

Budapest Lectures: Autumn 2004

Pentecostal Theological School

The Charismatic Movement

I: Antecedents and Beginnings: Up to 1967

Bibliography

- D. du Plessis, *The Spirit Bade Me Go*.
 B. Slosser, *A Man Called Mr Pentecost*
 P. Hocken, art. "Charismatic Movement", NIDPCM.
 P. Hocken, *Streams of Renewal* (Carlisle: Paternoster Press, 1997, rev. edn.).
 John Sherrill, *They Spoke with Other Tongues*.
 Dennis Bennett, *Nine O'Clock in the Morning* (1970).
 David E. Harrell, *All Things are Possible* (1975).
 Vinson Synan, *The Century of the Holy Spirit*.

Preliminary

The CR is marked by the same characteristics as the Pentecostal movement, but they occur in a different context (both in historic Church renewal and in new charismatic churches). The same characteristics are founded in **baptism in the Holy Spirit** and its accompaniment of **spiritual gifts** (tongues, prophecy, healing, etc). It is marked by faith in the **supernatural**, in **signs and wonders**, in the centrality of **praise** in worship and of **evangelism** (and healing) in ministry.

"Mainline Pentecostals"

At the outset the Pentecostal movement had some participation from within the older churches and denominations. Some denoms rejected the PM: many Free-Will Baptists in North and South Carolina were bhs, rejected by local FWB associations and in 1908 formed the Pentecostal Free-Will Baptist Church¹. This largely came to an end when the Pentecostal movement began to organize itself into a cluster of new denominations. Prominent examples of "mainline Pentecostals" include Alexander Boddy (Monkwearmouth, Sunderland) [cf. NIDPCM, pp. 436 – 37] and Mr Cecil Polhill (Bedford) from England [NIDPCM, pp. 991 –

¹ Today this Church has about 150 congregations and 13,000 members in the Central Atlantic states. See Vinson Synan *The Century of the Holy Spirit*, p. 186.

92], who were both committed members of the Church of England. This phase came to an end in effect with World War I: militarism and patriotism on the one hand, conscientious objection on the other. [Also role of Anglican layman James Moore Hickson with a recognized healing ministry: Hickson “preached exactly the sort of full gospel teaching which was also being preached at that time by those ... such as Smith W and Aimée Semple MacPherson.” (M. Hutchinson)].

In Germany there was Rev. Jonathan Paul (1853 – 1931) from Berlin [NIDPCM, p. 958], C. O. Voget (1879 – 1936) from East Friesland both belonged to the Evangelical Lutheran Church. Paul had formed what became the Mülheim Verband, which was not strictly a denomination as it gathered people from different churches. In Switzerland, there was the Anglican C. E. D. De la Billière.

There were also some people from more recent foundations: the Dutch leader, Gerrit Polman, had been in the Salvation Army and then in Alexander Dowie’s Christian Catholic Church. In Norway, T. B. Barratt was bhs in 1906 in USA, and resigned from the Methodist Episcopal Church in 1909.

In Sweden, John Ongman (1845 – 1931) was a Baptist pastor who had founded the Örebro Mission (1892) and the Örebro Mission School (1908). He was baptized in the Holy Spirit, but remained within the Baptist Union. Ongman and the Örebro Mission had close fellowship with Pentecostals. See art. on Ongman in NIDPCM (pp. 944 – 45). This situation seems to have been paralleled in Norway at the personal rather than the group level. Geir Lie says that there were always from an early stage of PM, some bhs who remained in the free churches (Baptist, Methodist, Salvation Army, Free Covenant Churches).

In Canada, James E. Purdie (1880 – 1977) bhs in 1919 while Anglican rector, stayed in parish until 1922. Invited to become founding principal of first full-time Bible school run by PAOC, and was there about a quarter-century until retirement in 1950. In his retirement he ministered in Anglican church while maintaining ties with PAOC.

Charismatic Antecedents

From one angle, we can see the small number of Pentecostal Anglicans and Pentecostal Lutherans of the first decade of the Pentecostal movement as forerunners of the charismatic movement, being BHS spiritual-gifted members of mainline Churches. But quite a different kind

of charismatic antecedent arises after the formation of Pentecostal denominations. Now we have a few members of historic churches who experience Pentecostal blessing but who insist on remaining in their Churches, often believing this is the Lord's word to them. This finds its strongest expression in the French Reformed pastor Louis Dallière (1897 – 1976). See NIDPCM, pp. 569 – 70 (on LD) and p. 1156 (on UP). Dallière was bhs through Pentecostal ministry, the Englishman Douglas Scott [NIDPCM, p. 1045] in Le Havre at the mission of Hélène Biolley [NIDPCM, pp. 417 = 8] in 1930 and then in Privas mission in the Ardèche (1932). Scott expected LD to leave the Reformed Church and become Pentecostal. LD stayed out of conviction, and thus from the first nourished a vision for church renewal (new sense of precursor). After leading an informal group mostly pastors in the 1930s, LD founded the Union de Prière in 1946. My article in Spittler Festschrift and chapter in GS. First to see need for both inside and outside (1956 teachings on Church and Evangelisation). I developed this complementarity in SS? (1996).

A different form of precursor: Basilea Schlink (1904 – 2001, NIDPCM, p. 1042) and the Mary Sisters. Basilea Schlink, *A Foretaste of Heaven* (revd. edn. Lakeland, Basingstoke, 1986 – German original *Wie ich Gott erlebte*). Here there were outbreaks of spiritual gifts without any ministry, or any teaching of bhs among groups of young girls out of which grew the Mary Sisters in Darmstadt. “God had bestowed upon us not only the gift of adoration, but also other gifts of the Spirit mentioned in 1 Corinthians 14, such as the gift of prophecy, the gift of speaking in tongues and the gift of healing.” (p. 129). “God kept us from making our spiritual foundation the ‘baptism in the Spirit’, which had never played any role in our fellowship. Instead love for Jesus, which flows from repentance and leads to uncompromising discipleship, was always our basis for new spiritual life.” (p. 130). When CR begins, they play a role.

Harald Bredesen (1918 -). [NIDPCM, pp. 441 – 42]. BHS at Pentecostal summer camp in USA in 1946, but does not become Pentecostal, but engages in ministry and is then a Reformed pastor. Becomes major figure as CM begins in mid-late 1950s.

Contributory Causes to Emergence of Charismatic Movement

a. Witness from Pentecostals

Already see with Scott and Dallière, summer camp and Bredesen. An important role played by Full Gospel Businessmen's Fellowship

International [NIDPCM, pp. 653 – 54], founded by Demos Shakarian (1913 – 93, NIDPCM, p. 1058]. See D. Shakarian, *The Happiest People on Earth*; and V. Synan,

Examples: Bredesen, Dunscombe, Bakers, Christenson, Bolt, Ridley, Hobart, Christchurch Anglicans, Ghana Presbyterians.

There is also a role played here by “independent Pentecostals”, particularly the “healing evangelists”, who are in effect free-lancing Pentecostals whose denoms are uncomfortable with them. On USA, see D. E. Harrell, *All Things are Possible: healing evangelists reach wider public because of desperation of the sick*. Impact of T. L. Osborn in the Netherlands (1958).

The ministry of David du Plessis (*The Spirit Made Me Go*; *SoR*, Ch. 8; NIDPCM, pp. 589 – 593). Active promotion begins about 1959 (Glasgow). Quarterly newsletter begun around 1961. *The Spirit bade me go* (1961).

Role of Donald Gee as editor of *Pentecost*, in reporting ministry of du Plessis and defending him. Also reports all news of “Pentecost outside Pentecost”.

Bredesen, a young Lutheran pastor, bhs at a Pentecostal summer camp in 1946.

b. Healing

Many led into healing ministry discovered healing wasn't the only spiritual gift. Agnes Sanford (1897 – 1982, NIDPCM, p. 1039), an Episcopalian with a healing ministry. Controversy in Order of St Luke. In UK, Bill Wood and Roy Jeremiah (London Healing Mission). In Netherlands, healing evangelists. In (East) Germany, Bernhard Janse (via Möttingen).

Situation quite different in Africa, where healing is a traditional element in African religion, where it had been a major attraction in the AICs and mainline Church members were often going to other places for their healing needs (I will treat of the situation in Ghana).

c. Groups Praying for Revival

Clear in UK: Anglican Prayer Fellowship for Revival, Methodist Revival Fellowship, Baptist Revival Fellowship.

d. Those Seeking Fulness, Restoration, NT Church

Devon meetings in England (Hocken, *Streams of Renewal*, Ch. 3). David Lillie and role of ex-Brethren; Charles Clarke.

e. Bible Study Groups

Tommy Tyson (United Methodist, North Carolina) c. 1951 (SoR, p. 182).

f. Sovereign “Out of the Blue”

Derstine;

National Beginnings

Movement appears when it begins to have visible expression: meetings and conventions, organizations, publications. **Items in bold print that contributed to formation or visibility of the movement.**

1. USA

(Earlier phase of mixed Pentecostal and historic in FGBMFI, healing evangelists' ministries, hidden ministry of Sanford). Close link between FGBMFI and healing evangelists, both reaching way beyond Pentecostal circles. David Harrell on healing evangelists, *All Things are Possible*; V. Synan book on FGBMFI

CFO founded by Glenn Clark (1930s) open to spiritual and creative experience. Speakers allowed freedom. Church of Christ minister bhs at CFO led by Harald Bredesen in 1952. Others who spoke at CFO weeks included Derek Prince, Tommy Tyson, Agnes Sanford.

Signs of an emerging current: **VOICE from 1953** contains testimonies from ministers. Robert Walker and *Christian Life* (SoR, pp. 182 – 83).

Gerald Derstine (Mennonite): youth vacation bible school in MN between Xmas 54 and NY, 1955. Outbreak of phenomena, visions, prophetic words, tongues. GD silenced by church authorities, but he resigned.

In 1955, a Methodist layman, Dunscombe, bhs through Pentecostals near Fort Wayne, Ind. Dunscombe led series of meetings in Oak Park, IL in

1956, at which Richard Winkler (Episcopal, Wheaton, IL) bhs 26. 4.
 1956, begins prayer groups in parish – first known in hist ch context..
 James Brown (Presbyterian, Parkesburg, PA), bhs c. 1956, asked advice
 of du Plessis, first instance of charismatic parish?

A young Episcopal couple from LA area, John & Joan Baker were bhs
 with tongues in a Pentecostal church in early 1959. The Lord told them
 to go back to their Episcopal Church. They went to Holy Spirit parish,
 Monterey Park, where 10 parishioners were bhs and met to pray. Their
 vicar, Frank Maguire (Episcopal, Monterey Park, CA), sought advice
 from Dennis Bennett (rector in Van Nuys). In Nov. 1959, both Maguire
 and Bennett received bhs Nov. 1959, announced 5. 4. 60.

**Jean Stone: reports in *Newsweek* and *Time* in 1960, forms BTS and
 begins *Trinity* magazine in 1961** (lasts until 1966). Board members of
 BTS were all Episcopalians, exc Bredesen and du Plessis. *Trinity*
 circulation always rather small, glossy (contrast to *Voice*).

Commissions formed in dioceses of Chicago and Los Angeles, giving
 reports that backed the bishops' stances. In Los Angeles, the bishop had
 banned glossolalia under church auspices soon after Bennett's
 announcement. Report issued very fast, same month as occurrence, and
 gave no opening to the movement. Chicago was more open than Los
 Angeles, but cautious; allowing glossolalia outside the official worship of
 the Church, but warning against the dangers of irrationality and emotional
 excess.

Pat Robertson, young SB, assistant to Harald Bredesen in Mt Vernon, NY
 bhs in 1957. In 1960, PR starts CBN in Portsmouth, VA. Howard Ervin
 (American Baptist): pastor of Emmanuel Baptist, Atlantic Highlands, NJ:
 bhs 1958, later prof at ORU. Ken Pagard, Ca., bhs 1962. *Our Life
 Together*.

Bredesen one of most active promoters. Visits Yale University (1963).
 Instrumental in BHS of **Sherrill**, Pat Boone and Bob Slosser, in **CBS
 programme with Walter Cronkite (1963)**. He and Jean Stone are first
 to use language of "charismatic revival/renewal" (1963).

**Books: David Wilkerson, *The Cross and the Switchblade* (1964); John
 Sherrill *They Speak with Other Tongues* (1964).**

Larry Christenson (Lutheran, San Pedro, CA), member of OSL, bhs 1961
 (witness of a Pentecostal). Survives initial controversy.
 Herbert Mjorud (Lutheran) bhs through min. of Bennett in Seattle (early
 1962). [The ULCA becoming part of LCA issued in 1962 a report on

“Anointing and Healing”.] In 1963 the ALC issued a “Report on Glossolalia”, no doubt occasioned by the problems with Mjorud. This report objected to the promotion of glossolalia. Mjorud’s appt. as church evangelist not renewed in July 1964. SoR, p. 187. The ALC General Convention in 1964 asked its pastors and congs that there be no public glossolalia, no instruction on how to receive or practice it, and it be reserved to private devotional life.

LC-MS: Don Pfothenauer bhs end of 1964. Suspended in 1965. Issue is prophecy and whether God speaks today. SoR, p. 188.

Bob Whitaker (Presbyterian, Chandler, AZ), bhs 1962, removed from office in 1967 after years of dispute. Charismatic Communion of Presbyterian Ministers formed in 1966 with Bradford as exec sec., a lawyer by training.

David du Plessis responsible for 1st meeting of leaders near Columbus, OH in Oct. 1962.

Southern Baptist: One of first SB pastors and churches to run into trouble with SBs was John Osteen (1921 – 99), bhs 1958, founded Lakewood Baptist Church with 150 members, now Lakewood Church (ind) with major size cong. Late 1950s & early 1960s: Osteen, Conatser, Roy Stockstill in Baton Rouge; Buckingham; Roy Lamberth (Louisville, KY). (Schenkel). “Among the early neo-Pentecostals who faced rejection were the well-known writer Jamie Buckingham of Melbourne, Florida; Howard Conatser of Dallas, Texas; Ken Sumrall of Pensacola, Florida; and Charles Simpson of Mobile, Alabama. All were Southern Baptists who encountered stern opposition from their fellow pastors in spite of solid support from their congregations.”² Conatser’s congregn (Beverly Hills, Dallas) was expelled by Texas SB association. All four ended up as independent congregations, BH only after Conatser’s death in 1978. Simpson bhs in 1964, won over congrn [Bay View Heights] in Mobile, struggled to stay in SBC, resigned 1971. SBC issued statement in 1963 “The Baptist Faith and Message” which repudiated public glossolalia and public healing services.

2. Great Britain

First signs: intercessors in LHM apud Wood. SoR Ch. 9. Wood read life of Wigglesworth. Sept 59: Meets Du Plessis in Glasgow.

² Synan, *op.cit.*, p. 187.

Devon conferences of Lillie and Wallis: input of Cecil Cousen (ex-Apostolic). Among first conferences in UK where people were prayed over for bhs.

Edgar Trout (Methodist lay preacher). 1956, SoR, Ch. 6. Prayer fellowship in home from 1959, becomes All for Christ Fellowship (inter-denom) in 1962.

John Hutchison, Brethren, bhs 1957.

St Bride's Prayer Meeting, London, organized by Pentecostal businessmen. SoR, ch. 10, 1. Visited by du Plessis, 27 Mar 1962, Rev. Jeremiah bhs..

W. B. Grant & Eric Houfe: Grant a link man. Involved in NPWWR, APFR, St Bride's, goes to All Souls, Langham Place, Westminster Chapel, Kensington Temple. Seek looh from Pentecostals. Praying for curate at All Souls. MCH start in 1962, tongues in 1963.

Richard Bolt: Anglican ordinand, bhs 1957 thru AoG, expelled from college in 1959, has a period as a Pentecostal, leading SPF. Strong preacher of BHS. SoR, Ch. 10. 2.

Philip Smith, Ang rector in Burslem, Staffs. A young high school student in his parish asked Smith if it was OK to be prayed over for bhs by a Pentecostal school friend. Smith said OK, but not in Pent ch, so it happened on school sports field (1959). A girl from the parish was bhs thru Bolt campaign at Matlock AoG in early 1962. By summer of 1962, 4 young people in Smith's parish, all under 21, had been bhs. What caused Smith to take the leap was Hughes' article in *The Churchman*. Smith po by 2 of young people and bhs on 28. 9. 62.

Charles Clarke, Methodist. Like Smith in Midlands (most of rest in SE or SW). Burden for "Resurgence", active in MRF. SoR, Ch. 12. Blessing from November 1961, young people bhs then, tongues in Jan. 1963.

Philip Hughes, Evangelical Anglican visits USA in early 1962, **Art. in *The Churchman* Sept 1962.** (Bill Grant arranges a reprint: 39,000). Very positive assessment by a respected scholar in Evangelical circles (later author of a commentary on Hebrews).

St Mark's, Gillingham: Jan 1963 : John Collins, David MacInnes, David Watson, all become major figures. SoR, Ch. 14.

Baptists: BRF meeting in 1964: many share about BHS: David Pawson, Harold Owen, Henry Tyler (none of these stay). Douglas McBain, bhs in Motherwell, Scotland during 1964 Jean Stone visit.

Michael Harper hosts du Plessis visit to London, 15 October, 1963.
Residential conference at Stoke Poges in Feb. 1964 (SoR, p. 116) and again in June 1964 with du Plessis (SoR, p. 118) from across Prot spectrum. Harper organizes Jean Stone tour, Apr. 1964 (SoR, p. 117), goes full-time for CM in July 1964. **FT formed 29 Sept 1964.**

FGBMFI International Convention, London, Dec. 1965. Bredesen, Cruz. Much media publicity. Country-wide fanning out.

Renewal magazine begins Jan. 1966. Fountain Trust residential conferences. Jan 1966: Cecil Cousen, Michael Harper. June 1967: David Pawson, John Collins, Arnold Bittlinger. Holiday Houseparties: Michael Harper, David Smith (Gillingham), Campbell McAlpine. FT Public Meetings speakers include Michael Harper, Arthur Wallis, Campbell McAlpine, David Watson.

3. Netherlands (NIDPCM, pp. 185 – 86).

Influence of healing missions: Elaine Richards, Hermann Zaiss, B. G. Leonard.

1951: Wim Verhoef bhs and starts *Vuur* Group among students. Associated for a short time with *Stromen van Kracht* (Karel Hoekendijk) but disconnected over issue of re-baptism and over Lord's supper. Started *Vuur* magazine in 1957 (inter-denom).

1958: T. L. Osborn campaign.

1959: Document *Kerk en Secte*.

1960: *De Kerk en de Pinkster Groepen* (Gen. Synod of Nederlandse Hervormde Kerk).

Other ministries with a “more or less charismatic” emphasis: Oase healing ministry of K. J. Kraan & W. C. van Dam; OSL.

1963: Du Plessis visits.

1964: J. H. Horsthuis (Cath) (charismatic element 1960, 1962) joins board of *Vuur*.

1965: Du Plessis in Utrecht (Fr Biesbrouck from Flanders bhs).

4. Germany

In West Germany: Fall 1962: Arnold Bittlinger, German Lutheran pastor, visits USA, receives bhs and invites L. Christensen to Enkenbach conference in Aug. 1963.

Dec. 1963: one group at an official church conference in Mühlheim took theme of charisms: Bittlinger tried to get these regarded as official stance. I: The Gifts of Grace in the NT: lists 20 uses of *charisma*: no. 14: The Gift of Tongues. “With this gift from the glorified Christ, community, and members are enabled to speak the unspeakable.” II: The Gifts of Grace Today. Xtns do not wait for a special act of sealing or for a special BoHS. Message of HS and of gifts should be proclaimed. Comm & mems be exhorted to strive after the gifts of the Spirit. Normally any gifts might be used in community worship. “With the fullness of gifts the one man-system vanishes and the mature community, which lacks no spiritual gift, emerges.” “The gifts of grace are signs of the presence of the Lord who will come again. They will cease when he does come again.”

1965 start of conferences at Königstein on “Church and Charisma”. 3rd Königstein conference held in summer 1967, chaired by Wilhard Becker, theme “Baptism”, quite theological: though Corrie ten Boom speaks. *Renewal* 1 (Jan 66) reports 50 hc pastors and 200 fc pastors bhs.

In Communist East Germany, the movement arose in a different pattern from the West. There were some centres of spiritual renewal that began to experience some charismatic phenomena before there was any understanding or promotion of BHS (or equivalent). Very interesting is the story of Pastor Bernhard Janse (1901 – 67). Janse ran a bookshop and only after became a Lutheran pastor, though without any academic formation (very unusual in Germany). In 1929 Janse had visited “Die Arche”, a home for pastoral care (under Friedrich Stanger) in Möttlingen, the home of the Blumhardts. There he experienced healings and people being delivered from occult powers. He began to experience these in his ministry, first in Bischofrode bei Eisenach, and later in Sonneberg. In 1957, Janse is invited to take over the leadership of Julius-Schniewind-Haus in Schönebeck bei Magdeburg. He brought with him the 5 sisters from a Sisterhood in Sonneberg (by 1965 there were 43, in 1978, 57). The healings and deliverances experienced there led to conflict with the state authorities and a press campaign against Janse in 1959 – 60. He was accused of “kurpfuscherei” (quackery). The church authorities took a cautious line, mostly supporting Janse, but telling him to be careful and to focus on basic pastoral care. The home was closed to guests for a time, but the ministry continued through work outside. In Janse’s earlier years, healing was more to the fore, but from the mid-1960s speaking in tongues and prophecy became more important. The first instance of glossolalia there came through a Pentecostal guest (year unknown). One of the

sisters went to Königstein/Taunus conference in 1965, and rec'd tongues. On her return, other sisters received, and this then became a feature in the whole JSH community.

Another centre was at Bräunsdorf, near Chemnitz, where Gerhard Küttner became pastor in 1952. Küttner had been part of a renewing circle "Sachsen für Christus" that had come out of a group inspired by the Oxford movement and with links to the Bekennende Kirche. During WW2 he had met Klaus Hess of the Bruderschaft vom Gemeinsamen Leben, and Hess had experienced the spiritual gifts inc. prophecy during the war. Küttner began a circle with prayer, Bible reading and study, and outreach. This grew to some 80 people (remember village context). The official reports by the Theological department of the BEK in DDR hint at a few charismatic phenomena in this circle, but an East German woman I met in 1988, wife of a retired pastor, told me all the gifts were manifested there in Bräunsdorf in the 1950s, but Küttner never spoke about what he did. Between Easter and Pentecost 1964, the kreis met nightly for prayer, which led to a new awareness of the Third Article of the Creed (I believe in the Holy Spirit). The group had three main elements in their prayer: thanks to God for all the gifts and ministries of the Holy Spirit given once and for all to the Body of Christ; a repentance for their neglect in the history of the Church; and a prayer for blessing of the Holy Spirit. Through this, there was an outbreak of the charismata: speaking and singing in tongues, prophecy.

In another village parish, Grosshartmannsdorf, near Freiberg, there were parallel developments. Christoph Richter became the pfarrer in 1958. Through a Bible week that year, there was a spiritual awakening. 30 decided for a "verbindliche Christusbefolgung". This group became evangelistic and visited other parishes. Charismata experienced from 1965: first tongues and then prophecy and visions. But these were not propagated or preached at this time.

5. France

Jules Thobois, Baptist pastor in Paris, bhs in 1947. In 1952 the Baptist Asscn in France passed a resolution allowing Pentecostal practices. [Reformed Church: Fives & Caudry in NE France between 1935 – 55 Pastors Nick & Cornier.]

Thomas Roberts, ex-Apostolic, pastors Baptist Church in Paris. Some outbreaks in Baptist churches in the north-east: Douai, Denain, Roubaix.

Influence of Pentecostal mission to the Gypsies (Clément de Cossec) and Evangelical Centre in Carhaix, Brittany (with Pentecostal links). Produced a magazine called *Actes*.

1964: Du Plessis in Strasbourg.

[1968: Some Reformed pastors make contact with Carhaix.]

6. Denmark

Beginnings in 1965 when an English doctor living in Denmark, Dr Michael Harry, was bhs at FGBMFI int. convention in London. Slow to penetrate the Lutheran State Church.

7. Hungary

Pioneers: Imre and Eva Szabo (Sarbogard). They were evangelists in the Reformed Church. Some time around 1960, they met a case of someone who was possessed or demonised, and for whom they found they were incapable of helping out of their resources as pastors. In their soul-searching over this inability, the Lord opened them up to the power of the Holy Spirit seen in Jesus' ministry in the Gospels. Thus they were led into bhs.

8. Australia (See M. Hutchinson in NIDPCM, pp. 28 – 29)

“The beginnings for the development of CR lie, then, with the narrow window of contact which lay between the huge denominational and tiny Pentecostal worlds of the 1950s.” (Hutchinson).

Mid-1950s: Baptist evangelist John Ridley impacted through Pentecostal P. Duncan.

1959: Anglican Jim Glennon bhs (1st openly charismatic Ang priest in Australia) through looh by A. Sanford (1960) in Christ Church St Laurence, where there was a long-standing healing tradition and OSL group dating back to Hickson's visit of 1923. Glennon's first healing meeting in September 1960.

Barry Hobart, an Anglican bhs thru an AG pastor, was at same time a leader in AG youth ministry and teacher at Anglican Cathedral school. Hobart became founding president of FGBMFI in Australia and steered it away from Pentecostal domination.

Role of missionaries important.

Mar. 1966: Outbreak at Picton, NSW convention under Anglican auspices.

9. New Zealand (NIDPCM, 189 – 191).

In New Zealand, after the 2nd World War there were some who left the Pentecostal denominations frustrated with their rigidity. As a result, some new independent Pentecostal groupings were formed, which reached out into some of the Protestant churches in a new way. This both prepared the way for the Charismatic movement and created some obstacles. Separately from this, a group of Baptists were bhs in the 1950s through the influence of an AoG pastor in Wellington, Frank Houston, who did not tell them to leave and join the AoG.

From mid-1959: Campbell McAlpine (bhs in South Africa 1954; SoR, p. 27) in NZ, where he had close relatives, staying until 1963 with a home in Auckland. He was welcomed at a leading Brethren assembly in Auckland, who did not know that McAlpine spoke in tongues. McAlpine was in effect a Holiness teacher with charismatic experience. So he preached Jesus and holiness with a fresh power of the Spirit, in Brethren assemblies and in evangelical groups to which the Brethren were open. He did not preach about tongues, though he prayed in tongues in his personal devotions. But he awakened a hope that would bear charismatic fruit when others preached bhs and when his own charismatic experience later became known.

The explicit charismatic inroads into Brethren circles came at an Open Air Campaigners conference in 1960 through Baptist Trevor Chandler (bhs in Wellington in 1957) and Noel Gibson, director of OAC, who were traditionally anti-Pentecostal (bhs through Ray Bloomfield, one of independents mentioned above). In 1961, Gibson assisted McAlpine at a meeting in a Brethren chapel in Wellington, at which they laid on hands for those wanting to receive the blessing of bhs. Partly as a result of this and also due to his objections to a Brethren sermon on 1 Cor 13, McAlpine was interrogated as to his charismatic sympathies. He said he believed the gifts were still available and he spoke in tongues in his devotions. For the next year, McAlpine mostly preached in cottage meetings rather than in assemblies. Brethren opposition to the charismatic came to a head in 1962 with a leader preaching against tongues. But while this opposition could restrict where McAlpine preached, it could not remove his reputation or nullify his influence. “We cannot allow our brother Campbell McAlpine either to occupy our platform or minister in our assembly, owing to the views he has on ‘tongues’.” (Auckland assembly in May 1963).

Arthur Wallis joined McAlpine in 1963 on an extended visit to NZ.

By late 1963, the crisis over tongues was affecting the whole Brethren movement in NZ. A draft document denouncing “Neo-Pentecostalism” was circulated, which 20 prominent Brethren later signed, but others refused. This was published as a booklet (7,500 printed) and argued that if tongues were a genuine gift, “all our assemblies of reasonable size would have at least one worker of miracles, one healer, and one speaker in tongues and one interpreter.” Further controversy resulted. Another booklet criticising the first was published, arguing: “If we cannot produce a valid case from the Scriptures against the presence of the gifts in the church today, then we must adopt a positive attitude to all the relevant Scriptures and apply them in our fellowship.”

Don Caldwell, a Brethren evangelist in Te Puke, near the Bay of Plenty, a friend and admirer of McAlpine, When he heard that McAlpine spoke in tongues, he re-examined the issue and withdrew his opposition. He never claimed to do so himself, but his refusal to condemn tongues led to the commendation of his ministry being withdrawn. Soon after a dispute broke out at a neighbouring assembly (Paeroa), a dispute arose among the elders over a case of alleged charismatic activity. A group of 17 from outside was appointed to adjudicate. Their solution was to leave the assembly in the hands of the allegedly pro-charismatic majority, but to deny any sympathy with Pentecostalism, and to state that tongues and healing were restricted to the apostolic age. In Auckland, where there were many committed Brethren charismatics, many left the Waikowhai assembly when a tougher line was taken; among those who moved to a Baptist Church were Jim & Joy Dawson, parents of John Dawson, now international president of YWAM. Another leading Brethren, Milton Smith, transferred to Te Papapa assembly in south Auckland, which had become a haven for charismatic Brethren from 1964. This led to the Te Papapa assembly being disfellowshipped: “Brethren, taking responsibility in Te Papapa Gospel Centre have decided that, while not permitting women to teach, they allow them to participate in the Lord’s day morning meeting by (1) Reading Scriptures (2) Announcing hymns (3) Engaging in prayer (4) “Prophecying”. They also stated that on three occasions women had already ‘prophesied’. Furthermore they said that they would allow speaking in tongues if an interpreter was present.” So the elders of the Auckland Assemblies put them outside Brethren fellowship.³

Anglican Evangelical students from Christchurch were bhs thru ministry of Rob Wheeler, another of the independent Pentecostals, an evangelist.

³ Information on Brethren in New Zealand from Peter J. Lineham, “Tongues must cease: the Brethren and the Charismatic Movement in New Zealand”, *Christian Brethren Review* 34 (Nov. 1983), pp. 7 – 52.

Forced out of Ang Ch, left reluctantly, joined AoG; but 2 later became Ang priests.

1964, Aug.: Conference organized by Wallis at Massey University, Palmerston North (like Devon confs in UK), speakers inc Milton Smith and McAlpine, with only one non-Brethren speaker. Brethren leaders accused them of promoting division in the church. Massey University conference actually had more influence in speaking mainline renewal in the Palmerston North area (see below).

1965: Awapuni Baptist Church seceded from Baptist Union becoming independent Charismatic, attracting many former Brethren.

1965: a dozen young people in Wellington Pres. Ch., mostly students, bhs. Presbyterian Church of NZ received a report in 1967. "We understand it is limited to small groups in Auckland, Hamilton, Palmerston North, Wellington and Christchurch." Conclusion: "The Committee considers that those in our Church involved in this experience are probably mostly in the early stages of it. They may need to come through it more to see it in the whole context of believing in Christ and working in his world for him. There is need for much patience both toward them and from them."

Anglican beginnings in 1965 in Palmerston North (Ray Muller, curate rec'd thru Presbyterians).

Feb 1966: David du Plessis in Auckland: speaks in Pres, Meth, Pent & Ang chs. Meets with 2 Catholic bishops. Dennis Bennett visit of Sept-Oct 1966 major contribution to growth. Preb. Kenneth Prebble from St Paul's, Auckland, bhs (he visits Seattle & Houston between Sept 69 and Feb 70).

10. Brazil

Stirrings among Brazilian Protestants in mid-1950s with small groups praying for a deeper spiritual life. They were encouraged by a Southern Baptist missionary, Rosalee Appleby. Public preaching of BHS in some Baptist circles in 1958, particularly in Belo Horizonte under José de Nascimento.

By the mid-1960s Pentecostal outbreaks are reported among Methodists, Presbyterians, Congregationalists and seventh-day Adventists. All attracted opposition within their parent bodies. The first to be expelled were the charismatic Baptists, who formed themselves into the Igreja do Renovacao. They did not want to leave but were forced out. By 1972, they number 10,000 or more. Other new denoms formed were Igreja Metodista Wesleyana (formed in 1967: 5,388 communicants in 1972. In 1970, 644 adults baptized, 61 reconciled. Igreja Crista Presbiteriana do

Brasil (expelled c. 1969: 4,000 members); the Igreja Adventista da Promessa.

11. Ghana

Very different background from North America, Europe and Australia-NZ. Only nation with full-length book studying CM in detail: Cephas N. Omenyo, *Pentecost outside Pentecostalism* (Zoetermeer: Uitgeverij Boekencentrum, 2002).

Long period of influence from AICs and from Pentecostals before CR appears.

J. J. Manteaw, a catechist in the Presbyterian church, was told in 1946 by two church members who also visited the Apostolic Church that they were to assist him in prayer. Manteaw began PMs with prayer for healing. Many healings occurred and the Pres Ch appointed him to a hospital as acting chaplain. He was ordained a Presbyterian pastor in 1959. He was posted to Bechem and began a PM there.

A Presbyterian woman, Yaa Abram, became known as a prophetess, with many prophetic words being fulfilled. This was from the 1930s. She influenced many Presbyterians inc PGs: links with BSPG in last 3 years of her life from 1962 – 65.

The Bible Study and Prayer Group movement is the recognized expression of CR in the Presbyterian Church of Ghana. The origins of this movement go back to 1938. The origins of BSPG go back to Ramseyer Presbyterian Church in Kumasi. A group of young men and women decided to run a Sunday school for children, and the Session appointed a local teacher (Odjidja) as superintendent of the SS. In the late 1940s, the pastor persuaded the Session to ban this group because of non-Presbyterian practices. The group then met in a rubber plantation, but received help from some Pentecostal churches, including the AoG. They were taught about gifts of the Spirit, and about casting out demons. A new pastor of Ramseyer in 1953, Rev. Afriyie, invited the group back. BSPG meetings now including drums, clapping, dancing with simultaneous loud prayer. The group became very evangelistic. Tension with the Session, with some restrictions but they could not deny the fruit. In 1956, the then pastor, Rev Odjidja (same as teacher superintending SS in 1938) began Sunday evening services with testimonies, and invited BSPG to take a leading part. This brought them into congregational sphere.

Back in 1948, a teacher in another Presbyterian school (in Ashanti) and a lay preacher was bhs at an Apostolic Church, and started a SS with a PM for the helpers. This began to grow fast, and people at Ramseyer BSPG

heard about this and encouraged them. However, here the local Session reported the group to the Ashanti Presbytery: a committee of six was divided; but in the end the Session suspended members of BSPG from Lord's supper. Some then joined the Apostolic Church, the leader was transferred elsewhere, others lay low, but when BSPG recognized in PCG this group revived.

Because many were worried about the leakage to AICs and to Pentecostal Churches, a Scottish missionary in Ghana advised a young Ghanaian pastor, Rev Kumi, awarded a 2-year scholarship in Scotland in early 1960s, to join spiritual renewal groups in Scotland with a view to bringing them back to Ghana. Kumi made contact with various m-l groups and communities involved in healing ministry. On his return to Ghana, Kumi was appointed Warden of the PCG's retreat and training centre. Here he formed a PG, and invited to courses at the Centre people involved in healing and prophetic activities. Because of national influence of Centre, this led to new PGs all over Ghana. But there were major differences between PGs between the loud Pentecostal-type at Ramseyer in Kumasi and others. Kumi called a national meeting of all PG leaders for March 1965. 106 reps came, 48 from Kumasi! At end they agreed to form a national body, nowadays known as the PCGBS&PG. By now, Odjidja was Moderator of Synod of PCG. He advised the group to petition for formal recognition. A Committee set up (Ntiforo): (a) to study sects, PGs and BS groups, (b) to examine their practices and how far they conform with the practices of the Church and (c) to make recommendation to the next Synod. The committee in its report identified the main concern of the group as the Holy Spirit (need for power of), noted a craving for the gift of tongues, noted that healing played a major role. They recognized that these groups had something to teach their Church: "what can this movement teach us?" "Are our members hungry for something that our Church does not supply?" They proposed giving the movement a status within PCG, need to relate to Church, serve Church, keep balance between Bible study and prayer. Accepted in principle by Synod after long discussion.

In the early 1960s, the Ramseyer Kumasi BSPG also influenced another Presbyterian denomination, the Evangelical Presbyterian Church, founded by the German Bremen mission, first a EPC congregation in Kumasi. [Eventually in 1991 this movement split from EPC.]

About 1966, a group of young Catholics began to attend BSPG at Bantama, Kumasi, including Anthony Ossi-Assibey, much later to be f-t coordinator of CCR.

Church Reactions

At first, the focus is totally on tongues. “Tongues Movement”. Great fear of irrationality in mainline churches, fear of psychological causes and abnormalities, fear of loss of control (of charismatics, of church leaders). C & MA a notable exception.

Episcopal: Commissions formed in Chicago and Los Angeles. In Los Angeles, the bishop had banned glossolalia under church auspices soon after Bennett’s announcement. Report issued very fast, same month as occurrence – last 2 sentences: “The glossolalia occurred in the infancy of the Church. With her growth and maturity the Church wisely discarded the marks of infancy.” Note how this is different from classical cessationism. Chicago slightly more open, but very cautious: (a) glossolalia not in regular worship of Church; (b) those who speak in tongues must avoid all attitudes of superiority; (c) “the exercise of this gift be guarded with vigilance so as to protect both the faithful and the weak from the dangers of irrationality and emotional excess”; (d) they consult regularly with pastors; (e) groups who exercise this gift under church auspices report regularly to the bishop.

In 1962, the Episcopal bishops issued a statement on New Movements in the Church. God’s Spirit moves in ever new ways and we must be open. We are Church and not a sect, so “our spiritual home is, and should be, spacious.” Danger of all new movements is “self-righteousness, divisiveness, one-sidedness, and exaggeration. “We call upon all new movements to remain in the full, rich, balanced life of the historic Church, and thereby protect themselves against these dangers.”

Lutherans: In 1963 the ALC issued a “Report on Glossolalia”. This report adopts what they believed to be the position of the apostle Paul: “He saw fit to permit, not promote.” Objection to promotion of glossolalia. The ALC General Convention in 1964 asked its pastors and congs that there be no public glossolalia, no instruction on how to receive or practice it, and it be reserved to private devotional life.

C & M. A.: “Seek not forbid not.” Repeat Simpson (1907). Tongues one of gifts of the Spirit. No biblical support for teaching that tongues is evidence of being filled with the Spirit. Not for all. But none of suspicion or fear of irrational found in other statements. Why a statement: some C & MA links with Elim, influenced by Latter Rain?

Presbyterians: In 1964, the GA of the PCUS appted a committee on glossolalia, that issued a report in 1965: neither validity nor invalidity of glossolalia today can be proved. Gift can be authentic but it can be simulated. Seek higher gifts, glossolalia not a higher gift. When authentic, no elitism, not seek more fellowship with fellow-glossolalics than with others in church.

Totally anti: Brethren, Church of Nazarene, LC – MS.