

Contents

List of Articles .....	.vi
Preface .....	.xv
Introduction .....	.xvii
Editors and Contributors .....	.xxv
Abbreviations and Acronyms .....	.xxix
Part I: Global Survey	1
Part II: Global Statistics .....	.283
Part III: Dictionary .....	.303
Timeline .....	.1227
Picture Sources .....	.1235
Indexes .....	.1237

A

ABRAHAM, K. E. (1899–1974). Leader of India Pentecostal Church (IPC). K. E. Abraham was born in Puthenkavu, Kerala, India, on Mar. 1, 1899. His parents were members of the Jacobite (Eastern Orthodox) church. He accepted Jesus Christ as his Savior at the age of seven in a Sunday school class at a Mar Thoma church. (Mar Thoma churches in India were allegedly founded by Mar [Bishop] Thomas, who is believed to have brought Christianity to India and to have been martyred in Madras in the 1st cent. A.D.) Abraham started his career as a school teacher but was called into the ministry. On Apr. 20, 1923, he received the baptism of the Holy Spirit and began a Full Gospel ministry. Several churches were born through his sacrificial work. In 1924 the group of churches Abraham founded took on the name South India Pentecostal Church. For a time Abraham worked in cooperation with the Assemblies of God and Church of God missionaries, but in 1930 he decided to keep his work indigenous.

Although Abraham had been working as a Christian minister since 1923, he was not ordained until Mar. 6, 1930, by the leader of the Ceylon pentecostal movement, Pastor Paul, on a visit to Kerala.

As the number of churches increased all over India, the South India Pentecostal Church was renamed the India Pentecostal Church and was registered with the Indian government under that name in 1935.

Pastor Abraham started the Hebron Bible School in 1930; *Zion Trumpet*, a monthly magazine in the Malayalam language, in 1936; and a free English language school in 1939. The Bible school and the magazine still function.

Abraham wrote several books, among them *The Tabernacle* (in Swedish), *The Baptism in the Spirit, Seven Paradises, IPC's Early Years*, and *Babylon the Great* (all in Malayalam). His autobiography is one of the best primary sources of pentecostal history in India.

K. E. Abraham passed away on Dec. 9, 1974, and is buried near the IPC headquarters in Kumband, Kerala. His elder son, T. S. Abraham, is currently the general secretary of the IPC. His second son, the late Oommen Abraham, migrated to America, where he pastored several immigrant churches. He is credited with founding the largest Asian pentecostal conference in North America, the *Pentecostal Conference of North American Keralites.

■ **Bibliography:** K. E. Abraham, *A Humble Servant of Jesus Christ: Pastor K. E. Abraham's Autobiography* (1965) ■ H. G. Varghese, *K. E. Abraham: An Apostle from Modern India* (1974).

■ T. K. Matthew

ABRAMS, MINNIE F. (1859–1912). Missionary to India, early pentecostal missiologist. Born in Wisconsin in 1859 to Franklin and Julia Abrams, Minnie Abrams was reared on a farm near Mapleton, MN. She graduated from Mankato Normal School and became a school teacher. She attended the University of Minnesota an additional two years before heeding the call to the mission field. In 1885 Abrams enrolled in the first class of the Chicago Training School for City, Home, and Foreign Missions, founded by Lucy Rider Meyer, a leader in the emerging Methodist deaconess movement. Abrams, inspired by J. Hudson Taylor, determined to be a “faith missionary,” trusting God for her needs. Upon graduation, the Woman’s Foreign Missionary Society commissioned her as a Methodist “deaconess-missionary.” Abrams set sail for Bombay, India, in 1887, where she helped establish and supervise a boarding school for daughters of church members. Yearning to minister beyond the walls of the mission compound, Abrams studied the Marathi language to be able to engage in direct evangelism. After 10 years of waiting, she received permission to become a full-time evangelist.

In 1898 Abrams joined *Pandita Ramabai at the Mukti Mission, a school and home for widows and famine victims. Abrams, influenced by Wesleyan and Higher Life teachings, sought restoration of apostolic power. Her faith was bolstered by reports of revivals in Australia in 1903 and in Wales in 1904–5. By June 1905 news of revivals with unusual spiritual phenomena in Welsh Presbyterian missions in India sparked revival at the Mukti Mission. A dormitory matron who believed she saw flames nearly doused a Mukti resident who had been Spirit baptized with “fire,” and the mission became a center for repentance and revival. Abrams authored *The Baptism of the Holy Ghost and Fire* in the spring of 1906, describing the revival and its theological underpinnings. This first edition encouraged believers to seek the Spirit baptism for purity of life and power to evangelize. Several months into the Indian revival, instances of speaking in tongues were reported at Manmad in June 1906, in Bombay in July 1906, and at the Mukti Mission by Dec. 1906. Abrams taught that the gift of prophecy, not tongues, was for preaching, and that the former was the more valuable gift. In the second edition of her book, published in Dec. 1906, Abrams included the restoration of tongues. She sent a copy of her book to Maria Hoover (Mrs. *Willis C. Hoover) in Valparaiso, Chile, a classmate at the Chicago Training School. Reports of the Mukti revival helped fuel the growth of “pentecostal Methodism” in that country.

►A. G. Garr, a missionary visiting India in Jan. 1907 who had been to ►Azusa Street, taught that the uniform “Bible evidence” of Spirit baptism is tongues speech. In a 1908 letter published in *Confidence* (England), Abrams registered her disagreement with Garr’s formula, noting that “while others of us feel that . . . all may and should receive this sign, yet we dare not say that no one is Spirit-baptized who has not received this sign.” Furthermore, she believed theological diversity on this issue should not bar fellowship: “We see the same gifts and graces and power for service in those who hold different beliefs, and, so far as I know, we are as yet working in love and unity for the spread of this mighty work of the Holy Spirit.”

Abrams left India in 1908 for a promotional tour in America. She preached at Carrie Judd Montgomery’s Home of Peace in Oakland, CA; Upper Room Mission in Los Angeles; Stone Church in Chicago; the regional camp meeting at Homestead, PA; and the headquarters of the Christian Worker’s Union in Massachusetts. Desiring to push further into unreached northern India, Abrams formed the Bezaleel Evangelistic Mission, the only known pentecostal women’s missionary society. She recruited six Spirit-baptized single women to accompany her on the return trip. Prior to returning to India, Abrams had a premonition that her missionary work would be ended within two years. Northern India’s poor roads, heat, and resistance to the gospel caused Abrams to succumb to blackwater fever. She died on Dec. 2, 1912, two years to the day she had disembarked in Bombay on her return voyage.

■ **Bibliography:** M. F. Abrams, “Battles of a Faith Missionary,” *LRE* (Mar. 1910) ■ idem, “Brief History of the Latter Rain Revival of 1910,” *Word and Work* (May 1910) ■ G. B. McGee, “Baptism of the Holy Ghost and Fire! The Revival Legacy of Minnie F. Abrams of India,” *Enrichment* (Summer 1998) ■ idem, “‘Latter Rain’ Falling in the East: Early 20th-Century Pentecostalism in India and the Debate over Speaking in Tongues,” *Church History* 68 (Sept. 1999) ■ “Minnie F. Abrams, of India,” *Missionary Review of the World* (Feb. 1913). ■ G. B. McGee; D. J. Rodgers

ACTS 29 MINISTRIES Acts 29 Ministries grew out of what was once known as the Episcopal Charismatic Fellowship (ECF). The ministry saw its genesis at a gathering of more than 300 Episcopal clergy at St. Matthew’s Cathedral in Dallas, TX, in Feb. 1973. The meeting, the brainchild of ►Dennis Bennett and Wesley (Ted) Nelson, called together all



A rare photograph of Minnie Abrams with Pandita Ramabai.

Episcopal clergy interested in the charismatic renewal and enabled them to share the excitement produced by their common experience of the baptism of the Holy Spirit. Until that conference the extent of the outpouring of the Spirit in the Episcopal Church was largely unknown.

Speakers at the Dallas event included William C. Frey, Robert B. Hall, and George W. Stockhowe Jr. Most of the clergy attending were surprised and elated to find that they were not alone in their Spirit-filled experiences; the conference statement reflected this joy: “We were drawn together by a shared awareness . . . and the power and love of the Risen Christ . . . and the power and love of the Holy Spirit.” It was during this conference that the ECF was established as the unofficial renewal agency of the

Episcopal Church; Fr. Nelson was appointed president of the board of directors, and Robert H. Hawn Sr. was made executive secretary.

The Dallas conference also birthed something that would help define the ministry in the years to come—*Acts 29* magazine. The conference report was issued in booklet form under the *Acts 29* name. For the next decade, *Acts 29* was printed as a newsletter. It served as the basic communication device for those who identified themselves as charismatics and members of the ECF nationwide. An effort at regionalized ECF activities languished for lack of clergy involvement.

The ECF was headquartered for three years in Denver, CO, and for two years after that in Winter Park, FL. During this time it launched a series of charismatic conferences around the country and became one of the sponsors for the large ecumenical conference held in Kansas City, MO, in 1977. This conference and others focused mainly on conversion to Jesus Christ, the gifts of the Holy Spirit, and daily life in the Spirit. They also served as an avenue for the clergy and laity who attended them to experience the baptism of the Holy Spirit.

In 1974 Tod W. Ewald was elected president of the executive board. At that time the ECF changed its thrust from leadership to servanthood. The decision was based on a belief that the ECF should not direct but rather assist the Episcopal Church in renewal. This, they believed, would prevent them from being perceived as an elitist organization. During its formative years, however, a commonly accepted vision for the ECF never emerged.

A new direction did emerge in 1977. At this time the ECF executive board ratified the vision that they should be

dedicated to fostering parish renewal, believing that if charismatic renewal was ever to be useful to the church, it should be the catalyst for the renewal of individual parishes. This move from personal renewal to corporate renewal bore fruit in subsequent years. Thus, the role began to shift toward a leadership more proactive in the process of renewal; in 1977 [†]Everett L. (Terry) Fullam, who had been present at the Dallas meeting, was elected president of the executive board.

In 1978 two other changes took place. First, ECF's name was changed to Episcopal Renewal Ministries (ERM) to reflect the actual ministry in which the organization was engaged and to avoid the misunderstandings and multiple meanings of the word *charismatic*. Second, when Fr. Hawn resigned to become part of a religious community, the ERM executive board appointed Charles M. Irish to succeed Hawn as the ministry's national coordinator. He assumed this work while continuing to serve as rector of St. Luke's Episcopal Church in Bath, OH.

In 1979, 14 conferences on parish renewal were conducted throughout the U.S. Scores of similar conferences were conducted in subsequent years. This not only launched ERM into the parish renewal ministry but also established a model that spread throughout a number of denominations both in the U.S. and abroad.

As part of its emerging role, ERM changed from serving a constituency of like-minded people to serving the entire Episcopal Church. Its motto became: "Dedicated to the renewal of people and parishes through Apostolic teaching, biblical preaching, historic worship and charismatic experience."

By 1977 only a handful of Episcopal parishes had been fully affected by the charismatic renewal—these were so-called lighthouse churches. Many Episcopalians, converted and filled with the Holy Spirit, found that they were unwelcome in their own parishes and thus discovered new homes in pentecostal and charismatic churches.

The efforts of ERM toward parish renewal helped change this, and by 1988 more than 400 of the 7,800 parishes in the Episcopal Church were fully involved in renewal. In addition, another 800 were beginning to change. Laity involved in renewal were estimated to number more than 300,000.

In 1986 Fr. Irish resigned from St. Luke's Church to become the first full-time national coordinator for ERM. It was at this time and through the encouragement of Truro Episcopal Church in Fairfax, VA, that the ministry moved its national headquarters to Fairfax. By this time ERM's work expanded to include clergy placement, conference planning, networking of clergy, parish renewal, and distribution of books and tapes. ERM also helped sponsor the second [†]North American Congress on the Holy Spirit and World Evangelization, held in New Orleans, LA, in 1987.

In 1990, seeking a more permanent home, ERM purchased the Evergreen Conference Center in Evergreen, CO, which enabled the ministry to host conferences in a retreat environment in the Rocky Mountains. The center also served as the administrative headquarters of the ministry.

Fr. Irish retired as national coordinator in 1992. Charles B. Fulton Jr., then rector of St. Peter's Church in Jacksonville, FL, was chosen to succeed Fr. Irish. One of his first decisions was to relocate the ministry one last time, to Atlanta, GA, since most Episcopalians live east of the Mississippi River. The Atlanta location also placed the ministry in a thriving metropolitan setting with a transportation hub. This would become increasingly important in the coming years as ERM became strategically identified as a conference-based ministry.

In 1994 the ministry called Fred L. Goodwin to the staff as rector of national ministries. His primary function was to oversee the development of new curriculum, as well as to



Episcopalians gathered at the first meeting of the Episcopal Renewal Ministries, St. Matthew's Episcopal Cathedral, Dallas, in 1973.

increase the reach of the ministry through its conferences. That year also saw a notable change in *Acts 29*, as the magazine became a full-color publication.

The year 1997 saw two key changes. First, the ministry changed its name to Acts 29 Ministries. At the same time the board adopted a new vision statement: "A premier Christian resource force for evangelism, discipleship and ministry in the power of the Holy Spirit." Thus, the ministry no longer saw itself simply as a *factor* for renewal in the Episcopal Church; rather, it took on the challenge to become a *force* for the work of Jesus Christ through the power of the Spirit even beyond the bounds of the Episcopal community. In 1997 the ministry planned and executed more than 140 events that ministered to more than 20,000 people.

The 1990s also saw Acts 29 Ministries develop another key thrust—youth ministry. The first events were held near the former headquarters in Fairfax, VA. Subsequent conferences were held at the Ridgecrest and Lake Junaluska conference centers in the Smoky Mountains of North Carolina. In 1998 YouthQuake Ministries was formed as the official youth outreach arm of Acts 29 Ministries.

■ C. M. Irish; C. B. Fulton Jr.

ADAMS, JOHN A. D. (1844–1936). John Adams emigrated from Scotland with his parents to New Zealand as part of the first wave of settlers in the new Otago settlement. After working at a number of different occupations, he entered the legal profession and gained admission to the bar in 1874. Although Adams was a member of the prominent Hanover Street Baptist Church in his early years, he later left to join the Methodist Church. The visit to N.Z. of *John Alexander Dowie, who stayed in Adams's home while in Dunedin in 1888, appears to have influenced him. The issue of divine healing eventually led to Adams's secession from the Methodist Church in 1900. Adams then opened his large home for prayer meetings, and he and others bought a block of land later that year for the building of the Roslyn City Road Mission. This early pentecostal assembly, which opened in 1903, modeled itself after the Plymouth Brethren, with the difference that there was "perfect liberty for the exercise of spiritual gifts."

Adams was a clear and articulate writer and wrote numerous books, pamphlets, and articles dealing with evangelical and pentecostal theology. He was also a prolific letter writer to the public newspapers, vigorously defending the pentecostal movement in the controversies that accompanied its arrival in N.Z. Adams ultimately became an elder of the Pentecostal Church of New Zealand upon its formation after the campaigns of *Smith Wigglesworth in 1922–23 and 1923–24. He made several overseas journeys for religious work and gave considerable time to the development of pentecostal work throughout N.Z.

■ **Bibliography:** J. E. Worsfold, *A History of the Charismatic Movements in New Zealand* (1974). ■ B. Knowles

ADINI-ABALA, ALEXANDER (c. 1927–97). Born at Aru, in what is now the northeastern part of the Democratic Republic of Congo, near the border with Uganda. In the late 1950s Adini-Abala, who was in the Congo at the time, came across some literature advertising T. L. Osborn crusades in Kenya. Because he believed that this white man was spreading religious deception, he persuaded others of his youth gang to travel with him to Kenya to teach the white man a lesson. They took with them the grandmother of one of the gang, a woman who had been blind for many years.

The plan was to attack the preacher when he prayed for the blind woman, because they supposed that nothing would happen. As T. L. Osborn prayed, the woman was immediately healed and began to scream with excitement. Alexander believed that God was going to strike him down and ran from the meeting to hide. The next day he went to the crusade and gave his life to Christ.

After a very short time of Bible instruction, Adini-Abala began to preach. He started in Mombasa and set out on a preaching tour that led him inland throughout the towns of Kenya, Uganda, Rwanda, Burundi, and Tanzania. As he went, many were healed, delivered, and converted. When he attempted to return to Congo, he was arrested and deported. He struck up a close friendship with missionaries Bud Sickler and Art Dodzweit of the *Elim Fellowship (Lima, NY), who encouraged him and gave him advice.

In 1967 Adini-Abala flew with Art Dodzweit to Kinshasa and after reestablishing residency began to minister. He began by preaching from the traffic circles, where he was ridiculed; but two of the city's best-known street people, both of whom were demon possessed, were delivered and converted. Subsequently, Adini-Abala preached while the two new converts gave their testimonies. Within a short time others were being healed and saved.

T. L. Osborn held a crusade in Kinshasa in 1969, at which Adini-Abala, with *Jacques Vernaud (AG—France now AG—U.S.), was deeply involved as an interpreter. Osborn's rallying cry during the crusade was "God is good." This slogan translated into Lingala, the lingua franca of the Kinshasa area, was "*Nzambe malamu*." This became the name of the new churches that were started by Adini-Abala. The official name of this group is *Fraternité Évangélique de Pentecôte en Afrique: Congo* (FEPACO; The Pentecostal Evangelical Fellowship in Africa: Congo).

A bad automobile accident left Adini-Abala severely crippled, so that for eight years he walked with the help of crutches. He became depressed, resigned from the leadership of the church, and was ready to give up and return to his home village when the Lord appeared to him in a

dream saying, "I have many people in this city. Forget about your leg and have a healing crusade. The willing and obedient shall eat the good of the land!" In the face of ridicule from the elders, Alexander went ahead and planned a crusade. During the first meeting, while he was praying for the sick, he himself was healed. This gave him great encouragement and purpose to evangelize throughout Congo and elsewhere.

Nzambe Malamu churches have been planted throughout Congo/Kinshasa, in neighboring Congo/Brazzaville, the Central African Republic, as well as in other, non-African countries by members from Africa. There are an estimated 350 churches in Kinshasa and 4,000 others in the Democratic Republic of Congo, with more than 500,000 adherents. Adini-Abala died in 1997 at age 70, after a ministry that was not without controversy. The mantle of leadership of the movement has been passed to his son, Pefa Adini-Abala.

■ **Bibliography:** B. Dodzweit, e-mails to D. J. Garrard, Apr. 1 and 5, 1998 ■ D. J. Garrard, unpub. private papers ■ R. Steele, *Plundering Hell* (1984). ■ D. J. Garrard

AFRICAN INDEPENDENT CHURCHES See AFRICAN INITIATED CHURCHES.

AFRICAN INITIATED CHURCHES (AICs) IN DIASPORA—EUROPE AICs is a collective name designating churches founded and led by Africans on and outside the African continent. These churches include prophetic-charismatic churches, such as Aladura and Zionist churches, and pentecostal churches, such as Deeper Life Christian Ministry and Church of Pentecost, all of which were founded through the initiatives of African charismatic figures.

The AICs represent a variety of religious experience that made inroads into the European religious scene in the wake of the increasing influx of legal and illegal African immigrants from the post-WWII era. Owing to deteriorating economic conditions, political instability, and a preference for further studies abroad, most migrants left their homes in a quest for the "golden fleece" or to make new homes. Most of these migrants, especially those from West Africa (Nigeria, Ghana, etc.), took their religion with them to Europe. These groups are especially noticeable in countries such as Great Britain, the Netherlands, France, Germany, Austria, and Italy.

The emergence and proliferation of the AICs is the result of rejection of, and even hostility toward, Christian African migrants on the part of the host communities—including dissatisfaction with European churches and their failure to meet the socioreligious needs of Africans, social deprivation, racism, and the urge to repackage and transmit Christianity to what hitherto was the home of missionary Christianity.

There are two kinds of AICs: those that have an affiliation with, or are daughter churches of, a mother church with origins and headquarters in Africa, and those that owe their existence solely to the African diaspora in Europe. The latter remain autonomous, localized, without branches elsewhere, self-reliant, and with little or no access to any wider network.

Most AICs started as house meetings of students and grew into larger religious communities. The religious life of most African Christian immigrants lacks a public character, especially in the earlier years of an AIC, due to the absence of a traditional church building. Membership increase is usually followed by a change from house fellowship to renting or leasing a hall or abandoned church building for worship. Financially strong AICs have either leased or purchased property to establish a permanent venue. Membership is largely African but with a sprinkling of non-Africans. Due to this mixed composition, services are usually multilingual. Problems encountered vary from lack of accommodations, a negative attitude of neighbors toward the style and mode of worship, racism, unemployment, language barriers, and a general feeling of insecurity on the part of members in a racially and culturally hostile environment.

The core of these Christians' spirituality lies in the emphasis on prayer, healing, prophecy, and other charismatic manifestations as a means to solve all existential problems. The diaspora experience is germane to the belief of African Christians in Europe and provides the context of their religious experiences. They are involved in social services, such as establishing day-care centers for children; caring for the sick, needy, and homeless; and educating young people. Thus, they establish a supportive socioreligious network for the benefit of members as well as for the overall well-being of society.

The role of community is emphasized in their organizational structure, beliefs, and praxis. Thus, AICs are "a place to feel at home" or "a home away from home" for their members. There is growing interest in building extensive ecumenical networks in Europe and beyond, reflecting an increasing internationalization.

■ **Bibliography:** C. Hill, *Black Churches: West Indian and African Sects in Britain* (1971) ■ R. Kerridge, *The Storm Is Passing Over: A Look at Black Churches in Britain* (1995) ■ H. Meldgaard and J. Aagaard, eds., *New Religious Movements in Europe* (1997) ■ G. Ter Haar, *Halfway to Paradise: African Christians in Europe* (1997) ■ T. J. Thompson, "African Independent Churches in Britain: An Introductory Survey," in R. Towler, ed., *New Religions and the New Europe* (1995). ■ A. U. Adogame

AHN, SEEN OK (KIM) (1924–). Influential pastor, educator, administrator, conference speaker, founder of private schools and a seminary, mission strategist, pentecostal

preacher. She was born in North Korea and worked as an independent leader from Japan with her husband, Dr. Kee Seuk Ahn. After moving to South Korea during the Korean War in 1950, she and her husband founded an orphanage for war orphans, which developed into a public school after the war. She founded Daesung Christian School Foundation, which began with one junior high school and has now grown to six schools (three junior high schools and three senior high schools) in Korea. Currently (1999) there are more than 400 teachers and 8,000 students.

In 1966, at the age of 42, Seen Ok Ahn went to the U.S. to be trained as a full-time minister, leaving her husband, five children, and the school in Korea behind. She studied at L.I.F.E. Bible College and met Rolf McPherson, president of the International Church of the Foursquare Gospel and brought the Foursquare Church to Korea. She founded Taejon Foursquare Gospel Church in 1970, which grew to over 3,000 members, the largest church pastored by a woman in Korea.

Seen Ok Ahn worked in prison ministry for more than 20 years. She majored in economics in college and mostly ministered to the leftists in the prisons. Hundreds have been converted through her prison ministry. To preach the gospel to a socialistic country, she founded Shinkwang Agricultural Junior College on Sakharin Island, Russia, in 1988. Bible and theology are taught in addition to agricultural techniques. More than 400 students have graduated from this college. She has also sent missionaries to the Philippines.

In 1990 Seen Ok Ahn founded the Youth Mission Training Institute (YMTI) to train young men and women with the love of Christ. It is an intensive training course that lasts for four days and three nights. More than 15,000 people had been trained by 1999. Many of the trainees have dedicated their lives to the Lord's work. Ahn sent 25 leaders abroad for leadership training, and when they returned to Korea, she founded the Gospel Theological Seminary in 1996.

Seen Ok Ahn is a woman of prayer and fasting, and she emphasizes prayer to her congregation. Since her ordination in 1970, she has never had supper. In 1984, at the age of 60, she did a 40-day fasting prayer. In addition, she normally fasts 10 days a month. She founded Taesung Prayer Mountain on 333 acres of land in 1975 to teach believers about the life of prayer. She used to lead revival meetings several times a year, and God has performed many miracles throughout her ministry.

■ **Bibliography:** Wan Suk Do, *The Way God Trains the Young People* (1997) ■ Yeol Soo Eim, *The Life and Ministry of Rev. Seen Ok Ahn* (1995) ■ idem, "The Worldwide Expansion of Foursquare Gospel" (diss., Fuller Sem., 1986). ■ Y. S. Eim

ALAMO, TONY (1934–) and **SUSAN** (192?–82). Tony Alamo was born Bernie Lazar and raised a Jew. He moved

from career to career, spending time as a singer, a health-studio operator, and a music promoter. He claims that one day in 1964 in an attorney's office, as he was about to close a big deal, he heard the voice of God telling him to proclaim to all those present that Jesus was coming back soon. Not long after that, he felt he was filled with the Holy Spirit and called to apostleship in the same way the original Twelve had been.

In the mid-1960s Alamo married Susan, who was already preaching in a variety of churches. The Alamos claim to have started the Jesus Movement when they began evangelizing street kids on Sunset and Hollywood Boulevards in Los Angeles. There they founded, in 1969, the Tony and Susan Alamo Christian Foundation Church and Seminary, which specialized in outreach to the down-and-out. During this time Alamo claims to have received other visions of Jesus in which he was told to teach the word incessantly. On the outskirts of Saugus, CA, the Alamos created a community of which they were the undisputed heads. New converts were moved right in without so much as a visit home, creating much anxiety for worried parents,

In the late 1970s the ministry expanded to Georgia Ridge, AR. Other outposts were established in Tennessee, Arizona, Florida, Oklahoma, and New York. The Alamos expanded their communities and opened a grocery store, a restaurant, a service station, a hog farm, and a trucking firm. They also created a line of glitzy western wear that they manufactured and sold. Followers who chose to join the communities contributed all their earnings to the church, which in turn provided for all the individuals' needs.

The Alamos also founded the Holy Alamo Christian Church, Consecrated (HACCC), and Tony Alamo identifies himself with the title "World Pastor." These groups use only the KJV, announce that they offer the only true means of salvation, and thus claim that they have won more souls to Christ than all the other churches in the world combined. Church services are held daily, with two on Sunday; each evening service is followed by a free meal. The HACCC stresses the baptism of the Holy Spirit in all of its printed material and its services. Alamo equates the Roman Catholic Church with the "Great Whore of Babylon" of the book of Revelation and proclaims that the government of the U.S. is a puppet of Catholicism, along with neo-Nazis, witches, and the Hare Krishnas, portending the one world government to come. The HACCC claims millions of members worldwide and defends polygamy as God's holy pattern. Susan Alamo died on April 8, 1982; for some days, Tony and the church prayed that she would be raised from the dead. Relatives of Susan allege that Alamo stole her body and hid it.

From 1976 until 1994 federal agencies from the IRS to the Labor Department filed a wide variety of suits against the Alamos. In 1976 the Tom and Susan Alamo Foundation was taken to court as being in violation of the Fair Labor Stan-

dards Act, since none of the church members received pay for their work in church-run workshops. In 1988 child-abuse charges were filed against Alamo, though the case was eventually dropped. In 1991 the IRS confiscated goods and properties that, Alamo claims, were worth more than \$100 million. In 1994 Alamo was convicted of tax evasion and sentenced to six years in federal prison.

Throughout the years Alamo has been accused of living luxuriously while his followers have had their basic needs neglected—a charge Alamo vehemently denies. The Cult Awareness Network (CAN) and other cult-watching groups have paid great attention to the church, and Alamo has fought back with vigor, blaming his conviction and denials of parole specifically on CAN.

Currently the church has its headquarters in Alma, AR, and claims at least six other congregations, including the Music Square Church in Nashville, TN. It refuses to give membership details, claiming that this would involve the group in the same kind of sin of numbering of which King David was guilty (2 Sam. 24:1–17). The church produces radio and television programs that are broadcast throughout the world. Tony Alamo claims that his literature circulation is more than *USA Today*, the *New York Times*, the *L. A. Times*, and many other national publications combined.

■ **Bibliography:** T. Alamo, “Duped,” “Genocide Treaty, EBT and the Neo-Nazis,” “Leave Us Alone,” “The Looking Glass,” and other pamphlets ■ R. Enroth, *Youth, Brainwashing, and the Extremist Cults* (1977) ■ N. Ross, “The Tony Alamo Story.” ■ D. Embree

ALLEN, ASA ALONSO (1911–70). Healing evangelist. A. A. Allen, born in Sulphur Rock, AR, grew up in poverty with an alcoholic father and an unfaithful mother. By age 21 Allen also had become an alcoholic. A turnaround came in 1934 when he was converted to Christ. His wife, Lexie, had a strong influence on his spiritual life and ministry.

Licensed by the Assemblies of God (AG) in 1936, Allen’s reputation as an evangelist grew slowly and even included a two-year pastorate because of financial hard times. The *Voice of Healing* magazine reported Allen’s success as an evangelist in 1950, however. The next year he bought a tent and soon established headquarters in Dallas, TX. He began broadcasting a radio program, *The Allen Revival Hour*, in 1953. His periodical, *Miracle Magazine*, began in 1954 (1969 circulation: 340,000).

“After Jack Coe died, [Allen] had no rival as the boldest of the bold” (Harrell, 68). Where others avoided the hard cases, Allen thrived on them. Of all the evangelists during his time, Harrell credits Allen with being “the leading specialist at driving out demons” (Harrell, 88). His services drew all types of people, but he identified especially with the poor and with blacks.

Allen ran into trouble with the AG in the mid 1950s due to his extravagant claims. Many of the miracles were considered questionable or at least exaggerated. However, the claimed miracles, along with Allen’s preaching, continued to stir people.

A strong shadow was cast over Allen’s ministry by his arrest for drunken driving during a Knoxville, TN, revival in 1955. In response to pressure, he resigned from the Voice of Healing organization. Also as a result of this incident, the AG suggested that Allen withdraw from public ministry until the matter was settled. Fearful that it would ruin his ministry, Allen claimed innocence but surrendered his credentials. Thereafter the arrest and the surrendered credentials made it difficult for Allen to work within AG churches.

In 1956 Allen started the Miracle Revival Fellowship (1956–70) while still headquartered in Dallas. Its Articles of Incorporation state that its purpose

shall be to encourage the establishing and the maintenance of independent local sovereign, indigenous, autonomous churches, home and foreign missionary activities; to establish schools . . . to engage in other related ministries . . . by means of sermons, radio, television, publication, and any means whatsoever. To work in cooperation with all believers . . . to minimize nonessential doctrinal differences which divide the flock of God. (*Miracle Magazine* [Oct. 1956], 2)

To become a member, one had to be a “sincere born-again Christian” and uphold biblical standards of holiness. The articles provided for the licensing and ordaining of ministers. It claimed 500 affiliated churches and approximately 10,000 members in 1983.

At a Jan. 1958 revival in Phoenix, AZ, Allen expressed a dream to establish a training center for preachers. A man came to the platform and presented Allen with a gift of approximately 1,200 acres in the San Pedro Valley in southeastern Arizona. Allen claimed that four years earlier God had inspired the donor to give this gift. With additional gifts, Allen purchased another 1,200 acres. In Feb. 1958 Allen began readying his new headquarters in a community he would name Miracle Valley. Miracle Revival Training Center opened that October, and Allen began his stay there with a “Miracle Week” in Jan. 1959. Allen viewed Miracle Valley as a “totally spiritual community” consisting of 2,500 acres, a 4,000-seat church, private homes, a training school, headquarters, and a radio and television outreach.

Allen survived the pressures of media, isolation, and declining interest in the healing revival. His fund-raising ability, innovation, and daring contributed to his success. He was one of the first to appeal for support by using the theme of financial blessing for the giver. He introduced gospel rock music into his services and employed skilled entertainers.

Allen authored several books, including *The Curse of Madness* (n.d.); *God's Guarantee to Heal You* (1950); *Receive Ye the Holy Ghost* (1950); *Power to Get Wealth* (1963); *The Burning Demon of Lust* (1963); and *God's Guarantee to Bless and Prosper You Financially* (1968).

The commitment to old-time faith-healing campaigns was retained by Allen even though they were dying in the late 1950s and the 1960s. As late as 1970 he announced his plans to conduct his services in the world's largest tent.

Allen's divorce in 1967 caused unrest in his organization. He died three years later in San Francisco from sclerosis of the liver while his team conducted a revival in West Virginia. The ministry fell to Don Stewart, Allen's associate since 1958, who renamed it the Don Stewart Evangelistic Association.

■ **Bibliography:** A. A. Allen, *My Cross* (1957) ■ A. A. Allen and W. Wagner, *Born to Lose, Bound to Win* (1970) ■ D. E. Harrell, *All Things Are Possible* (1975) ■ C. E. Jones, *A Guide to the Study of the Pentecostal Movement* (1983) ■ J. Randi, *Faith Healers* (1987) ■ "About Revival Fellowship," *Miracle Magazine* (Oct. 1956) ■ "Miracle Week at Miracle Valley," *Miracle Magazine* (Mar. 1959) ■ "The San Pedro Valley Is Canaan" *Miracle Magazine* (Sept. 1958).

■ S. Shemeth

ALLIANCE OF CHRISTIAN CHURCHES The Alliance of Christian Churches (ACC) is an international Christian fellowship of churches originally founded by homosexuals for evangelism in the gay community. Officially chartered in 1996 with 27 member churches, the ACC had previously been an annual conference and informal networking of churches and ministries under the umbrella of ADVANCE Christian Ministries, Dallas, TX, which was founded by Thomas Hirsch in 1985. Hirsch, along with six pastoral advisors, served as founder of the ACC and continues to serve as director of church ministries and as a permanent member of the executive committee. Each affiliate congregation is represented in the business of the annual conference by three elected delegates. The direction of the ACC is vested in its delegates, and the ministry of the ACC is carried out by its 10 standing committees.

As of Oct. 1999, membership of the ACC included (from both the gay and the heterosexual Christian community) 50 affiliate congregations and 10 parachurch ministries, such as gospel musicians, evangelists, and ministers. Affiliates are located in the U.S., Puerto Rico, and Colombia. The greater majority of congregations are full-gospel or Spirit-filled, and all are evangelical. The purpose of the ACC is to promote Christian fellowship, biblical education, evangelism, and missions. The national headquarters are in Dallas, TX. The annual conference known as the Fall ADVANCE as well as six regional spring weekends known as A.C.C.T.S. Weekends

are hosted in various locations around the U.S. An annual ADVANCE is also held in Colombia, South America.

■ **Bibliography:** T. Hirsch, e-mail to G. W. Gohr, Nov. 15, 1999
 ■ The Alliance of Christian Churches web page (Nov. 1999).

■ G. W. Gohr

ALPHA COURSE An evangelistic course with worldwide impact that originated in an Anglican parish, Holy Trinity, Brompton, in London, England (HTB).

Alpha was first devised in 1977 by Charles Marnham, a curate at HTB, as a course presenting new Christians with the basic principles of the Christian faith. Nicky Gumbel took over Alpha in 1990, reshaping the course to reach the unchurched in an attractive way. With the publication of Gumbel's *Questions of Life* in 1993 and the availability of the Alpha talks on video in 1994, the Alpha course quickly spread through Britain and then to other countries.

Alpha is based on six principles: (1) evangelism is most effective through the local church; (2) evangelism is a process; (3) evangelism involves the whole person; (4) models of evangelism in the NT include classical, holistic, and power evangelism; (5) evangelism in the power of the Holy Spirit is both dynamic and effective; (6) effective evangelism requires the filling and refilling of the Spirit.

The Alpha course runs for 10 weeks and contains 15 talks. Participants receive an *Alpha Manual*, and leaders and helpers prepare with the *Alpha Training Manual*. A journal, *Alpha News*, is published by HTB.

Gumbel has written several books related to Alpha: *Why Jesus?* (1991); *Searching Issues* (1994); *Telling Others* (1994); *A Life Worth Living* (1994); *Challenging Lifestyle* (1996); and *The Heart of Revival* (1997). Alpha offices have been opened in many countries; the U.S. office is in New York City. Alpha is being used across most of the denominational spectrum and in new charismatic churches. A Catholic Alpha office was opened in England in 1996 and one in the U.S. in 1997. An estimated 500,000 people participated in the Alpha course in 1997.

■ P. D. Hocken

AMERICAN BAPTIST CHARISMATIC RENEWAL In the early 1960s the Holy Spirit brought renewal to a number of American Baptist (AB) Churches across the United States. A national fellowship of renewed American Baptists began meeting occasionally in the 1960s and annually in 1974 at the AB National Assembly in Green Lake, WI.

In 1981 the AB renewal group elected Gary Clark as president and national leader. At the time, Clark was pastor of First Baptist Church in Salem, NH, which had become a fully charismatic AB church during his tenure. Its membership had tripled in a decade, with 75% of the growth resulting from personal conversions and believer's baptism. Clark