This is lecture 15—The Rise of Modern Pentecostalism. Greetings once again in the name of our Lord Jesus Christ, and let me invite you as we begin the class today to join me in prayer. Let us pray. Eternal God, we ask that you will be with us as we study together today. Guide us by your Holy Spirit. For we pray this is Christ's name. Amen.

Henry Pitt Van Dusen, nearly a generation ago, predicted that the last half of the twentieth century would be remembered as the Age of Pentecostal Charismatic Christianity. A Gallop poll in 1980 indicated that some 19 percent of all adult Americans, over 29 million people, consider themselves to be Pentecostal or charismatic Christians, and of these, Roman Catholics claim about a third. Traditional mainline denominations of a Protestant sort claim about a third—Baptists, Methodists, Lutherans, Presbyterians. The rest are distributed widely in other areas, particularly among the classical Pentecostal denominations, the five largest of which are the Church of God in Christ, the Assemblies of God, the United Pentecostal Church, the Church of God of Cleveland, Tennessee, and the Pentecostal Holiness Church. About a third of Pentecostal charismatics are Catholics; about two-thirds of them are Protestants.

Only a small fraction of those who label themselves Pentecostals or charismatics have actually spoken in tongues, and this is always a surprise to folk. Only about a sixth of all claim to have had that experience. Pentecostal charismatics constitutes some 40 percent of those who would identify themselves as evangelical Christians. Consequently, I think it’s fair to say that Henry Van Dusen’s prediction about the second half of this century has largely come true. There is no more rapidly growing wing of Christianity anywhere in the world than the Pentecostal charismatic wing. Certainly it deserves our careful attention and study, and I’d like for us to focus on that study as we gather together today.

Let me begin, however, by giving an overview of what I consider to be the whole fabric of Pentecostalism. Pentecostalism is rooted, you see, in the great Holiness movement, which is itself rooted in the work of John Wesley, so that if you looked across the whole sweep of the history of Pentecostalism, you need to take account of the Holiness movement to the nineteenth century, the establishment, then, of classic Pentecostalism, following the Azusa Street Revival in 1906, and then the emergence of the various forms of charismatic renewal which have come since the 1960s, and we’re going to look at that whole sweep, that whole fabric, that makes up these interconnected parts. And to do that we have to start with the Holiness movement itself, and let me ask you to begin with me there with a well-known hymn which I suspect that all of you have used in worship from time to time. It was penned by Augustus M. Toplady. The title of the hymn is “Rock of Ages,” and I think most of you are probably familiar with it, though you may not be familiar with the fact that when you’re singing it, you’re singing good Holiness doctrine.

“Rock of Ages, cleft for me, let me hide myself in thee. Let the water and the blood from thy riven side which flowed, be of sin the double cure, cleanse me from its guilt and power.” Have you ever wondered what it meant to speak of the double cure? When you ask and answer that question, you’re right in the heart of Holiness territory, and the story really begins with John Wesley. We’ve had some occasion to look at other aspects of Wesley’s life, and I need not give those to you again in full detail, but let me point at least in broad outline.
Wesley was the son of an Anglican minister, educated at Oxford, as were his father and grandfather before him. He entered Anglican orders in 1728 at the age of twenty-five. He went as a missionary to Georgia. He returned to England, meeting the Moravians aboard the ship. There in London, gathering together for prayer, listening to Luther’s preface to his commentary on the Romans being read, his heart was strangely warmed, and after all of that experience, he became a firm believer in the faith. It was out of that and his deep concern to live a righteous life, to live a holy life, in part triggered by his experience when some of the neighbors angry with his father’s politics burned down the manse at Epworth, and he was just barely rescued from the second-story window by neighbors, and his mother, Susanna, interpreted that as God’s preservation of him for His own special purposes and service. He considered himself thereafter a brand plucked from the burning, one who was drawn by God’s providence into a life of faithful service, and if anyone ever gave that kind of disciplined, faithful service, it would have to be John Wesley.

I visited the Wesley home in London, and I couldn’t help but be deeply impressed by the fact that in the area where he used to kneel to read his Bible and pray that the sandstone on which he knelt had two holes in it, two depressions where his knees had been. So often had he been on his knees that it wore actual places in the stone. It’s impressive given the kind of ministry which he had and the deep commitment which he had. It’s that passion for holiness, for righteous living out of the faith, that forms the foundation for what Wesley wrote in his *Plain Account of Christian Perfection*, a kind of manifesto for the whole Holiness movement, and in the *Plain Account*, which has been reproduced many times and, in fact, in the Methodist Church was attached to the *Book of Discipline* for the first twenty or twenty-five years in its entirety, every year published with that volume. Now it’s more difficult to get ahold of it, but you can find it fairly readily in your libraries.

In his *Plain Account*, he describes the double work of grace, this double cure which I mentioned from the hymn that we started with, and essentially the first cure is justification or conversion, forgiveness for actual sins committed; but it left a residue of sinfulness within, that kind of constitutional depravity, that inborn sinfulness, and so a second work of grace was needed called sanctification or what Wesley liked to call perfect love. This took care of that inbred sin from Adam’s fall, so that a second blessing, a second distinct work of grace, a second distinct experience of God would provide for a settled state of righteous living, a living...
in perfect love toward God and perfect love toward one’s neighbor.

If you look at those two, justification and sanctification, not as one united experience which then moves on in process toward spiritual growth and nurture, but as two distinct experiences, each one identifiable, each one for a particular purpose, you have the basic essence of Holiness teaching and you have the foundation then not only for the great Methodist Church, which is the first major Holiness body, but for literally scores of additional Holiness bodies, the Church of the Nazarene, Pilgrim Holiness Church, and others that have picked up the Wesleyan double cure and have carried that down to our own day.

Given that background to commitment to righteous living in a disciplined fashion, checked up on by the use of these small societies which would meet regularly and which would continually ask members of one another, “How is your life going? What kinds of concerns do you have? Where have you failed?” Given that whole enormous structure which emerged, Methodism grew rapidly not only in England and in other parts of the world, but right here in America. In fact, so rapid was the growth in the nineteenth century that it moved from the very smallest denomination to the largest by the middle of the nineteenth century. American religion is heavily marked by this Holiness/Methodist movement in America.

Methodism as it moved through the nineteenth century, however, increasingly drifted toward what is often been called classic liberalism, and we’ll talk about that in one of our later lectures. Many of the Methodists were embarrassed by their early beginnings, by the camp meetings, by the outbursts which they felt were inappropriate within service, by the simplicity of the buildings and the dress. By the late nineteenth century, many of them were wanting to have robes for their choirs. They were wanting to have nicer-looking church buildings. They were wanting to avoid the kind of excesses that would make them less than respectable. There was an enormous split that began to emerge as the Wesleyans within the church tried to draw this denomination back into the old double cure Holiness teaching of John Wesley. They were concerned about the drift toward Darwinism and socialism and higher criticism, the social gospel, the new impact of the urban industrialized society.

The traditionalists tried to draw the church back through a very interesting means called the camp meetings. The first of these
modern camp meeting groups was the National Camp Meeting Association for the Promotion of Christian Holiness established in Philadelphia, and its first camp meeting grounds in Vineland, New Jersey, this in 1867. This was the beginning of the modern Holiness crusade. It grew rapidly. By 1887, there were some 67 national camp meetings held under the National Associations auspices in some 16 states, 28 national camp groups, 206 Holiness evangelists, 354 weekday Holiness meetings in private homes, and 41 Holiness periodicals begin regularly published. It’s an incredibly pervasive movement.

It was not limited to America. We find it in Canada, England, Italy, and elsewhere. In England, among those joining the British Holiness crusade were William Booth of the Salvation Army. The Salvation Army is a thoroughly Holiness kind of an organization. Others who were tied into the great Keswick Movement or Higher Life Movement felt common cause with these Wesleyans.

Eventually, however, it caused a split rather than pulling the church back into that camp. The church divided, and one of the great turning points was the general conference of the Methodist Episcopal Church South in 1883. “There has sprung up among us a party with Holiness as a watchword,” that conference stated. “They have Holiness associations, Holiness meetings, Holiness preachers, Holiness evangelists, and Holiness property. Religious experience is represented as if it consists only in two steps. The first step out of condemnation into peace; the next step into Christian perfection. The effect is to disparage the new birth in all of it stages of spiritual growth from the blade to the full corn in the ear. We do not question the sincerity and zeal of these brethren. We desire the church to profit by their earnest preaching and godly example, but we deplore their teaching and methods insofar as they claim a monopoly of the experience, practice, and advocacy of Holiness and separate themselves from the body of ministers and of the discipline.”

You can hear in those words the kind of divisions, the kind of battle which is going on now within the Methodist Church. Eventually many get tired of the attempt to draw the church back into the fold and, in fact, leave. This is the Come-Outer Movement which occurs in the late nineteenth century. In the last decade of the nineteenth century, twenty-three separate Holiness denominations become formed by these Come-Outers from old Methodism. They include the Church of the Nazarene, the Fire-Baptized Holiness Church, and you find a whole series
of others such as the Christian Missionary Alliance, Church of God of Anderson, and the like. The real link, however, between Holiness and these Come-Outers, which forms really the soil in which Pentecostalism is rooted, the real link comes with Fire-Baptized Holiness Church of Iowa in 1895. Let me tell you how this emerges.

It emerges around the work of Charles F. Parham. He, along with W. J. Seymour, are the two founders of modern Pentecostalism. They are names that are very little known outside of the ranks and files of the Pentecostals themselves, but they’re people who ought to be known. Parham himself grew up as a Methodist minister in Topeka, Kansas. He was heavily influenced by the Fire-Baptized Holiness Church of Iowa. In 1898, he started the Bethel Healing Home and in 1900 a school called the Bethel Bible School in Topeka, Kansas, with forty students.

In a New Year’s Eve service, December 31, 1900, Parham placed his hands, along with others, on Agnes Ozman, one of the students. She was baptized by the Holy Spirit and began to speak in tongues. Actually she began to speak in the Chinese language. Other students and eventually Parham himself received this experience. It had grown out of the assignment which Parham had given his students to study the book of Acts and to try to determine what it was that empowered the early church for its ministry. They discovered that it was the baptism of the Holy Spirit and began to seek for it, even though they had not yet experienced it, any of them, prior to this time.

Eventually students from the school spoke in twenty-one known languages—French, German, Swedish, Bohemian, Bulgarian, Chinese, Japanese, Hungarian, Russian, Italian, Norwegian, and so on. It’s an interesting process to read about some of these students going into churches and speaking to folk in other languages that they had never studied and being understood. The first one to receive this experience was Agnes Ozman, the student, and in the Pentecostal Evangel there is an article called “Mother Was the First,” in which Agnes Ozman’s daughter retells the story, and it’s a fascinating story of this early experience, which really triggers modern Pentecostalism.

The school began to break up because there were so many people interested in hearing students and Parham himself that they began traveling around to pass the message. Eventually he ended up in Houston, Texas, and in 1905 opened a new Bible-training
school there with twenty-five students. One of the students was W. J. Seymour, one called the Apostle of Azusa Street. Seymour was a black man. He had been born in Louisiana, was raised a Baptist, and in Parham’s school, he learned and came to accept the second blessing, the Holiness teaching of the double cure. Remember with the addition of the baptism of the Holy Spirit, what was called the fire, you have now essentially a triple cure: that is, justification taking care of known committed sins; sanctification, allowing one to live in perfect love; and the fire, which prepared one and empowered one for ministry within the world, so that the Holiness Pentecostals now are triple cure people and, in fact, continue to be.

Seymour learned that triple cure from Parham in this school in Houston, Texas. Now here’s where the story gets really very interesting because Neely Terry is a student at that school. She meets Seymour and learns that her family in Los Angles has been kicked out of its Baptist church because of Holiness beliefs. They have been participants in the organization of a small Nazarene church. Remember the Nazarenes are among the Come-Outers from that great Holiness body in the late nineteenth century. This mission is held on Santa Fe Street in Los Angeles. Terry suggests that they call Seymour as their pastor because they need some pastoral leadership, and eventually he comes out to begin his ministry there. And it’s there in a church building which is one of the most unusual that you’ll read about or hear about on 312 Azusa Street, it’s actually a two-story tenement house and livery stable which was taken over for the church in the low-rent district of Los Angeles under Seymour’s ministry, that modern Pentecostalism begins in the great Azusa Street Revival, which started there and continued for a number of years thereafter.

The reports of this outburst are remarkable. The Los Angeles Times doesn’t know quite how to handle what is going on there but enjoys reporting on it. It seems a little like Cane Ridge in the old Kentucky/Tennessee revivals. People of many ethnic backgrounds come together. They don’t have to have fancy clothes. Blacks, Chinese, and Caucasians all come into this building, and it is there that God has chosen to launch what is now the fastest-growing wing of worldwide Christianity. It’s absolutely incredible as a story. Unfortunately, that building no longer exists. It was offered to the Pentecostals back when they were thinking of tearing it down and no one was interested at that time, so the building has been torn down and has been replaced.
Out from Azusa Street the faith spread by those who had been touched by what had happened there. Florence Crawford up into Oregon, William Durham to Chicago, Elder Sturdevant, New York City, T. B. Barratt, northern Europe, and you find it spreading into India with Pandita Ramabai, and others. It’s a remarkable growth and development of the movement.

Almost immediately, however, tensions emerged within the movement. They centered theologically around a couple of issues. One of them was the finished work question. Remember, these folk had learned their faith through the Holiness traditions, so that by the time they came to the baptism of the Holy Spirit in the fire, it was added to the other two works of grace as a third—a triple cure. Many of those who came into the Azusa Street Revival, however, didn’t know anything about John Wesley’s double cure. They saw justification and sanctification as part and parcel of one single experience which started at a particular point and then continued as a part of the process of sanctification throughout life of Christian growth and nurture.

So there was a division between those who adopted a finished work position, that is, justification and sanctification together as one work of grace and baptism of the Holy Spirit attested by speaking in tongues as the second work of grace, those are the finished work people; and the old Holiness folk who said justification and sanctification are two works of grace and then a third is the fire. These divided the forces so that many of the denominations that emerged out of Azusa Street divided on that finished work question. The Assemblies of God, for example, became a finished work church, and they teach two works of grace, justification and sanctification, as one single experience and then the baptism of the Holy Spirit attested by speaking in tongues as a second work of grace. Other denominational groups, the Church of God in Christ, for example, became essentially three works of grace or triple-cure people.

Another tension emerged around the Jesus only question. This came out of the preaching of R. E. McAlister and even more notably Frank Ewart. It emerged in 1914 when Ewart in preaching in Los Angeles argued that there was only one person in the Godhead, Jesus only, and that the Father and the Holy Spirit are only titles used to designate various aspects of Christ’s person. The Trinity, the doctrine of the Trinity, is a false doctrine foisted on the church at the Council of Nicea by the pope in AD 325. As a consequence, many Assemblies people were rebaptized in the name of Jesus.
only, since baptism in the name of the Father, Son, and Holy Spirit was considered invalid. This movement spread like wildfire, and as a matter of fact, Pentecostals today are divided over this issue, so that maybe a quarter of Pentecostals are Oneness Pentecostals or what is called Unitarian Pentecostals, though it’s very different from classic Unitarianism, or Jesus Only Pentecostals. About three-quarters of Pentecostals are classic Trinitarian Pentecostals and, in fact, there are even international organizations which tie together the Oneness Pentecostals as a single unit.

Even more troubles came from outside. Pentecostals were criticized, laughed at, harassed, and sometimes physically maimed for their beliefs and for their teaching. There was enormous hostility toward Pentecostals, and among those that were most hostile were the fundamentalist evangelical Christians. Let me give a comment from the World Christian Fundamentals Association Convention of 1928. This resolution was adopted: “Whereas the present wave of modern Pentecostalism often referred to as the Tongues Movement and the present wave of fanatical and unscriptural healing which is sweeping over the country today has become a menace in many churches and a real injury to some testimony of fundamental Christians. Be it resolved that this convention go on record as unreservedly opposed to modern Pentecostalism, including the speaking in unknown tongues and the fanatical healing known as general healing in the atonement and the perpetuation of the miraculous sign healing of Jesus and His apostles, wherein they claim that the only reason the church can’t perform these miracles today is because of unbelief.”

We’ll be talking a little bit more later about the dispensational rootage of fundamentalism which inclined them against the Pentecostal interpretation of the Scriptures, but wherever it came from fundamentalists joined with many others in pushing Pentecostals into the outer regions. Of course, many other things incline people to be skeptical of Pentecostals. They pointed to the Snake Handler Pentecostals and said, “What kind of thing is going on here?” This emerged in Grasshopper, Tennessee, in 1909. They read Mark 16:17–18 literally: “Faith will bring with it these miracles, believers will cast out devils in my name and speak in strange tongues. If they handle snakes or drink any deadly poison, they’ll come to no harm, and the sick on whom they lay their hands will recover.”

And so many in churches, particularly in the South, came to believe that one of the tests of genuine faith was the handling
of snakes or the drinking of poisonous substances, and this has been a controversial issue ever since. I picked up an article more recently from a Newport, Tennessee, newspaper. Let me read a portion of it. “A man bitten by a rattlesnake during a national convention of a snake-handling cult was in very critical condition Monday after initially refusing medical treatment. While doctors worked to save the life of Murl Bass, 35, of Chattanooga, Tennessee, local authorities prepared further legal action to stop the snake-handling, strychnine-drinking religious services which have already claimed two lives this year. Bass was bitten above the right wrist as he reached for a five-foot diamondback rattler during a shouting, foot-stomping gathering of the Holiness Church of God in Jesus Name Sect Sunday. Bass tore the snake’s fangs form his arms and continued to sing, dance, and shout for about 5 minutes after being bitten. Then as he felt the effects of the venom, he was taken to a nearby house where the faithful prayed for his recovery.”

I picked up another article from England in which a similar experience was held in Great Yarmouth, not with snakes or poison, but with walking on the water, picking up the idea from Peter, and several have drowned in this particular practice already. These kinds of things have been pointed to as examples of how odd these folk are and the fact that we want nothing to do with them. Furthermore, some of the leaders of the church spoke out strongly against Pentecostals. G. Campbell Morgan called Pentecostalism the last vomit of Satan. R. A. Torrey, “It was not of God.” H. A. Ironside called it disgusting. These words began to receive heavy usage in quotations throughout many churches.

Others spectacular practices brought public criticism to Pentecostals including speaking in tongues, interpretation of tongues, holy dance, holy laugh, laying on of hands, divine healing, and the like. Furthermore, Pentecostals, like their Holiness cousins before them, allowed women to minister, to be preachers in the church, and, in fact, no tradition has had more women involved in full ranges of ministries than have Holiness and Pentecostal bodies. And those who opposed such practices found further reason to identify the foibles and failures of Pentecostalism.

Whatever reasons spurred this antagonism, there’s no question that like many before them, Pentecostals experienced a feeling of being outcast from the mainline society and the experience of being harassed and physically abused for their beliefs. One southern Pentecostal preacher reported he had three tents
burned by angry people. Once a group of excited people set out to murder him but were unable to locate his hiding place. At another time, he was run out of a certain city, and another time he was beaten by an angry man, and another time the police had to give him protection. Other preachers reported being beaten, gagged, shot with shotguns, thrown in jail, threatened with death, and mutilation. Many had their churches burned or their tents toppled. One Church of God preacher in Mississippi claimed that in 1917 two men covered him with revolvers, gagged him, and dragged him through the woods where they beat him black and blue with a buggy trace, struck him a blow over the eye with a revolver, and kicked in two of his ribs. After they had beaten him, they led him to the railroad and with severe threats compelled him to run. Many other accounts of similar nature indicate the angry hostility which was raised by these early Pentecostals.

Over the years since the founding of Pentecostalism, however, there has been a growing acceptance of the movement until today it is virtually celebrated in all quarters. Why has all this happened and how? Probably for a variety of reasons. Certain notable leaders have gotten wide hearing within the society. One of the most interesting of these may be Aimee Semple McPherson, who started the Four Square Gospel Church. Listen to her background: Aimee Kennedy was born in 1890 in a Methodist home in Ontario, Canada. She met Robert Semple, a Pentecostal preacher, came to believe in Pentecostalism, in the finished work kind of Pentecostalism. She married him. They went together on an evangelistic mission to China. He died, and Aimee and her daughter returned to the US. In 1917, she met Harold McPherson. She then began her own evangelistic work. She served for a time in the Assemblies of God Church, and then in 1923, started her own denomination, the International Church of the Four Square Gospel. The four corners of that church are salvation, Holy Ghost baptism attested by tongues, divine healing, and the second coming of Christ.

In 1923, she built Angelus Temple at the cost of a million and half dollars. It held five thousand people and was virtually always full when she preached. She’s a preacher who had real pizazz. I’d loved to have heard her preach. On one occasion they said that she put on a police officer’s uniform, got hold of a big Harley-Davidson motorcycle, and came roaring down the ramps of Angelus Temple, stopping in front of this jam-packed auditorium. She blew her whistle, went to the microphone, and said, “Stop, or you’re going to hell!” and then preached her salvation message.
Now that’s pizazz! I’ve talked with some people who heard her preach, and I just love hearing them tell about her.

Despite all of these interesting features of her life and ministry, she gained some notoriety and brought some new understanding for the Pentecostal vision to the larger public. Pentecostals became increasingly interested also in education, and they established a whole series of colleges. You have Immanuel College, 1919, Central Bible Institute, 1922, Evangel College, 1955, and perhaps the most famous, Oral Roberts University, founded in 1965 by two Holiness Pentecostal preachers, Oral Roberts and O. W. Coburn. In 1968, Oral Roberts left his old Holiness Pentecostal moorings and entered a mainline church. Remember what that was? The United Methodist Church. The people wondered why would he go there? In a sense, it’s like coming home, because Pentecostalism had been rooted originally in the soil of Methodism. Where better to return?

Other kinds of developments brought both notoriety and acceptance to Pentecostals. Harold John Ockenga championed the Pentecostal cause for entrance into the National Association of Evangelicals and once accepted within that larger body of evangelicals after some great battles and struggles, it became recognized as a part of that larger evangelical world and became grudgingly accepted as the years passed.

Today I think it’s fair to say that Pentecostalism is accepted widely in many quarters, though not all, and often celebrated if for no other reason for the fact that it has been so successful in growing and planting churches in developing not only in this country but around the world.

One problem that has developed in Pentecostalism, however, is the fact that the movement which was founded in the low-rent district of Los Angeles with many different ethnic peoples involved—blacks, whites, Chinese, Japanese, and others all involved in those early years. In fact, on the church staff of the Azusa Street Mission under Seymour, it was a multiracial staff, and that was the pattern of those early years. It had an enormous ministry among the poor in the urban centers of America and around the world. As Pentecostalism has risen in its social standing, it has like many other churches moved out into the suburbs, and some of the Pentecostal churches now are massive and beautiful, respectable kinds of institutions, but it’s lost some of that edge and power in moving into the cities and in ministering among a multiracial and
among a multiclass society.

My hope is that Pentecostalism will once again regain its strong commitment to move back into the cities, and we’re seeing that happen in a number of different quarters. In fact, currently the Assemblies of God Church is attempting to encourage people to move back into those areas where they have so effectively ministered over the years, and I think that Pentecostal and Holiness people are in a good position to do that. In fact, if you go into the cities of America today and you visit the missions, in virtually every instance the missionary outreach through the missions of our great urban centers are by either Holiness or Pentecostal folk, and I hope that can continue into the future as well.

In the 1960s we enter a whole new phase of Pentecostal development. Classic Pentecostalism is the term given to those denominations that emerged out of Azusa Street, those original beginnings of Pentecostal growth in this century. The charismatic renewal is a movement which started in the 1960s among Protestants and Catholics, and that movement is one of incorporation of the Pentecostal experience into mainline American Christianity and now, of course, mainline Christianity around the world.

James Hills in an article in *Eternity* magazine, March 1973, suggests that there are three basic phases in Pentecostalism. Phase one is classic Pentecostalism, which started with Azusa Street in 1906 and continues down to the present. Phase two is the phase of the 1960–1967 period, a time when the secular press discovered that some church people were becoming involved in the Pentecostal experience, the baptism of the Holy Spirit with the evidence of tongues. It was no longer the exclusive province of the socially and economically depressed. Episcopalians, Presbyterians, and others began to get involved in this experience. I can remember during these very years I was a student at Princeton Seminary, and I can recall that while we were there, a small group of charismatic Presbyterians began to meet in one of the corners of the refectory. We would walk by, and I can recall talking with some of my friends, watching these people sitting around in a circle in this room, quite a number of them, led at that time by one of my classmates, Peter Marshall, and we asked each other, “What are they doing? What’s going on within Presbyterianism?” It was new. It had just begun invading mainline Christianity. We soon learned, as did many others, that the Pentecostal experience
now was not confined to the classic Pentecostal denominations but had come to invade and to bless all of the mainline churches as well.

The third phase was touched off by two things: Roman Catholic Pentecostalism, which started at two of the university centers at Duquesne and at Notre Dame, and that has continued to prosper and grow since that time, and the Jesus People movement, which is often forgotten today but which was dominantly charismatic in its early years.

Later on in the course, we are going to be talking about the charismatic renewal, so I won’t say any more about that at this time and we’ll pick up that story at the time, but let me conclude by commenting briefly on what we can learn from the Holiness and Pentecostal movements.

I think we can learn first of all that we need in our day a renewed stress upon holy living, upon prayer, Bible study, social concern, the kinds of emphases which we find characteristic of Wesley’s teaching and of the great Holiness movement. In addition to that, we need to recapture the power of the Holy Spirit in our daily lives and for our ministries. Acts 1:8 promised that power would come to us after we receive the Holy Spirit, and that power would be our necessary base for ministry. Pentecostalism reminds us that the core power for our ministry today and in every age is the Holy Spirit, and we dare not overlook the importance of that great teaching from the Scripture. Holy living and empowerment for ministry, two great lessons from this remarkable movement.