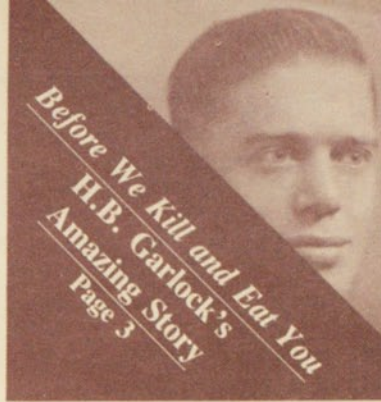


Assemblies of God  
**HERITAGE**™



*Before We Kill and Eat You*  
 H.B. Garlock's  
 Amazing Story  
 Page 3

Vol. 4, No. 2, Summer 1984



**A Camp Meeting  
 Pictorial/pages 6-7**

**CAMP MEETING**  
 August 3-13,  
 1932  
 WOODSTON-ALTON,  
 KANSAS.

ASSEMBLIES OF GOD  
 SPEAKERS:

Francis P. Schaeffer  
 Dr. J. H. Starnes  
 Dr. J. H. Starnes  
 Dr. J. H. Starnes

See the full program on page 6-7

Special Offer: *Heritage* Program Book

## THE HERITAGE

### LETTER Wayne Warner

A story that came to me recently underscores the importance of protecting and preserving historical materials. And in this case, as you will learn, it is so important to watch for endangered historical items.

Researchers who have an opportunity to look at historical materials collected by P.C. Nelson and now housed in the library bearing his name have no idea how endangered some of these materials were just a few years ago.



J. Singleton

that had I not gone when I did, the entire collection would have been hauled to the dump."

Included in this rare collection are revival posters, correspondence, manuscripts, books, and other historical items.

Here is how Singleton providentially was able to preserve the treasures of P.C. Nelson, the founder of Southwestern Bible School at Enid, Oklahoma.

Nelson's son Paul had inherited his father's collection and had stored the items in the attic of a small independent church in the River Oaks section of Fort Worth.

Later the church became the property of the North Fort Worth Section of the North Texas District. The section sold the building but several months later it once again became the property of the section.

That's when Singleton came into the picture.

His assistant pastor was on the sectional board, and knowing that Singleton was interested in history, the assistant told him that Paul Nelson had left some papers in the church attic. "Everything was to be cleaned out and disposed of in a few days," Singleton remembers, "so I borrowed a pickup and hurried over the very next day."



Wayne E. Warner is Director of the A/G Archives

James B. Singleton, a former pastor in Fort Worth and now an evangelist, still shakes his head when he thinks how close the materials came to being destroyed.

"The thing that really scares me," Singleton wrote recently, "is knowing

**EVANGELISTIC MEETINGS**  
COMMENCING  
SUNDAY, FEBRUARY 7th, 1909  
AT THE  
**SOUTH BAPTIST CHURCH**  
Cor. Washington St. and 1st Ave.  
**NELSON AND HARRIS**  
EVANGELISTS  
Stirring Sermons Spirited Songs Special Solos  
Everyone Is Invited. Every

*Two of the several revival posters found in the P. C. Nelson collection which is now a part of the historical collections at Southwestern Assemblies of God College, Waxahachie, Texas. The above poster advertises a meeting in 1909 — possibly in Iowa — and the meeting at the right was conducted in Springfield, Illinois, in 1925.*

When Singleton climbed up a rickety stairway and shined a flashlight around the attic, he could hardly believe what he saw. Covered with dust were old cardboard files containing years of materials from the P.C. Nelson ministry. "I excitedly loaded everything I could find and hauled it to my garage," he added.

Since Singleton had graduated from Southwestern and Nelson had been one of his instructors, he felt a strong attachment to Nelson's work. He called Southwestern — which is now at Waxahachie, Texas — to ask if Librarian Murl Winters would be interested in the materials.

He didn't have to ask twice.

Today the material is housed in the P.C. Nelson Memorial Library along with some 10,000 books which had belonged to P.C. Nelson and which had been given to the library earlier.

Researchers and coming generations can thank an alert James Singleton for his part in preserving these valuable documents. It scares us all to think how close they came to being dumped in a Texas landfill.

One of the problems in preserving historical materials is a new generation which might not know the value of documents they discover in old trunks and boxes. If in doubt, please write to us and

**P. C. NELSON**  
BACK IN SPRINGFIELD  
HEAR HIM ON ONE OF HIS GREAT THEMES  
7:30 TONIGHT 7:30  
1. Real Salvation  
2. Divine Healing  
3. The Second Coming  
4. The Work of the Spirit  
TABERNACLE  
1017 SOUTH FIRST STREET  
Special Healing Services  
2:45 p.m. Sundays, Wednesdays and Fridays  
JESUS SAVES AND HEALS

let us know what you have found.

Who knows, you might find some buried treasure under all that dust.

James Singleton can tell you all about that.

### COVER PHOTO

Pastor and Mrs. Clarence R. Love pause for a photographer at a tent meeting in Wichita Falls, Texas, July 1928. It was here that Christ's Ambassadors was organized in Texas. Love served as an officer along with Albert Ott and M. B. Netzel. The Loves are now retired and live in Lubbock, Texas.

### ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor  
Pam Eastlake, Assistant Editor

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# Before We Kill and Eat You

*The Cannibals Were Ready  
to Kill Garlock. Then  
the Spirit Took Control.*

By H. B. Garlock

*The author and his bride, Ruth E. Trotter, on their wedding day, June 1921, in Garroway, Liberia. The drama unfolded in this story took place the next year.*



The Pahn tribespeople of Liberia among whom we were living in 1922 had rarely seen a white person or heard the name of Jesus before our coming. We labored diligently to give them the gospel. But only a few months after our arrival, we were completely cut off by flooded streams and marshes. Supplies were low, and our stomachs soon rebelled against the steady diet of rice. With severe attacks of malaria fever my wife Ruth and I became desperately ill.

I had pleaded for weeks with some of the natives to make up a caravan to go after mail and supplies for us. Finally we managed to get a group of men who agreed to go. Ruth had been only semiconscious for 17 days and did not even know when the carriers left early one morning.

About noon the head carrier reappeared in our doorway. I started to rebuke him for breaking his promise when he blurted out what had happened.

During a previous intertribal feud, a man from the nearby village of Chodi had been killed and eaten by enemies. The head carrier had unfortunately employed a young man, Kuso, from the enemy section, and he was recognized by the people in the village through which our carriers tried to pass. The warriors of that village, determined to even the score, seized Kuso and beat him severely. The other porters tried to protect him, but had to abandon him to his captors.

The head carrier had returned to our house to tell me what had happened. I told him to go back to the village and tell the chief to release Kuso. He said, "Not me. I barely escaped. All the porters are being held, and none dare leave the village. If you go with me, I will go. But never will I go back without you."

I hated to leave Ruth in her illness, but because we needed supplies so desperately and because the man's life was at stake, two dedicated Christian women said they would gladly care for "Mama" while I was gone.

So I hurriedly made up another caravan and started out. Just before dark we arrived at the village. All villages were enclosed by high wooden pole fences and usually guarded by spearmen. We circled around the stockade to a point as close to the prison hut as possible without being seen.

My men helped me over the fence, and I told them to run to the hut as soon as they saw me enter. Cautiously moving from hut to hut, I came to a wide clearing in front of the chief's court and the prison hut.

The door of the prison hut was guarded by two stalwart warriors armed with spears. I must confess I was almost paralyzed with fear. Mustering all the courage I could, I headed for the door of the hut. I saluted the guards with the only greeting I

knew, "Tatto, tatto," and cut the grass rope holding the little bamboo mat door in place.

I entered the hut and felt my way in the darkness until I found the badly beaten Kuso tied to the center pole. At once he begged, "Please, white man, save me!"

I answered, "Well, I'm going to try."

I cut his cords and dragged him out the door. By this time the two guards had spread the alarm and a large crowd of screaming, yelling people was gathering in the courtyard. My men now joined me and I sat down from near exhaustion on an old elephant skull.

I thought the infuriated natives would tear me apart. We were completely surrounded by this angry, yelling, bloodthirsty mob. I sat there and prayed, realizing that at any moment the end might come.

I knew only a few words in their language, but I recognized enough to conclude that they intended to kill me along with the man I was trying to rescue.

The confusion lasted for what seemed hours to me. Finally the people sat down in a great circle and ceased yelling.

Then the witch doctor rose from his place to present his case for prosecution. His hair was braided and plastered down with cow dung and palm oil. His face was scarred with tribal markings. His teeth were ugly and gnarled. Around his neck was a string of leopard's teeth. From his neck, waist, and shoulders hung pouches of juju and fetish medicine. I have seldom seen a more evil-looking person.

He would lunge at me, making grotesque grimaces, and then draw back amid the cheers of the onlookers. It seemed he was trying to scare me to death, and he almost did just that. I could feel the powers of darkness so strongly that it seemed I could have cut them with a knife.

With a grass wand in his hand, the witch doctor walked back and forth. Then he started a long, emotional harangue. I followed it only by snatches and by deduction. He related the long, warring history of his people. He told how they had now gotten even by capturing Kuso, the warrior I was trying to rescue. The white man had rudely interrupted their festivities, he told them. "Now," he asked, "what shall we do with this white man?"

The crowd answered in one voice, "We shall kill and eat him too!"

Then the witch doctor came to me and laid the wand on the ground at my feet, indicating that I was now permitted to speak in my own defense. As plainly as if he had spoken in perfect English he was saying with contempt, "Before we kill and eat you, let's hear what you have to say."

I was on the spot. Although I could understand a good deal of what I heard, I

*"There poured from my lips a torrent of words that I had never learned." — H. B. Garlock*



could not speak the language. My African preacher from Barroba knew little more than I did. We both earnestly prayed that God would show us what to do. I feared to depend on uncertain interpretation with our lives at stake.

Suddenly, I began to shake. This disturbed me as I did not want the people to know how frightened I really was. Then I realized the Holy Spirit had come upon me and the words of Jesus in Mark 13:11 came to me: "Take no thought beforehand what ye shall speak . . . but whatsoever shall be

given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

Now, under the anointing of the Spirit, I stood up. I reached down and picked up the witch doctor's wand and began by saying, "Ny lay . . .," meaning, "Listen to me."

And then it happened.

The Holy Spirit took complete control of my tongue and vocal organs and there poured from my lips a torrent of words that I had never learned. I did not know what I said nor how long I spoke. But when I had finished, silence reigned.

The witch doctor spoke privately to one of his men who left and returned with a white rooster. The witch doctor wrung the rooster's head off and came to me, sprinkling some of the blood on my forehead and on the wounded Kuso by my side. He then placed some of the blood on his own head and on the forehead of the cannibal chief.

His actions told me the situation required blood to be shed, so the blood of the white fowl had been substituted for ours!

About midnight the trial ended with the witch doctor, the chief, and the village elders pleading, "Please do not harm us. We see that your God has power and fights for you. What can we do to atone for mistreating you?"

We managed to make our requests known. I asked them to carry Kuso back to our station and feed our other carriers before they continued on to the coast. This they hurriedly agreed to do. Soon all the porters were eating heartily.

I returned home that night with Kuso in a hammock. After a few days at our station he recovered, and we sent him back to his

village where he witnessed strongly to his people about what great things the Lord had done for him.

Twenty-five years later it was my privilege to revisit that part of the country. The old original village had long since been destroyed. But one night nearby in another village where I was preaching, a middle-aged man came running up to me calling out, "Kwi Kali, Kwi Kali!" I asked him how he knew me. He said, "How can I ever forget you? You saved my life!"

I then recognized that he was Kuso, and he related in detail the miraculous story of his deliverance. We rejoiced together over the thrill of seeing each other again after so many years.

I am happy to say that today there are Spirit-filled pastors and churches throughout this tribe.



This story is from the book *Before We Kill and Eat You*, by H. B. Garlock, and published by Christ for the Nations. ©1974 Used by permission. The book can be ordered from the publisher, Box 24910, Dallas, TX 75224 (\$2.90 including postage and handling).

Henry B. and Ruth Garlock are retired Assemblies of God missionaries and make their home in Dallas.

## The Miraculous Rescue of Jitueh the African Slave Girl

Another dramatic story told in H. B. Garlock's *Before We Kill and Eat You* is the rescue of an African girl who was being held captive by a hostile tribe.

It all started in March 1922 when Jetu, an outcast woman with an incurable disease, was converted after believers had found her lying along a jungle trail.

Cannibals had eaten her eldest son, and a daughter and another son had been taken from her. Henry and Ruth Garlock were touched as they heard the woman's pathetic story. Something had to be done. Jetu then pleaded with Garlock to rescue her children so they could grow up in the mission and serve the same Christ she had found.

Rescuing Bamwe, her son, was simple since Garlock knew the chief of the tribe which had taken the boy.

But to deliver Jitueh, the 11-year-old girl, was quite a different story because she was in the hands of an extremely hostile tribe some 3 or 4 days' journey from the Garlocks' mission.

Jetu, however, continued to plead with Garlock to rescue her daughter. Finally Garlock gave in, organized a caravan, and set off on the mission.

After they arrived in the village where Jitueh was being held, Garlock tried in vain to bargain with the

chief for the little girl's release. After hours of futile talks, Garlock impulsively told the chief that he was taking Jitueh to her mother. And he walked unmolested out of the village with Jitueh. It seemed like an easy victory.

But out on the trail Garlock and his caravan were overtaken by the chief's warriors — natives who had pledged to neither eat nor sleep until they had killed and eaten Garlock.

The warriors charged Garlock, ready to kill him with their long knives. But they suddenly froze in their tracks, fearing for their own lives. The leader fell at Garlock's feet and begged for mercy. He quickly agreed to let Garlock take the girl to her dying mother.

Garlock was dumbfounded but relieved that God had rescued them — reasoning later that perhaps God had sent angels which the warriors had seen standing with him.

A few days later they arrived at the mission where Jetu and little Jitueh were reunited. That very night Jetu died.

Later Jitueh — whose name was changed to Ruth — attended a mission school and married a Methodist minister, Benjamin Suehn.

Ruth is now 74 years old. It has been more than 62



Ruth Garlock visits Ruth Suehn — and her children — in 1946, 24 years after the rescue.

*Continued on page 9*



Delegates at the organizational meeting of the Assemblies of God elected these men to the first Executive Presbytery. Seated, left to right, T. K. Leonard, E. N. Bell, and C. B. Fockler; standing, in the same order, J. W. Welch, J. R. Flower, D. C. O. Opperman, H. A. Goss, and M. M. Pinson.

Part 2

*Reflecting on  
Events at  
Hot Springs,  
April 2-12, 1914*

## Delegates Form Assemblies of God

300 People Attend 10-day Organizational Meeting in Hot Springs

Although the five men who signed the call to Hot Springs went into much more detail, basically the purposes of the convention were set forth as:

1. To achieve better understanding and unity of doctrine.
2. To know how to conserve God's work at home and abroad.
3. To consult on the protection of funds for missionary endeavors.
4. To explore the possibility of chartering churches under a legal name.
5. To consider the establishment of a Bible and Literary Training School.

Despite much violent opposition to organization over the years (such as that

*Editor's Note. This is the concluding part of a feature first published in the Pentecostal Evangel in 1954 on the 50th anniversary of the Assemblies of God. In Part 1, which was published in the spring issue, the author wrote about the first dozen years of the Pentecostal movement and the various organizational attempts. He told how five men — M.M. Pinson, A.P. Collins, H.A. Goss, D.C.O. Opperman, and E.N. Bell — signed an invitation for Pentecostals to assemble in Hot Springs, Arkansas, and consider the merits of a new organization. Now the author reports on the 10-day meeting and the results. The author is the late C.C. Burnett. We have updated and adapted the material for Heritage.*

expressed more than once in vitriolic editorials of William Durham in his *Pentecostal Testimony*), the brethren came. Over 300 attended and 120 ministers registered as delegates. While the Midwest had the best representation, 20 states and several foreign lands had delegations. The roster of the convention reads like a *Pentecostal Who's Who*: John G. Lake, missionary to South Africa; E.N. Richey, Zion, Illinois; R.E. Erdman, Buffalo, New York; Fred Pitcher, Baltimore, Maryland; S.A. Jamieson, Portland, Ore-

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*At one point in the sessions, an impromptu parade was staged down Central Avenue with practically the entire 300 participating.*

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gon; B.F. Lawrence, Thayer, Missouri; E.N. Bell, editor of the *Word and Witness*, Malvern, Arkansas; J.R. Flower, editor of the *Christian Evangel*, Plainfield, Indiana; J.W. Welch, Baxter Springs, Kansas; Howard A. Goss, Hot Springs, Arkansas; T.K. Leonard, Findlay, Ohio; W.T. Gaston, Tulsa, Oklahoma; A.B. Cox, Maryland; R.L. Erickson, Chicago; John and Andrew Crouch, missionaries to Egypt; M.M. Pinson, Phoenix, Arizona; D.C.O. Opperman, Houston, Texas; Cyrus Fockler, Milwaukee, Wisconsin; Fred F. Bosworth, Dallas, Texas; A.P. Collins, Fort Worth, Texas; Ralph M. Riggs, Hattiesburg, Mississippi.

The convention opened with 3 days of devotional services during which time there were many messages from the Word, manifestations of the Spirit, and much joyful singing unto the Lord. At one point in the sessions, an impromptu parade was staged down Central Avenue with practically the entire 300 participating.

The city, however, seems to have taken little notice of the parade or the convention — at least, the local newspapers made no mention of it. In fact, the only news about the meetings at all were two items in the *Sentinel Record* on April 4 — one a very brief note to the effect that the "Saints" were meeting, and the other an advertisement announcing "The General Assembly of the Church of God in Christ."

Mack M. Pinson brought the opening message of the convention from Acts 15, in which he discussed some of the doctrinal matters of the times and gave a justification for the call.

The actual business began Monday, April 6, when E.N. Bell called the meeting to order. Shortly afterward he was elected temporary chairman, and J. Roswell Flower was named temporary secretary.

Bell appointed a large committee representative of all sections to work on an agenda and to define the council roll.

*Continued on page 8*

# A Camp Meeting Pictorial/pages 6-7

These photographs and posters represent Pentecostal camp meetings from 1906 to 1949. Original photographs and posters belong to the Assemblies of God Archives.



Wescosville (Pennsylvania) camp orchestra, early 1930s. Joseph R. Flower, present general secretary of the Assemblies of God, holds trombone in back.



A popular camp meeting speaker, Aimee Semple McPherson (seated in front with tambourine), and a group of her workers.

District camp meeting at Lewis County Fairgrounds, Centralia, Washington, in early 1930s.



## Third Annual Encampment OF PENEOSTAL SAINTS

For Oklahoma and Nearby States

WILL BE HELD AT SHAWNEE, OKLA.

JULY 9th 18th INCLUSIVE 1945

ALL WHO ARE INTERESTED IN THE THINGS OF GOD ARE URGED TO ATTEND.  
 THE OBJECT OF THE MEETING IS THAT SINNERS MAY BE SAVED, BELIEVERS BAPTIZED WITH THE HOLY SPIRIT, THE SICK HEALED, AND THAT A DEEPER SPIRITUALITY MAY PREVAIL AMONG THE SAINTS EVERYWHERE. A CLOSER FELLOWSHIP AND BETTER UNDERSTANDING BE REALIZED AMONG ALL THE PREACHERS AND WORKERS FROM THE DIFFERENT SECTIONS OF THE COUNTRY. THAT WITH ONE HEART AND ONE SOUL WE MAY GLORIFY GOD, LOOKING FOR THE GLORIOUS APPEARING OF OUR SAVIOR JESUS CHRIST. AMEN.  
 COME EXPECTING GREAT THINGS FROM THE LORD AND PRAY UNTIL YOUR EXPECTATIONS ARE REALIZED, FOR "HE IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK."  
 E. N. BELL, EDITOR OF THE "WEEKLY EVANGEL" AND ELDER FRED LOHMAN OF MALVERN, ARK., AND MANY OTHER SPIRIT FILLED PREACHERS AND WORKERS ARE EXPECTED.  
 "ALL THINGS IN COMMON" IS THE PLAN FOR THE MEETING. EXPENCES WILL BE MET BY FREE WILL OFFERINGS. BRING YOUR OWN BEDDING AND TOILET ARTICLES AND A LIBERAL OFFERING UNTO THE LORD.  
 UPON ARRIVAL IN THE CITY GO DIRECT TO CONVENTION HALL.

W. T. GASTON



Early camp meeting participants. Left, Pastor and Mrs. T. K. Leonard. Right, John Goben and Hardy Mitchell.



# PENTECOSTAL Camp Meeting

To be held at Martinsville, Indiana  
During the Month of August, 1915

[D. V.]

A Full Gospel Camp Meeting will be held at this place commencing the first of August, continuing throughout the month.

God has wonderfully visited this city in power during the passed few months, and we have the prospects of a wonderful meeting in the future.

We have purchased a large tent which is situated in a beautiful location, and God has been richly blessing us.

Able workers will be with us to give out the Word, and the Gospel of our Lord and Saviour Jesus Christ will be presented in its fullness.

Rooms for light housekeeping, and furnished rooms and board can be obtained at reasonable prices.

Martinsville is located 30 miles South of Indianapolis on the I & V. railroad, also hourly service on interurban cars. For further information, address:

Pastor Fred Vogler

690 W. Morgan Street

Martinsville, Indiana



Charles Parham's Apostolic Band at Houston in 1906. Note U.S. flag along with Apostolic Faith banner, "Our Faith Is Built on Experiential Salvation."

One of the most popular camp meeting speakers, A. A. Wilson. Here he is with Mrs. Wilson and their granddaughter, Jacque Vance at Mountainair, New Mexico, 1949. Wilson lives in Springfield and is 93 years old.



## Reflecting on Our Camp Meeting Heritage

What comes to your mind when someone mentions camp meetings? If you attended meetings in the early years of the Pentecostal movement, you might remember sawdust or straw-covered floors, crude benches, kerosene lanterns, and other primitive conditions. No camp director would want to return to those days.

Things have changed from the scenes shown on these pages, but in every era two words are synonymous with camp meetings: inspiration and fellowship. And because of these elements, camp meetings remain as important chapters in our heritage.

When *Heritage* asked several persons about special camp meetings they attended, we received some interesting recollections.

The first camp meeting Theodore L. Vippert attended remains as the most significant for him. That was the Indiana District camp in 1946. "During Arthur Arnold's sermon I received the baptism in

### Contributors

Theodore L. Vippert  
Kenneth Barney  
Berneda Warner  
Josephine Williams  
Zena Walegir  
Melvin Hodges  
Oliver Collier

the Holy Spirit," Vippert recalls. Not only that, but he also received a call to preach at this meeting. In the fall he enrolled in Central Bible College to prepare for the ministry. Vippert, who now pastors Abundant Life Memorial Church, Indianapolis, added, "I don't know whether Brother Arnold ever forgave me for interrupting his service."

Kenneth Barney's first camp meeting — at Ottawa, Kansas, in 1938 — remains as his most memorable as well. He had been saved and filled with the Spirit before attending the camp, but his parents

*Continued on page 12*

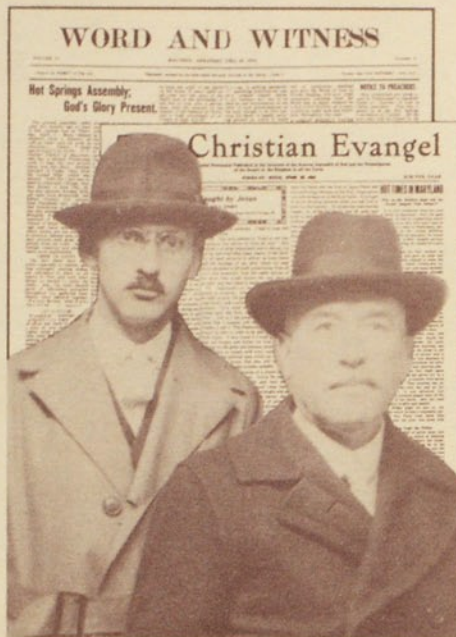
## □ Delegates Form Assemblies of God/ from p. 5

While they were doing this, a smaller group of men met surreptitiously that night and worked independently on a preamble and resolution. Among these men were T.K. Leonard, Jacob Miller, and J. Roswell Flower. Although there was much discussion and comment by all, T.K. Leonard dictated the actual document which J. Roswell Flower took down in shorthand.

The next morning the two committees compared notes and discovered that they had been thinking along the same line. The delegates, feeling that this was a marvelous indication of the Holy Spirit's guidance, adopted the preamble and resolution without a single dissenting vote. Among other things, it set forth the sovereignty of local churches within the framework of a General Council of Assemblies of God. It actually became the constitution of the new church and remained so until 1917 when a more adequate document was adopted.

The name Assemblies of God can probably be traced to T.K. Leonard, whose ordination papers show him to have first been ordained by the Christian Church in 1901, and then by The Assembly of God, Findlay, Ohio, April 14, 1912, two years before this first General Council.

At the same time the delegates, recognizing the need for a central governing body, elected an Executive Presbytery of 12 men "to act in all necessary matters on behalf of this General Council as a Home and Foreign Missionary and Executive



*J. Roswell Flower and E. N. Bell with their Pentecostal papers which they gave to the Assemblies of God.*

Presbytery during the ensuing year, or until their successors are appointed."

By motion from the floor, 12 men were to become members, including T.K. Leonard, E.N. Bell, J.R. Flower, H.A. Goss, J.W. Welch, M.M. Pinson, C.B. Fockler, and D.C.O. Opperman. These later elected A.P. Collins, R.L. Erickson, and D.W. Kerr. John Sinclair of Chicago

*Continued on next page*

## Willie Millsaps Remembers C.H. Mason at Hot Springs

*Willie Millsaps  
Bristol, Virginia*

Elder C.H. Mason, the founder and presiding bishop of the Church of God in Christ and some of his singers participated in a service at the organizational meeting of the Assemblies of God.

Bishop Mason preached an anointed sermon from Acts 2:17-21. For an illustration, he used a large sweet potato, somewhat resembling a turkey which — when it talks, he explained — says, "Took, took, took." Then the singers sang, "He Took My Sins Away."

As the soprano sang the words, "He took my sins away," the harmony sang, "took, took, took, my sins away." The congregation applauded and praised God.

Later I preached in a black church in Hot Springs. Being only 18 years old, I really appreciated the congregation's vocal response. It was just another blessing which I received for attending the first General Council. Praise the Lord!

*The Archives has audio and video interviews with this pioneer, Willie Millsaps, who served as the first superintendent of the Kansas District and later as superintendent of the Appalachian District. The Johnson City (Tennessee) Press-Chronicle in their March 30, 1984, issue published a feature on Millsaps: "Pastor to Be Honored for 70 Years of Service."*

*A group of Pentecostal believers at Hot Springs, about 6 weeks before the organization of the Assemblies of God. Man holding baby in front row is D. C. O. Opperman. On his right is Mrs. Opperman. Photo courtesy of Daisy Ruckman Myers.*





# LETTERS FROM OUR READERS

## Doesn't Want to Miss an Issue

Enclosed is check for \$10 for renewal to Heritage Society. I do not want to miss any [issues] because my life goes back to the beginning [of the Pentecostal movement]. I am familiar with everything I read.

I hope to make a visit to the Archives and view pictures, etc., of the dear old pioneers who blazed the trail in the beginning of the Latter Rain, as we called it. I was only a child then; now I am nearly 78. What was made real and wrong to me

## Delegates/from p. 8

was later named in place of Erickson. Bell and Flower were elected "permanently" — at least until the next Council.

A number of important resolutions embodied the following points: The fledgling fellowship should incorporate as the General Council of the Assemblies of God. Fifty-eight men signed these incorporation papers, October 13, 1914.

They disapproved any extreme position with regard to eating or not eating meat. They encouraged local churches to set aside Thursday of each week, from 9 a.m. until 3 p.m., as a time of prayer. Local areas were asked to form district and state councils. All business of the Inter-State Camp at Eureka Springs, Arkansas, was transferred to the Executive Presbytery. Recognition was given to elders, ministers, evangelists, and deacons as offices within the church. Women were to receive the rights of ministers and evangelists but not elders.

The *Word and Witness*, with E.N. Bell as editor, became the official organ. He was instructed to publish the minutes of the Council in the May issue and give it "wide circulation." J.R. Flower's *Christian Evangel* also was turned over to the General Council.

The Executive Presbytery having been empowered to issue a call for the next Council — which would take place in Chicago, November, 1914 — the convention came to a close.

And thus the General Council of the Assemblies of God was born. The year would bring an increase in national and international crises. The world would soon be plunged into a world war. Liberalism was increasing its hold on the pulpits of the land. Faith was languishing.

Surely, in the words of Mordecai, the Assemblies had "come to the Kingdom for such a time as this." ❖

then is still the same today.

I praise the Lord for the teaching and experience of my childhood which has remained with me all these years.

Ida Gerhart  
Derby, Vermont

## Sharing Our Heritage

Thanks for the *Heritage*. We always appreciate knowing about other collections since it helps us preserve more history by directing materials to other archives if there is not a strong Indiana connection.

The winter issue of *Heritage* was most interesting. I was captivated by the W.C. Long story and was pleased to see Pam Eastlake's article on preservation.

F. Gerald Handfield, Jr.  
Library Field Agent  
Indiana Historical Society  
Indianapolis, Indiana

## Radio Classics a Blessing

I received the Gospel Radio Classic tape, and it is marvelous. I wept and rejoiced listening to *Revivaltime*, *Sermons in Song*, Brother Williams, Brother Steelberg, Brother Ward. I knew them all personally. My heart is blessed to own this tape. Thank you.

*Heritage* means so much to me. My heart is encouraged. I was saved in 1922 at age 10 and was privileged to hear many precious ministers of yesteryear who are mentioned in *Heritage*.

Thank you again. Your work for God is great.

Helen M. Earley  
Pittsfield, Illinois

## Enjoyed Worldwide Camp Meeting Story

I so enjoyed the article about the 1913 Worldwide Camp Meeting, and especially the part about Sister Woodworth-Etter (*Heritage*, Spring 1983). She came to Louisville, Kentucky, when I was 10 years old. My sister was instantly healed of a brain abscess. My parents received the Baptism in 1915. I grew up in the Pentecostal movement, for which I am very proud.

Flora Gannon  
Springfield, Missouri

*Editor's Note.* The pastor of the Louisville congregation at that time was Lloyd Sappington who now lives in Hanford, California. Mrs. Gannon's late husband, T. E. Gannon, served as district superintendent of three districts, was assistant

general superintendent, and director of the Division of Home Missions. Arthur Parson, Mrs. Gannon's brother, recently retired as superintendent of the Ohio District.

## Younger Generation Needs Heritage

I was so thankful to receive the *Heritage* magazine. I feel our younger generation needs to know how others have stood and did not feel God was overlooking them.

Mrs. H.O. Etier  
Hebert, Louisiana

We agree that the younger generation needs to read about God's hand on our pioneers. Gift memberships to the *Heritage* Society are available for \$10. — Editor

## Superintendent Appreciates Archives

How I thank God for those who had the vision of starting the Assemblies of God Archives. It really is doing a lot to preserve our heritage.

Continue your faithful work. It is deeply appreciated.

James D. Wilkins  
Superintendent  
Nebraska District Council

## Appreciated Winter Issue

I so much appreciated reading familiar items of interest in *Heritage*. Memories of the Lord's chosen vessels were very vivid. The account of the experiences of Walter Long rang a bell. I taught all of the Long children at four Potomac camp meetings. I'm coordinating materials for a history of Northampton Assembly of God. I have been teaching the Sanctuary Bible Class for almost 12 years.

Rebecca M. Beisel  
Emmaus, Pennsylvania

## Heritage Is a Blessing

What a blessing *Heritage* is to our movement. Thank you and all who are making this possible for us.

Joseph L. Gerhart  
ICI Enlistment Counselor  
Santa Cruz, California

## The Rescue/from p. 4

years since a white missionary rescued her from slavery or death, but she has never forgotten. "I was going to be lost and was going to die in my sin," she wrote recently to the Garlocks, "if I did not get into your hands and taught the ways of the Lord."

No, Ruth will never forget. Neither will the Garlocks. ❖

# PRESERVING YOUR CHURCH HISTORY

## How to Salvage Water-damaged Books — Part 2

By Pam Eastlake

### CLEANING AND DRYING WET BOOKS

Books with mud and debris on them may be gently washed before drying. You should *not* try to clean books without covers, single sheets of paper, coated papers, or photographs. Wetting coated papers will only cause them to stick together; the best chance of saving them is through freeze-drying.

Books may be cleaned by holding them under clean water and the mud removed with a soft sponge and gentle dabbing action. Do not rub or brush with hard strokes. If necessary, books can be left under clean running water for as long as 2 weeks. This is not recommended but it will keep mold from developing if the books cannot be dried immediately.

For a more thorough cleaning of the books, you will need six to eight large rustproof containers (such as 20-30 gallon rubber trash cans), a hose for each tank, boots, and skids. This is a wet and messy procedure, so it is best to set up the tanks outdoors (if the weather permits) or indoors in an area with good drainage.

Set the tanks on the skids and attach a hose to each one with the nozzle near the bottom and firmly fixed in place. Fill each tank with water and leave the water running. As the books are rinsed in the tanks, the flow of water allows the dirty water to run over the top and fresh water to come up from the bottom.

Each book should be held tightly closed while immersed in the tank. The first worker should gently sponge the book under water; do not use brushes or rub hard. The book is then passed from one tank to the next and the procedure repeated until most of the mud has been removed. At the end, the book should be rinsed under a fine stream of water. After rinsing, remaining water should be squeezed from the book using only the hands.

After washing, open the covers of the book slightly and stand on its head end; do not fan the pages. By standing the book on its head you will even the strain on the text block. Washed books should be stood on several sheets of absorbent paper such as unprinted newsprint stock.



Pam Eastlake is  
Assistant Archivist,  
A/G Archives

(Printed newsprint can be used but you must be careful not to smudge the ink onto the wet book.) The sheets should be replaced frequently and the wet sheets removed from the area to keep humidity low.

If possible, you should prepare thymol-impregnated sheets to use for interleaving. (See directions at the end of this article.) Thymol-treated sheets will help prevent mold growth in the books. The sheets should be placed between the covers and flyleaves of the books while the book is standing and used as interleaving sheets in later drying processes.

When the book can be opened without damaging the paper, begin interleaving (with thymol-treated sheets, if possible) newsprint, or paper towels at intervals of 50 pages. (The book should remain in the upright position during the first interleaving.) Interleaving papers should be changed frequently to speed drying.

### BOOKS WITH ONLY WET EDGES

Books that have wet edges only should be interleaved (again, with thymol-treated sheets, if possible), starting at the back of the book. Put clean blotting paper and thymol-treated sheets between the front and back covers and place the book on several sheets of absorbent paper. As the books dry, change the interleaving sheets; turn the book over each time you change the sheets. When the pages are almost dry, a light weight may be placed on the book. If the edges are only slightly wet, stand the book on the head end with the pages fanned open in a flow of heated air. When the book is nearly dry, lay it on a flat surface, gently shape the book and hold in place with a light weight. Do not stack drying books.

Do not place the books back on the shelves until thoroughly dry. After the books have been returned to the shelves, they should be checked every few weeks for any development of mold along the edges and inner margins.

### THYMOL-IMPREGNATED SHEETS

Thymol-treated sheets are useful as mold inhibitors in wet books. However, the cost of the paper and preparation of the solution may prohibit this process in your situation. The vapors from the solution are toxic and flammable so this operation must be performed outdoors. Provide the worker preparing the solution with rubber gloves, goggles, and a respirator (such as those used by painters).

Unprinted newsprint stock or a good grade of paper toweling will be needed in large quantities to be impregnated with thymol and used for interleaving. Cut the

sheets into standard book sizes such as 4 by 6 inches, 5 by 7 inches, etc. Each sheet should be dipped into the thymol solution (1 pound of thymol crystals to a gallon of solvent: ethanol, acetone, industrial denatured alcohol, or trichlorethane). Air-dry the treated sheets then wrap in aluminum foil or polyethylene until needed.

Because of the obvious technical details involved in salvaging water-damaged materials, I recommend obtaining a copy of *Procedures for Salvage of Water-damaged Library Materials*, by Peter Waters.

The information for this article has been condensed from *Procedures for Salvage of Water-damaged Library Materials* by Peter Waters. This book has information needed for salvage of books, microfilm, and photographic materials.

## ARCHIVES ACTIVITIES

### Recent Acquisitions

*Herald of Deliverance* magazine, 1951-1974 (147 issues). Published by Herald of Deliverance, Inc., Fort Worth; Jacob Filbert, publisher; James B. Singleton, editor. Donated to Archives by James B. Singleton.

Research paper, *A Profile of American Pentecostalism*, donated by the author, Grant Wacker.

*SPAN* (Sectional Program Aids and News), 29 issues, 1960-63. Donated by O. T. Killion.

Audio interviews: Paul A. Kitch, Joseph Darner, Taylor W. Stark, Ralph E. McCaulley, J. Bashford Bishop, Bond P. Bowman, Everett D. Cooley, W. E. Menzies, and William F. Wilson.

Video interviews produced and donated by Everett M. Fjordbak, Lakewood Assembly of God, Dallas: Stacy Barham, G. Raymond Carlson, Adele Flower Dalton, David duPlessis, Alice Reynolds Flower, Joseph Flower, David Lee Floyd, Valborg Frandsen, Silas Gaither, T. E. Gannon, H. B. Garlock, L. Lamar Headley, J. Philip Hogan, Raymond Hudson, Willie T. Millsaps, Pauline Parham, Leland Shultz, Dollie A. Simms, Hardy Steinberg, Anna Tomaseck, Louise J. Walker, C. M. Ward, Bert Webb, E. S. Williams, and Thomas F. Zimmerman.



Taped interviews with these three ministers were conducted recently. Joseph Darner (above), Ottumwa, Iowa; J. Bashford Bishop (above right), Lakeland, Florida; and Taylor W. Stark, Excelsior Springs, Missouri.



# TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

## 10 Years Ago — 1974

Tommy Barnett, pastor of Westside Assembly of God, Davenport, Iowa, reports a record-breaking attendance in an afternoon Sunday school rally at a football stadium. With Johnny Cash as a special guest, more than 16,000 were in attendance — 3,000 of them filling out decision cards.

Ronald G. Held, secretary of the Sunday School Department, has announced the appointment of two new departmental specialists, Sandra K. Askew, Akron, Ohio; and Ronald F. McManus, San Jose, California.

## 20 Years Ago — 1964

Helsinki, Finland, hosted the 7th Pentecostal World Conference, June 23-28. The Evangel College Concert Band performed during the meetings.

## 30 Years Ago — 1954

Delegates at the New York-New Jersey District Council voted to divide into separate districts. Joseph Flower was elected as the New York District superintendent, and Richard J. Bergstrom was elected to serve as superintendent of the New Jersey District.

A branch store and shipping center for the Gospel Publishing House has been established in Pasadena, California. The new store will serve mail-order customers in California, Arizona, and Utah, in addition to the walk-in business.

## 40 Years Ago — 1944

The Assemblies of God now has 14 chaplains serving in the military. The three latest appointments are Frank W. Smith, Otis Lucas, and James William Hulme, Jr.

Leslie Rowsell, Winsor, Canada, who has for the past 3 years been a prisoner of war in Germany, wrote to the *Pentecostal Evangel* to express appreciation for copies of the magazine.

## 50 Years Ago — 1934

Bert Webb, pastor of the Saint Cloud (Minnesota) Gospel Tabernacle, reports that some 400 people have responded to altar calls since the church was established 18 months ago.

Morris Plotts has organized the Pentecostal Tabernacle in New Sharon, Iowa.

## 60 Years Ago — 1924

Albert Norton, for 48 years a missionary to India, has gone to his eternal reward. He established an orphanage at Dhond in 1899 which received a Pentecostal outpouring in 1905.

## 70 Years Ago — 1914

*The Christian Evangel* and the *Word and Witness* are now being published in Findlay, Ohio, the new headquarters for the Assemblies of God. J. Roswell Flower, writes that they have been "busy as bees" since they arrived in Findlay.

Carrie Judd Montgomery sponsored a camp

meeting at Cazadero, California. Speakers included M.M. Pinson, A.A. Boddy, Mrs. William Piper, and A.P. Collins.

## 80 Years Ago — 1904

W. W. Simpson, Christian and Missionary Alliance missionary, was reelected chairman of the China-Tibetan Border Mission. (*Simpson later was baptized in the Holy Spirit and received Assemblies of God appointment in 1916.*)



## 60 Years Ago — 1924

The Highway Mission Tabernacle has purchased this huge gothic-style church building at 19th and Green in Philadelphia. Pastor E. S. Williams uses the motor vehicle below for evangelism (Williams is 2nd from left).



## 20 Years Ago — 1964

This World's Fair Witness Booth, sponsored by the Assemblies of God in the Protestant Pavilion at the New York Fair, is attracting thousands of people. Inset photo is of Charles W. H. Scott, booth coordinator.



## Lakewood Productions Donates 25 Video Interviews

*Archives Receives Outstanding Collection Produced by Pastor Fjordbak*

Video interviews with well-known Pentecostal leaders — both past and present — have been donated to the Assemblies of God Archives.

Everitt M. Fjordbak, pastor of Lakewood Assembly of God, Dallas, produced the tapes through the church's Lakewood Productions. Lakewood operates a complete video studio and produces teaching tapes for churches and home Bible study groups.

In describing the interviews, Fjordbak said, "These pioneers share both the times of blessings and the nights of great

### **Heritage Learns of Others Who Attended 1914 Meeting**

In the last issue of *Heritage* the pictures of eight people still living who attended the organizational meeting of the Assemblies of God were published.

Since that issue was published, *Heritage* has learned of two others who attended. Daisy Ruckman Myers, 82, Joplin, Missouri, and Otis H. Robinson, 77, Springfield, Missouri, accompanied their families to the meetings in April 1914.

Mrs. Myers' association with Pentecostals began in the fall of 1913 when she was saved and baptized in the Spirit during meetings Maria B. Woodworth-Etter conducted in Hot Springs.

Robinson's father, Charles G. Robinson, pastored in Arkansas. He is now retired and attends Central Assembly in Springfield.

Daisy Myers



Otis Robinson



trial, often with tears flowing down their cheeks."

Fjordbak obtained five of the interviews only months before the interviewees died. These include E. S. Williams, T. E. Gannon, Anna Tomaseck, Valborg Frandsen, and David Lee Floyd.

Other interviews included in the collection are with Stacy Barham, G. Ray-

mond Carlson, Adele Flower Dalton, David duPlessis, Alice Reynolds Flower, Joseph Flower, Silas Gaither, H. B. Garlock, L. Lamar Headley, J. Philip Hogan, Raymond Hudson, Willie T. Millsaps, Pauline Parham, Leland Shultz, Dollie A. Simms, Hardy Steinberg, Louise J. Walker, C. M. Ward, Bert Webb, and Thomas F. Zimmerman.

### Reflecting on Camp Meeting Heritage/from p. 7

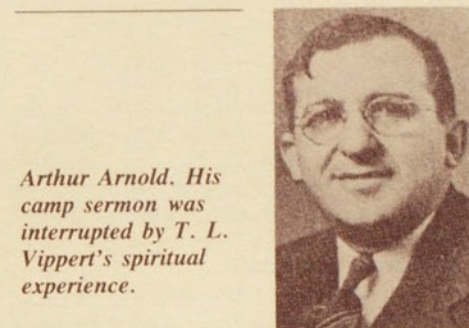
did not want him to attend Pentecostal services. Coming from a Baptist tradition, he said, "I was starving for Pentecostal fellowship, and the camp atmosphere overwhelmed me." A short time after he attended the Ottawa camp he left the Baptist church and began attending Topeka's First Assembly.

Another Kansas camp, Woodston-Alton, provides pleasant memories for the editor's wife, Berneda Warner. She remembers how lovingly V. G. Greisen, district superintendent, ministered to the children of the district. She especially remembers the 1945 camp when they received word that World War II had ended. "Campers formed an impromptu parade and marched through the camp and out the gate. Some of us beat on buckets and pans while others played instruments or waved handkerchiefs."

Dr. Josephine Williams, who will be 93 this summer, remembers a camp meeting at Maranatha Camp, Greenlane, Pennsylvania, in about 1937. E. S. Williams was the speaker. "There was a great outpouring of the Spirit. Many tarried and received the baptism in the Spirit after the evening services."

Zena Walegir also attended Maranatha Camp and fondly recalls the dynamic preaching of A. A. Wilson in the late 1930s. "What impressed me most was the hunger everyone had for the Word of God, people seeking God, and the emphasis on Christ's second coming."

The 1928 Rocky Mountain camp meeting holds fond memories for former mis-



Arthur Arnold. His camp sermon was interrupted by T. L. Vippert's spiritual experience.

sionary Melvin Hodges. "I was hungry for knowledge," he said, "and Harold Moss, the camp speaker, opened the book of Hebrews to me." This camp setting was also the place Hodges and Lois Crews began "keeping company." They were later married and served in Latin America for many years.

Sometimes it takes a while to respond to a call God has placed on a person. As a 9-year-old boy in 1921, Oliver Collier was baptized in the Spirit and called into the ministry. This wonderful experience came on the last day of a camp meeting in Pennsylvania. Thirty years later he responded to the call, resigned his position with the FBI, and took a pastorate in Jamaica, New York. "I am now retired," he added, "but still active in the Lord's work."

Inspiration, fellowship, consecrations, calls to serve — these are just some of the elements that make up the blessed camp meeting heritage of the Assemblies of God.