

Saving Souls or Saving Lives?

The Tension Between Ministries of Word and Deed
in Assemblies of God Missiology

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Missionaries and church leaders have long struggled with the tension between preaching the gospel and establishing charitable ministries (schools, orphanages, and hospitals) overseas. Should the missionary focus on saving souls or saving lives? Can one be done without "lionizing" the importance of the other?¹ While many aspects in the development of Assemblies of God (A/G) missiology could be examined, this study considers the tension between ministries of Word and deed. In broad strokes, this study traces how the General Council of the Assemblies of God, with the largest missions agency of any North American Pentecostal denomination, has approached the issue. It ends with suggestions for formulating and implementing a holistic Pentecostal theology of mission with which to enter a second century of missionary endeavor.

THE "PENTECOSTAL STANDARD"

At the second General Council meeting at the Stone Church in Chicago in 1914, delegates unanimously adopted the following resolution: "...we commit ourselves and the movement...for the greatest evangelism that the world has ever seen."² A year later, the Council went on record as promoting the evangelization of the heathen according to "New Testament methods," implying the priority of proclamation.³ Firmly believing in the imminent return of Christ, little time remained for church members to evangelize. The clock of prophetic fulfillment was ticking loudly. J. Roswell Flower, a founding father, remarked that church services resounded with eschatological expectancy, often fervently emphasized by vocal manifestations of the Spirit (prophecy, interpretation of tongues):

Over and over messages were given in the Spirit that the time would not be long and what was done must be done quickly. We were impressed that the time was so short that the heathen in the neglected parts of the earth would scarcely have time to hear before Jesus should come.⁴

Many shared these sentiments, although missionaries soon discovered that the actual praxis of missions was quite complicated.

Despite the best intentions, the early years of A/G missions (1914c.1920) reflect considerable instability and were occasionally unproductive due to several factors, including: lack of missiological training for missionaries (many held to the ideal of "New Testament methods," but did not know how to implement them); fear of organizational control which might tyrannize the freedom to be led entirely by the directives of the Holy Spirit; little understanding of or regard for cross-cultural differences; insufficiency of financial resources; and the absence of any strategy to add permanence to their efforts in the event that Christ delayed His return.⁵

Fortunately, many bright spots appear in the picture. The first A/G missiologist of stature, Alice E. Luce (a former Anglican missionary to India with the Church Missionary Society), pointed the way toward applying indigenous church principles for the establishment of self-supporting, self-governing, and self-propagating New Testament churches. In early 1921, Luce published three articles in the *Pentecostal Evangel* (the official voice of the A/G Fellowship) entitled "Paul's Missionary Methods," which contained an acknowledged dependence on Roland Allen's *Missionary Methods. St. Paul's or Ours?* [1912].⁶ With these expositions, she set the stage for the General Council to endorse this missiological formula later that same year. Luce avoided mention of institutional ministries, an approach she probably discouraged. But for many, her suggestions seemed too radical and idealistic. Yet, others followed her lead and by so doing helped to influence the course of Pentecostalism, particularly in Latin America.⁷

By the mid-1920s, the level of stability within the missionary ranks had improved, marking an important advance from the rapid turnover in personnel evident since 1914.⁸ An examination of their activities in 1920, however, reveals a startling paradox. For the most part, missionaries engaged in evangelism which included preaching, tract distribution, directing the activities of "native evangelists" and "Bible women," and training prospective clergy. Virtually all A/G missionaries in Latin America (where the least number ventured at the time) and most of those serving in Africa engaged in some form of direct evangelism. But in the two countries, India and China, where the largest number worked prior to World War II, significant minorities in each (approximately 25 percent in China, and 39 percent in India) maintained schools and cared for orphans and other needy persons.

Complicating the picture is the record of missionaries who occasionally had to leave their preaching ministries for short

periods to aid in disaster relief, while those involved in institutional work faithfully supported evangelistic endeavors. Of interest too is the fact that among appointed missionaries to China in 1920, 61 percent were women, while the percentage in India was slightly higher with 66 percent.⁹ Nevertheless, the high number of women on these fields fails to satisfactorily explain the propensity toward institutional ministries since women often chose to focus their energies on evangelism.

By their very nature, charitable projects addressed the immediate physical needs of people, carrying the hope that spiritual fruit would follow. They required a level of permanence that necessitated frequent appeals to the home constituency for financial assistance, ironically representing an objective conspicuously absent in the rationale behind A/G missions.¹⁰ Nonetheless, most missionary agencies at the time heartily supported such labors as necessary avenues for sharing God's love.¹¹ With the delay in Christ's return, Pentecostals frequently followed the practices of their Protestant and Catholic counterparts by building schools and orphanages, and paternalistically controlling the developing churches.

Naturally, this influenced the curious contradiction in the development of A/G missions. For example, in 1920 the missionary secretary-treasurer (director), J. Roswell Flower, announced in the Pentecostal Evangel that institutional ventures were clearly out of bounds for Pentecostal missionaries serving in "the last days":

...the Holy Spirit has called them to the field in vital relationship to the coming of our Lord. They cannot follow the methods laid down by those who have gone before them, neither can they bend their energies in building up charitable institutions, hospitals and schools as do the denominational societies....

The Pentecostal commission is to witness, witness, WITNESS.... It is so easy to be turned aside to do work which is very good in itself, but which is short of the Pentecostal standard. Our missionaries are in danger of this...¹²

But regardless of Flower's conviction about the priority of gospel proclamation, missionaries generally decided what form their ministries would take and church members in the United States loyally supported their activities as divinely sanctioned. Thus, the Women's Missionary Council, an important auxiliary emerging on the district level 5 years later, chose to send clothes for 300 children at Lillian Trasher's orphanage in Assiout, Egypt, for its first project.¹³

On what basis then did missionaries like Trasher justify their activities since they fell short of the "Pentecostal standard"? First, ministries of this sort had been viewed with favor long before the Pentecostal movement began. For instance, Elizabeth V. Baker, leader of the Rochester (N.Y.) Bible Training School where notable Pentecostal (including A/G) missionaries were later trained, had traveled to India in 1898 to visit Pandita Ramabai at the Mukti Mission. Baker and her sisters strongly supported the Mission, already famous at the time for its famine and relief efforts, care for widows and children, and evangelistic activities.¹⁴ Pentecostals also celebrated the occurrences of Spirit baptism accompanied by glossolalia there in 1906, as well as similar awakenings in comparable ministries. These events were favorably recounted in Stanley H. Frodsham's *With Signs Following*, published by the Gospel Publishing House (A/G) in 1926.¹⁵

Second, some missionaries believed that institutional work could be justified because of a special calling from the Holy Spirit. Marie Stephany, an early missionary in North China, wrote in a booklet promoting her ministry:

I must tell you a little about my orphanage. Although I am not called to this kind of work I am praying that the Lord will definitely call a missionary to take it upon her heart so that we may be able to take in more children.¹⁶

Lillian Trasher concluded that "God has one to preach and one to rock babies and another to get up in the night and give them milk, another to write about them, another to send money and another to work in the shop and earn money to send."¹⁷ Regardless of whatever criticisms came one's way, the primary objective meant following the leading of the Spirit in ministry. This implied, especially in earlier years, that divine guidance might preempt the wishes of church and mission leaders—a tension between the "private" vision of missionaries and the "global" vision of mission executives has always existed.

Third, orphanages and schools were easily justified since they would produce Christian leaders. In countries like India and China with their ancient religious traditions and intense hostility to the propagation of Christianity, this had special relevance. J. J. Mueller, a missionary in North India, reported, "Not a few of these orphans, trained and developed in our Pentecostal schools, have become excellent Christian workers."¹⁸

Fourth, schools provided an important opportunity both to evangelize and help the poor. In Malaysia, Cecil Jackson promised village leaders that if they would help provide funds for building a school, "we would give our lives to help their poor. So...we have built a school and chapel right in this

wicked village and there it stands as a lighthouse in the midst of heathen darkness."¹⁹

The fifth reason centered on the overriding motivation for all such initiatives: compassion for the hurting. When famine struck Mongolia in 1921, Thomas Hindle worked for a time with the United International Famine Relief Committee to provide free shelter, fuel, food and clothing to the victims. In a letter to the Pentecostal Evangel, he remarked: "We cannot see these poor people perish before our very eyes. They seem interested in the gospel. This famine may be the means in God's hands of saving many precious souls."²⁰ Others committed themselves to more permanent activities of this kind. When confronted by the effects of a devastating famine in India and the appeals of starving people at their doorstep, Esther B. Harvey recalled:

Could we preach the love of Christ to these and turn them away naked and hungry to die along the roadside? We could not. The Lord gave us Isa. 58:4-14. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"²¹

As evidenced above, reports of institutional ministries sometimes conveyed a certain defensiveness though the testimony of divine guidance, such as Harvey's "The Lord gave us Isa. 58," immediately conferred the needed permission.

AFTER WORLD WAR II

Before the end of the war, the A/G Division of Foreign Missions (DFM) boldly took the initiative in planning the future of the enterprise.²² This, however, led to diminishing the role of charitable ministries which were increasingly viewed as too costly, draining funds from the more strategic projects of ministerial training and frontline evangelism.

Demonstrating the shift toward a more aggressive implementation of indigenous church principles, DFM brought missionary Melvin L. Hodges home from Central America for short periods of writing, editing, and training other missionaries. With fresh experience in developing national churches under the tutelage of pioneer missionary Ralph D. Williams,²³ Hodges had the necessary expertise to help reorient his colleagues from paternalism to indigenous methods. In 1948, he became the founding editor of *Missionary Forum*, an in-house publication for missionary personnel. Using this as his pulpit, Hodges heralded the values of building self-supporting churches, frequently including excerpts from the books of Roland Allen. Consequently,

this agenda criticized the practice of establishing institutional ministries.²⁴ In this, he was joined by the missionary secretary (director), Noel Perkin, who cautioned the missionaries about the growing expenses of maintaining and enlarging orphanages and similar programs. He reasoned that "the material and physical need of the people in many lands is relatively unlimited, so that all available missionary funds could readily be absorbed in such work." Still, he credited the home constituency with a continuing interest in the needy, observing that financial appeals from these efforts consistently gained responses when others failed.²⁵

After the late 1940s and into the 50s, the role of planting indigenous churches continued to gain the spotlight, while institutional undertakings received less attention. In his first book, *The Indigenous Church*, published in 1953, Hodges regarded this type of mission work as an inadequate objective for the mission of the Church. Instead,

we desire to establish in the country of our labors a strong church patterned after the New Testament example. Further, we believe that in order to have a New Testament church, we must follow New Testament methods.²⁶

In *A Theology of the Church and Its Mission* (1977), he devoted an entire chapter to the role of social concern in missions, but simply mirrored the opinions of conservative evangelicals on this issue.²⁷ For Hodges, charitable ministries represented "by-products" of evangelism, not primary means to that end.²⁸ Not surprisingly, the sermons and papers delivered at the A/G Council on Evangelism in 1968, where the Fellowship's mission to the world was reviewed and affirmed, barely mentioned social concerns.²⁹ Reflecting a more holistic emphasis, however, the Division of Foreign Missions later stated its objectives as being...the widest possible evangelization of the spiritually lost through every available means, the establishment of indigenous churches after the New Testament pattern, the training of national believers to proclaim the gospel to their own people and to other nations, and the showing of compassion for suffering peoples in a manner representing the love of Jesus Christ.³⁰

Even with the overriding emphasis on indigenous church principles, certain institutions have remained (e.g., Trasher Orphanage), others have been added (e.g., Mission of Mercy in Calcutta, HealthCare Ministries).³¹ In a remarkable development, missionaries (theologically prepared health care professionals!) have recently been appointed to Vietnam and Cambodia "to offer social and health-related help where needed." They will also

speak to the needs of the church there since "hunger, both physical and spiritual, must be tended to."³²

What has sustained this interest over the years? First, the heightened focus on fostering indigenous churches after the war occurred at the very time when thousands of refugees were suffering in Europe and many Europeans (among them Pentecostals) faced starvation. By the 1950s, the Assemblies of God had become so involved in relief work that it formed a relief and rehabilitation service within DFM.³³ Hence, through the years, the pages of the Pentecostal Evangel and various mission publications have kept the needs of refugees, the Trasher Orphanage, Mission of Mercy, Latin America ChildCare, and a host of other special projects before the (always sympathetic) home constituency.

Second, it is fair to say that Hodges misjudged the value of orphanages in countries like India for training church leaders. In Ted and Estelle Vassar's orphanage in South India, young men who desired to enter the ministry were encouraged to

...Learn a trade along with their Bible training. They were admonished not to rely solely on the Western Church for their support. From childhood, the orphans had chores for which they received an allowance and they were taught to tithe.³⁴

Notable Indian church leaders emerged from this institution with an abiding appreciation for their tutelage.

Third, new and creative ventures in ministering to the physical needs of people have usually avoided the traditional model of institutional ministries. Noteworthy in this regard is HealthCare Ministries, inaugurated in 1983, to operate in consultation with missionaries and national church leaders, serve as an evangelistic aid through providing medical treatment, develop medical educational materials for missionaries and nationals, promote indigenous medical programs, and offer guidance for the use of medical relief monies, supplies, and personnel in the event of disaster.³⁵

Fourth (and foremost), the basic Christian value of helping the needy has remained strong among church members, pastors, and missionaries leading to some impressive results. Certainly Melvin Hodges, Noel Perkin, and other indigenous church advocates cared about the material needs of people, but agonized over the never-ending appeals from such ministries, understandably apprehensive that resources would be drained and limit the overarching objective of the enterprise: the saving of lost souls.

The survival of older institutions and the inauguration of new ones, along with the more balanced statement of purpose for the Division of Foreign Missions, does not mean that the

missiological paradox has been entirely resolved. In this respect, the praxis of A/G missions has been a pilgrimage: a long-standing resolve to be true to the Great Commission, along with a search to understand its implications for caring for the impoverished and despised.

TOWARD A HOLISTIC THEOLOGY OF MISSION

Apart from the adapted holiness formula of the "full gospel" (salvation, baptism in the Holy Spirit, divine healing, and the second coming of Christ) that historically provided the core of Assemblies of God theology, its missiology has lacked an integrating theological theme. Following the lead of evangelicals after World War II, some A/G writers began to explore the meaning of the kingdom of God (the rule of God in the hearts and behaviors of believers) as a present reality for the mission of the church, but without discounting the future millennial reign of Christ.³⁶ While full-scale missiological exposition of the Kingdom from a Pentecostal standpoint began with the work of former missionary Paul A. Pomerville in his *Third Force in Missions* (1985), others have also made important contributions. In 1987, Ruth A. Breusch, a former missionary to India and emeritus professor at Southeastern College (Lakeland, Florida), wrote a meaningful series of popular articles on the Kingdom and missions in *Mountain Movers* (a publication of DFM).³⁷ More academic treatments include those by Gordon D. Fee (an eminent New Testament scholar), Peter Kuzmic (a Croatian Pentecostal who is also an approved A/G minister abroad), Murray W. Dempster (a social ethicist), and missionary Douglas Peterson.³⁸

While Pentecostals have naturally gravitated to passages such as Matthew 4:23-26 which records the preaching of Jesus accompanied by signs and wonders, they also need to reexamine the implications of Luke 4:18-19:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom
for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor.

Furthermore, any suggestion that Christians are "passive observers" in a world characterized by injustices, discrimination, and hunger, but "active participants" only in world evangelism,³⁹ represents a dichotomous formula for

Christian living that collapses before Scripture passages like Matthew 25:37-40:

The righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?"

The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

Contending for the responsibility of Christians to become involved in solving problems that face their countries, Kuzmic states, "The fatalistic attitude that washes its hands of the world by letting it go to further and expected corruption is irresponsible, and a betrayal of entrusted stewardship."⁴⁰

Continued biblical exposition of the kingdom of God offers Pentecostals the best prospect of developing a holistic theology of mission capable of integrating historic concerns for taking the gospel message to unreached peoples and expressing Christian compassion by ministering to physical and social needs. Such a credo will refuse to let one ministry "lionize" another or leave one continually on the defensive for its legitimacy. Emphasis on the ethical teachings of the Kingdom (e.g., the parables) will help church members to review the best insights of their holiness heritage. More importantly, it will equip them with a prophetic witness that challenges the entrenched materialism and apathy that flourishes within their own ranks, addresses personal sins, and reproves the corporate evils that pervade the power structures of the world: social injustice, economic exploitation, militarism, and racial and gender discrimination.⁴¹

Some may fear, however, that the above will lead to the politicizing of missionary activities. Although the traditional apolitical stance should be retained,⁴² missionaries in their role as educators of future church leaders must expound on the social implications of Kingdom values, lest they be surprised when members of mission churches begin to combat problems in ways that are less than biblical (e.g., Pentecostals in Latin America who have joined Marxist movements to overthrow oppression).⁴³ Social concern often leads to political activism to change conditions in society that encourage evil and injustice.

Worthy of consideration is the model for activism developed by Kamala Kannan, an Indian A/G seminarian. He offers the following as a Christian response toward the grievous ills existing in his country:

When a person becomes [a] Christian and receives the Holy Spirit, he also receives the gifts of love, joy, peace, patience, goodness, faithfulness, self-control, and a sense of justice. In the power of the Holy Ghost, man becomes confident of building for himself a just society, that is humane, peaceful and righteous. A society that is anticipating the kingdom of God....

If we want to win India for Christ, we have to girdle ourselves and get ready for the struggle in solidarity with the oppressed and exploited. Let us take the battle to the streets. Let us fight for the marginalized, the ostracised, the dalit [untouchable], the prostitute and her customer, the child whose childhood has been robbed. Let us lift the banner of love. Love that will help us to realize the true worth of every citizen of our beloved country. The need of the day is socially active Christians who are willing to spare no effort, leave no stone unturned, who will accept the challenge of the gauntlet thrown by the forces of this world.⁴⁴

Although his linkage of evangelism and social activism might be controversial to some, few Americans can grasp the level of evil and despair that exists in India. Thus, Kannan presents a serious attempt to reconcile ministries of Word and deed. For Pentecostals to have a relevant witness to the transforming power of Christ in the world, they should not only continue preaching the gospel, but forthrightly speak to the role of the Christian in society.

FINAL REMARKS

In contrast to the pattern of exclusivism fostered by many Christian movements in succeeding centuries, the advance of early Christianity was marked by a growing inclusiveness which embraced the poor, the despised, the uneducated, the uncircumcised, and those who had been victimized by demonic possession.⁴⁵ Early Christian communities grew as they continued to evangelize the spiritually lost and uniquely witnessed to the love of God through human relationships. As John wrote in his first epistle to believers, this is how we know what love is:

Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth (1 John 3:16-18).

But should the pattern of these early Christians be ignored, the path to a truly holistic Pentecostal missiology—the search for a more biblically balanced "Pentecostal standard"—will take a wrong turn.

The Book of Acts depicts the broad involvement of believers in the Church's mission. Today as well, the ministries of evangelism, leadership training, and compassion, as well as the Christian concern for justice, require more than the efforts of clerics and missionaries. The responsibility for all that comes under the rubric of "mission of the Church" can only be carried out when the Spirit's distribution of gifts in the Church receives adequate consideration (Rom. 12:3-8; 1 Pet. 4:10-11). Ministry to the whole person requires the Spirit-inspired energies of both men and women, clergy and laity—in fact, all of "the people of God," and those in particular who attend Assemblies of God churches.

The spiritual needs of hundreds of millions of people in our world are too great and the cries of the hungry and the oppressed are too loud for Christians to ignore either, even if one's eschatology chimes that midnight has come. As James reminds us, Word and deed are inseparably linked (2:14-26). The momentous events and crises of our time demand that we prayerfully reflect anew on the dynamics that propelled the growth of the Early Church. Since as Pentecostals we have always had a special affinity to the Book of Acts, can we afford to do otherwise?

¹Donald A. McGavran, "Missiology Faces The Lion," *Missiology* 17 (July 1989): 335-341.

²General Council Minutes, 1914 (second Council), 12.

³General Council Minutes, (Combined Minutes), 1914-1917, 9-10.

⁴J. Roswell Flower, "The Pentecostal Commission," *Pentecostal Evangel*, 12 June 1920, 12.

⁵Gary B. McGee, *This Gospel Shall Be Preached A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, Mo.: Gospel Publishing House, 1986), 1:85-114.

⁶Alice E. Luce, "Paul's Missionary Methods," *Pentecostal Evangel*, 8 January 1921, 6-7; 22 January 1921, 6, 11; 5 February 1921, 6-7; for more information on Luce, see Gary B. McGee, "Pioneers of Pentecost: Alice E. Luce and Henry C. Ball," *Assemblies of God Heritage* 2 (1985): 5-6, 12-15.

⁷McGee, *This Gospel*, 1:147-148. Luce was familiar with institutional ministries from her experiences in India Among her other activities, she served as principal of Queen Victoria High School in Agra from 1905-c.1914. See *Proceedings of the Church Missionary Society for Africa and the East*, 1905/1906-1914/1915.

⁸Ibid., 88-90.

⁹General Council Minutes, 1920, 66-70.

¹⁰General Council Minutes, 1921, 61-64. Note the novel application of Acts 4:34-35.

¹¹Kenneth Scott Latourette, *Missions Tomorrow* (New York: Harper and Brothers, 1936), 94-96.

¹²Flower, "Pentecostal Commission," 12.

¹³The *Women's Ministries Leader* (Springfield, Mo.: Women's Ministries Department Assemblies of God, 1987), 9; for information on Lillian Trasher, see Beth Prim Howell, *Lady on a Donkey* (New York: E. P. Dutton and Co., 1960); Beverly Graham, ed., *Letters from Lillian* (Springfield, Mo.: Assemblies of God Division of Foreign Missions, 1983).

¹⁴Elizabeth V. Baker, et al., *Chronicles of a Faith Life*, 2d ed. (Rochester, N.Y.: Elim Publishing Co., c.1926), 108-116. Helen S. Dyer, *Pandita Ramabai Her Vision, Her Mission and Triumph of Faith* (Glasgow: Pickering & Inglis, n.d.), 170.

¹⁵Stanley H. Frodsham, *With Signs Following* (Springfield, Mo.: Gospel Publishing House, 1926), 131-133, 145-147.

¹⁶Marie Stephany, *The Power of the Gospel in Shansi Province* (Springfield, Mo.: Foreign Missions Department, c.1934), 40, 43.

¹⁷Lillian Trasher, "Suffer the Little Children to Come," *Latter Rain Evangel*, October 1919, 7.

¹⁸J. Mueller, *With Our Missionaries in North India* (Springfield, Mo.: Foreign Missions Department, 1937), 16.

¹⁹Cecil Jackson, *Daybreak in Malay* (Springfield, Mo.: Foreign Missions Department,

²⁰Thomas Hindle, "Gashatay, Mongolia" *Pentecostal Evangel*, 30 April 1921, 12.

²¹Esther B. Harvey, *The Faithfulness of God*, 2d ed. (Battie Creek Mich.: Grounds Gospel Press and Book Store, n.d.), 38.

²²McGee, *This Gospel*, 1:165-168.

²³For the significant work of Ralph D. Williams, see Everett A. Wilson, "Identity, Community, and Status: The Legacy of the Central American Pentecostal Pioneers," in *Earthen Vessels: American Evangelicals and Foreign Missions, 1880-1980*, ed. Joel A. Carpenter and Wilbert R. Shenk (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 133-151.

²⁴An example of this criticism may be found in "Institutions and Mobility," an excerpt from Roland Allen's *Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927) published by Hodges in the *Missionary Forum*, No. 5, 4.

²⁵Noel Perkin, "Support of Benevolent Institutions," *Missionary Forum*, No. 12, 2. For another critique of institutional ministries, see Frances P. Jones, "The Lessons of a Failure," *Missionary Forum*, No. 15, 1-2.

²⁶Melvin L. Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing House,

²⁷*ibid.*, 10.

²⁸Melvin L. Hodges, *A Theology of the Church and Its Mission* (Springfield, Mo.: Gospel Publishing House, 1977), 98-113.

²⁹Richard Champion, Edward S. Caldwell, Gary Leggett, eds., *Our Mission in Today's World* (Springfield, Mo.: Gospel Publishing House, 1968); for the brief mention, see 132-133; a recent publication with a similar perspective can be found in William J. Martin, *The Church in Mission* (Springfield, Mo.: Gospel Publishing House, 1986).

³⁰This statement of purpose is printed in each issue of *Mountain Movers*, a publication of the Division of Foreign Missions which highlights the activities of missionaries and special needs, and challenges church members to prayer.

³¹For a discussion of recent charitable ministries in A/G foreign missions, see Gary B. McGee, *This Gospel Shall Be Preached A History and Theology of Assemblies of God Foreign Missions Since 1959* (Springfield, Mo.: Gospel Publishing House, 1989), 2:249

³²Dieu Van Dao and Robert W. Houlihan, "Open Doors in Vietnam," *Mountain Movers*, April 1989, 4.

³³Gustave Kinderman, "Conference with G. Kinderman Covering Conditions in Europe," 14 November 1946, 5. (Typewritten.) See also "Duties of Gustave

Kinderman, December 1954" (Typewritten.) Relief efforts in Europe were often conducted with the assistance of the World Council of Churches. Informal contacts between the A/G and agencies of the National and World Councils of Churches have been retained through the years, usually necessitated for resettling and aiding refugees. For information on this relationship, see McGee, *This Gospel*, 1:174, 202; 2:24-25; personal interview with the late Robert T. McGlasson, foreign missions secretary of the Assemblies of God Division of Foreign Missions Springfield, Mo., 17 November 1983.

³⁴Ruth V. Burgess, "Obeying the Great Commission: The Acts of Obedience of Ted and Estelle Vassar," 1983, 3. (Typewritten.)

³⁵*Caring Across Cultures-Medical Missions* (Springfield, Mo.: Division of Foreign Missions, n d.); *HealthCare Ministries* (Springfield, Mo.: Division of Foreign Missions, n d.).³⁶For a discussion of the evangelical interest in the kingdom of God since the end of World War II, see Arthur F. Glasser, "The Evolution of Evangelical Mission Theology since World War II," *International Bulletin of Missionary Research* 9 (January 1985): 9-13; cf., McGee, *This Gospel*, 2:100-102, 216-221.

³⁷Ruth A. Breusch, "The Lord's Prayer," *Mountain Movers*, (March 1987), 10; "Thine is the Kingdom," (April 1987), 10, "Jesus and the Kingdom," (May 1987), 9, "Jesus and the Kingdom," (June 1987), 10, "The Church and the Kingdom," (July 1987) 9, "Servants of the Kingdom," (August 1987), 14-15; "Thine is the Power," (September 1987), 10; "The Spirit and the Last Days," (October 1987), 9, "The Supreme Strategist," (November 1987) 9; "Thine Is the Glory," (December 1987), 10.

³⁸See the chapters by Gordon D. Fee, Murray W. Dempster, and Douglas Peterson in *Called and Empowered Global Mission in Pentecostal Perspective*, ed. Murray A. Dempster, Byron D. Klaus, Douglas Peterson (Peabody, Mass.: Hendrickson Publishers, 1991), 7-21; Peter Kuzmic, "Kingdom of God," *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan Publishing House, 1988), 521-526.

³⁹L Grant McClung, Jr., "The Forgotten Sign of the Times," *The Pentecostal Minister*, Fall 1988, 14; cf., Lidia Susana Vaccaro de Petrella, "The Tension Between Evangelism and Social Action in the Pentecostal Movement," *International Review of Mission* 75 (January 1986): 34-38.

⁴⁰Peter Kuzmic, "History and Eschatology: Evangelical Views," in *In Word and Deed Evangelism and Social Responsibility*, ed. Bruce J. Nicholls (Exeter, UK: Paternoster Press, 1985), 151.

⁴¹Pentecostals would profit from studying their holiness roots; e.g., Donald W. Dayton's *Discovering an Evangelical Heritage* (Peabody, Mass.: Hendrickson Publishers 1976).

⁴²Norm Correll, "Out to Change the World?" *Mountain Movers* (April 1989): 10-11.

⁴³Cecil M. Robeck, Jr., "Southern Religion with a Latin Accent," *Pneuma* 13 (Fall 1991):

⁴⁴Kamala Kannan, "Social Evils in India and Their Remedies from a Christian Perspective," *Anchor* (A Theological Journal of Southern Asia Bible College, Bangalore, India) 1 (1989/1990): 33. For a more extensive reflection on evangelism and social concern see Murray W. Dempster, "Evangelism, Social Concern, and the Kingdom of God," *Called and Empowered*, 22-43.

⁴⁵J. Massyngberde Ford, "The Social and Political Implications of the Miraculous in Acts," in *Faces of Renewal: Studies in Honor of Stanley M Horton*, ed. Paul Elbert (Peabody, Mass.: Hendrickson Publishers, 1988), 137-160.

**All Scripture quotations are taken from the NIV.