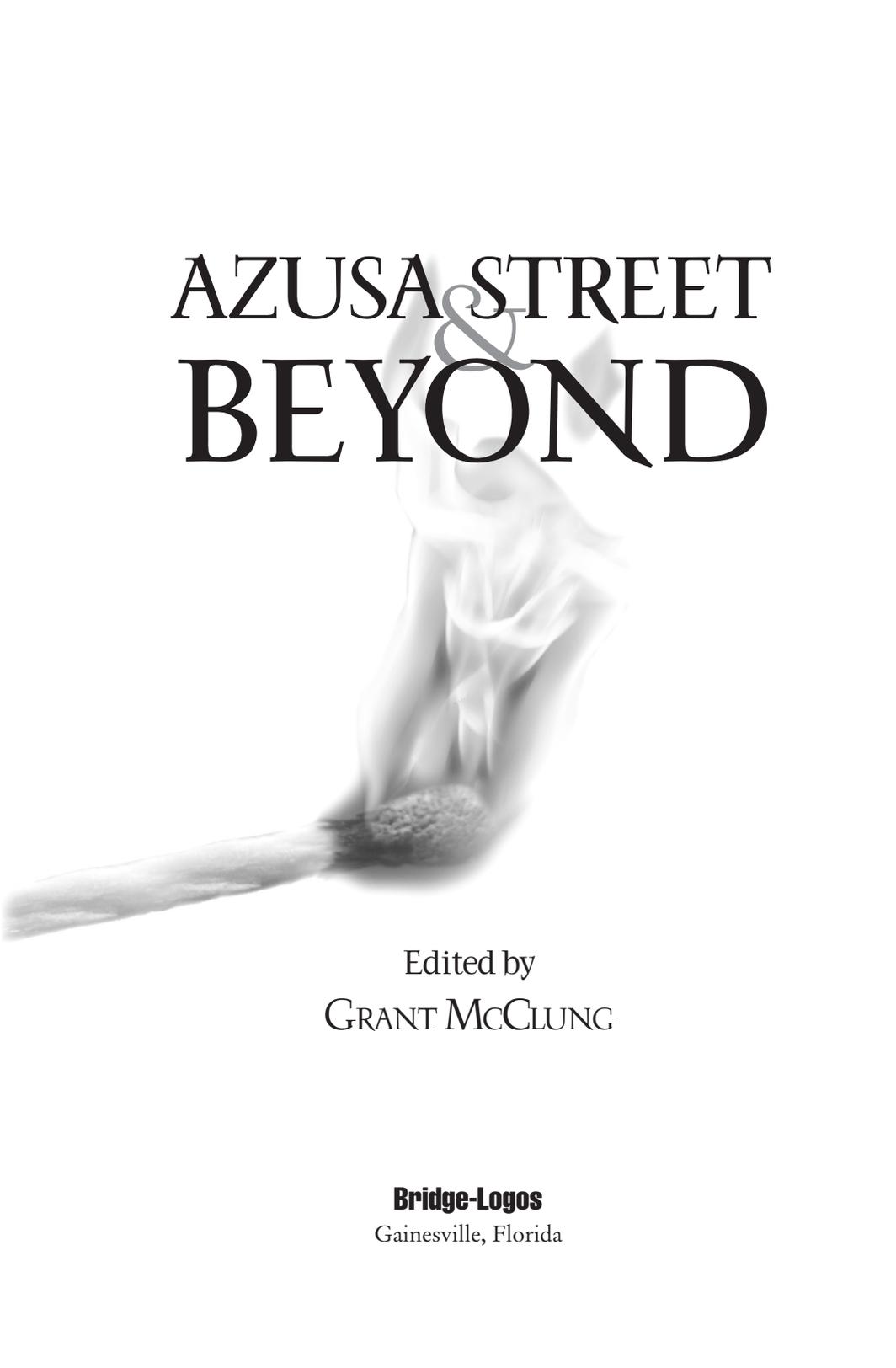
All rights reserved. Under International Copyright Law, no part of this publication may be reproduced, stored, or transmitted by any means—electronic, mechanical, photographic (photocopy), recording, or otherwise—without written permission from the Publisher.

Printed in the United States of America.

Library of Congress Catalog Card Number: 2005936836

International Standard Book Number 0-88270-124-X

Unless otherwise indicated, Scripture quotations are from the *King James Version* of the Bible.



# AZUSA STREET & BEYOND

Edited by  
GRANT McCLUNG

**Bridge-Logos**  
Gainesville, Florida

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

# Table of Contents

About the Editor .....xiii

Preface ..... xv

## PART ONE: HISTORICAL PERSPECTIVES

Introduction: “Try To Get People Saved:” ..... 1  
Azusa “Street Missiology”  
*by Grant McClung*

1. Pentecost Has Come ..... 23  
*The Apostolic Faith Magazine*

2. When the Pentecostal Fire Fell in Calcutta..... 27  
*by Maynard Ketcham and Wayne Warner*

3. Early Pentecostal Missionaries:..... 35  
They Went Everywhere Preaching the Gospel  
*by Gary B. McGee*

4. Missionaries of The One-Way Ticket ..... 41  
*by Vinson Synan*

5. God Calling: Women in Pentecostal Missions ..... 53  
*by Barbara Cavaness*

6. Golden Jubilees of Twentieth-Century ..... 67  
Pentecostal Movements  
*by David J. du Plessis*

PART TWO: THEOLOGICAL MOTIVATIONS

Introduction: Truth on Fire: .....	77
<i>Pentecostals and An Urgent Missiology</i> <i>by Grant McClung</i>	
7. The Reason for the Rise.....	89
<i>of the Pentecostal Movement</i> <i>by Thomas F. Zimmerman</i>	
8. The Holy Spirit and the Great Commission .....	97
<i>by J. Philip Hogan</i>	
9. Spiritual Gifts and World Evangelization .....	107
<i>by Donald Gee</i>	
10. The Uniqueness of Pentecostal Preaching .....	117
<i>by Ray H. Hughes</i>	
11. The Secret Behind the World's Biggest Church ....	129
<i>by David Yonggi Cho</i>	

PART THREE: STRATEGIC ISSUES

Introduction: Spontaneous Strategy of the Spirit .....	141
<i>by Grant McClung</i>	
12. A Pentecostal's View of Mission Strategy .....	157
<i>by Melvin L. Hodges</i>	
13. Towards a Pentecostal Missiology .....	169
<i>for the Majority World</i> <i>by Allan Anderson</i>	
14. Pentecostals and The City .....	191
<i>by Augustus Cerillo, Jr.</i>	

15. “The Ladies Are Warriors”:	217
Latina Pentecostalism and Faith-Based Activism in New York City	
<i>by Elizabeth D. Rios</i>	

PART FOUR: FUTURE CHOICES AND CHALLENGES

Introduction: Third Millennium—Third Church.....	233
<i>by Grant McClung</i>	

16. The Role of the Majority Church in Missions .....	243
<i>by Reuben Ezemadu</i>	

17. Commissioned to the Ends of the Earth.....	251
<i>by Luis Bush &amp; Beverly Pegues</i>	

18. Hidden But Not Unreachable.....	267
<i>by Jack Hayford</i>	

19. Worship Realities for a New Millennium .....	271
<i>by Dick Eastman</i>	

20. The Next Charismata: Tomorrow’s Forecast .....	281
<i>by Grant McClung</i>	

21. To Whom Much is Given .....	291
<i>by David Shibley</i>	

Endnotes .....	307
----------------	-----

Achnowledgments.....	337
----------------------	-----



# About the Editor

GRANT McCLUNG

---

**D**r. Grant McClung is President of Missions Resource Group, a world missions resourcing ministry that provides training, consulting, and mentoring to the global Great Commission community ([www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org)), and Missiological Advisor to the World Missions Commission of the Pentecostal World Fellowship. A veteran field missionary and missions leader, McClung is a member of a number of missions related boards and advisory groups including the Executive Board of The Mission Exchange (formerly EFMA), the Global Diaspora Network Advisory Board (Lausanne Committee for World Evangelization), the U.S. Lausanne Committee, and the Editorial/Advisory Committee of EMIS, the Evangelism and Missions Information Service, a ministry extension of the Billy Graham Center in Wheaton, Illinois.

A trained missiologist, McClung is a graduate of the Fuller Theological Seminary School of Intercultural Studies (Doctor of Missiology) where he served as Teaching Assistant to C. Peter Wagner and was awarded the Paul Yonggi Cho Church Growth Award for his research on Pentecostal missions. He is an Advisory Editor for Christianity Today and a regular contributor to missions and Pentecostal/Charismatic publications, including chapters on Pentecostal missiology in The Globalization of Pentecostalism: A Religion Made to Travel (Regnum Books 1999) and the International



Dictionary of The Pentecostal and Charismatic Movements (Zondervan Publishing 2002). Upon the occasion of the centennial observance of the Azusa Street Revival (1906 – 2006), McClung’s article, “Pentecostals: The Sequel,” was featured as the cover story for the April 2006 issue of Christianity Today.

McClung began his ministry as a pastor in his native California. As an advocate for the primary role of the local church in world evangelization, he has written a special resource for pastors and local church missions leaders: Globalbeliever.com: Connecting To God’s Work in Your World (Missions Resource Group, Revised 2010). Both the English version of Globalbeliever.com and the Spanish translation, Creyenteglobal.com: Conectandonos a la obra de Dios en nuestro mundo are available as free online “eBook” missions training resources at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org). McClung and his wife, Janice (a musician, composer, and speaker), have led a weekly global intercessory prayer ministry in their local church for more than twenty-five uninterrupted years.

## Preface

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

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

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

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

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

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

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

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

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

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

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

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

Grant McClung  
Cleveland, Tennessee





PART ONE

Historical Perspectives



*The outpouring of the Holy Spirit upon the humble believers at the Azusa Street Mission was an experience they had to share. They knew they were being empowered for evangelistic witness to all people everywhere. This introduction looks back to explore the original “street missiology” at Azusa Street and bridges it into a missiological prescription for the future.*

*The chapter was first published in *The Globalization of Pentecostalism: A Religion Made to Travel*, Murray Dempster, Byron D. Klaus, Douglas Petersen, Editors (Regnum Books 1999).*

## PART ONE: HISTORICAL PERSPECTIVES

### INTRODUCTION

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

*Grant McClung*

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

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

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

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

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

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

## Pentecostal Experience as a Missiological Paradigm

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

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

**Eschatology — Experience — Evangelism**

FIGURE 1. *Seymour's Pentecostal Missiology*

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

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

The baptism of the Holy Ghost does not consist in simply speaking in tongues. No. It has a much more grand

and deeper meaning than that. It fills our souls with the love of God for lost humanity, and makes us much more willing to leave home, friends, and all to work in His vineyard, even if it be far away among the heathen . . . . “Go ye into all the world and preach the gospel to every creature.” This command of Jesus can only be properly fulfilled when we have obeyed that other command, “Tarry ye in the city of Jerusalem till ye be endued with power from on high.” When we have tarried and received that power, then, and then only are we fit to carry the gospel. When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable, as the missionary spirit is but one of the fruits of the Holy Spirit. Carrying the gospel to hungry souls in this and other lands is but a natural result of receiving the baptism of the Holy Ghost.<sup>8</sup>

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

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

In telling the story of the West Central Council of the Assemblies of God, Eugene H. Hastie took note of a number of missionaries who urgently left before the formation of a missions board. One group, the Crouch family, left in 1912

for Egypt on a one-way trip. “The Crouch party,” says Hastie, “went mostly at their own expense, expecting to remain there until the rapture, which they believed was very near at hand.”<sup>11</sup> Such workers have been characterized by Vinson Synan as “missionaries of the one-way ticket.”<sup>12</sup>

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

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

## **People of the Book**

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

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

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

**Joel 2:28-32**

1. *Eschatology*

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

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

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

2. *Experience*

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

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

3. *Evangelism*

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

**Acts 1:7-8**

1. *Eschatology*

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

2. *Experience*

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

3. *Evangelism*

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

### Acts 2:1-41

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

#### 1. *Experience*

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

#### 2. *Eschatology*

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

#### 3. *Evangelism*

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

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

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

If we combine “Seymour’s Pentecostal Missiology” (that included the triadogue of *eschatology/ experience/ evangelism*), the centrality of the “Scripture-Spirit” approach to ministry, and add the dimension of the *Apostolic Faith* purpose statement just cited—especially the final

words, “and Christian unity everywhere”—we discover an early Pentecostal missiology at Azusa Street and into the formational years of the Pentecostal movement. It included five essential elements in dynamic relationship (see figure 2).

Fundamental to this model are the indispensable central elements of the authority of the Scripture (*exegetical*) and personal experience (*experiential*) of the trinitarian God in the power of the Holy Spirit. These were interpreted and actualized for early Pentecostals out of the realization that they were a part of an eschatological process. The *eschatological/exegetical/experiential* movement then proceeded outward to mission in the world (*evangelism*) and inward to other members of the Body of Christ (*ecumenism*).

### Early Pentecostal Ecumenism

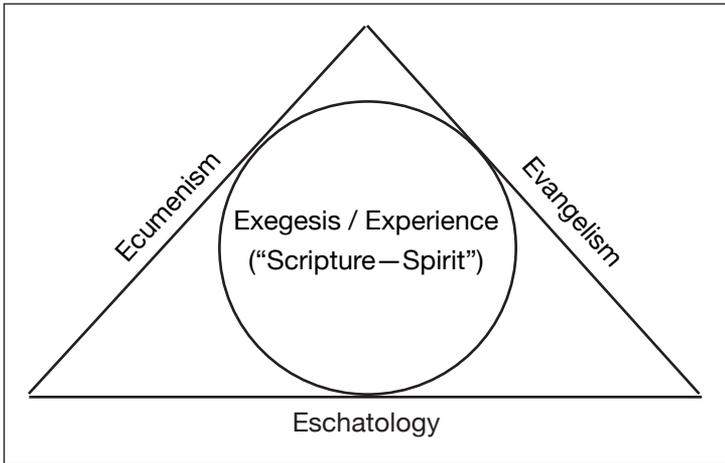


FIGURE 2. *Foundational Pentecostal Missiology (Azusa Street)*

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

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

Gary McGee traces the ecumenical cooperation abroad on the part of early Pentecostal missionaries and the eventual increased cooperation in the United States which more fully developed after 1942. Some of the key developments in that decade were the formation of the National Association of Evangelicals (NAE, including Pentecostal denominations) in 1942; the founding of the NAE missions arm, Evangelical Foreign Missions Association (EFMA, also including Pentecostals), in 1945, now known as Evangelical Fellowship of Missions Agencies; the formation of the Pentecostal World Conference (PWC) in 1947; and the initiation of the Pentecostal Fellowship of North America (PFNA) in 1948.<sup>19</sup> With the affiliation of Pentecostals in the EFMA, for example, Pentecostal missions leaders were able to “gain broader exposure to each other’s missions programs and those of other evangelical agencies. Notwithstanding, a formal caucus of Pentecostal missions agencies has never developed.”<sup>20</sup>

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

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

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

Wagner and his mentor, Donald A. McGavran, of the church growth school of thought, are to be credited for analysing and extensively popularizing the worldwide growth rates and dynamics of Pentecostals. But there were other pre-McGavran voices.

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

J. Merle Davis studied the leadership styles, message, training methods, and lower class audience of Brazilian Pentecostals and published his observations in *How the Church Grows in Brazil*, a 1943 World Missionary Council

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

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

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

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

While noting comments of outside observers, one must pause here to insert the first formal attempt at missiological theory from an insider. Assemblies of God missionary/missiologist Melvin L. Hodges, whose name became synonymous with indigenous church principles, gave a series of lectures at a missionary conference in 1950 and later expanded them for publication by the Gospel Publishing House in 1953 under the title, *The Indigenous Church*. Moody Press reprinted it the following year. McGee states that this was the first

book on missiology published by a Pentecostal (both within and beyond his denomination)<sup>26</sup> and also asserts that, “The application of Hodges’ teachings have played a major role in the spectacular spread of Pentecostalism overseas, particularly in Latin America.”<sup>27</sup>

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

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

What happened to Donald A. McGavran in the 1960s, and its resulting effect on Pentecostal missiology, was actually a longer progress related to what was happening to him in the 1930s. Commonly regarded as the “Father of the Church Growth Movement,” McGavran was deeply influenced by the writings of a Methodist bishop, J. Wascom Pickett. In 1936, McGavran and Pickett, both missionaries in India at that time, teamed with A. L. Warnshuis and G. H. Singh to produce *Church Growth and Group Conversion* (later revised by William Carey Library, 1973). By the time of his *Bridges of God* in 1955—the book which technically set the Church Growth Movement in motion—McGavran was firmly convinced of the “people movement” approach to missions as opposed to the traditional “missions station” approach.

It is not the purpose of this overview to document when McGavran first studied, much less knew about, the Pentecostal movement. It is evident, however, that when referring to his article, “What Makes Pentecostal Churches

Grow?” (Church Growth Bulletin, January 1977) he reflected, “The question underlined above has animated my mind since the early sixties.”<sup>29</sup>

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

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

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

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

by outside observers and Pentecostal insiders.

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

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

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

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

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

The 1980s were significant in that Barrett's data began to draw even more attention to Pentecostal growth. In addition, in the 1980s there was a growing number of missiological “self-definitions” from Pentecostals. One of the most significant expositions of Pentecostal missiology was *The*

*Third Force in Missions* (1985) by Paul A. Pomerville.

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

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

Two of the early bridges from the 1980s to the 1990s and from *Pentecostal to Pentecostal/charismatic* missiology were provided by David Shibley's *A Force in the Earth: The Charismatic Renewal and World Evangelism* (Creation House, 1989) and by Edward K. Pousson's *Spreading the Flame: Charismatic Churches and Missions Today* (Zondervan, 1992). Certainly one of the most far-reaching contributions was a collection of essays edited by Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, *Called and Empowered: Global Mission in Pentecostal Perspective* (Hendrickson, 1991). One of the most instructional emphases of *Called and Empowered* was upon the emergent Pentecostal interface with issues of culture, and the church's social responsibility. This holistic approach provides a final component for what I would see as an emerging paradigm for Pentecostal missiology into the twenty-first century.

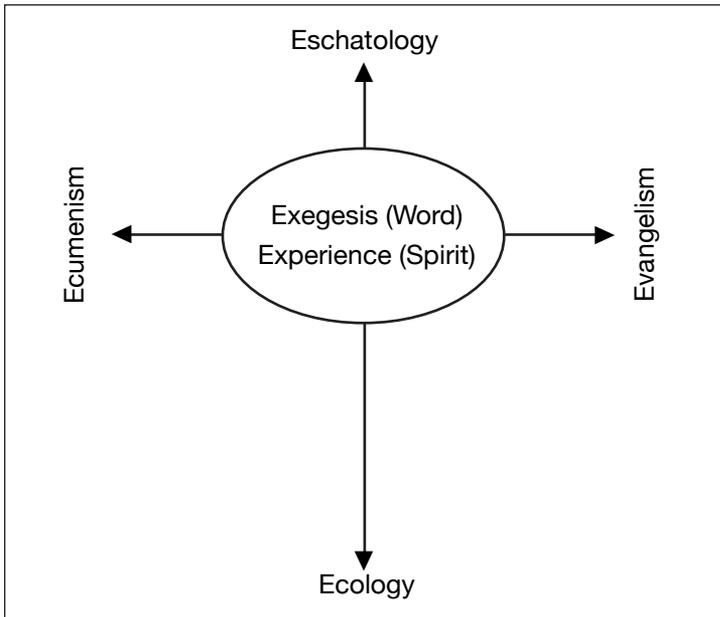
### **Into the Twenty-first Century: From Trialogue to Quadralogue**

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

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

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

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



*Figure 3 A. Pentecostal Missiological Paradigm*

Troubles my sight: somewhere in sands of the desert,  
A shape with lion body and the head of a man,

A gaze blank and pitiless as the sun,

Is moving its slow thighs, while all about it

Reel shadows of the indignant desert birds.

The darkness drops again; but now I know

That twenty centuries of stony sleep

Were vexed to nightmare by a rocking cradle,

And what rough beast, its hour come round at last,

slouches toward Bethlehem to be born?<sup>34</sup>

If indeed we have moved into a global era in which

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

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

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

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

- More urban than rural (active in 80 percent of the world’s 3,300 largest cities)
- More female than male
- More Two-Thirds world (70 percent) than Western (30 percent)
- More impoverished (87 percent) than affluent (13 percent)

- More family oriented than individualistic
- On the average, younger than eighteen.<sup>35</sup>

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

It is the Christocentric confession of Pentecostal/Charismatic missiology that the "centre" is Christ and that he holds all things together—that Jesus Christ is Saviour, Sanctifier, Spirit Baptizer, Healer, and Coming King. Peter's confession in the first Pentecostal sermon on the Day of Pentecost was that Jesus Christ was "exalted to the right hand of God," and that "he [Jesus Christ] has received from the Father the promised Holy Spirit and has poured out what you now see and hear"(Acts 2:33). What we now see and hear in the globalization of Pentecostalism is so eloquently stated by Croatian Pentecostal leader Peter Kuzmic:

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

Should the Lord Jesus—Lord of Creation, Lord of the Universe, Lord of the Church, Lord of the Harvest—delay

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

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

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