Leila Barker

Dr. Ricketts

Senior Seminar

24 March 2014

Fire, Brimstone, and Hope: Glenn V. Tingley and the Relationship between One Evangelist and the Fundamentalist Movement in Ministry and Doctrine

Greatness, that subjective characteristic that describes many historical figures, is often overlooked in history's minor characters. Religious history, in particular, is riddled with individuals who influenced people's lives for the better. Extending God's truth and fighting moral depravity, Christian workers tirelessly toiled to improve the world around them. During the early twentieth century, fundamentalism arose as a conservative evangelical movement, combating modernism.[i] Fundamentalism opposed the "'mainline' or 'liberal' Protestants" who attempted to meld Christianity with higher criticism and modernistic thought.[ii] One such fundamentalist minister, Reverend Glenn Vincent Tingley (1901-1988) was no exception in this religious battle and served not only as a representative of the fundamentalist movement but also a powerful catalyst for Christianity. A.A. Ross observed,

> Introducing Glenn V. Tingley as founder and pastor of the Birmingham Gospel Tabernacle. Preacher over twenty-eight years of Radio Revival, the oldest daily religious program in Dixie [in that time]. Received educational and religious training at Los Angeles Seminary and Christ College, California. President for fifteen years of the Birmingham Bible Institute. For twenty-seven years served as a member of the Southeastern District Executive Committee of the Christian and Missionary Alliance.[iii]

Raised in a Free Methodist home, Rev. Tingley joined the pastorate as a Christian and Missionary Alliance evangelist and worked among the pioneers of Christian radio in the United States. His lifework, although not resulting in public policy, ending a war, or otherwise participating in traditional greatness, changed lives and helped to foster the Christian spirituality

of the American Southeast and the world. Rev. Tingley was not an independent originator, but rather an integration of the theology and believers before him with his own personality and actions, a combination of tradition and creativity. His background with various denominations, ministry in California, Arizona, Birmingham and Ft. Payne, Alabama, New York, and personal life largely exemplified the fundamentalist doctrine. Ross argued that Tingley was "Fire in his preaching, missionary in spirit, aggressive in approach, loving in attitude he has won his way… A man among men… Loved by people of all faiths and creeds who know him… Criticized by many."[iv] Reverend Glenn V. Tingley stands as a reminder of the intricacy between early Christian fundamentalism, the workers who dedicated their lives in service to the God, and the contributions they made to evangelical Christianity, American religious history, and more importantly people's lives.

Historical research for the life of Glenn V. Tingley posed a challenge. He was widely recognized in his lifetime, but after his death, he was quickly forgotten by the Christian community. Judith Adams published the most comprehensive work on his life towards the end of Tingley's ministry, *Against the Gates of Hell.* This work was derived from a larger, unpublished work by Arthur A. Ross, Tingley's associate minister, "Dr. Tingley: Servant of God." Both sources were intended for encouragement within his congregation and those in acquaintance with Tingley. A few books regarding early fundamentalist radio ministries referenced Adam's work, but, for the most part, Tingley remains unknown to the academic world. However, that does not mean that sources were unavailable. Tingley was a prolific writer, publishing sermons, prophecies, and ministry-related materials. He was also a debater and is still studied in Bible schools for his famous Porter-Tingley debate (1947) about the role of the Holy Spirit and baptism.[v] Due to my ancestral connection to Glenn Tingley, familial resources, including

interviews with his two surviving children (Mrs. Alice Mae Tingley Schafer and Mr. Glenn V. Tingley, Jr.), were also accessible.[vi] Compiling primary sources has proven to be a rewarding task, and the historical analysis pushed my abilities to interpret information without as many secondary sources.

To understand Glenn V. Tingley, an examination of the religious ideologies and movements that shaped him is necessary. Reared in a Free Methodist family, Tingley, from the earliest days of his ministry, connected with multiple denominations outside of his familial background, including Pentecostal (particularly Assemblies of God), Christian and Missionary Alliance, Baptists, Brethren, Presbyterian, Catholic, and others.[vii] This interconnectedness makes it difficult to categorize Tingley within a denominational branch or even a theological bent. However, most of the denominations he closely associated with were fundamentalist, but the overarching theme between him and all of his associations was faith in Jesus Christ.

Before fundamentalism became a recognized movement, Cyrus Ingerson Schofield (1843-1921) "[…] propagated his scheme of dispensations and covenants […]."[viii] His popular *Schofield Reference Bible* (1909) spread the idea that history could be divided into a series of epochs guided by "God's successive covenants:" Innocency (Edenic Covenant), Conscience (Adamic Covenant), Human Government (Noahic Covenant), Promise (Abrahamic Covenant), Law (Mosaic Covenant), Grace (Christ's Covenant), and Fullness of Time (Kingdom Covenant).[ix] This concept of covenantal history had initially been proposed by John Nelson Darby (1800-1882) as premillennial dispensationalism.[x] Tingley's ministry was heavily influenced by premillennial dispensational theology, exemplified in his sermon notes on Ephesians where he referenced utilizing "Dr. Schofield's outline."[xi] Premillennial dispensationalist teachings permeated more than covenantal doctrine, but also the defense of

Biblical authority. Dispensationalist ideology became tied with those who also defended the inerrancy of Scripture, for, "[t]he Bible's divinity came in for serious reconsideration during the late nineteenth century."[xii] Theologians were questioning the authenticity of a historical Jesus, the accuracy of Scripture, and many other facets of orthodox evangelicalism. Sydney E. Ahlstrom, former American and Religious History professor at Yale University, argued that premillennial dispensationalists:

> Animating this new impulse was a two-fold conviction that the whole Christian world […] was falling into apostasy and heresy so deeply and so decisively that it could only mean the approach of the Last Days; and that, therefore, nothing was more direly needed than preaching the hard facts drawn from God's Word. The body of doctrine on which these men gradually converged, however, was more than "the precious doctrine of Christ's second personal appearing." They searched out God's whole "pattern for the ages," and gradually, a distinct system of dispensational premillenialism unified this intense 'bible study' movement and informed its conferences.[xiii]

This emphasis on intense Bible study and return to Biblical simplicity led to a series of booklets entitled *The Fundamentals* (1910-1915). Edward B. Davis, historian of science at Messiah College, described these booklets as "[…] a transatlantic collection of ninety articles in twelve paper-bound volumes, printed by the millions, paid for by California oil magnates Lyman and Milton Stewart and mailed free to Protestant pastors, Sunday school superintendents, and other religious workers across the nation."[xiv] These *Fundamentals* became the unifying resource for the fundamentalist movement.[xv] However, the group was not recognized formally until 1920, when Curtis Lee Laws defined fundamentalists as, "those 'who cling to the great fundamentals and who mean to do royal battle' […]."[xvi] This push for preserving traditional interpretations of Christianity reached stronger proportions in the decade immediately following World War I.[xvii] Fundamentalism, due to its studious roots established "[…] a great interdenominational witness."[xviii] This unifying theological foundation enabled Tingley to interact across multiple denominations, which proved essential during his ministry.

Historically, Glenn Tingley's family was not idle with their Christianity. His family members often were forefront participants in the more active Christian movements of their day. His maternal grandmother, Ida L. Gage (1861-1915), served as a Free Methodist evangelist and pastor in the Midwest in the latter portion of the nineteenth century.[xix] Free Methodism rooted mostly in the Midwest, because "Methodism spread westward with the Second Great Awakening towards Ohio and that area."[xx] Methodism was deeply ingrained in American religious expression that in the nineteenth century Joseph Cook, a Bostonian Methodist preacher, argued, "'If America is ever ruined, […] the Methodist Church will be to blame. For she is the strongest and most influential Church on the continent of America today.'"[xxi] The Free Methodist, founded in 1859-60, was a faction of the Wesleyan Methodist Church.[xxii] The Gage family, and subsequently the Tingleys, was intertwined in the Free Methodist Church. For example, Glenn Tingley "[…] was named after two Free Methodist preachers, Rev. Glenn L. Lewis and Rev. B.J. Vincent who were friends of the Tingley family."[xxiii] Edith G. Tingley (b. 1882), Glenn Tingley's mother and Ida Gage's daughter, described her Free Methodist upbringing as being "strictly taught and held to a very high standard of Christian living."[xxiv] Philip VanderMeer argues that among nineteenth century Methodists,

> […] Christ's coming had initiated a new era of promise, but also a tension between the world and the Kingdom of God. Believers had a divine obligation […] Redemption was, then, not an already accomplished fact, but a process to be completed by the activity of the faithful. Thus, they were concerned with the moral behavior of all persons in society […]. [xxv]

As such, Ida Gage fit the perfectionistic Free Methodist church perfectly being "[…] of such staunch character that those around her knew that if she had arrived at a decision in her own mind, the die was cast."[xxvi] Glenn Tingley portrayed "Grandma Gage" as: "[…] strong willed, capable […], whose varied professional career included segments as a school teacher , as a Chautauqua lecturer, and as a forceful Christian evangelist during her early years."[xxvii] When

Glenn Tingley was still a boy, she pastored two churches and held many revivals.[xxviii] An accomplished, educated woman for the nineteenth century, she was highly influential during Glenn Tingley's formative years, living under her sole care for a time.[xxix] A.A. Ross remarked that Glenn Tingley, "[…] would not depart from that strict morality which he had been taught in a Free Methodist home."[xxx] This moral fervor served not only in his personal life, but also fueled his later ministry as he took on the corruptness of Birmingham.

The other key figures in young Glenn Tingley's life were his parents, Nelson Eugene Tingley and Edith Gage Tingley. Glenn Tingley wrote more frequently of his mother than his father, perhaps due to the frequency of their contact. According to her son, Edith Tingley had, "a stamina few women have" and "no challenge ever seemed too great […]."[xxxi] When referring to Nelson Tingley, Glenn Tingley appreciated his "ingenuity that kept us fed and housed and clothed in the early days of the century, when folks were so bitterly poor" and noted that, "I cherished Dad's advice, although I didn't always follow it."[xxxii] Nelson Tingley and Edith Tingley met in Ohio, but Nelson Tingley did not match Ida Gage's spiritual expectations for a potential mate for her daughter.[xxxiii] At her conversion, Edith Tingley declared, "If Jesus wanted her life, He would have to take her on the basis of the words of the old song: 'Just as I am'—Gene Tingley and all!"[xxxiv] Ironically, Nelson Tingley experienced a similar conversion within a few days, and they married in 1900.[xxxv] Neither of them wavered in their decision, however. Nelson Tingley preached for a few years after their marriage and occasionally pastored in periods of his life, and both were active in their faith in the subsequent decades.

Their influence on the young Glenn Tingley was primarily one of discipline. In 1909, Glenn was reunited with his family circle, who had moved to Los Angeles, California. When removed him from his grandmother's care, he entered a world where he was no longer the center of

attention, now one of seven children. Subsequently, he received many punishments in those first days to which his mother remarked: "I don't know if that 'forced religion' ever did him any good or not [referring to being punished till he fell to his knees in prayer], but it must have impressed him that he has to 'keep on praying terms with God' for he has done pretty good at it all his life."[xxxvi] This upbringing combined with his theological understanding of the imminent return of Christ and His judgment could have easily led Tingley to a legalistic interpretation of Scripture, and although he heavily emphasized the condemnation that sin bestowed and the necessity of punishment, he also recognized Christ's redemption as overcoming the consequences of sin.

The stringent code of conduct was not sufficient to assure Mr. and Mrs. Tingley of their salvation. In the early 1920s, Mr. and Mrs. Tingley attended a service in Aimee Semple McPherson's Temple in Los Angeles, where they found, according to Nelson Tingley, "the thing my heart is crying out for […]."[xxxvii] This uncertainty and longing for an assurance of salvation correspond to a larger discrepancy within Methodism that led to the Pentecostal movement. With the Tingleys, their transition from a more Methodist to Pentecostal denominations also parallels the transition of denominations in same period. These spirit-emphasized congregations sprung out of Midwestern Methodism.[xxxviii] Like their predecessors, Holiness members and Pentecostals "emphasized timeless tradition, strict morality, an intense personal relationship with Jesus," but what differed was "[…] ecstatic worship."[xxxix] These denominational doctrines tied Holiness and Pentecostalism with the soon overarching doctrinal association of fundamentalism. According to Bret E. Carroll, professor of American history at California State University, Pentecostalism and Holiness movements arose out of Methodists in a response to "institutionalism, […] urban decorum […], urbanization, and industrialization."[xl] The changes

wrought by the Industrial Revolution excited and intimidated many Americans. The Holiness and Pentecostal movements truly separated from Methodism in the 1880s and into the 1890s.[xli] Pentecostalism became popular across the country, and Holiness and Pentecostalism "found enthusiastic acceptance in the rural South, Midwest, and the Central Plains, […]."[xlii] Interestingly, the rural South is where Glenn Tingley spent the majority of his ministry years and became most effective as a fundamentalist evangelist. However, his Pentecostal tendencies would not have existed had not the repercussions of the Azusa Street Revival happened.

The Azusa Street Revival in California traced its roots to Bethel Bible College, a Holiness institution, in Topeka, Kansas. On New Year's Day in 1901, a group of students led by Agnes N. Ozman received "the gift of the Spirit."[xliii] That spiritual fervor worked its way westward and, in 1906, reached California. Ahlstrom argued, "A great outpouring of the Spirit came to the Azusa Street Mission [located in Los Angeles], which under the leadership of the black minister William J. Seymour became a radiating center of Pentecostalism."[xliv] Paul L. King, historian for the Christian and Missionary Alliance, traced the Azusa Street Revival to a slightly earlier event:

> On April 9, 1906, revival broke out in a cottage on Bonnie Brae Street in Los Angeles with outbursts of tongues and other manifestations. Meetings for worship and seeking the Lord continued for two weeks […]. On April 18 in the midst of the prayer meeting a great earthquake rocked the Pacific Coast. The next day the Bonnie Brae meetings moved to Azusa Street where two more incidents of tongues occurred […] This was the beginning of what would mushroom into the Pentecostal movement worldwide.[xlv]

Such dramatic spiritual happenings, created a stir within the evangelical community. Some, such as Aimee Semple McPherson in the 1920s capitalized on the results of the occasion and started self-proclaimed Spirit-laden ministries. Others, such as A.B. Simpson, founder of the Christian and Missionary Alliance (which became the eventual denomination of Rev. Tingley) and a contemporary to the Azusa Street Revival, did not deny the possibility of the revival's validity

but remained skeptical and hesitant to give full support.[xlvi] Nonetheless, with the Azusa Street Revival's occurrence in 1906 and the Tingley's move to Los Angeles in 1909, the Tingleys were destined to encounter some of the ramifications from such a large and influential event.

One of the most nationally recognized and gawked at consequences of these revivals was the ministry of Aimee Semple McPherson (1890-1944). Her International Church of the Foursquare Gospel (1927) stood as an anomaly to the Christian community. Ahlstrom refers to her ministry as "In a class by itself […]."[xlvii] In Los Angeles, she succeeded in building the Angelus Temple with $1.5 million and establishing a ninety thousand membership.[xlviii] Accomplished and quirky, she utilized many unconventional methods to preach the Gospel. Tona J. Hangen, professor of history and political science at Worcester State University, argued, "If there was a defining characteristic of Aimee Semple McPherson's evangelism, it was her ability draw and hold a crowd."[xlix] Lynn Dumenil, professor at Occidental College, observed that "She brought Hollywood into the temple."[l] Faith healings, tongues, and other Pentecostal associated carryings-on occurred regularly within her congregation.[li] Mark A. Noll, research professor at the University of Notre Dame, dubbed McPherson, "one of the most flamboyant revivalists in the 1920s and 1930s."[lii] The records are unclear as to how long the Tingleys stayed under the ministry of McPherson; their duties to the Free Methodist Church returned them to their foundational denomination eventually. However, McPherson's ministry had some influence over the young Tingley, for he was just beginning to pastor at the height of her ministry and her parents were intrigued by her church. From his parents' discovery, McPherson modeled to him the means to draw a crowd and unconventional ways to share the Gospel for she "knew how to capture the imagination of the public."[liii] It is possible to derive from Tingley's writings that he did have some exposure to McPherson and her ideas. She even preached over his radio program

on at least one occasion.[liv] Some of the authors that Tingley cited in sermons and materials spoke highly of McPherson, such as, Oswald J. Smith (a frequently quoted source in Tingley's early writings), who spoke highly of McPherson and her ministry.[lv] Although she was not a sole influence over Tingley's ministry and theology, her prominence and proximity to him indicate that she did have a modeling role to the young minister.

Arguably, it is partially from McPherson's ministry in addition to interactions between his and C&MA churches that Tingley gained exposure to the Christian and Missionary Alliance (C&MA). According to Tingley's personal account, his parents began attending the McPherson's meetings in 1922, the same year that Glenn Tingley began pastoring another small church in Arizona.[lvi] Tingley pastored in Santa Monica, California in 1924, and certainly heard through his parents and Christian circles about the famous McPherson. In the early days, the C&MA had a loose affiliation with McPherson. Paul Radar, the former C&MA president, "preached at McPherson's Angelus Temple for three months in her absence" in 1926.[lvii] Additionally, King argued that "Alliance leaders of that period of time [referring to the early 1920s before McPherson was ostracized from the C&MA] were comfortable with her ministry and actively participated in her meetings."[lviii] As McPherson's ministry became more outlandish and her personal life more scandalous, the C&MA gracefully backed away from closer associations with her.[lix] So, although McPherson was connected to the C&MA at the beginning of her career, the relationship dissipated as the C&MA found her reputation to be more harmful than helpful.

The greater reason why Tingley shifted denominations was his Free Methodist denomination. Glenn Tingley was spurned into the C&MA due to the skepticism from the Free Methodist Church regarding the success of his ministry. Christy Mesaros-Winckles, assistant

professor of communications at Siena Heights University and researcher of Free Methodism and feminism, wrote that Glenn Tingley was:

> […] pushed out of the ministry in the Free Methodist Church […] because his preaching was seen as producing radical results, meaning too many people were becoming saved and filled with the Holy Spirit. His ability to turn a dying Free Methodist church in California around and draw in crowds was seen as suspicious, largely due to the fact that during this time the Pentecostal movement had gained momentum.[lx]

Glenn Tingley's son, Glenn Tingley, Jr., nuanced this notion more in a telephone interview with the author (March 20, 2014). He indicated that investigations from the Free Methodists were due to their negative reaction to Aimee Semple McPherson's ministry and trying to keep their pastors from emulating her style.[lxi] Glenn Tingley wrote in *Signs of the Second Coming! Startling Facts and Figures* about his transition to the C&MA. In which, he credited a poorly answered theological question regarding the second coming of Jesus Christ that dissuaded him from continuing with the Free Methodist ministry.[lxii] The evidence for the preeminence of Christ's return that he found in his research sparked "a total revolution in my theology and outlook."[lxiii] With his theology established as his own, all that the young Tingley needed was a denomination: the C&MA.

The C&MA was known for their unique approach to the rising charismatic movements. From the beginning the C&MA had supported the sign gifts, but these spiritual bestowments were not as sought after or glorified as other more Pentecostal denominations. The focus of the C&MA was not the sign gifts, but rather the spreading of the gospel through the empowerment of the Holy Spirit. Albert B. Simpson (1843-1919), the Presbyterian Scottish-Canadian founder, began a movement to meet the need "of [in his own words] 'A Christian Alliance of all those in all the world who hold in unison to the faith of God and the gospel of Full salvation'" that they might experience "'the might of the Holy Ghost.'"[lxiv] What originally began as a small group of multi-denominational believers joining to pray and send missionaries, quickly spawned into a

denomination of its own. In 1897, the Christian and Missionary Alliance was created "formally and legally."[lxv] The C&MA was unique to other denominations, because unlike some of the more fantastic movements that spawned from the Azusa Street Revival, the C&MA kept its focus on more primary matters, yet never denied the full gospel. In the 1880s, "Simpson's fourfold pattern of 'Christ as Savior, Sanctifier, Healer, and Coming King'," became a foundational statement of the C&MA.[lxvi] Although never denying the excitement of the Azusa Street revivals, Dr. Simpson and the C&MA remained skeptical, noting that "'Our religious experiences must have the mark of the cross on them.'"[lxvii] This emphasis on salvation alone was something that attracted Tingley to the C&MA, for it strongly echoed his own purpose. This Christo-centric approach was promoted from the earliest days of the denomination. Reverend J.D. Williams, a district superintendent, recorded in 1917 that Dr. Simpson, "'took the occasion to emphasize in the strongest possible way the fact that the primary objective of the Alliance movement was not the teaching of special doctrines, but the salvation of souls […]."[lxviii] Contrary to what this evidence may indicate, the C&MA was not opposed to the Pentecostal movement; on the contrary, "During the 1920s cooperation between Alliance and moderate Pentecostals continued," as evidenced by participation in Aimee Semple McPherson's ministry among others.[lxix] By the time Glenn Tingley formally joined the C&MA in 1927, it was a firmly established denomination dedicated to evangelism as its primary objective.

It still took a bit of persuasion to convince the young Tingley to join the C&MA. From the early and mid-1920s, Tingley was actively involved in multiple denominations, even though keeping under the Free Methodist umbrella for tradition's sake.[lxx] A.A. Ross recorded the progression of Tingley's switch from Free Methodism to C&MA: "In 1925, Glenn became pastor of an interdenominational church known <u>The Immanuel</u> in Los Angeles. During 1926 he

served as pastor of the Gospel Tabernacle of the Christian and Missionary Alliance of Santa Monica, a church which he himself had organized."[lxxi] Recognized for his abilities, Tingley had his pickings among churches. When he was planning on leaving Santa Monica, CA, he had Assemblies of God and the C&MA vying for his candidacy.[lxxii] The Assemblies of God were determined to snag the young evangelist, even sending a moving van to his house. However, it was an unlikely friendship and challenge from Dr. R.A. Forrest, Superintendent of the Southeastern District of the C&MA and founder of Toccoa Falls College, to start a new work in Birmingham, AL that brought Tingley's mind to a decision.[lxxiii] Discontent with the traditional role as pastor, Tingley determined that he needed to have more "faith in God" and extend himself in a new way.[lxxiv] At the age of twenty-six, in 1927, Glenn Tingley began preaching in Ensley, AL, a small town on the outskirts of Birmingham to a Gospel Tabernacle congregation of twenty three.[lxxv] Reverend Glenn Tingley had found his challenge.

Glenn Tingley's personal life was not stagnant during the early days of his ministry. His high school education was begun at Los Angeles Seminary but completed at Huntington Park Public High School.[lxxvi] He was immensely popular in school, serving as political manager for the student body president. Tingley also found a new passion during his time in high school, debate. Tingley described his debate style thusly, "I always knew my fellow students liked to hear me speak because I would always dig right in and confront the issue."[lxxvii] His oratory, evidencing, and arguing skills were honed when he and his debate partner, Bernard Cook, "took championship honors against the best debaters from all the high schools in California."[lxxviii] Tingley concluded, "So, I was young when I acquired skill in confronting issues of a controversial issue."[lxxix] His public speaking skills served him well in his upcoming ministry, particularly in Birmingham and fighting the political corruption.

After graduating from high school, Tingley aspired to either become a lawyer or join the theater to feed his flair for the dramatic.[lxxx] He had little interest in the ministry: "I did not want to think about the Christian ministry, perhaps of the intuition in the depths of my heart that I must eventually preach."[lxxxi] A.A. Ross argued, "Glenn sensed faintly his call to the ministry all through his boyhood days. At the age of fifteen, however, […], it became more real and definite on the occasion of his making a full surrender to God. Yet he debated over the matter for a long time after that."[lxxxii] Tingley enrolled again in the Los Angeles Seminary for his first year of college. However, education was not the most riveting part of this time in his life. In 1921, the life-altering event was the arrival of a certain young woman, Elva Allen (1904-1989).

Elva Allen was everything that Glenn Tingley was not. Collected and strong, she served as the framework to hold him and the ministry together. Brought up under the care of her grandparents, Mr. and Mrs. Sampson, and her mother, Mrs. Ethel Sampson Allen, Elva and her sister Anna, "had been brought up in a strict religious atmosphere."[lxxxiii] She had a high school education and, according to Glenn Tingley, "knew the meaning of sacrifice in accomplishing her goals."[lxxxiv] Her personality was well-tempered to that of the boisterous Tingley. Glenn Tingley remarked to Judith Adams, "It is not difficult for me to recall that Elva's sweetness and gentleness attracted me to her almost immediately."[lxxxv] He quickly began courted her, and desired to marry her. Due to her young age, the two obtained a marriage license (with Elva Allen's mother's approval) with the intention of waiting till a future unknown date before consummating the marriage.[lxxxvi] However, this idea was short-lived. The records hold two different accounts regarding the sudden change in marriage plans. Judith Adams recorded Glenn Tingley as cajoled by a coworker into convincing Elva Allen to wed him sooner.[lxxxvii] The family oral stories suggested that it was actually Elva Allen's mother, Edith Sampson Allen, who

pushed Glenn Tingley to marry her daughter because she was on her "deathbed" and wanted to see her daughter taken care of in case her mother died (Edith Allen promptly recovered from her operation after the wedding).[lxxxviii] Either way, the couple was married by Nelson Eugene Tingley on September 10, 1921, at the foot of Edith Allen's bed.[lxxxix]

Their marriage was comprised of teamwork. They were well-suited for the day's demands of ministry work. Their daughter, Mrs. Alice Tingley Schafer, in a telephone interview with the author (March 19, 2014), called her mother "her best friend" and noted that "Papa Tingley was very demanding, but she [Elva Allen Tingley] knew how to handle him."[xc] A.A. Ross observed:

> He and Elva Tingley, to all appearances, are suitably and happily mated. […] They are diverse in disposition. This is quite evident. Yet their fine adaptability to each other might perhaps serve to prove the truth of the old saying "opposites get along much better than those who are too much alike." He is very forward. She is just as retiring. He is quick and tense. She is calm, slow, and relaxed. He is always in a hurry – sometimes in a terrific rush. She is never, provokingly so to him at times. Because of such qualities she appears to lend a certain amount of needed stability to her husband.[xci]

Elva Allen Tingley once told her daughter, Alice, that, "The Lord has called me to be a minister to Glenn V. Tingley. To let him blow off steam and unwind, so that he can reach more people with the Gospel."[xcii] In another instance she told her daughter, "You know, your father has been called to serve God and tell people about Him. My part is to pray for him and work with him and keep him happy. In doing this, I have got a little part in every soul won. If you make it a point to pray for him and help as you can, then you have a part too."[xciii] Even though their relationship certainly had its faults, her unwavering support for her husband carried him through some rather turbulent times in their lives and served as an example of faithful dedication to her spouse and his ministry.

After arriving in Ensley, Alabama, in 1928, with his wife and with three young daughters, Glenn Tingley sought to start a C&MA ministry to Birmingham. However, obstacles quickly

appeared in front of his endeavors. Glenn Tingley dubbed Alabama, "[…] a virgin territory to the Christian and Missionary Alliance."[xciv] He describes his first Sunday in Alabama thusly:

> I recall that on that first Sunday in September 1928 twenty-three persons were in Sunday school - a 100 percent attendance, as the church claimed only twenty-three members. But when I entered the auditorium for the morning worship, I counted only eight persons scattered throughout the sanctuary. I was told that the majority of the congregation was accustomed to going home after Sunday school![xcv]

The exuberant young minster certainly had his task in front of him. Within a few months, attendance was up around two-hundred people, and he started Sunday afternoon services in Birmingham at the Strand Theater.[xcvi] It was at this time that his funding was removed from the Ensley church, and the Tingleys struggled to survive through the winter.[xcvii] Nonetheless, Tingley was determined to reach Birmingham, Alabama, and stricken with the flu in the winter of 1928-9, he suddenly thought of a harebrained idea.[xcviii]

Christians were just beginning to dabble in radio, the new wonder of mass communications, when Tingley began crafting his program. In 1922, Paul Radar, the former C&MA president, began using radio in Chicago to bring publicity to his revival campaigns for Moody Church and the Chicago Gospel Tabernacle.[xcix] He utilized a dramatic revivalist preaching style that quickly characterized Christian radio programs of the era.[c] Within six years, "[…] fifty million people had listened to his Sunday radio broadcasts."[ci] Douglas Carl Abrams, professor of history at Bob Jones University, argued that Paul Radar, "cleverly adapted to evangelicalism" the "techniques of mass culture."[cii] A year later, 1923, Aimee Semple McPherson started her own station KFSG in Los Angeles, California.[ciii] Dumenil argued that McPherson, "proved a genius at using the new medium of radio."[civ] Consequently, when Tingley aired his first *Radio Revival* program in 1929, there had already been a few prominent fundamentalist leaders who already had begun using the tool. Tingley reminisced that, "At that time, in 1929, more than six hundred stations were already operating from coast to coast. In

Birmingham, sales of radios were soaring for the city had two broadcasting stations."[cv] He recognized the potential of radio right before the boom hit of the 1930s.

His first broadcast on February 11, 1929, was little more than a thrown together audio church service. According to Adams, Tingley secured a popular local quartet, the McDonald singers, to initiate the broadcast, but A.A. Ross described the first broadcast as much more simplistic, "Mr. Tingley spoke. Mrs. Tingley was at the piano. T. Perry Brannon blew his wheezy saxophone. He, himself sang. […] There was no other skill or talent, but the program appealed to the public."[cvi] Tingley recorded in his small publication, *The Cornerstone,* "The third month of Radio Revival has closed with great results. His presence has been most real, resulting in the conversion of scores."[cvii] Little did he know how popular this method would become. Dubbed "The Church of the Air," *Radio Revival* on WBRC boasted a listening audience of 1,500 within a year.[cviii] His time expanded from one hour a week on Sundays, to an hour every day from eleven to noon.[cix] Tingley utilized radio to reach people for Christ just as Americans became obsessed with the device. Abrams cited, "There were eighteen million radios in America in 1935, the number having doubled since 1930. By 1938, according to one survey, radio listening had become the nation's number one leisure-time entertainment."[cx] In 1934, at the fifth anniversary of *Radio Revival*, the station celebrated having received some seventy-five thousand letters since the start of the program.[cxi] That same year, *The Birmingham News,* conducted a contest survey, in which *Radio Revival* "stood as the third most popular feature in the State, only excelled by a narrow margin of votes for two jazz orchestras."[cxii] By 1939, ten years after the program's founding, Tingley was broadcasting *Radio Revival* in fifteen stations across six states in the Southeast.[cxiii] A popular avenue of fundamentalist teachings, *Radio Revival* hosted a number of prominent guest speakers in its early days, such as:

> Dr. Bob Jones of the Bob Jones College [now Bob Jones University], Aimee Semple McPherson of Los Angeles, Dr. C.E. Hardy of Trevecca College of Nashville, Dr. George Guille of the William Jennings Bryan College [now Bryan College], the scientist, Harry Rimmer of Los Angeles, and Judge Frank Morris, the State Solicitor of Texas.[cxiv]

Although many of these individuals are relatively unknown to modern Christians, in their era, they were quite prominent spokespersons of the fundamentalist movement. At the height of its influence, *Radio Revival* "evolved into a fifteen-minute syndicated broadcast aired over forty-five stations in the Southeast and three stations overseas [primarily in the Caribbean]."[cxv] However, *Radio Revival* was not the extent of Tingley's involvement with Christian radio.

In the mid-1940s, fundamentalist radio was facing a crisis. Accused of being unethical and unprofessional with their broadcasts, many Christian broadcasters were being removed from the airwaves and denied contracts or airtime.[cxvi] As a result, Glenn Tingley met "[…] with evangelicals Charles Fuller (*Old Fashioned Revival Hour*), Pentecostals Charles Leaming (*Faith Gospel Broadcast*) and John Zoller (*Christ for Everyone*), and Lutheran Eugene Bertermann (*Lutheran Hour*) […] among others."[cxvii] In Glenn Tingley's words, "We were concerned with the Gospel being pushed off the air."[cxviii] Interdenominational from the start, "[…] NRB wove together members of groups even on the margins of fundamentalism […]."[cxix] From this fervent prayer meeting, the idea for the National Religious Broadcasters (NRB) was born in 1944.[cxx] The purpose of NRB was to, in the words of its first president, William Ward Ayer, "give a voice to 'recognized' evangelical broadcasters."[cxxi] Tingley reminisced in his 1980 NRB Achievement Award speech that, "Gordon Brownville and I wrote the temporary constitution for NRB, and NRB was on its way."[cxxii] NRB quickly passed a "code of ethics for radio evangelism," which standardized Christian radio practices and encouraged professionalism.[cxxiii] Their efforts created an organization that could represent Christian radio to legislators, protect their free speech rights, and unify the body of believers.

Even though his *Radio Revival* obligations could have easily become a full-time occupation, Tingley was not idle in traditional ministry in Birmingham. Still renting the Strand Theater on Sunday afternoons, Tingley endeavored to raise awareness about the ministry by beginning a series of teachings regarding the Second Coming of Christ, since "Very little was being taught […]."[cxxiv] It was somewhat successful, and eventually Tingley moved his ministry to the Lyric Theater, which had a larger seating capacity.[cxxv] From this location, Tingley undertook one of his most risky ventures yet: the building of the Birmingham Gospel Tabernacle, a wooden temporary structure intended for evangelistic campaigns. Flimsy buildings were common for the era. Abrams recorded thusly, "Evangelists built large tabernacles, temporary structures, for urban revivals because of their advantages over city auditoriums, ranging from size, accessibility, acoustics, low cost, and novelty to the clean, bright, warm, and noiseless sawdust floor."[cxxvi] Glenn Tingley would have been accustomed to "tabernacle methodology," as King dubbed, due to Paul Radar's use of tabernacles previously.[cxxvii] "Low cost" and "novelty" were two things that Glenn Tingley functioned with to spur the new ministry forward. So, in 1929, as the Great Depression hit, Tingley obtained permission to use land without rent, convinced a lumberyard to loan him lumber for the Tabernacle with no down payment, and hired thirty carpenters with the promise to pay them in installments.[cxxviii] In less than a week, the structure was complete and ready for inspection. "A large lettered sign spelled out 'Birmingham Gospel Tabernacle, Rev. Glenn V. Tingley, Radio Evangelist,' with a schedule of planned services. Our purpose for this outreach appeared in extra large lettering: 'BIRMINGHAM FOR CHRIST!'"[cxxix] The Birmingham Gospel Tabernacle was finished, and Tingley was ready to evangelize the city.

As the ministry of the Birmingham Gospel Tabernacle gained notoriety, trouble arose. Not everyone in Birmingham was thrilled with this go-getter twenty-eight year old minister with the boldness to start a radio station and 1,500 seat tabernacle with nothing. The Birmingham Ministerial Association, an organization that Tingley respected and even participated in towards his later ministry, offered him a position as the city's evangelist if he would "tear down that tabernacle!"[cxxx] He refused and noted that "My decision to say no meant that I would stand in opposition to the powerful voice and influence of the ministers of Birmingham."[cxxxi] And with those damaged relationships came more woes. As one of the "Murder Capitals of the World," Birmingham's political and social scene was quite unsavory.[cxxxii] Corrupt civic leaders, concerned as some of their former partners in crime converted and publicly confessed, sought to close Tingley's ministry with an "undercurrent of schemes aimed at reducing the influence and credibility of the tabernacle and staff."[cxxxiii] Tingley remained uninterested until the Tabernacle was forcibly closed and the doors padlocked.[cxxxiv] Then, that fervor that drove him to spread the Gospel turned into vehement zeal to eradicate corruption from the city. Mrs. Douglas Robinson, partial owner of the Tabernacle property, coordinated with Tingley for a meeting with a newspaper publisher and a "Mr. X," believed to be a former FBI agent whose identity remained unknown even to Tingley's children. Through their cooperation, Tingley obtained the information necessary to be (as Mr. X so aptly explained), "'a mouthpiece to speak out without fear of the consequences […] someone who cannot be shut up by opposition.'"[cxxxv] Tingley preached against the rampant sins of the city, calling out bootleggers, gambling joints, and houses of prostitution. To obtain people's attention, he resorted to sensationalism giving the "names and addresses" of the speakeasies in town, which were supplied by Mr. X and the newspaper editor.[cxxxvi] As his popularity rose, so did the hatred of those who desired the

minister's demise. A.A. Ross records that Tingley's, "life was threatened almost daily. The police trailed his car wherever he went and arrested him on the slightest pretext."[cxxxvii] These were dangerous times for Tingley and his family. His daughter, Mrs. Alice Schaefer, recalled that her mother had never left his side during those early days because there were a number of women sent to try and ruin his reputation.[cxxxviii] Despite the corrupt political leaders' attempts, however, Tingley pushed back by turning the press against them, coordinating street rallies, and swaying the public against the corrupt officials.

Some of the more prominent events from these outbursts was an evangelistic street rally that Tingley held in Woodrow Wilson Park. While eggs and the firemen pulled out their hoses, Tingley proclaimed the gospel and that truth would overcome.[cxxxix] The most climatic event occurred at Legion Stadium, where he "spoke to 10,000 people, so the *Birmingham News* reported. It was also said by the newspapers to have been the largest religious gathering in the history of the city up to that time.[cxl] As the police followings continued to occur and Tingley received continuous death threats, he brought up a local murder case that had remained unsolved, even though the evidence pointed to a particular party. The legendary sermon, entitled "Who Killed Daisy Bannister?" stemmed from the Numbers 32:23 passage: "Be sure your sins will find you out."[cxli] By this point, the citizens of Birmingham were recognizing the corruption of the city, and in the next elections officials for "a cleaner, firmer city government" were elected.[cxlii] The death threats ceased as the city of Birmingham changed hands. Tingley remained steadfast in his determination for righteousness, and, in the end, he won.

Accomplishing almost three decades of a pastorate in Birmingham, Glenn Tingley thrived in an evangelistic ministry. In 1931, the wooden Birmingham Gospel Tabernacle was replaced with a more permanent structure and easily seated over one thousand people.[cxliii]

Within two years from his initial message to the congregation in Ensley of twenty-three, Tingley's ministry expanded in Birmingham with thirty services a week, five of those on Sundays.[cxliv] Famous Christian figures in that era spoke in the Birmingham Gospel Tabernacle, including Billy Sunday, "Ma" Sunday, Oswald Smith, Billy Graham, and Gypsy Smith, among others.[cxlv] These services were quite successful, for, as Tingley recalled, "The Lord had given more than 3,000 conversions in the first eighteen months of outreach and we had referred 1,300 persons to churches throughout the city."[cxlvi] After twenty-three years, in 1952, a report revealed that the Birmingham Gospel Tabernacle had, "1,450 members. Over 25,000 have confessed Christ as Savior. Over 25 churches have been organized. Over 200 young people have entered full time Christian service as ministers and foreign missionaries."[cxlvii] A vibrant church, the Birmingham Gospel Tabernacle stood as the root which Glenn Tingley used to lay the foundation for other ministries in the area.

In addition to the radio broadcasts and church ministry, Glenn Tingley sponsored a large number of other endeavors to advance the cause of Christ. The Birmingham Gospel Tabernacle began a non-profit book room, which published pamphlets and sermons and sold other Christian materials.[cxlviii] From 1930-1950, Tingley also presided as the first president of the Birmingham Bible Institute, which is still in operation, an educational program that initially met in the Tabernacle's classrooms.[cxlix] In 1955, Tingley began Fair Haven Conference Grounds as "a camp for underprivileged children."[cl] Throughout his ministry, Tingley trained young pastors to equip them to start their own churches. Dubbed "tent boys," these Bible school students dedicated months at a time to starting unsalaried evangelistic ministries in coal towns with nothing but a canvas tent and zeal.[cli] His son, Glenn Tingley, Jr., remembered that one graduate of this rigorous program proclaimed, "What I learned from that was worth more than a million

dollars, and I wouldn't give you a nickel to go through it again!"[cliii] However, this approach quickly acclimated pastoral candidates for the strain necessary to succeed in ministry, and consequently, a number of successful churches were started. By the end of his time in Birmingham, Tingley had created a large network of ministries with opportunities for people to hear and share the Gospel.

As the calendar year rolled to 1954, a pastoral call from Rochester, NY reached Tingley. Uninterested, Tingley responded negatively at first. However, trouble was brewing in Birmingham with the beginnings of the Civil Rights movement and the decision of *Brown vs. Board of Topeka (1954)*. Glenn Tingley, Jr. commented that his father was warned of forthcoming violence and told, "It'll ruin you whatever side you're on."[cliv] Tingley had long been known for his middle ground approach to civil rights. His primary concern was that of people's salvation; he was indifferent to what they looked like.[clv] Although he never took desegregation as a personal challenge, Tingley had no qualms to working alongside African Americans to spread the Gospel.[clvi] As early as the 1930s, he included African American segregated seating in his auditorium, in an era when it was illegal by city laws for African Americans to worship with Caucasians.[clvii] He also sponsored an African American Alliance church in Birmingham, furnishing them with a building, amenities, and pastor and often preaching there himself.[clviii] Recognizing that Tingley would come under heavy criticism on both sides of the brewing movement, a wise individual, Mark Hodo, counseled Tingley to leave for New York and to place the Tabernacle under new leadership, because twenty-eight years "[…] would be a long time to listen to any man – I don't care how good he is!"[clix] Heeding the advice, Tingley reluctantly resigned from the Birmingham Gospel Tabernacle.

Rochester, NY served as the perfect staging area for Tingley to advance to his next effort: evangelistic crusades. Already having conducted one campaign through Europe, the Middle East, and Africa in 1954 in his switch from Birmingham to Rochester, Tingley was eager to continue reaching the masses.[clix] He served as pastor to the Rochester church from 1954-1960 and toured the Caribbean three times, proclaiming the Gospel.[clx] *Radio Revival* had been aired in the Caribbean for some time, and Tingley desired to meet and preach to his tropical radio audience.[clxi] Riddled with history of the islands, social commentary, and a journalistic style, Tingley published *Caribbean Harvest* sometime after his tour in 1960. In a whirlwind of travels, Tingley sailed to St. Thomas, St. John, Anguilla, St. Kitts, Antigua, Barbuda, Nevis, San Juan, Dominica, and St. Maarten/St. Martin in a little over a month.[clxii] With a modified truck that doubled as a stage, pulpit, and organ platform, Glenn Tingley took his wife, Elva, their son Glenn, Jr., and partnered with a few other Christian workers to hold multiple campaigns on each island.[clxiii] Their endeavor met with great success, on which Tingley commented:

> There was such an overwhelming response that I had to stop and try to get hold of myself lest I be dissolved in tears. I felt as though I wanted to go off and spend the balance of time crying. Pentecost is sorely needed. Here are the responsive hearts, and if I know the members of the team, we are the yielded vessels. Oh for power to bring multitudes to life! My heart is over-powered. I am bowed low before the Lord. May God indeed bring salvation to these hungry earnest people.[clxiv]

Holding from four to eight services a day, Tingley relied on partnering with local churches to follow through with discipleship for the new converts.[clxv] Just from this Caribbean campaign, "23,000 professed Christ as Savior" and "[o]ver 38,000 Bible correspondence courses and Gospels were given out."[clxvi] Tingley was in his element, eagerly sharing his faith with everyone who would listen.

The Christian and Missionary Alliance recognized Glenn Tingley's burden for evangelism when they named him the national evangelist for the denomination in 1960, which

brought an end to his pastorate in New York.[clxvii] Traveling across the country and around the world, Tingley boldly shared the Gospel in churches, street meetings, and evangelistic campaigns for eight years.[clxviii] By 1968, at sixty-seven years of age, he settled for a "quieter life" and planted a church in Fort Payne, Alabama, all the while continuing his *Radio Revival* broadcasts.[clxix] Retiring twice, a stroke in the mid-1980s finally halted the boisterous evangelist, and he passed away in 1988.[clxx]

For as fruitful as Glenn Tingley's ministry was, his teachings and methodology were rarely unique to him. Grounded firmly in the fundamentalist movement, Tingley's message fit the aims of his contemporaries. The two repugnant traits of society to fundamentalists, modernism and modernization, fueled their zeal for moral reform and social change.[clxxi] D.G. Hart, visiting professor of history at Hillsdale College, argued that it was not until the 1920s "when the fundamentalist-modernist controversy erupted and proved to be crucial to the creation of evangelical Protestantism as most Americans now know it."[clxxii] He defines the nuance between fundamentalists and liberals thusly:

> Fundamentalists – the party from which modern evangelicalism would emerge – opposed the attempt by liberal Protestants to accommodate Christianity to modern American culture. They insisted, contrary to liberal thought, that Christianity demanded renunciation of the world. The task of all believers was to save sinners from worldliness and demonstrate biblical holiness. From the fundamentalists' perspective, the liberal effort to redeem society through the Social Gospel, that is, by applying the ideals of Jesus to political and economic life, represented a break with true evangelical tradition of reforming society through changed lives […].[clxxiii]

Glenn Tingley fully supported this ideology. He frequently spoke out against the Social Gospel, particularly in his writings.[clxxiv] He recognized the negative portrayal of fundamentalists when he acknowledges that […] anyone who believes the fundamentals is counted as ignorant."[clxxv] Yet, he chastised the Social Gospellers when he said, "Their vain attempts to set up Utopia will be brought to confusion for man's golden age will come only when God sets His King on Zion's

hill."[clxxvi] Even though Tingley clearly disagreed with the precepts of the Social Gospel, he still acknowledged the humanity of the theological liberals, as can be evidenced thusly:

> What are the issues that the modernist presents to us today? The modernists tell us that He was a good man. […] Get this: I am not saying that all modernists are liars. They are not. I think that some of them are honest. […] You say So-and-So is sincere. That has no merit! […] Sincerity never did save anyone, and never will.[clxxvii]

Despite his rather black and white line drawing, Tingley acknowledged that good intentions were on the part of his more liberal Christian contemporaries. However, he refuted the foundations of their theology and promoted what he deemed a more accurate understanding of Christian doctrine.

One issue that was uncompromising to fundamentalists and Glenn Tingley was the accuracy and authority of the Bible. Reacting to the theological liberals who attempted to marry Christianity with science and popular philosophy, fundamentalists "took a clear stand for scriptural infallibility."[clxxviii] Glenn Tingley frequently cited world events, archaeological finds, or other interesting tidbits to evidence his belief in the truth of the Bible, such as "Germany, Russia and Turkey," and "Who were the Inhabitants of the Earth before Adam?" which were published pamphlet sermons referenced in his magazine *The Cornerstone.*[clxxix] In "Germany, Russia, and Turkey," he compared the 1939 political situation in Eastern Europe to prophetic passages in Scripture, tying present and future events to prophecy in order to prove that the Bible was true. Tingley argued, "The arresting fulfillment of prophecy surely proves the infallibility of the Bible."[clxxx] "Who were the Inhabitants of the Earth before Adam?" was Tingley's own rebuttal of the philosophical enemy of fundamentalism: Darwinism.[clxxxi] Tingley once strongly claimed that "Either this is literal or else you tear your Bible to pieces."[clxxxii] He recognized a discrepancy between science and faith, and his solution was that, "The main difficulty with science today is that it is behind the time. This Bible is absolutely reliable in all scientific facts or

else it is not the Word of God."[clxxxiii] His staunch approach to the literal interpretation of Scripture is consistent with fundamentalist teachings of the time.

Many times, fundamentalists became the prophetic doom speakers to society. The disillusionment after the Great War combined with the Great Depression and Second World War, left people grappling to understand why catastrophic events and violence were happening. Fundamentalists generally pointed to Christ's return with their premillennial dispensationalist interpretation of the Bible as the answer.[clxxxiv] Early in his Birmingham pastorate, Tingley made it a point to emphasize the Second Coming: "Upon coming to Birmingham over six years ago, I was amazed to find the woeful ignorance concerning the Second Coming of Christ. For fifteen years there was no newspaper record of any sermon being preached in the down-town Birmingham on the subject."[clxxxv] His response was to preach and publish materials that delved into what he understood about God's truth in relation to the climatic events around him. In the middle of the Great Depression, Tingley published *Unveiling the Future* (1935) for people to turn to the Lord for their need. Tingley wrote in the preface, "Because of a number of requests for publication, I am sending this book out trusting that it will answer the question of troubled minds and hearts. I pray that God will use it for the salvation of many souls and the edification of many believers."[clxxxvi] In *Unveiling the Future*, he presented a typological approach to current events correlating it with specific prophetic passages in Scripture. Most of its content is typical of the premillennial dispensationalist teachings, such as earthquakes and epidemics as signs of the soon coming Christ.[clxxxvii] Certainly, there were a few misapplied prophetic interpretations in the book, like one from Isaiah 18:2 which he correlated to the manufacturing of the Gillette razor and clean-shaven Americans to a prophecy about end-times peoples.[clxxxviii] Nevertheless, the emphasis in his book was not about making sense of the confusing circumstances in the world,

but rather the understanding that faith in God superseded the uncertainty of the present.[clxxxix] Although Tingley's messages tended to consist of hellfire and coming judgment, his purpose in doing so was to impress people with the gravity of life so that they would seek faith in Jesus Christ.[cxc]

Besides the themes or conflicts that Tingley coincided with the fundamentalist movement about, Tingley implemented a lot of similar practical techniques of ministry like his conservative counterparts, particularly with healings. Fundamentalists, particularly those who held to the manifestations of the Spirit-gifts, such as healings, were ridiculed as being anti-science or anti-technology. At the same time, American society in this era had an obsession with fixing lives. Ahlstrom argued that in the 1920s, "American religion was exhibited by a new wave of bestsellers, […] preoccupied with practical personal problems of health, harmony, and successful living."[cxci] In response, fundamentalists held, "A strong belief in divine healing, [and] a distrust of medical care […]."[cxcii] Charismatic fundamentalists, in particular, emphasized Jesus as the Healer of both the spiritual and physical and sometimes ignored medical advice. Glenn Tingley practiced this in his own life, and pointed to a specific moment where he exercised his faith over a diagnosis. In his early twenties, Tingley was having a routine checkup when the doctor told him that he had a "ruptured and enlarged heart" and "would not live past the age of thirty-five [he lived to be eighty-seven]."[cxciii] Shocked, Tingley resolved to "act on 'the prayer of faith.'"[cxciv] Resolved to put aside his own fears and trust that the Lord would sustain him, he put his body through a physical test by chasing down a streetcar one afternoon with no ill-effects. To him, it was a miracle, and A.A. Ross suggested that, "From this experience he learned to trust the Divine Physician for his bodily health, […] in this way finding continual preservation.'"[cxcv] Throughout his pastoral career, sporadic healings occurred, although this was never Tingley's

emphasis of ministry.[cxcvi] Trusting that God would intervene in their physical health was an undercurrent practice with certain fundamentalist groups. Although nothing within Tingley's writings indicated that he distrusted the medical profession, clearly, his belief in the power of health rested in his understanding of the power of God.

Another way in which Glenn Tingley mimicked his fundamentalist contemporaries was publishing Christian literature. It was common among conservative Christians to utilize Christian publications to instigate conversations regarding religion and spiritual matters. In the 1920s, in an era of nihilism, society was also intrigued by religion. Erin A. Smith, professor of literature, popular culture, and feminist theory at the University of Texas, notes:

> Matters of the spirit are common subjects of conversation,' asserted *Publishers Weekly* in 1924. 'People may be heard discussing them in crowded elevators, in restaurants, in subway trains or between the acts.' The sentiment was widely held. Most cultural critics of the 1920s agreed that Americans were undergoing a 'religious renaissance' […].[cxcvii]

In order to join that movement within Birmingham, Tingley edited a newsletter style magazine to promulgate fundamentalist teachings. A "newsy little paper," he called it, was "distributed in hospitals, sanitariums, jails, and homes."[cxcviii] Filled with anecdotal articles, advice columns, questions and answers, and church bulletin information, these *Cornerstone* magazines sold for a few cents an issue. Initially published in 1929 as a counterpart to his *Radio Revival* program, *Cornerstone* also functioned in conjunction with the Birmingham Gospel Tabernacle.[cxcix] Tingley often included writings from prominent premillennial dispensationalists, such as D.L. Moody and Billy Sunday.[cc] Books, such as *Unveiling the Future* and *Signs of the Second Coming!: Startling Facts and Figures,* also served to promote fundamentalist teachings. Pamphlets were especially common, often being typewritten sermons reconfigured for mass distribution. Davis argued that pamphlets, which unfortunately are "rare and virtually unknown to historians," were quite prolific in the 1920s due to their convenient size and easy

distribution.[cci] Within *The Cornerstone*, Tingley frequently referenced other pamphlets and materials he authored that are no longer existent. Even though Tingley was functioning within a very literate era, the emphasis on the written word was a personal trait with Tingley. A.A. Ross argues,

> Dr. Tingley has always been, what may be termed, "literary minded." He believed that the gospel should also be preached through the printed word. To this end, from the time of his early pastorates and evangelistic campaigns he has seen to it that religious literature of a fundamental nature was either freely distributed or sold.[ccii]

Arguably, his interest in promulgating truth through the written word was no so much of an uniqueness to him as it was a cultural trend within American religion at this period.

Despite Tingley's obvious parallels to the fundamentalist movement, two areas existed in which Tingley remained more lenient than his colleagues. One of the most recognizable differences is his support of women in ministerial positions. Among traditional fundamentalists, women were not permitted to hold authority within the church.

> 'The prominence of the female sex is shown to be foreshadowed in prophecy as a mark of the end of the age,' James M. Gray editorialized in the *Moody Monthly*. Harry A. Ironside agreed. 'Women craving what God in his infinite wisdom has forbidden them: authority, publicity, masculinity' indicated the end times.[cciii]

Tingley readily quoted Moody publications in his own materials, so he would have been exposed to the conservative position. Nonetheless, Tingley did not personally espouse any similar position, mentoring women for ministry, such as Judith Adams who wrote his biography, and appointing women pastors as church planters.[cciv] Most likely, his position came from his exposure to women in ministry through his grandmother, Ida Gage, who pastored multiple churches, and his mother, Edith Tingley, who jointly preached with her husband.[ccv] Reverend J. W. Nabors of Birmingham asked Tingley about the Scriptural basis for women in ministry, and Tingley responded with a nine page letter (1977) to evidence his position.[ccvi] In this letter,

Tingley brought up Galatians 3:28, ("There is neither Jew nor Greek […] male nor female: for we are all one in Christ Jesus.") and challenged the two traditional passages against women preaching (1 Timothy 2:11-12 and 1 Corinthians 14:34-35).[ccvii] To refute the biblical seeming biblical mandates for women to be silent, Tingley cited the culture in biblical times as not being conducive to sound biblical teaching from women, for they were uneducated, and that to allow women to preach in the Roman times was to associate themselves with overtly sexual worship practices of false deities.[ccviii] Praising women pastors with whom he had worked, Tingley wrote, "This is the day of Woman's Liberation. And wherever the Gospel has gone, women have always had their part in preaching the Gospel."[ccix] Similarly to his opinions regarding civil rights, Tingley would not join the feminist banner and categorize well as progressive. Instead, his emphasis was on the sharing of the Gospel, not on feminism or women's role within the church.

The second characteristic that set him apart from his fundamentalist contemporaries was his nondiscriminatory denominational practices. A.A. Ross recorded, "We do not conflict with any church or denomination or creed," he [Tingley] stated. "What we want to be is a contributing force to all the churches." Someone said to him, "Brother Tingley, you send everybody away." He replied, "That's my business. We are to bless the world."[ccx] As soon has he began preaching in Birmingham, Tingley sent the contact information of his converts to local churches, regardless if they were fundamentalist, or even Protestant. In 1929, when the Catholic and Protestant rift remained stalwart, the Catholic priest of Birmingham, Father Riley, approached Tingley:

> "Here is a man who says he is a Roman Catholic, he professes conversion at your altar, but you send the card he signed to me. What am I supposed to do with it?"
> "You are to instruct him in the way of salvation," I [Tingley] answered.
> "Well, that's the craziest thing I ever heard of," he retorted. "But since you are the only Protestant minster that has ever had the courtesy to do that, let me say that I appreciate it very much."[ccxi]

His cooperation with diverse bodies of believers characterized his ministry for, "[…] his chief emphasis in his preaching and evangelism was on the spread of Bible truth and not on the doctrine of the church[…]. In a somewhat like John-the-Baptist fashion, he proclaimed this with the intention of evangelizing and promoting the Kingdom of God."[ccxii] Even on his evangelistic crusades, he sought local churches to complete discipleship after he had swept through the region.[ccxiii] NRB was another cross-denominational endeavor. He was unconcerned with denominational distinctions, focusing on his ultimate goal, winning souls to Christ.

However, these characteristics were not indicative that Glenn Tingley was perfect. He, as human as anyone, struggled with undesirable traits and made poor decisions at times. His personality, capable of great achievement, was also abrasive to many.[ccxiv] A.A. Ross compared Tingley to Teddy Roosevelt with his "fearless, aggressive, forceful personality."[ccxv] His son, Glenn Tingley, Jr., remembered that even in board games or tousling as a child, his father was "very aggressive and very strategic […] But, he was always up for a fun time."[ccxvi] Many of the traits that were deemed positive in Tingley such as boldness, courage, and tenacity, could be carried too far and become "harsh, intolerant, and stubborn […]."[ccxvii] Perhaps this was due to his "perfectionist" expectations of others, "[…] especially when they [those who criticize him] so easily observe that he is far from perfect in his efforts and accomplishments."[ccxviii] Nowhere were these expectations more evident than in the behavior of his children. Although a caring father, his most obvious downfall was in the home. In the days of the highly emphasized, "spare the rod and spoil the child" child-rearing pattern, Tingley was a firm, albeit harsh, disciplinarian.[ccxix] He also spiritualized discipline (a pattern inherited from his parents) and had a system of markings for bad behavior that, when the offender accumulated enough marks, resulted in "the Day of Judgment."[ccxx] Alice Mae Tingley Schafer (b. 1927), the only living

Tingley daughter, described that he would then, "[…] beat the devil out of us with that darn paddle, and then have us pray."[ccxxi] Although physical punishment was hardly unusual in families of this time, Tingley's methods emphasized the traits of sin and repentance rather than grace.

Another weakness that Tingley had was his oversight in his more intimate relationships. Particularly in the early days of his ministry, Tingley rarely spent time with his children, something that afflicted many pastors' families in that era.[ccxxii] After arriving home from the church one day, his middle daughter, Alice Mae, did not recognize him. Startled at having been taken for a stranger, Tingley realized "[…] how easy it is for a busy father to lose touch."[ccxxiii] This incident, along with the arrival of a fifth daughter, Peggy (b. 1934), and a long-awaited son, Glenn, Jr. (b. 1940), caused, as older sister Alice Schafer, explained, "[…] a decided shift in the family. Daddy was around a lot more for the younger two than he had been for us older girls."[ccxxiv] Alice Schafer noted that "I never doubted that my father loved me […]," but pointed out that her sisters, Pauline ("Pat"), Margorie, and Ruthie had "really negative experiences."[ccxxv] Tingley's distant relationship with some of his children, which he improved as time progressed, suggests that Tingley was a normal and complex mixture of the good and evil that battles within every person.

The summation of Glenn V. Tingley's life would be a man who was dedicated to the propagation of his faith that others may share in his found hope. Everything he accomplished, from pastoral ministries, campgrounds, books, evangelistic campaigns, and other endeavors, contributed to that singular purpose. Even though Tingley was imperfect and incapable of accomplishing in life, his faithfulness to the mission he sensed from the God he served was rewarded, as thousands of people accepted Christ. Some of these converts started their own

ministries. For example, Jimmie Hale, who had been the Birmingham town drunk, became a Christian after attending several of Glenn Tingley's church services.[ccxxvi] In 1944, shortly before his death, Hale began the Jimmie Hale Mission, which serves the Birmingham community to date.[ccxxvii] From Tingley's faithful church plant in Birmingham, thirteen churches were started in Alabama that quickly spread across the Southeast.[ccxxviii] His participation with NRB's founding days has spawned into "globally reaching," Washington, D.C. headquartered organization "maintaining access to the airways, opening new markets for broadcast and promoting communications excellence in all media."[ccxxix] Tingley also had an influential role in spurring younger ministers to successful careers, such as Billy Graham. A.A. Ross wrote:

> Dr. Tingley has been a factor in the lives of some who have made the headlines by their ministry and achievements. Billy Graham is numbered among these. When the latter was beginning his evangelistic career he [Tingley] engaged him as an evangelist in the Birmingham Gospel Tabernacle. When the two or three hundred people who came out to hear him, they regarded him as quite ordinary. Dr. Tingley, however, saw in him some unusual possibilities. On the strength of those, he predicted that some day he [Graham] would "make his mark in the world."[ccxxx]

Tingley's appreciation for the Christian movement enabled him to not only be participatory or influential, but also gracious and encouraging to the future of the faith. Without that acknowledgement of his submission to God's plan for his life, Tingley could have easily succumbed to the glory of his accomplishments. Instead, even into his last days, his children stressed, Tingley did everything within his power to communicate God's gift of salvation.

For these reasons, the life and ministry of Reverend Glenn Vincent Tingley serves as a reminder to people of faith and, hopefully, historians that a life, whether recognized by academia or not, affects the interconnected relationships of that world and even the present. The role of the Christian is even more complicated. Not only is the believer to look at the present, but also to look forward to what he believes God shall accomplish. He wrestles with his own insignificance and yet has the potential to succeed. George Mardsen argues, "Yet, frail as we

are, we do play a role in history, on the side either of the powers of light or of the powers of darkness."[ccxxxi] Glenn Tingley, the sum of those who had gone before him and the original uniqueness of himself, contributed greatly to American Christianity, particularly evangelical fundamentalism. Functioning within his time and space, Tingley combated the moral issues of the day. Casting with his convictions, whether correctly placed or not, Glenn Vincent Tingley more than lived; he thrived. Counted among the individuals who have preceded him who have established and fought to form an understanding of the world, Glenn Tingley serves to his successors as inspiration of what can happen when faith is intertwined with a purpose greater than the self.

---

[i] Bret E. Carroll, *The Routledge Historical Atlas of Religion in America* (New York: Routledge, 2000), 114.
[ii] D.G. Hart, *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century* (Chicago: Ivan R. Dee, 2002), 19.
[iii] Arthur A. Ross, "Glenn V. Tingley: Servant of God" (unpublished manuscript., n.d.), carbon copy, 7.
[iv]Ross, "Tingley," 8.
[v] W. Curtis Porter and Glenn V. Tingley, *Porter-Tingley Debate* (Murfreesboro: DeHoff Publications, 1947).
[vi] Special thanks are also due to the Christian and Missionary Alliance Archives in Colorado, Vestavia Alliance Church in Birmingham, AL, and the Billy Graham Archives in Illinois, and most of all to the wonderful family members who shared their treasured photos, letters, sermon notes, and "Papa Tingley" items.
[vii] Ross, 38. And Glenn V. Tingley, Jr. (son of Reverend Glenn V. Tingley), in telephone discussion with the author, 20 March 2014.
[viii] Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), 810.
[ix] Ahlstrom, *A Religious History*, 810.
[x] D. G. Hart, *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century* (Chicago: Ivan R. Dee, 2002), 33. And Ahlstrom, 808-9.
[xi] Glenn V. Tingley, "Study in Ephesians." N.d.
[xii] Hart, *Old-Time Religion*, 29.
[xiii] Ahlstrom, 808.
[xiv] Charles L. Cohen and Paul S. Boyer, eds., *Religion and the Culture of Print in Modern America* (Madison: University of Wisconsin, 2008), 188.
[xv] Ahlstrom, 816.
[xvi] Cohen and Boyer, *Religion and Culture of Print*, 176.
[xvii] Hart, 19. And Carroll, *Routledge Historical Atlas*, 114.
[xviii] Ahlstrom, 812.
[xix] Ross, 12.
[xx] Carroll, 64-5.
[xxi] Ahlstrom, 717.
[xxii] Ibid., 817.
[xxiii] Ross, 15.
[xxiv] Ibid., 12.

[xxv] Philip VanderMeer, *The Hoosier Politician: Officeholding and Political Culture in Indiana, 1896-1920* (Urbana: University of Illinois Press, 1985), 103-4.
[xxvi] Judith Adams, *Against the Gates of Hell: The Story of Glenn V. Tingley* (Harrisburg: Christian Publications, Inc., 1977), 13-4.
[xxvii] Adams, *Against the Gates of Hell*, 13.
[xxviii] Ross, 15.
[xxix] Ibid.
[xxx] Ibid., 26.
[xxxi] Adams, 15.
[xxxii] Ibid., 16,15.
[xxxiii] Ibid., 14.
[xxxiv] Ibid., 15.
[xxxv] Ibid., 15.
[xxxvi] Ross, 21.
[xxxvii] Ibid., 13-4.
[xxxviii] Carroll, 112.
[xxxix] Ibid.
[xl] Ibid., 116.
[xli] Ahlstrom, 817-8.
[xlii] Carroll, 116.
[xliii] Ahlstrom, 820.
[xliv] Ibid.
[xlv] Paul L. King, *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance* (Tulsa: Word & Spoken Press, 2006), 55.
[xlvi] King, *Genuine Gold*, 58-64.
[xlvii] Ahlstrom, 822.
[xlviii] Ibid.
[xlix] Tona J. Hangen, *Redeeming the Dial: Radio, Religion, and Popular Culture in America* (Chapel Hill: University of North Carolina Press, 2002), 62.
[l] Lynn Dumenil, *The Modern Temper: American Culture and Society in the 1920s* (New York: Hill and Wang, 1995), 179.
[li] King, 202-3.
[lii] Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 513.
[liii] Noll, *History of Christianity*, 514.
[liv] Ross, 106.
[lv] Glenn Tingley, ed. *The Cornerstone* 2, no. 2 (June 1929): 12. And King, 202-3.
[lvi] Ross, 13, 29.
[lvii] King, 202-3.
[lviii]Ibid.
[lix] Hangen, *Redeeming the Dial*, 58, 61-2.
[lx] Siena Heights University, "Christy Mesaros-Winckles," *academia.edu*, accessed 22 March 2014, http://sienaheights.academia.edu/ChristyMesarosWinckles. And Christy Mesaros-Winckles, "Free Methodism's Descent from a Vibrant Religious Movement to a Denomination," *Free Methodist Feminist* (blog), September 20, 2011, http://freemethodistfeminist.com/2011/09/20/free-methodisms-descent-form-a-vibrant-religious-movement-to-a-denomination/.
[lxi] Tingley, Jr., interview.
[lxii] Glenn V. Tingley, *Signs of the Second Coming!: Startling Facts and Figures* (n.p., n.d.), 10-11.
[lxiii] Tingley, *Signs of the Second Coming!*, 11.
[lxiv] A.E. Thompson, *The Life of A.B. Simpson* (New York: Christian Alliance Publishing Company, 1920), 1-2, 128, 87-8.
[lxv] Thompson, *The Life of A.B. Simpson*, 132.
[lxvi] King, 14.
[lxvii] Ibid., 57.

[lxviii] Thompson, 135-6.
[lxix] King, 196, 202.
[lxx] Ross, 29, 38.
[lxxi] Ibid., 38.
[lxxii] Adams, 44.
[lxxiii] Tingley, Jr., Interview. And Alice Mae Tingley Schafer (daughter of Glenn V. Tingley), telephone interview with the author, 19 March 2014. And Adams, 47.
[lxxiv] Ross, 41.
[lxxv] Ibid, 44.
[lxxvi] Adams, 25.
[lxxvii] Ibid., 27.
[lxxviii] Ibid., 26.
[lxxix] Ibid.
[lxxx] Ibid., 27.
[lxxxi] Ibid.
[lxxxii] Ross, 26.
[lxxxiii] Adams, 28.
[lxxxiv] Ibid., 29.
[lxxxv] Ibid., 28.
[lxxxvi] Ibid., 32.
[lxxxvii] Ibid., 32-3.
[lxxxviii] Joseph Ross Barker (Grandson of Glenn V. Tingley), Skype interview with the author, 20 March 2014.
[lxxxix] Adams, 33. And Ross, 28.
[xc] Schafer, Interview.
[xci] Ross, 160.
[xcii] Schafer, Interview.
[xciii] Ibid.
[xciv] Adams, 55.
[xcv] Ibid.
[xcvi] Ibid., 56-7.
[xcvii] Ibid., 58.
[xcviii] Ibid.
[xcix] Hangen, 41-3.
[c] Ibid., 46.
[ci] Carl Douglas Abrams, *Selling the Old-Time Religion: American Fundamentalists and Mass Culture, 1920-1940* (Athens: University of Georgia Press, 2001), 36-7.
[cii] Abrams, *Selling the Old-Time Religion*, 32.
[ciii] Bob Lochte, *Christian Radio: The Growth of a mainstream Broadcasting Force* (Jefferson: McFarland & Company, Inc., 2006), 21.
[civ] Dumenil, *Modern Temper*, 179. Please note: There is a date discrepancy as to exactly when Aimee McPherson began her radio station. Lochte records it as being 1923, whereas Dumenil argues a 1924 beginning.
[cv] Adams, 58-9.
[cvi] Adams, 59. And Ross, 49-50.
[cvii] Glenn V. Tingley, *The Cornerstone* 2, no. 2 (June 1929): 1.
[cviii] Ross, 51.
[cix] Ibid.
[cx] Abrams, 58.
[cxi] WBRC, "Fifth Anniversary," (February 11, 1934), 6.
[cxii] Ross, 106.
[cxiii] Ibid., 113. Stations are listed as follows: WBRC – Birmingham, AL; WKEU – Griffin, GA; WGAU – Athens, GA; WORM – Granada, MS; WFOR – Hattiesburg, MS; WMPS – Memphis, TN; WMST – Sheffield, AL; WBHP – Huntsville, AL; WAGF – Dothan, AL; WOPI – Bristol, TN; WAYX – Wayerose, GA; WMBG – Richmond, VA; WALA – Mobile, AL; WTAL – Tallahassee, FL; and WGCK – Gulfport, MS.
[cxiv] Ibid., 106.
[cxv] "Tingley Award." *Alliance World* (March 19, 1980).

[cxvi] Hangen, 131.
[cxvii] Ibid., 112.
[cxviii] Glenn V. Tingley, "NRB Achievement Award Speech," 37th Annual NRB Conference – January 1980, Mp3 Audio Recording from the Billy Graham Archives, http://espace.wheaton.edu/bgc/audio/cn309t0052.mp3.
[cxix] Hangen, 122.
[cxx] Hangen, 116, 122. And Tingley, "NRB Award Speech."
[cxxi] Hangen, 113.
[cxxii] Tingley, "NRB Award Speech."
[cxxiii] Hangen, 123.
[cxxiv] Adams, 66.
[cxxv] Ibid.
[cxxvi] Abrams, 21.
[cxxvii] King, 221-2.
[cxxviii] Adams, 70-5.
[cxxix] Ibid., 75.
[cxxx] Ibid., 87-91.
[cxxxi] Ibid., 93.
[cxxxii] Ibid., 96.
[cxxxiii] Adams, 97. And Ross, 74.
[cxxxiv] Adams, 98.
[cxxxv] Ibid., 108.
[cxxxvi] Ross, 54.
[cxxxvii] Ibid., 77.
[cxxxviii] Schafer, interview.
[cxxxix] Adams, 120-1.
[cxl] Ross, 85.
[cxli] Adams, 130.
[cxlii] Ibid., 131.
[cxliii] Ibid., 133.
[cxliv] Ibid., 135.
[cxlv] Ibid., 136.
[cxlvi] Ibid., 138.
[cxlvii] Ross, 132.
[cxlviii] Ibid., 196.
[cxlix] Ross, 115. And University of Alabama University Libraries, "Alabama Authors: Tingley, Glenn Vincent, 1901 1988," accessed 20 March 2014, http://www.lib.ua.edu/Alabama_Authors/?p=2002.
[cl] Ross, 169.
[cli] Adams, 138.
[clii] Tingley, Jr., interview.
[cliii] Ibid.
[cliv] Adams, 147.
[clv] Schafer, interview.
[clvi] Ibid.
[clvii] Ibid.
[clviii] Adams, 146-7.
[clix] Tingley, *Caribbean Harvest* (Birmingham: Radio Revival Room, n.d.), 5.
[clx] Adams, 149.
[clxi] Tingley, *Caribbean Harvest*, 11.
[clxii] Ibid., 6, 8, 11, 21, 22-3, 38, 47, 51, 53.
[clxiii] Ibid., 26.
[clxiv] Ibid., 29.
[clxv] Ibid., 28, 31.
[clxvi] Ibid., 6.
[clxvii] Adams, 149.

[clxviii] Ibid.
[clxix] Ibid., 150.
[clxx] The exact date of this stroke remains ambiguous at this time. According to the family oral stories, he had the stroke a few years before his death, which occurred in 1988.
[clxxi] Carroll, 112.
[clxxii] Hart, 19.
[clxxiii] Ibid.
[clxxiv] Glenn Tingley, ed., *The Cornerstone* 6, no. 21 (May 1940): 1-4.
[clxxv] Glenn Tingley, *Unveiling the Future* (Birmingham: Tabernacle Book Room, 1935), 21.
[clxxvi] Tingley, *Unveiling the Future*, 53.
[clxxvii] Glenn Tingley, *The Cornerstone* 6, no. 41 (Dec. – Jan., 1940-1): 5.
[clxxviii] Ahlstrom, 820.
[clxxix] Tingley, *The Cornerstone*, 6, no. 41 (Dec. – Jan., 1940-1): 4.
[clxxx] Glenn Tingley, ed., *The Cornerstone* 2, no. 2 (June 1929): 12.
[clxxxi] Mardsen, 199.
[clxxxii] Tingley, *Unveiling the Future*, 65.
[clxxxiii] Ibid., 77.
[clxxxiv] Ahlstrom, 809.
[clxxxv] Tingley, *Unveiling the Future*, i.
[clxxxvi] Ibid.
[clxxxvii] Ibid., 16.
[clxxxviii] Ibid., 69.
[clxxxix] Ibid., 92.
[cxc] Tingley, Jr., interview.
[cxci] Ahlstrom, 904.
[cxcii] Ibid., 820.
[cxciii] Ross, 33.
[cxciv] Ibid., 33.
[cxcv] Ibid., 34-5.
[cxcvi] King, 221-2.
[cxcvii] Cohen and Boyer, 217.
[cxcviii] Adams, 67.
[cxcix] Ibid.
[cc] Tingley, *Cornerstone* 7, no. 3 (May 1941): 8.
[cci] Cohen and Boyer, 186.
[ccii] Ross, 60.
[cciii] Abrams, 116.
[cciv] Tingley, Jr., interview. And Schafer, interview.
[ccv] Tingley, Jr., interview. And Adams, 13,15.
[ccvi] Glenn V. Tingley "Letter to Reverend J.W. Nabors, Birmingham AL, June 1, 1977" (Private Collection).
[ccvii] Tingley, "Nabors Letter," 1,3.
[ccviii] Ibid., 1-2.
[ccix] Ibid., 4.
[ccx] Ross, 51-2.
[ccxi] Adams, 78.
[ccxii] Ross, 52.
[ccxiii] Tingley, *Caribbean Harvest*, 31.
[ccxiv] Tingley, Jr., interview.
[ccxv] Ross, 151.
[ccxvi]Tingley, Jr., interview.
[ccxvii] Ross, 163.
[ccxviii] Ibid., 162.
[ccxix] Schafer, interview.
[ccxx] Ibid.
[ccxxi] Ibid.

[ccxxii] Ibid.
[ccxxiii] Adams, 145.
[ccxxiv] Adams, 145. And Schafer, interview.
[ccxxv] Schafer, interview.
[ccxxvi] Glenn Tingley, Jr., e-mail message to author, 26 January 2014. And Ross, 114.
[ccxxvii] Jimmie Hale Mission, "Mission History," http://www.jimmiehalemission.com/content.asp?id=384862. Accessed 20 March 2014.
[ccxxviii]Christian and Missionary Alliance, "The Southern District: District History," accessed 20 March 2014, http://www.southerncma.org/Southern_District_-_CMA/District_History.html.
[ccxxix] National Religious Broadcasters (NRB), "Who We Are," accessed 20 March 2014, http://nrb.org/about/who_we_are/.
[ccxxx] Ross, 171.
[ccxxxi] Mardsen, 259.

Bibliography

Abrams, Douglas Carl. *Selling the Old-Time Religion: American Fundamentalists and Mass Culture, 1920 -1940.* Athens: University of Georgia Press, 2001.

Adams, Judith. *Against the Gates of Hell: The Story of Glenn V. Tingley*. Harrisburg: Christian Publications, Inc., 1977.

Ahlstrom, Sydney E. *A Religious History of the American People*. New Haven: Yale University Press, 1972.

Barker, Joseph. Grandson of Glenn V. Tingley. Skype interview with the Author. 20 March 2014.

Carroll, Bret E. *The Routledge Historical Atlas of Religion in America*. New York: Routledge, 2000.

Christian and Missionary Alliance. "The Southern District: District History." http://www.southerncma.org/Southern_District_-_CMA/District_History.html. Accessed 20 March 2014.

Cohen, Charles L. and Paul S. Boyer, eds. *Religion and the Culture of Print in Modern America*. Madison: University of Wisconsin, 2008.

Dumenil, Lynn. *The Modern Temper: American Culture and Society in the 1920s.* New York: Hill and Wang, 1995.

Hangen, Tona J. *Redeeming the Dial: Radio, Religion, and Popular Culture in America.* Chapel Hill: University of North Carolina Press, 2001.

Hart, D.G. *That Old-Time Religion in Modern America: Evangelical Protestantism in the Twentieth Century.* Chicago: Ivan R. Dee, 2002.

Jimmie Hale Mission. "Mission History." http://www.jimmiehalemission.com/content.asp?id=384862. Accessed 20 March 2014.

King, Paul L. *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance.* Tulsa: Word & Spirit Press, 2006.

Lochte, Bob. *Christian Radio: The Growth of a Mainstream Broadcasting Force.* Jefferson: McFarland & Company Inc., 2006.

Mardsen, George M. *Fundamentalism and American Culture.* Oxford: Oxford University Press, 2006.

Mesaros-Winckles, Christy. “Free Methodism’s Descent from a Vibrant Religious Movement to a Denomination.” *Free Methodist Feminist* (blog). September 20, 2011. http://freemethodistfeminist.com/2011/09/20/free-methodisms-descent-form-a-vibrant-religious-movement-to-a-denomination/.

National Religious Broadcasters (NRB). “Who We Are.” http://nrb.org/about/who_we_are/. Accessed 20 March 2014.

Noll, Mark A. *A History of Christianity in the United States and Canada.* Grand Rapids: William B. Eerdmans Publishing Company, 1992.

Porter, W. Curtis, and Glenn V. Tingley. *Porter-Tingley Debate.* Murfreesboro: DeHoff Publications, 1947.

Ross, Arthur A. “Dr. Tingley: Servant of God.” Unpublished Manuscript, n.d. Carbon Copy.

Schafer, Alice Mae Tingley. Daughter of Glenn V. Tingley. Telephone Interview with Author. 19 March 2014.

Seina Heights University. “Christy Mesaros-Winckles.” *Academia.edu*. http://sienaheights.academia.edu/ChristyMesarosWinckles. Accessed 20 March 2014.

Stephens, Randall J. *The Fire Spreads: Holiness and Pentecostalism in the American South.* Cambridge: Harvard University Press, 2008.

Thompson, A.E. *The Life of A.B. Simpson*. New York: Christian Alliance Publishing Company, 1920.

“Tingley Award.” *Alliance World*. March 19, 1980.

Tingley, Edith G. *Leaves of Inspiration*. Culver City: Murray & Gee, Inc., 1953.

Tingley, Glenn V. “Abundance.” Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. *Caribbean Harvest*. Birmingham: Radio Revival Book Room, n.d.

Tingley, Glenn V. “For Us.” Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. “How Can I Be Saved?” Unpublished *Radio Revival* Notes, n.d..

Tingley Glenn V. “Letter to Reverend J.W. Nabors, Birmingham AL, June 1, 1977.” Private Collection.

Tingley, Glenn. V. “Man and Prayer.” Unpublished *Radio Revival* Notes, n.d..

Tingley, Glenn V. "NRB Achievement Award Speech." 37th Annual NRB Conference – January 1980. Mp3 Audio Recording from the Billy Graham Archives. http://espace.wheaton.edu/bgc/audio/cn309t0052.mp3.

Tingley, Glenn V. "Revival Preaching." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. "Study in Ephesians." Sermon Notes, n.d.

Tingley, Glenn V. *The Cornerstone*. 2, no. 1 (May 1929).

Tingley, Glenn V. *The Cornerstone* 2, no. 2 (June 1929): 1-14.

Tingley, Glenn V. *The Cornerstone* 3, no. 1 (July 1932).

Tingley, Glenn V. *The Cornerstone* 3, no. 2 (Aug., 1932).

Tingley, Glenn V. *The Cornerstone* 6, no. 21 (May 1940): 1-3.

Tingley, Glenn V. *The Cornerstone* 6, no. 26 (July 1940): 1-4.

Tingley, Glenn V. *The Cornerstone*. 6, no. 33 (August 1940): 1-2.

Tingley, Glenn V. *The Cornerstone*. 6, no. 36 (September 1940): 1-4.

Tingley, Glenn V. *The Cornerstone.* 6, no. 41 (December 1940 – January 1941): 1-3.

Tingley, Glenn V. *The Cornerstone* 7, no. 3 (May 1941): 1-8.

Tingley, Glenn V. *The Cornerstone* 7, no. 1 (February 1941).

Tingley, Glenn V. "The Illegal Trial of Jesus." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. "The Scarlet Woman." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. *Unveiling the Future.* Birmingham: Tabernacle Book Room, 1935.

Tingley, Glenn V. "Wanted – A Man." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. "Where Does the Soul Go." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V. "Why Will Ye Die." Unpublished *Radio Revival* Notes, n.d.

Tingley, Glenn V., Jr. Son of Reverend Glenn V. Tingley. Telephone Interview with Author. 20 March 2014.

University of Alabama University Libraries. "Alabama Authors: Tingley, Glenn Vincent, 1901 1988." http://www.lib.ua.edu/Alabama_Authors/?p=2002. Accessed 20 March 2014.

VanderMeer, Philip. *The Hoosier Politician: Officeholding and Political Culture in Indiana, 1896-1920.* Urbana: University of Illinois Press, 1985.

WBRC. "Fifth Anniversary." February 11, 1934. Scanned PDF file.

WBRC. "Souvenir of *Radio Revival* – 10th Anniversary." Feburary 11, 1939. Scanned PDF file.