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THE LEGACY OF MELVIN L. HODGES

Just a few months before Melvin Hodges died in early 1988, I chatted with him at a Christmas banquet. Knowing of his numerous publications, I lightheartedly asked him if he enjoyed writing. To my surprise, he responded, "I don't like to write, but someone had to do it!" Whatever exaggeration he may have intended, the statement reflected the bedrock of commitment that underlay his long service as a missionary.

In fact, Hodges represents the quintessential missionary of earlier Pentecostal missions: someone who lacked formal missiological training yet was obedient to the divine call and quick to adapt as a learner when needs arose--"Someone had to do it!" Accordingly, his life and ministry depicted several paradoxes. Having never earned a high school diploma, he contributed to the training of thousands of missionaries and tens of thousands of Third World pastors and evangelists. While fundamentalists and evangelicals winced over the worldwide expansion of Pentecostalism, Hodges won the admiration and friendship of key missiologists; Pentecostal church growth could not be ignored. Although having served in Latin America long before Vatican II and the Catholic charismatic renewal, he recognized the credibility of the latter, dialogued with Catholics, and became one of the first Pentecostal missiologists to discuss the thorny issue of proselytizing. A self-effacing and humble person, he became the foremost authority and exponent of Pentecostal missiology.

Early Years

Melvin Lyle Hodges was born to Charles Edgar and Emma Anna (Peshak) Hodges at Lynden, Washington, on July 8, 1909. Charles had graduated from Upper Iowa University and Boston University School of Theology before serving Methodist parishes in Iowa.[1] Broken by declining health, Charles was advised to move West by his doctors, who hoped that a change in climate would improve his condition. While in Denver, Colorado, in late 1906, he attended services led by Thomas Hezmalhalch, a Pentecostal evangelist recently baptized in the Holy Spirit at the Azusa Street Revival in Los Angeles. Healed after a prayer by Hezmalhalch on his behalf, Charles resigned his Methodist credentials and began to pioneer Pentecostal churches in Washington State.[2] Like other Pentecostals who denounced "denominationalism," Charles and Emma preferred the leading of the Spirit to the directives of an ecclesiastical hierarchy. They also believed in the "faith principle": confidence that in response to prayer, God would supply their spiritual, physical, and financial needs. Thus, expectant faith distinguished the home environment and influenced Melvin's spiritual formation.[3]

Converted as a child, Hodges testified to Spirit baptism at age ten with the evidence of speaking in tongues. After the family relocated in Colorado Springs, Colorado, he attended high school and business school and for a brief time worked as an apprentice at a Denver law firm. With God's call to ministry, however, his plans for the future changed. At seventeen, he journeyed to nearby Greeley to spend a week playing his trombone and preaching on street corners to anyone who would listen. Soon his burden for leading people to Christ and going to places where no Pentecostal had ministered or started a church guided his initiatives. In 1928 he married Lois Myrtle Crews. Born in Eldon, Missouri, she had been reared in New Mexico and Colorado, where she attended high school and later worked as a telephone operator. Three children were born to their union: Miriam, Phyllis, and Gilbert.

Receiving ordination from the Rocky Mountain District Council of the Assemblies of God in 1929, Hodges served a succession of pastorates, along with responsibilities as district youth director and presbyter.[4] Even though his father had gone to seminary, Hodges did not receive a formal theological education, perhaps because of limited resources, but also possibly because of fervent expectancy of Christ's return. Fortunately, he benefited from his father's instruction in Scripture and doctrine and in New Testament Greek. Premillennial eschatology left little time for preparation in the "last days." In part, this explains why Pentecostals valued the call to ministry, Spirit baptism, and personal Bible study above the academic study of theology, even considering the latter a threat to spiritual zeal.

Early in his ministry, Hodges became interested in Latin America, spending hours in prayer over possible missionary service. On one occasion, he accepted an invitation to hold evangelistic meetings in Alamosa, Colorado. While there, he met Jose Giron, a Hispanic Presbyterian-turned-Pentecostal, with whom he enjoyed lengthy conversations and Bible study. In the evening services, Giron led by preaching for half an hour in Spanish; Hodges followed with another thirty minutes in English so that both language groups in attendance would be served. Latin America held center stage in his thoughts and prayers.[5]

Finally, inspired by the example of Gideon who sought the Lord's will before going into battle (Judg. 6:36-40), he laid a "fleece" before the Lord. In a letter to Henry B. Garlock, a former Colorado pastor then serving in the Gold Coast (present-day Ghana), Hodges told of his interest in missions, and prayed, "Lord, if you want me to go to the mission field, have Brother Garlock say something about this to me in his reply." [6] To his dismay, Garlock did not mention the subject. Two years later, Hodges received another letter from him, and one from another missionary to Africa; both urged him to consider missionary appointment. Because this development raised his hopes, he now faced the dilemma of where the Lord wanted him to go, Latin America or Africa? He applied for the Gold Coast.

In 1935 Noel Perkin, missionary secretary of the Assemblies of God and himself a former missionary to Argentina, visited Hodges at Fort Morgan, where he pastored at the time, an event that initiated a long and close friendship.[7] Perkin emphasized the need for missionaries in Latin America, sharing with him what others at the Foreign Missions Department must have felt: "Everyone feels good about your being a missionary, but not about your going to Africa." This confirmed his long-standing interest, and Hodges soon gained appointment for service in Central America.

Theory and Practice

In preparing for their departure, the Hodges family spent several months learning Spanish in San Antonio, Texas, an important center for Assemblies of God mission work among Hispanics, directed by Henry C. Ball.[8] On April 5, 1936, their vessel was nearly shipwrecked as it neared the harbor of Acajutla, El Salvador. Despite this perilous incident, he wrote that "once again in this experience, we have witnessed the truth of the scripture 'that all things work together for good to those that love the Lord.'" As it turned out, the immigration officers waived the landing fees and duty charges, thus saving these financially pressed missionaries a considerable sum of money.[9]

The formation of his missiology included two influential sources, one inherent to Pentecostalism and the other to publications calling for the establishment of indigenous churches on mission fields. In regard to the first, certainty that New Testament Christianity had been restored with apostolic power for evangelism led Pentecostals to scrutinize church expansion in the Book of Acts. Indeed, they closely identified themselves with first-century Christians, who anticipated Christ's return; missions in the end times required Spirit-filled believers and congregations capable of aggressive evangelism.

The second influence was Roland Allen's books *Missionary Methods: St. Paul's or Ours?* (1912) and *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927), which had an impact on a small cadre of Assemblies of God missionaries (including Perkin).[10] Allen had served as a Church of England missionary to North China with the Society for the Propagation of the Gospel.[11] His expositions on the Pauline pattern in missions appeared to accord well with Pentecostal interpretations of the Book of Acts, perspectives referred to by many as indigenous church principles or the "three selfs": the notion that mission churches should be self-supporting, self-governing, and self-propagating.[12]

This group of missionaries, however, did not accept Allen's views uncritically, rejecting his sacramentalism and allegiance to episcopal church polity. Allen's accent on the work of the Spirit in mission also fell short of their radical vision of gospel proclamation accompanied by miraculous signs and wonders (Matt. 10:7-

8; Acts 5:12), a spiritual dynamic they recognized as the key to successful evangelism in the non-Western world. Nevertheless, it is a twist of history (or perhaps a blessing of the Spirit) that Pentecostals were among Allen's best students. Neither Anglicans nor Pentecostals could have envisioned a more unlikely scenario--an Anglo-Catholic impacting the Pentecostal mission enterprise, helping it become one of the twentieth century's most vibrant missionary movements.

Another Anglican, Alice E. Luce, also influenced Pentecostal missions through her advocacy of Allen's teachings. She had read *Missionary Methods: St. Paul's or Ours?* while still an Anglican missionary (Church Missionary Society) in India but, like others, dismissed Allen's opinions as "visionary and impractical." Entering the Pentecostal movement, she moved to the United States and received missionary ordination in 1915 from the Assemblies of God. By this time, she saw the value of Allen's views and used them to shape the denomination's mission statement adopted six years later; thus, she became the first missiologist of stature in the Assemblies of God.[13] Aware of Allen's belief that miracles had ended with the early church (a sentiment shared by the vast majority of Protestant missionaries), she asked rhetorically, "When we go forth to preach the Full Gospel [salvation, Spirit baptism, healing, second coming of Christ], are we going to expect an experience like that of the denominational missionaries, or shall we look for the signs to follow?"[14]

During Perkin's Colorado visit in 1935, he strongly encouraged Hodges to read Allen's books, a recommendation he was making to all the missionaries.[15] The influence of Luce, already apparent in Perkin, continued during Hodges's stay with Ball in San Antonio and, more important, with his appointment to work with Ralph D. Williams, a missionary in Central America and a former understudy of Luce. This afforded Hodges an opportunity to learn firsthand within a context already being fashioned by Allen's teachings; in time, El Salvador became a showcase of effective church planting.[16] After ten months there, Hodges and his family moved to Matagalpa, Nicaragua, and traveled extensively to survey the churches, often living in primitive conditions. Convinced that training would equip national ministers to reach their own people, Hodges founded a Bible institute in Matagalpa that required students to combine their studies with evangelism and church planting.[17] Nicaragua proved to be a difficult field, but with patience, Hodges helped some existing churches to move toward a more indigenous footing, happily reporting in 1942 that "the native brethren have decided to withdraw financial help from five of the more established assemblies in order to open new fields." [18]

Before long, Hodges encountered the hostility of the Roman Catholic Church, a predicament shared by other evangelical missionaries in Latin America. Ranking Catholics with the heathen, he insisted in an article entitled "Religion Without Light" that "no people . . . walk in deeper darkness than these very ones who seem to proclaim the Christ. . . . there is no religion in the world more adept at

'changing the truth of God into a lie' than Romanism." [19] Although he gave no quarter to Catholic Christianity, it is significant that Pentecostalism has witnessed its most dramatic growth within this cultural milieu, a theological and spiritual backdrop that deserves further scrutiny.

Hodges's penchant for writing became evident after arriving in Central America. A steady stream of letters and reports flowed from his pen to church publications, and in 1937 he began editing Nicaraguan News Notes, the Assembly of God mission *bulletin*. A lucid writer using simple grammar, he wrote in English and Spanish to the common person. In his spare time, he occasionally composed poetry and lyrics for gospel songs. [20] Familiarity with Allen's missiology, association with Williams, and his own mission experiences and writing skills soon projected him into an important leadership role in Assemblies of God missions.

At the close of their second term in 1944, Melvin and Lois returned to the United States, physically exhausted and needing recuperation. Having accepted an invitation to the denominational headquarters in Springfield, Missouri, Hodges worked for five years as editor of missionary publications, including Missionary Challenge, the quarterly magazine of the Foreign Missions Department. His most strategic opportunity, however, arose in 1948, when he became founding editor of Missionary Forum, an in-house journal for missionaries. This position became in effect a "bully pulpit," affording him the chance to speak forthrightly on matters of concern. In the inaugural issue, he published "As Others See Us," excerpts from a letter written by an Indian churchman who queried, "Are we right in concluding that the same age-old idea which makes the missionary the supreme dictator over a work for which he happens to find the money is also held by the Assemblies of God missionaries?" Furthermore, "The entire mission system is based on this unscriptural ground which has produced a set of spoon-fed workers . . . spiritually and financially crippled." [21] Designed to startle his readership awake to the changes needed for the times, he printed the article with Perkin's blessing. In this and other publications, Hodges came down firmly on the side of the developing churches, leading the charge against the old colonial approach to mission.

In 1951 the Foreign Missions Department invited Hodges to address a special gathering of missionaries. The ensuing lectures formed the basis for his best-known book, *The Indigenous Church*, first printed in 1953 by Gospel Publishing House (the publishing arm of the Assemblies of God). Shortly afterward, it attracted the attention of Moody Press, which gained permission to print it as part of its Colportage Library, albeit with a crucial abridgement. In the chapter "Pentecost and Indigenous Methods," the editors removed the following statement, among others, thereby deemphasizing the charismata, which Hodges and his colleagues knew to be indispensable for New Testament evangelism:

On the mission field, the emphasis which Pentecostal people place on the

necessity of each individual believer receiving a personal infilling of the Holy Spirit has produced believers and workers of unusual zeal and power. Again, the emphasis on the present-day working of miracles and the healing of the sick has been the means in the hand of God of awakening whole communities and convincing unbelievers of the power of God. These have seen a Power at work superior to that of their own witch doctors and priests. The faith which Pentecostal people have in the ability of the Holy Spirit to give spiritual gifts and supernatural abilities to the common people, even to those who might be termed "ignorant and unlearned," has raised up a host of lay preachers and leaders of unusual spiritual ability--not unlike the rugged fishermen who first followed the Lord.[22] A clearer demarcation between Pentecostal and evangelical missiology could not have been drawn at the time. Notwithstanding this deletion, the Moody edition reflects the consensus of doctrine and missiology common to evangelicals and Pentecostals. Consequently, Hodges shared with both communities insights on how to encourage the growth of strong indigenous churches.

After a third term in Central America, Hodges returned to Springfield in 1954 with appointment as field secretary for Latin America and the West Indies, a task requiring oversight of nearly two hundred missionaries; strategic planning; the development of specialized ministries in radio, literature, and ministerial training; and the fostering of relationships with national mission churches. Significantly, his tenure began at a time when regressive forces were at work to return mission endeavors to a paternalistic mode.[23] Hodges's far-sighted attention to mission education and the application of indigenous church principles, a burden shared by Perkin, J. Philip Hogan (Perkin's successor), and other mission leaders, required considerable patience, since it constrained missionaries to become partners in mission with national church leaders.[24] The rewards, however, became readily apparent.

During Hodges's years as field secretary, the rapid growth of Pentecostalism in the non-Western world, and the missions program of the Assemblies of God in particular, stirred the interest of church growth specialists, including Donald A. McGavran, George W. Peters, and Robert Calvin Guy. Recognizing Pentecostal advances in missions, McGavran invited Hodges to contribute several chapters, along with Guy, Eugene A. Nida, and himself, to *Church Growth and Christian Mission* (1965). A year later, Hodges presented a principal study paper ("Mission-and Church Growth") at the Congress on the Church's Worldwide Mission at Wheaton College (Ill.). In 1969 he addressed the Latin American Congress on Evangelization at Bogota, Colombia. One of the first Pentecostals to publish on missiology outside of denominational publications and to speak before major evangelical audiences, his public became worldwide.[25]

At sixty-four years of age and after twenty years' service as field secretary, Hodges retired from office in 1973 to take on a new responsibility--professor of missions at the Assemblies of God Graduate School of Theology and Missions

(after 1985, the Assemblies of God Theological Seminary) in Springfield, Missouri. In announcing this appointment, J. Philip Hogan expressed the hope that Hodges would have more time for writing and teaching. He had laid down "his briefcase, his passport, and his dictaphone" to teach "a fledgling army of new missionaries." [26] Hodges retained this post until 1985, three years before his death.

Church and Mission

During these professorial years, Hodges completed his most ambitious writing project, *A Theology of the Church and Its Mission* (1977). Though the byline reads "A Pentecostal Perspective," the reader quickly detects the underlying fundamentalist/conservative evangelical orientation. In the first chapter, the author upholds biblical authority, then follows with other chapters on redemption, ecclesiology, mission, and social action. Mission is central to God's redemptive purpose, the kingdom of God is "now, and not yet," universalism is condemned, and ministries of proclamation must be preeminent in mission. A synthesis of Pentecostal spirituality within an evangelical framework, the book epitomizes the achievement of postwar Pentecostal missiology. In regard to the doctrine of the church, Hodges reflects the unique paradox of Pentecostal ecclesiology in relation to mission: identification with evangelicals but also fellowship in the Spirit across conciliar and doctrinal barriers. Faithful to the three selfs, he focused on the nature and self-reliance of national churches and Spirit-filled leaders as the means for world evangelism. Not surprisingly, Assemblies of God mission churches have become national denominations and for the most part have retained the loyalty of their constituents. In turn, they have chosen to limit contacts with the wider church largely to other Pentecostals and conservative evangelicals.

Pentecostals, however, have also gravitated to where they see the Spirit glorifying Christ. Quite unexpectedly, Hodges's generation of Pentecostals, basking in newfound respectability through membership in the National Association of Evangelicals (1942), was shocked when charismatic renewal emerged in the historic Protestant churches and the Roman Catholic Church in the 1960s and 1970s. While North American Pentecostals have generally affirmed the renewal, those in countries with Roman Catholic majorities have unfortunately refused to consider the outpouring of the Holy Spirit as an ecumenical grace among all the churches. [27]

It is noteworthy that Hodges recognized winds of change in the Catholic Church as a result of Vatican II and the growth of the Catholic charismatic renewal. Though stoutly contesting particular Catholic doctrines and popular devotions, he suggested that Pentecostals "should extend whatever spiritual help we can to people that are so involved, encourage them in their progress in the kingdom of God, and trust the Holy Spirit to guide them in their decision about church affiliation." [28] This advice arose from his belief that at the root of Pentecostal

spirituality lay an ecumenicity of the Spirit, a position viewed with alarm by certain evangelicals and Pentecostals.[29]

If Hodges looked beyond the traditional ecclesiastical boundaries by affirming the renewal, he remained solidly in agreement with evangelical criticisms of liberation theology and social action. Charitable ministries, with their unending pleas for contributions, could drain needed funds from evangelistic efforts? Wary of the shift of emphasis in some mission circles from individual conversions to social action, he appealed to relevant pronouncements made by theological conservatives (e.g., Wheaton Declaration, Lausanne Covenant) that upheld the priority of proclamation, demonstrating Pentecostals' vital dependence on evangelical scholarship when faced with critical issues in mission. The bond has been a marriage of conviction and convenience. One notable result, however, given traditional conservative reactions to the Social Gospel intense expectation of Christ's return, and growing inculturation, has been the curious lack of "prophetic witness" among many Pentecostals toward systemic evils within their societies, despite their insights into "spiritual warfare." Nevertheless, younger missiologists have steadily advanced toward a holistic and distinctly Pentecostal theology of mission.[31]

While lacking academic credentials that missiologists take for granted today, Melvin Hodges refused to sit on the sidelines when God's call came and needs surfaced on the mission fields. A dedicated learner, he used the tools at his disposal well and taught countless students, missionaries, and pastors how a local congregation could become self-sufficient and a beachhead for evangelism in the power of the Holy Spirit. Through his expositions on church and mission, he opened the door in Pentecostal missiology for the examination of issues related to evangelism and unity at a time when charismatic renewal swept across confessional and council lines. And like other missionaries past and present, the young street-preacher with trombone and Bible in hand poured his life's energy into obeying the G. Commission--because God wanted "someone to do it!"

Notes

1. Information on Charles Edgar Hodges is found in the obituary of his first wife, "Helen Ordway Hodges," Minutes of the Forty-Fifth Session of the Upper Iowa Annual Conference of the Methodist Episcopal Church Held at Osage, Iowa, October 3-8, 1900, ed. Samuel W. Heald (Mount Vernon, Iowa: E. W. Jeffries, Publisher, 1900), pp. 90-91; see also Mabel Cerney, comp., *Our Family History* (1954); this and letters listed in the references below are catalogued in the Melvin L. Hodges Papers, Assemblies of God Archives, Springfield, Mo.

2. T. Hezmalhalch, "Pentecost in Denver," *Apostolic Faith* (Los Angeles), November 1906, p. 1; see also Cecil M. Robeck, Jr., "Azusa Street Revival," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess,

Gary B. McGee, and Patrick H. Alexander (Grand Rapids, Mich.: Zondervan, 1988), pp. 31-36.

3. M. L. Hodges, "Indigenous Church" (typewritten, n.d.), p. 11.

4. For his early ministry, see Melvin L. Hodges to H. W. Thiemann, September 19, 1972.

5. Lois M. Hodges to Gary B. McGee, n.d.

6. Melvin L. Hodges, untitled biographical memoir (n.d.), p. 1.

7. For information on Perkin, see Gary McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959*, vol. 1 (Springfield, Mo.: Gospel Publishing House, 1986), pp. 129-43.

8. H.C. Ball and A. E. Luce, *Glimpses of Our Latin-American Work in the United States and Mexico* (Springfield, Mo.: Foreign Missions Department, General Council of the Assemblies of God, 1940).

9. Melvin Hodges, "Hodges Arrives in Central America," *Pentecostal Advocate*, June 1936, p. 4.

10. Assemblies of God missionaries have not been alone among Pentecostals in advocating indigenous church principles. For what appears to be the first published Pentecostal theology of mission, see David Landin, *Var yttre mission* (Our foreign missions: A biblical guideline) (Stockholm: Forlaget Filadelfia, 1937).

11. Charles Henry Long and Anne Rowthorn, "Roland Allen," in *Mission Legacies*, ed. Gerald H. Anderson, Robert T. Coote, Norman A. Homer, and James M. Phillips (Maryknoll, N.Y.: Orbis Books, 1994), pp. 383-90.

12. Interest and exposition of indigenous church principles predated Allen; e.g., see Rufus Anderson, *Foreign Missions: Their Relations and Claims* (New York: Charles Scribner, 1869).

13. See Gary McGee, "Pioneers of Pentecost: Alice E. Luce and Henry C. Ball," *Assemblies of God Heritage* 5 (Summer 1985): 5-6, 12-15.

14. Alice E. Luce, "Paul's Missionary Methods" (part 2), *Pentecostal Evangel*, January 22, 1921, p. 6; cf. Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, Mich.: Eerdmans, 1962), pp. 47-48.

15. Noel Perkin, "Preparation for Missionary Service," *Pentecostal Evangel*, September 7, 1929, p. 10, and September 14, 1929, p. 10.

16. 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, Mich.: Eerdmans, 1990), pp. 143-51.
17. "New Move to Nicaragua," *Pentecostal Evangel*, April 24, 1937, p. 9.
18. Melvin L. Hodges, "Great Sacrifice in Nicaragua," *Pentecostal Evangel*, January 31, 1942, p. 11.
19. Melvin Hodges, "Religion Without Light," *Pentecostal Evangel*, December 23, 1939, p. 9.
20. L. Miriam Jackson-Haynes, comp., *The Prayer of a Common Man: A Collection from the Work and Life of Melvin L. Hodges* (Guttenberg, N.J.: LMJ-H Executive Office Services, 1994).
21. "As Others See Us," *Missionary Forum*, no. 1 (1948): 1.
22. Melvin L. Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing House, 1953), pp. 132-33. The Moody edition was entitled *On the Mission Field: The Indigenous Church* (Chicago: Moody Press, 1953).
23. McGee, *This Gospel*, 1:200-201, 244 n. 27.
24. For Assemblies of God missions in recent years, see Gary McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959*, vol. 2 (Springfield, Mo.: Gospel Publishing House, 1989).
25. E.g., Melvin L. Hodges, "A Pentecostal's Vision of Mission Strategy," *International Review of Missions* 57 (July 1968): 304-10.
26. J. Philip Hogan, "Melvin Hodges--Missions Pioneer Breaks New Ground," *Pentecostal Evangel*, August 12, 1973, p. 17.
27. Peter Hocken, *The Glory and the Shame: Reflections on the TwentiethCentury Outpouring of the Holy Spirit* (Guildford, Surrey: Eagle, 1994), pp. 5-22.
28. Melvin Hodges, *A Theology of the Church and Its Mission* (Springfield, Mo.: Gospel Publishing House, 1977), p. 96; idem, "The Charismatic Movement in World Evangelism," *Advance*, March 1975, pp. 4-5.
29. The sentiment for unity is prominent in the "Preamble and Resolution on Constitution," *General Council Minutes (Assemblies of God)*, April 1914, 4-5. See

also Cecil M. Robeck, Jr., "A Pentecostal Looks at the World Council of Churches," *Ecumenical Review* 47 (January 1995): 60-69; cf. Opal L. Reddin, "Church Unity," *Enrichment*, Spring 1996, 68-71. Hodges and other Assemblies of God leaders, including the late General Superintendent Thomas F. Zimmerman, regularly dialogued in Springfield, Missouri, with representatives of the Catholic Diocese of Springfield-Cape Girardeau from 1972 to 1982; the dialogue, though always "unofficial," resumed in 1988. For the *international* dialogue, see Kilian McDonnell, "The Death of Mythologies: The Classical Pentecostal/ Roman Catholic Dialogue," *America*, March 25, 1995, pp. 14-19.

30. See Gary McGee, "Saving Souls or Saving Lives? The Tension Between Ministries of Word and Deed in Assemblies of God Missiology," *Paraclete* 28 (Fall 1994): 11-23.

31. E.g., Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, *Called and Empowered: Global Mission in Pentecostal Perspective* (Peabody, Mass.: Hendrickson Publishers, 1991); Eldin Villafane, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids, Mich.: Eerdmans, 1993).

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The papers of Melvin L. Hodges are housed at the Assemblies of God Archives, Springfield, Mo. A bibliography of his books and articles is available through this agency.

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