We begin our lecture today with a bit of a summary. We're in actually a transitional place between two movements. As I think of the charismatic movements, historically I think of a metaphor of successive waves.

The first wave in this movement is Wesley and Weslyanism as a background, and then more immediately within American Methodism, the rise of the holiness emphasis as the first primary wave, and then classical Pentecostalism, a movement born in 1901 to 1906 that is variously called the Apostolic Faith Movement, the Latter Rain Movement, a movement that had a set of components of theological notions, one of which was that they were living in the last of the days before the Lord’s coming, and as promised by Joel 2, there will be a “latter rain of God’s great mercy upon the earth.” Charismatics identify that infusion of mercy in the context of the apparent immediate coming of the Lord with the events of Kansas and of Azusa Street, and a movement was spawned in the first decade of the twentieth century that had tremendous forward thrust and power.

When we come to where we are today, in the 1940s, 1950s, we’re at a bit of transition because many began to despair as this movement went forward from 1906 in Azusa. Many began to despair that maybe the Latter Rain promises were waning, and there was great consternation among those within classical Pentecostalism.

Out of this disappointment that maybe the blessings of God were receding and not increasing, that the standardization had blunted the creative forward edge of the movement, there emerged what is called the era of healing revival or the great deliverance evangelism of the 1940s and 1950s. And you can look at deliverance evangelism in one of two ways. One, you can look at it as an attempt to retrieve classical Pentecostalism as indeed valid Latter Rain Movement, or you can look at it as a transition from the first phase of the Latter Rain Movement,
meaning classical Pentecostalism, into a second phase, which I would call renewalism, sometimes called the neo-charismatic movement or often called the neo-Pentecostal movement. I’ll call it renewalism and will argue that it has two basic directions within Protestant denominations, mainline Protestantism, which began about 1960, and in the Roman Catholic community, which began about 1967. I call that, for one of the better nomenclature, the second phase or the second wave as others call it of the entire Latter Rain Movement. We’re at that transition. We’re at the point where some are feeling that this mighty movement is waning and it must be repaired, and the hope for that repair are the great deliverance evangelists who seem to promise much but eventually become something of a disappointment. Some of these deliverance evangelists are able to create that next wave, meaning Oral Roberts, among others, that is called the charismatic revival or neo-Pentecostalism.

What I’d like to do in this brief lecture is to look at that era called the era of the deliverance evangelists. The story goes something like this: As Pentecostalism progressively became both affluent and theologically stable, witnessed by participation in the NEA, the PFNA, and the WPF, a stress was placed on mass cooperative evangelism. Convictions arose that the Latter Rain had become but infrequent showers. Indeed, some troubled, older Pentecostals wondered if the days of revival were over. Pioneer evangelist healers like Woodsworth Etter, Aimee McPherson, Charles Price, Smith Wigglesworth passed from the stage in the 1940s.

As the older generation thrilled to memories of the miracle ministries of the 1920s, the young yearned for a new rain of miracles. That new rain of miracles erupted in 1947 with astonishing force. Nichol in his history of the movement says, "The practice of praying for the sick was revived on a scale hitherto unknown. Almost unanimously Pentecostals received the first wave of revival of a mighty work of God. Vast crowds gathered beneath big tops, far exceeding those of former generations, igniting a period of worldwide Pentecostal growth."

Deliverance evangelists at their heart of their movement had the basic assumption of an emotionally attractive teaching that was born on the conviction that the atonement of Christ extends equally beyond the spiritual to the physical. Hence, the Great Commission of Matthew 28 should include healing as well as
saving, since the former occupied so much of our Lord’s ministry. The purpose of this lesson shall be to delineate the eruption of another phase of the Latter Rain Movement, giving birth to huge healing meetings under tents across this country with its nationally famous leaders.

So first then the rise of the healing revival movement, which spans from about 1947 to about 1958. It amazingly parallels the rise to fame and popularity of a non-charismatic evangelist of national proportion, Dr. Billy Graham. First, though, who are these major dominant healing [leaders] called deliverance revivalists of this era. And the first that comes to my mind and really is dominant is William Marrion Branham, born in 1905 and died in 1965. Branham, the visionary of the healing revival, was born in a log cabin in a remote part of eastern Kentucky. The family later moved to a farm near Jeffersonville, Indiana, where he was raised. After aborted attempts at ranching near Phoenix, Arizona, he turned to religion. He claims to have had a vision at age three in New Albany, Indiana, and at six a revelation about total abstinence, but the major event in his life came as he was ordained a Baptist minister and started tent meetings.

Branham organized Branham Tabernacle in Jeffersonville, Indiana, during the Depression era. Poverty and tragedy stopped him, but he kept a little band together with an ever-increasing series of new revelations. Then on May 7, 1946, Branham experienced an angel’s visit, the promise of healing and a revelation that he would be standing before thousands in packed auditoriums. Lindsay records in his Life of Branham,

Then along in the night about the 11th hour, I had quit praying and was sitting up when I noticed the light flickering in the room. As the light was spreading, of course, I became excited and started from the chair, but as I looked up there hung the great star. However, it did not have five points like a star, but looked more like a ball of fire, of light shining upon the floor. Just then I heard someone walking across the floor, which startled me again. He appeared to be a man who in human weight would weigh about 200 pounds clothed in a white robe. He had a smooth face, no beard, dark hair down to his shoulders, rather dark complexioned, with a very pleasant countenance and coming closer his eyes caught with mine. Seeing how fearful I was, he began to speak, “Fear not, for I am sent from the presence of the Almighty God to tell you that your particular life and your
misunderstood ways have been to indicate that God has sent you to take a gift of divine healing to the people of the world. If you will be sincere and get the people to believe you, nothing shall stand before your prayer, not even cancer.”

In brief, he became a worldwide campaigner in the 1950s. Indeed, Hollenweger in his history says, “Branham filled the largest stadiums and meeting halls in the world.” Harrell comments that “by the 1950s, the field had become crowded with Charismatic healers, but Branham’s name awed even the most boldest newcomers.”

Branham as early as 1947 sent anointed ribbons around the world, but his real claim to notoriety was his ability to detect disease by vibrations that he felt in his left hand. Bosworth, an assistant of Branham, explains,

When the angel appeared to Brother Branham, he told him that he would be able to detect and diagnose all diseases and afflictions that when the gift was operating by taking the right hand, [Branham said left] of the patient, he would feel various physical vibrations or pulsations that would indicate to him the various diseases from which a patient was suffering. Germ diseases, which indicated the presence and working of an oppressing spirit of affliction can be distinctly felt. When the afflicting spirit comes into contact with the gift, it sets up such a physical commotion that it becomes visible on Brother Branham’s hand and so real that it will stop his wristwatch instantly. This feels, the Brother Branham, like taking hold of a life wire with too much electrical current in it. When the oppressing spirit is cast out in Jesus’s name, you can see Brother Branham’s red, swollen hand return to its normal condition.

I’m using William Branham as an example because he is the most prolific of the deliverance evangelists, but much of what he purports becomes essential in our later story of the charismatic movements, because in a sense in the 1990s and 1980s, William Branham is brought back to a place of prominence.

Another sign given to Branham that amazed thousands was the gift of the word of knowledge. His empire began to falter after 1955, as he lacked the creativity of other deliverance evangelists and ran into difficulties with the IRS for tax evasion.
To buttress his empire, he claimed new revelations that then made him privy to special divine knowledge, such as the destruction of the United States in 1977. Sadly and progressively, he labored more among Jesus Only Pentecostals and by the 1960s openly taught the Oneness position. The final era in his life saga unfolded in December 1965 when he was hit by a drunken driver in Arizona and subsequently died.

The importance of William Branham is this: Branham was preeminently the originator and visionary of the healing revival movement to a Pentecostal world that craved marvel in the years immediately after World War II, feeling that the Latter Rain Movement was not all it was hoped to be, he offered his sincerity in a fantastic array of personal experiences. To the modest charismatic movement of the 1960s, Branham was an outdated figure. To the Vineyard movement and the Kansas City Prophets, he is a model.

Another name that perhaps is even more prominent is that of Oral Roberts. He was born in 1916 but becomes famous in the 1940s and 1950s, and in the 1960s he makes the transition from classical Pentecostalism into the renewalist movement. The man who not only rivaled but surpassed Branham as a deliverance evangelist was raised the son of a Pentecostal Holiness Church minister in Oklahoma. A turning point in his life came in 1935 when, while playing basketball, he collapsed on court. Doctors diagnosed his case as tuberculosis. At a tent meeting in Ada, Oklahoma, he was healed by a traveling evangelists, at which time he was also cured of stuttering and began to preach.

From 1935 to 1947, Roberts was a pastor in small Pentecostal-Holiness churches in the Southwest. He wrote,

I began preaching within two months after I was healed, but 12 years passed before God’s power to heal came into my life. Many have asked me why I waited so long before I began my healing ministry, and the answer is simple. I could not heal the sick without the anointing of God. I am frank to say I did not have that power. I had it at times, but not very long at a time, and I did not have enough of it to overcome my fears of facing the sick and the demon possessed. I cannot say that I did not have some miraculous experiences during these 12 years. There were some outstanding miracles of healing wrought through my hands, usually without premeditation.
Laboring first at Toccoa, Georgia, he later took a church in Enid, Oklahoma. At Enid, he was defeated, discouraged in the ministry, yet had a compelling call to the work and a yearning for more important work. He fasted and prayed intensively in 1947, and then a key event occurred. He says,

It was during this time Enid that I became greatly dissatisfied. I found that going to church just for the sake of going to church is the dullest thing a person can do. When the anointing of God is not upon the people and His presence is not there, there is nothing to interest the soul of man. Many times during such occasions, I wished I was somewhere else. Although I did not have God’s power upon my life to heal the sick, I was desperately hungry for it, and I was seeking God almost day and night.

I was struck with the absence of feeling on the part of my people for signs and wonders. They simply were not very much concerned whether or not the sick got healed or demons were cast out. They were not a fire for God, but they weren’t alarmed about it. Their pastor was not able to perform signs and wonders to deliver the people, but they were happy with me as I was. Had I not changed, I probably would have remained at that church for the next 10 or 20 years. As long as I visited them, buried their dead, married their living, preached at the church, stood ready to answer their call, and live the good Christian life, they were satisfied.

They raised my salary to $55.00 a week, which was the highest salary they ever paid any preacher. They were content with things as they were. I was not content. I was miserable and unhappy. Then one day, I had a revelation from God. I was reading John’s gospel where Jesus said, “If I go away, I will not leave you comfortless. I will send you another Comforter, which is the Holy Ghost.” I had been baptized with the Holy Ghost 12 years before, but I had not understood the full significance of this Pentecostal experience. Now the Lord gave to me to understand that the baptism of the Holy Ghost in my heart was the same as if I had the physical presence of Jesus with me. I didn’t have to go back there to be with Jesus in the flesh in order to heal the sick.
I had received the baptism of the Holy Ghost, which was the same as His physical presence, and that great presence of the Holy Spirit in me, would enable me to heal the sick and cast out demons.

In the words of Roberts concerning the May 1947 experience, the Lord said to him, “Son, from this hour you will heal the sick and cast out demons in My power.” In that same year in May, he conducted his first healing revival, that being in Enid, Oklahoma.

From 1947 to 1957, Oral Roberts experienced his dynamic years in deliverance evangelism. Roberts separated from his church to become independent, borrowed largely from Branham and Gordon Lindsay, and moved to Tulsa, Oklahoma. His first major breakthrough came in June 1947, when he removed the braces from a polio victim in a Muskogee revival. In 1947, he published his own magazine, *Healing Waters*. That sort of paralleled in a way to Aimee McPherson’s *Bridal Call*. That gave him wide coverage with a subscription of ten thousand people.

His rapid success resulted in the establishment of Healing Waters, Inc., in 1947 as the staff multiplied. Harrell in his book comments,

During the spring and summer of 1948, Roberts’s office staff answered 25,000 letters, mailed 30,000 anointed handkerchiefs, distributed 15,000 books, and dispensed 90,000 copies of his magazine. In 1952, he received 280,000 letters and mailed out 140,000 prayer cloths. In 1951, he inaugurated a new tent that seated 7,500 people. Audiences grew even larger. In 11 tent campaigns in 1952, reportedly attended by 1.5 million people, the organization recorded 66,000 that were prayed for in the healing lines and over 38,000 conversions. He set the pace for mass evangelists in communication with radio. Healing Waters Radio was on 85 stations by 1950, and he entered the TV market in 1954.

With such large success, Roberts began to reevaluate his work in the mid-1950s when he found it increasingly difficult to get the support of organized Pentecostal churches and as press criticism increased. Gradually, as the 1950s progressed, he shifted his appeal from the Pentecostal community to the mainline churches. In fact, in 1957 without announcement, he reorganized his organization, dropping Healing Waters, Inc., for Oral Roberts Evangelistic Association. Some old patterns persisted, but the first phase of Oral Roberts’s healing ministry had come to a troubled close.
Then in 1950 he enters his current phase, which I would call his years in charismatic evangelism, and I’m making a distinction between Pentecostal and charismatic in that I would reserve the world Pentecostal for that first phase or wave called classical Pentecostalism, and Oral Roberts at this point is moving out of that phase and moving in to a distinctively another phrase that we will describe. I would call that renewalism, and one of the characteristics of this new phase is that it is a movement that penetrates the mainline denominations as opposed to the separatists movement that is more characteristic of classical Pentecostalism.

In charismatic evangelism, Robert still stresses healing. He calls it abundant life. But the emphasis is upon ecumenical seminars, higher education, and the traditional church. He is now a member of the Boston Avenue Methodist Church in Tulsa and is a United Methodist cleric. At the World Conference on Evangelism in 1967, he agreed that healing could be stressed too much. He stated in Abundant Life magazine of that same year,

I would like to say that I think in the early part of my ministry, I made mistakes. I had to learn the hard way. For example, now in our ads we simply announce an Abundant Life Crusade. In the early part of our work, however, we stressed far more than that. I supposed it was the eagerness that we felt in our hearts. I knew it was in mine. I wanted to help the people get what I had received.

Now, although Branham was not able to adjust to the mind of the 1960s and remained intense in an ever-increasing array of miracles and revelations, Roberts was quite able and became, therefore, a leader in the new wave of Pentecostalism.

Another evangelist and one that I found interesting in my youth was A. A. Allen. The names of deliverance evangelists with the ragged tents that dotted many a town are too numerous to acknowledge. Branham was the first giant, followed by Roberts, and then a host of others, but a few deserve at least a brief notice. Asa A. Allen (A. A. Allen) born in 1911, died in 1970, was raised in poverty, converted in 1934 in a Pentecostal Methodist church. In 1936, he was licensed by the Assemblies of God as a pastor in Colorado and then became a revivalist in the 1940s. He read Lindsay’s The Voice of Healing and heard Roberts in the 1949 Dallas campaign. His wife wrote, “As we sat watching the prayer line, we heard again the voice of God.”
He separated from his church and launched the Allen Revival Hour with headquarters in Dallas. “Miracle” became the key word in the Allen revivals. No one outscripted his supernatural claims—miracle oil, cross marks on his brow. Because of personal and financial difficulties, however, the Assemblies defrocked him so that in 1956, he organized the Miracle Revival Fellowship in Miracle Valley near Bisbee, Arizona. He died in 1970.

Another is Gordon Lindsay, who really is an outstanding name of influence. Born in 1906; died in 1973. Lindsay, a convert of Charles Parham, aided the growth of deliverance evangelism through a major magazine, The Voice of Healing, and his organizational skills. Many of the evangelists of the early 1950s owed their early success to this literary support. He made the transmission from deliverance to charismatic revivalism in the 1960s. Lindsay, among other laborers, ran a rapidly growing Bible school in Dallas, Texas—Christ for the Nations Institute.

Another is Jack Cole, born in 1918, died in 1957. Cole rivaled Oral Roberts in the 1950s for center stage in deliverance evangelism as an evangelist of the Assemblies of God. Cole was so colorful and volcanic, had such a colorful and volcanic personality that he was defrocked in 1953 and built a $350,000 Dallas, Texas, revival center called Souls Harbor. He was violent in his disregard for medicine but in 1956 was struck with polio and subsequently died.

And finally as an illustration of the major deliverance evangelist is Thomas L. Osborn. Osborn was raised through the Depression on a farm in Oklahoma, where he concluded his education. After an unsuccessful missionary term in India, he heard Branham and with the help of Gordon Lindsay launched an independent work. Osborn’s contribution to deliverance preaching was the praying for the sick en masse, thus eliminating the long healing lines and streamlining the operation. Osborn operated from his Tulsa, Oklahoma, headquarters and remained a classical Pentecostal in perspective.

I’m saying, one, by the time you come to the late 1940s, there’s a feeling that the Latter Rain Movement is declining. A hope that this Latter Rain Movement will resurge was a huge proliferation of deliverance evangelism. In the 1940s and in the 1950s; however, eventually that will wane as well. So what I’d like to do in the final moments that we have is to talk about the change from healing revival to charismatic revival.
As the 1960s approached, it became apparent to deliverance evangelists that a new day was about to dawn. Radicalism had wrought havoc throughout the movement as this phrase of the Latter Rain declined. Gee wrote,

> Mass healing campaigns have lost their novelty, especially in their home lands, and the evangelists are looking for new worlds to conquer. We wish them well. Much good came from individualist missionary enterprises and individualist academic interest. Yet we look cautiously at all Individualism, and we have lived long enough to see the wrecks of time. The crowds will always be ready to idolize, but the spiritual dangers are tremendous.

So I think what Gee is saying is that the hope for the resuscitation of the Latter Rain Movement as expressed in deliverance evangelism became delusory when you come into the late 1950s and 1960s. The causes for that disappointment goes something like this. Some leaders felt that deliverance evangelism was decline because the evangelists began “living on a coasting experience.” Other believed that the evangelists had left behind the power of God and had come to depend on gimmicks, by that I mean specifically.

Gordon Lindsay saw the decline in a lack of fasting and waiting, as well as in personal greed and positions and power. Indian evangelist W.W. Raiford saw the era in endless internal competition and jealousy. And I think what these people are saying, who are really part of deliverance evangelism, is that while great crowds were brought under the tents and there was great commotion and excitement, there was also great greed and disappointment, ungodliness as well, and so the deliverance evangelists proved to be disappointing in the hope of reviving the Latter Rain Movement. That revival needed to be found someplace else.

Branham, who himself had his difficulties, spoke out on questionable financial methods of some deliverance evangelists. He said they came in, bled the people, and go out. Donald Gee, who is really a literary spokesman, an executive elitist-type man in a good sense, came to believe that the movement had harbored frauds and promoted exploitation, producing a crop of tares. He wrote,

> Once the novelty of the miraculous begins to wane, as wane it must, the popular healing campaigns have produced over the
years such grave scandals that it will need all of the courage and wisdom and humility that God can give Pentecostal leadership to cleanse them away. What ought to have been our glory has become our shame.

In other words, that deliverance evangelism era of those ten years, 1947 to 1957, proved to be not the resuscitation of the Latter Rain Movement but fearfully, perhaps, its burial. Gee felt the reason for the existence of such deliverance evangelism was the financial well-being of its leaders.

The criticism of G. H. Montgomery was something of a hammer blow to an already crumbling empire. In 1952, he published a series of articles entitled “Enemies of the Cross” in the *International Healing Magazine*. This associate of Oral Roberts for over a decade bitterly attacked the institution. For instance, he felt deliverance evangelists were too independent of control, a law unto themselves. He noted their flair for the good life, their all-too-common penchant for comfort and ease, some indulging in drugs, booze, and illicit sex. He attacked the exaggerated claims of the evangelists as rooted in a quest for self-esteem and financial gain. He raised the thorny problem of fraudulent miraculous claims as dishonest psychology to make merchandise—holy water, handkerchiefs, pieces of tents. He also noted the financial tactics of the evangelists.

Montgomery’s articles did not kill the revival; the city-wide, salvation deliverance, sign gifts revival had already begun to slowly die in the 1950s. Montgomery performed the autopsy. The question of the 1960s were, Where do we go from here? As deliverance evangelism was progressively turned back from the established Pentecostal bodies, a new horizon began opening in the traditional liberal churches. Independent Pentecostal ministers were open to the challenge of the new field; established classical Pentecostal leaders often were not. The major vehicle for the transition was the organization of the Full Gospel Businessmen’s Fellowship in 1951, established by the very wealthy dairyman, Demos Shakarian, and the very influential deliverance evangelist, Oral Roberts. The tent was replaced with a banquet. Some of the evangelists could adopt their healing message to the Hilton ballroom; others needed sawdust under their feet.

Some of the deliverance evangelists that made the successful transition from classical Pentecostal, healing, deliverance evangelism tent ministry to charismatic evangelism to neo-
Pentecostalism, as it is called, were such as Oral Roberts. Roberts, with a shining new university, Tulsa headquarters, and TV specials made the transition from the oftentimes verbally violent, emotionally strident tent camp meetings to the suave, upper-middle-class lighting programming of the advantage of technology. Another was Gordon Lindsay. Gordon Lindsay abandoned his role as a publicist and became a theologian and historian, setting charismatic renewal in the traditional churches and popularizing Christ for the Nations Institute.

So what I’m saying fundamentally is that as the Latter Rain Movement waned, there was a burst of hopeful energy in the era called the great deliverance evangelists, many of which I grew up under as a young person. But sadly, because of extravagant claims and other things, deliverance evangelism fell on hard ground in the late 1950s. What are we to do? Some simply remained as deliverance evangelists, increasingly speaking to smaller crowds. Others made a major transition and out of that through the Full Gospel Businessmen’s Fellowship, Oral Roberts, Demos Shakarian, David du Plessis—all names that we’ll refer to as the story unfolds, there was a major reorientation and what is born in the 1960s is neo-Pentecostalism or what I have preferred to call renewalism.

Now, some new charismatic revivalists emerged that had not previously been deliverance evangelists but were able to function as teachers. Most of the others had little ability to dissect the experience they preached. The opportunity was open for new leaders to come forward. The difference between the old type of evangelism—the tent, William Branham type, and the new type of evangelism is really marked. They believed in healing and taught perceptively on the gifts of the Spirit, but their clientele was different from the old one. Their message was more reasoned and Pentecostal. Their platform was more likely to be a banquet room in a Hilton hotel than a fairground.

Some of those who emerged were common names now, and we’ll come back to some of these. So we have those who were simply made the transition from deliverance evangelism into renewalism; meaning Oral Roberts, Gordon Lindsay. We have new emerging people on the block that began with renewalism. Here are some examples, and we’ll come back to some of these.

In my era as a child growing up, the great name from my experience having been raised in the New York City area, was David Wilkerson.
Wilkerson through his very influence, popular book *The Cross and the Switchblade*, which was published in 1963, emerged along with other populists like Pat Boone who starred in the subsequent movie and founded Teen Challenge. By the 1970s no man’s voice carried more authority in charismatic renewal, at least through my experience, than David Wilkerson. David Wilkerson is very pointed if you have ever read his book, which will become an influential book in the 1970s about the importance of baptism and other doctrines.

Another important figure is Kathryn Kuhlman. Kathryn Kuhlman obviously ranks with Woodworth Etter, Aimee Semple McPherson as a triumvirate of very prolific healing ministers in the twentieth century, but Kathryn Kuhlman’s ministry was distinctly different in the 1960s and the 1770s than had been Aimee Semple McPherson before her. Kathryn Kuhlman, and we’ll come back to this dear lady, Kathryn Kuhlman’s career blossomed in the 1970s through her best sellers, *I Believe in Miracles* and *God Can Do It Again*.

And then another example would perhaps be Rex Humbard, born in 1919. Humbard was raised in Pentecostal circles by traveling evangelists and was healed by Oral Roberts in a campaign in Mobile, Alabama. Subsequently, he bought an old tent from Roberts and launched his own work. With the help of Kathryn Kuhlman, he erected the Cathedral of Tomorrow in Ohio.

Now, and finally, some deliverance evangelists failed to make the transition and remained with their tents, although the crowds gradually diminished. Asa Allen, like T. L. Osborn and William Branham, continued with tents until his death when his Miracle Valley, Arizona, work was then directed by Don Stewart. Deliverance preaching is still conducted by such men as Jimmy Swaggart of Baton Rouge, Louisiana, though his empire has fallen due to moral ineptitude. Jimmy Swaggart is an illustration of a person who was a deliverance evangelist but could not make the transition into renewal evangelism.

Another is Robert W. Schambach, born in 1924. He was a former member of the Allen team. He preaches the old message to large crowds on radio, particularly in Dallas, Texas, on KSKY. Leroy Jenkins in Columbus, Ohio, in his congregation called The Church of What’s Happening Now conducts regular healing ministries. David Terrell of Texas, who was exposed for some fraudulency, includes prophetic utterances in his classic healing services. And then, of course, there’s Neal Frisby of Phoenix, Arizona, a
devout follower of Branham, is perhaps the most bizarre of the deliverance preachers today with prophetic utterances and scrolls. His utterances are heard by an Elijah company of supporters in the Temple of Destiny.

The flowering of Pentecostalism from 1932 to 1935 also brought a consensual opinion that the outpouring of the Latter Rain was turning to a trickle of infrequent light showers. Pentecostals looked, therefore, with hope to the emergence or reemergence in 1947 of an emphasis on deliverance healings, reflections of McPherson and Etter. Deliverance evangelism allowed Pentecostalism to prosper in the late 1950s but became discredited both within and without the movement. With a new face, refined tastes, and brighter surroundings, it made a transition to charismatic renewal and now penetrates mainline, traditional churches.