

ROBERTS LIARDON



*Kathryn*  
**KUHLMAN**  
A SPIRITUAL BIOGRAPHY OF GOD'S MIRACLE WORKER

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WHITAKER  
HOUSE

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(PO Box 3, Pittsburgh, PA 15230) for their permission to use excerpts from sermons by Kathryn Kuhlman and photographs of her.

KATHRYN KUHLMAN:  
A Spiritual Biography of God's Miracle Worker

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ISBN: 978-0-88368-837-3

Produced in the United States of America

© 1990, 2005 by Roberts Liardon

Whitaker House

1030 Hunt Valley Circle

New Kensington, PA 15068

[www.whitakerhouse.com](http://www.whitakerhouse.com)

**Library of Congress Cataloging-in-Publication Data**

Liardon, Roberts.

Kathryn Kuhlman : a spiritual biography of God's miracle worker / Roberts Liardon.—Rev. and updated ed.

p. cm.

Summary: "Biography of Kathryn Kuhlman's life highlighting major events and what she learned from them, with appendix of her teachings"—Provided by publisher.

Includes bibliographical references and index.

ISBN-13: 978-0-88368-837-3 (trade pbk. : alk. paper)

ISBN-10: 0-88368-837-9 (trade pbk. : alk. paper) 1. Kuhlman, Kathryn.

2. Evangelists—United States—Biography. 3. Healers—United States—Biography.

I. Title.

BV3785.K84L53 2005

269'.2092—dc22

2005026970

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# Foreword

Matthew 22:14 says, “*For many are called, but few are chosen,*” not because God is a respecter of persons, but because few are willing to pay the price of full surrender and be yielded vessels for the Master’s use.

You will read in the pages of this biography how Kathryn Kuhlman’s spiritual journey took her one Saturday afternoon to a dead-end street where she died to self, died to the flesh, and surrendered unto Him all there was of her, becoming a vessel the Holy Spirit could mightily use for the glory of God. And mightily used she was.

Kathryn Kuhlman was a woman who believed in miracles because she believed in God. And she believed in a “big” God with whom all things are possible, a God who has the answer to every need in everyone’s life, no matter what those needs may be.

Throughout her years of ministry, thousands were healed during the services by the power of the Holy Spirit—and she was ever so careful never to take the glory, always emphasizing, “Kathryn Kuhlman has nothing to do with the healing of sick bodies.” She often acknowledged, “I have no healing power. It’s the power of God that does the healing. The only part I have is making Jesus real to the hearts of men and women.”

She was uncompromisingly “sold out” to God, loved Him with all of her heart, served Him with all of her being, and had a tremendous burden for souls. When asked what she regarded as the ultimate goal of her ministry, she replied without hesitation, “My purpose is the salvation of souls. Divine healing is secondary to the transformation of a life.”

Kathryn Kuhlman had a heart of love and compassion for others and stated often, “Love is something you do...you can’t love without doing and giving.” She also said, “Helping people is the most rewarding thing in the world. You do not have to be a Kathryn Kuhlman to help people. That should be the goal of every Christian—WE WERE ALL BORN TO SERVE.”

You will be blessed and challenged as you read this spiritual biography of the life and ministry of Kathryn Kuhlman.

—Carol Gray, Executive Director



## ***Dedication***

Behind every ministry is the support team that holds up the hands of the minister, as Aaron and Hur did for Moses in Exodus 17:12. I would like to express my appreciation and thanks to those people who loyally served Kathryn Kuhlman and assisted her throughout the decades of her ministry. Her anointing could not have influenced the world to the vast extent that it has without those people, who so faithfully and tirelessly supported her.

—Roberts Liardon



### “I believe in miracles.”

After attending a Kathryn Kuhlman Miracle Service, thousands of people would leave saying, “I believe in miracles, too!” What people experienced during her meetings was extraordinary beyond human comprehension.

From the time I attended my first Kathryn Kuhlman service as a young boy, I have been fascinated by her life and ministry. My purpose in writing this book is not to retell the story of her natural life, but to draw some spiritual lessons from her life. More than a biography, this is an observation of her personal odyssey and an examination of the many things that were occurring in the spiritual realm during her time.

Miss Kuhlman was one of the key players in God’s plan for His twentieth-century church. In a literal sense of the word, she was a forerunner of the church of the future. There was a prophetic tone in her ministry that showed what the church would be like in times to come.

Kathryn Kuhlman laid a world foundation for the workings of the Holy Spirit. Her ministry shifted the focus of the body of Christ from the supernatural gifts manifested in the Pentecostal movement back to the *Giver* of the gifts, the Holy Spirit.

She was unique, though she called herself ordinary. The word *unique* is overused and misused today, but who else in modern times was like Kathryn Kuhlman? Many have tried to imitate her voice and theatrical mannerisms but have failed. Many have tried to translate the anointing that was on her into techniques and methods but have not achieved it. Those attempting to copy her have had no power, no anointing, and nowhere near the lasting impact and legacy of Kathryn Kuhlman.

Miss Kuhlman was a woman of great humility who was careful to give God all of the glory for everything that occurred in her life and ministry. She stated consistently that the healings that occurred through her ministry were not her doing but the work of God. People came forward in her meetings to testify of their healing, not to *receive* healing.

Kathryn Kuhlman was a woman so thoroughly dependent and yielded to the lordship of Jesus Christ that the Holy Spirit had liberty to do through her as He desired. The miraculous was so evident in her meetings that even the worst skeptic would leave in bewilderment—even more, many would leave believing that Jesus does still perform miracles. Such was the visible proof that God did indeed work powerfully through His “handmaiden,” Kathryn Johanna Kuhlman.

I thank God for Kathryn Kuhlman, an example of one who was unafraid to pay the price to walk in His service. I am grateful for the lessons I have learned through her life, and I want to share some of those lessons in this book—many of them in her own words.

May those called to minister in this hour walk the road that Kathryn Kuhlman helped pave: *the road of the miraculous!*

—Roberts Liardon

### A Miracle Service

#### “Why aren’t they all healed?”

The tall, attractive woman in a flowing chiffon gown poises motionless at the bottom of four steps that lead up to a door. At some internal cue, she glides up the steps, stopping on the last one. She walks to the door and, as she has done countless times before, rests her hand on the black doorknob. There, she “dies a thousand deaths,” something she does every time before walking through that door.

On the other side of the door, a sea of people are anxiously anticipating the arrival of Kathryn Kuhlman. Many are in great pain. Some, in wheelchairs or on stretchers, made Herculean efforts to be there. Others came from nearly impossible distances, just to be in the presence of this woman who believes so powerfully in God’s miracles.

Miss Kuhlman knows that without yielding to the Holy Spirit in many “deaths to self,” she prevents Him from moving freely through her to heal the people waiting for her on the other side of that door.

She turns the knob, billows out, and makes her way to center stage, Carnegie Hall. A spiritual current surges through the people seated in the cavernous auditorium. There, facing her, are people from all races, creeds, and religions. They have come from all over the world seeking help. They have heard that in the presence of Kathryn Kuhlman, the sick are healed—including many whom medical science has given up on. They are without hope, virtually sentenced to die by their conditions or diseases.

Miss Kuhlman is well aware that she cannot heal a single one of these people. In fact, she never claimed to heal anyone. She depends on the unseen Source of her life, her best Friend, the Holy Spirit.

Miss Kuhlman’s face breaks into a wide smile as she greets the vast sea of people. She flows across the stage, sharing from her heart the truth that she knows so well about the One whom she trusts beyond all human understanding.

Pointing toward the main floor, she declares, “There—asthma is being healed.”

“I see the Holy Spirit in this area of the auditorium,” she exclaims and points to the wheelchair area. Tears begin to trickle down her cheeks as she looks at the upper balcony and states, “Up there, someone is being healed of sugar diabetes.”

Suddenly, it’s happening all over the building! People are rising from wheelchairs and from seats, amazed and inexpressibly happy. Braces are discarded. Wheelchairs are abandoned. Hearing aids are removed—*forever!* They are healed! Up on stage they go, to stand in front of the woman who has summoned them, the woman who believes in miracles.

“What happened to you?” she asks one, with genuine enthusiasm and curiosity. They explain their miraculous healing. “How do you know?” she prompts, gently urging them to publicly proclaim the healing.

Those in Miss Kuhlman’s vicinity begin to fall backward under the power of the Holy Spirit, while thousands in the auditorium cry and laugh with the healed.

Several hours later, the service concludes. There on the stage stands Miss Kuhlman, weeping as the people leave the building. But why is she crying after such a powerful and beautiful service? It is because she saw some who were still in wheelchairs being pushed outside to be taken home. Those poor souls were not healed. As tears stream down her face, she asks, “*Why?*”, even more disappointed than those who went away unhealed.

She steps off of the platform, walks back through the door and down the four steps, wondering whether or not she had fully yielded to the Holy Spirit that night.

All of her life, Kathryn Kuhlman will question whether she could have better cooperated with the Holy Spirit, even though she yielded and cooperated to a degree few ministers and church leaders have ever achieved.

With tears of compassion flowing down her face, she asks God the question that will remain unanswered throughout her life: “*Why weren’t they all healed?*”

### The Touch of Her Anointing

The first time I ever saw Kathryn Kuhlman I was seven years old. The Civic Center auditorium in Tulsa, Oklahoma, was already packed, so we had to sit on the third floor of the center and listen to her through an intercom system. I remember her deep, melodious voice and the unusual manner in which she spoke: gentle and dancing, yet strong and commanding.

Toward the end of the service, as people began to leave, we slipped down into the auditorium. I stood there, watching Miss Kuhlman up on the stage as the musicians played the last song of the service. I don’t recall exactly what she was saying, but hundreds of people were pressing toward the platform, just to get near her, to touch her, to shake her hand. That sight of her, the immense crowds, the packed auditorium, the crying and laughing people, will forever be imprinted in my memory.

Whenever Miss Kuhlman departed from the building after her services, the ushers would band together and lock arms to create a circle of protection around her, because people would wait outside the building after services so they could try to touch her or grab a piece of her clothing, hoping for her anointing to rub off on them. People would often become quite aggressive in their attempts to get close to her.

The second time Kathryn Kuhlman came to Tulsa, I was there to see her again. She spoke at the Mabee Center on the Oral Roberts University campus. The building was jammed to its capacity of 12,000. My mother was part of the special choir for the service and had taken part in a rehearsal with Miss Kuhlman a few weeks earlier, so my family had been talking of this meeting for awhile.

I had often spoken with friends about the miracles that took place in Miss Kuhlman’s services. Long before she even entered the building, an expectancy had built up in the people because of the testimonies of the miracles and the moving of the Holy Spirit that preceded her, and they were anxious to receive from God and hear what He was going to reveal.

The church my family attended had a special section reserved in the balcony. From where we sat, Miss Kuhlman looked like a white speck. The auditorium was dark. A lone spotlight illuminated her. She wore her trademark flowing, white dress. Although she was a tall woman, from way up in the balcony, she looked tiny. She greeted everyone in that deep, melodious voice. I don't recall much about that particular sermon—but I do remember her weeping.

Then, as she seemed to be concluding her message, she suddenly began to speak words of knowledge and to call people out. Several nuns in wheelchairs rose up and, along with some other people, walked unhindered to the stage! It was an incredible healing service.

For weeks afterward, people were ecstatic about the meeting. There was talk of those who were healed and how miraculously God had moved. This occurred in every one of Kathryn Kuhlman's services.

The third time Kathryn Kuhlman came to Tulsa, I was not able to attend. However, my mother was again part of the choir and was able to take my grandmother. They arrived early at the Mabee Center so they could get close enough to see Miss Kuhlman clearly.

What my grandmother remembers most about Kathryn Kuhlman that night was her white gown. What she remembers most about the service was the sight of crippled people suddenly walking! When Miss Kuhlman was calling out sicknesses and diseases as healed, my grandmother heard a metallic rustling noise behind her. When she turned around, she realized that the noise was the sound of people leaving their wheelchairs.

"So many people got up and left their wheelchairs—I would estimate at least ten or fifteen," she told me. "Those kinds of miracles cannot be understood with the natural mind."

The second most vivid thing my grandmother remembered about that service was that everyone Kathryn Kuhlman came close to or touched was slain in the Spirit and fell backwards under His power. At times, even ushers were affected by the power of the Holy Spirit and fell in the aisles.

Miss Kuhlman referred to her sermons as "heart-to-heart talks," in which she would share her inner thoughts and the impressions of her spirit, as well as truths from the Bible. Those talks brought her hearers into a closer knowledge of the realm of the Spirit, where she walked. That "place" was such a reality to her that she was able to make it real to those who heard her with the "listening ears" of the Spirit.

During a Kathryn Kuhlman service, one could feel the continual moving of the power of the Holy Spirit in a tangible way throughout the service, from beginning to end. Becoming aware of that realm brought people to a realization that they too could experience His power, and they eagerly reached out for the Holy Spirit, which Miss Kuhlman seemed to usher into her presence.

After Miss Kuhlman talked for some time, the congregation would suddenly be in unity with her, and the miracles would begin. It was the hungering of the people for the kind of relationship she had with the Holy Spirit that brought the miracles to them.

I believe the day will come when we will operate in that same fashion, in a greater demonstration of the miraculous than any we have seen since the great days of Kathryn Kuhlman.

## A Historic Day in Church History

On July 4, 1948, Kathryn Kuhlman held her first "miracle service" at Carnegie Hall in Pittsburgh. Her services continued there for twenty years. I believe they might just be the most amazing services since the days of the apostles.

Her services began with music. Kathryn always knew the value of music in bringing a crowd into unity of spirit. She always used only the best musicians; partly because she enjoyed music so much, but mainly because she felt that anything done for the Lord ought to be the absolute best.

Jimmy Miller, a pianist at People's Church (a large church on the north side of Pittsburgh), and Charles Beebee, the organist at the same church, were at their instruments in Carnegie Hall for that first service and remained with the Kuhlman ministry until Kathryn passed away decades later.

In 1952, Dr. Arthur Metcalfe, director of the Mendelssohn Choir in Pittsburgh, joined Miss Kuhlman's services as choir director and remained with her until he died in 1975, one year to the day before her death.

Still later, well-known pianist Dino Kartsonakis joined her ministry and stayed until shortly before her death, and noted baritone Jimmie McDonald was soloist for her services until she died.

From the beginning, Kathryn Kuhlman's services at Carnegie Hall were packed to overflowing. When she was there, the hall was always filled with an indescribable sense of expectancy. The emotions of those attending were deeply affected. However, in some people, emotions were perhaps all that was involved. But the excitement in her meetings (and in any meeting where the presence of the Holy Spirit visits) was not initiated in emotion. In Kathryn's services, His presence was manifested in an anointed healing that bathed the soul and body in waves of cleansing. Even those who did not receive bodily healing left the meetings, I believe, with wounds and hurts healed and with the cares of the world at least temporarily left by the wayside.

Many of those who came only to scoff or to criticize her were eventually affected themselves as much as those who came expecting to receive. Miss Kuhlman often talked about the fact that some unbelievers actually received healing and how those incidents challenged her theology. However, it seems that only those who had developed hardened hearts through having resisted the Lord for long periods of time, or those whose minds were "programmed" against the supernatural, or those who had walked in religious "tradition," were unaffected by the atmosphere in her miracle services. They were like boulders or logs that a fresh-running stream must flow around. They sat like islands in a lake of healing power and remained unaffected.

On the other hand, for various reasons, not all of those who were touched by the presence of the Holy Spirit, or who were aware of the supernatural manifestation, received healing.

## Interpreting the Holy Spirit

The key to understanding the miracle ministry of Kathryn Kuhlman is to understand the way the Holy Spirit chooses to manifest. As a group of people would come into unity with Him, He would flow outward across the room like a wave of cleansing, healing water. Any disease or condition that could be moved was washed away. Only the Lord knows the individual reasons why some of the diseases or conditions were not affected by the wave. However, the root cause of lack of healing did not lie with the Holy Spirit—He was there for all who could receive.

On the other hand, there should never be any condemnation placed on those who were not healed. The cause is between that person and God. That kind of condemnation grieved Kathryn Kuhlman greatly when she saw it as she visited tent meetings of some ministers in the healing revival of the 1940s. Miss Kuhlman passionately believed that the person who went to a meeting expecting healing and did not receive it needed love, compassion, and prayer;

not judging, criticism, or condemnation. The loving attitude of the pastors, family members, friends, and staff might make all the difference in that person receiving healing the next time.

Miss Kuhlman's understanding that she did not know what the Holy Spirit was doing until He told her kept her from putting Him in a box or from falling into the trap of formulas and methods. This clear knowledge that without Him she could do nothing is what kept her sensitive to the Holy Spirit and walking close enough with Him to be able to truly *know* Him. The Holy Spirit used her as an *interpreter* of what He had done, rather than as a vessel for His healing power. She would explain to people what the Holy Spirit was doing as He told her.

Some critics believed that Kathryn Kuhlman deliberately staged her services; however, those who were sensitive to the moving of the Holy Spirit knew who was actually performing the miracles.

The presence of the Holy Spirit cannot be faked, staged, or manipulated. Only a genuine desire and respect for *His* presence will open the door for Him to manifest. That desire and reverence is what Kathryn Kuhlman uniquely possessed and was able to communicate to her audiences.

As she said many times, she was more than willing to pay the price in order to be totally used by the Lord. Therefore, He was able to manifest more fully in her services than in the services of many other ministers. The Holy Spirit is present within every born-again believer. However, His presence was within Kathryn Kuhlman in that full, almost tangible way, whether she was on stage preaching or simply walking down the street.

It is possible that she had so dealt with desires of the world and of the flesh that the Holy Spirit had fewer "boulders and logs" to flow around within her. That does not mean that she was perfect. Until she died, the Lord was still working on her as He is on all of us; but just *think* how much God could use any of us who would only be willing to give up as much of the "life of self" as Kathryn Kuhlman did!

In the Great Awakening revival, they called this "sanctification." In Philippians 2:12 the apostle Paul called it "working out your own salvation." Paul was not talking about salvation of the Spirit (which brings eternal life), he was talking about areas of the soul and body that retain the old sin nature of man, instead of being like the new nature of the Spirit.

The minute we become born-again, we become a house divided against our own selves. By sovereign grace, we have the nature of Christ imputed to us, and our "dead" spirit is brought alive by the impartation of the life of God within us. But our mind, emotions, and body still need to be renewed, conformed to the image of Christ, as explained in Romans 8:29. How do we do this? The same way Kathryn Kuhlman did: Give up those things of "self" that are of the old nature, and allow the Holy Spirit the same authority over our mind, emotions, and body that He has over our spirit! We must stop serving two masters and "take up our cross daily" and follow Jesus (Matthew 16:24).

To *take up our cross*, or getting on the cross to be crucified and resurrected, means to live in a spirit of "*not my will, but Thine be done*" (Luke 22:42 nkjv). When we can truly say those words to the Lord, then the Holy Spirit will have free reign in our life. And then...miracles can happen!

## An Atmosphere of Praise and Worship

"Setting the stage" for the appearance of the Holy Spirit cannot be done in natural ways. He will not be "stage-managed." Kathryn Kuhlman set the stage for Him through her own expectancy of His presence. Her dependency on Him is what drew Him to her.

By *not* knowing exactly how the Holy Spirit was going to move until He had done it, she was more excited and interested than anyone else in her meetings. Some have said she kept a "girl-like excitement," but it was actually a childlike faith, coupled with her knowledge of the wonderful things He had done in all of the previous services. Sensitivity to His presence, a childlike faith that He would come and do good things, and past knowledge of His goodness and mercy kept her always walking out onto that stage with an almost electric sense of expectancy.

In her book about Kathryn Kuhlman, Helen Hosier described in the following words how Miss Kuhlman operated:

All the things I had been taught about healing I had to unlearn in Kathryn's meetings as it was always a new approach...She interviewed each person as if it were the first time she had seen a miracle. She always was excited about the healings and (her excitement) inspired faith....

She constantly gave all the glory to God for the healings. She knew she was not a "faith healer." The minute she walked on the stage, she created a beautiful atmosphere of praise and worship. This, too, inspired faith. You could feel the presence of many angels who assisted Kathryn in her meetings. Only God knows the secret and the full impact of her ministry.

Kathryn was a born organizer. She was like a spiritual general in the Lord's army. Her ushers were trained, one by one, to handle problems and emergencies. The choir had a special director to prepare them for ministry. Lady advisors were taught to be led by the Holy Spirit. Workers were assigned to a special area, so all the audience could be ministered to. 1

The direction of Miss Kuhlman's ministry came from the Holy Spirit. However, her character had been formed during her childhood. Thus, much of her behavior and activities in adulthood were an outgrowth of character traits instilled within her from early on.

Just as the lives of twelve ordinary men proved over 2,000 years ago that the Lord can raise any willing person up to miraculous heights, so did the unextraordinary childhood of Kathryn Kuhlman prove the same.

1\* Hosier, Helen Kooiman. *Kathryn Kuhlman: The Life She Led, The Legacy She Left* (Old Tappan: Fleming H. Revell, a division of Baker Publishing Group, 1976), p. 125.

Carnegie Hall, April 3, 1975:



A typical healing service:



A typical healing service:



### The Legend Begins

“Train up a child in the way he should go; and when he is old, he will not depart from it.”

(Proverbs 22:6)

The things we learn in our early, formative years shape the rest of our lives.

The “imprints of childhood” for Kathryn Kuhlman included a permissive father (whose behavior became her standard of measure for those who loved her for the rest of her life), a stern and disciplinarian mother, a lack of formal education (her last schooling was in tenth grade), and a physical appearance during adolescence that might not have been considered appealing by some.

Her relationship with her father instilled in Miss Kuhlman a trust in male authority that allowed her to easily trust God the Father. She drew this conclusion herself in one of her sermons:

In the sixth chapter of Matthew, we call it the Lord’s Prayer, but it isn’t really the Lord’s prayer. It is the prayer the Lord Jesus taught us to pray...

If you find it hard to pray, it’s because you have never really recognized this wonderful relationship. Do you say it is the most difficult thing in the world for you to come in the presence of your earthly parent and converse with him?

Maybe this [relationship] is so real to me because of my relationship with Papa. If you know me well, you know that of all human beings I have known, my relationship with Papa was the greatest. Oh! I would hang on him. I would love him.

Mama would say to me, “Stop hanging on Papa!”

Dear me, he was carrying me when my legs were so long they would drag on the pavement. He would no sooner hang up his coat when he got home—before he even had a chance to wash his hands and comb his hair—I would be hanging on him. He would sit down—oh, poor papa—to rest a minute, and I was all over him, my arms around his neck, yakking, chatting, never shutting my mouth, my words coming so fast.

And Mama would say, “Can’t you be quiet? Papa’s tired. Just sit down and be quiet.”

I had to tell Papa everything. I knew Papa wanted to know. There wasn’t a thing that happened that day that I did not tell Papa. There never was a person easier for me to converse with than Papa. To this day—and Papa’s been gone a long time—there are things that I wish I could run and tell Papa.

That’s why this relationship with our heavenly Father is just as real and just as personal. I never memorized anything to tell Papa. It came so spontaneously. And that’s the way it is with our heavenly Father. “*Our Father which art in heaven*,”...(Matthew 6:9 kjv).

There must be the knowledge of that relationship between yourself and your heavenly Father, and when you talk to Him, you must be conscious of His power—not only that, but that He’s concerned about every detail in that life of yours. 2

Kathryn’s father, Joseph Kuhlman, lived and died without having ever punished her. Her mother, Emma Kuhlman, was the disciplinarian in the family and overcompensated for her husband’s lack of discipline.

Miss Kuhlman said about her parents:

He never laid his hands on me. Never. Not once. Mama was the one who disciplined me. I got it down in the basement so the neighbors could not hear me scream.

Then, when Papa came home, I would run to him, sit on his lap, and he would take away all the pain. I can never remember, as a child, having my mother show me any affection. Never. Mama was a perfect disciplinarian. But she never once told me she was proud of me or that I did well. Never once. It was Papa who gave me the love and affection. 3

Kathryn’s father never understood his wife’s harsh disciplining of their children. Their only son, Kooley, left home when he was young. An older daughter, Myrtle, married young. When Kathryn was 16, she went to live with Myrtle.

Whenever Joe tried to interfere with his wife’s spankings and frequent criticism of Kathryn, Emma would turn on him, too. As the children grew, Joe began spending more time away from home, and he eventually prepared a small room in back of his livery stable, where he frequently spent the night.

In the years before Kathryn left home, her father began taking her along with him when he went to collect money owed to his stable. The merchants took to calling Kathryn “Little Joe.”

Joe Kuhlman was a competent businessman who taught Kathryn valuable lessons that would shape her approach to sound business practices in her future ministry.

## A Heritage of Thrift and Hard Work

Concordia, Missouri, was settled by German immigrants who began arriving in the late 1830s (although the town was not named until 1865). Miss Kuhlman’s ancestors on both sides of the family were hardy people with tremendous self-discipline. They were hardworking and proud of their heritage. Those traits were among the childhood influences that helped form Kathryn Kuhlman’s character.

Miss Kuhlman once said about her hometown:

In Concordia, Missouri, if you got up in the morning and you didn’t feel good, do you know what those German Lutheran folk did? They went out and worked. My Papa would say, “Well, work it off, honey. Just work it off.” And Mama used to say, “That’s all right, honey. You just take the scrub brush and you start scrubbing the sidewalks. It won’t be long until you’ll feel better.” Well, even the thoughts of that scrub brush cured me so fast, it wasn’t even funny!<sup>4</sup>

An inclination toward hard work was ingrained in Kathryn Kuhlman throughout her entire life. In her early years, that attitude was reflected in her diligence and perseverance in studying the Bible. But she sometimes wondered what she might have missed through working so hard:

It seems that all I have done is preach and pray, and work and pray some more, preach some more, and work a little harder. Sometimes I wonder if I have missed anything by not having the same kind of youth that thousands of young people have had. All I've known—few people realize it—but all of my life has been nothing but hard work.

You wonder why I know the Word of God as I do. It is because, since I can remember, I've searched the Scripture. I've been hungry for the Word of God. I have sought understanding of the things that are spiritual. It seems all I have done is pray one constant prayer, being constantly conscious of His presence. That is the reason He is as real to me as the next beat of my heart—more real to me, very, very often, than one sitting in the room with me.<sup>5</sup>

Emma Walkenhorst married Joseph Kuhlman on February 11, 1891. Kathryn was born to them on May 9, 1907, on their farm five miles from Concordia.<sup>6</sup> When Kathryn was two, Joe sold the family's 160-acre farm and built a large house in town that Kathryn always called home. In fact, she loved it so much that she insisted she was born in that house, although she actually was not. She was named (with a different spelling) after her father's mother, Catherine Marie Sahrragen Borgstedt, who was subject to epileptic seizures and died a few months before Kathryn was born.<sup>7</sup> Catherine Marie married John Henry Kuhlman in 1851; in 1853 they migrated to Concordia. Kathryn's grandmother Kuhlman was noted for her hard work, spinning wool for the entire neighborhood. Kathryn's middle name came from her maternal grandmother, Hannah Kuester Walkenhorst.

A childhood friend described young Kathryn in this way:

...Large features, red hair, and freckles. It could not be said of Kathryn that she was pretty. She wasn't dainty or appealingly feminine in any sense of the word. She was taller than the rest of "Our Gang" (five feet eight), gangly and boyish in build, and her long strides kept the rest of us puffing to keep up with her.

Her manner was rather brash instead of ladylike, and I daresay she often tried the patience of her mother who was apt to be more rigid and inflexible in her views.

As a young girl, Kathryn was noted for her "independence, self-reliance, and desire to do things her own way."<sup>8</sup>

## Rough Waters and Deep Seas

Many things that happen to us in our lives can be beneficial if we will only surrender our own will and desires to God and commit ourselves totally to His use. Because Kathryn Kuhlman "died to self" and rose back up to serve God, she developed a will that was never broken by her mother's harsh discipline, a personal integrity that extended to her finances in the ministry, and a dedication to God's work that brought her into a rare and unusual relationship with the Holy Spirit. And yet, she stated that she felt like the loneliest person in the world, due to the cost of her commitment to the Lord.

When she was only seventeen, she wrote three wise sentences down in a little red book. Years later, she picked up that little book and reread her words:

Whether life grinds a man down or polishes him depends on what he's made of.

A diamond cannot be polished without friction nor man perfected without trials.

Great pilots are made in rough waters and deep seas.

When I closed the book an hour ago, I turned back the pages of my life. Years have come, and years have gone since the day I wrote those words, and I can bear witness to the fact that every word of it I wrote that day is true.

I feel I am the person that I am today because of those deep waters. Not the sunshine in my life, but the storms, the winds, the gales (have polished me). And I'll say it to you without fear of contradiction. It is true. Friend, these things come into your life. It depends on what you're made of whether you permit them to defeat you or whether you use them for the glory of God.

...I can turn back the pages of my life, and there are certain milestones. I can put my finger on them. I know exactly the day, the hour, when I could have gone down in defeat. I know the places, I know the times, I know the cities, I know the happenings, I know the crises in my life when I could have put up that white flag of defeat. I could have gone down and been defeated by self-pity.

I wouldn't be where I am this very hour had it not been for the disappointments, had it not been for the storms, but I made up my mind I wasn't going to be one of those little birds that run for shelter the first time the winds start to blow.<sup>9</sup>

Kathryn Kuhlman's emphasis on self-reliance may sound contradictory to her emphasis on "dying to self." However, she also said:

I could not have done it in myself, but when I made the effort, God was there to help me. When you pray, you get into the stream of power—His power. All you have to do is yield yourself to God, ask Him to take care of you. Ask Him to take care of those things in your life that are bigger than you, and you'll soon find yourself being lifted above all obstacles, all storms, all difficulties.<sup>10</sup>

Miss Kuhlman experienced several notable milestones in her life before she even reached adulthood. Among them were leaving home in her teens to travel with her sister and brother-in-law in their tent ministry, and starting her own ministry—one that would soon eclipse every healing ministry before and after in the entire twentieth century.

2\* Sermon by Kathryn Kuhlman: "Correct Praying Is Your Faith Being Voiced" (Used by permission of the Kathryn Kuhlman Foundation, Pittsburgh, PA.)

3\* Buckingham, Jamie. *Kathryn Kuhlman Daughter of Destiny* (Plainfield: Bridge-Logos International. © 1976), p. 15.

4\* Sermon by Kathryn Kuhlman. "Knowing How to Have Power over Difficulties" (Used by permission of the Kathryn Kuhlman Foundation.)

5\* Sermon by Kathryn Kuhlman: "Guidelines for Life's Greatest Virtue." (Used by permission of Kathryn Kuhlman Foundation.)

6\* This is according to her high school records, as birth certificates weren't required by Missouri until 1910.

7\* Obituary in the German Family Bible, January 28, 1907.

8\* Hosier, p. 38

9\* Sermon by Kathryn Kuhlman, "Knowing How to Have Power over Difficulties"

10\* Ibid.



Kathryn Kuhlman on the porch of the family home  
in Concordia, Missouri,  
early 1900s:



Kuhlman family, early 1900s; brother Kooley, father Joseph, mother Emma, Kathryn,  
sister Myrtle:



Kathryn Kuhlman and her father,  
early 1900s:



### Defining Moments

“Paying the price is never a one-time experience.”

The first major defining moment in the life of Kathryn Kuhlman came when she was fourteen years old: She became a Christian. She told the story many times during in her life, of how she answered a sovereign wooing of the Holy Spirit. It was on a Sunday at noon when she accepted Jesus as her personal Savior. Her father was standing in the kitchen when she got home from church. She ran all the way home to tell him her news, just as she had run to tell him everything that happened to her all the years before.

She rushed up to him and exclaimed breathlessly, “Papa, Papa! Jesus has just come into my heart!”

Without emotion, he responded, “Baby, I’m glad, I’m glad.”<sup>11</sup>

She was never quite certain whether he really understood what she meant or not.

Even as a young teenager, Kathryn Kuhlman had a mind of her own, for, when it came time for her to join a church, she chose her father’s Baptist church rather than her mother’s Methodist one.<sup>12</sup>

In relaying the events of her conversion, Miss Kuhlman said:

I was standing beside Mama, and the hands of the church clock were pointed to five minutes before twelve o’clock noon. I can’t remember the minister’s name or even one word of his sermon, but something happened to me. It’s as real to me right now as it was then—the most real thing that ever happened to me.

As I stood there, I began shaking to the extent that I could no longer hold the hymnal, so I laid it on the pew...and sobbed. I was feeling the weight of (conviction) and I realized that I was a sinner. I felt like the meanest, lowest person in the whole world. Yet I was only a fourteen-year-old girl.

Altar calls were never given in that little Methodist church. I had often seen them take in new church members, but this was much different for me! I did the only thing I knew to do: I slipped out from where I was standing and walked to the front pew and sat down in the corner of the pew and wept. Oh, how I wept!

...Then the recognition came over Kathryn’s young being that this was an occasion for joy. [She said]...I had become the happiest person in the whole world. The heavy weight had lifted. I experienced something that has never left me. I had been born again, and the Holy Spirit had done the very thing that Jesus said He would do [John 16:8].<sup>13</sup>

During Kathryn’s childhood years in Concordia, attending church was as much a part of life as work. Her father was a Baptist and her mother a Methodist. But when Kathryn accepted the Lord in the spring of 1921, it was while she was with her mother at a Methodist church.<sup>14</sup>

However, as of 1922, the year Joseph was elected mayor of Concordia, the entire family were listed as members of the Baptist church; and when Emma Kuhlman died in 1958, her funeral was held in a Baptist church.<sup>15</sup>

On several occasions during her sermons, Miss Kuhlman mentioned that her Grandfather Walkenhorst was of the firm conviction that the only people who would ever make it to heaven would be Methodists. However, she also stated that her grandfather “didn’t know a thing” about being born again.

“If Grandpa Walkenhorst did make it to heaven,” she stated, “—and I’m not so sure he did—but if he did, he got the shock of his life when he found some Baptists there.”

In the same service, she mentioned that her grandfather practically disowned her mother when she married a Baptist.<sup>16</sup>

When Kathryn was a teenager, her mother taught Epworth League meetings for young people at the Methodist Church. A neighbor of hers reported that Mrs. Kuhlman was an “excellent Bible teacher, and Kathryn and her sisters and brother must have received some very fine teaching and training at home.” The neighbor also talked of hearing someone in the Kuhlman family singing in the evenings and someone playing the piano.<sup>17</sup> Yet, in spite of Emma Kuhlman being well-versed in the Bible and an excellent teacher, she was not born again until 1935, in one of Kathryn Kuhlman’s meetings in Denver, Colorado.

The paradox was that her mother was a stern disciplinarian, yet she was more open to the urgings of the Holy Spirit; while her father was easygoing and permissive, yet he possessed a resistance to the Word of God and an aversion to preachers.

Miss Kuhlman once said about her father’s aversion to preachers:

“Joe Kuhlman despised and hated preachers!” In fact, she said that if he saw a preacher coming down the street, he would cross the street to keep from speaking to him. He thought all preachers were “in it for the money.”<sup>18</sup>

The only time Joe Kuhlman attended church was on holidays or special services when young Kathryn was giving a recital. As far as she knew, he never prayed or read the Bible. He died without ever hearing her preach. So, when her Denver Revival Tabernacle was established in February of 1935, Miss Kuhlman often invited her mother to attend services.

After the close of the first meeting her mother attended, Kathryn went into the prayer room behind the pulpit to pray for those who had answered the invitation. A few minutes later, her mother walked into the prayer room and told Kathryn that she wanted to know Jesus as Kathryn knew him:

Kathryn, now choked with tears, reached out and laid her hand on the back of her mama’s head. The moment her fingers touched, Mama began to shake, then cry. It was the same kind of shaking and crying that Kathryn remembered when she had stood beside Mama in that little Methodist church in Concordia. But this time there was something new. Mama lifted her head and began to speak, slowly at first, then more rapidly. But the words were not English, they were the clear, bell-tone sounds of the unknown tongue.

Kathryn fell to her knees beside her, weeping and laughing at the same time....When Emma opened her eyes, she reached out for Kathryn and held her tightly. It was the first time that Kathryn could ever remember being embraced by her mother.

Her mother did not sleep for three days and two nights after that incident. She was a new person, Kathryn said, and right up until her last breath of life on

That experience must have brought some healing to Miss Kuhlman. However, she was concerned that her beloved father might not have been born again. At times, she would speak as if she had no question that he was with God, but privately she was known to have expressed frustration at not knowing for sure.

## Leaving Home

Another characteristic of those used greatly by God is their willingness to drop everything and follow His leading. On October 6, 1913, Kathryn's older sister Myrtle married a young, good-looking evangelist named Everett Parrott. When Parrott completed his coursework at Moody Bible Institute, he and Myrtle started an evangelistic tent ministry. In 1923, when Kathryn was 16, she and Myrtle persuaded their parents that it was God's will for her to travel with the Parrotts on their tent circuit throughout Washington and Oregon. During that time, they had become acquainted with a well-known teacher and evangelist named Dr. Charles S. Price, who had a healing ministry and introduced them to the baptism of the Holy Spirit.

Almost from the beginning, the Parrotts' marriage had not been happy, and the added strain of having young Kathryn to provide for didn't help matters.

It would have been easy for Kathryn to sink into self-pity. Instead, in keeping with her strong work ethic, she took on washing clothes on Mondays (a household schedule she called her mother's "religion") and ironing on Tuesdays. Ironing included the white starched shirts her brother-in-law wore to preach in, and the iron was one of those heavy old clunkers of that day, and had to first be heated over a wood or coal stove.

Among the lessons Kathryn was learning in those early days were patience, endurance, and not giving in to self-pity. Those virtues would serve her well in later years.

Many of Kathryn Kuhlman's sermons flowed from her spiritual growth. One story she told, of a woman whose ego and self-pity had ruined her life and the lives of those around her, illustrates the fact that Miss Kuhlman learned well that self-pity is a destroyer:

Her life was jammed up, and she brought it all on herself, that awful self-centeredness. Had she pulled out that key log...of self-centeredness and self-pity, had she changed her center from herself to God, the whole thing would have been cleansed and released.

That was one woman that no one ever heard say, "I'm sorry." Be careful of the person, whether they're a member of your family, whether you work with them, whether they are an employee, be careful of a person who cannot say, "I am sorry." You will find that person very self-centered.

As near as this woman came to it was to say one day, "I'm sorry I did not take better care of my health." Even then, her repentance had a self-reference to it. She was clogged up. She had tied the hands of both God and man. God cannot help her. Her husband cannot help her.

That is the reason you have heard me say ten thousand times that the only person Jesus cannot help, the only person for whom there is no forgiveness of sins is the person who will not say, "I'm sorry for my sins."

...Such a self-centered person usually draws disease to themselves like a magnet.<sup>20</sup>

From the time she was a teenager, Miss Kuhlman was determined not to allow self-pity or self-centeredness to have any place in her life, no matter what happened to her. Her decision to act on the divine wisdom of God as He revealed it to her is what always enabled her to rise up to each new defining moment that shaped her.

## The Price of the Holy Spirit

Kathryn Kuhlman's life showed that every Christian who studies the Bible and prays will have the principles of God revealed to them, just as they were revealed to her. She maintained that everyone could have the operation of the Holy Spirit in their lives in the same way she did, if they were only *willing to pay the price*. But "paying the price" is not a one-time experience. It begins with commitment and a determination to live a lifetime of paying the price in service of God.

She once said:

I'm completely dependent on the Holy Spirit. There is a place in Him, a death. But remember this: Kathryn Kuhlman does not have one thing that God won't give you if you pay the price...it costs much, but it's worth the price. It'll cost you everything, absolutely everything.<sup>21</sup>

Part of the price for a spiritual walk that allows the Holy Spirit free reign in our life is the recognition of God's principles when they are brought to our attention, such as not allowing self-centeredness to operate in us—and a decision to deal with it immediately if it tries to rear its head.

The way to eliminate self-centeredness is found in the Lord's statements to the Pharisees concerning the two greatest commandments:

Jesus replied, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it, 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Matthew 22:37–40)

In the charismatic movement, keeping those two commandments is referred to as "walking in love." Kathryn Kuhlman learned early in her life that self-centeredness, along with all the other "self" sins (self-pity, self-indulgence, and self-hatred—judging and condemning oneself), greatly hinders the workings of the Holy Spirit.

There were many other moments that defined Kathryn Kuhlman's life, and other times and places where she could have chosen not to submit to the lessons to be learned through adversity, or to refuse to grow through correction from the Holy Spirit. Fortunately for the body of believers in Jesus Christ, she made the proper choices.

Kathryn Kuhlman's life proved that, like many other great leaders of the church in the past century, God chooses whom He will to raise up in a particular ministry. Great spiritual leaders are not made by man, but appointed by God, and are usually perfected through the struggles and storms about which Miss Kuhlman so often spoke. Great preachers such as Oral Roberts, Lester Sumrall, and Kenneth E. Hagin were raised from death beds and went through many storms and much persecution; and yet, like Kathryn Kuhlman, their commitment to follow the call of God on their lives remained steadfast.

<sup>11</sup>\* "An Hour with Kathryn Kuhlman"

<sup>12</sup>\* Buckingham, p. 24.

13\* Hosier, pp. 32–33.

14\* Her mother had been officially removed from membership after marrying Joseph Kuhlman, because he was a Baptist.

15\* Skogen, Larry C., *Kathryn Kuhlman A Bio-Bibliography*, Central Missouri State University, Warrensburg, Missouri, July 31, 1984.

16\* “An Hour with Kathryn Kuhlman”; Full Gospel Business Men’s Fellowship International, Washington, D.C.

17\* Hosier, p. 44.

18\* “An Hour with Kathryn Kuhlman”

19\* Buckingham, pp. 70–71.

20\* Sermon by Kathryn Kuhlman. “Not Doing What We Like, but Liking What We Have to Do” (Used by permission of the Kathryn Kuhlman Foundation.)

21\* Ibid.

Late 1920s:



Kathryn Kuhlman, her sister Myrtle, and Myrtle’s husband, Everett Parrott:



### The Call of God

“My heart is fixed. I’ll be loyal to Him  
at any cost, at any price.”

Kathryn Kuhlman never understood why God called her to the ministry. She felt there were millions of people better equipped for ministry. But God took the “nothing” that she offered up to Him, and He turned it to His glory.

In the days when Miss Kuhlman’s ministry gained worldwide acclaim, most of her critics never had an opportunity to witness her humility and love. They misunderstood her unique “delivery” and personal style and made little effort to look beyond her mannerisms to the real person. Biographies and accounts from friends reveal that Miss Kuhlman’s affectations were not a “put on”—they were the *real* Kathryn Kuhlman.

Miss Kuhlman never accepted the labels that people were constantly attaching to her. She especially disliked being called a “faith healer,” about which she once commented:

All I know is that I’m somebody who loves the Lord with all my heart...I resent being called that [faith healer] more than anything. I am just an ordinary person. I really don’t know what I am other than just somebody who loves people and wants to try to help everybody that I can. I’m not a faith healer, because I’ve never healed anyone. It’s just the mercy of God. (Yet she never doubted her calling).

If everybody in the world told me that as a woman I have no right to preach the Gospel, it would have no effect upon me whatsoever, because my call to the ministry was as definite as my conversion.<sup>22</sup>

### God’s Third Choice

And on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy.(Acts 2:18 kjv)

Kathryn Kuhlman referred to herself as “God’s handmaiden.” To her, “*prophesy*” was telling the good news or preaching, not “foretelling” (which is the current meaning usually applied to the word).

She stated many times that she did not believe she was God’s first choice for the ministry He so richly blessed her with—nor even His second or third choice. She believed that God had called some man to carry forth the work, but that man was unwilling to pay the price. However, she did step up and respond to God’s call and was rewarded with the honor of inspiring and encouraging thousands of people to increase their faith in Him...and watch the miracles flow.

### Laying the Foundation

The five years Kathryn Kuhlman spent living with her sister and brother-in-law allowed her to lay a foundation for the future ministry God was preparing her for. During that time, she learned to alleviate any burden her presence as a member of the Parrott household might have brought. She spent countless hours reading and studying the Bible, and she was constantly in prayer and worship before God.

In 1928, the Parrotts and their tent ministry arrived in Boise, Idaho. Their marital problems had been escalating, however, so Everett packed up the tent and went to South Dakota, while Miss Kuhlman, Myrtle Parrott, and pianist Helen Gulliford<sup>23</sup> stayed in Boise to hold a meeting scheduled at the Women’s Club. That was the beginning of Kathryn Kuhlman’s ministry.

But after two weeks of daily meetings, the offerings weren’t even enough to pay the rent on the building or on their small apartment, and they were reduced to living on bread and tuna.<sup>24</sup> Myrtle felt she had no choice but to rejoin her husband, and Helen had simply reached her limit with the life of itinerant ministry. Miss Kuhlman saw little future in continuing on with the Parrotts and their faltering ministry, so when a local pastor in Boise offered her a chance to preach in a small pool hall converted into a mission, she and Helen jumped at the opportunity, and that was the end of tent evangelism...and the beginning of Kathryn Kuhlman Ministries.

### Fixed on the Things of God

From the pool hall mission, Miss Kuhlman went to Pocatello, Idaho, where she found a grungy opera house that had to be cleaned and repaired before she could preach in it.

After Pocatello, she moved on to Twin Falls, Idaho. There, in the dead of winter, she slipped on a patch of ice and broke her leg. The doctor told her not to set her foot on the ground for two weeks, but she insisted on preaching in a cast, explaining that she didn’t want her flesh to cause her to compromise her obedience to the will of God.

She once said during a sermon:

The things of God are real to me....I can never remember what folk call backsliding, or ever having the slightest desire to leave the things of God, or to ever stop preaching, or to take [life] a little easier. My heart is fixed, and when at the age of fourteen, I was born again in that little Methodist church in Concordia, Missouri, my heart became fixed on the things of God, and I’ve never compromised for one second. From that first sermon I preached in Idaho—Zacchaeus up a tree, and God knows if anyone was up a tree, I sure was—one thing I knew, I was sold on the things of God. Jesus was real to me. My heart was fixed.<sup>25</sup>

One family with whom Miss Kuhlman lived in the early years of her ministry didn’t have enough space for her, so they scrubbed out the turkey house in the back yard, and that’s where she slept! She said that she would have slept on a stack of straw if necessary, because of the need to preach that had welled up inside of her.

Other places where Kathryn Kuhlman lived while she was in Idaho during the early 1930s may have been cleaner and more comfortable than that old turkey house, but they weren’t any warmer. Guest rooms were not heated in those days, and she would snuggle under a great pile of blankets until her bed was warm. Then she would turn over on her stomach and study the Bible for hours.

If she felt that anyone who attended her meetings was not saved, she would announce that she was going to lock the doors and not let them out until they were! She was joking, of course, but she would stay at that altar until the wee hours of morning, praying with anyone in need.

One of the secrets of Kathryn Kuhlman's great success in ministry was that her heart was fixed on Jesus. She was "sold out" to the Lord, determined to be loyal to Him and never grieve the Holy Spirit under any circumstances.

In those early years of ministry, two characteristics began to set like stone within Kathryn Kuhlman: dedication to her ministry, and loyalty to God and His people. She grew personally and spiritually during those years, and always stayed true to her understanding of God's calling on her life.

Never catering to Christians only and never treating one person different than another, she invited all who needed God's healing touch to come into His presence at her meetings.

She once commented:

The nicest compliment that has been paid me for a long time was when someone wrote recently, and they had been in those early services when I was so very young, so very inexperienced, and said, "I heard you recently from the Shrine Auditorium, and you haven't changed in your preaching one bit from the time I heard you as a teenager. You've never added any of the rick-a-brick, you've never changed in your theology, you've never gone off on tangents, you've never resorted to fanaticism." No, beloved. Why should I? I've had the greatest teacher a person can know, the Holy Spirit....Without [loyalty] life simply falls to pieces. We've gotten to a place where there's so little of loyalty left. Loyalty to each other. Loyalty to what we believe. Loyalty to principles. Loyalty to the Lord Jesus Christ. That word *loyalty* has little meaning in these days because there's so little of it being practiced....Loyalty is something that is intangible. It's like love. You can only understand it as you see it in action....Love is something you do, and that's also true of loyalty. It means faithfulness. It means allegiance. It means devotion. It means so many, many things.

...When we say we're loyal to God, we mean that we believe in His presence, we believe He is the creator, He is the sustainer, the redeemer of our lives. It means we determine to let this faith be the distinctive thing about our own lives as well our relationships with others....My heart is fixed. I'll be loyal to Him at any cost, at any price. The waters have been deep, and I would not tell you there have not been temptations. I would deceive you if I told you it was an easy way or an easy life. But I also want you to know that I've never been disappointed in Him, never once.

Loyalty is much more than a casual interest in someone or something. It's a personal commitment. In the final analysis, it means, "Here I am. You can count on me. I won't fail you."<sup>26</sup>

As a result of her strong conviction on the importance of loyalty, Kathryn Kuhlman commanded the same level of loyalty from those closest to her in her ministry, even long after her death.

## Faith in a Big God

After preaching across Idaho, Miss Kuhlman moved on to Pueblo, a small city in southern Colorado, where businessman Earl F. Hewitt joined her as her business manager. This marked her first non-tent, "permanent" location as a preacher.

Following a six-month revival in Pueblo, she made her way north to Denver. The year was 1933. The Depression was in full swing. Businesses were closing down by the thousands. Millions of people were out of work and going hungry. Churches were struggling to keep their doors open. Traveling evangelists and itinerant preachers without denominational support were in even worse plights than ordinary churches. Yet, Miss Kuhlman's belief was fixed on a God whose resources were unlimited.

Kathryn Kuhlman always preached faith in a big God. She maintained that if we serve a God who is limited in finances, then we are serving the wrong god. Faith in a God big enough to cross any hurdle was a principle she not only preached, but she lived by.

She instructed Earl Hewitt to go into Denver and carry on as if they had a million dollars. When he pointed out that in reality they only had five dollars, she responded:

He's not limited to what we have or who we are. If He can use somebody like me to bring souls into the kingdom, He can certainly use our five dollars and multiply it just as easily as He multiplied the loaves and fishes for the people on the hillside. Now go on up to Denver. Find me the biggest building you can. Get the finest piano available for Helen. Fill the place up with chairs. Take out a big ad in the *Denver Post* and get spot announcements on all the radio stations. This is God's business, and we're going to do it God's way—big!<sup>27</sup>

Hewitt took her at her word, followed her instructions, and found a building that had been a Montgomery Ward Company warehouse. That summer, Radio KVOB began broadcasting her programs. The Denver meetings lasted for five months, during which time they moved into an even larger warehouse. People were *hungry* for the Word of God!

Kathryn Kuhlman's central message during those years was the message of salvation. Occasionally, even church pastors became born-again at her altar invitations. Hers was a ministry of hope and of an unshakable faith in God that things would get better with the economy and the country.

Her pianist, Helen Gulliford, formed a choir of one hundred and composed much of the music they sang. People were attending by the hundreds. So when Kathryn announced that the Denver meetings were finally over, there was an uproar. One man offered to make the down payment on a permanent building and erect a huge neon sign over it that would read, "Prayer Changes Things!"

Miss Kuhlman accepted his offer and a building was located. Renovation began on February 25, 1935. On May 30th of that year, her Denver Revival Tabernacle opened with the huge sign over it as promised: *Prayer Changes Things!* Services were held every night except Monday. Tens of thousands attended over the next few years.

Though it began as a revival center, the tabernacle soon developed into an independent church, with no denominational affiliation. Soon, there was a Sunday school. Special buses began operating, to bring people to the services. There were outreaches to prisons and retirement homes.

Miss Kuhlman, who had been ordained as a Baptist minister under the Evangelical Church Alliance in Joliet, Illinois, during her years with the Parrotts, conducted weddings and funerals, and became, in effect, Pastor Kathryn Kuhlman.

And yet, right in the midst of this great time of new growth and incredible blessings from the Lord, Kathryn Kuhlman was plunged into the greatest tragedy of her entire life...



22\* Hosier, pp. 45–46.

23\* A concert pianist who at one time had played for Dr. Charles Price's ministry.

24\* All facts concerning those years are based on Buckingham's *Daughter of Destiny*, Chapter 111.

25\* Kathryn Kuhlman sermon, "Guidelines for Life's Greatest Virtue."

26\* Kathryn Kuhlman sermon: "Guidelines for Life's Greatest Virtue."

27\* Buckingham, p. 57.

Kuhlman's Denver Revival Tabernacle:



Giving a sermon:



1920s:



During her radio broadcast on KVOD,  
Denver, 1930s:



## The Day Kathryn Kuhlman “Died”

“This was the first time the power of the risen, resurrected Christ came through to me.”

Three days after Christmas of 1934, Kathryn Kuhlman received news that her father was struck by a car after falling on an icy street during a blinding snowstorm in Concordia, Missouri. Phone lines were down. It was hours before a friend could contact Miss Kuhlman in Denver to inform her that her father had drifted into a coma.

She left for Concordia as soon as possible, driving through blizzard conditions from Denver across Kansas to Missouri. Just two days after the accident she reached Kansas City and called the family to let them know she was nearly home...only to be told that her father had died early that morning.

In the early hours of the following day, she arrived home to find her father in a casket in the living room. Several mourners were keeping vigil. As she told the story to an interviewer more than thirty-five years later, an anger began to well up inside of her toward the youth who was driving the car that killed her beloved father:

“I had always been a happy person,” she said, “and Papa had helped to make me happy. Now he was gone, and in his place, I was battling unfamiliar strangers of fear and hate. I had the most perfect father a girl ever had. In my eyes, Papa could do no wrong. He was my ideal. He never spanked me. He never had to. All he had to do was get a certain look on his face. Mama wouldn’t hesitate to punish me when I needed it. But Papa punished by letting me know I had hurt him—and that hurt worse than any of my mother’s spankings.”<sup>28</sup>

Her father never had an opportunity to hear her preach. Travel was expensive and time-consuming in the 1920s and 1930s, and Miss Kuhlman had been gone for more than ten years with only a few visits home during that time.

For awhile after the accident, she “spewed out venom” about the tragedy to everyone she spoke with until the day of the funeral:

Sitting there in the front row of the little Baptist church, I still refused to accept my father’s death. It couldn’t be. My papa, so full of love for his “baby,” so tender and gentle, it couldn’t be that he was gone. After the sermon, the townspeople left their pews and solemnly walked down the aisle to gaze one last time into the casket. Then they were gone. The church was empty except for the family and attendants. One by one, my family rose from their seats and filed by the coffin. Mama. My two sisters. My brother. Only I was left in the pew. The funeral director walked over and said, “Kathryn, would you like to see your father before I close the casket?”

Suddenly I was standing at the front of the church, looking down—my eyes fixed not on Papa’s face, but on his shoulder, that shoulder on which I had so often leaned. I remembered the last conversation we had had. We were in the back yard...he was standing beside the clothesline, reaching up with his hand on the wire. “Baby,” he said, “When you were a little girl, remember how you used to snuggle your head on my shoulder and say, ‘Papa, give me a nickel?’”

I nodded, “And you always did.”

“Because it was what you asked for. But, baby, you could have asked for my last dollar, and I would have given you that too.”

I leaned over and gently put my hand on that shoulder in the casket. And as I did, something happened. All that my fingers caressed was a suit of clothes. Not just the black wool coat, but everything that box contained was simply something discarded, loved once, laid aside now. Papa wasn’t there.

...This was the first time the power of the risen, resurrected Christ really came through to me. Suddenly I was no longer afraid of death; and as my fear disappeared, so did my hate. It was my first real healing experience. Papa wasn’t dead. He was alive. There was no longer any need to fear or hate.<sup>29</sup>

From that experience, Miss Kuhlman apparently felt that her father was with the Lord. Yet, she told an interviewer in 1973 that not knowing whether he was born again was one of the great frustrations of her life.<sup>30</sup>

Kathryn Kuhlman dated her understanding of death and her compassion for other people’s sorrow and grief to that moment at her father’s funeral:

That was many years ago. Since then, I have been able to stand at the open grave with countless others and share the hope that lives in me. There have been mountaintops across those years, opportunities for travel and ministry and preaching. But, you know, growth has come not on the mountaintops but in the valleys. That was the first valley—the deepest—the one that meant most.<sup>31</sup>

## Growth Comes in the Valleys

Although Kathryn Kuhlman termed the death of her father her “deepest” valley, the next valley must have come a close second, since it ended her ministry...

In early 1937, among the evangelists, musicians, and preachers who were invited to speak at the Denver Revival Tabernacle was a Texas evangelist named Burroughs A. Waltrip, a handsome man eight years older than Miss Kuhlman.

Waltrip, who was married and had two young sons, divorced his wife just eighteen months after he met Miss Kuhlman in Denver. He presented himself as a single man even before his divorce was finalized.

In Mason City, Iowa, he opened a revival center called Radio Chapel, from which he made daily broadcasts over a local radio station. Miss Kuhlman went to Mason City and helped Waltrip raise funds for his chapel. In 1938, Waltrip invited her to preach at Radio Chapel. They grew close and decided to marry.

Helen Gulliford and other friends from Denver tried to talk Miss Kuhlman out of marrying the newly-divorced evangelist, but she insisted that his wife had left him, which she felt freed him to marry.

Kathryn Kuhlman and Burroughs Waltrip were married in Mason City, Iowa, on October 18, 1938. Almost immediately, she sensed that she may have

made a mistake. She confided to a friend that she wanted to undo the marriage but quickly decided to stick with her commitment.

Not long after her wedding, however, the ministry that she had so conscientiously built up over the previous five years began to disintegrate. Her business manager bought out Miss Kuhlman's share of the building. Helen resigned from the ministry and went to help a smaller one in Denver. And soon, Kathryn Kuhlman's flock was scattered.

Miss Kuhlman spent the next eight years in ministerial oblivion; six in the marriage and the next two trying to find her way back to full-time ministry. Friends of hers who traveled to Mason City to visit her during the first few years of her marriage reported that she would sit on the platform behind her husband and weep while he preached.

When word spread that Waltrip hadn't been entirely truthful about his previous marriage, people stopped attending Radio Chapel, and it soon closed. Waltrip allowed Miss Kuhlman to minister at a few bookings after that, but only in places where no one knew she was married. However, a series of her appearances in Portland, Oregon, were canceled at the last moment, after the inviting pastor learned of her marriage to a divorced man.<sup>32</sup>

In 1943, the couple moved to Los Angeles, where they rented an apartment. Things didn't improve, and in 1944 Miss Kuhlman made the most difficult decision of her life: to leave her husband. At that time, divorce was considered by many as a sin without forgiveness. The prevailing attitude was one of hostility toward divorced women, and Kathryn Kuhlman was often subject to the wrath of the unforgiving.

For the rest of her life, Miss Kuhlman frequently referred to the time she "died" as that time when she made the heartbreaking decision to give up on her failing marriage to a man she loved and to dedicate herself totally to God and His will for her life.

On one of the rare occasions when she would talk about that period of her life, she said:

I had to make a choice. Would I serve the man I loved, or the God I loved? I knew I could not serve God and live with Mister. (She called him "Mister" from the very first time she met him). No one will ever know the pain of dying like I know it, for I loved him more than I loved life itself. And for a time, I loved him even more than God. I finally told him I had to leave. God had never released me from that original call. Not only did I live with him, I had to live with my conscience, and the conviction of the Holy Spirit was almost unbearable. I was tired of trying to justify myself.<sup>33</sup>

In one of Miss Kuhlman's final public appearances, a young man in the audience at a question-and-answer session after one of her talks asked her how she had "met her death." This is how she responded:

It came through a great disappointment, a great disappointment, and I felt like my whole world had come to an end. You know, it's not what happens to you, it's what you do with that thing after it happens. And that goes back again to the will of the Lord. At that time, I felt that which had happened to me was the greatest tragedy of my life. I thought I could never rise again, never, never. No one will ever know—if you've never died what I'm talking about. I can go to the place. It was a dead-end street. It was four o'clock on a Saturday afternoon. I felt I had come to a dead end in my life.

You know, sometimes it's a thousand times easier to die physically than to keep on living...You see, the Lord forgives, but people don't...It would be much better if you would just take a gun, pull the trigger, and kill that one rather than to take the sword of the Spirit—and this is what Christians will do. They use it, not for healing, they use it not in mercy, they use it not with compassion, but they take the Word and use it as a sword. They'll drive it in, and they'll drive it in, and they'll drive it in, and they'll drive it in, and they'll drive it in. And they'll pierce your heart, and they'll pierce it clear through. It's much easier to die than to live.

The end of that dead-end street is when I died at four on a Saturday afternoon. Today, I feel it was a part of God's perfect will for my life.<sup>34</sup>

In one of her books, Miss Kuhlman talked about that spiritual and emotional valley in her life:

Today, I can take you down a dead-end street in a certain town in a certain state where I surrendered everything to Jesus—body, soul, and spirit. As I walked there with tears streaming down my face, for the first time in my life, it was none of self and all of Him. When I made that full and complete surrender of everything to Jesus, the Holy Spirit took the empty vessel, and that's all that He asks. That day was the dawn of the greatest day of my life! I had no real ministry until I walked down that little dead-end road and surrendered everything to Him. But watch it: the greater the yieldedness, the greater will be the temptations.<sup>35</sup>

From that moment on, Kathryn Kuhlman never wavered from answering God's call on her life, never deviated from the path He set before her, and never saw "Mister" again.

She bought a one-way ticket to a meeting in Franklin, Pennsylvania...and took another step toward a destiny that would be remembered for generations to come.

28\* Hosier; p. 62, 60.

29\* Ibid.; p. 63–64.

30\* Buckingham; p. 64.

31\* Hosier; p. 64.

32\* Buckingham; chapter V.

33\* Ibid.; p. 88

34\* Sermon by Kathryn Kuhlman. "The Ministry of Healing," delivered at Melodyland, Anaheim, California.

35\* *Heart to Heart with Kathryn Kuhlman*, (Bridge-Logos, © 1998), p. 59.



Typical healing service:



During a service at  
Kiel Auditorium,  
St. Louis, 1975

:

### The First Miracle

“I had the greatest Teacher any human being has ever had, and that’s the Holy Spirit.”

Franklin, Pennsylvania, is located in the northwest part of the state between Pittsburgh and Erie, in Pennsylvania’s coalmining country. Among Pennsylvania’s settlers were Germans, Polish, and Irish, which may have offered Miss Kuhlman a sense of heritage.

She never explained why she picked Franklin to begin her “comeback.” Perhaps it was because they so fully accepted her there. More likely, however, is that it was simply God’s divine plan for Kathryn Kuhlman.

From Franklin she went through the Midwestern states, and then south into the Virginias and Carolinas.

She was accepted in many places. But in others, her divorcee status was exposed, and the resulting stigma caused the meetings to end. In those days, simply being divorced caused a woman to be looked down upon, and in many cases to be barred from many places and activities in society. In Columbus, Georgia, a newspaper got wind of the story concerning her marriage to a divorced man and they printed it. This was equally scandalous, and once again, she was on a bus back to Franklin.

It was in 1946 that Kathryn Kuhlman finally stepped out of the wilderness of her life and into the Promised Land of God’s call for her true ministry. She asked the Lord:

“Oh, dear Jesus, why didn’t You allow all this to happen to me when I was sixteen years old?” You see, I never got tired of body then...I didn’t know what weariness of body really was...I could ride those buses all night and then preach all day. All I can remember is that I didn’t need sleep at all.

Why did you wait so long, dear Jesus?

There wasn’t an audible voice...I would tell you an untruth if I told you I heard an audible voice...but He did speak to me as definitely as though I could see His Person and hear His voice: “Kathryn, had I given it to you then, you would have blown the whole thing!” And I knew exactly what He meant.<sup>36</sup>

Many ministries never get off the ground or they drop off the radar after making what looks like a great start, simply because the minister runs ahead of God. Some seem ready in their spirits to move as soon as they are called. Others need training and preparation time, to be seasoned through adversities and storms, as was Kathryn Kuhlman.

### Beginning Her “Real” Ministry

Kathryn Kuhlman’s true ministry began in the 1,500-seat Gospel Tabernacle at Otter and Twelfth, in Franklin—the same place where the great evangelist of a bygone era also began his climb to international acclaim: Billy Sunday.

Soon after Kathryn Kuhlman’s tour of the South, she was invited to hold a series of meetings at the Gospel Tabernacle, and it almost seemed as if the previous eight years had never taken place. Her burden for lost souls had finally brought her to a place in the Spirit and in the Word where she could help affect lives for the Lord.

She told a group in Washington, D.C.:

I can only tell you that with my conversion, there came this terrific burden for souls. When you think of Kathryn Kuhlman, think only of someone who loves your soul, not somebody who is trying to build something—only for the kingdom of God, that’s all—souls, souls, souls! Remember! I gave my life for the sole vision of lost souls. Nothing, nothing in the whole world is more important than that, lost souls. And with my conversion, there came this terrific burden for lost souls.

If all the forces of hell defied me regarding my call to preach the Gospel, it is as real to me as my conversion. It’s something I’ve got to do if I have to stand on the street corner and do it. It’s something I have to do if I have to live on bread and water. If ever you have been called of God to preach the Gospel, you’ve got to. If your call is genuine, if your call is of the Holy Ghost, you’ll preach it.

...I had an older sister (who heard) that her baby sister was preaching. She got so scared...I got this telegram from my older sister. She said, “Kathryn, be sure you’ve got your theology straight.” And I didn’t even know what theology was. I didn’t know what she was talking about, but that burden for souls, that burden for souls!

...(In the early years, salvation was) all I knew to preach. If the place had been filled with Christians, I still had to preach on being born again. It was all that I knew, but the love in it! I had the greatest Teacher any human being has ever had, and that’s the Holy Spirit.<sup>37</sup>

In February of 1946, M. J. Maloney rented Miss Kuhlman the Gospel Tabernacle for her own meetings. Soon, she began daily radio broadcasts from WKRZ in Oil City, eight miles away. Within months, response mushroomed and she added a station in Pittsburgh. Suddenly, instead of people shunning her, she was inundated. She was so popular that the Oil City radio station had to bar visitors from the studio because the staff couldn’t get its work done. The station was deluged with packages of nylon stockings sent to Miss Kuhlman after she mentioned on the air that she had a run in her last pair. World War II had just ended and many items were still scarce.

This was a time when the Holy Spirit was restoring His anointing gift of healing to the body of Christ. The great “healing revival” was in progress, with a number of ministers, including Oral Roberts, William Branham, and Jack Coe traveling the country preaching on healing.

Yet, Kathryn Kuhlman had unanswered questions about divine healing. Through attending some of those “healing meetings” she learned things that would be well for ministers today to keep in mind: “*An overabundance of zeal always tends to be harmful.*”<sup>38</sup>

At that time, Miss Kuhlman had been preaching primarily about salvation. But she began to ask people to come forward for the laying on of hands for healing, and she wanted to know more about this phenomenon of God. She attended some tent meetings of ministers who were preaching “faith healing,” having no idea that this was a ministry that would soon bring her international fame and help more people than she could ever imagine.

### A Discovery of Healing

For years after the first manifestation of healing in her services, Kathryn Kuhlman emphatically resisted being called a faith healer. “Kathryn Kuhlman is not a faith healer,” she said. “If you forget everything else you’ve ever heard about me, always remember, Kathryn Kuhlman has never healed a human being.”<sup>39</sup>

She was often asked when it was that she realized God had given her the ministry of healing...

“In the early part of my ministry,” she would answer, “I was greatly disturbed over much that I saw occurring in the field of divine healing. I was confused by the many methods that I saw employed. I was disgusted with the unwise performances that I witnessed, none of which I could associate in any way whatsoever with either the action of the Holy Spirit or the nature of God. And to this very day, there is nothing that is more repulsive to me than the lack of wisdom, and I’m putting it very mildly when I say ‘lack of wisdom.’ There is one thing I cannot stand, and that is fanaticism—the manifestations of the flesh that bring a reproach on something that is so marvelous, something that is so sacred.”<sup>40</sup>

In those early meetings, she witnessed things that made her heart ache.

“I knew how these people had struggled day after day trying desperately to obtain more faith,” she said. “And then when they were not healed, they were rebuked by the fact they had not had enough faith to be healed. Having been told that if they had sufficient faith, they would have been healed, I could see the defeat in their faces. I saw that because of their lack of knowledge, their lack of teaching, they were looking to themselves almost to the point where they were trying to heal themselves through their own striving rather than looking to the Great Physician.”<sup>41</sup>

In describing her visit to such a meeting in Erie, Pennsylvania, she said:

I began to weep. I could not stop. Those looks of despair and disappointment on the faces I had seen, when told that only their lack of faith was keeping them from God, were to haunt me for weeks. Was this the God of all mercy and great compassion? I left the tent, and with hot tears streaming down my face, I looked up and cried, “They have taken away my Lord, and I know not where they have laid Him.”<sup>42</sup>

Miss Kuhlman spent several months pouring through the Scriptures for the truth about divine healing. Her studies brought her a new kind of faith:

“When Jesus died on the cross and cried out, ‘It is finished!’ He not only died for our sins, but for our diseases too,” she told me. “It took several months for me to realize that, for I had not been taught there was healing for the body in the redemption of Christ. But then I read in Isaiah where ‘He was wounded for our transgressions, bruised for our iniquities, and by His stripes we are healed’ [Isaiah 53:5]. I had no choice but to accept that Jesus did not die just to open the way to heaven, but to provide healing as well.

“I knew that if I lived and died and never saw a single healing miracle like the apostles experienced in the book of Acts, it would not change God’s Word,” Kathryn said. “God said it. He made provision for it in our redemption at Calvary. And whether I ever saw it with my earthly eyes did not change the fact that it was so.”<sup>43</sup>

## Genesis of the Healing Ministry

The moment Kathryn Kuhlman understood that healing was available to all who believed was the moment she began to truly understand the relationship Christians must have with the Holy Spirit.

In 1947, Miss Kuhlman began teaching a series on the Holy Spirit in her tabernacle meetings. Some of the things she said during the first night were revelations even to her. Later, she talked of being up all that night in her attic rooms at the Business Women’s Club in intense prayer and study of the Word of God, overcome with excitement at this new revelation and anticipation of the mighty healing that the Holy Spirit can perform.

The second night was the momentous occasion that people often read and talk about: the first time a testimony was given of someone being healed during a Kathryn Kuhlman meeting.

As a woman stood up and told of having been healed the night before, while Miss Kuhlman was preaching. Without the laying on of hands, without Kathryn Kuhlman even being aware of what the Holy Spirit was doing, a woman was healed of a tumor. She had gone to her doctor that day after the meeting because she was so sure she was healed, and he indeed verified that the tumor was no longer there.

Miss Kuhlman said about the incident:

I listened as the little woman spoke. “You were preaching on the Holy Spirit,” she said, “telling us that in Him lay the resurrection power I felt the power of God flow through my body. Although not a word had been spoken about healing the sick, I knew instantly and definitely that my body had been healed. So sure was I of this that I went to my doctor today and had my healing verified.”

The Holy Spirit then was the answer, an answer so profound that no human being can fathom the full extent of His depths and the full extent of His power, and yet, so simple that most folk miss it even today. I had my answer. I understood that night why there was no need for a healing line, why there is no healing virtue in a card (for a healing line) or a personality, no necessity for wild exhortations to have faith.

That was the beginning of this healing ministry which God has given to me. Strange to some, because of the fact that hundreds have been healed just sitting quietly in the audience without any demonstration whatsoever. None. Very often not even a sermon is preached. There have been times when not even a song has been sung. No loud demonstration, no loud calling on God as though He were deaf, no screaming, no shouting. Within the very quietness of His presence, and there have been times, literally hundreds of times, when in a great miracle service there has been so much of the presence of the Holy Spirit that literally one could almost hear the beating, the rhythm of the heartbeat of thousands of people as their hearts did beat as one.<sup>44</sup>

On the following Sunday came the second miracle: Sitting in the service and hearing about the healing received by the woman with the tumor the week before caused 76-year-old George Orr of Butler, Pennsylvania, to ask God to heal his eye. And God did. The World War I veteran had been declared legally blind after an industrial accident twenty-one years earlier. Yet, eighty-five percent of the sight in his permanently-impaired eye was restored. He had also been nearly blind in the other eye, and perfect eyesight was restored to that one.

God began using, blessing, and prospering Kathryn Kuhlman’s ministry more than ever before. Once the healings and miracles began to take place, the crowds she was drawing to the tabernacle became even larger than those brought in by Billy Sunday. And it was then that the devil moved to attempt to abort the flow of the Holy Spirit.

The attack came through M. J. Maloney and others on the board of trustees of the tabernacle. Maloney filed a lawsuit against Miss Kuhlman, alleging that she owed him a percentage of the funds coming in to her ministry:

Maloney wasn’t just conducting a ministry, he was running a business....Maloney insisted his contract called for him to get a certain percentage of all the

revenue—including that which came through the radio ministry and the mailouts. Kathryn balked. Somehow, it just didn't seem right. Maloney threatened to sue. The stage was set for a showdown.<sup>45</sup>

The “showdown” included Maloney locking Kathryn Kuhlman out of her building. A fight ensued between her followers (who were mostly coalminers) and Maloney's men. Her partisans broke off the padlocks and services continued. The clashes ended when Miss Kuhlman's people bought an old roller skating rink and opened a new tabernacle in nearby Sugar Creek. She named it *Faith Temple*. It was twice the size of Maloney's building, and it was packed from the very first service.

During this hectic period, Miss Kuhlman received word that Burroughs Waltrip had at last filed for divorce. The sheriff, who attended her meetings, served the papers to her privately, graciously refraining from notifying the media. In response, Miss Kuhlman sent the sheriff flowers every year on the anniversary of the event, for the rest of his life.

It was seven years before reporters discovered that Kathryn Kuhlman was a divorced woman. By that time, her ministry could not be stopped by old news.

Services continued at the renovated roller rink and expanded to neighboring towns and then to Stambaugh Auditorium, in Youngstown, Ohio. The Holy Spirit was creating a juggernaut of a ministry through which He could accomplish great miracles, using someone He knew would not try to take credit for His deeds nor glory from His results.

## Build the Kingdom, Not the Buildings

Kathryn Kuhlman's permanent move from Franklin to Pittsburgh came about as a result of her radio programs, which had drawn tens of thousands of listeners between 1946 and 1948, and expanded attendance at her meetings.

From her very first “miracle service” at Carnegie Hall on July 4, 1948, a powerful expectancy of the miraculous was in operation. When the custodian told her that not even the biggest opera stars could fill the Hall, she instructed him to set up enough chairs for a capacity house. She was right: The first service was in the afternoon, and Carnegie Hall was packed. She held another meeting that same evening—also to a capacity crowd.

It would be the same for the next twenty years. Though she rarely allowed her services to be filmed, photos of her services show a vast sea of people in attendance, numbering in the thousands.

After her services began in Pittsburgh, her radio ministry expanded even more. People began urging her to move to Pittsburgh. She responded, “The roof on Faith Temple in Sugar Creek will have to fall in before I'll move to Pittsburgh.” Her unswerving loyalty to her Franklin staff, who had stood by her and supported her, inspired the same loyalty from them. They had taken her in and loved her when no one else wanted her. It would take an act of God to get her to move from Franklin to Pittsburgh.

On Thanksgiving Day, 1950, God acted: The temple roof indeed fell in, under the weight of the greatest snowfall in the area's history.<sup>46</sup> No one was harmed, but three weeks later she moved the ministry and bought a home in the Pittsburgh suburb of Fox Chapel, where she lived until her death.

## A Growing Legacy

As the years passed, Kathryn Kuhlman's ministry continued to expand. In 1965, after repeated invitations from Pastor Ralph Wilkerson of the Anaheim Christian Center, she held her first meeting in California, at the Pasadena Convention Center. Crowds became so huge that by her third service she outgrew the center and had to move to the larger Shrine Auditorium in downtown Los Angeles.

Such was the foundation of Kathryn Kuhlman's vast, worldwide ministry. It became so massive that it dwarfed the scope of her many international ministries, which were much less well-known than her miracle services that drew so much public attention. During the Vietnam era, for example, her foundation donated hundreds of wheelchairs to war veterans. In 1970, she went to Vietnam and dedicated a mission chapel built by funds from her foundation, which built nearly two dozen other chapels for nationals in Central America, South America, India, Africa, Vietnam, Indonesia, Hong Kong, and Malaysia.

Some are called to build buildings, but not Kathryn Kuhlman. In her messages in later years, she said that God did not call her to build a church—her ministry was not to be merged with any one building. The Kathryn Kuhlman Foundation financed more than twenty churches in foreign lands. Yet, every single one of the church buildings she paid to have constructed were for other ministries, not her own. The fact that she did build churches was largely obscured by the publicity of her healing services.

## A Simple Calling

Many people called Kathryn Kuhlman “pastor” out of love and respect for her. Although she did perform many of the functions of a pastor for a time, she was never set in the office of pastor, never truly “pastored” a church, and always claimed that she was not called to one of the “five-fold offices.” Instead, she walked in the simplicity of being “a handmaiden of the Lord.”

For nearly three decades, from 1948 until 1976, Kathryn Kuhlman's ministry continued to expand. All of the funds that came in went to the Foundation, with the exception of her comparatively small salary of just \$25,000 per year. She gave countless financial gifts to other ministries and organizations. A number of well-known ministers even had their first tailored suits bought for them by Kathryn Kuhlman.<sup>47</sup>

Eventually, Miss Kuhlman's radio messages were broadcast in every state in the nation, and in many places overseas via shortwave radio. For more than eight years before her death, her weekly television program aired on CBS. It was the longest-running religious show in history at that time, with over five hundred shows having aired, as well as the longest-running nationwide half-hour series the network had ever produced up to that time. She was truly a pioneer in Christian media ministries, setting the pattern for countless TV evangelists, pastors, and preachers to come.

After 1968, Kathryn Kuhlman's services in Pittsburgh were moved from Carnegie Hall to First Presbyterian Church, downtown. Her Monday night Bible studies were also held there and were attended by some of the most elite Bible scholars in Pittsburgh. For the last ten years of her life, she held monthly services at the Shrine Auditorium in Los Angeles, and she spoke at large churches, conferences, and in several meetings of the Full Gospel Business Men's Fellowship International.<sup>48</sup>

## She Knew Who the Leader Was



What allowed Kathryn Kuhlman the stamina to keep going all those years, to maintain her increasing pace even as she grew older, and to fill her busy schedule in spite of an enlarged heart, was her dependency on the Holy Spirit. In her book, *A Glimpse into Glory*, she said:

If one is being led, then that one follows. You ask how all these miracles come to pass. They come to pass because I follow the Holy Spirit. He leads; I follow. I die a thousand deaths before I ever walk out on the platform or the stage, because I know how ordinary I am. I know that I have nothing. I'm completely dependent on the Holy Spirit.

People ask, "Is this not a thrilling experience? Being chosen by God for such a responsibility?" No, not thrilling, but awesome. Sometimes so awesome I wish I had never been called...Sometimes that responsibility is almost overwhelming. It isn't hard work. I can stand on a platform, the stage of some auditorium, for four and a half hours and never feel the weariness, because I am completely yielded to the Holy Spirit. But the burden of the responsibility drains the physical body...Not only do I walk off a platform fully refreshed after a very long service, but I feel as if I could turn around and do it all over again. The secret of it is this: Kathryn Kuhlman has nothing to do with it—it is the Holy Spirit. An hour under the anointing of the Spirit enables me to walk off that stage more rested in the body and mind than when I first walked on the platform. There is infinite renewal for my own body as He fills this body with Himself and His own Spirit.<sup>49</sup>

During the last five years of Kathryn Kuhlman's life, a weariness began to overcome the anointing that usually renewed her body. Those final years also brought her more heartache, more stress, and more problems than the previous twenty-five combined. The enemy of her soul, that devil of old, seemed to be taking advantage of her increasing physical exhaustion, piling on stress and confusion, and harassing and hindering her more and more as her effectiveness in God's hands and her popularity with the masses increased around the globe.

The only thing that kept her going full speed was her special relationship with her "best Friend," the Holy Spirit. But time was growing short...

36\* Hosier, p. 49.

37\* "An Hour with Kathryn Kuhlman."

38\* Ibid.

39\* Sermon by Kathryn Kuhlman. "The Secret of All Miracles in Jesus' Life." (Used by permission of the Kathryn Kuhlman Foundation).

40\* Ibid.

41\* Ibid.

42\* Buckingham, p. 101–102.

43\* Ibid.

44\* Sermon by Kathryn Kuhlman, "The Secret of All Miracles in Jesus' Life."

45\* Buckingham, p. 108.

46\* Buckingham, p. 118–119.

47\* Hosier, p. 107.

48\* A laymen's organization founded by Demos Shakarian.

49\* Kuhlman, Kathryn, *A Glimpse into Glory*, (Old Tappan: Bridge-Logos © 1979), pp. 116, 5, 3–4, 126.

Typical Kuhlman audience during a healing service:



During a service at Kiel Auditorium,  
St. Louis, 1975:



### Her Best Friend

“He knows that I will be true to Him as long as my heart keeps beating.”

Certainly, other people over the past two millennia have had as close a personal relationship with the Holy Spirit as Kathryn Kuhlman did. Her relationship with Him was as unique as the other varied aspects of her incredible ministry. Such a relationship is possible for any believer who is willing to pay the price she paid. But few are willing to give up everything in exchange for such a relationship.

Kathryn Kuhlman referred to the Holy Spirit as her “best Friend,” and called Him her only teacher—“the greatest Teacher in the whole world,” as she put it. How does a person develop that intimate of a relationship with the Holy Spirit? By moving into that fellowship in the same way Miss Kuhlman did:

“There was a growing process,” she stated. “There was a time of learning, a time of schooling—oh, not in some seminary nor some university—the greatest Teacher in the whole world is the Holy Spirit. Believe me, you’ll get your theology straight when the Holy Spirit is your Teacher. I studied my Bible, oh, how hungry I was for the Word of God!”<sup>50</sup>

She had begun seeking the Holy Spirit when she was just a young girl...

I shall never forget those holiness camp meetings in Oskaloosa, Iowa. Oh, that’s been years and years ago. They may still have those holiness camp meetings. I don’t know. I only attended years ago right after I became a Christian, and before I knew anything about the Holy Spirit.

All I knew was that I had been born again. Jesus had forgiven my sins. I can remember that old-fashioned tabernacle, see the dust on the ground. Maybe I’m talking to someone who has attended one of those holiness camp meetings. I was so hungry for more, and every time an altar call was given, whether it was after the morning session, the afternoon session, or night, there was a red-headed, freckle-faced teenage girl who was the first to walk down the aisle and kneel in that sawdust, crying, crying, seeking holiness. Seeking some experience, I knew not what.

After one of those morning services, that red-headed, freckle-faced girl would rush to the altar, head buried in arms, weeping and crying. When the noon hour came, everyone else would leave, but she was still there. She would still be there when the afternoon service began. She was the first at the altar when the call was given again.

I never found what I was seeking there. I was that girl. I was seeking for some experience, some ecstasy. It was years later that I found out that Jesus is our holiness, and one who has the most of His holiness is the one who has the most of Jesus.<sup>51</sup>

She dated her close relationship with the Holy Spirit to one afternoon in Los Angeles when she “died...”

Four o’clock that Saturday afternoon, having come to the place in my life where I surrendered everything, I knew nothing about the fullness, of the Holy Spirit. I knew nothing about speaking in an unknown tongue. I knew nothing about the deeper truths of the Word.

...In that moment with the tears streaming down my face, looking up and bowing (to the Lord), He and I made each other promises. There’s some things you don’t talk about...It’s like some things that are so personal between a husband and a wife. You just do not display them out in public.

He knows that I will be true to Him as long as my old heart will keep beating, and I know that I’ll be true to Christ. We have a pact. It was all settled at the end of a dead-end street. And in that moment—when I yielded to Him, body, soul, and spirit, when I gave Him everything, all there was of me, I knew then, beloved, what that Scripture means: “If any man will follow me, let him take up his cross” (a paraphrase of Matthew 16:24). The cross is always the sign, the symbol of death.

That afternoon Kathryn Kuhlman died...If you’ve never had that death to the flesh, you don’t know what I’m talking about...When you are completely filled with the Holy Spirit, when you have had that experience as they had in the Upper Room, there will be a crucifying of the flesh. There will be a death to the flesh, believe me...there are lots of professing Christians, professing to have been filled with the Holy Spirit, who have never died to the flesh.

...All He needs is *somebody who will die*, and when I died, He came in. I was baptized. I was filled with the Spirit. I spoke in an unknown tongue as He took every part of me. In that moment, I surrendered unto Him all *there was of me*, everything. Everything. Then, for the first time I realized what it meant to have power.<sup>52</sup>

She often spoke of the responsibility of being entrusted by the Holy Spirit with the administration of His gifts, particularly with the kind of ministry she had. She trembled at the thought of grieving Him. She knew that He is a literal person, and that the only way to be used by Him was to follow Him.

### Trust Brings Responsibility

Many times in her messages, Miss Kuhlman warned Christians not to try to “use” the Holy Spirit, but only to let Him *lead* them. His power, she said, is under His sole authority, not ours. She insisted that a Christian can be yielded enough to the Holy Spirit until there is nothing left of one’s self.

“You have to be dead,” she would say, because there cannot be two different wills or two conflicting personalities involved. There must be only one, and that one is His alone:

There is a place where you die so completely, and you surrender so completely to Him—sometimes I could go fifteen minutes and not remember one single thing that (I) said. Oh, beloved, if you think speaking in unknown tongues is marvelous...I want you to know there’s more, there’s more, there’s more. There is a place of surrender to Him...when He’ll take your tongue, and you become so detached from the whole thing it’s as though...your ears aren’t hearing, and *you’re* learning. You’re being thrilled at what you are hearing [your own voice speak]. But it is not your mind. It is not your tongue...

There is a place where He’ll take your tongue, and He’ll use that tongue for the edification of the church. He’ll take that tongue, and you’ll speak with that tongue in a language that can be heard, a tongue that will bring the lost to the Lord Jesus Christ. He’ll take your mind. Do you know what it’s like for Him to take your mind? I stand there only as a vessel...and He used my mind. I feel myself saying, “It isn’t Kathryn Kuhlman,” and nobody knows any better than I do.

How does one know the woman over there in such-and-such a dress is being healed? I do not know. If my life depended on it, I could not tell you. I do not know, but the Holy Spirit knows.<sup>53</sup>

# The Greater the Responsibilities, the Greater the Temptations

In one of her books, Miss Kuhlman told of the two extremes of the operation of the Holy Spirit prevalent in the late-twentieth century church: abuse of the gifts and neglect of the gifts.<sup>54</sup> She attributed both extremes to the average believer's ignorance of the person of the Holy Spirit. She warned that temptations come with being greatly used by the Holy Spirit.

The Kathryn Kuhlman Foundation published a book titled, *Lord, Teach Us to Pray*. In it, she talked about the temptation to work for self-glory, the subtle temptation of spiritual bigotry or spiritual pride, and the temptation of using the ministry for material gain. She said the secret to spiritual maturity, to being able to withstand temptation, is growth through reading the Word, being consistent in prayer, and never failing to follow the teachings of Jesus:

Please do not pray to stand in my shoes or in the shoes of another of God's servants. I am very aware that if I misuse that which God has committed to me, my punishment will be far greater than the judgment of one to whom a lesser responsibility has been given...

May we never lose sight of the fact that the power manifested through the Spirit-filled life is that of the Holy Spirit, and all fruitfulness stems from...the mighty Third Person of the Trinity...If ever I know beyond a shadow of a doubt that the anointing of the Holy Spirit has been lifted off my life, no longer dwelling within me, I will never again stand behind another pulpit...hold a miracle service...preach a sermon. Why? Because I know wherein lies the secret of the success of this ministry.<sup>55</sup>

You will never get out of God's will if you submit your own will to His. Miss Kuhlman used to say that if you ever get to the place where you do not know the perfect will of God, then don't do anything. Her counsel was to wait quietly until you hear from the Holy Spirit, but not to be too quick to listen to the voice of men.

Kathryn Kuhlman never did anything halfway. Even as a child, she threw herself wholeheartedly into everything she undertook, whether it be playing, working, or preaching. Laziness and lack of diligence were never a temptation for her. A lazy person might reach heaven, she said, but he will never amount to anything on earth.

The Lord took Kathryn Kuhlman's "nothing" and shaped it and honed it and turned it to His glory. One of my favorite Kuhlman quotes is, "It isn't silver vessels. It isn't golden vessels He asks for. It is yielded vessels. The secret is being yielded to the Lord."<sup>56</sup>

## Undivided Devotion

From the time she made the decision to give up her desire for home and family for the sake of God's call on her life, Kathryn Kuhlman truly died to the life of "self" as much as anyone I have ever studied. The outstanding thread that ran through her life was her absolute love and dependency upon the Holy Spirit. I firmly believe that she was called, like the apostle Paul, to make Jesus her entire life. The one thing that characterized her ministry from her days in Franklin, Pennsylvania, until the very end of her life was her *undivided devotion to the Lord*.

What an example for us each...what a legacy for the world.

<sup>50</sup>\* Hosier, p. 49.

<sup>51</sup>\* Sermon by Kathryn Kuhlman, "Surrender Brings Abiding Victory." Used by permission of the Kathryn Kuhlman Foundation.

<sup>52</sup>\* "An Hour with Kathryn Kuhlman."

<sup>53</sup>\* Sermon by Kathryn Kuhlman, "Jesus Christ Is All in All." Used by permission of the Kathryn Kuhlman Foundation.

<sup>54</sup>\* Kuhlman, Kathryn. *Gifts of the Holy Spirit* (Pittsburgh: Kathryn Kuhlman Foundation, 1981), p. 9.

<sup>55</sup>\* Kuhlman, Kathryn. *Lord, Teach Us to Pray*, (Pittsburgh: Kathryn Kuhlman Foundation, 1988), pp. 101, 119.

<sup>56</sup>\* Kuhlman, Kathryn, *A Glimpse into Glory*, (Old Tappan: Bridge-Logos, 1979), p. 13.

With Rex Humbard:



Kathryn Kuhlman during a service in Miami, 1975:



With student at Roof Top School,  
Hong Kong:



On the set of her television show I Believe in Miracles:



With students at Roof Top School,  
Hong Kong:



### The Glory Belongs to God

Her success was not hers but the Holy Spirit's.

Kathryn Kuhlman truly died to “self.” As we all do, she may have made mistakes in judgment, made poor choices now and then, and made errors due to miscommunication, but she never allowed “flesh” to get in the way of the movings of the Holy Spirit; nor did she ever take credit for the miraculous works He did through her.

“Dying to self” means changing your activities, changing your lifestyle, and altering your desires to fit those of God. It means not reacting with your emotions when people speak badly of you, challenge you, or tell lies about you. If something happens and you react emotionally by becoming offended or wounded, that shows there is still a place in you that is not totally yielded to the Lord. Yielded flesh does not react in negative ways.

Some ministers don't even make an attempt to die to self. Others are only able to allow a partial death, perhaps enough to conduct a good meeting, but then they go about their everyday affairs under the influence and direction of something other than the Holy Spirit. Still others die to self, but then, for some reason, they allow *self* to be resurrected and are unable to continue walking under the total authority of the Holy Spirit.

The theme of Kathryn Kuhlman's life was authority to (and relationship with) the Holy Spirit and the price one has to pay to achieve that. There is no “success formula,” no method, no technique, about her ministry that someone else can copy and then achieve what she did. Her “success” was not hers but the Holy Spirit's—and that she knew beyond any shadow of doubt.

She had no ulterior motives, no hidden agenda. What you saw was what you got. She was the same behind the scenes as she was on stage and out in public.

### God's Bondservant

Kathryn Kuhlman lived the life of a *bondservant* of God. A bondservant is a willing slave who is voluntarily bound to a master.

In biblical times, a hired servant worked so many hours a day, then the rest of his time was his own. His money was his own, and he received a wage for his labor. However, a *bondservant* was totally owned by the master. He had no time, no money, no clothes, no property whatsoever to call his own. On the other hand, his master was obligated to feed, clothe, and house him.

In many cases, with a good master, a bondservant was better off than a hired servant. In Matthew 11:30, Jesus says that His yoke is easy and His burden light. However, many of God's people have chosen to live as a “hired servant” rather than to become His bondservant. Unless we are “*a bondservant of Jesus Christ*” (Romans 1:1), as Paul said he was, then God does not have total authority in our life, and the Holy Spirit cannot flow in power as He wills.

### Humility and Sincerity

Other characteristics of Kathryn Kuhlman that allowed her to walk continually in the supernatural were humility and sincerity. Two questions she said she wanted to ask Jesus were, “Why was everyone not healed?” and, “Why are some people slain in the Spirit and some not?”

She never pretended to have answers that she did not have, and she was always concerned about grieving the Holy Spirit by trying in any way to share the glory. She never operated in “hype” or in religious jargon, and she remained committed, submitted, honest, and sincere, as long as she lived.

Awareness of accountability is another area where many of God's people today could benefit greatly by emulating Kathryn Kuhlman. She was always very aware of the fact that one day she would stand before the Lord and give an account of her ministry, so she made every effort to guard very carefully the anointing that had been entrusted to her.

Her humility extended to her ministerial calling. As we saw before, she believed that she was not God's first choice for the ministry she had. She was never even quite sure whether she was God's second choice or even His third choice, because, as she stated:

The job I am doing is a man's job. I work hard. Few people know how hard I work. I can out-work five men put together...But no man was as willing to pay the price. I was just naive enough to say, (if you can) “Take nothing and use it” (here I am). And He has been doing that ever since.<sup>57</sup>

### Qualities to Emulate

Some of the most outstanding qualities in Kathryn Kuhlman's life that I believe we need to develop as we mature spiritually are the following:

- Be sensitive to the Holy Spirit.
- Always give God your absolute best.
- Preach the pure Word of God, and develop a hunger for His Word to the point that you are continually searching the Scriptures.
- When you make a mistake, be quick to repent.
- Allow Jesus to be your defense.
- Leave the past behind, and press toward the high calling of God in Christ Jesus.
- Yield your will fully to the will of God.
- Once you have put your hand to the plow to work for God, do not look back.
- Offer your body unto God as a living sacrifice, holy, acceptable, and pleasing to Him.

•Do not conform to the pattern of the world.

•Do not limit the Holy Spirit, and give full credit, honor, and glory to Him.

•Stay aware of the presence of Jesus. Live your life in Him. Walk in the Holy Spirit.

•Let love be your motivation in all you do.

•Develop a desire to help others.

•Do not be a respecter of persons, but make everyone aware that they are important to God. Rejoice over the success of others, and go out of your way to help them.

•Remember that your actions and behavior speak louder than your words. Your life may be the only “Bible” many people ever see.

•Guard very carefully that which God has given you.

•Always preach the Word, and not your experience.

## Her Basic Motivation: God’s Love

One of her biographers wrote what perhaps sums up the life of Kathryn Kuhlman:

Of course she had insecurities. We all do. She was so riddled with them that even the most casual observer could see the gaping holes in her armor. But *she was not motivated* by them, for in her heart of hearts, she was the most secure person I have ever met. It was evidenced by her unquestioned authority in spiritual matters. That was not a front. A mask. It was genuine. And when she was cut the deepest, by friends and enemies alike, even though she bled a little, at the deepest point of the incision, one would still find Jesus...the motivating force in her life was love...her love for Christ and her love for people.<sup>58</sup>

When a prominent person in the world dies, people begin to look at their natural accomplishments. But when a leader in the body of Christ dies, I believe Jesus would like us to look not only at what they accomplished in the natural world but also at what was achieved within the body of Christ. The purpose is not to praise or criticize that leader but to observe examples for our own lives.

Our pattern for this is the Old Testament, which Paul said was given to everyone under the New Covenant as examples:

These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.(1 Corinthians 10:11)

That is the intent and the spirit of how I have tried to portray the life of Kathryn Kuhlman, as a living example of the yielded vessel that God desires of us all in the church today.

Just as with the heroes and heroines of the Old Testament, none of today’s church leaders are perfect. Only Enoch and Elijah were translated to heaven—and even Elijah had to overcome much fear and doubt in his life. But they *walked with God*, which is exactly what God wants each of us to do.

According to Hebrews 11, the key to “walking with God” is *faith*. However, those “faith walkers” mentioned in Hebrews 11 did not start out automatically walking in faith. Abraham’s faith was not perfected until it came time to offer Isaac back to God (Hebrews 11:17–19 and James 2:21–23). Abraham did not even always tell the truth. And earlier in his life, he was subject to doubt and weakness in being the head of his household; and Ishmael was the result.

The apostle James wrote, “*Elijah was a man just like us*” (James 5:17) and, “*You see that a person is justified by what he does and not by faith alone*” (James 2:24). So faith and the works that flow out of faith are the end results of “walking with God” and preparing oneself every day for an even closer walk with Him. This was continually made evident in the life of Kathryn Kuhlman.

During the first few years of this new millennium, I sense an expectancy being built up of a new move of the Holy Spirit. As the church comes into this next move of God, I believe we are going to see powerful anointings come upon many people. This move will involve those who want only to walk with God, people who are “sold out” to Him, because it will take sold-out people to handle the kind of power that is ahead for us.

Only people who have died to self will be able to operate in the coming anointing. Because of that, I believe it is very important for anyone who aspires to be part of God’s revivals to understand what will be required of them. The life of Kathryn Kuhlman can give anyone willing to pay the price an example of what that will involve.

## Heroine of the Faith

An incident in Kathryn Kuhlman’s childhood that perhaps allowed the compassion of the Lord to flow through her to such a great extent occurred when she was just three years old. Her father came home from work one cold winter evening after walking through very deep snow. When he stepped into the kitchen, he went directly to the oven (which was red-hot in preparation for cooking the supper biscuits), bypassing his usual hug for Kathryn:

“While he was standing there with his hands over the kitchen stove, just as quickly as I could, I got a chair and pushed it up to the stove by his side.” When she reached up on tiptoes to hug him, the chair slipped, and she fell with both hands straight down on the red-hot stove. Her parents grabbed her, but the flesh of her palms stayed on the stove. Her mother stuck her hands in a crock of lard and prayed. “I’ll tell you something else about my hands,” Kathryn told the story in later years, “You don’t know how sensitive all my life I’ve been because these hands are scarred. These hands are not beautiful hands. They’re not...But beloved, if He can take those scarred hands, and if He can take an old scarred life—if He can take the sinner and save that one by His grace (then He can use you just as much as He has me). At times, when people grab my hands, and you see me flinch (this is why). These are not strong hands, but they’re yielded hands. There’s no beauty. You only see the beauty of them when you see Christ in these hands.”<sup>59</sup>

The spiritual maturity that came as a result of Kathryn Kuhlman’s attitude toward the many trying circumstances she encountered is reflected in the following characteristics:

•Accountability, honesty, and integrity.



•Humility and an awareness that we are the clay, not the potter (Isaiah 64:8 and Romas 9:21).

- Steadfastness in following one's calling.
- Hearing God and obeying willingly.
- Lack of self-defense, self-pity, and other "self-rights."
- Consistent and intensive prayer and study of the Word of God.
- Dedication to the kingdom of God.
- Loyalty and dependability.
- An emphasis on salvation, on the ministry of reconciling man to God.
- Trust and hope.
- Sincerity in looking to God (rather than man) for answers.
- Being a complete follower of the Holy Spirit and not attempting to fulfill one's calling in the flesh.
- Giving all the honor and glory to God.
- Allowing the Lord's compassion to flow out to others who are hurting.

Individually, and as a body, we should be continually allowing the Holy Spirit to develop these same characteristics, these facets of the character of God, in us. Unfortunately, traits like these are usually developed only through adversity.

With most Christians, it takes the pruning and polishing of circumstances to bring us into conformity with the character of Jesus. But the Bible tells us to be conformed to the image of his Son (Romans 8:29), who did only what He saw His father do (John 5:19). Jesus and the Father are one (John 10:30), and He deeply desires that we be one with Him.

God taught Abraham to trust Him through bringing him out of circumstances, such as when the foreign king took Sarah into his harem (Genesis 12:10–20). God intervened, and Abraham began to see that He could trust God as a Father, not only as a supernatural power or even the Creator. Abraham made mistakes, but he learned from them and grew because of them.

Miss Kuhlman once said:

No one will ever know what this ministry has cost me. Only Jesus.<sup>60</sup> I'd give anything if I could have been just a good housewife, a good cook. And I'd like to have had a big family. It would have been nice to have a man to boss me around.<sup>61</sup>

She *chose* to put her "rights" to marriage and family on the cross, and she took up that cross and followed Jesus. How many Christians today would give up a career, how many ministers would give up their own ideas for their ministries, and follow completely the guidance of the Holy Spirit? I would venture, sadly, not many. Yet, that is the demand of this hour. God is requiring a closer walk for all who want to be part of this revival. There is an urgency in my spirit—and in many others with whom I have spoken—for the crucifying of *self* in preparation for being raised to higher levels of spiritual maturity, for old-fashioned "sanctification."

As far as our personal walks with God are concerned, it really does not matter whether times ahead will bring unprecedented prosperity or unprecedented hard times: Both would require total trust and faith in God as our Source. If not, we stand in danger of falling away.

Kathryn Kuhlman would have been the first to admit that she did not "have it made," that she was not perfect in her Christian walk. She knew better than anyone that God was working on her right up to the day she went home to be with Him. How many of us could say, if He called us home this very day, that we have allowed Him to do as much in our lives she allowed Him to do in hers?

In Job 3:25, Job said, "*What I feared has come upon me; what I dreaded has happened to me.*" A number of times during her thirty years of ministry, Kathryn Kuhlman talked about her fear that the Holy Spirit would not manifest, or that she would lose the anointing He put upon her. She once said:

I've prayed that same prayer ten thousand times, "Take not Thy Holy Spirit from me."...I'm not afraid of man or Satan. But I do have one fear lest I grieve the Holy Spirit...There is nothing more revolting and more disgusting than the manifestations of the flesh after the Holy Spirit has departed from someone's life.<sup>62</sup>

## The End of an Era

Miss Kuhlman did not want to die when she did. At the twenty-second World Convention of FGBMFI, held in the Anaheim Convention Center, she said, "Never in my life have I wanted to live more than now." And her last conference in Israel, she was overheard praying and weeping, "Dear God, please let me live! Let me live! I beg you, I want to live."<sup>63</sup>

She wanted to live because she believed that those years were the church's greatest hour. She expected to see the manifestation of the power of the Holy Spirit in the final years of the last millennium as had never been seen before. She saw her own ministry as a return to the ministry of the Holy Spirit, focusing on the Giver rather than on the gifts.

The last words she spoke in a chapel service at Oral Roberts University shortly before her death could easily serve as her final statement to the world:

The world called me a fool for having given my entire life to One whom I've never seen. I know exactly what I'm going to say when I stand in His presence. When I look upon that wonderful face of Jesus, I'll have just one thing to say: "I tried," I gave of myself the best I knew how. My redemption will have been perfected when I stand and see Him who made it all possible...<sup>64</sup>

On February 20, 1976, Kathryn Kuhlman died of pulmonary hypertension and was buried in Forest Lawn Memorial Park in Glendale, California. Her radio messages continued on for more than half a decade after her death, before being discontinued.

57\* *A Glimpse into Glory*, pp. 30–31.

58\* Buckingham, pp. 258–259.

59\* Sermon by Kathryn Kuhlman, “Jesus Christ Is All in All”

60\* Buckingham, p. 93.

61\* Hosier, p. 99.

62\* Hosier, pp. 78–79.

63\* Buckingham, p. 291.

64\* Oral Roberts, “A Tribute to the Lord’s Handmaiden,” cover of *Abundant Life* (Tulsa; Oral Roberts Evangelistic Association, Inc., May 1976), a quote from Kathryn Kuhlman’s address to the faculty and students of the university in an ORU chapel service on September 15, 1975.

Kathryn Kuhlman’s grave marker, Forest Lawn Memorial Park in Glendale, California:



During a service:





# A Biographical Chronology

**Feb. 11, 1891:** Joseph Adolph Kuhlman marries Emma Walkenhorst, Concordia, Missouri.

**May 9, 1907:** Kathryn Johanna Kuhlman is born.

**Oct. 6, 1913:** Myrtle Kuhlman marries Everett Parrott, Sedalia, Missouri.

**Spring, 1921:** Kathryn is born again in the Methodist Church, Concordia, Missouri.

**April 4, 1922:** Joseph Kuhlman is elected mayor of Concordia.

**1923:** Kathryn joins Myrtle and Everett on a tent-circuit in Washington and Oregon. She is called to preach sometime during these years, somewhere in Idaho.

**1928:** Kathryn begins her own ministry in Boise, Idaho.

**1933:** Pueblo, Colorado, meetings mark her first “permanent” location as a preacher. She remains there for six months.

**Aug. 27, 1933:** The first meetings in Denver, where Kathryn remains for five years and begins her first radio programs, on KVOD Radio.

**Dec. 28, 1934:** Joseph Kuhlman (1865–1934) is struck by a car and dies two days later without regaining consciousness and without seeing Kathryn.

**Feb. 25, 1935:** Denver Revival Tabernacle is established with Kathryn as founder-director. The building is completed on May 30.

**1935:** Emma Kuhlman is born again and receives the baptism of the Holy Spirit at one of Kathryn’s Denver meetings.

**Early 1937:** Texas evangelist Burroughs Waltrip, one of many visiting preachers, makes his first visit to Denver Revival Tabernacle. Within eighteen months of meeting Miss Kuhlman, he files for divorce, leaving his wife with two small sons. He establishes the Radio Chapel, in Mason City, Iowa.

**1938:** Kathryn invited to preach at Radio Chapel, dedicated in July.

**Oct. 18, 1938:** Kathryn and Burroughs Waltrip are married in Mason City. Almost immediately Radio Chapel closes and the couple leaves Iowa.

**1943:** The Waltrips preach in Pittsburgh, where Kathryn meets Maggie Hartner, who will become her longtime aide. Later that year, Waltrip allows Kathryn to preach in Portland, Oregon, but news of their marriage leaks out, causing the meeting to be canceled. Burroughs and Kathryn move to an apartment in Los Angeles, California. There she has her “death-to-self” experience.

**1944:** Kathryn leaves Waltrip and buys a one-way ticket to Franklin, Pennsylvania, for a two-week meeting. She never sees Waltrip again. She ministers in other midwestern and southern states.

**1945:** Kathryn is reported in a Columbus, Georgia, newspaper as a “divorcee” (though Burroughs Waltrip has not yet even filed for divorce). She returns to Franklin, Pennsylvania.

**Feb., 1946:** Kathryn rents Gospel Tabernacle, the site of Billy Sunday revivals, from M. J. Maloney. She begins airing her messages over Oil City Radio Station WKRZ. Later, she adds a station in Pittsburgh.

**Nov., 1946:** She meets two widows who invite her to move in with them from her attic rooms at the Business Women’s Club. One widow, Eve Conley, becomes Kathryn’s personal secretary and lifelong confidante. This is also the year she visits traveling “faith healers” and is disgusted and grieved over their practices. This causes her to begin to search the Scriptures concerning the Holy Spirit.

**April, 1947:** She begins a series of sermons on the Holy Spirit, and soon, a woman stands up and announces that she had been healed the night before and it had been verified by her doctor. A few weeks later, a second healing is verified. Her business relationship with M. J. Maloney ends after a hassle and a lawsuit over his alleged percentage of the funds coming into her ministry. In June, some of her supporters buy an old roller rink in nearby Sugar Creek, and turn it into Faith Temple.

**1948:** Waltrip finally files divorce papers, and a friendly sheriff serves them to Kathryn Kuhlman secretly.

**July 4, 1948:** The first Pittsburgh “miracle service” is held at Carnegie Hall, the first of many such services held regularly over the next twenty years. Services are jam-packed from the beginning, and miracles are seen almost immediately.

**Nov., 1950:** Roof of Faith Temple caves in—a “sign” Kathryn had spoken it would take for her to move to Pittsburgh. Also, she receives her first nationwide publicity, in *Redbook Magazine*. She buys a home in Fox Chapel, PA.

**Summer, 1952:** Kathryn joins Rex and Maude Aimee Humbarb for a series of meetings in Akron, Ohio. Dr. Arthur Metcalfé, distinguished director of a choir in Pittsburgh, joins her ministry as choir director—a relationship that lasts twenty-three years. Her longtime accountant, Walter Adamack, also joins her staff. Southern Baptist minister, Dallas Billington, of Akron’s Baptist Temple, calls her ministry “a racket” and offers \$5,000 to anyone who can “prove that she heals through prayer.” Situation escalates into newspaper attacks on each other, much damage to the church, and a win for no one.

**1953:** Kathryn’s fifth anniversary in Pittsburgh is celebrated at the Syria Mosque.

**1954:** Kathryn Kuhlman Foundation is formed, with offices in the Carlton House, Pittsburgh. Kathryn, president of the foundation, is granted an annual salary of \$25,000.

**April 18, 1958:** Emma Kuhlman (1872–1958) dies. Her funeral is held in the Baptist Church in Concordia, Missouri.

**1965:** Kathryn holds her first meeting in California, after repeated invitations by the Rev. Ralph Wilkerson, pastor of Anaheim Christian Center. By her third service in Pasadena Convention Center, the crowds have outgrown the center. In April, she begins monthly meetings at the huge Shrine Auditorium, off the Harbor Freeway, south of downtown Los Angeles.

**1968:**Her ministry expands to a worldwide scale. Services in Pittsburgh move from Carnegie Hall to First Presbyterian Church. She meets Tulsa car dealer Tink Wilkerson for the first time. During these years, the foundation, among other things, donates more than 1,200 wheelchairs to Vietnam paraplegics, contributes more than \$40,000 to the Western Pennsylvania School for the Blind, and establishes student-loan funds and/or scholarships at seven colleges or universities.

**1970:**She goes to Vietnam to dedicate a mission chapel built with funds from her foundation, one of twenty-three turned over debt-free to nationals in Central America, India, Africa, South America, Vietnam, Indonesia, Hong Kong, and Malaysia.

**1971:**She meets Oral Roberts in person for the first time after a miracle service in Los Angeles.

**1972:**The 25<sup>th</sup> anniversary celebration of Kathryn Kuhlman Ministries is held at Pittsburgh's Hilton Hotel, and in May in Kansas City, Missouri.

**Oct. 11, 1972:**She is granted an audience with Pope Paul VI.

**1973:**She is awarded an honorary Doctorate of Humane Letters degree from Oral Roberts University.

**1974:**She is the featured speaker at the First World Conference on the Holy Spirit, held in Israel. This is one of the few services she allows to be filmed. *People Magazine* does a four-page spread on Kathryn in her Fox Chapel home.

**May 3, 1975:**She holds a service at Las Vegas City Auditorium. More than 8,000 people attend. One of these services is also filmed. Later that month, she fires personal administrator Paul Bartholomew, Dino Kartsonakis' brother-in-law. He sues, and threatens to publish a manuscript about her allegedly containing derogatory allegations. In September, she settles out of court.

**Nov., 1974:**She speaks at a Second World Conference on the Holy Spirit, again allowing her services to be filmed. However, in the months before, she chastises other leading ministers in the charismatic movement, threatening to leave the Israel conference unless one of them withdraws from it. Three days later, she preaches her last sermon at the Shrine Auditorium in Los Angeles. In December, she is moved to Hillcrest Medical Center in Tulsa for open-heart surgery.

**Feb. 20, 1976:** Kathryn Kuhlman dies of pulmonary hypertension and is buried in Forest Lawn Memorial Park in Glendale, California.

**April 30, 1982:**Her radio programs are terminated...but Kathryn Kuhlman's tapes and books continue to bless hearts and lives, and are still available through the Kathryn Kuhlman Foundation in Pittsburgh, Pennsylvania.

During a service on April 3, 1975,  
less than 10 months before her death:



With Pope Paul, October 11, 1972:



Promotional photo for her television program  
I Believe in Miracles:





# Messages by Kathryn Kuhlman

Author's Note: These messages have been edited only as much as necessary to translate them from spoken to written messages, eliminating repetition, and inserting proper punctuation. Any material omitted for this purpose of any length is indicated by ellipses.

## Portion of a Message on the Holy Spirit

One night I had given an altar call. There were those who came forward to be born again, but one lady, Isabel Drake, I'll never forget. She was a young lady, a teacher, commuting from Joliet to Chicago. Everyone else had gone. We turned out all the lights to save electricity. Just two were burning. Isabel remained at the altar praying.

I took my place by the side of her mother. There were not more than three or four of us there. Suddenly...in that moment, that one who knew absolutely nothing about the Holy Spirit, that one who knew absolutely nothing about the baptism of the Holy Spirit, that one who had never heard anyone speak in an unknown tongue raised both hands and began to sing the most beautiful thing I have ever heard.

Her voice was as clear as a bell. She sang in a language that was so beautiful—wonderful! She reached high C. It was absolute perfection. Before God, I'd never heard such singing. And her mother, sitting there in the semi-darkness, clasped my hand and said, "Kathryn, that's not my daughter. My daughter can't even carry a tune."

The perfection of that voice, and the perfection of the sound of that music! I was learning. I was seeing the Holy Spirit. I was witnessing something I had never known before.

(Then after fifteen minutes or more—I cannot tell you how long—she bowed her head. I had seen one receive the baptism of the Holy Spirit. Remember something: I believe in the baptism of the Holy Spirit with every atom of my being. He is within you from salvation but there is an experience with Him beyond salvation).



# Baptism of the Holy Spirit

...I believe in the baptism of the Holy Spirit; but, beloved when He speaks it will be absolute perfection. It will not be babblings. A lot of things that are called the baptism of the Holy Spirit, or lots of things that are called speaking in an unknown tongue, are not the Holy Spirit. They are a discredit to the One who is perfection. The Holy Spirit is not ignorant. When it is the Holy Spirit, it is a perfect language.

We're living in a most important hour. We're living in an hour when we speak of the great charismatic movement. But we're living in a very dangerous hour also. Much that is attributed to the Holy Spirit is not the Holy Spirit. And it's this that's bringing much reproach on something very beautiful and very marvelous. There are thousands who believe that just because they have uttered a few words in an unknown tongue, they have been filled with the Holy Spirit.

There are thousands who profess to have been filled with the Holy Spirit who've never received the baptism of the Holy Spirit. You do not teach one how to speak in an unknown tongue.

John the Baptist said, "I indeed baptize, but there's one mightier than I, Jesus, who'll baptize you with the Holy Spirit" [Matt. 3:11, paraphrased].

Everything we receive—I don't care what it is—always remember this: It's still Jesus who gives it. Everything, I don't care what it is, everything we receive must come through Jesus. He's the One. He's the One. He is even the Giver of the baptism with the Holy Spirit. Know that.

I pray the Holy Spirit shall make this real to your heart. I saw the other day in Portland, Oregon, [a little Catholic sister]. She had never seen anyone filled with the Holy Spirit, never. She was in a [nun's] habit, and the power of God [touched her], so she came to the stage and very timidly said, "I've just been healed."

And I said, "Oh, Sister, that's wonderful. I'm so glad."

She turned around to go, took no more than about three steps, then she turned again to me, and very timidly, she whispered, "I'm so hungry for more of the Holy Spirit."

In fact, I did not touch her at that moment. I did not pray for her. In that moment she was slain by the power of God, lying prostrate under the power of God. No one had told her the mechanics. No one had taught her how, but a holy hush came over that crowd. I remembered something: *Noise is not the sign of power*. Always know that.

In that moment, five thousand hearts seemed as one, and all you could hear was just a holy hush in that civic auditorium, a holy hush as the very angels did bend low. That Catholic sister, who had never been taught how, found it was the most natural thing in the world to surrender herself to Him.

The Holy Spirit was healing her, and from her lips came a heavenly language. It was beautiful, so beautiful you felt like taking the shoes from off your feet. You felt you were standing in the presence of the most High. You recognized the perfection of the Holy Ghost.

I received a divine revelation that night I had never received before, and that's the reason my message to you this morning is so important, because things are happening. And they're happening so quickly. That's the reason I think it is so important that you understand that He might use you...

I have said for a long time, and I believe this with every atom of my being: It's all a great restoration. Everything that happened in the early church is being restored to the church now—everything. And it's happening so very quickly. It's happening so fast.

This last hour all the fruits, all the gifts of the Spirit, are being restored to the church. There were miracle services [in the early church] when every person present—it doesn't say how many were present in the service—but all were healed by the power of God.

That precious Catholic sister was being filled with the Holy Spirit, and I stood there only a couple feet from her. I was unaware of those in the crowd, absolutely unaware. I received a spiritual revelation.

On the day of Pentecost they were all filled with the Holy Ghost [Acts 2:1–4]. [And again] there will be times, even in moments such as this, when there will be such oneness in the Spirit, when the Holy Ghost has come upon those in an assembly—those who know absolutely nothing about the Holy Spirit—that waves of glory will come upon them and every person present will be filled with the Holy Spirit and receive that baptism of the Holy Spirit. I believe that!

I want to share something that's vitally important. I do not believe that God has given me something special...God has not given to me one thing that He'll not give to anyone, if you'll pay the price. I'm not special to Him...He'll give to you absolutely everything that He has given to me.

I would like to tell you the price is cheap. Everybody's out for a bargain these days, but God has no bargains. Young people, I would lie to you if I were to tell you that it comes cheap. You see me walk out there on the stage, and all you see is the glamour of it. And it looks so glamorous. All you see is the glory of it. That's all you see.

A reporter said to me the other day, "What do you do to prepare for a service like this?" and I said, "Sir, I stay prepared."

Everybody these days wants something for nothing. You don't get something for nothing. There's a price, and it depends on what you want most. Just face facts. This generation doesn't want to face facts...but when you're dealing with the spiritual, it's the most important thing in the world, and you've got to face the truth.

[When I] walk out on that stage, I know what David meant when he said, "*Take not thy Holy Spirit from me*" [Ps. 51:11 kjv]. I probably know better than anyone else in this place what he meant and how he felt. I'm not afraid of Satan. I can use the same weapon on Satan that Jesus used: "It is written." I can face Satan. I can face all the demons of hell and use the same weapon on them that Jesus did. [I fear] no man. But I fear lest I grieve the Holy Spirit, lest this anointing shall leave.

## The Secret Power Is the Holy Ghost

Yesterday the thousands in this arena only saw the miracles, and they saw the glory, but very few of them could see the price that was paid before those miracles took place. He can take everything that I've got. He can strip me of everything I've got, leaving me, but the clothing to cover my body, leaving me with the shoes on my feet, and I'm willing to go out there and live on bread and water the rest of my life, so help me God. I'll preach if I have to preach it from the street corner, but take not Thy Holy Spirit from me!

If I knew the Holy Spirit was grieved, if I knew the Holy Ghost would depart from me, I would never again walk out on this stage. I would never make a

pretense of things, but in that hour, I would be the most ordinary person that ever lived, and nothing would happen. I could say the same words, go through the same form, do the same things, but the secret power is the Holy Ghost.

You say, “How do you know? How do you know when somebody is healed? How do you know?”

You see, these things are spiritual. It’s very hard to express them in the human vocabulary. There is a spiritual vocabulary. How can I say it to you? Only the Holy Spirit can give you divine revelation. Only He can give you the understanding [that] a place of yieldedness and death to self is the hardest thing in the world [to reach]. I’m telling you it isn’t easy. Death to self is the hardest thing in the world, but you can get to the place where it’s none of self, but all of Him.

...I cannot use the Holy Spirit. I can’t do it. The Holy Spirit must use the vessel. Understand something. You can have the greatest talent in the world, but it will never [accomplish anything for God] unless the Holy Ghost uses it. “Not by might, nor by power, but by my spirit, saith the Lord of hosts” [Zech. 4:6 kjv]. And you become so completely dead.

You say “How can you get that way?” I can’t tell you. I don’t know. I only know that Kathryn Kuhlman died. You want to know the secret of this ministry? Kathryn Kuhlman died. We talk about the death of Jesus. That was His cross, my friend. That was His cross. And the Word says to take up your cross and follow Him [Matt. 10:38].

I’ve got a cross that I’ve got to die on. Beloved, there’s a cross. Jesus talked much about His cross. That was His cross when they nailed that body on that cross, that was not mine. It was not yours. That was His.

...A cross is the symbol of death. We don’t like to talk about death, but we’ve got to face that. Sooner or later, in the natural, we have to face death—everyone—whether you like it or not. I’m talking this moment about death to selfishness.

This is a selfish generation. It is a selfish age. People are selfish. That’s one thing people never recognize in themselves. No one has ever been known to confess that he was a selfish person.

...I can pick up a newspaper and read anything about Kathryn Kuhlman. I can watch the telecasts. I’m not associated with them whatsoever. I do not associate that with myself. I can leave this service today and say, “Oh, isn’t God wonderful?” Wasn’t it glorious of the Holy Spirit, and God is my judge, in no way could I associate that service with Kathryn Kuhlman. Kathryn Kuhlman died a long time ago.

I don’t know whether you understand or not. I don’t know. All I can tell you is that He’ll take what you yield unto Him. He’ll never force you. He’ll never force you—ever. If you’re waiting for Him to force you to a life of yieldedness, He’ll never do it. Never. And it’s something you can’t get out of [books].

You may know all the mechanics so far as theology is concerned. But it’s something more than having the best teachers in the world. It’s more. It’s more. It’s something more than having greater advantages than any person living. It’s more than good deeds. It’s something that hurts.

# The Refreshment of the Spirit

I'll ask one question: What do you want most in life? That has to come first. Face facts. Face yourself. Look yourself directly in the face. Maybe you don't desire what I've been talking about. Maybe that isn't your desire at all. Maybe it isn't. There are other things in life that you want more, that you feel are more desirable.

But I couldn't live if I had anything less than I have. I wouldn't want to live. That fellowship that Paul was talking about, that communion with the Holy Spirit, I couldn't live without it. I couldn't. Everything else is so worthless. Nothing else really matters, but maybe you don't want it. Maybe you don't want the best that God has for you. Maybe there are other things that are more important to you, but oh, when once you've experienced it.

You ask me why I am not weary in body after five hours, why I'm as refreshed as though I'd had five hours of rest. It's because Kathryn Kuhlman hasn't done it. I haven't done anything. I've only stood there, and I've watched the Holy Ghost do it, and I love it. I love it. I have been a great spectator, really. It's been my privilege to be a spectator to see what the Holy Spirit was doing.

I've watched Him empty wheelchairs, and I'm thrilled for those people. I'm thrilled when I see He's opened that ear. Why shouldn't that be refreshing? I'm not doing it. I have nothing to do with it whatsoever. Kathryn Kuhlman hasn't entered into the picture. When we do it, we fall apart. It's hard work when you do it without the Holy Spirit.

...I was born without...I have no talent...nothing. That's the reason probably it was easy for me to say, "Take nothing, and use it."

For some of you, it may be a little harder to die on that cross. That cross is there. Without exception, you're faced with a cross—your cross. What are you going to do about it? When you face that cross, remember: It's what you want most.

I can't make that decision for you. I made my own decision. And I'm glad that I made it. It may look so hard to you just now. It costs much, but what do you want most? That's the question. Anything else is temporary, but what I'm talking about is eternal.

So often, you know, we sing, "I Surrender," until it has almost become a cliché. Sometimes we go to so much ceremony that it doesn't mean a thing. Death is serious. Death, death. We don't like to say it or face death.

Little do you know what God will do for you, little do you know. Little do you know what God will do for you, if you'll only surrender. Say [to yourself], "I die on my cross." Say it again: "I die on my cross."

Say, "More than anything else in the world, I surrender everything to you." Do you really mean it? Do you really mean it? More than anything else in the whole world? Nothing else matters. Nothing else matters.

He won't take second place. He refuses. He will not take second place, I promise you. I promise you He will not take second place. You can't compromise with Him. He won't accept a compromise....

## Are You Cashing God's Personal Checks?

There's some mighty vital questions that each of us ask, and we must have the right answers. It is absolutely imperative that we have the correct answers to these all important questions.

Is God a person? Jesus taught us to pray, "*Our Father which art in heaven, hallowed be thy name*" [Matt. 6:9 kjv]. When you and I pray, do we pray to a person? We must be sure that God is a person, if our prayers are to be effective. In other little heart-to-heart talks, that question was answered according to the Word of God. Yes, God is a person.

Today, we're going to continue this heart-to-heart talk by answering two questions: Is Jesus a person? and so is the Holy Spirit a person? What would be your answer if I were to face you and ask you the question, "Is Jesus Christ a person?" What is your conception of Jesus? I probably would get many answers. The Bible says, "*And the Word was made flesh, and dwelt among us*" [John 1:14 kjv]. The hardest proposition for the infidel is to account for Jesus Christ.

Isaiah said, "*His name shall be called Wonderful*" [Isa. 9:6 kjv], and there's no better name to describe Him. He's wonderful, for He is the world's one great wonder. No one else ever approached Him. He is in a class all by Himself. I don't care what your conception of Jesus might be, what your idea of Jesus might be, there's one thing that you have to agree upon: that is the fact that Jesus is in a class all by Himself. He has no second.

No man ever uttered such wonderful teachings. [His words were] so simple that the common people heard Him gladly, and yet, so profound that no philosopher ever plumbed their depths. He never wrote a sermon. He never published a book. He founded no college to perpetuate doctrines, but He handed down His teachings to a few poor and humble fishermen.

Yes, you'll have to agree, He's in a class all by Himself, and yet, His teaching has endured for more than two thousand years. [He] has so transformed human life that entire nations have been lifted out of darkness and degradation by His power.

# The Final Accounting

...Who dare not agree that “*never man spake like this man*” [John 7:46 kjv]? And no man ever lived such a wonderful life. He backed up what He said by the way He lived. He was there with the goods. He never had to ask God to forgive His sins, because His character was perfect. His enemies watched Him like a hawk [but He was above reproach].

He was born, of course, in a given race, in a given age. He had to be. But He utterly transcended His age and His race and became the ideal of every age, the ideal of every race.

How are you going to account for Jesus Christ? If He was only a man, then by every law of evolution and progress, this twentieth century ought to produce a better one intellectually and morally. Yet the world has never produced one who was on a par with Jesus Christ, even if you [believe He was a] mere man.

Surely in this twentieth century we should be able because of our culture and our scientific discoveries—and we’ve grown so intellectually—we should have been able to have produced a man who is at least on a par with Jesus Christ.

What are you going to do with Him? All right, I want you to see something that is more important than even His perfection or Jesus as an example. For there is no salvation, there is no regeneration, except through a person who is perfect or near perfect. There is only salvation through deity and divinity. Jesus Christ is a person, and thousands upon thousands will bear witness to that fact. But He had to be more than a person, for it takes something more than just being a person to be a great High Priest. He is seated at the right hand of God the Father, ever living to make intercession for us [Hebrews 7:25].

## The Effects of the Power of the Holy Spirit

Before Jesus went away, He said, “I’m going to do something. I’m going to leave you My name, and after I’m gone, you can use My name on all the checks that you cash before the Father’s throne.

“I’m going to leave you. I’m going to heaven. When you have a need, and you come before God’s Throne, just use My name. Sign My name on all of your checks on the bank of heaven and say, ‘God the Father, I have a check here, and it’s to the account of Kathryn Kuhlman.’”

God the Father would turn and say, “My goodness alive! I know Kathryn Kuhlman. Sure she’s My child...You see, she was a sinner saved by My grace. There’s only one name that opens the bank of glory and that is the name of My only begotten Son, Jesus Christ.”

Don’t you understand? You must see Jesus in a greater degree than just being a wonderful example. There’s got to be more, or He could not be in position of Great High Priest. He could not be our Great Advocate. He could not be there now living to make intercession for you and for me.

When He went away, He said, “I leave you My name. Use My name, and when you come before the throne of God, a holy powerful God, you can come before His throne and say: ‘In Jesus’ name, in the name of your only begotten Son, I come.’ He will be there the very minute you use My name. My Father will give you what you need.”

To me that’s wonderful, that’s glorious. Jesus is a person, but He’s more than just a person. He is the very Son of the Living God. Oh, ask [the apostle] Peter. Ask Peter, and he’ll give you the answer. He was there, you know, on the Mount of Transfiguration with John, with James. They saw Jesus in a different light than thousands had seen Him as He walked the shores of Galilee.

Peter gave the account in Second Peter 1:16. This is what Peter wrote:

For we have not followed cunningly devised fables, when we made known unto you the power and the coming of the Lord Jesus Christ, but were eyewitnesses of His glory [majesty].[kjv]

We were “*eyewitnesses*.” We were not just following “*cunningly devised fables*.” We *know*. We saw Him in a different light than the thousands who saw Him after He broke the loaves and the fishes. We saw Him. We were eyewitnesses of His glory. We can bear witness of the fact that He is all He said He was.

...Oh, you could never argue with Peter regarding the fact that Jesus was Deity, Divinity. The God of Abraham said, “*This is my beloved Son*.” The God of Moses said, “*This is My beloved Son*.” The God of Elijah said, “*This is My beloved Son, in whom I am well pleased*” [Matt. 3:17].

Is the Holy Spirit a person? Now that’s something to answer! One of these days, I’m going to take the entire broadcast time and just talk about the Holy Spirit, for as surely as God is a person, the Holy Spirit is a person.

Oh, I wish I could bring those witnesses, I wish I could bring Samson. I wish I could bring David. I wish I could bring some of the saints from the Old Testament dispensation. Oh, would I love to bring the apostle Paul and say, “Paul, is the Holy Spirit a person?”

And, oh, he’d say, “I’ll tell you, He’s a person! I was on the road to Damascus going to the synagogues, and something happened as I journeyed. Suddenly, there shone round about me a light from heaven. It was so powerful, it was so tremendous that I fell to the earth.”

“Oh,” he would say, “I tell you, the power of the Holy Ghost is real. The person of the Holy Spirit is real.”

Ask those on the day of Pentecost. Ask those in the house of Cornelius. Ask those in the early church whether the Holy Spirit was a person. Ask those who have been baptized with the Holy Ghost today whether He is a person.

But you say, “Have you ever seen the Holy Ghost?” No. Neither have I seen God, neither have I seen Jesus, but neither have I ever seen the wind. And if I were to say to you that I cannot accept the reality of the wind because I’ve never seen the wind, you would question my mentality.

Jesus said,

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. [John 3:8 kjv]

“*The wind bloweth...thou hearest the sound thereof*,” but no man has ever seen the wind. You and I see the effect of the wind. Oh, let me tell you! We have seen the strength, the power of the wind. Oh, we have felt the gentle breezes of the wind against our faces, but no man can bear witness to the fact that he has ever seen the wind.

I have not seen the Holy Spirit, the person of the Holy Ghost, but I have seen the effects of the power of the Holy Ghost. There are thousands who can

bear witness to the fact that literally that unseen person, that unseen power of the Holy Spirit, has filled their vessels, their bodies, with Himself. There are thousands who can bear witness of the fact that the power of the Holy Spirit has come upon their bodies, and they were healed by His power, and that His person is real.

## Release from Depression

I want you to know that I personally have enjoyed bringing you these heart-to-heart talks. I've been blessed. I personally have been sincerely blessed, because I've been talking to you about things that are very dear to my own heart.

It's sort of like opening a box and beholding a precious jewel, a priceless treasure. And whenever I think about my relationship with God the Father, It's something that is so priceless. I guard it. I do everything to protect that relationship. When I think of my relationship with Jesus Christ, His Son, it's something that is so priceless. I almost feel like whispering when I talk about it.

Do you understand what I mean? When I talk about the fellowship that I have with the Holy Spirit—that's right, the fellowship that I have with the Holy Spirit—it is as if I'm talking about a treasure so priceless that I guard it carefully. I guard it so carefully.

So for the past several days, I have opened my box of treasures, and we've been talking about things that are very precious, very close, literally flesh of our flesh—the most vital thing we have in our lives.

We began this series of heart-to-heart talks with a question: Is God a person? Is Jesus Christ all that He said He was? Not only a person, but the very Son of God? Is the Holy Spirit a person, and during this series, we have given proof that God is a person, and Jesus Christ, not only a person, but this very hour [is] in the position of great High Priest, ever living to make intercession for you and for me. And today we're going to discuss the Holy Spirit as a person.

You see, the answer to that question is vitally important. We must know that each (one of the Trinity) is a person. It has been my desire to bring you face to face with the person of God the Father, face to face with the great High Priest, face to face with the person of the Holy Spirit, so that you might have fellowship with God the Father, that you might have fellowship with the great Advocate, the great High Priest, that you might have fellowship with the Holy Spirit.



# The Power of Letting Go

I repeat what I said in our last heart-to-heart talk. A person has intellect, emotions, will. With the intellect, a person can know and think and understand. With the emotional capacity, a person can feel and love. With the will, a person can decide and act.

Now if you will, please, turn to Hebrews the fourth chapter. I shall refresh your memory by just reading three verses: 14, 15, and 16 [kjv].

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

All right, continue if you will, in Romans 8:14: *“For as many as are led by the Spirit of God, they are the sons of God.”*

Do you realize that you do not have to wait until death comes? You do not have to wait until your old heart beats its last beat. You do not have to wait until you get a new body and this that is corruption will have put on incorruption to become an heir of God and a joint-heir with Christ Jesus. If only somehow the Holy Spirit could make this real to your heart: *Now* are we the sons of God. *Now* have you passed from death unto life [1 John 3:14].

Never apologize for being a Christian. Sometimes I get so exercised with some of these folk who are so slow to admit—and then they admit almost with apologies—that they are a Christian, that they have accepted Christ as their Savior. Never do you have to apologize for being a Christian.

It means something to be a Christian. Know that. Square your shoulders. Lift your head high. You are somebody. You are an heir of God and a joint-heir with Christ Jesus.

If you have had that experience of regeneration, if you have been born again, if you have accepted Christ as your Savior, if you have had that transaction take place between yourself and Jesus where you have accepted what Jesus did for you on the cross, if you are a member of the body of Christ—then beloved, you are an heir of God and a joint-heir with Christ Jesus.

Something happened when that transaction took place. Perhaps all that the one nearest to you saw were just the tears on your cheeks. Perhaps you were kneeling and praying, or perhaps you were standing there, and you looked up, and you lifted the lid of your heart and said, “Wonderful Jesus, come in.”

You see, it doesn’t take a long time for this transaction to take place. The very minute you are willing, the very minute you confess that you’re a sinner, the very second you confess your need, He’s more willing to receive you than you are to come to Him. That transaction takes place, and it’s even greater than just the fact that you become a new person in Christ Jesus. After that moment, your relationship changes so far as status is concerned between you and God. Up until that moment, God is just your mighty Creator.

That’s one thing all men have in common: God is our Creator. [However], He does not become our heavenly Father until we accept His Son in the forgiveness of our sins. In that moment, the One who, up until then has been our Creator, becomes our heavenly Father by adoption. Literally, he adopts us.

Do you want to know something I found out that’s very thrilling? The Lord does not permit you to disinherit a child that you have adopted. I like that, because you see, I don’t ever want Him to disinherit me: “For as many as are led by the Spirit of God, they are the sons of God.” And have you had that experience? Are you being led by the Spirit of God? Have you surrendered yourself to Him? Then you are counted among the sons of God.

I am amazed how many men and women who profess to be Christians are under a bondage of fear. I can’t explain it, but you know exactly what I’m talking about. And oh, what a bondage to be under! The bondage of fear, the bondage of depression, and finding it more and more today...

Over and over again in a miracle service, I come face to face with somebody who is under that bondage of depression, and I say to them, “Let go. Remember to whom you belong.” It was never in the plan of God, the will of God, that His children should be under the bondage of fear, the bondage of anxiety, the bondage of worry, the bondage of depression. Stop and remember to whom you belong.

...Do you really know what that means? You know, it was the greatest thrill of my life when I would meet somebody I thought was not quite sure to whom I belonged, and I’d say, “I belong to Joe Kuhlman.” I wanted the whole world to know that I was Joe Kuhlman’s kid. I don’t know whether Papa was that proud of me to tell everybody, “That’s my child,” or not. But I was mighty proud to tell the whole world that he was my daddy, and I belonged to him.

One of the nicest memories I have was when, not too long ago, I went to Concordia, Missouri, and just off the highway, I stopped to get some gas. The attendant said to me, “Are you from around here?”

And I said, “Yes, I’m Kathryn Kuhlman.”

“Oh,” he said, “Are you Joe Kuhlman’s daughter?”

I swelled with pride. You see, Kathryn Kuhlman, the one who has preached to thousands, didn’t mean a thing in the world to him. No. But I swelled with pride when he said, “Oh, are you Joe Kuhlman’s daughter?” I could have hugged him. It was the nicest thing he could have said, and I said, “Yes, I’m Joe Kuhlman’s daughter.”

I swell with pride when I can face the whole world and say, “I belong to Him. The mighty God of this universe is my heavenly Father. I’m His by adoption. I’m a joint-heir with His wonderful Son.”

In that moment when you’re prone to be depressed, when you find yourself in the spirit of bondage, look up. Just pause and remember to whom you belong. I said that it was my desire to bring you face to face with a person so that you might have fellowship with that person, and so now we come to the person of the Holy Spirit.

I could never—I do not have the vocabulary—to begin] to tell you of that fellowship I have with the Holy Spirit. He’s more real to me than any human being that I’ve ever known in my life. Immediately someone may say, “But have you ever seen the Holy Spirit?”

No, and neither have I seen the wind. I have not seen the wind. I cannot see air, but I am very conscious of the wind that blows it, and I’m very conscious of the air that I breathe. Without it, there would be death. The Holy Spirit is very, very real to me.

# Communion with Our Lord

I want to read one of the most familiar verses in the Bible. Seldom does a minister standing in his pulpit on Sunday mornings dismiss his congregation without giving this one verse of Scripture, and often I wonder how many really know the deep truths found in this Word: *“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all”* [2 Cor. 13:14 kjv].

The grace of the Lord Jesus Christ—oh, the grace—coming boldly before the throne of grace that we may obtain mercy and find grace to help in the time of need [Heb. 4:16]. The grace of the Lord Jesus Christ, the grace that was greater than our sins, and the love of God, the love of a tender heavenly Father—the one who loved us enough to give His Son that we might have life eternal. The full depth of that love we'll never know. We'll never know the love of God, and the communion of the Holy Ghost fully.

When it's so dark, we can have that communion with a person, the Holy Ghost, the Great Strengtheners, the mighty Comforter. When the waters are so deep, when you are going through your Gethsemane, there's that glorious communion of the Holy Ghost. I pray that you shall know that secret of coming face-to-face with the person of the Holy Ghost that you might have that fellowship and that constant communion with Him.

## Love Has Never Yet Made a Sacrifice

You and I have been having some heart-to-heart talks regarding something that everybody's talking about these days, and that's love. The longer I live, the older I get, the more I realize how few people know what love really is. I mean that. And yet I know that I'm dealing with something that's vitally important when I discuss with you this thing of love, because the Word of God—and always remember, the Bible is the highest authority that man has—instructs us to follow after love.

Paul talked about the wonderful gifts of the Spirit and encouraged us to seek earnestly the best of the gifts of the Spirit [1 Cor. 12:31 kjv]. Yet he comes to a great climax, then said: "*And yet show I unto you a more excellent way*" [v. 31 kjv].

Follow after love, and even though you should be fortunate enough to be one to whom all the gifts of the Spirit were given, if you were not mastered by love, then these gifts of the Spirit would be nothing—absolutely nothing whatsoever. Everything must be motivated by love.

Love "*is patient*" [suffers long]. But don't stop there. The Word of God continues: "*and is kind*" [1 Cor. 13:4 kjv].

Sometimes I think there's so little real kindness in the world today, so little of forgiveness. That's another word that's completely out of the human vocabulary. We've been adding so many new words to the human vocabulary. It seems like every time I have a conversation with somebody, especially the youth of today, I become aware of the fact that there's so many new words.

On the other hand, there are also many words being taken out of our vocabularies, and another one of those words taken out is the word *kindness*. We hear so little about kindness.

You know, once, Peter—having his own theology like a lot of folks today—went to the Lord and said, "I'm telling You something. I'm having difficulty forgiving my brethren. And I've just come to the conclusion that once is all right. To forgive them twice, I can do that. I'm straining a little in forgiving them five times. I've almost reached the end in forgiving them six times—but seven times is the limit! I'll forgive them seven times, and then after that, I'll take the matter in my own hands and give them what they deserve" [Matt. 18:21 paraphrased].

That was Peter's theology when it came to forgiveness and kindness. What did the Master say? He said, "You poor child of Mine. Oh, dear. Forgive him seventy times seven, and then if he's still in need of forgiveness, just keep pouring it on. Real love suffers long and is kind."

I left you (last time) by giving that wonderful illustration in what Jacob said about one of his sons. He was talking about Joseph, and he said, "Joseph is a fruitful bough, a fruitful bough by a fountain. His branches run over the wall" [Gen. 49:22, paraphrased].

That's beautiful. That's beautiful, and to think a father said that about one of his sons: "He is a fruitful bough." But Jacob didn't stop there. [He said Joseph was] a fruitful bough by a fountain with his branches running over the wall. More than anything else, I want to go that second mile. I want to go that third mile. I want to do more than is expected of me. More than even my Lord expects of me, for I must please Him first.

Then I want to do more than my brethren expect of me. I want to go beyond that which my enemies even expect of me. Not the third mile, but the fourth mile, the fifth mile. His branches run over the wall...something for the man next door, something for the outsider.

# The Greatest of These

Love “*suffereth long, and is kind.*” What next? Love “*envieth not...vaunteth not itself, is not puffed up*” [1 Cor. 13:4]. That is to say, the “ear” is never undervaluing itself because it’s not the “eye.” The ear is rejoicing in the brilliance of the eye. It’s not envying anything that someone else possesses.

Stop right there. Don’t just hurry over these things. You talk about love. Everybody’s talking about love. Everybody, no matter where you go. Love, love.

There are those [hippies] today who are wearing certain clothes to try to impress upon people what they stand for: love. But love isn’t just in your dress or the length of your hair. Love is something that you do. Love is never jealous.

Love “*envieth not*” [v. 4 kjv], and this is not only for the one with the long hair, but it’s for the man in the pulpit, in clerical robes. That’s another kind of dress. Sometimes I think we find more jealousy in pulpits than we’ll find anywhere else in the world. Why it is, I do not know. Don’t ask me! I don’t *have* the answer. But very often, I think that you find more jealousy in clerical robes than in any form of dress. You want me to hurry on past that? But it’s there.

You know, it would be wonderful if those who are members of the body of Christ would realize and acknowledge the fact that we are in the same body, the body of Christ, that Christ Himself is the Head and one with the body to whom He belongs.

## Soul-Winning Love

If someone is successful in winning souls to the Lord Jesus Christ, and he’s doing more than we are doing, can we say, “Oh, I rejoice in it; I rejoice in it?”

We [ought to] stand on the sidelines and applaud because it is the same family to which we belong. It is the same body we are born into. If only we could do that, you want to know something? We’d win the world for God. If we could manifest the love of the Lord Jesus Christ to that degree where we rejoice in our brother’s success and do everything humanly possible to help him succeed—literally—the world would see the love of Christ manifested through our lives, and we’d win the unconverted and unregenerated for God.

Do you want to know who my worst critics are today? Not the man on the street, not the hippie, not the unregenerated, but very often, one who is a member of the clergy.

Do you want to know who understands Kathryn Kuhlman the least? Not the hippie, not the sinner, but the one who professes religion. Love “*envieth not.*” That means: Do not envy anything that someone else possesses. Love “*vaunteth not itself*” [v. 4 kjv].

Oh, now, if you’re doing something, stop doing it right now, and listen very closely. This is practical. If only you and I would get back to the Word of God—it has everything. The Word of God has all the answers...if man would just come back to the Bible, and see what the Bible really teaches, [if man would] get back again to the Word of God, the laws of God, instead of living contrary to the Word of God. You see, that’s the reason we’ve gotten ourselves in such a mess because we’re all living contrary to what the Bible teaches. We’re living contrary to God’s laws and God’s rules, and we’ve gotten ourselves in the fix we’re in today....

Love that talks of loving is not love. You know, I get scared of these people who constantly are coming to me and telling me how much they love me: “Oh, Miss Kuhlman, I love you, I love you, I love you.” I found out a long time ago those are the people who will be the very first ones to turn on you.

If something would happen, [the person who helps is usually] the person who never talks about how much he loves you, but who shows his love by doing [something]. They have confidence in you, they are loyal to you, they are right there when you need them. There are some folk who have never told me that they love me, never. And yet, I know that if I needed them, they’d be right there through thick and thin. They’d be right there. I could call on them night or day.

I’m going to tell you something. If Papa ever had come home and said, “Emma, I just love you, I love you.” Mama would have said, “Joe, what’s up now? What have you been doing?”

You know...kind of like that. [Does] that husband of yours have to keep telling you that he loves you, he loves you? Do you want to know something? When there is real love in the heart of that husband, he’ll work the flesh off his bones to give his little family a nice home. I didn’t say a mansion. I didn’t say steaks at every dinner. I didn’t say the finest cars on the block. I didn’t say that. But when he really loves, he’ll give his family the best that he can afford, the very best. He’ll work. He’ll sacrifice.

Love is something you do. It isn’t continually saying, “I’m doing this because I love you. I’m sacrificing because I love you. I’m giving because I love you.” He doesn’t have to. You know in your own heart that he’s doing it because he loves you.

Why in the world do you think Papa ate Mama’s burnt cookies, and sat there and said, “Emma, these cookies are so good?”

I’m going to tell you something—the neighbor’s dog wouldn’t have eaten those burnt cookies, but Papa loved Mama. Mama wasn’t a very good cook. I don’t think she’d mind if I tell you that Mama wasn’t a good cook. She was never a slave to her kitchen.

And yet Papa would say, “Oh, Emma, I would rather eat your food than Belle’s best cooking, or the best dinner in the restaurant.”

It wasn’t Mama’s good cooking. It was just because Papa loved Mama. And some of you wives can put the best meal in the world on the table, and if your husband doesn’t like you, I dare say he doesn’t even know what he’s eating, but he sits down at the table and eats your wonderful cooking.

There’s something about love, there’s something about love. Everybody’s talking about it, but yet, you have to go to the Word of God to really analyze love, break it apart, and see what it’s made of.

Love that talks of loving is not love, and so it is with your love for the Master. [Also, I wonder] when somebody has to constantly tell you how much they love the Lord—“Oh, I love Him. Oh, I love the Lord.” You don’t have to tell the whole world how much you love Him. Your actions will speak louder than your words. It’s the deeds that you do. It’s your everyday living.

It’s a sacrifice that you make for the Lord, and yet love knows no such thing as a sacrifice. Not really. That word “sacrifice” will never be in your vocabulary. It will be taken out completely when you love the Lord enough. Your giving will never be a sacrifice, never.

When somebody comes and says, “Here’s a gift. Use it for the Lord’s work, and I only wish it were more,” I know love prompts the giving of that gift.

When somebody says, “Here is a real sacrificial gift. I hope you appreciate it,” maybe they’re giving it because they’re propositioning God or something like that. You know good and well love isn’t prompting the giving of that gift.

But when you can give and say, "I wish it were more. It's all that I have. It's the best that I have," God knows your heart.

When you can say, "I wish there was more strength in my body with which to serve Him. I wish I could do more for Him. I've done so little. I wish there was more that my hands could do. I wish I could give more than I'm giving," that is love!

But when you have to speak of your love, it is not love at all, for the Word of God says, "*Love vaunteth not itself.*"

In Vietnam, 1970:





God's Practical Advice about Love

There's something about the practicalness of the Word of God. See, to me, the Word of God is so practical. It's plain, everyday living. When I say to you that I am coming into your home and giving you "old-fashioned Missouri cornbread," well, you see, there are parts of the Word of God that in my [opinion are] good old-fashioned cornbread. They're good for you. You'll grow on "cornbread." I did, and besides that, it tastes good. I enjoy it.

Now if you do not enjoy the Word of God, if you are not having the time of your life living a Christian life, then there's something wrong with you—and it's not the Christian experience, and it's not God's plan for you. Know that. Maybe you have just enough of an experience to make you miserable. Could be that. Have you ever thought of it?

Oh, have you ever seen these youngsters who are just beginning to learn to swim?...these little old kids go to the swimming pool and stick one little toe in the pool. It's so cold, and they yell. They scream, "Ohhhh, Mama, Mama, it's cold, it's cold!" And then they'll go back and maybe stick two toes in or a half of the foot. "Oh, it's cold, it's cold! It's too cold."

They aren't enjoying it a bit, but take that brave little kid that stands up there on the diving board! When I watch him, I say, "Oh, dear Jesus, give an angel charge over that youngster. He's going to kill himself, sure as can be." And before I finish my prayer, off he goes and into the water, and he comes up splashing water in every direction, and he yells to the other kids, "Come on in. The water is fine. The water is wonderful." He's not cold. He's loving it, because he has given it everything he has. He has been completely immersed in those waters, and he is enjoying it.

Now if you are not enjoying your relationship with the Lord, if you're not enjoying being a Christian, if you are not enjoying these things that we're giving you from the Word of God, maybe it's because you've just gotten enough to make you miserable. Maybe you're only sticking one toe into this thing of living for the Lord. If you haven't really gotten wet yet...maybe you're not completely immersed in the things of the Spirit.

Oh, it's the most wonderful life in the world if you'll only give Him all there is of you. This thing of living a Christian life is worth anything, it's worth everything. It's worth giving everything that you have.

...I suppose if I would have a thousand people and ask their definition of love, I would get about a thousand different answers, but the Bible holds the real answer. The Word of God gives the real answer, a real definition as to what love really is. From the standpoint of literature, it is my firm conviction that this thirteenth chapter of 1 Corinthians is without doubt one of the most remarkable passages that ever came from the pen of man. We need to get back to the thirteenth chapter of 1 Corinthians.

What is the real outward manifestation of love? I still contend that love is something you do. You cannot help loving without having that love express itself in something that's very definite, something outward. There will be the outward fruit of the love that's on the inside. The next-door neighbor will know it, the person with whom you work will know it, the man on the street will know it, and the one who comes and takes the garbage from your back door will know it. The man who parks your car in the garage will know it. It's something that is workable. There's an outward manifestation—if you have real love.

...Here's something so beautiful, and we need to take note of it. If ever we needed it, it's today: Love does "*not behave itself unseemly*" [v. 5 kjv]. I wish that I could get that across to the thousands and thousands who are talking about love, who are carrying the placards of love, who have thousands of words to say about love, who are having great demonstrations trying to prove to the world that they love.

Do you want to know something? We need to get back to the Bible again and see what love really is. Love "*doth not behave itself unseemly*." Now this verse has been translated in many ways. The simple, meaning is this: Love is always polite, love is courteous, love is never violent. Where there is hatred, you'll find violence, but love is courteous. It is never rough. Love is never brutal. Love does not go around saying ugly things.

A common expression today is "Call a spade a spade," whatever that means, but love never says that. Love does not do that kind of thing. It just doesn't.

## A Fresh Baptism of His Mighty Love

My Aunt Belle always told something on me. I had a cousin Howard who was just a little older than myself, and he was such a bully. Oh, he was such a bully! One day I got up on my poor little tottering legs and looked him right in the face, and I said to him—even before I had much usage of the English language, but I said, "You slap me and I'll slap you back." That was before I even knew [what] the word *slap* meant.

You see everybody's talking about love today, but those are only words. In our hearts, we're saying, "You slap me, and I'll slap you back," and what do we have as a result? Hate. The very atmosphere in which we live is not one of love. The very atmosphere in which we live is hate. Hate is on all sides of us. Love is only a word. Our actions are of hate. Yet, God's Word says that love "*doth not behave itself unseemly*."

Oh, to get back again to the Word of God! What we need is a fresh baptism of the love of God in the hearts of American people, and not only American people but all the peoples of the world. We need to get back to the Word of God and practice the simple truths of His Word.

Now mark this: "*Love seeks not its own*" [v. 5]. Perhaps that is a profound word about the self-emptying capacity of love. Love will always think of the other person. Today, of course, everything is based on: "What do I get out of it? What is there in it for me? What do I get in return?"

Sometimes I think that if, after all these years, Papa could return in the flesh, he'd want to go right back to where he came from, because the living today is so different than it was when he was a young man.

As a young man, Papa was a farmer. And I remember hearing him tell how those good Missouri farmers would get together [to help one another]. They didn't have the modern machinery we have now, but they'd go to [someone's] house, and the women would do all the cooking—bake the pies, make the biscuits, and prepare the meat. They didn't go to the store in those days, let me tell you, to buy bread. They baked literally dozens and dozens of loaves of bread, and the men would do the threshing.

All the neighbors would come together. Nobody ever said, "Well, Joe, how much will you pay me? I want so much an hour, and I'll only work so many hours."

In those days, nobody paid a neighbor to come and help him harvest his crops. It wasn't a matter of, "I worked five hours" or "I worked six hours." As soon as it was sunrise, the neighbors would be there, and they worked until dark, and nobody complained. Nobody said a word.

If a neighbor was sick...why I've known my mother to stop right in the middle of her washing on Monday morning and that was just about the greatest sacrifice that Mama could make, because that washing was the most important thing in her life. When Mondays came, Mama washed. I've known my mother to stop right in the middle of her washing when somebody would come over and say, "Mrs. Kuhlman, Sophia is sick. Would you come over right away?"

And I have known my mother to stay with a neighbor all day, all night, perhaps all the next day. We got along the best we could without Mama for maybe two days, and she'd come home having had very little sleep because a neighbor was sick.

Do we do that any more? Yet, you know, we think we are such an intelligent generation, and we're constantly talking about love. Yet there never was a generation or a time when there was so much hate in the world as today.

We're talking about something some of you know nothing about. We're talking about something that we're not practicing.

...Those [verses in First Corinthians 13] are all descriptions of what love does to the individual. All the way through, [the apostle Paul was talking to] the individual in his relationship to other people. We have to live with other people. If you are a part of humanity, you have to live with other people. And the Word of God is talking about your relationship with your neighbor, your brother, members of your family, with other people. *"For to me to live is Christ"* [Phil. 1:21]. If I do not manifest His love, then I'd better stop preaching.



## God Demands Sinlessness in Worship

First of all, in the temptations of Jesus, may I remind you that Jesus could have yielded to temptation. That fact has been established. For if Jesus could not have yielded to temptation, then the temptations would have been a farce. The whole thing would have been “fixed.” The temptations would have been a mockery, and therefore, should never have been recorded.

The fact remains that Jesus was as much man as though He were not God, and as much God as though He were not man. So when He came face to face with these temptations, remember something. As man, He could have yielded to any one of these temptations.

As He faced these temptations, He was man’s representative, your representative, my representative—and in the very same sense, though you and I may be tempted daily, we need not yield to a single temptation, know that.

Temptation in itself is not a sin. How often I have thought that after some great spiritual victory or after some deep consecration that one has made, the enemy is there with his greatest temptation. You and I, regardless of our spirituality, regardless of our spiritual experiences, always will have temptations so long as we are still in the body of flesh, so long as we’re still here on this earth, and so long as the enemy is still with us. It’s just like that.

In that first temptation, the enemy attacked Jesus in the flesh, and yet, He came forth victoriously. He stood there, absolutely perfect, unyielding, and came to the second temptation when Satan appealed to that which is the very strength of all spiritual life. He tempted Jesus regarding His trust in God—and still the Son of the living God, as much a man as though He were not God, stood there unyielding, coming out from that temptation, absolutely sinless and perfect.

# The Third Temptation

Now we come to the third temptation, and the enemy strips himself of all disguise. He ceases to make use of secondary causes, and definitely asks the homage and the worship of Christ. Let me give you that portion of the Word of God. It's recorded in the fourth chapter of Matthew, the eighth verse. Remember, two temptations have already passed.

[Jesus] now comes face to face with the third attack:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [kjv]

There's no disguise there. [Satan] strips himself of all disguise, lays the cards on the table, and says, "Now if You'll pay me homage, if You'll only worship me, if You'll bow down before me, I will give You the kingdoms of this world. I will give You the title deed to this planet. The whole thing is Yours in exchange for Your worship. It's all Yours, lock, stock, and barrel."

What about it? Consider something just a minute. As they came face-to-face, they both knew that it was Satan's to give. In exactly the same way, Jesus did not rebuke Satan when Satan quoted Scripture, because they both knew he was quoting it correctly.

In that first temptation, they both knew that Jesus was Deity and Divinity and that Jesus had the power to turn the stone into bread. They both knew it. And Jesus knew when Satan offered Him the kingdoms of this world and the title deed to this planet that Satan held the title deed, and it was his to give.

How do I know? Watch something—and those of you who have been following some of my other messages will especially appreciate this portion of the Word of God because it is a proven fact that Satan was once one of the most beautiful angels that God ever created.

...And this is what caused Lucifer to be changed from one of the most beautiful [beings] God ever created to that which is known as Satan, the devil, today—the one who stood face to face with Jesus in these temptations that we've just been speaking of.

*"For thou hast said in thine heart, [speaking of Lucifer] I will ascend into heaven, I will exalt my throne above the stars of God"* [Isaiah 14:13 kjv].

I think we can safely say from this Satan did have a throne here on this planet because of his speaking of "*my throne*." In other words, he was saying:

"I will take my throne from off this planet where I am ruling over millions of angels; I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High God. I will have the adoration, the homage, the worship that Almighty God has."

(Always in the mind of Satan, he had been jealous of the worship, the adoration, the complete homage God had been receiving. Always, he has had an obsession for worship). That is the reason why, when we come to that period of time yet in the future which John saw on the Isle of Patmos in that marvelous vision God gave him, Satan will demand worship by men right here on this earth.

# To Defeat Temptation

The day is coming when he will not be known as the [spirit of] Antichrist [1 John 4:3] but in reality, he *will be* Antichrist, Satan incarnate, demanding the worship of men here on this earth.

...Satan has an obsession when it comes to worship. That's the reason he takes a sinner, he takes a man, and holds complete sway over him. Men and women are [following] him who never dream that he is demanding their full and complete worship. That's the reason one of the hardest things in the world—and it can only be broken by the divine power of the living God—is the hold, the grip, the power that Satan gets on the bodies, on the lives of men and women.

He fastens a hold onto them. He demands their worship. He has such an obsession for worship that literally when he came face to face with Jesus, the Son of God, he said:

“There's one other thing. Do you see all these kingdoms of the world and all the glory? Do you see this planet? It's mine. I hold the title deed to it. God, in judgment, may have stripped me of my body, and I am left as a disembodied spirit, but He did not take from me my power. He has not yet taken from me the title deed to this planet. It's still mine. And all these things will I give Thee, if Thou wilt fall down and worship me” [Matt. 4:8, paraphrased].

That's the third temptation. What did Jesus do? Jesus knew the days would not be far spent before, with His own shed blood, He would have paid the price in full. He knew that again the kingdom would be regained, the planet would be regained.

He, the mighty King of Kings and Lord of Lords, said, “I prefer to worship the Lord God Almighty. Get thee hence, Satan: For it is written, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve’” [Matt. 4:10 kjv, paraphrased].

He came out of the third temptation the mighty victor, completely sinless...Therefore, you need never be defeated on a single score or in the face of any temptation unless you consent to be.

## Dangers that Beset a Life of Victory

Well, you and I have been having a little heart-to-heart talk about this thing of living a victorious, daily, consistent Christian life. I came to the conclusion a long time ago that “Defeat and Not Victory” is the sad inscription which could be written over the life of many of a follower of the Lord Jesus Christ.

I meet them every day...a long face. Oh, dear me, and there’s no victory there, and there’s no real spiritual vitality there, and if you are in their presence too long, you almost become depressed yourself. It’s just kind of like that, and you almost hate to see them coming, you know. Oh, there’s nothing worse than a professing Christian who is living in defeat.

But remember, in the riches of divine grace, provision has been made by the Lord Jesus Christ for a constant an unbroken victory on the part of every one of His children, in spite of circumstances.

Oh, you say, “But you don’t understand my circumstances. If you only knew the trials that I go through. If you had to live with my husband. If you had a son and daughter like my son and daughter. If you had to put up with neighbors like my neighbors. Kathryn Kuhlman, if you had to work where I work, then you would not be able to say there is a place in the Lord Jesus Christ where you can have constant victory and be happy.”

I know, my friend, but I’m not looking to that godless husband of yours, or those crying teenagers at your house, or those neighbors of yours, or the folk with whom you have to work. I’m still looking to Jesus, and you have His promises.

He said that we are not only conquerors, but we are more than conquerors over all these things, all circumstances, everything [Rom. 8:37].

We’re more than conquerors, not through our own efforts, but through Him. Through the Lord Jesus Christ. Oh, to me that’s thrilling. That’s wonderful.

# Dangers to Holiness

All right, what are some of the dangers that beset a life of holiness, this wonderful life of constant victory?

[One danger is getting into] self-effort. We can't do it in ourselves. That's impossible. We must do it through Him. He's the One who keeps us. It's not we who keep Him. Abide in Me, He says. Just rest peacefully in Him so far as your life of victory is concerned.

All right, now, the second thing: There is no freedom from temptation. The victorious life is not an untempted life. I know very often there are those who, after they have found this wonderful new-birth experience, after they've had this experience of knowing that their sins are forgiven, they feel as though they are completely free from all temptation.

Perhaps they've just gotten up from their knees, and their faces [are] still tear-stained, and I could have been the one who said to them, "Now remember to whom you belong. You're now an heir of God, a joint-heir with Christ Jesus. He's the One. You are somebody."

And perhaps I have given them the feeling without saying so that it's always going to be just like that. There will be no more temptation. But it isn't like that. It just isn't like that. You were converted, but the devil wasn't. Sometimes we act as though when we're converted, the devil got converted too. He's just as big a rascal as he always was.

Therefore the Christian life is not an untempted life. Only one man has ever lived an unbroken victorious life, and that is our Lord and Savior Himself. And the Word of God says He "was in all points tempted like as we are, yet without sin" [Heb. 4:15 kjv]. Even He was not spared temptations, so who do you think you are?

# Temptations of the Enemy

When someone stands behind the pulpit and teaches there will no longer be temptations after this wonderful experience of being born again, that one is unscriptural, for even the Son of God was tempted.

Well, let me ask you: Who are you, to believe that you have reached such a spiritual state that you will no longer be tempted?

I think back so very often. Papa always said, “It is the aggravation and not the hard work that is so hard,” and sometimes I think my greatest temptation is to kind of get disgusted with people. It isn’t the hard work. Preach—nobody loves to preach any more than I do. Oh, it’s so wonderful, and in the miracle services, not everyone gets as blessed as I do. It’s so wonderful to be in the presence of the Lord and see the wonderful outpouring of the Holy Spirit.

But you see, it’s people who are so inconsiderate, and people who are so vasclating and undependable, and I’m wondering if the Lord sometimes got a little disgusted with people too (when He was on earth). Perhaps He was kind of tempted to say, “OHHHH!” The Word said He was tempted in all points as we are, yet without sin.

The sinless angels were tempted, and some fell [Rev. 12:9]. That’s right. Read the Word of God. Angels were created sinless, but they were tempted, and they did not all remain sinless. Some of the angels fell. Only one person remained without sin, and that’s Jesus. Adam and Eve in a sinless state were tempted, and they also fell.

So let us not be surprised when the devil tempts us. He’ll do all in his power to drag us down, and he knows our weakest spots. He knows our weakest moments. He knows when we’re tired. He knows when we are in a state of fatigue, and he’s an old dirty rascal. He has no principles whatsoever. He has no consideration. None. And he’ll wait for that moment when you’re tired in body and say, “Now is my chance to strike. There it is.”

Even Elijah knew that. One moment there was glorious victory. There was literally the great spiritual giant challenging the prophets of Baal and in that moment—oh, you and I think we have seen wonderful miracle services, but that was one of the greatest miracle services that we know anything about. That was a real miracle service, and I’m sorry I missed it.

You and I are in the Shrine Auditorium or in the First Presbyterian Church in Pittsburgh or New York City, and we see sick bodies healed by the power of God. We say, “Isn’t that wonderful? Wasn’t that a wonderful miracle service?”

But I’ll tell you something. There was a miracle service that was even greater than anything that you and I have ever experienced [the one when] Elijah stood there that day, a spiritual giant, literally challenging the prophets of Baal and God came through. He always does, and He sent that fire from heaven [1 Kings 18:17–38]. Oh, to think I missed that one. Oh, to think I missed it!

Had I been there while Elijah was challenging the prophets of Baal, I probably would have been standing behind him saying, “Sickum...sickum...”

I would have been doing my part, I’ll tell you, all that I would have known to do in the circumstances. But do you want to know something? Only a few hours later, at the time when Elijah was so tired in body there wasn’t an ounce of strength left [he was greatly discouraged]. He was human. He was human. And the devil was waiting for that weak moment to attack him. Just a few hours later, he prayed to die:

“Let me die. Oh, I’m so discouraged. Jezebel is out there after my head, and she’ll probably get it, you know.”

How quickly we forget the power of our God in those moments of despair. Did God cut him off? Did God forget him? No! He just let him sleep. He said, “Child of mine, all you need is just about twelve or fourteen hours of good sleep.” Then He not only put Elijah to sleep, but he even sent the angels to bake him a cake. I tell you, that’s what our heavenly Father is like, but I also want you to see the power of the enemy [1 Kings 19:1–8].

The devil did attack him when he was tired in body—the weakness of the flesh. There was no weakness spiritually. There is no weakness in the spirit. The weakness was in the flesh, and God knew it.

So let us not be surprised when Satan tempts us. He’ll do all in his power to drag us down, because the victorious life is the only one that really counts. And every child of God will be tempted, but we can count it all joy even in the face of that temptation, for we are told the shield of faith is able to quench all the fiery darts of the evil one [Eph. 6:16].

That’s the reason I say to you when I come into your home, “No matter what happens to you, as long as God is still on His throne, there’s an answer to prayer. Just so long as your faith in Him is intact, you cannot be defeated.

Not one of us will ever go down in defeat as long as our faith in Him is still intact, and the most wonderful thing is that He will even supply the faith. Being the author and finisher of our faith, He is the supplier of that faith [Heb. 12:2].

I ask you confidentially—and it’s a reasonable question—How can we lose? Perhaps sitting there right now you’re defeated. Oh, if I could see your face. It’s so long. No wonder your husband hates to come home. No wonder your children hate to come home.

## Decide to Be Victorious!

Or maybe I’m talking to a backslidden preacher. Of course, you’re not having any spiritual result. Of course you’re not influencing your church and the members of your church. When you stand in the pulpit, they can sense your defeat. They know it, and you cannot give to anyone else more than you have experienced yourself.

How can you give someone else victory when you have no victory yourself? You can’t do it. It’s the life of victory that is the only one that really counts, and you can look up; having the shield of faith. That shield of faith, regardless of circumstances, is able to quench all, all, the fiery darts of the evil one. If it wasn’t true, God’s Word never would have said it.

There are those who say, “Now if we fall, what?”

There are people that sometimes I think are actually born with negative attitudes. When they make their first cry, it’s a negative cry, and they go through life still crying negative tears. Everything they say, and all their thoughts are negative.

“If we fail.”

“I’m afraid to accept Christ as my Savior because maybe I’ll not be able to live the life.”

Don't ever say that to me, whatever you do! I may show some of the human side of me. That's one thing I cannot take from anybody! When they give [these words] as an excuse, "Maybe I won't be able to live the life. Maybe I won't be able to hold out. If we fail..."

There's always the possibility of sinning, but remember, Jesus knew the weakness of the flesh. He created us. He knows all about us. He knows us better than we know ourselves. And so He has made a provision for this possibility of sinning. Oh, He's a wonderful heavenly Father.

Go back if you will, please, to the Old Testament to the fourth chapter of Leviticus, and verse three [kjv] says, "*If the priest that is anointed do sin according to the sin of the people.*"—Look at that!

You say, "My goodness. I never thought of a priest sinning."

Well, God did [think of it], the Creator did. Always keep in mind, there's only one who was sinless, just one. A person can be deeply spiritual, yet that person is not immune to temptation. God knew it. If the priest that is anointed, if that priest does sin as the people, what happens? He has to confess that sin just like anyone else, because he's a human being, too. Now doesn't this prove that sin is inevitable? Now watch.

Every ship that sails is provided with a supply of lifeboats, lest there should be a wreckage or a collision. Every ship—I don't care how small, how large—is always provided with life jackets, because there's always the possibility of a storm. There could be a shipwreck, and of course, this does not imply that it is the captain's intention to wreck his ship nor does it mean that every ship must be wrecked. No. But if we confess that sin, "*he is faithful and just to forgive us*" [1 John 1:9 kjv].

Confession is one of the most important doctrines, one of the most important things, of man's theology and of God's Word. There must be confession, and you confess your sins to Him. Oh, I know. You see, the enemy of our soul who is the accuser of the brethren, will keep attacking you on this one score.

He will say, "Aha, you did it. You did it. You yielded. You did it. In that moment of weakness, you did it."

He's the accuser of the brethren. Don't act like the devil, now, whatever you do.

Jesus said, if we confess, if we sin—whether we be priest or just an ordinary person—He's made a way, a provision through His tender love, and He is there to forgive us of that sin.

On the set of I Believe in Miracles:





# About the Author

Roberts Liardon, author, public speaker, spiritual leader, church historian, and humanitarian, was born in Tulsa, Oklahoma, the first male child born at Oral Roberts University. For this distinction, he was named in honor of the university founder. Thus, from the start of his life, Roberts was destined to be one of the most well-known Christian authors and speakers of the turn of the millennium. To date, he has sold over six million books worldwide in over fifty languages and is internationally renowned.

An author of over four dozen Christian and self-help books, Roberts began his career in ministry when he gave his first public address at the age of thirteen. At seventeen, he published his first book, *I Saw Heaven*, which catapulted him into the public eye. By the time he was eighteen years old, he was one of the leading public speakers in the world. His book and video series, titled *God's Generals*, became one of the best-selling Christian series in history and established Roberts as one of the leading protestant church historians.

Roberts's notoriety increased outside Christendom, as well. Twice he was voted Outstanding Young Man in America, and his career has taken him to over one hundred nations around the world, having been hosted by presidents, kings, political and religious leaders, and other world dignitaries.

In 1990, at the age of twenty-five, Roberts established his worldwide headquarters in Southern California, which became a base for his humanitarian work. He has trained, financed, and sent forth more than two hundred fifty men and women to various nations. These humanitarian missionary teams have taken food, clothing, and medical supplies, along with the message of Jesus, to needy friends and neighbors worldwide.

As a church historian, Roberts also fervently researches our Christian heritage. At age twelve, he received instruction from God to study past heroes of faith and gain insight into their successes and their failures. The pursuit of Christian history became his passion, and, even as a young man, Roberts spent much of his free time with older Christians who knew the likes of William Branham, Kathryn Kuhlman, and Aimee Semple McPherson—great men and women of faith whose stories are told in the first *God's Generals* book and videos. Roberts possesses a wealth of knowledge regarding the great leaders of three Christian movements—Pentecostal, divine healing, and charismatic—and has established ongoing research through the Reformers and Revivalists Historical Museum in California.

Historian, pastor, teacher, humanitarian, and philanthropist Roberts Liardon has dedicated his entire life and finances to the work of God's kingdom and the welfare of his fellow man, keeping a watchful eye on those less fortunate and doing all he can to ease their pain and help their dreams come to pass.