

## **Shortcut to Language Preparation? Radical Evangelicals, Missions, and the Gift of Tongues**

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In the last decades of the nineteenth century, radical evangelicals on the fringe of the Protestant missions movement longed for the restoration of apostolic power in “signs and wonders” (Acts 5:12) to expedite gospel proclamation before the imminent return of Christ. The slow pace of conversions overseas and the unprecedented opportunities for evangelism had created what was widely referred to as the crisis of missions.<sup>1</sup> This essay traces how radical mission enthusiasts proposed that according to Jesus’ promise in Mark 16:17—“And these signs will accompany those who believe . . . they will speak in new tongues”—God might confer intelligible human languages on missionaries.<sup>2</sup> I shall also examine the frustrations over failure to acquire language proficiency, the appeal of the “gift of tongues” (glossolalia), criticisms of such expectations, and the legacy of this interest.

### **The Challenge of Foreign Languages**

In the latter part of the century, as European colonial empires began to reach their farthest extent, American imperialism flourished and acquired its greatest gains as a result of the Spanish-American War of 1898. Anglo-Saxons on both sides of the Atlantic looked forward to the day when the English language would become the international means of communication. With more than a whiff of social Darwinism, Josiah Strong, general secretary of the Evangelical Alliance of the United States, announced that the English language “is better fitted than any other to become, and . . . is actually becoming more and more, a world-language.”<sup>3</sup> Nevertheless, until that glorious day arrived, colonial administrators and civil servants, military personnel, merchants, and

missionaries were reduced to learning the vernacular languages of the countries in which they worked.

Not surprisingly, learning a foreign language presented a major obstacle to most people. Agencies pressed their missionaries to master the languages as soon as possible. Radical evangelicals especially struggled to jump this hurdle; they wanted to preach immediately after arriving on their fields because, in their view, the time was short in which to complete the Great Commission. As Cora M. Rudy cautioned in her song “Christ for the Philippines,”

How can you hope to enter heaven  
if you refuse to tell  
The many, many heathen souls that still  
in darkness dwell,  
Then speed your prayers, your gifts, your-  
selves, or God’s eternal “woe”  
Will take the place of His commission,  
“Go.”<sup>4</sup>

Yet, despite the divine imperative, the challenge of a language often seemed insurmountable, and some returned home in failure.

Sharing the sentiments of other veteran missionaries, J. C. R. Ewing, president of Forman Christian College in Lahore, India (now in Pakistan), cautioned the collegians at the Third International Convention of the Student Volunteer Movement (SVM) meeting at Cleveland, Ohio, in 1898, about the difficulties that lay ahead: “It is a lifetime’s work. No person with less than five years of hard study can speak to the peoples of oriental lands as he should.”<sup>5</sup> J. Hudson Taylor of the China Inland Mission described the task as “[breaking] the back of the language.”<sup>6</sup> Unfortunately, the drudgery of several years of instruction in the country of their calling usually replaced the “joyful evangelism” that new recruits envisioned.

One missionary to China said, “It is dull work to pass the day saying Ting, Tang, in a hundred different tones.” Indeed, “to thoroughly master the Chinese language would require a head of oak, lungs of brass, nerves of steel, a constitution of iron, the patience of Job, and the lifetime of Methuselah.”<sup>7</sup> Another missionary, this one to the “Red Indians” of North America, groaned, “No white man could ever get his tongue round the long Indian words which seemed to have been growing since the [flood of Noah] itself, so long and so immense are they in size.”<sup>8</sup> Judging by these sentiments, it is little wonder that, in the words of Congregational pastor Edward A. Lawrence, writing in 1895 after a twenty-month tour of the missions, “Some have been disposed to pray for the gift of tongues.”<sup>9</sup>

To counter such fanciful thinking, Rev. Dr. George Scholl of Baltimore cautioned that even God himself would not help missionaries learn the required languages—there were no shortcuts. Calling the volunteers to a “sanctified common sense” at the Fourth International Convention of the SVM in Toronto, Canada, in 1902, he pronounced that even with a special divine endowment of power, the Holy Spirit “will not in a miraculous way impart to you the gift of tongues. You will have to learn the language of the people to whom you go as

you learned Greek and Latin and Hebrew in college and seminary.”<sup>10</sup> The problem continued to attract attention, most notably at the World Missionary Conference at Edinburgh, Scotland, in 1910.<sup>11</sup>

### **The Gift of Tongues**

More than others after midcentury, A. B. Simpson, the founder of the Christian and Missionary Alliance, encouraged the faithful to trust God for miracles when engaged in evangelism, especially physical healings. Along with A. T. Pierson, A. J. Gordon, and other radical evangelicals influenced by premillennial eschatology, he declared: “We are preaching the gospel not for the conversion of the world, but for a witness unto all nations, and when we shall have accomplished this, [Christ] will come.”<sup>12</sup> To hasten the process, Simpson added, “The plan of the Lord [is] to pour out His Spirit not only in the ordinary, but also in the extraordinary gifts and operations of His power . . . as His people press forward to claim the evangelization of the entire world.”<sup>13</sup> With the close of human history just days, months, or a few years away, the gospel message had to get out, regardless of the number converted.

The millennial clock had already begun to strike the midnight hour in the minds of many Christians. God just might enable missionaries who had sufficient faith to “speak with new tongues” in order to bypass the nuisance of language school. With a more confident view of supernatural empowerment than Scholl, Simpson considered the possible reappearance of tongues and, by 1891, noted that “instances are not wanting now of its apparent restoration in missionary labours both in India and Africa.”<sup>14</sup>

As early as 1830 this expectancy surfaced in a charismatic movement began in Scotland under the ministry of the Presbyterian minister Edward Irving, when several people spoke in tongues. An early participant, Mary Campbell, said that she had received Turkish and the language of the Palau Island group in the Pacific Ocean to enable her to evangelize these people groups.<sup>15</sup> Given the brevity of time before Christ’s return, she wrote, “If God has promised to furnish his servants with every necessary qualification, what have they to do but step into the field, depending on Him for all?”<sup>16</sup>

Other radical evangelicals shared this optimism about the Spirit’s bestowal of languages. Seeking a special baptism of power, the celebrated Cambridge Seven of athletic fame in England arrived in China in 1885 to serve with the China Inland Mission. While sailing up the Han River with J. Hudson Taylor, three of them, C. T. Studd and Cecil and Arthur Polhill, put their Chinese grammar books aside and prayed for the Pentecostal gift of Mandarin and supernatural power according to Mark 16:17. Exasperated, Taylor told his starry-eyed novices: “How many and subtle are the devices of Satan to keep the Chinese ignorant of the gospel. If I could put the Chinese language into your brains by one wave of the hand I would not do it.”<sup>17</sup> Taylor emphasized not only that such presumption would delay their mastery of the language and keep the Chinese from hearing the Gospel even longer but also that effective communication in Mandarin required more than just an ability to speak the words. Criticized as an idle

fanatic, Studd wrote home that he and his companions finally returned to their books.<sup>18</sup>

In 1889, twelve years before the revival at Charles F. Parham's Bethel Bible School in Topeka, Kansas, which sparked the twentieth-century Pentecostal movement, a "faith mission" developed within the Kansas YMCA. It became known as the Kansas-Sudan movement. After hearing the stirring preaching of H. Grattan Guinness, founder of the Congo and Balolo Mission (later the Regions Beyond Missionary Union) at the Topeka YMCA, eight men and women dedicated their lives to missions and set out for Sierra Leone in 1890.<sup>19</sup>

Allegedly influenced by Simpson as they waited at his missionary hostel in New York City for their ship to sail, the eight arrived in Sierra Leone confident of biblical promises of healing and Pentecostal tongues.<sup>20</sup> After discovering their need to learn the native dialect, they persevered, but three died from malaria, having refused to take quinine.<sup>21</sup> Mrs. H. Grattan (Fanny) Guinness, editor of the London-based *Regions Beyond* mission magazine, held Simpson responsible for their adoption of an "unscriptural and reason-revolting doctrine." She warned her readers that Simpson, like Irving before him, believed in a restoration of the gift of tongues for the advancement of missions.<sup>22</sup>

Whether or not it was fair to blame Simpson for the expectations of the Kansans, there was a flurry of interest in the gift of tongues in the Alliance. In 1892 William W. Simpson (no relation to A. B. Simpson) and William Christie arrived in China intent on evangelizing Tibet, then considered by some to be the "ends of the earth" (Acts 1:8). Like Studd and the Polhills, they hoped to receive the Mandarin as well as Tibetan languages from God.<sup>23</sup> Responding to discussion in the ranks, "but wishing to avoid the dangers of Irvingism," the Alliance convention in October of that year issued an urgent call to the faithful to pray for "the special outpouring of the Spirit in connection with the acquiring of foreign languages and the resistance of the climatic difficulties of Africa, India, and China. We are sure that God has it in His heart to specially signalize His promise in this connection."<sup>24</sup>

Six years later, however, Simpson reminded his readers of the excesses among the followers of Edward Irving and cautioned Alliance members about a "strained and extravagant attempt to unduly exaggerate the gift of tongues." "Some have even proposed," he wrote, "that we should send our missionaries to the foreign field under a sort of moral obligation to claim this gift, and to despise the ordinary methods of acquiring a language."<sup>25</sup>

### **The Walter Blacks and M. Jennie Glassey**

In the summer of 1895 in St. Louis, Missouri, Walter S. and Frances Black and M. Jennie Glassey testified to receiving new languages. Walter Black, a Canadian Baptist minister who was pastoring a congregation in St. Louis, met the seventeen-year-old Glassey while conducting services in a rural part of the state. She told him that when she experienced postconversion baptism in the Holy Spirit on March 23, 1894, she "received her call to Africa and the promise of the language to be given in due time." In January 1895 Glassey moved to St. Louis, where she eventually resided with the Blacks. On July 8–9 Glassey reported receiving a "wonderful language lesson" from the Holy Spirit and spoke in

several African dialects: “Housa,” “Croo,” and “Khoominar,” with the ability to write in the last named. Later the Blacks, claiming the promise of Mark 16:17, obtained “Khoominar” through prayer with the laying on of hands by members of their church.<sup>26</sup> With this experience, they too heard the call to Africa.

Returning home to Canada, the Blacks along with Glassey related their stories to an overflow crowd at the YMCA in Amherst, Nova Scotia, on December 8, 1895. Walter Black began by quoting scriptural precedents for the “gift of tongues, the visions seen by [New Testament believers] and all the gifts promised through the Holy Ghost.” He also gave Bible proof to show that the promise applied to the current time. “God is the same yesterday, today and forever,” so that it was not God that had changed, but people. The *Amherst Daily News* also reported Glassey’s story of the vision she had received in St. Louis, in which she saw a long scroll with unfamiliar letters: “These were in the Croo language. The spirit [sic] read them most rapidly and she read after him. First, the psalms, for she was reared a psalm singing Scottish [sic] Presbyterian, then the Bible. So rapid was the reading that she feared she could not remember all, but has done so, and speaks the Croo language with grace and fluency.”<sup>27</sup>

While the party remained in Amherst, a correspondent notified the *St. John* (New Brunswick) *Daily Sun* that Glassey had also acquired the Chinese language and then “visited two Celestials [Chinese] who run a laundry here, and carried on a conversation with the Chinamen in their native tongue, and also read passages from the Bible.”<sup>28</sup> The Blacks and Glassey then departed for Sierra Leone on “faith” (i.e., without pledged support), led by “signs, wonders, miracles, healings, tongues and prophecy.”<sup>29</sup>

Arriving in Liverpool, England, on January 7, 1896, where they ordinarily would have booked passage on a ship sailing down the West African coast, they were forced to remain there because of insufficient travel funds and perhaps other reasons. Their residence in the city lasted two years. On one occasion Glassey spoke to an old sailor acquainted with the “Khoominar” language who had visited Sierra Leone a dozen times. Upon hearing her speak in the dialect, “the power of God settled upon him, and then and there he broke down, confessed his sins, and became a Christian.”<sup>30</sup> Black consequently remarked: “The same power that drove the arrow of conviction into the hardened heart of an old sailor as he listened to a young girl speaking a language she had never heard in the power of the Holy Ghost, that same power will convict unconverted people, even as it did on the day of Pentecost.” In view of their newfound abilities, he looked at contemporary mission endeavors and crowed that neither “20,000 nor 100,000 missionaries of the common sanctified type will [ever] evangelize this globe.” Instead, God’s church should operate “with purely Holy Ghost machinery,” meaning that when believers received the gifts of the Holy Spirit, they would be equipped to share the Good News for the spiritual harvest of the end-times.<sup>31</sup> However, neither the story of the sailor recognizing the Khoominar language nor the identification of other languages prevented Black and others from being branded as frauds.<sup>32</sup>

Curiously, the party never reached Sierra Leone. While staying in Liverpool, they corresponded with Frank W. Sandford, a radical visionary mission leader who had founded the Holy Ghost and Us Bible School at Shiloh, near Durham,

Maine, and published the *Tongues of Fire* magazine. After reading their letters and other reports, he concluded their testimonies proved that “the God of the Apostles still lives, and loves (when allowed so to do), to work on His original plan for the world’s evangelization.”<sup>33</sup> After arriving at Liverpool on May 30, 1897, Sandford met them in person for the first time and invited them to accompany him on his trip to Palestine, where they stayed for an unspecified period of time.<sup>34</sup> By 1904 the Blacks began pastoring Baptist churches once again in North America, while little is known about the subsequent whereabouts of Glassey.

For others, the gift of tongues provided a divinely given fluency. In 1895 the widely read Wesleyan-holiness author and editor W. B. Godbey predicted that the “gift of language” was “destined to play a conspicuous part in the evangelization of the heathen world, amid the glorious prophetic fulfillment of the latter days.” Though it is somewhat unclear as to whether he meant an actual bestowal of a language or of fluency, Godbey advocated, “All missionaries in heathen lands should seek and expect this Gift to enable them to preach fluently in the vernacular tongue, at the same time not depreciating their own efforts.”<sup>35</sup>

Sometimes this anticipation brought unusual testimonies. William Taylor, Methodist missionary bishop for Africa, told of a young woman he had appointed who began her work by preaching through an interpreter. When he visited the mission station two or three months later, she was preaching fluently in the native language. Apparently, the same thing happened to others among his missionaries as well.<sup>36</sup> In South India in 1881 Miss C. M. Reade of the Highways and Hedges Mission, who knew a few words in Hindi, prayed to receive the language to communicate directly to her hearers. As a result, “the power came to her as a gift from God.’ One month she was unable to do more than put two or three sentences together; while the next month, she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, ‘It was a gift from above.’”<sup>37</sup>

Eight years later China missionary Jonathan Goforth, a Canadian Presbyterian, said that he gained mastery of Mandarin only after receiving supernatural enablement.<sup>38</sup> In 1892 an Anglican missionary in Japan, W. P. Buncombe, related that although he could not “speak fluently at all on any other subjects,” yet, “when preaching the Gospel the Holy Ghost makes me forget that I know but little Japanese, and I find, too, that the listeners understand.”<sup>39</sup>

## **The Pentecostal Movement**

Charles F. Parham, a midwestern holiness preacher, read an abridged account of Glassey’s story, reflected on its implications for mission, and reprinted it in his *Apostolic Faith* newspaper in 1899.<sup>40</sup> He had also heard of a Bible institute where the personnel had “sought in vain, month after month for the speaking in other languages” (possibly Sandford’s Holy Ghost and Us Bible School).<sup>41</sup> A year later he announced that a “Bro. and Sister Hamaker” had lodged at his headquarters in Topeka, Kansas, “to labor for Jesus until He gives them an heathen tongue, and then they will proceed to the missionary field.”<sup>42</sup> During the summer of 1900 Parham journeyed to Shiloh, Maine, where he heard speaking in tongues for the first time at Sandford’s school.<sup>43</sup> By the fall of 1900 Parham

had become convinced that tongues not only served as the indispensable sign or evidence of Spirit baptism but also offered the key to world evangelization: “If Balaam’s mule could stop in the middle of the road and give the first preacher that went out for money a *bawling out* in Arabic,” he declared, “then “anybody today ought to be able to preach in any language of the world if they had horse sense enough to let God use their tongue and throat.”<sup>44</sup>

By the time Parham and his students at Bethel Bible School in Topeka prayed in January 1901 for the end-times outpouring of the Holy Spirit (encouraged by Joel 2:28–29), the possible restoration of the gift of tongues had stirred interest among radical evangelicals for over two decades. With a unique theological twist, Parham and his followers expected that the Spirit would form them as the “bride of Christ,” God’s special company of empowered and linguistically equipped missionaries.<sup>45</sup>

Participants testified, as others did at later Pentecostal revivals (e.g., the Azusa Street revival of 1906–9), that God had given them the languages of the world, including Greek, Latin, Hebrew, French, Spanish, Italian, German, Hungarian, Norwegian, Swedish, Bulgarian, Russian, Syrian, Zulu, Swahili, Hindi, Marathi, Bengali, Tibetan, Mandarin, Japanese, Chippewa, “Esquimaux,” and even sign language for the deaf.<sup>46</sup> Referring to both Matthew 10:8–10 and Mark 16:17, one news note from Azusa Street boasted, “God is solving the missionary problem, sending out new-tongued missionaries on the apostolic faith line, without purse or scrip, and the Lord is going before them preparing the way.”<sup>47</sup>

Not surprisingly, though claims of bestowed languages had the potential of being empirically verified, such claims severely tested the credulity of outside observers. Corroborating testimony that Pentecostals preached at will in their newfound languages and were actually understood by their hearers proved difficult to find.<sup>48</sup> By late 1906 and 1907 radical evangelicals began reviewing the Scriptures to obtain a better understanding. Most came to recognize that speaking in tongues constituted worship and intercession in the Spirit (Rom. 8:26; 1 Cor. 14:2), which in turn furnished the believer with spiritual power.<sup>49</sup> Since on either reading—glossolalia for functioning effectively in a foreign language or for spiritual worship—the notion of receiving languages reflected zeal and empowerment for evangelism, most Pentecostals seemed to have accepted the transition in meaning.

Still, glossolalia among Pentecostals generated a continuing apprehension for other evangelical Christians. Even before the Pentecostal movement began, Presbyterian missionary John L. Nevius had rattled the serenity of the faithful when he told of exorcisms in China where demons had spoken in tongues.<sup>50</sup> To some critics, Pentecostals had “crossed the Rubicon” into the satanic realm.<sup>51</sup>

As time passed, however, stories circulated that in rare instances there were missionaries, both Pentecostal and non-Pentecostal, who when preaching in their own language, were unwittingly heard in another by their listeners.<sup>52</sup> During a revival in the Belgian Congo (now Republic of Congo) in 1953, Western visitors surprised a missionary affiliated with the Worldwide Evangelization Crusade when they told him that in one service when he was speaking in Swahili, they

heard him in English. On the next day, an African woman informed him that twice, “when she had been praying with us in our house before some of the meetings, she had understood all that we prayed, even though we had prayed in English, a language of which she did not know a word.”<sup>53</sup> C. Peter Wagner has written about missionaries, struggling to learn a language, who received the “gift of language” and then preached fluently. He also tells of Jon and Cher Cadd of the Missionary Aviation Fellowship, whose interpreter suddenly began translating for them in the Vidoma language, even though he had never heard it before; this event led to the conversion of 120 Vidoma-speaking people in northern Zimbabwe.<sup>54</sup>

### **Final Remarks**

The roots of much of the contemporary interest in “signs and wonders” can be traced to the expectancy of radical evangelicals a century ago that “these signs will accompany those who believe.” Desperate concern to evangelize the world prompted some of them to hope that the Holy Spirit would restore the gift of tongues according to the promise of Mark 16:17. Their rationale was more pragmatic than theological. While Jennie Glassey and especially Charles Parham linked languages to Spirit baptism, others simply focused on their utility for preaching.

Much to their disappointment, missionaries who thought they had discovered a shortcut to language preparation had to dust off their grammar books and begin practicing the many pronunciations of words like “ting” and “tang.”

### **Notes**

1. Arthur T. Pierson popularized the phrase in his book *The Crisis of Missions; or, The Voice out of the Cloud* (New York: Baker & Taylor, 1886); see also Dana L. Robert, “‘The Crisis of Missions’: Premillennial Mission Theory and the Origins of Independent Evangelical Missions,” in *Earthen Vessels: American Evangelicals and Foreign Missions, 1880–1980*, ed. Joel A. Carpenter and Wilbert R. Shenk (Grand Rapids, Mich.: Eerdmans, 1990), pp. 29–46.
2. Radical evangelicals were aware of the textual problem with the longer ending of the Gospel of Mark; see, for instance, A. J. Gordon, *The Ministry of Healing* (Harrisburg, Pa.: Christian Publications, n.d.), pp. 245–46.
3. Josiah Strong, *The New Era; or, The Coming Kingdom* (Hicksville, N.Y.: Regina Press, reprint ed. 1975; originally published in 1893), p. 64.
4. Cora M. Rudy, “Christ for the Philippines,” in *Missionary Messages in Song*, ed. and comp. May Agnew Stephens (Toronto: H. L. Stephens, 1910), no. 100.
5. J. C. R. Ewing, “The Intellectual and Practical Preparation of the Volunteer,” in *The Student Missionary Appeal: Addresses at the Third International Convention of the Student Volunteer Movement for Foreign Missions, Held at Cleveland, Ohio, February 23–27, 1898* (New York: Student Volunteer Movement for Foreign Missions, 1898), p. 70.
6. J. Hudson Taylor, cited in *Ecumenical Missionary Conference, New York, 1900: Report of the Ecumenical Conference on Foreign Missions, Held in Carnegie Hall and Neighboring Churches, April 21 to May 1* (New York: American Tract Society, 1900), 1:316.



7. Edward A. Lawrence, *Modern Missions in the East: Their Methods, Successes, and Limitations* (New York: Harper & Brothers, 1895), p. 146.
8. Unnamed missionary cited by Rev. Dr. O'Meara in *Conference on Missions Held in 1860 in Liverpool* (London: James Nisbet, 1860), p. 33.
9. Lawrence, *Modern Missions*, p. 147.
10. George Scholl, "Points to Be Emphasized in Preparation for Missionary Work," in *World-Wide Evangelization: The Urgent Business of the Church: Addresses Delivered Before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada, February 26–March 2, 1902* (New York: Student Volunteer Movement for Foreign Missions, 1902), p. 79.
11. See *The Training of Teachers, Report of Commission 5, World Missionary Conference* (Edinburgh: Oliphant, Anderson & Ferrier, ca. 1910).
12. A. B. Simpson, "The New Testament Standpoint of Missions," *Christian Alliance and Missionary Weekly*, December 16, 1892, p. 390.
13. A. B. Simpson, "Connection Between Supernatural Gifts and the World's Evangelization," *Christian Alliance and Missionary Weekly*, October 7 and 14, 1892, p. 226.
14. A. B. Simpson, cited in Mrs. H. Grattan (Fanny) Guinness, "Faith-Healing and Missions," *Regions Beyond*, January 1891, p. 31; see also Simpson, "The Gift of Tongues," *Christian Alliance and Missionary Weekly*, February 12, 1892, pp. 98–99.
15. Robert Herbert Story, *Memoir of the Life of the Rev. Robert Story* (London: Macmillan, 1862), p. 210.
16. Cited from a letter of Mary Campbell, reprinted in *ibid.*, p. 202.
17. J. Hudson Taylor, cited in A. J. Broomhall, *Hudson Taylor and China's Open Century*, Book 6 (London: Hodder & Stoughton, 1988), pp. 375–76.
18. C. T. Studd, "Trumpet Calls to Britain's Sons," in *The Evangelisation of the World, a Missionary Band: A Record of Consecration, and an Appeal*, 3d ed., ed. B. Broomhall (London: Morgan & Scott, 1889), p. 53.
19. For the controversy over the movement, see C. Howard Hopkins, "The Kansas-Sudan Missionary Movement in the YMCA, 1889–1891," *Church History* 21 (December 1952): 314–22; cf. Dana L. Robert, "Arthur Tappan Pierson and Forward Movements of Late-Nineteenth-Century Evangelicalism" (Ph.D. diss., Yale Univ., 1984), pp. 267–71.
20. Robert Needham Cust, *Essay on the Prevailing Methods of the Evangelization of the Non-Christian World* (London: Luzac, 1894), pp. 106–7.
21. Arthur T. Pierson, "Editorial Notes on Current Topics," *Missionary Review of the World* 3, n.s. (November 1890): 867–69. As late as 1943 Samuel M. Zwemer referred to the story while warning potential missionaries about presumption in his *Into All the World: The Great Commission* (Grand Rapids, Mich.: Zondervan, 1943), p. 179.
22. Guinness, "Faith-Healing," pp. 28, 31. For A. B. Simpson's response to his critics, see "Editorial," *Christian Alliance and Missionary Weekly*, November 7, 1890, pp. 274–75.
23. William W. Simpson, "Letter from Shanghai, China," *Christian Alliance and Missionary Weekly*, July 1, 1892, pp. 13–14.
24. Simpson, "Connection," pp. 226–27.

25. A. B. Simpson, "The Worship and Fellowship of the Church," *Christian Alliance and Foreign Missionary Weekly*, February 9, 1898, p. 126.
26. "Mission Work," *Amherst Daily News*, December 9, 1895. I have not been able to identify the "Khoominar" language. In any event, Black affirmed that he spoke in Khoominar because "the Lord has said it was."
27. *Ibid.*
28. News item from the *St. John Daily Sun*, reprinted in *Tongues of Fire*, April 15, 1896, p. 59.
29. "Commit Thy Way," *Tongues of Fire*, June 15, 1898, p. 46; Frank S. Murray, *The Sublimity of Faith* (Amherst, N.H.: Kingdom Press, 1981), 180–91.
30. "Tarry Until," *Tongues of Fire*, March 1, 1897, p. 38.
31. *Ibid.*
32. M. E. G., "Commit Thy Way," *Tongues of Fire*, June 15, 1898, p. 93.
33. "Tongues of Fire" and "Other Tongues," *Tongues of Fire*, April 15, 1896, p. 58.
34. W. S. Black, "Apostolic," *Tongues of Fire*, March 15, 1897, p. 45; Murray, *Sublimity of Faith*, pp. 180–81. For information on Sandford and Shiloh, see Shirley Nelson, *Fair, Clear, and Terrible: The Story of Shiloh* (Latham, N.Y.: British American, 1989).
35. W. B. Godbey, *Spiritual Gifts and Graces* (Cincinnati: God's Revivalist Office, 1895), p. 43.
36. *Ibid.*, pp. 42–43.
37. "A Gift of Tongues," *New Zealand Christian Record*, April 14, 1881, p. 11.
38. Rosalind Goforth, *Goforth of China* (Minneapolis: Bethany Fellowship, n.d.; originally published in 1937), pp. 87–88.
39. "Japan Mission," *Proceedings of the Church Missionary Society for Africa and the East, 1891–1892*, p. 209.
40. "The Gift of Tongues," *Apostolic Faith* (Topeka), May 3, 1899, p. 5.
41. Charles F. Parham, *A Voice Crying in the Wilderness*, 4th ed. (Baxter Springs, Kans.: Apostolic Faith Bible College, n.d.; originally published in 1902), p. 35.
42. Untitled news note, *Apostolic Faith* (Topeka), April 1, 1900, p. 7.
43. Charles W. Shumway, "A Study of 'The Gift of Tongues'" (A.B. thesis, Univ. of Southern California, 1914), p. 165.
44. Charles F. Parham, cited in Sarah E. Parham, *The Life of Charles F. Parham* (Baxter Springs, Kans.: Apostolic Faith Bible College, 1930), pp. 51–52.
45. James R. Goff, Jr., *Fields White unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville: Univ. of Arkansas Press, 1988), pp. 62–86.
46. "New Sect in Kansas Speaks with Strange Tongues," *St. Louis Post-Dispatch*, January 25, 1901; untitled note, *Apostolic Faith* (Los Angeles), September 1906, p. 1, col. 4.
47. Untitled note, *Apostolic Faith* (Los Angeles), November 1906, p. 2, col. 4.
48. D. William Faupel, "Glossolalia as Foreign Language: Investigation of the Early Twentieth-Century Pentecostal Claim," *Wesleyan Theological Journal* 31 (Spring 1996): 95–109.
49. E.g., B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, Mo.: Gospel Publishing House, 1916), pp. 26–27.

50. John L. Nevius, *Demon Possession and Allied Themes* (New York: Fleming H. Revell, 1896), pp. 46–47, 58–59.
51. E.g., G. H. Lang, *The Modern Gift of Tongues: Whence Is It?* (London: Marshall Brothers, 1913), pp. 115–32. Cf. Grant Wacker, “Travail of a Broken Family: Evangelical Responses to Pentecostalism in America, 1906–1916,” *Journal of Ecclesiastical History* 47 (July 1996): 521–23.
52. Stanley H. Frodsham, *With Signs Following: The Story of the Latter Day Pentecostal Revival* (Springfield, Mo.: Gospel Publishing House, 1926), pp. 208–29.
53. *This Is That* (London: Christian Literature Crusade, 1954), p. 49.
54. C. Peter Wagner, *The Third Wave of the Holy Spirit* (Ann Arbor, Mich.: Vine Books, 1988), pp. 102–4.