

Key Figures in the Renewalist Movement



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We continue today with our discussion of charismatic renewalism. My basic line of argument historically has gone something like this: that the classical Pentecostal movement, the first wave or the first evidence of what has been called the Latter Rain Movement came to be between 1901 to 1906 and flowered. By the 1940s there was some concern among very godly charismatic people that the Latter Rain Movement was failing for a variety of reasons that we spoke to very briefly.

Through the phase of deliverance evangelism, several of those very prominent deliverance evangelists, like Oral Roberts, were able to make a transition from classic Pentecostalism to renewalism and so that in 1959 to 1960 (in that era roughly), you have the birth of what is commonly called the second phase or what I would call the renewalist movement, sometimes called Neo-Pentecostalism.

Last time we rehearsed the basic history of it, and I'd like to begin there but spend our time today in this lecture looking principally at some main pivotal figures within the movement. Against the background of the history of the emergence of neo-Pentecostalism or charismatic renewalism is now time to highlight the major figures, organizations, and publications agencies that promote the growing movement.

As has been previously noted, the charismatic renewalist movement began embryonically in the 1950s, emerged in 1959 with Bennett's discovery at St. Mark's within the Episcopal community. From that beginning renewalism has penetrated most, if not all, the mainline denominations in the United States, as well as the Church of England. By way of definition, the charismatic movement does not claim to possess a new set of beliefs originated by a twentieth-century denomination. Rather, they maintain that their beliefs point back to the early church.

The movement is a faith movement that places a high priority on the feeling of faith as opposed to its object of content. Quebedeaux I think said it well when he says,

When Christ promised His disciples that He would bestow upon them His Holy Spirit after departing from them, He anticipated three practical needs the Spirit would satisfy in lives: confirmed faith, bring joy in the midst of suffering, and assure, guide, and teach those who would choose to follow Christ. Yet to many, if not most Christians, Christ's promise of His indwelling Spirit may be accepted intellectually, but it is not received experientially. Hence the promise is meaningless, and the question is raised again and again: How do I know that the Holy Spirit dwells within me? Charismatic Renewalism offers an answer to this question. The baptism of the Holy Spirit, a powerful experience that convinces the recipient that God is real, that God is faithful to what He has promised, and that the same signs and wonders described in the book of Acts can happen today to me.

Charismatic Renewalism rejects the liberal non-supernatural God who really isn't there anyway, but it also rejects the rational evangelical God of the intellect, the great river or the great giver of propositional truth in favor of the God you can feel, respond to, and love. The God who cares about our present and future. It is the knowledge of this God that given through the experience of the Holy Spirit that binds Charismatics together. In a word, Charismatic Renewal is a celebration in our generation that God has not forgotten His promises, that He is, in fact, indeed a living God, totally committed to work in evidential ways through the lives of those committed to Him.

We've already noted some of the key figures within the emergence of the movement. Demos Shakarian, the founder of the Full Gospel Businessmen's Fellowship International. David du Plessis, and more than any other individual he merits the title "Mr. neo-Pentecostalism." Oral Roberts is obviously a strong charismatic renewalist, and his university is and was the center of the movement. Dennis Bennett, an Episcopalian rector, was the leader of the movement from its conception at St. Mark's and later at St. Luke's in Seattle, Washington.

While for the purpose of our study focus is placed on various leaders, it must be understood that the movement is fully decentralized. There are no universally recognized leaders. Each leader speaks to a limited sphere of the entire movement, none make binding decisions for the entire movement, and theological uniformity is nonexistent and not stressed. Quebedeaux, when analyzing neo-Pentecostal or the new charismatics, says, "Pentecostal Christians recognize each other on the basis of criteria born of a common experience, not because a leader announces that a given person is a legitimate participant in the movement." Also the movement is segmentary; that is, there's a great variety of localized groups or selves and group intersect in the matrix of interrelationships. So it's hard in a way to define it universally with broad categories as we would have a tendency to do as teachers, in that it is a very decentralized movement and theology varies across that movement, though there are commonalities, as we will stress.

But in the few moments I have, I'd like to rehearse some key figures, key places, key movements. Since the earliest visible center of the charismatic movement was in Stone's organization, the Blessed Trinity Society, Van Nuys, California, it seems best to begin there. A possible earlier center was obviously St. Mark's. Jean Stone may happily be called the Phoebe Palmer of neo-Pentecostalism. She was an affluent housewife and mother. Jean was an active member at St. Mark's in Van Nuys in the 1950s where she longed for spiritual meaning. Harper suggests that "for several years she had been aware that something was missing in her life." She attended all the services she could, read the Bible regularly, prayed at various times every day, and served in many of the organizations of her church.

Hollenweger in his book says this, "Though she assiduously prayed in the way that is required in the Anglican Church, went to all the services, and gave a good deal of money to the church, she felt a void in her life, which nothing but more of Him could fill. Because she was a woman, she could not be ordained in the Anglican Church, because she was a mother, she could become an Anglican nun, and because her husband had no vocation on the mission field, she could not become a missionary, so she saw no possibility of active work in the church. But when she was filled with the Spirit, she saw it was not her destiny to waste her life with aimless conversations at parties with the high society of California. Her home became a meeting place for clergy and laity from the upper levels of society who sought the baptism of the Spirit."

The turning point came when together with others she attended a St. Mark's Church retreat under her pastor, Dennis Bennett. Harper says, "The speaker said something which struck a chord in some of those present. 'The church,' he said, 'ought to ask to be forgiven for its sin of neglecting the Holy Spirit.'" For Jean Stone, as for others, the Holy Spirit was practically unknown, so they prayed that the Holy Spirit would come to their church, not knowing what this was going to mean to some of them. The prayer was answered, though not in a way they expected. Mrs. Stone rapidly became recognized as the popular authority and lecturer within the charismatic renewalist movement.

In 1961, she founded the Blessed Trinity Society. This society, organized by Jean Stone in her home, as the first distinctly neo-Pentecostal organization for fellowship, teaching, evangelism, and publication. With David du Plessis, a prominent board member, the society sponsored numerous Christian advanced seminars to acquaint people with the Holy Spirit. The *Trinity* magazine, an arm of the Blessed Trinity Society, was the most effective vehicle in Stone's ministry. The *Trinity*, a Donald Stone-financed sophisticated quarterly that was aimed at the well-educated conservative urbanite from the denominational church, began publication in 1961 and gained international notoriety by 1965. Until 1966, the Blessed Trinity Society in

Van Nuys was the unofficial headquarters of neo-Pentecostalism, *Trinity* its leading periodical voice, and Jean Stone its most important spokesman.

However, Mrs. Stone's travels and organization and leadership in the movement took its toll, and by 1966, she left that movement. But the early leader, apart from others, is this Phoebe Palmer, Jean Stone. She was very influential, for instance, in the insights of Michael Harper, an English curate who was given a copy of the newspaper that introduced him to Spirit baptism in London, and we'll come back to that story as this story evolves.

The second person I'd like to highlight in this session is Ralph Wilkerson and the Melodyland Christian Center. While Jean Stone dropped from the movement in 1966, the visible although perhaps not actual center of the movement shifted to Anaheim, California, and Ralph Wilkerson's Christian center that also housed the Melodyland School of Theology under J. Rodman Williams. At that time, Williams was a member of the World Council of Churches Faith and Order Commission and involved

in the Vatican, Pentecostal, charismatic dialogue. A bit about Ralph Wilkerson. Ralph Wilkerson was born in 1927; though biographical sources are somewhat scarce, he graduated from Tulsa University and began his ministry in the Assemblies of God. In 1960, Wilkerson established Melodyland, the model of most later such centers, after having an established work in Palo Alto, California. The center, an independent congregation, became receptive and supportive of the emerging charismatic renewal movement.

Because of Wilkerson's shift toward the charismatic renewalist movement, he, like David du Plessis, was defrocked by the Assemblies of God. The Anaheim Christian Center, later Melodyland, began in Wilkerson's home with sixty-eight participants and would rise to thousands. An operating budget of just \$7,500.00. In 1969, the center, which outgrew its second location, bought the bankrupted Melodyland Theater across the street from Disneyland. Quebedeaux says,

The center as a recognized headquarters for Charismatic Renewal throughout the United States and the world, continued to grow in membership while it acquired additional facilities, aided, of course, by the affluence of California's almost totally suburban Orange County and by the personal qualities of Ralph Wilkerson himself.

The outreach of Melodyland was phenomenal. Wilkerson began the whole Charismatic Renewal Christian Life Advanced Meetings in 1960. He used Stone's model in her Christian Advanced seminars. After 1967, Wilkerson held teaching conferences, charismatic clinics annually. The first clinic attracted eight hundred participants in August 1967; five thousand converged on Melodyland in 1973 to hear Bennett, Bredesen, Christianson, Harper, Kuhlman, Ranaghan, Roberts, and du Plessis.

Melodyland School of Theology has more recently been established as a training center for full-time workers. While the school does not require a baccalaureate degree for entrance, it is clearly developed toward a standard graduate seminary curriculum for men and women. The School of Theology was directed by J. Rodman Williams of the then United Presbyterian Church and former professor of theology at the Austin, Texas, Presbyterian Theological Seminary.

Williams earned his PhD from Columbia University, attended Union Theological Seminary, and wrote at that time two pivotal books, *The Era of the Spirit* in 1971 and *The Pentecostal Reality* in 1972.

An extension of the School of Theology is the Ecumenical Research Academy led in part by Williams also. Williams hopes to unite Christendom not in theology but in the experience of baptism. His leadership in the ecumenical movement includes an interdenominational service of communion.

Let's go from the United States and Jean Stone, Ralph Wilkerson, J. Rodman Williams to the very important and crucial figure of Michael Harper in Great Britain. Michael Harper I have called the neo-Pentecostal leader in Great Britain. As former editor of *Renewal*, the first neo-Pentecostal journal in Britain, and director of Fountain Trust, Michael Harper was the foremost organization leader in the charismatic renewal movement in Great Britain. Unlike Dennis Bennett, another Anglican, Michael Harper came out of a strong evangelical rather than Anglo-Catholic tradition. In 1950, he began study at Emmanuel College, Cambridge, as a law student, and in the same year experienced an evangelical conversion at Kings College chapel. He then became quite active in the Cambridge Intercollegiate Christian Union. In 1952, he changed his course of study from law to theology and entered the evangelical Ridley Hall Theological College in Cambridge. He was ordained in 1956 and assigned as a curate at All Souls Church, Langham Place, London, under the rector John Stott.

While preparing for a weekend parish conference at St. Luke's Church Hempstead in September 1962, Harper experienced something that changed his life dramatically. At first, he and his wife equated it with the second blessing or entire sanctification made popular by the Holiness Movement. Quebedeaux says, "He felt liberated from his legalistic background, discovered a new sense of freedom in preaching, and his attitude toward people was transformed." Then, in 1963, an architect, a member of his lunch-hour congregation, related his recent Spirit baptism. The unnamed architect had heard of the charismatic movement in the United States and had heard of David du Plessis in London. The turning point came as a result of reading a copy of the *Trinity* magazine. Harper notes,

He slipped the *Trinity* magazine into his briefcase before leaving the office to catch the train home. He read it all the

way home and after dinner in his study until he went to bed about a quarter to eleven. His son was away for the night and his wife had gone to bed early and was by that time fast asleep. He ran his bathwater and was soon relaxing in the bath. Then the miracle happened. He sighed to God his deep longing. He had recently heard of someone who had received the experience in the bathroom. "If only I could speak like." Suddenly a flow of language, which had had never heard before, began to issue from his mouth. It came effortlessly. "I was speaking as easily as though I was speaking English, for the language was unintelligible to me, it was definitely a language. The rather strange thing about this, which I have not experienced, was that this was quite unemotional and except for a controlled joy and the edification spoken of by Paul, my mind was perfectly clear and I was listening with great interest and noticing reoccurring phrases. Although I could not at the moment speak a word of English, I nevertheless was giving praise to Jesus with my conscious mind. I was also thinking quite practically while the flow continued inabsorbedly."

The architect, unknown, changed the direction of the life of this Anglican Puritan.

In 1963, Harper met Frank McGuire, the American Anglican from the Church of the Holy Spirit, a colleague of Bennett in London at All Souls Church. Somewhat later in August, Larry Christianson, returning from the World Lutheran Conference in Helsinki, stayed at the Harpers' home, and under his direction, they spoke again in tongues. That October, the Harpers met David du Plessis. At that time, Harper saw to the private publication in London of Christianson's *Speaking in Tongues: A Gift for the Body of Christ* and distributed some two thousand copies. Harper's home quickly became the hub of British neo-Pentecostalism.

In 1964, Harper resigned from All Souls Church and became the leading impetus for Fountain Trust and the *Renewal* magazine. Harper became an international advocate of neo-Pentecostalism and became regarded throughout the world as the movement's most articulate British spokesman and a leading theoretician of the movement as a whole.

Like du Plessis, Harper was a member of the international dialogue between classical Pentecostals, neo-Pentecostals, and the Roman Catholic Church, sponsored by the latter secretariat

for promoting Christian unity.

In 1964, when Harper left All Souls Church, he and a circle of friends established Fountain Trust as a charitable institution. Harper became director of the organization that has a fourfold purpose. First, it is Christ-centered. It recognizes that the fundamental work of the Holy Spirit is to glorify Jesus Christ, who should be the center and pattern of all renewal. Second, it is charismatic. It sees the worldwide charismatic movement as one of God's ways for renewal for the whole church. It regards the recovery of the power and the gifts of the Spirit as an essential part of renewal. It is corporate. It sees renewal chiefly in corporate rather than merely personal terms, and it is compassionate. It believes that love is the heart of renewal and that the intention of God is that the renewal should overflow in terms of evangelism and social action. Fountain Trust seeks to conduct various seminars on the baptism of the Spirit and popularize its doctrine through *Renewal* magazine, which was established by Harper in 1966. The Trust seeks to promote the renewal movement in established churches, not to start new ones.

In 1975, Harper resigned as director of Fountain Trust and editor of *Renewal* in order to travel and lecture. Under Thomas Snell, the Trust is moved from London to Surrey, where it hopes to establish a research center and fellowship house. Harper has subsequently been active in the Anglican renewal movement as canon of Chichester since 1964.

Another prominent leader is an American leader, and her name is Kathryn Kuhlman, a neo-Pentecostal healer, I would say, of the 1970s. In many ways, she is a parallel to Woodworth Etter, to Aimee Semple McPherson—a giant of a person in many ways.

A bit first about the life of Kathryn Kuhlman. Miss Kuhlman, a Baptist, was born in 1907 in Concordia, Missouri. Her father, the mayor, was a Baptist, and her mother a Methodist. She experienced conversion at the age of fourteen during a Methodist revival in the town and was baptized in the Baptist church, where she retained her membership. She wrote, "But my experience of conversion was so definite that I have never doubted it one second. It was at the close of a Sunday morning service in a little Methodist church in Concordia, Missouri."

She stated elsewhere in a private interview that was published in a major magazine,

First there was my conversion at that little church in Concordia, Missouri. It was one Sunday morning, I was 14, it was my first introduction to the Holy Spirit. Holding the Methodist hymnal, I began to shake. With great conviction, I did the only thing I knew to do, I slipped out, walked down to the front pew, sat in the corner and wept. Not out of sorrow, but because of a great feeling that came upon me, some spiritual experiences there are just no words in the human vocabulary to describe. But it was in that moment that I was born again. I have never doubted my new birth experience since that moment.

After her second year in high school, she began a traveling ministry. She became a traveling evangelist, particularly in Idaho. She said on one occasion, "Name any little town in that state and I evangelized it. I would find any little country church that could not afford a preacher and get permission to hold services in it." Then she settled down in 1933 with a storefront congregation in Denver. By 1935, with her skill and power that's really reminiscent of Aimee Semple McPherson, she established a two-thousand-seat Denver Revival Tabernacle. In 1938, she married a Texas evangelist, Burroughs Waltrip, in a ceremony conducted by a Methodist minister in Mason City, Iowa. The marriage disrupted the Denver congregation, and the couple also divorced in 1942.

She then returned to itineracy. In 1946, while pastoring in Franklin, Pennsylvania, people in her congregation began to claim healing during her preaching. 1946 was also the year in which she was Spirit baptized. At this juncture, she began a major emphasis upon divine healing. In the interview that I referred to earlier, and this is perhaps instructive for the many testimonies and anecdotal stories that emerged in charismatic renewalism. It seems to me that when you read the movement, what you read is people and stories, and those stories are about their sadness, their depression, their meaninglessness, the coming of the Spirit with the resulting infusion of joy and power and productivity. In the interview, the question was asked, Is there healing in the atonement? That is, did Christ die to relieve us of our physical as well as spiritual infirmities? She answers,

Jesus died for the whole man—body, soul, and spirit. God would have been unjust had He not done otherwise. In the first Passover, the blood was sprinkled, but the flesh of the lamb was to be eaten. We tend to forget about the flesh. What about the bread in communion? It should be

a beautiful miracle service. Partaking of the bread has nothing to do with the soul. The whole body was included in the atonement. In Isaiah we read, "By His stripes we are healed." I do not believe that anyone can receive a physical healing without also receiving a spiritual healing. The two go hand-in-hand.

Because a dispute erupted in the Franklin congregation, Kuhlman moved to Pittsburgh, where in 1947 she rented the Municipal Carnegie Auditorium for weekly rallies. Later rallies were moved to the First Presbyterian Church in the same city. On the 11th of October of 1972, in evidence of her huge success, Kuhlman was invited by Paul VI for a private audience with him in the Vatican, during which time he assured her of his personal blessing on the work and his continued prayers, thus guaranteeing an even larger Catholic following.

Of that experience, she wrote,

It was a beautiful experience. I had received word that if I were ever in Rome I was to send word where I was staying. I did and an invitation came to the hotel. It could not have happened perhaps even five years ago. I'm Protestant. I'm a woman minister, but we're just two human beings, the same purpose. Both love humanity, both willing to help humanity, and as I was announced and came walking toward him, he reached both hands out to me and then when I came very near, he took both of my hands in his hands and looked me directly in the face and said, "You are doing an admirable work." He repeated the words. I thanked him. I told him I was trying to do the work of the Lord. He said he wanted me to know that I had his constant prayers and his blessing." The day has come that we need to forget a lot of the differences that are dividing us. If you are a Roman Catholic and born again, cleansed by the blood of Christ, then you're my brother or sister in the Lord.

After 1965, her fame catapulted with invitations from Ralph Wilkerson to come to the Anaheim Christian Center, Melodyland. She preached for ten years in the LA Shrine Auditorium to seven thousand people weekly, while continuing the Pittsburgh meetings. She rapidly expanded into radio and television. In 1972, she received an honorary doctorate from Oral Roberts University. *Christianity Today* argued at the time of her death,

Miss Kuhlman was seen and heard on about 50 radio stations and 60 television stations. For years, she traveled back and forth across the continent with the message of the saving and healing power of God. She was virtually a commuter between rallies in Pittsburgh and Los Angeles.

Unlike most traditional faith healers, people who experienced healing in Kuhlman's services were generally mainline Protestants and Roman Catholics, not classical Pentecostals. She said this of her ministry:

Practically every Friday I had a miracle service in the First Presbyterian Church of Pittsburgh, one of the most influential in the nation. The service begins around 9:30 and runs until about 1:30. They come, Roman Catholic, Greek Orthodox, every denomination, people from around the world. Everyone forgets his denominational ties. We worship together from the common ground of Calvary, and this should be happening in every church in the United States. I've had very close tie to the institutional church for as long as I can remember, but if our churches are to remain influential, they must open their eyes and realize that day in which we are living. The Church must do something about the Holy Spirit. I beg of you to please understand the great opportunity. This could be the finest hour for the Church. The Church must realize we are still living in the Day of Pentecost. It must not say, "We will accept only a portion of God's Word and forget the rest." I say to every minister, "Don't be afraid of the power of the Holy Spirit." The last thing Jesus did before leaving this earth was to give the Church the Holy Spirit. If the Church refuses the Holy Spirit, the Holy Spirit will carry all His work outside the Church, but it should not be. We are on the threshold of the greatest spiritual awakening. The revival is here.

After a series of heart flare-ups in 1975, Kuhlman entered the Tulsa Hillcrest Medical Center that December to undergo surgery to replace a heart valve and repair a tendon. On the 20th of February, 1976, she died.

In the late 1960s, Kuhlman organized a foundation, which she served as president, called the Kathryn Kuhlman Foundation to aid foreign missions with headquarters in the Carrollton House

Hotel in Pittsburgh. She had no membership in the organization, no magazine, no newspaper, and urged those healed to remain loyal in their former churches. Commenting on her organization, she says,

Let me quote our charter. The purposes generally should be to promote, foster, and sponsor radio, television programs, and broadcasts of a religious nature, which will tend to further the Christian religion, foster Christian fellowship among people, and help interpret Christianity to the world, and to engage in such other religious charitable or educational activities as the board of trustees shall determine. And by the grace of God, we're trying to do a good job. When I stand in His glorious presence, my first words will be "I tried. I made mistakes. I'm sorry, but I tried."

The final person to highlight, and I'm sort of in this lesson plan sort of looking at more or less representative people, Oral Roberts, obviously, we already talked about, and then we talked about Jean Stone who very much the parallel was found in Phoebe Palmer, the use of her home, the use of her affluence and influence. Then Ralph Wilkerson, and then Kathryn Kuhlman, and now another figure is a more popular figure, almost . . . well at any rate, that figure is Charles Eugene Pat Boone. I would call him the neo-Pentecostal entertainer of the 1970s.

In 1969, Pat Boone became the recipient of the baptism of the Spirit, and the screen received a testimony from a well-known Hollywood actor and recording artist. Since that time, he has spoken of his faith for Campus Crusade for Christ on Oral Roberts University TV specials and Humbard's Cathedral of Tomorrow TV programs and at Wilkerson's rallies in Anaheim, California, through Melodyland. Boone of Beverly Hills, California, millionaire, rose in the entertainment world in the late 1950s and early 1960s as a vocalist. I think we can all remember him singing "April Showers," rivaling Elvis Presley.

He was active as a member of the Church of Christ with his wife and regarded as the nice, clean, all-American boy, the Ozzie Nelson of the idealistic family.

After a family and business crisis in 1969, and through the influence of Oral Roberts, Harold Bredesen, Ralph Wilkerson, and George Otis, Boone and his family received the baptism of

the Holy Spirit. Consequently, the Boones were put out of the Inglewood Church of Christ, and after identifying with the Jesus Movement, joined the progressive Foursquare church called the Church of the Way in Van Nuys.

One has said this:

That as I said was in April 1969. As all the readers of his *A New Song*, a Carol Stream publication of 1970, are aware, Boone had experienced the baptism of the Holy Spirit four months earlier. More recently, he and his wife have been disfellowshipped by their home congregation, The Inglewood, California, Church of Christ on grounds of their views of about the Spirit.

This event was publicized by *Newsweek*, *Time*, and other widely read magazines. In consequence, Boone has become perhaps the best known practitioner of glossolalia or speaking in tongues in the country. Boone's defense of the tongues experience became evident in a new book the 1970s, *A New Song*, and in his lead role in the film version of David Wilkerson's *The Cross and the Switchblade*. Boone believes that tongues is a lesser operative gift today and is merely a stepping stone to better gifts.

Here's a part of an interview. Interviewer: "All right. Do you feel that there are other thresholds beyond this experience; that is baptism." Boone: "Oh sure." Interviewer: "Would you comment a bit on this?" And here is his comment:

While Paul talks about going from glory unto glory, he had experienced all kinds wonderful things, but still he said, "I don't count myself to have obtained; I am pressing on." I do think that cooperating with God is a continuing and growing thing, but as Jesus said, "You don't pour old wine into new wineskins." I think that the more we allow ourselves to be renewed, and this doesn't come with just one experience, the new wine we can pour in. You know Paul said, "Desire the better gifts."

It seems that we have something of a choice so that we can request a promotion. If we want more of God, we must be willing to die a little more to ourselves. One experience may prepare for the next, but there always is a price tag, you know.

[It seems] he holds that Spirit baptism is the key to racial and social injustice, for he stated, “it very quickly sharpens his sensitivities to the workings of the devil, as well as to the glory of God.”

He also sees the emphasis on the baptism of the Spirit as a vehicle for overcoming religious schism, such as the division between Protestants and Catholics. He says, for instance,

I wouldn't go so far as to say that the baptism of the Spirit is indispensable or that is the only way to achieve the kind of spiritual unity we want, but down in New Orleans, which is basically a Catholic town, I gave a concert and I spoke at a breakfast meeting that was opened to anybody who wanted to come, and at both the concert and the breakfast meeting there was a big representation of Catholics. There were Pentecostals too and Protestants of all sorts, and people from the Salvation Army and Jewish young people. Talk about an ecumenical thing. It really was. We were there to talk about the Holy Spirit and as we got into Ephesians 4 where Paul is talking about the unity of the Spirit, I made the point that I really see God pulling together this body, His one body, and by the power of His own Spirit is knocking out the motes and beams everywhere or at least loosening them. Believers are beginning to recognize Christ in each other, and one by one, the barriers have been built and are starting to crack and come down. For 2,000 years man has tried to arrive at some basis of unity, but because men are men and can't see all alike, we've never had unity among believers in Christ. But now that belief is coupled with a greater and greater surrender to God's own Spirit. I see that unity is growing and developing and I see it happening through the indwelling of the Holy Spirit.

Those are our key figures in the movement. There are many, many others, and again, I refer to you to the dictionary that we began with when we started our study. What I'd like to do in the few moments left in this tape is to talk about major periodicals, major publishing houses through which a person could gain more and more information about the charismatic movement.

First, major publishers of neo-Pentecostal literature. There are five of them: Logos International in Plainfield, New Jersey, is a chief American publisher of books on the charismatic renewal movement under the direction of Don Malechek, a board member of the Full Gospel Businessmen's Fellowship. At least it was true until 1981,

when its operations were taken over by Budge Publishing under Raymond Stanbury, so Logos is no longer publishing. Second is Whittaker Books out of Monroe, Pennsylvania. Third, Bethany Fellowship, which has recently produced a lot of Dr. Finney's material. Ave Maria Press and Charismatic Renewal Services are Roman Catholic, and Fountain Trust, which is the barometer of British neo-Pentecostalism, established by Michael Harper in 1975 and now under the direction of Thomas Snell.

The periodicals are these: The *Voice* magazines of the Full Gospel Businessmen's Fellowship, *Trinity* magazine, early 1960s, now out of publication, *Renewal* magazine from Harper of England, and *New Covenant*, edited by Ralph Martin, the Roman Catholic. Martin leads the Word of God Community in Michigan. Others are the *Logos Journal* and *New Wine*, which is published by the Christian Growth Ministries of Fort Lauderdale, Florida, edited by Don Basham.

And there are societies for neo-Pentecostal studies. Blessed Trinity Society, operated in the early 1960s and no longer, of course. The Full Gospel Businessmen's Fellowship International. The Society for Pentecostal Studies, established in 1971, is a professional organization without credal subscription open to anyone interested in Pentecostal studies. It was established largely through the efforts of Thomas F. Zimmerman, chief executive officer of the Assemblies of God. And finally, there's Fountain Trust, an extension of Michael Harper's British neo-Pentecostal outreach.