

# **CHURCH HISTORY:**

## ***God's Generals of the 20<sup>th</sup> Century***

Compiled by

**Dr. Kenneth Meadors**

Based on *God's Generals: Why They Succeeded*

*and Some Failed*

Roberts Lairdon

## **Church History—God's Generals – I**

### **MIN321**

- 1) Maria Worthworth-Etter—Demonstrator of the Spirit
- 2) John Alexander Dowie—The Healing Apostle
- 3) Charles Parham—Father of Modern Pentecost
- 4) Evan Roberts—Welsh Revivalist
- 5) William J. Seymour—Catalyst of Pentecost
- 6) Aimee Semple McPherson
- 7) John G. Lake—Apostle of Healing
- 8) Kathryn Kuhlman
- 9) Smith Wigglesworth—Apostle of Faith
- 10) A. A. Allen—The Miracle Man
- 11) William Branham—Father of Latter Rain
- 12) Jack Coe—The Man of Reckless Faith

# LESSON ONE

## God's Generals

### Purpose of Lesson One

- 1) To take a look at a brief history of the Church from its inception to its apostasy to its restoration.
- 2) To review the Three Major Awakenings in America that laid the foundation for the modern-day move of God's Spirit in supernatural, Pentecostal power.
- 3) To begin our study of God's Generals, being with a study of Maria Woodworth-Etter, who was an early pioneer of the modern-day Pentecostal Movement.

### The Great Awakenings

- 1) The First Awakening.
  - a) Important Ministers: Jonathan Edwards and George Whitefield
  - b) The First Awakening (or The Great Awakening) was a Christian revitalization movement that swept Protestant Europe and British America, and especially the American colonies in the 1730s and 1740s.
    - i) It resulted from powerful preaching that gave listeners a sense of personal revelation of their need of salvation by Jesus Christ.
    - ii) It represents a movement from ritualism to a personal relationship with God accompanied emotional involvement.
    - iii) Brought Christianity to African slaves.
    - iv) Challenged established authority.
    - v) Focused on people who were already church members.
  - c) George Whitefield.
    - i) Brought new enthusiasm to a waning revival.
    - ii) His audiences grew progressively as he moved around the nation until he was captivating audiences of 20,000 and then up to 30,000!

- iii) In just one six-week tour at this time he preached over one hundred and seventy-five sermons to tens of thousands of people, leaving the region in a spiritual upheaval.
- iv) His preaching 'in season and out of season' approach encouraged evangelical ministers of all denominations to follow his example.
- v) Benjamin Franklin, who estimated that Whitefield could be heard clearly by up to thirty thousand people at one time wrote in his journal, "From being thoughtless and indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through Philadelphia in the evening without hearing Psalms sung in different families of every street."
- vi) The benefits were immense.
  - (1) Churches were packed once more.
  - (2) The moral climate was transformed, the ministry was crowded with converted men.
  - (3) Schools and colleges began and churches formed a unified movement, an evangelical network of revivalism that transcended denominational barriers.

## 2) Second Awakening

- a) The Second Great Awakening is best known for its large CAMP MEETINGS.
- b) Cane Creek Revival
  - i) It was estimated at this meeting that 3,000 persons fell to the ground under the unnatural excitement.
    - (1) There were at these meeting other strange physical manifestations, which increased the excitement and deeply moved the multitude.
    - (2) Soon there were visions, prophecies and revelations among the revivalists.
  - ii) At its height, about twenty thousand were said to have been in attendance.
    - (1) Religious services of praying, singing, exhorting, and preaching were kept up day and night.
    - (2) Physical expressions of the excitement were numerous and sometimes took bizarre forms.

(3) The most common physical experience was "falling." About three thousand are said to have been prostrate at the Cane Ridge meeting.

iii) The Revivals' results.

(1) Frontier revivals such as the Cane Ridge meeting did, however, prepare the soil for the sowing of restoration seed.

(2) Phenomenal growth: Western churches experienced fantastic growth as a result of the meetings.

(3) New methods: Churches did use camp meetings and methods associated with them to continue small scale outreach events

(4) Blurred denominational distinctions

(5) Division. Oddly enough, even though the denominations enjoyed greater good will toward each other, the revivals promoted division with denominations.

3) Third Awakening

a) Jeremiah Lanphier.

i) Jeremiah became aware of the anxiety and fear on the faces of the downtown business men.

ii) He took the initiative and asked permission to open the church at noon to provide these men with a place to pray

b) This meeting became the model for the many businessmen's prayer meetings that sprang up around the country during the first few months of the Third Great Awakening

### **Mary Woodworth-Etter**

Roberts Liardon's video of Maria Woodworth-Etter: <http://youtu.be/-gEtqOouAo4>

1) Roberts Liardon in his book "God's Generals:"

a) There hasn't been a greater demonstrator of God's Spirit since the book of Acts in Pentecostal history than Maria Woodworth-Etter.

b) The presence of the Lord was with Maria from the first. Her first preaching engagement was to a small group of people, mostly relatives, gathered in a meeting room. Marie began preaching and immediately the crowd began to be consumed by the Holy Spirit many weeping and falling to the floor.

- c) It wasn't long before churches from all over began asking her to come and revive their congregations.
  - d) Maria opened the door and pioneered the way for the Pentecostal manifestations that are so prominent in that movement today.
    - i) During her services, people would be slain in the Spirit
    - ii) Word spread and at one meeting fifteen doctors came to investigate and expose this phenomenon of "His Pentecost Power."
    - iii) Maria believed in worshipping God totally, like King David did, with all that is within us, including dancing, shouting, and singing because He deserved nothing less.
    - iv) Maria looked at these as: "Nothing new; they were just something the Church had lost."
  - e) Healing the Sick
    - i) Thousands were won to Christ as a result of seeing others healed.
    - ii) The enemy (devil) tried to do all he could to put an end to Marie's ministry
      - (1) "I have been in great dangers; many times not knowing when I would be shot down, either in the pulpit, or going to and from meetings...But I said I would never run, nor compromise. The Lord would always put His mighty power on me, so that He took all fear away, and made me like a giant...If in any way they had tried to shoot, or kill me, He would have struck them dead, and I sometimes told them so."
      - (2) Those who came to investigate, condemn, or harass her seemed most at risk of "falling out" or being "slain in the Spirit."
    - iii) F. F. Bosworth, the great healing evangelist and pastor wrote about visiting one of Maria's healing services: "Night after night, as soon as the invitation was given, all the available space around the fifty foot altar would be filled with so many suffering with diseases and afflictions and others seeking salvation and the baptism in the Holy Ghost, that it was difficult to get in and out among the seekers."
- 2) By 1912, Marie was fully part of the new Pentecostal Movement saying that: "It was the greatest thing to happen to the Church since the Day of Pentecost."
- 3) Maria Etter and Assemblies of God.

- a) "The power which was given to the apostles in their day had never been taken from the church. The trouble was, the churches had sunk to the level of the world and were without the unlimited faith that will heal the sick and make the lame to walk. She prayed for the return of the old days and more faith in Christ among the people."
- b) Ten years before Charles F. Parham's Pentecostal experiences in Topeka, Kansas, Maria wrote about a meeting she conducted there.
- c) Los Angeles: "While we stood between the living and the dead, preaching the gospel on the apostolic line, earnestly contending for the faith once delivered to the saints, proving to the people that Christ is the same yesterday, today, and forever, according to the Lord's promise, He was with us, confirming His Word with mighty signs and wonders following."
  - i) If 19th-century believers would meet God's conditions, as the 120 did on the Day of Pentecost, Maria often preached, they would have the same results.
  - ii) "A mighty revival would break out that would shake the world, and thousands of souls would be saved. The displays of God's power on the Day of Pentecost were only a sample of what God designed should follow through the ages. Instead of looking back to Pentecost, let us always be expecting it to come, especially in these days

## LESSON TWO

John Alexander Dowie

“The Healing Apostle”

### Introduction

- 1) Few in our generation today know of the ministry of John Alexander Dowie.
  - a) He brought to the forefront the visible Church of the living God in the area of divine healing and repentance.
  - b) He had great faith and a powerful vision.
  - c) His recorded converts were in the millions.
- 2) Dowie wore his apostolic calling as a crown from God, and his persecution as a badge of honor.

### Early Life

- 1) John was born May 25, 1847, in Edinburgh, Scotland.
  - a) His Christian parents, Mr. and Mrs. John Murray Dowie, named him what they hoped he would grow up to be.
  - b) “JOHN” meaning “by the grace of God”, and “ALEXANDER” “a helper of men”.
  - c) His parents trained and helped him because they had hope for his call.
- 2) At the age of six, Dowie read the Bible through from cover to cover.
- 3) At the age of seven, Dowie received his call to the ministry.
- 4) At the age of thirteen, John and his parents left Scotland for a six-month journey to Australia.
  - a) He earned a living by working for his uncle in the shoe business.
  - b) After leaving his uncle, Dowie soon became the assistant to a firm’s partner in a business that grossed more than \$2 million a year.
- 5) Finally, at age 21, Dowie made an absolute decision to answer the call of God.



- a) He saved money from his occupation to begin studying under a private tutor to prepare for the ministry.
  - b) Fifteen months later, he left Australia to enroll in Edinburgh University to study in the Free Church School.
    - i) There he majored in theology and political science.
    - ii) He challenged the lethargic interpretations of his liberal professors.
  - c) While at Edinburgh, he had opportunity to sit under famous surgeons.
    - i) He watched many surgeries end with deadly results.
    - ii) He developed a strong antipathy to surgery and medicine.
- 6) After receiving a cablegram from his father in Australia, he made a hasty return home to free himself from any inheritance in the family business because of his love for the ministry.
- a) He was under a tremendous financial strain.
  - b) But, he made up his mind that this would not hinder him from fulfilling the mission of his life.
- 7) He knew he was a man on a mission, but he had no idea of where or how his mission would be accomplished.
- a) While pastoring in Newton, a death- wreaking plague swept through the region.
    - i) Dowie presided over 40 funerals.
    - ii) He sat with sorrow-bowed head for my afflicted people, and there was no deliverer.
  - b) I prayed, and then the words of the Holy Ghost inspired in Acts 10:38, stood before me.
    - i) My tears were wiped away, my heart was strong , I saw the way of healing...I said, 'God help me now to preach the Word to all the dying around, and tell them how Jesus still delivers, for He is just the same today'.
    - ii) From that moment on the plague was stayed as far as Dowie's congregation was concerned.
- 8) Dowie , found he was in love with his first cousin, Jeanie, and that he could not be happy without her.

- a) At the age of 29, on May 26, 1876, he married Jeanie.
- b) Their first son was born in 1877. They named him Gladstone.
- c) Jeanie and Gladstone were sent to live with her parents, because of finances.

### **Independent Ministry**

- 1) In 1878, Dowie broke free from his denomination (Congregational Church), and secured the Royal Theatre in Sydney to begin an independent ministry.
  - a) He sold his beautiful furniture and pictures to make it financially.
  - b) “My beautiful furniture and pictures were gone, but there came in place of them men and women that were brought to the feet of Jesus by the sale of my earthly goods.”
- 2) Dowie had an unsuccessful venture into politics.
  - a) Politicians and the political arena have never changed the world, church-wise or government-wise.
    - i) Only a people whose hearts are changed by the Gospel can transform civil laws and regulations.
    - ii) The apostolic and political don't mix.
  - b) While campaigning for office, Dowie also neglected his commandment to preach divine healing.
    - i) He steered away from his calling to pursue a personal goal.
    - ii) As a result, the rest of his time in Australia was spent in darkness and futility.
  - c) Dowie finally repented and in 1880 returned to the message of divine healing.
  - d) Thousands were healed under his ministry.
  - e) Dowie would only pray for those who were born again.
- 3) Dowie began healing crusades up and down the coast of California.
  - a) During this time, he met Maria Woodworth-Etter.
    - i) Maria Woodworth-Etter, was a woman sent of God to strengthen Dowie, and at first he accepted her, but later, cut her off.

- ii) Etter's method of ministry made Dowie uneasy because he didn't understand it.
  - iii) Etter could have been a blessing to Dowie as she had a revelation of divine healing and was experienced in cooperating with the Spirit.
- b) Divine relationships are few and far between.

## **Chicago**

- 1) Dowie was interested in establishing his head-quarters in Chicago.
  - a) He was bitterly attacked being called a false prophet and impostor.
  - b) He opened the doors of Chicago by way of divine healing.
- 2) Dowie built a small, wooden hut, outside the gates of the World Fair.
  - a) The hut was named Zion Tabernacle.
    - i) From the top of it hung a flag with the words, "Christ is All".
    - ii) He would never allow this church to be known as a "new thing."
    - iii) He looked at it as a "restoration" of the principles that had been lost.
  - b) The crowds grew steadily and soon people had to stand outside in the snow to get a glimpse of the miraculous healings taking place inside.
  - c) As a result of his miraculous healings, the medical profession and religious churches suffered financially.
- 3) By now hundreds of people flooded the city of Chicago to attend Dowie's services.
  - a) Dowie opened "Healing Homes" so those seeking healing could find shelter and rest between the services held at Zion Tabernacle.
  - b) In early 1895, Dowie was arrested on the charge of "practicing medicine without a license."
    - i) The court fined him, but Dowie took it to a higher court.
    - ii) There, he was vindicated.
  - c) Dowie would be arrested over 100 times in the same year as his first arrest.
  - d) Within a few years, Dowie's church had multiplied into tens of thousands.

- 4) By 1894, Dowie's newsletter, *Leaves of Healing*, had a weekly worldwide circulation.
  - a) It was filled with teachings and healing testimonies.
  - b) In the newsletter, Dowie warned its readers of lethargic and controlling denominations.
    - i) One of his sermons denounced the infallibility of the Pope.
    - ii) The Postmaster of Chicago was a catholic and revoked his mailing permit.
  - c) Dowie paid the increase and solicited readers to write Washington to tell of this injustice.
    - i) He was granted an immediate audience with the Postmaster General.
    - ii) Both the editor of the Chicago newspaper and the postmaster were denounced by the U.S. government.
  - d) Dowie was granted an audience with President William McKinley.
- 5) By 1896, Dowie had gained great influence over the city of Chicago.
  - a) Dowie's people voted in many political officials.
    - i) Divine healing was preached on every street corner.
    - ii) Soon, there was scarcely a person in Chicago who had not heard the Gospel message.
  - b) Dowie was praying for thousands every week to receive divine healing.
    - i) Sadie Cody, niece of Buffalo Bill Cody, was miraculously healed.
    - ii) Amanda Hicks, cousin of Abraham Lincoln, was healed.
    - iii) John G. Lake's wife and the wife of a U.S. congressman were healed.
  - c) Through his apostolic mantle, John Alexander Dowie literally ruled the city of Chicago for Jesus Christ.
  - d) He leased the largest auditorium in Chicago for six months, and moved the great Zion Tabernacle into the building, filling its six thousand seats at every service.

**Zion City**

- 1) On New Year's Eve 1899, Dowie unveiled the architectural plans for the building of a city, which he called Zion City.
  - a) Subdivisions were allotted, and home-building began.
  - b) The land was leased for a period of eleven hundred years, and the terms of the lease strictly forbade the possession or use of tobacco, liquor, and swine's flesh anywhere within the limits of the city.
  - c) Within two years' time, houses had been erected and the city was taking shape.
- 2) Trouble was brewing in Zion.
  - a) There was no longer any time for divine healing to be preached because all of Dowie's efforts were focused on running the city.
  - b) He deemed himself as Zion's General Overseer.
  - c) Problem after problem diverted him from his original ministry.
- 3) Ministers began to declare Dowie as the Elijah foretold in the Bible.
  - a) Dowie denounced them, but he later accepted the role.
    - i) He believed that he was Elijah
    - ii) He believed that he could build other "Zions," and eventually have the money to buy out the Turks, the Muslims, and the Jews to take over Jerusalem for Jesus so He could establish His city during the millennial reign.
  - b) Soon his preaching deteriorated into the mere denouncing of his enemies.
    - i) He took counsel from no one except in minor matters.
    - ii) He removed all restraints that could have kept him in check or hindered his plans.
- 4) Dowie called his new church the Christian Catholic Church.

### **The Madison Square Garden Knockout**

- 1) The bishop of the Methodist church in New York City called Dowie an imposter.
- 2) Dowie rented Madison Square Garden and arranged for eight trains to take thousands of his followers to New York City.
- 3) He planned to make an open show of his accusers to demonstrate the power he still held.

- a) He was totally in the flesh.
  - b) He reacted out of a hurt and emotional wound and now he was determined to display his vengeance.
- 4) The event failed miserably.
- a) Dowie had thousands of his followers, but there were also thousands of others who had another plan.
    - i) As Dowie took the platform to speak, they began to exit by the droves.
    - ii) The scene confused Dowie and kept him from speaking as he had originally planned.

### **The Fateful End**

- 1) By now, the city of Zion was broken financially.
- a) Dowie sought escape by taking an expensive trip around the world where he was unwelcome in many cities.
    - i) In Pomona, California, there had been a severe drought, and no rain had fallen for eight months.
    - ii) Reporters reminded him that “Elijah” prayed for rain during drought in Israel and rain came.
    - iii) Dowie prayed for rain at the end of the service and before the crowd was dismissed, rain was falling in torrents.
  - b) Dowie’s followers, now broken financially and disillusioned,, had left him in heart.
- 2) Some say Dowie built his own city because he was tired of the persecution.
- a) Although greatly anointed and sent by God, it seemed that Dowie had a weakness for power and success.
  - b) Dowie said of himself: “In becoming an apostle, it is not a question of rising high, it is a question of becoming low enough...I do not think that I have reached a deep enough depth of true humility...of true abasement and self-effacement, for the high office of an apostle...”
- 3) The greatest test of a leader is not in the area of persecution, though many fail there.
- a) The greatest snares come in the form of power and success.

- b) We must never think we've "made it" and begin to dictate our personal powers as a result of God-given success.
- 4) Whenever we obey God, success should come.
    - a) To properly administrate success, we must hold ourselves in the strength of the Spirit, listening for His direction—not our own.
    - b) It is only through the strength of the Spirit and a hunger for God, that we are able to continue in what God has spoken, pioneering into the next level.
  - 5) Dowie soon proclaimed himself as the First Apostle of a renewed, end-time Church, denounced his last name, and signed his documents as "John Alexander, First Apostle."
  - 6) Not long afterwards, Dowie suffered a stroke on the platform from which he delivered his last sermon.
  - 7) While he was out of the country to recover, the city of Zion held an organized meeting to vote Dowie out.
  - 8) Dowie fought the decision but never succeeded in regaining his position.
    - a) He died on March 9, 1907.
    - b) On his dying bed, his last words were, "The millennium has come; I will be back for a thousand years."

## **Conclusion**

- 1) Dowie was spiritually assigned by God to the city of Chicago, and he conquered it.
  - a) While in Chicago and carrying out his divine appointment, principalities and powers couldn't touch him.
  - b) But Dowie seemed to move out of Chicago through his own desire for power and gave the devil freedom to destroy his life.
  - c) When he left the city of his calling, the enemy killed his worldwide influence through deception.
- 2) We must remain with the original, anointed plan of God for our lives and allow Him to open the avenues to administrate it.
- 3) Maybe Dowie should have built churches and Bible schools instead of a city.

- 4) Gordon Lindsay, John Alexander Dowie's official biographer and founder of Christ for the Nations, described Dowie's ministry as "the greatest object lesson in the history of the church."
  - a) Pertaining to ministry, his life was filled with vivid, instructional detail.
  - b) The lessons we can learn are never meant to degrade or criticize this great man of God.
  - c) His personal problems should be held separate from the call of God.
- 5) John Alexander Dowie went down in history as an impostor, yet he was a genius called of God.
  - a) Even in the midst of his error, he prophesied the coming of radio and television to our generation.
  - b) He had his failures, but from his influence came many great men of God.
- 6) His ministry produced:
  - a) John G. Lake, the great apostle to South Africa.
  - b) F.F. Bosworth, whose healing campaigns touched untold millions.
  - c) Gordon Lindsay, founder of Christ for the Nations Bible School.
  - d) Raymond T. Richey, a healing evangelist during the days of Kathryn Kuhlman.
  - e) Charles Parham, "The Father of Pentecost."
  - f) Many more had large radio ministries and powerful mission works.
- 7) He was an instrument used of God to restore the keys of divine healing and the revelation of repentance to a lukewarm, lethargic generation.
- 8) Moral to the message of the failure in his life: Never sway from what God has commanded you to do in the earth.



## LESSON THREE

God's Generals

Charles Parham

“At Christ’s Second Coming the Church will be found with the same power that the Apostles and the early Church possessed. The power of Pentecost is manifest in us. The Christian religion must be demonstrated. The world wants to be shown. Then let God’s power be manifest through us.”

- 1) When he proclaimed to the world in 1901 that, “speaking in tongues was the evidence of the baptism of the Holy Spirit,” the Pentecostal truths of the early church were wonderfully restored.
- 2) Multiplied thousands found salvation, healing, deliverance, and the baptism of the Holy Spirit.

### Early Life

- 1) He was born on June 4, 1873 in Muscatine, Iowa.
- 2) Sickly childhood.
- 3) Called to ministry at 9.
- 4) Explained that joining a denomination was not a prerequisite for heaven; denominations spent more time preaching on their particular church and its leaders than they did on Jesus Christ and His covenant.

### Early Days of His Ministry

- 1) Charles fell ill with heart disease when first son was born. Son struck with high fever.
- 2) Kneeling between the graves of two of his best friends, he made a vow that “Live or Die,” he would preach this gospel of healing.
- 3) Truths of divine healing rare in the Church during these years—Dowie and Etter had great success.
- 4) Decided to provide a refuge home for those seeking healing.
  - a) Opened his divine healing home in Topeka, Kansas.

- b) Offered special classes for ministers and evangelists which prepared and trained them for the ministry.

### **Builds a Bible School**

- 1) October 1900, Parham obtained a beautiful structure in Topeka, Kansas for the purpose of beginning a Bible school.
- 2) Examination given in December on subjects of repentance, conversion, consecration, sanctification, healing, and the future coming of the Lord.
- 3) Watch Night service, Agnes Ozman asked to have hands laid on her for the baptism of the Holy Spirit.
- 4) On January 21, 1901, Parham preached the first sermon dedicated to the sole experience of the baptism of the Holy Spirit with the evidence of speaking in other tongues.
- 5) In fall of 1903, the Parhams moved to Galena, Kansas and erected a tent that could hold two thousand people, but it was too small.

### **Houston Days**

- 1) In 1905, Parham held Rally in Orchard, Texas.
- 2) Parham announces the opening of a new Bible school in Houston and moved his headquarters there.
- 3) Parham continued to hold meetings throughout the country, and Seymour asked him to come to the Mission at Azusa Street appealing for help, as spiritualistic manifestations, hypnotic forces and fleshly contortions had broken loose in the meetings.
  - a) Parham went to Zion City instead.
  - b) Persecuted by Dowie and his successor, Wilbur Voliva.
- 4) In October of 1906, Parham felt released from Zion and hurried to Los Angeles to answer Seymour's call.
- 5) Parham found fanaticism at Azusa.
  - a) Parham wrote in his newsletter that fanaticism always produces an unteachable spirit in those given over to it.
  - b) They would feel exalted, thinking they have a greater experience than anyone else, not needing instruction or advice...placing them out of reach from those who can help.

- 6) Parham returns to Zion in December of 1906.
  - a) Unable to obtain a building, he pitched a large tent in a vacant lot, and two thousand people attended.
  - b) On New Year's Eve, Parham preached two hours on the baptism of the Holy Spirit. So much excitement, Parham was asked to begin a movement and a large church.
  - c) Parham believed he was in Zion to bring the peace of God to replace its oppression.
  - d) Parham felt that if his message had value, then the people would support it without an organization.
- 7) Sexual accusations against Parham.
  - a) Though wounded by those he thought were his friends, Parham never backed away from the cities to which God had sent him.
  - b) Returned to L.A. where thousands were converted, baptized in the Holy Spirit, healed and delivered.
  - c) In a meeting in the Pacific Northwest, Gordon Lindsay found salvation.
- 8) Conclusion.
  - a) "I can't boast of any good works I have done when I meet my Master face to face, but I can say, I have been faithful to the message He gave me, and lived a pure, clean life."
  - b) Parham died on January 29, 1929, aft fifty-six years of age.
  - c) Before Charles Parham died, his ministry contributed to over two million conversions, both directly and indirectly.
  - d) Most remember Parham for his sacrificial love, and primarily, for his faithfulness.

# LESSON FOUR

Evan Roberts

## Introduction

### Coal Covered Truth

- 1) Evan John Roberts was born June 8, 1878.
- 2) Parents were: Henry and Hannah Roberts.
  - a) They were staunch Calvinist-Methodist.
  - b) Evan's strong character was the result of his family's training.
- 3) Evan developed the habit of memorizing scripture.
  - a) Evan was never seen without his Bible.
  - b) He carried his Bible every day and memorized scripture.

### What Would Jesus Do?

- 1) The phrase "What would Jesus do," became his obsession.
- 2) He continually ask himself, "What Have I Done For Jesus"?
- 3) "I am burning, waiting for a sign."
  - a) Evan gave himself to fervent prayer and intercession; so much so that when he was 20 years old, he was known by some as a "mystical lunatic".
  - b) Several concerned preachers approached Evan regarding his unusual behavior.
  - c) He would answer them by saying, but the "Spirit moved me."
- 4) Though people didn't understand Evan's methods of ministry, the spiritual power behind his ministry could not be mistaken.
- 5) In 1903, Evan knew God had planned a great revival for the Welsh community.

### Bend us, Bend us!

- 1) For Evan, 1904 was a year of great struggle.

- a) He was torn between doing what everyone expected and following what he felt God wanted him to do.
  - b) Evan feared he wouldn't be able to receive the fullness of the Spirit of God; he went into a deep depression.
  - c) He would experience depression throughout his ministry.
- 2) Evan had his first vision in Oct. 1904.

### **The Lost Keys**

- 1) Evan began a series of meetings on October 31, and they quickly grew into a major revival that lasted for two weeks.
- 2) His goal was to dedicate and train intercessors for the coming revival.
- 3) Evan's revival became a national story.
- 4) The Wales revival was founded on 4-points.
  - a) Confess all known sin.
  - b) Search out all secret and doubtful things.
  - c) Confess the Lord Jesus openly.
  - d) Pledge your word that you will full obey the Spirit.
- 5) Evan's revival meetings were unlike any Wales had ever seen.
  - a) Many said it was not the eloquence of Evan Roberts that broke men, it was his tears.
  - b) Evan was not a fiery eyed, old-time preacher, who preached loud; he never raised his voice. He was called "the silent preacher". If Evan didn't feel the unction to preach, he kept quiet.
  - c) The coal-miners got saved, and horses didn't know how to follow a normal command without a curse word in it.
  - d) Evan only had 2 or 3 hours sleep a night, and only ate very little.
  - e) Evan's ministry was cut short because he did not take care of himself.
- 6) The revival in Wales started a worldwide hunger for God.

### **Confusion and Collapse**

- 1) In 1905, Evan Robert's mind became confused.
- 2) His #1 fear was that people would exalt him instead of God.
- 3) Evan began to operate in the gifts of the Spirit.
- 4) It was at this time that Evan suffered his first emotional collapse; he was forced to say in the home of a friend, and cancelled his meetings.

### **Obstacles Arriving...and Departing**

- 1) When the people heard he had cancelled his meeting, they were outraged.
  - a) People labeled Evan a "hypnotist," etc.
  - b) Roberts suffered another breakdown and went into silence for a season.
- 2) Evan's emotional wounds became more difficult to heal, and he remained depressed most of the time.

### **Enter Jezebel**

- 1) Mrs. Jessie Penn-Lewis was a wealthy woman from England.
  - a) She also was a minister.
  - b) She aligned herself with Evan to gain his acceptance.
- 2) She felt she and Evan needed some type of getaway.
  - a) Evan suffered his fourth and most serious nervous breakdown.
  - b) Penn-Lewis had ulterior motives with Evan.
  - c) Penn-Lewis and her husband took him to their estate in England called "Woodlands."
- 3) She told him of the mistakes she felt he made in his ministry.
  - a) She questioned him about the spiritual gifts that operated through him.
  - b) She thought his depression was caused from these gifts and convinced him he had been deceived.

### **Pulpit Ministry? Never Again**

- 1) Mrs. Penn-Lewis wrote to another preacher telling him how Evan needed to be safe-guarded.
- 2) Two preachers came to help Evan.
  - a) Their love helped to encourage him, but it was still another year before Evan was able to physically stand or walk.
  - b) Evan's medical advisors told him to never preach again.
- 3) After the criticism, Evan still said she was "one sent by God.'

### **Severing the Blood Tie**

- 1) Evan began to refuse visits from his closest relatives.
  - a) When his mother became seriously ill, they didn't tell him (Penn-Lewis)
  - b) After that when his father came to see him, Evan refused to see him.
  - c) His answer was, "I have been set apart for a highly spiritual task and had been told to "forget ties of blood."

### **"War on the Saints"**

- 1) "War on the Saints" was a book published in 1913.
  - a) Penn-Lewis and Evan authored the book together, but she received the credit.
  - b) It was a complete answer manual to spiritual problems but a year after the book was published, Roberts denounced it.
  - c) Evan said it ended up to be a book which had confused and divided the Lord's people.
- 2) Penn-Lewis convinced Evan that his sufferings were "a divine plan of God to train him to do battle against satanic powers.

### **Sermons in the Shadows**

- 1) Evan and Penn-Lewis published a magazine entitled "The Overcomer."
- 2) Penn-Lewis fell ill in late 1913.
  - a) Several months after her health returned, she stopped the magazine.

- b) She decided to hold what she called “Christian Workers’ Conferences” where she would preach.
  - i) Evan was to stay in the prayer room since the doctors told him that he should never preach again behind the pulpit.
  - ii) He used his gifts in counseling people.
- 3) Evan seemed thrilled to be called to a life of intercession.
  - a) Evan became so detached from humanity that he could no longer relate to people.
  - b) He stayed in the Penn-Lewis home for eight more years.
- 4) In 1926, Evan’s father fell ill.
  - a) When Evan came home, they all were receptive of him.
  - b) They all assured him he was forgiven.
- 5) While he was there some members of a chapel asked him to hold a service.
  - a) Evan took the pulpit, forgetting the medical advisor’s advice not to do so.
  - b) The people still recognized the power of the Holy Spirit that still rung through Evan’s voice even though he looked much older.
  - c) The people became so excited they said throughout Wales, “Shall we have revival again?”
- 6) Mrs. Penn-Lewis died of a lung disease in 1927.
- 7) After she died, Evan returned home permanently.

### **The Room Flooded with Light**

- 1) Evan’s father died in 1928.
  - a) At the funeral service, Evan did something unusual.
  - b) As they were conducting the funeral, Evan interrupted the service and said, “This is not a death but a resurrection; let us bear witness to this truth.”
  - c) Something like electricity went through the crowd.
- 2) Evan took part in a special service and there was a short revival.



- a) Visitors poured into Northern Wales, and people that lived there locally didn't even go home after work.
  - b) Two parents brought their child to be prayed for in Evan's prayer room.
    - i) As Evan prayed for the child, "the room was flooded with light and the Spirit of God."
    - ii) The parents began to praise and worship God at the top of their voice.
      - (1) Nearby workers heard them, left their jobs to see what was happening, and shoppers ran to take part.
      - (2) There was such a large crowd that gathered that wagons couldn't get through.
  - c) Evan prayed for healings and deliverances, and he operated in the gift of prophecy.
- 3) A year later, Evan totally disappeared from public life.

### **A Shadow of Success**

- 1) In Evan's 60s, he wondered if there was any purpose left in his life.
  - a) It seemed he could never find the keys to "emotional strength."
  - b) Evan wanted his personality to fade into the shadows and said, "I do not want to be seen."
  - c) To carry the weight that comes with leading a revival, all three parts of the human being—spirit, soul, and body—must be made strong.
- 2) Your work for God doesn't have to be cut short.
- 3) You can be a real success in working for God.

## LESSON FIVE

God's Generals

William J. Seymour

### Early Life

- 1) Seymour was born May 2, 1870 in Centerville, Louisiana, a southern bayou town only a few miles from the Gulf of Mexico.
  - a) He contracted smallpox, which left him blind in his left eye.
  - b) He went to Houston, Texas where Charles F. Parham was holding crusades.
- 2) Seymour was invited to Los Angeles by Miss Neely Terry.

### Los Angeles

- 1) There was evidence of a spiritual revival before Seymour arrived.
- 2) A small black group led by Sister Julia Hutchinson taught sanctification in a way that didn't agree with her church's doctrine.
  - a) She was expelled by the families involved with her teaching, and she formed a group with Seymour as pastor.
  - b) Home meetings grew until they were forced to rent a small mission hall on Santa Fe Street.
  - c) Seymour taught that a person is not baptized in the Holy Spirit unless he or she spoke with other tongues; he had not yet received the manifestation. Many disagreed with his teaching.
- 3) The Asberys asked Seymour to move into their home on North Bonnie Brae Street, and they began regular meetings there.
  - a) In February of 1906, Seymour began meetings seeking for baptism of the Holy Spirit.
  - b) Mr. Lee called Seymour to his home for prayer for his healing; he was healed and received the Holy Spirit.

- i) Seymour told of these experiences in service that night; the whole group dropped to their knees as they cried out for the baptism.
- ii) For three days they celebrated what they dubbed, “early Pentecost restored.”

### **312 Azusa Street**

- 1) The Asbery’s home could no longer accommodate the crowds, so on April 14, 1906, Seymour and his elders found an old Methodist church which later was converted into a horse stable.
- 2) Meetings would begin with impromptu music without instruments or hymn books.
  - a) Whoever was anointed, preached the Word.
  - b) Mother Jones earned a reputation that discouraged any unanointed preacher from standing at the pulpit. When she stood, they would run from the pulpit.
- 3) Both the rich, educated people and the poor, unlearned people sat as one in the sawdust and makeshift barrel pews.
  - a) Even Sis. Hutchinson, who had locked Seymour out of her mission, came to Azusa, received the baptism of the Holy Spirit, and left for Africa.
  - b) Robert Semple was told of the miraculous events at Azusa and speaking in tongues.
    - i) He told his new bride, Aimee, before leaving for China.
    - ii) When Aimee returned from China, she eventually made Los Angeles her ministry base.
- 4) John G. Lake visited Azusa street meetings.
  - a) He later wrote of Seymour: “He had the funniest vocabulary. But, I want to tell you,, there were doctors, lawyers, and professors, listening to the marvelous things coming from his lips. It was not what he said in words; it was what he said from his spirit to my heart that showed me he had more of God in his life than any man I had ever met up to that time. It was God in him that attracted the people.”
  - b) Missionaries were called from their nations to come and witness the spiritual phenomena in Los Angeles.
- 5) In September of 1906, Seymour began a publication entitled, *The Apostolic Faith*.

- 6) Seymour wrote: "The meeting has been a melting time. The people are all melted together...made on lump, one bread, all one body in Christ Jesus. There is no Jew or Gentile, bond or free, in the Azusa Mission. No instrument that God can use is rejected on account of color or dress or lack of education. This is why God has built up the work...The sweetest thing is the loving harmony."

### **Beginnings of Decline**

- 1) "Apostolic Faith Mission" was written across the top of the building, and accusations were made that the mission was evolving into just another denomination.
- 2) The revival itself was slowly setting itself up for ultimate failure.
  - a) There was confusion surrounding understanding of speaking in other tongues.
  - b) Accusations of fleshly manifestations that people called the moving of the Holy Spirit began circulating.
  - c) It was at this time, that Seymour asked Parham to come to Azusa and hold a general revival.
  - d) When Parham arrived, Seymour introduced him as the "Father in this Gospel of the kingdom."
  - e) Things didn't go as Seymour had planned, and after a few sermons, Seymour padlocked the mission's door to keep Parham out.
- 3) Parham's account:
  - a) "I hurried to Los Angeles, and to my utter surprise and astonishment I found conditions even worse than I had anticipated...manifestations of the flesh, spiritualistic controls, saw people practicing hypnotism at the altar over candidates seeking baptism, though many were receiving the real baptism of the Holy Ghost."
  - b) "After preaching two or three times, I was informed by two of the elders that I was not wanted in that place. With workers from Texas, we opened a great revival in the W.C.T.U. Building in Los Angeles. Great numbers were saved, marvelous healings took place, and between two and three hundred who had been possessed of awful fits and spasms and controls in the Azusa Street work were delivered, and received the real Pentecost teachings and spake with other tongues."
  - c) "In speaking of different phases of fanaticism that have been obtained here, that I do so with all lovingkindness and at the same time with all fairness and firmness. Let me

speaking plainly with regard to the work as I have found it here. I found hypnotic influences, and all kinds of spells, spasms, falling in trances, etc.”

- d) “A word about the baptism of the Holy Ghost. The speaking in tongues is never brought about by any of the above practices/influences. No such thing is known among our workers as the suggestion of certain words and sounds, the working of the chin, or the massage of the throat. There are many in Los Angeles who sing, pray, and talk wonderfully in other tongues, as the Spirit gives utterance, and there is jabbering here that is not tongues at all. The Holy Ghost does nothing that is unnatural or unseemingly, and any strained exertion of body, mind or voice is not the work of the Holy Spirit, but of some familiar spirit, or other influence. The Holy Ghost never leads us beyond the point of self-control or the control of others, while familiar spirits or fanaticism lead us both beyond self-control and the power to help others.
- 4) Parham’s perception was perhaps right, but the results may have been different if Parham had been more fatherly than dictatorial.
- 5) Seymour’s response: “Some are asking if Dr. Charles F. Parham is the leader of this movement. We can answer, no, he is not the leader of this movement of Azusa Mission. We thought of having him to be our leader and so stated in our paper, before waiting on the Lord. We can be rather hasty, especially when we are very young in the power of the Holy Spirit. We are just like a baby—full of love—and were willing to accept anyone that had the baptism with the Holy Spirit as our leader. But the Lord commenced settling us down, and we saw that the Lord should be our leader. So we honor Jesus as the Great Shepherd of the sheep. He is our model.”

### **Sanctification**

- 1) Seymour believed one could lose their salvation if they reacted in the flesh.
  - a) He taught that sanctification, or sinless perfection, was a separate work of grace aside from salvation. Once you were sanctified, Seymour believed, you acted sanctified all the time. But if you sinned, you lost it.
  - b) At Azusa, overzealous believers got caught up in pointing fingers and judging one another. Their self-righteous behavior resulted in clashes, splits, and controversies.

### **Love and Betrayal**

- 1) "You cannot win people by preaching against their church or pastor...if you get to preaching against churches, you will find that sweet Spirit of Christ...is lacking and a harsh judging spirit takes place. The churches are not to be blamed for divisions. People were hunting for light. They built up denominations because they did not know a better way. When people run out of the love of God, they get to preaching dress, and meats, and doctrines of men and preaching against churches. All these denominations are our brethren...So let us seek peace and not confusion...The moment we feel we have all the truth or more than anyone else, we will drop."
- 2) May 13, 1908, Seymour and Jennie Evans Moore married.
  - a) News of their marriage angered a small, yet very influential group at the Mission.
  - b) One of the main antagonists was Clara Lum, the missions' secretary responsible for the newspaper's publication.
    - i) She left the mission, believing that marriage in the last days to be a disgrace because of the soon return of Christ and severely denounced Seymour for his decision.
    - ii) She relocated to Portland, Oregon, to join with Florence Crawford, a former Azusa associate.
    - iii) She took the entire national and international mailing lists with her, which crippled Seymour's worldwide publication outreach.

### **The Last Division: Man or God?**

- 1) Throughout 1909 and 1910, Seymour continued his ministry at Azusa, though the numbers decreased due to lack of influence and funds.
  - a) Seymour left two young men in charge at the mission and departed for a cross-country preaching tour.
  - b) In early 1911, William H. Durham held meetings at Azusa in his place.
- 2) Seymour and Durham differed greatly in their theology.
  - a) Durham preached that people couldn't lose their salvation even if they sinned in the flesh.
  - b) Seymour and Durham couldn't come to agreement, so Seymour once again used the padlock.

- c) Durham secured a large, two-story building that seated more than one thousand people. Thousands were saved, baptized, and healed while the old Azusa Mission became virtually deserted.
- 3) On September 28, 1922, Seymour suffered a sudden attack in his chest, and died at the age of fifty-two years of age.
- 4) Only about two hundred people attended William Seymour's funeral.
- 5) Mrs. Seymour continued as pastor until 1931; city officials declared the property a fire hazard, and the mission was demolished.
- 6) Jennie Seymour died of heart failure on July 2, 1936.

### **Seymour's Legacy**

- 1) The results of Seymour's efforts between 1906 and 1909 produced and exploded the Pentecostal Movement around the world.
  - a) Today, many denominations attribute their founding to the participants of Azusa.
  - b) Probably everyone in the Pentecostal Movement today can attribute their roots, in some way, to Azusa.

### **The Impact of Azusa on World-wide Pentecostalism**

Even though the first "Pentecostal" in the modern sense appeared on the scene in 1901 in the city of Topeka, it was not until 1906, however, that Pentecostalism achieved worldwide attention through the Azusa Street revival in Los Angeles led by the African-American preacher William Joseph Seymour. He learned about the tongues-attested baptism in a Bible school that Parham conducted in Houston, Texas in 1905. Invited to pastor a black holiness church in Los Angeles in 1906, Seymour opened the historic meeting in April, 1906 in a former African Methodist Episcopal (AME) church building at 312 Azusa Street in downtown Los Angeles.

What happened at Azusa Street has fascinated church historians for decades and has yet to be fully understood and explained. For over three years, the Azusa Street "Apostolic Faith Mission" conducted three services a day, seven days a week, where thousands of seekers received the tongues baptism. Word of the revival was spread abroad through The Apostolic Faith, a paper that Seymour sent free of charge to some 50,000 subscribers. From Azusa Street Pentecostalism spread rapidly around the world and began its advance toward becoming a major force in Christendom.

The Azusa Street movement seems to have been a merger of white American holiness religion with worship styles derived from the African-American Christian tradition which had developed since the days of chattel slavery in the South. The expressive worship and praise at Azusa Street, which included shouting and dancing, had been common among Appalachian whites as well as Southern blacks. The admixture of tongues and other charisms with black music and worship styles created a new and indigenous form of Pentecostalism that was to prove extremely attractive to disinherited and deprived people, both in America and other nations of the world.

The interracial aspects of the movement in Los Angeles were a striking exception to the racism and segregation of the times. The phenomenon of blacks and whites worshipping together under a black pastor seemed incredible to many observers. The ethos of the meeting was captured by Frank Bartleman, a white Azusa participant, when he said of Azusa Street, "The color line was washed away in the blood." Indeed, people from all the ethnic minorities of Los Angeles, a city which Bartleman called "the American Jerusalem," were represented at Azusa Street.

The place of William Seymour as an important religious leader now seems to be assured. As early as 1972 Sidney Ahlstrom, the noted church historian from Yale University, said that Seymour was "the most influential black leader in American religious history." Seymour, along with Charles Parham, could well be called the "co-founders" of world Pentecostalism.



## LESSON SIX

Aimee Semple McPherson

### Her Early Childhood

- 1) Aimee, an only child, was born on October 9, 1890 near Salford, Ontario, Canada.
- 2) Aimee was a spunky little girl and was full of headstrong ideas. Nothing intimidated her.
  - a) Throughout her youth, Aimee's dogmatic character began to surface.
  - b) As a preteen, Aimee's dramatic personality became well-known in local village theater productions.
- 3) She was a popular orator while in grammar school; by the time she was thirteen, Aimee was a celebrated, outstanding public speaker.

### Aimee and Darwinism

- 1) Aimee grew up in a very strict, legalistic church that believed if you went to a movie theater, you would go to hell.
- 2) When Aimee entered high school, she was exposed to Darwin's theory of evolution.
  - a) After extensive reading, she came to the conclusion that Darwin's theory had to be true.
  - b) Aimee concluded that the church didn't believe or practice the Bible anyhow.
  - c) Aimee decided to become an atheist.
- 3) One night, Aimee was gazing at the magnificence of the stars.
  - a) She concluded that someone had to make the heavens.
  - b) A day after her prayer, she and her father drove past a storefront with a sign that read:  
HOLY GHOST REVIVAL. ROBERT SEMPLE, RISH EVANGELIST.
- 4) Aimee had heard how these Pentecostal people fell on the floor and spoke in unknown languages.
  - a) Out of curiosity, she went to the next service.
  - b) When Robert Semple entered the room, Aimee was awe-stricken by him.

- 5) Seeking direction for her life, Aimee had a vision of millions of men, women, and children being swept into a black river.
  - a) She heard a voice, "Become a winner of souls."
  - b) She decided that the only way for her to do this was to be baptized in the Holy Spirit.
- 6) A few months later, Robert Semple proposed to Aimee in the same house where she received the baptism!
  - a) They were married on August 18, 1908.
  - b) She didn't finish high school because of Semple; she later wrote that "He was my theological seminary, my spiritual mentor, and my tender, patient, unfailing lover."
- 7) In January, 1909, the Semples went to Chicago, Illinois, where Robert was ordained by pastor William Durham.
- 8) In early 1910, the Semples, who were now expecting a child, set sail for China.
  - a) After being there only two months, both of them were stricken with malaria.
  - b) Aimee survived, but Robert died. She was left alone to fend for herself in a place she literally hated.
- 9) Aimee grieved Robert's death for over a year before she decided to go minister in some churches Robert had left.
  - a) While in New York, she met her second husband, Harold McPherson.
  - b) They were married on February 28, 1912.
- 10) The only real problem that Aimee and Harold had was in the area of their vastly different goals.
  - a) Aimee felt like she had run from God over the past three years, likening it to Jonah being in the belly of the whale for 3 days.
  - b) She heard the voice of God, "Preach the Word! Will you go? Will you go?"
- 11) By now Harold had a good job and wanted Aimee to be like other women—clean house and work in the kitchen.
  - a) Aimee felt she could not remain so confined and be able to fulfill the call to go.

- b) In the spring of 1915, Aimee took Roberta and Rolf, along with their belongings, and left for Toronto.
- c) After months of trying to work out their differences, they faced up to the inevitable.

### **Aimee Launches Out in Her Ministry**

- 1) Aimee drew crowds from every walk of life; people could relate to her and would come to experience the power of God through amazing manifestations.
- 2) The Rolling Church.
  - a) In one meeting, offerings were large enough to buy a 1912 Packard touring car, which would soon become her rolling church.
  - b) Aimee would stand in the back seat and preach eight to ten meetings a day.
- 3) Aimee would treat her audiences as a mother would her child.
  - a) She was never condemning or threatening, always encouraging her listeners to fall in love with the grace and mercy of God.
  - b) Even though she stated that she had not sought for a healing ministry, healing became a very integral part of her ministry.
- 4) It was about this time that Aimee began to publish *The Bridal Call*.
  - a) It was a magazine complete with photos, sermons, poems, and a subscription price.
  - b) Aimee's intentions in publishing it were to reshape the Church, by taking away the damnation and sin to take on the tone of a celebration, a happy wedding.
- 5) Aimee and Harold began to disagree about the ministry.
- 6) Minnie now joined Aimee's ministry as her business manager; Minnie's detailing eventually took Aimee from tents to coliseums.
- 7) The only Pentecostal belief Aimee was ever known to have taken a stand against was the doctrine of sanctification as a second work of grace.
- 8) One of her major thrusts of ministry appreciated by everyone was that of servanthood.
- 9) Aimee then set out for California, where she would establish the base for the remainder of her ministry, and while driving through Indianapolis, she met Maria Woodworth-Etter.

- 10) When she finally arrived in Los Angeles in later 1918, Aimee's fame had preceded her.
- 11) Between the years of 1919-1923, Aimee traveled across the U. S. nine times, preaching and raising money for the building of Angelus Temple.
- 12) The press discovered Aimee in 1919, and she became a media sensation.
- 13) In 1921, Aimee held a three-week meeting in Denver, Colorado, at which sixteen thousand people filled the Municipal Auditorium two and three times each day. One night, eight thousand people were turned away.
- 14) Minnie worked diligently to establish a business foundation for the ministry, but she never grasped the fullness of Aimee's call.
  - a) She never really understood why Aimee did what she did.
  - b) In years to come, Aimee's feeling of being "owned" and "controlled" would eventually cause them to part.
- 15) In 1921, Aimee was weary from her time on the road and began searching for the land on which they could build Angelus Temple.
- 16) In late 1922. Aimee's five thousand seat temple was finally completed.
  - a) There was an extravagant dedication service on New Year's Day of 1923.
  - b) Angelus Temple would be filled four times each Sunday.
- 17) The Temple had perfect acoustics.
  - a) Aimee believed the entire Bible was a sacred drama that was meant to be preached and illustrated dramatically.
  - b) She believed denominational churches had become too cold and formal, while the world's love for entertainment brought them encouragement, joy, and laughter.
- 18) In July of 1922, Aimee named Angelus Temple "The Church of the Foursquare Gospel.
- 19) The sanctuary was filled with music in every service, with drama being an important part.
- 20) In February of 1923, Aimee opened her school of ministry that would eventually become known as L.I.F.E. (Lighthouse of International Foursquare Evangelism) Bible College.
- 21) In February 1924, Aimee opened Radio KFSG (Kall Four Square Gospel), with the first FCC license ever issued to a woman. It was also the first Christian radio station ever operated.

## Is Aimee Dead?

- 1) In 1926, the greatest scandal and controversy of her ministry took place.
  - a) Aimee disappeared from a beach.
  - b) A memorial service was scheduled for Aimee at Angelus Temple on June 20.
  - c) Three days after the service, Aimee walked into Douglas, Arizona from the desert.
- 2) After spending a night in the hospital, some fifty thousand people welcomed Aimee back to Angelus Temple.
- 3) The district attorney brought charges against Aimee for corruption of public morals, obstruction of justice, and conspiracy to manufacture evidence; but the case was dismissed.
- 4) In the latter part of 1926, things began to unravel.
  - a) Lawsuit after lawsuit was assaulting her.
  - b) Even her mother was wavering back and forth in her support for her daughter.
  - c) The church began to split, but the Board of Elders supported her and worked out a “permanent retirement plan” for Minnie.
- 5) Coupled with the expense of settling with her mother, the depression, and lawsuits, Aimee’s debts quickly mounted.
  - a) It would take the next ten years to settle all the lawsuits and to pay her debtors off.
  - b) When it finally happened, there was a celebratory notice placed atop the Temple.
- 6) The strain of it all led to Aimee suffering a complete emotional/physical breakdown in 1930.
  - a) By 1931, Aimee was very lonely and was married to her third husband, David Hutton.
  - b) While Aimee was away, Hutton, amid scandal, filed for divorce.
- 7) Between 1938 and 1944, things were very quiet for Aimee.
- 8) In 1942, Aimee led a brass band and color guard into downtown Los Angeles to sell war bonds.
  - a) She sold \$150,000 worth of the bonds in one hour.
  - b) The U.S. Treasury awarded her a special citation for her patriotic endeavor.

9) By 1944, Aimee's health was very poor.

- a) Aimee had always been plagued with insomnia, and she was taking sedatives from her physician.
- b) On September 27, 1944, Aimee Semple McPherson went home to be with the Lord. She was fifty-three years old.

10) Aimee's body lay in Angelus Temple for three days and three nights as sixty thousand people filed by to pay their last respects.

11) Only heaven will reveal everything Aimee accomplished.

- a) She composed 175 songs and hymns, several operas, and thirteen drama-oratorios.
- b) She preached thousands of sermons and graduated over 8,000 ministers from L.I.F.E. Bible College.
- c) It is estimated that during the Depression, some one and a half million people received aid from her ministry.

12) The Foursquare denomination continues to thrive.

- a) The four squares are:
  - i) Jesus is Savior.
  - ii) Jesus is healer.
  - iii) Jesus is baptizer in the Holy Spirit.
  - iv) Jesus is coming King.
- b) Aimee's constant reminder to "Stay in the middle of the road" was this: being excessive might skyrocket you, but you will eventually explode and plummet to earth. The Christian faith is a way of life, so run it like a marathon—not a sprint.

# LESSON 7

John G. Lake

Kenneth Meadors

## Introduction

- 1) “I said to them (scientists), ‘Gentlemen, I want you to see one more thing. Go down in your hospital and bring back a man who has inflammation of the bone. Take your instrument and attach it to his leg. Leave enough space to get my hand on his leg. You can attach it to both sides.’” “When the instrument was ready, I put my hand on the man’s shin and prayed like Mother Etter prays: no strange prayer, but the cry of my heart to God. I said, ‘God, kill the devilish disease by Your power. Let the Spirit move in him; let it live in him.’” “Then I asked, ‘Gentlemen, what is taking place?’” “They replied, ‘Every cell is responding.’”
- 2) He often said that the secret of heaven’s power was not in the *doing* but in the *being*.

## Early Life

- 1) John G. Lake was born March 18, 1870 in Ontario, Canada.
- 2) Lake was one of sixteen children. Eight family members—four brothers and four sisters—died from illness.
- 3) In 1890, a Christian farmer taught him about sanctification. One year later, in 1891, Lake moved to Chicago, and was admitted to the Methodist school of ministry.

## The Gift of Jennie

- 1) Lake and Jennie were married February 5, 1893.
  - a) One of Jennies’ most important ministries to her husband was prayer and intercession.
  - b) Within two years, Jennie was diagnosed with tuberculosis and heart disease. Heavy medications made her a virtual invalid.
- 2) Lake had experienced God’s healing power before.
  - a) He had been afflicted with rheumatism in younger years. He traveled to John Alexander Dowie’s Healing Home in Chicago, where he was healed.
  - b) The rest of Lake’s terminally afflicted family members had been healed at Dowie’s home as well.
- 3) When it was imminent that Jennie was near death, Lake threw his Bible against the fireplace.

- a) It fell open to Acts 10: "...God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- b) He believed that meant Jennie's sickness was of the devil.

### **Exercising Spiritual Strength**

- 1) In 1901, Lake moved to Zion, Illinois to study divine healing under John Alexander Dowie.
  - a) While living in Zion, Lake attended a cottage meeting at home of F.F. Bosworth.
    - i) Tom Hezmalhalch was preaching.
    - ii) Hezmalhalch became a close friend and co-worker with Lake.
- 2) In 1904, he relocated to Chicago, where he became a very successful business executive.
  - a) Lake was now making a fortune.
  - b) "It became easy for me to detach myself from the course of life, so that while my hands and mind were engaged in the common affairs of every day, my spirit maintained its attitude of communion with God."
- 3) In 1906, Lake began to pray for the baptism of the Holy Spirit.
  - a) After being baptized in the Spirit, Lake's desire to enter fulltime ministry increased.
  - b) He left a \$50,000 a year job to enter the ministry.
- 4) In 1907, John and Jennie disposed of the estate, their wealth, and their possessions.
- 5) In January 1908, Lake began to pray for the finances to take to go to Africa.
- 6) Days after his arrival in South Africa, a pastor asked Lake to fill his pulpit for a few weeks.
  - a) Revival broke out among the Zulus, and within weeks multitudes were saved, healed, and baptized in the Holy Spirit.
  - b) One of main features of these meetings was the powerful demonstration of answered prayer.
- 7) John and Jennie were a Team.
  - a) Lake believed his wife "possessed the spirit of discernment in a more marked degree" than he. She would often receive a word of knowledge concerning those who were unable to receive healing because of personal difficulty or sin in their life.
  - b) They would pray for people all day in their home.



- c) Lake demonstrated his deep compassion by never turning away a cry for help.
- d) One of Jennie's most difficult challenges was adapting to the ministry habits of her husband.
  - i) He would go to bring home groceries for his family, but would often give them away to a widow lady with hungry children.
  - ii) Jennie never knew who John may bring home for dinner, so she had to stretch any meal to feed a large crowd.
  - iii) Food was always in short supply.
- 8) Lake established the Apostolic Tabernacle in Johannesburg, and in less than a year he had started one hundred churches.
- 9) December 22, 1908, while ministering in the Kalahari Desert, Lake's beloved wife Jennie died.
  - a) Most accounts of Jennie Lake's death were attributed to malnutrition and physical exhaustion.
  - b) When John was away, multitudes would gather on their front lawn, and Jennie would feed them with what little food she could spare.
- 10) In 1909, Lake returned to the U.S. to gather support for his African ministry and to recruit new workers.

### **The Plague**

- 1) When Lake returned to Africa in 1910, a plague was raging, and one quarter of the entire population had died.
  - a) The government offered \$1000 to any nurse who would care for the sick.
    - i) Lake and his assistants went to help, free of charge.
    - ii) He and one assistant would go into the houses, bring out the dead, and bury them.
    - iii) No symptom of the plague ever touched him.
  - b) Doctor asked, "What have you been doing to protect yourself? You must have a secret!"
    - i) Lake: "Brother, it is the law of the Spirit of Life in Christ Jesus. I believe that just as long as I keep my soul in contact with the living God so that His Spirit is flowing into my soul and body, that no germ will ever attach itself to me, for the Spirit of God will kill it."
    - ii) Lake invited the doctor to take the foam from the lungs of a dead plague victim and put it under a microscope. The doctor did so, and found masses of living germs. Then Lake astounded the people in the room as he told the doctor to spread the deadly foam on his hands and announced that germs would die.

- iii) The doctor did so and found that the germs died instantly in Lake's hand.
- 2) Lake spent the rest of 1910-1912 ministering healing as he prayed for the sick.
    - a) Great miracles were performed that still affect Africa today.
    - b) Lake published a newsletter mailed to thousands of people after workers laid hands on them. Thousands of letters poured in from the nations, stating how the Spirit of God came upon them as they opened the paper.
  - 3) In 1912, the congregation was asked to pray for a man's cousin in a Welsh insane asylum that was located some seven thousand miles away. When the spirit of fervent prayer fell on the people, a great consciousness of God came upon Lake. It seemed as if shafts of light were beaming toward him from the intercessors. Then suddenly, he found himself traveling in the spirit at lightning-like speed. Arriving in a place that he had never seen before, he realized it had to be Wales. Then he walked inside the room of this man's cousin who was tied to a cot with her head bouncing back and forth. He laid hands on her and cast the devil out of her. Then, suddenly, he was back in Johannesburg kneeling on the platform. Three weeks later, the report of this woman's complete deliverance had arrived. She had been immediately discharged when physicians found her "suddenly" healthy and whole.
  - 4) By the time John G. Lake left Africa to return to America, his ministry efforts had produced 1,250 preachers, 625 congregations, and 100,000 converts.
  - 5) In 1913, Lake met and married Florence Switzer of Milwaukee, Wisconsin.
  - 6) In the summer of 1914, Lake met with his former railroad financier and friend, Jim Hill. Lake and his family were offered free railway passes that were good for anywhere his trains traveled.
    - a) Lake took advantage of this offer and began to travel the nation.
    - b) First, he went to Spokane, Washington, where he stayed and set up "healing rooms" in an old office building.
      - i) It is estimated that some one hundred thousand healings occurred in those rooms.
      - ii) According to government statistics, between the years of 1915-1920, Spokane, Washington, was the "healthiest city in the world" because of the ministry of John G. Lake.
    - c) Lake founded The Apostolic Church in Spokane that drew thousands from around the world for ministry and healing.
  - 7) During Lake's time in Portland, he had a vision in which an angel appeared.
    - a) The angel opened the Bible to the book of Acts, pointing to the outpouring of the Spirit on the Day of Pentecost.

- b) "This is Pentecost as God gave it through the heart of Jesus. Strive for this. Contend for this. Teach the people to pray for this. For this, and this alone, will meet the necessity of the human heart, and this alone will have the power to overcome the forces of darkness." \
- 8) At the height of Lake's ministry, it was his understanding of righteousness that allowed him to take dominion over every situation.
    - a) He despised the Christian songs that spoke of mankind as a "worm."
      - i) When he heard them, he called them "lower concept" songs.
      - ii) He felt they were a disgrace to the blood of Jesus.
    - b) Lake's daughter once described her father as having "a very great consciousness of being a king and a priest before God, showing a bearing and demeanor of that nobility.
  - 9) Lake possessed a remarkable ability to encourage faith and revelation in the hearts of others who listened to him.
  - 10) "I can see as my spirit discerns the future and reaches out to touch the heart of mankind and the desire of God, that there is coming from heaven a new manifestation of the Holy Spirit in power, and that new manifestation will be in sweetness, in love, in tenderness, and in the power of the Spirit, beyond anything your heart or mine ever saw. The very lightning of God will flash through men's souls. The sons of God will meet the sons of darkness and prevail."

### **Legacy of the Miraculous**

- 1) By 1924, Lake was known throughout America as a leading healing evangelist.
  - a) He had established forty churches through the United States and Canada.
  - b) In December, Gordon Lindsay, founder of Christ for the Nations in Dallas, Texas, was converted while hearing Lake preach in Portland.
- 2) On September 16, 1935, John G. Lake went home to be with the Lord. He was sixty-five.
- 3) A eulogy by one of Lake's converts: "Dr. Lake came to Spokane. He found us in sin. He found us in sickness. He found us in poverty of spirit. He found us in despair, but he revealed to us such a Christ as we had never dreamed of knowing this side of heaven. We thought the victory was over there, but Dr. Lake revealed to us that victory was here."

# LESSON EIGHT

Kathryn Kuhlman

“The Woman Who Believed in Miracles”

## Early Childhood

- 1) Kathryn was born in Concordia, Missouri on May 9, 1907.
- 2) A childhood friend described young Kathryn as having “large features, red hair, and freckles.
- 3) As a young girl, Kathryn was also noted for her “independence, self-reliance and a desire to do things her way.”
- 4) Kathryn was particularly fond of her father, but not so much her mother.
  - a) Mother was the disciplinarian; Papa gave her all the love and affection she ever needed.
  - b) Her father taught her the principles of business.
- 5) Kathryn was 14 years old when she was born again.
  - a) She came from a religious background rather than a spiritual one.
  - b) Her ministry in later years would become ecumenical as she moved through all churches from the Pentecostal to the Catholics.
  - c) Kathryn’s mother wasn’t born again until 1935 in one of Kathryn’s services. She reached out to embrace Kathryn and held her tightly; it was the first time that Kathryn could ever remember being embraced by her mother.

## Beginning of Her Ministry

- 1) In 1924 (at age 17), Kathryn’s sister Myrtle, who had married an evangelist, persuaded their mother to allow Kathryn to travel with them in meetings.
  - a) They made their headquarters in Oregon and were exposed to the ministry of Dr. Charles S. Price, who had a healing ministry.
  - b) It was under Dr. Price that they were exposed to the baptism of the Holy Spirit.
- 2) Myrtle’s marriage had not been a happy one; financial strains were adding to the problems.
  - a) During this time, Kathryn learned lessons of patience in adversity.

- b) She learned early in life that self-centeredness, along with self-pity, self-indulgence, or self-hatred causes a person to judge or condemn himself.
- 3) Kathryn spent five years with her sister and her husband, which helped prepare the foundation for her own ministry.
- a) They moved to Boise, Idaho, where offerings weren't enough to pay rent on a building, apartment, and food.
  - b) Myrtle and her husband left Kathryn and their pianist, Helen, and moved on.
  - c) The beginning of Kathryn's ministry was in a pool hall that had been converted into a mission.
- 4) In Kathryn's early years of ministry, two other characteristics were developed—dedication and loyalty to God and His people.
- a) What keeps a person devoted to their call? Kathryn's answer was "loyalty."
  - b) "...my heart was fixed. I'll be loyal to Him at any cost, at any price."

### **Kathryn Wanted It "Big"**

- 1) Kathryn and Helen then moved to Colorado.
- 2) Kathryn believed in a big God whose resources weren't limited.
- 3) The meeting in Denver lasted 5 months until they moved into a bigger building.
  - a) Kathryn's main message was salvation.
  - b) Kathryn's was a ministry of hope and faith.

### **The Death of "Papa"**

- 1) In late December of 1934, Kathryn's beloved father was killed in an accident.
  - a) At the funeral, Kathryn stood looking down on the face of her Papa.
  - b) When she gently put her hand on his shoulder, something happened.
  - c) "This was the first time the power of the risen, resurrected Christ really came through to me. Suddenly I was no longer afraid of death...as my fear disappeared, so did my hate. Papa wasn't dead; he was alive."

- 2) On May 30, 1935, the Denver Revival Tabernacle opened with a huge neon sign over it—  
“Prayer Changes Things.”
  - a) The Tabernacle seated 2000 people.
    - i) For the next 4 years, services were conducted nightly except on Monday.
    - ii) The revival center soon developed into an organized church.
      - (1) There was no denominational affiliation.
      - (2) There were outreaches to prisons and nursing homes.
  - b) Later, Kathryn began a radio program called, “Smiling Through.”
- 3) In 1935, an evangelist named Burroughs A. Waltrip (whom Kathryn referred to as “Mister”), an evangelist from Austin, Texas, came to preach at the Tabernacle.
  - a) He and Kathryn were attracted to one another.
  - b) The only problem was that Waltrip had a wife and two sons back in Texas.
    - i) Shortly after his first trip to Denver, Waltrip divorced his wife.
    - ii) Waltrip claimed that his wife had left him.
- 4) On October 16, 1938, Kathryn announced to her Denver congregation that she planned to join the ministry with “Mister” in Mason City, Iowa.
- 5) While Kathryn chose to believe Mister’s story about his wife leaving him, she was troubled throughout their wedding plans.
  - a) Most people say that “Mister” didn’t love Kathryn, but loved her ability to draw a crowd and raise money.
  - b) Kathryn had confided in some close friends, Lottie and Helen, that she just couldn’t seem to find the will of God in this matter.
- 6) When Kathryn and “Mister” checked into their hotel room after the ceremony, Kathryn refused to stay with her new husband.
  - a) She went to Lottie and Helen’s hotel room, weeping and admitting she had made a mistake with the marriage and would get an annulment.

- b) The three women left Des Moines, hoping to explain the situation away to the Denver congregation, but the congregation never gave her a chance.
  - c) The work Kathryn had so diligently built over the previous five years quickly disintegrated.
    - i) Kathryn lost her church, her close friends, and her ministry.
    - ii) Even her relationship with God suffered because Kathryn put “Mister” and his desires over her passion for God.
- 7) Kathryn was a great woman of God, but what made her great was her choice and action to recover from her mistake.

### **Kathryn Starts Over**

- 1) From the moment that Kathryn made her decision, she never wavered from answering the call on her life.
- 2) In 1946, Kathryn came out of her “wilderness” and moved into the “Promised Land” of her real ministry.
  - a) She held a series of meetings in the fifteen hundred seat Gospel Tabernacle located in Franklin.
  - b) The Tabernacle was famous; Billy Sunday had preached in the Tabernacle.
- 3) Kathryn began a radio ministry and had great success.
- 4) The Holy Spirit moved in the days surrounding the end of World War II to restore the body of Christ through the gift of healing.
  - a) At this time, Kathryn was still praying mainly for people to receive salvation, but she was beginning to pray for and lay hands on people who came for healing.
  - b) She despised the term “faith healer.”
- 5) Kathryn exhorted people to focus and concentrate on Jesus, and nothing else.
- 6) Kathryn began to see that healing was provided for the believer at the same time as salvation.
- 7) As her ministry developed, she put less emphasis on faith and more emphasis on the sovereignty of the Holy Spirit.

- 8) Kathryn then moved her ministry to Pittsburg where she remained until her death.
- 9) Even though she had many churches, Kathryn never thought of herself as being a five-fold minister; she walked in the simplicity of being “a handmaiden” of the Lord.
- 10) Kathryn declared from the beginning of her ministry that she would be the next Aimee Semple McPherson.
- 11) Kathryn would open her radio broadcasts with, “Hello, there; and have you been waiting for me?”
  - a) Her broadcasts were not religious or stuffy.
  - b) Her encouragement changed lives.
- 12) For the last ten years of her ministry, Kathryn held monthly services at the Shrine Auditorium in Los Angeles.
- 13) She especially enjoyed ministering at the Full Gospel Business Men’s Fellowship International founded by Demas Shakarian.

### **The Nature of Kathryn’s Ministry**

- 1) She never taught that sickness was from the devil.
  - a) She avoided the subject pointing to how big God is.
  - b) She felt if she could turn the eyes of the people toward God, then everything would fall into place.
- 2) Early in her ministry, Kathryn encouraged people to leave their denominations, but in her later years, she encouraged them to return and be a shining light and a healing force.
  - a) People from all walks of life and denominations came to her meetings.
  - b) Being an ecumenical evangelist, Kathryn never permitted the spiritual gifts of tongues, the gift of interpretation, or prophecy to operate in her services.
  - c) However, she did allow people to be “slain in the Spirit.”
- 3) Her ministry stands out as one of the leading ministries, if not the leading ministry of the Charismatic Movement.
- 4) In August of 1952, Kathryn preached to over fifteen thousand under Rex Humbard’s tent in Akron, Ohio.



## **Dino Karsonakis**

- 1) Dino was Kathryn's concert pianist whom she had taken out of obscurity and launched him into an international ministry.
  - a) Dino fell under the influence of his brother-in-law, Paul Bartholomew.
  - b) Bartholomew was the highest paid person on staff, but he wanted more.
  - c) Kathryn didn't approve of Dino's publicized relationship with a secular show girl.
    - i) He became bitter and also demanded more money.
    - ii) Kathryn fired them both.
    - iii) They then made many public accusations concerning her character that were heard around the world.
- 2) Though there may have been mistakes made in judgment, lack of understanding, and mistakes made through the people around her, she never allowed flesh to participate in any of the movings of the Holy Spirit.
- 3) The last miracle service of Kathryn Kuhlman's ministry was held at the Shrine Auditorium in Los Angeles on November 16, 1975.
  - a) In just a little over three weeks from that November date, Kathryn lay dying in the Hillcrest Medical Center of Tulsa, Oklahoma after open-heart surgery.
  - b) Oral and Evelyn Roberts were among a few of the visitors permitted to see Kathryn in Hillcrest Medical Center.
  - c) On February 20, 1976, Kathryn Kuhlman went home to be with Jesus; She was sixty-eight years old.
- 4) Kathryn Kuhlman's ministry pioneered the way for us to know the Holy Spirit in our generation.
  - a) She attempted to show us how to fellowship with Him and how to love Him.
  - b) She had the ability to reveal the Holy Spirit to us as our friend.

# LESSON NINE

## Smith Wigglesworth

### Apostle of Faith

#### Early Life

- 1) Smith was born June 8, 1859 in Menston, Yorkshire, England.
- 2) Smith's parents had one daughter and three sons.
- 3) His family was poor, so Smith started working at an early age.
- 4) Smith began to witness the Gospel to everyone he met. The first person he won to Christ was his mother.
- 5) In 1875, the Salvation Army started a work in Bradford.
- 6) At seventeen, Smith met a godly man who taught him the plumbing business, which would be his occupation until fulltime ministry.
- 7) Smith began to minister to the children of the city, which he spent much of his money on.

#### Polly Featherstone

- 1) Polly, Smith's wife, came from a good Methodist family.
- 2) Polly moved to Bradford where she heard trumpets and shouting. It was an open-air meeting of the Salvation Army.
- 3) Polly was commissioned as an officer in the Salvation Army by General William Booth himself.
- 4) Polly became Mrs. Wigglesworth in 1882 at age twenty-two.
  - a) Smith encouraged her to continue her evangelization while he continued plumbing. The couple rented a small building in Bradford, opened it for meetings, and called it the "Bradford Street Mission."
  - b) They had one daughter and three sons.
- 5) The winter of 1884 was very harsh, and Smith spent most his time repairing damages over the next two years.
  - a) One night, Polly came home from church a little later than usual. Polly quietly replied, "I know that you are my husband, but Christ is my Master."

- 6) Greatly annoyed, Smith opened the back door and forced her out of the house, locking the door behind her.
- 7) Polly was a very popular speaker, holding evangelistic services throughout the city, seeing hundreds come to Christ, while her husband worked or sat at home.

### **The First Healing**

- 1) In the late 1800s, Smith traveled to Leeds to purchase supplies for his plumbing business.
- 2) The Wigglesworths outgrew their building and sought for a larger place called "Bowland Street Mission," and they had a huge scroll painted on the wall behind the pulpit that read: "I Am the Lord That Healeth Thee."
- 3) Smith experienced his first personal healing in the early 1900s, when he was healed of a hemorrhoid condition that had plagued him since childhood.
- 4) Realizing that Smith needed some "prodding" to get his public ministry going, the leaders of the Leeds Healing Home asked Smith to fill the pulpit while they attended the Keswick Convention.
- 5) As Smith's hunger for the Word of God grew, he never allowed any publications in his home, secular or Christian, except the Bible.
- 6) One day Smith was suddenly struck with severe pain and was confined to his bed.

### **The Baptism of the Holy Spirit**

- 1) In 1907, Smith heard that a group of people in Sunderland were "baptized in the Holy Spirit" and "speaking in other tongues."
- 2) Smith went to the meetings at Sunderland, but disappointingly, he disrupted the meetings, saying, "I have come from Bradford, and I want this experience of speaking in tongues like they had on the day of Pentecost. But I do not understand why our meetings seem to be on fire, but yours do not seem to be so."
- 3) Seeking God with all his heart to experience the baptism of the Holy Spirit, Smith went to a local Salvation Army building to pray.
- 4) On returning to Bradford, Smith felt that he would have a challenge to face.
  - a) As he came through the door, Polly stated firmly, "I want you to understand that I am as much baptized in the Holy Spirit as you are and I don't speak in tongues...Sunday, you will preach for yourself, and I will see what there is in it."
  - b) At the end of the service, a worker stood and said that he wanted the same experience that Smith had.

- 5) Soon after Polly was baptized in the Holy Spirit, the couple went throughout the country, answering the calls for ministry.
- 6) During the coming days, Smith developed the habit of prayer and fasting.
- 7) With increased ministry work, Smith's plumbing business declined.
  - a) He decided to go into ministry full time.
  - b) God never failed to supply all his needs, and he never returned to plumbing.
- 8) While waiting in the train station to leave for Scotland, Smith received devastating news that his wife Polly had collapsed with a heart attack while returning from the Bowland Street Mission.
  - a) With a breaking heart, Smith released his partner, and Polly Wigglesworth went to be with the Lord on January 1, 1913.
  - b) From that moment on his ministry carried an even greater power.

### **Smith's Secret of Success**

- 1) Smith's theory on faith was simple: Only believe.
- 2) Smith believed that faith could be created in others.
  - a) Smith was called to pray for a sick boy who was seriously ill.
  - b) When I place my hands on you the glory of the Lord will fill the place till I shall not be able to stand. I shall be helpless on the floor."
  - c) The entire village was moved and revival began throughout their city.
  - d) Smith learned how to transfer faith by the laying on of hands.
- 3) Another principle of faith that Smith learned was: *Faith should be acted upon*.
  - a) A Christian must act upon what he believes in order to receive the manifestation; sometimes Smith had to initiate the action for a few individuals.
  - b) "Now, I am going to pray for you and then you will run around this building.
- 4) Smith believed that without faith it is impossible to please God.
  - a) When asked for his secret to how quickly he was moved by the Spirit, Smith replied, "Well, you see, it is like this. If the Spirit does not move me, I move the Spirit."
  - b) If the Spirit wasn't moving as a service began, Smith would take the initiative and stirred up the gifts within himself by faith.

- 5) Smith began teaching the Body of Christ that they could speak in tongues by initiative.
- 6) Smith was a man greatly moved by compassion.
- 7) Smith's one goal was to heal all those who were oppressed and to teach the body of Christ to deal ruthlessly with the devil.

### **International Authority**

- 1) Smith's international ministry, begun in 1914, was in full swing by 1920.
  - a) In Sweden in 1920, the medical profession and local authorities thought they would "harness" Wigglesworth's ministry by prohibiting him from laying hands on the people.
  - b) After he conducted the meeting, he instructed over twenty thousand people to "lay their hands on themselves" and believe for healing as he prayed.
  - c) Multitudes received instant manifestation.
  - d) In the same year, Smith was arrested twice in Switzerland for practicing medicine without a license.
- 2) Smith's ministry was flourishing by 1921, as invitations came in from all over the world.
- 3) In 1922, Smith traveled to New Zealand and Australia.

### **The End of His Days of Ministry**

- 1) In 1930, Smith was entering his seventies and experienced tremendous pain from kidney stones.
  - a) Pain increased daily, now accompanied by irritation; He would pass ragged stones for six long and painful years.
  - b) During this time, Smith never failed to appear at scheduled services, many times ministering twice a day.
  - c) After six years, over a hundred stones had been emitted into a glass bottle.
- 2) Two years into the battle with kidney stones, Smith didn't give up.
  - a) In 1932, Smith asked God for fifteen more years in which to serve Him.
  - b) God granted his request, and during those years, he visited most of Europe, South Africa, and America.
- 3) His greatest goal was for people to see Jesus, not Smith Wigglesworth.
- 4) In the last month of his life, Smith commented: "Today in my mail, I had an invitation to Australia, one to India and Ceylon, and one to America. People have their eye on me."

- 5) Sadly, he began to weep: "Poor Wigglesworth. What a failure to think that people have their eyes on me. God will never give His glory to another; He will take me from the scene."
- 6) Seven days later, Smith journeyed to a minister friend's funeral, declaring how wonderful he felt.
  - a) Disappointed by what he heard, Smith let out a deep, compassionate sigh.
  - b) Then his head bowed, and without another word or experiencing any pain, Smith Wigglesworth went home to be with the Lord. He left on March 12, 1947.

# LESSON TEN

A.A. Allen

“The Miracle Man”

## Introduction

- 1) A. A. Allen drew more controversy than any other Voice of Healing evangelists.
  - a) He was severely criticized for his dramatics, sensationalism, and personal habits.
  - b) He was scorned by the media and banished by denominational leaders.
- 2) Some consider him to have been one of the most important revivalists to emerge during the Voice of Healing revival.

## Early Childhood

- 1) Asa Alonzo Allen was born on Easter morning, March 27, 1911, in Sulphur Springs, Arkansas.
- 2) Allen was raised by drunkard parents.
- 3) Allen’s father was a talented musician, and even though he was not a Christian, he would be asked to lead the choir at the local church.
- 4) The parents were always fighting, throwing furniture, and threatening one another with weapons.
- 5) His mother divorced her husband and married a younger man.
- 6) Everywhere he went, Allen was the life of the party.
- 7) By the time he was 21, Allen was a nervous wreck.

## Allen’s Exposure to Christianity

- 1) At 23, Allen passed by a country Methodist church where there was a celebration of loud singing, clapping, and dancing.
  - a) The next night, he returned and heard a sermon about the blood of Jesus that washed away every sin.
  - b) When the altar call was made, Allen responded.

- 2) Allen then went to a Pentecostal church where he asked God to fill him with the Holy Spirit and use him to win souls.
  - a) He went to the Methodist preacher only to be told that the Pentecostals were of the devil.
  - b) But, Allen couldn't wait to go back to hear them speak in other tongues.
- 3) When drought hit Missouri in 1934, Allen went to Colorado for work on a ranch.
- 4) Inquiring about the local Foursquare Church, he met Lexie Scriven, who was called to preach and had just returned home from traveling with some evangelist friends.
  - a) Lexie went on to Central Bible Institute in Springfield, Missouri.
  - b) They continued to correspond, and they were married on September 19, 1936, in Colorado.
  - c) Together they had three boys and one girl.
- 5) Allen's heroes were Dwight L. Moody and Charles Finney; the first sermon he preached was based on the sermons of these men.

### **Allen's First Pastorate**

- 1) In the late 1930s, after their first son was born, Allen accepted a pastorate with the Tower Memorial Assembly of God, in Holly, Colorado.
  - a) While here, Allen declared to his wife that he wasn't coming out of his prayer closet until he heard from the Lord.
  - b) Wrestling with his flesh, he found the victory inside of his prayer closet.
- 2) Shortly after the visitation from God, the Allens resigned from their church to go on the evangelistic field.
- 3) In Missouri, they experienced their first miracle—a coal miner who was totally blind as a result of a mine explosion years earlier was healed.
- 4) For the next four and a half years, Allen traveled as an Assemblies of God revivalist.
  - a) Lexie had to cope with the frustrations of not seeing her husband regularly, while having to deal with her own call.



- b) She realized that she was called to the ministry, but her ministry also consisted of being a mother.
- c) Years later, as the children grew older, Allen continued to evangelize alone.
  - i) Lexie found a section in her community without a Full Gospel church. She started a church and became the pastor!
  - ii) When Allen was financially able, he took Lexie and the children on his trips; she eventually resigned the church and turned it over to another pastor!"

### **Call to a Larger Assembly of God Church**

- 1) In 1947, Allen was asked to pastor one of the largest Assemblies of God churches in the Corpus Christi, Texas area.
- 2) Allen threw himself into this new phase of ministry, dreaming of a church that would operate in the gifts of the Spirit, evangelize, and progressively move forward in the things of heaven.
- 3) Allen began to lay plans for an effective radio ministry.
  - a) Returning home from a radio seminar in Springfield, Missouri, Allen was thrilled and filled with energy.
  - b) He called a special board meeting and explained his radio plans to reach the city.
    - i) The board didn't approve of what he was doing, and that he was wearing them out!
    - ii) The cost and burden it would be on the church would be too much.
- 4) Allen was devastated.
  - a) He offered his resignation and felt he could never preach again.
  - b) The church really loved him, and they offered him several months of vacation with full salary.
- 5) It was apparent that Allen was suffering from an emotional breakdown.
- 6) Lexie began to seek the Lord.
  - a) Suddenly, it came to her! They had not failed! God wasn't through with them!
  - b) She finally realized that Satan had taken advantage of Allen's deep hurt.

## **The Healing Revival**

- 1) In 1949, the Allens began to hear stories about miraculous healing meetings that were taking place.
- 2) Not long after, some minister friends persuaded Allen to go to Dallas and attend an Oral Roberts tent revival.
  - a) He was captivated by the tent meeting and by the power of God being displayed through Roberts, feeling as though he was living in the book of Acts.
  - b) Miracle after miracle took place as he watched; it wasn't fanaticism—it was God's miracle working power
- 7) Two Sundays later, he resigned his pastorate.
- 8) Less than three months after his "breakdown," A.A. Allen was on the revival trail.
- 9) In 1951, Allen decided to purchase a tent and advertise himself as a "healing" revivalist.
- 10) On July 4, 1951, the A. A. Allen Revival Tent went up for the first campaign in Yakima, Washington.
- 11) In November of 1953, Allen finally saw his dream come true when he began the nationally known radio broadcast, *Allen Revival Hour*.
- 12) He conducted yearly services in Cuba and Mexico.
- 13) Allen seemed to thrive on persecution and pressure.
- 14) Allen was an "old-time religion" preacher, complete with foot-stomping, shrieks, sobs, cries of "Glory to God!", loud tongues, and wild, dramatic dancing.

## **Accusations Began to Surface**

- 1) Allen's greatest crisis came in the fall of 1955 while conducting a revival in Knoxville, Tennessee.
  - a) Allen was arrested for drunken driving.
  - b) The case never came to trial because Allen failed to appear in court and forfeited his \$1000 bail.
- 2) The charge that Allen drank abusively always seemed to follow his ministry.

- 3) In 1956, Ralph M. Riggs, superintendent of the General Council of the Assemblies of God, sent Allen a letter asking him to withdraw from public meetings until things cleared up.

### **R. W. Schambach**

- 1) R. W. Schambach, one of the greatest evangelistic ministries in our generation, joined the Allen revival team and soon became his right-hand man.
- 2) He reported that he joined the A. A. Allen revival team the night before the Knoxville incident.
- 3) Schambach said that Allen wasn't drunk because he was with him in the car!
- 4) Schambach knew Allen as a man of prayer and a man of miracles.
- 5) Schambach left A. A. Allen to begin his own ministry in 1961, but he stood faithfully by Allen for the rest of his life.

### **Allen Pushes Forward**

- 1) Even though Allen was rejected by denominations, that didn't seem to affect his ministry.
  - a) He started publishing his own magazine, *Miracle Magazine*, which consisted of his messages on healing and deliverance and featured many healing testimonies.
  - b) By the end of 1956, it had a paid subscription list of over two hundred thousand people.
- 2) By the fall of 1956, Allen started the Miracle Revival Fellowship, an independent organization to license ministers and to support missions. Allen reported five hundred ministers in its first ordination.

### **Sensationalism, Controversy, and Miracles**

- 1) Allen became a controversial figure that had the media following him hoping for a sensational story.
- 2) When persecution attacked him, Allen would retaliate with some unusual miracle or occurrence, going to the extreme in an attempt to prove his call.
  - a) In Los Angeles, it was reported that a cross appeared on Allen's forehead.
  - b) A flaming fire appeared over his tent, as was reported by R. W. Schambach.
  - c) Allen's cameraman took a picture of a man who had nail scars appear in his hands.

- d) At another meeting, “miracle oil” reportedly began to flow from the heads and hands of those attending the Allen revivals.
  - e) He was also criticized for selling a recording that captured the sounds of a demon-possessed woman.
  - f) He also sold a booklet that contained eighteen drawings of demons, drawn by a demon-possessed, insane person.
- 3) Unusual miracles of healing.
- a) In one meeting in Los Angeles, a five hundred pound woman lost two hundred pounds instantly when Allen laid hands on her. People testified to seeing her body shrink.
  - b) A Full Gospel pastor, who had “alligator scales” on his arms for nearly fifty years, was healed as he sat on stage behind Allen. The scales dried up, fell off, and new skin appeared.
- 4) In the mid-fifties, Allen unleashed an all-out attack on denominationalism and “man-formed religion.”

### **Miracle Valley**

- 1) Allen began the International Miracle Revival Training Camp for ministers where he taught ministers the principles of prosperity, healing, casting out demons, and various other topics.
- 2) In January of 1958, while holding a revival in Phoenix, Arizona, God impressed him to build a Bible school there—He called it Miracle Valley.
- 3) Allen announced a five-pronged program for his ministry in Miracle Valley.
  - a) Tent revivals.
  - b) The *Allen Revival Hour* radio program.
  - c) Overseas mission programs.
  - d) The Miracle Valley Training Center.
  - e) A publications department.
- 4) People from every social strata attended his meetings.
- 5) It was also in 1960 that Allen built a church in Miracle Valley that seated four thousand people.

- 6) He had great plans for this city and wanted to build private homes, recreational facilities, and media centers.
- 7) Miracle Magazine had a circulation of 340,000 with mail received from ninety nations.

### **A Tragic Ending**

- 1) Allen was sued for \$300,000 in back taxes.
- 2) In 1967, Allen and his wife, Lexie, separated.
  - a) Close friends said they never divorced.
  - b) They each continued ministry—she a journalist spending her time at home and Allen traveling extensively.
  - c) Upon their deaths, they were buried side by side, sharing the same gravestone on the grounds of Miracle Valley.
- 3) In 1969, Allen was suffering from a severe arthritic condition in his knee.
- 4) On June 11, 1970, Allen traveled to San Francisco and checked into the Jack Tar Hotel
  - a) Sometime before 9:00 P.M., Allen made a call to a close friend, Bernard Schwartz, who was alarmed and proceeded to the hotel.
  - b) At 9:15 P.M. Allen was found dead by Schwartz and the assistant manager.
  - c) A. A. Allen was 59 years old.
- 5) Because of his painful condition, Allen’s personal doctor had prescribed Percodan, Seconal, and Valium to ease the pain and for insomnia brought on by the severity of the pain.
  - a) However, none of these drugs showed up in the autopsy report.
  - b) The Coroner’s report stated that Allen died as a result of “acute alcoholism and fatty infiltration of the liver.”

### **Conclusion**

- 1) Mrs. Helen McMaines was Allen’s former banking department head.
- 2) According to McMaines, Allen was up front and honest with all the financial gain his ministry received.

- a) She remembered him bringing love offerings to her and saying, “Put it all back into the ministry, Helen. This all belongs to God.”
  - b) Nothing was put in his name, not the house or anything in Miracle Valley.
- 3) The ministry of A. A. Allen ended sadly, much like the ministry of John Alexander Dowie.
- a) Just like Dowie’s Zion City, there is no longer a spiritual purpose for Allen’s Miracle Valley.
  - b) In a huge pile outside of a building, hundreds of testimony letters, personal notebooks, letters, financial diaries, ministry photos, original text of the *Miracle Magazine* film footage, undeveloped negatives, and a priceless notebook of healing testimonies with photos.

## LESSON ELEVEN

### William Braham

Kenneth Meadors

#### Introduction

- 1) William Branham was a humble, soft-spoken man familiar with tragedy, heartbreak, and poverty.
  - a) Braham became the leader in the Voice of Healing revival that originated in the late forties.
  - b) None could combine the prophetic office, the supernatural manifestations, and divine healing as William Branham did.
- 2) William Branham was born on April 6, 1909 in Kentucky.
  - a) The Branham family was the poorest of the poor with little or no education.
  - b) If you don't know how to read or to pray, the only way God conveys His message is through signs and wonders.
- 3) As a young lad, Branham heard the sound of wind blowing in the top of a tree.
- 4) Branham received supernatural manifestations in his life even though he was not yet born again.
- 5) It was at his brother's funeral that he remembered hearing his first prayer. He decided to learn to pray.
- 6) When in hospital for appendectomy surgery, Branham again heard the sound of wind as if it were blowing through a forest.
- 7) In June, 1933, Branham held his first major tent revival in Jeffersonville.
  - a) As many as three thousand people attended in one night.
  - b) That autumn, the people who had attended his meetings built a tabernacle and called it "Branham Tabernacle."
  - c) From 1933 to 1946, Branham was the bivocational minister of the Tabernacle.

## Severe Ohio Flood of 1937

- 1) Branham's wife, Hope, had just given birth to their second child.
  - a) Her immune system was so weakened from child birth that she contracted a serious lung disease.
  - b) The same day, Branham's daughter died with a fatal disease, spinal meningitis.
- 2) The next 5-year period was a "wilderness experience" for Branham.
  - a) His Baptist church began to be impatient with him because of his visions.
  - b) They stated that the light that appeared at his birth probably was the presence of a demon in his life.
- 3) Branham remarried, and continued to preach at the Branham Tabernacle, working as a game warden on the side.
- 4) In the spring of 1946, Branham was under a large maple tree when, "It seemed that the whole top of the tree let loose...it seemed like something came down from that tree like a great rushing wind."
  - a) Branham went to a secluded place to pray and read the Bible.
  - b) An angel went told Branham that he would receive two gifts as signs to vindicate his ministry.
  - c) The angel continued:
    - i) He would soon stand before thousands in crowded arenas.
    - ii) If he would be faithful to his call, the results would reach the world and shake the nations.
- 5) The First Miracle.
  - a) Branham was called to St. Louis to pray for a man's daughter who was dying.
  - b) When news of the healing spread, the people flocked to see Branham
- 6) In June of 1946, Branham returned to St. Louis and conducted a twelve-day meeting to preach and pray for the sick.
  - a) The tent was packed out with people standing outside even in a torrential rain.



- b) From St. Louis, Branham was asked to hold a revival in Jonesboro, Arkansas, where some twenty-five thousand people attended the meetings.
- 7) In Arkansas, Branham acquired his first campaign manager, W.E. Kidson (A Oneness), who was an editor for *The Apostolic Herald*.
  - 8) Gordon Lindsay, a Trinitarian, urged Branham to take this unprecedented divine move of God beyond the boundaries of the Oneness circles and into the Full Gospel circles.
    - a) Jack Moore, a Oneness associate of Branham's, and Gordon Lindsay formulated the first Union Campaign in the fall of 1947.
    - b) Ern Baxter joined the healing team in Canada and wrote that as many as thirty-five thousand healings were manifested during that year of ministry.

### **Voice of Healing**

- 1) Branham's team decided to publish a magazine that would circulate outside the isolated Oneness congregations and into every realm of Christianity.
- 2) From that point on, Branham made it a key issue never to discuss doctrinal issues.

### **Early Trouble**

- 1) In 1948, Branham's ministry came to an abrupt halt when he suffered a nervous breakdown.
- 2) When Branham experienced his breakdown, he began to point fingers at those he blamed for the illness.
- 3) Six months later, Branham suddenly appeared back on the scene, claiming he was miraculously healed.
  - a) Branham held his first major crusade after his illness in 1950.
  - b) It was at this time, that the famous picture of the halo of light over Branham's head was published.

### **How Branham Operated**

- 1) Branham did not have a charismatic, exuberant personality; he was best remembered for his humility and humble origins.
- 2) Everything about his ministry was geared toward the supernatural.

- 3) Branham avoided all interviews before the evening services, and would often fast and pray for three days before a meeting.
- 4) Branham would not pray for people until he sensed his angel standing at his right side.

### **The Doctrine in the Early Days**

- 1) Branham believed that healing was the finished work of Calvary.
- 2) Branham also had a strong deliverance ministry.
- 3) Branham believed faith was the sixth sense.
- 4) Branham did not discredit medical science, but believed it was limited.
- 5) Branham was against the prosperity of Christians, especially ministers.

### **Times of Transition**

- 1) At the height of the Voice of Healing revival, forty-nine prominent healing evangelists were featured in *The Voice of Healing* magazine.
- 2) By 1955, Branham began to experience difficulties, and his ministry took on a radical change.
- 3) Gordon Lindsay was one of the greatest things that could have happened to the ministry of William Branham.
- 4) Branham began to be surrounded by yes men, who stroked his ego.
- 5) Branham's "yes men" encouraged him in his weird visions, claiming him to be the new Elijah, the forerunner of Christ's return and the head of the seventh Church Age.
- 6) By 1958, there were only about a dozen prominent healing evangelists; it was evident that the glory days of the Voice of Healing revival had come to a close.
  - a) It was time to seek God for roles to be played in the next move of God.
    - i) Branham turned to radical doctrine and sensationalism.
    - ii) He took on the office of the teacher by his own will, not by the command of God.
  - b) Throughout the 1960s, Branham lamented his decline in popularity, noting that other evangelists had surpassed him.

### **Doctrinal Errors**

- 1) Women literally had the seed of the serpent.
- 2) Denominationalism was the mark of the beast.
- 3) He was THE end-time messenger, and THE Laodicean prophet, who only could reveal the seventh seal in the book of Revelation.

### **Braham's Death**

- 1) Branham preached his last message during Thanksgiving week of 1965 at Jack Moore's church.
- 2) On December 18, 1965, Branham was traveling back to Indiana via Texas when he was hit head-on by a drunk driver.
- 3) Branham remained in a coma for 6 days and died on December 24, 1965. Mrs. Branham lived.
- 4) Kenneth Hagin had prophesied Branham's death two years before it happened.
  - a) Because of Branham's disobedience to his call and the creation of doctrinal confusion, Hagin believed that God had to remove the "father" of the healing revival from the earth.
  - b) Four times Gordon Lindsay heard the Holy Spirit say that Branham was going to die, but he couldn't bring himself around to telling him.
    - i) Finally, he reached Branham and asked him, "Why don't you function where God wants you and manifest the gift God's given you? Stay there! Don't try to get over into this other ministry."
    - ii) Branham replied, "Yeah, but I want to teach."

# LESSON TWELVE

Jack Coe

“The Man of Reckless Faith”

## Introduction

- 1) Jack Coe was a large, domineering man with a tactless sense of humor in the healing tent.
  - a) But, he was a loving, compassionate “father” figure to the orphans in his children’s home.
  - b) Coe was either greatly loved or greatly despised.
- 2) His dynamic personality left little room for a lukewarm response.
- 3) Coe was also considered radical because he was doing much to combat racial prejudice in the Church.

## Early Childhood

- 1) Jack was born on March 11, 1918, in Oklahoma City, Oklahoma.
- 2) He was one of seven children.
- 3) Jack’s mother, Blanche, was raised a Baptist, but not sure she was born again; his father, George, was born again in a Billy Sunday meeting, but never attended church afterwards.
- 4) Jack’s grandparents were Christians.
- 5) Blanche Coe left George and moved with her children to Pennsylvania.
- 6) After returning to Oklahoma, the gambling started again; Blanche then left George for good.
  - a) She kept the daughter but left the sons with George.
  - b) The boys were often left alone as their father went to gamble.
  - c) Many times they had nothing to eat; Mrs. Coe returned for the boys and took them with her.
- 7) When Coe was nine years old, his mother felt overwhelmed by the responsibility of caring for her children alone.

- a) She took Jack and his brother to an orphanage.
  - b) Jack: "I thought to myself, dad didn't want me, and now mother...the only friend I've ever had...she's turned her back on me and left me. I thought my heart would break within me as I saw her going down that walk. For a long time I stood and cried" (p. 351).
  - c) His brother, who was three years older than he, ran away from the orphanage; he was hit by a car on the highway and was killed instantly.
- 8) Jack stayed at the orphanage for eight years.
- a) At seventeen, he started to drink and carouse, and before long, he became an alcoholic like his father.
  - b) Jack developed ulcers in his stomach due to the alcohol; his heart was beating twice as fast as the normal rate.
  - c) Jack thought he was dying.
- 9) Jack left California and took his mother with him to Fort Worth, Texas.
- a) Jack got a job, but continued drinking, forgetting about his vow to the Lord.
  - b) One night, he noticed his heart was bothering him—starting and stopping.
  - c) He heard a voice, "This is your last chance. I've called you several times, and I'm calling you now for the last time."
  - d) "Oh God, give me until Sunday. If You'll just give me until Sunday, I'll get right with You."
- 10) Jack went to a Nazarene church and gave his heart to the Lord.
- a) Not knowing the "Christian lingo," he ran over the church, shouting, "Hot dog, I've got it! Hot dog, I've got it!"
  - b) He stayed at the church praying and praising God until 4:00 A.M.
- 11) For the next six months, Jack went to church every night.
- 12) About a year and a half after he was saved, Jack learned of a "holy roller" meeting.
- 13) From 1939 to 1940, Jack attended Southwester Bible Institute, an Assemblies of God Bible college, where he met his future wife, Juanita Scott.

14) In 1941, after the Pearl Harbor bombing, Coe joined the army.

15) One day, Jack was sent to a psychiatric ward of a hospital.

- a) After the psychiatrist interviewed him, Jack told him that anyone who disobeys the Bible is the one who is crazy.
- b) So they locked him up.
- c) A young boy came crying, "I'm going to lose my mind if I don't get what you've got. My daddy was a Pentecostal preacher, but I never did get saved. Will you pray for God to save me?"
  - i) They together shouted so loud, that the other inmates woke up and started yelling, too.
  - ii) The next morning, the doctor told Jack that he was suffering from a serious condition (psychoneurosis—or, religious fanaticism), but that he wasn't dangerous. He was released.

16) Jack went to a Church of God pastor and asked him if he could preach.

17) Coe stated later that this pastor was the toughest inspector he had ever worked for, but soon after, the pastor told him that he could finally get to preach.

### **Marriage and a Vision**

- 1) Eventually Jack and Juanita were married.
- 2) During this time, Jack began to pray and seek for an understanding of divine healing.

### **Sickness and Pending Death**

- 1) In 1944, Jack fell ill from tropical malaria at the age of twenty-six; his weight went from 230 to 135 pounds.
- 2) In 1945, Coe went to Longview, Texas, where he continually studied and prayed on the subject of divine healing.
  - a) He asked God for a special manifestation of His power, then he decided to announce a healing meeting.
  - b) "God's going to open the eyes of the blind and cause the lame to walk, and the deaf to hear. He's going to do it right here in this church tomorrow night."

- 3) The next night, the church was packed.
- 4) A pastor from Oklahoma City called him for a 3-day revival.
  - a) After the first night, they had to rent the high school gymnasium to hold the people; deaf ears and blind eyes were opened, and people got up from stretchers and walked.
    - i) Coe stayed and prayed for people till 5:00 the next morning.
    - ii) He was praying for people continually, and often only got one or two hours a sleep a night.

### **On to Full-time Ministry**

- 1) Jack and Juanita finally came to the conclusion that they had to sell out everything, including their house, to begin full-time ministry.
  - a) Coe purchased an old tent, a new truck, and a house trailer.
  - b) The first place they went was to Chickasha, Oklahoma.
- 2) In 1948, Coe headed for Redding, California for his next meeting.
  - a) Once there, the devil went about his business of blocking the meetings.
  - b) A woman was to have her leg amputated, but God healed her.
    - i) Her testimony stirred the whole city.
    - ii) Coe aired the testimony on radio; the radio operator was saved, and people flocked to the meeting.
  - c) The Coe team would stay in Redding for seven weeks and would receive enough money to fund the next crusade.
- 3) In Fresno, Coe was arrested for disturbing the peace; the case was thrown out several months later due to lack of evidence.

### **The Man and the Minister**

- 1) Coe was a boisterous man who brilliantly played to the crowds.
  - a) He was said to be saucy, angry, flippant, humble, and always nervy.
  - b) He loved controversy and attracted a lot of it; He appeared to enjoy a good fight.

- 2) Coe's faith was "reckless and challenging."
  - a) Coe was the first evangelist to attract and welcome large members of the black community.
  - b) By 1950, Coe seemed to always be in competition with other preachers.

### **An Orphanage Home**

- 1) Coe had always felt he would someday provide a home for other homeless children, as he had been a homeless child himself.
- 2) They bought a lot in Dallas, and continued with their healing crusades.
- 3) Coe was a "compassionate father," always appearing to be happy.
- 4) Eventually, Coe was able to purchase two hundred acres outside of Dallas for the home.
  - a) This was enough room for a self-sustaining farm and four large dormitories.
  - b) The home had 200 children, and God abundantly supplied the needs of the children's home.

### **The Big Top**

- 1) Coe eventually had the largest tent in the world.
- 2) One of his largest meetings was held in Little Rock, Arkansas, where crowds were estimated up to 20,000 people.

### **A Present-day Flood Story**

- 1) Before Coe went to hold a tent meeting in Kansas City, he had a dream about a great flood closing in on every side.
- 2) During the meeting, prophecies were declaring judgment on the city.
- 3) Coe decided to take the tent down.
- 4) Another minister told Coe to not take the tent down, stating that "God can take care of the tent." Coe replied, "That's the reason I'm moving. God told me to move it, and I'm going to move it."



- 5) On the way out of town, Coe stopped to help Pastor Barnett (the father of Tommy Barnett, who pastors one of the great churches in America in Phoenix, Arizona) to save his furniture and belongings.

### **Publication and Radio**

- 1) Coe continued to hold massive healing crusades throughout the South.
  - a) In 1950, Coe started publishing *The Herald of Healing*, and by 1951, the circulation was 35,000.
  - b) By 1956, the circulation had reached 250,000.
- 2) In August 1952, Coe went on the radio with broadcasts eventually growing to one hundred different stations a week.
- 3) When Coe held a meeting in Springfield, Missouri, he was opposed by the Assemblies of God.
- 4) Coe was not a denominational man.
- 5) He the Dallas Revival Center In Dallas, Texas.
- 6) Coe then realized that people needed instruction on receiving and keeping their healing.
  - a) He built a Faith Home next to the Herald of Healing Children's Home in the summer of 1954.
  - b) People could come and remain until they received their healing.
- 7) In July of 1954, Coe went to Pittsburg, Pennsylvania and experienced the greatest tent revival in the history of his ministry.
  - a) It was estimated that 30,000 people were born again.
  - b) Though great winds ripped the big top while in Pittsburg, Coe's month-long meeting was the high point in his life.
- 8) Coe also established a full Christian school at the Dallas Revival Center where children were taught and loved by Spirit-filled teachers.

### **Several Trials—Ministry and Life**

- 1) In 1956, Coe was arrested in Miami, Florida for practicing medicine without a license.

- 2) In December of 1956, Coe became critically ill while preaching in Hot Springs, Arkansas.
  - a) It was a known fact that Coe had terribly neglected his health.
  - b) The wear and tear of overwork and stress took its toll.
- 3) The Coe family says the Lord told him of his death one year before the time, and he had accepted that he was soon to die.
  - a) He believed the coming of the Lord would follow shortly after his death.
  - b) Because of these two things, Coe worked relentlessly to spread the Gospel—even to the extreme.
    - i) At first, Coe thought he was suffering from exhaustion, but soon he was diagnosed with polio
    - ii) In early 1957, Jack Coe went home to be with the Lord.
- 4) Juanita Coe continued the ministry.
  - a) She served as assistant pastor of Dallas Revival Center.
  - b) She continued to devote her energies to the Children’s Home, missions, and *The Herald of Truth*.
    - i) The magazine still had a circulation of 300,000 even after Jack Coe’s death.
    - ii) When Juanita finally tapered off this phase of ministry, Jack Coe’s popularity dwindled.