

Assemblies of God



HERITAGE™

INTRODUCING THE NEW

FLOWER PENTECOSTAL HERITAGE CENTER



This *Heritage* issue features the J. Roswell and Alice Reynolds Flower family in recognition of their outstanding contribution to the Assemblies of God and the Kingdom. The new Heritage Center is named in their honor. (See page 16.)

NAME CHANGE

The Assemblies of God Archives now operates under a new name. It is now the Flower Pentecostal Heritage Center. See page 16 for more information.

Assemblies of God HERITAGE™

WINTER 1997-98 VOL.17, NO. 4
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Heritage is published quarterly by the Flower Pentecostal Heritage Center (formerly Assemblies of God Archives), 1445 Boonville Ave., Springfield, MO 65802-1894. CENTER STAFF: Wayne Warner, editor and director; Joyce Lee, assistant archivist; Glenn Gohr, archives assistant and copy editor. Yearly subscription, \$12.50; lifetime subscription, \$150. *Heritage* is indexed in Religion Index One: Periodicals, published by the American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201. The index is part of the ATLA Religion Database, available on WilsonDisc CD-ROM from H. W. Wilson Co. and online via WilsonLine, BRS Information Technologies, and DIALOG Information Services. Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), 5420 N.E. Glisan, Portland OR 97213. © Copyright 1998 by The General Council of the Assemblies of God, 1445 Boonville Ave., Springfield MO 65802-1894. ISSN 0896-4395. POSTMASTER: Send address change to *Heritage*, 1445 Boonville Ave., Springfield, MO 65802-1894.

A Capsule in Time

THE FLOWER PENTECOSTAL HERITAGE CENTER

*When we forget, we lose direction.
When we remember, we stay the course.*

That is one of the driving forces behind *The Flower Pentecostal Heritage Center*: we don't ever want to lose our direction as a Pentecostal movement. Formerly called the Assemblies of God Archives and named in honor of the J. Roswell Flower family, *The Flower Pentecostal Heritage Center* will be the home of one of the richest treasure-troves of Assemblies of God history. The Heritage Center will link past, present, and future Assemblies of God generations together through a gallery museum display of highlights from our history featuring a dynamic interactive visitors center.

But it won't just be a collection of artifacts. The Heritage Center will also provide an on-line link to our history through the Internet and produce an inspirational video documentary on the Assemblies of God which can be used by churches for new members classes or other functions.

We're also building, as an integral part of the Heritage Center, a Hall of Honor where recognition will be given to Assemblies of God leaders, pastors, and friends who have impacted lives for His glory.

It will cost a minimum of \$1,000,000 to complete the Heritage Center and endow its operation. To reach our goal, we need the help of churches and individuals who recognize the need to remember and give honor to whom honor is due.

Individuals or churches who help us with a gift of \$3,000 can nominate their pastor, a friend, or fellow church member to be a part of the **Hall of Honor**. Appropriate recognition of their life's accomplishments will be given.

Churches and individuals also can join with the Steering Committee by being a part of the **Founder's Club** with a gift of \$1,000. Others may help with gifts of \$100, \$250, or \$500. We need you to be a part of the building of *The Flower Pentecostal Heritage Center*.

Join with our Steering Committee in helping our Movement remember where we have been, thereby helping us stay the course into the next millennium. To help, complete the coupon and mail it today with your contribution.

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“He Has a Congregation of 10 Million”

That was what the Kansas City Star said about C. M. Ward in 1961. For 25 years—through some 1,300 weekly broadcasts—Charles Morse Ward stepped to the radio microphone of Revivaltime, the weekly broadcast of the Assemblies of God, and preached the gospel of Jesus Christ to a vast congregation over the ABC radio network “across the nation and around the world.”

Until he retired in 1978, his messages challenged the minds of the listeners and quickened their spirits as he invited them to the “long, long altar” to accept Christ as Savior.

C.M. Ward went to be with the Lord on July 12, 1996, in his home at Modesto, California, at the age of 87.

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MEDIA ministries
of the Assemblies of God

The Inspiring Flower Family Legacy

Because I did not grow up in the Assemblies of God, I had only heard of the Flower name before coming to Headquarters in July 1968. But I did know that J. Roswell Flower had been some kind of officer at Springfield; and one of my college professors, Herbert Gundersen, told me that Brother Flower had pioneered in politics by serving on the Springfield City Council. A Pentecostal preacher on a city council during the 1950s was about as unlikely as expecting a thaw in the Cold War with Khrushchev during the same period.

I knew less about his wife Alice Reynolds “Mother” Flower, the acknowledged poet laureate of the Assemblies of God, author, and teacher.

My knowledge of the Flower family would increase quickly, however, once I moved my family to Springfield to accept the position of book editor for Gospel Publishing House.

I learned from reading Sister Flower’s book about their family, *Grace for Grace*, that they learned early to trust in God. Even letting the world know about it when they applied for their marriage license in 1911. Here is how Sister Flower told the amusing story:

While applying for his wedding license in 1911, Roswell’s answer to a question startled the clerk and made the newspapers. To the question, “What is your visible means of support? Roswell simply wrote, “Philippians 4:19.”

“In answer to the question, ‘What is your visible means of support?’ he [Roswell] wrote, ‘Philippians 4:19.’ This seemed to confuse the clerk who asked, ‘What is this Philippino?’ to which he received the reply: ‘That is Scripture, taken from the Bible.’

“Evidently that was news, for the afternoon paper came out with an article, which was picked up by the

Wayne Warner is director of the Assemblies of God Archives and editor of *Heritage*. He is author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and compiler of two books on Smith Wigglesworth’s sermons: *The Anointing of His Spirit* and *Only Believe*.



1936 The J. Roswell Flower Family. Seated, from the left, Suzanne, Alice, Adele, and Roswell; standing, David, George, J. Roswell, and Joseph.

Associated Press and published in newspapers all over the country: ‘His Faith is Strong—young evangelist is not afraid to take unto himself a wife.’”

Then the newspaper story told how Roswell had used the Scripture verse: “My God shall supply all your needs according to his riches in glory by Christ Jesus.”

And that was their lifestyle for the next 59 years, separated only by J. Roswell’s death in 1970.

One of my responsibilities at Gospel Publishing House was to select books for the catalogs and Radiant Bookstore. That included reviewing books from other Christian publishers, including Zondervan, Baker, Concordia, Bethany House, and many others.

One person cannot possibly read all of the review books that pour in to that department, so we enlisted outside book reviewers. The reviewers would read the book, write a short review, and give us a recommendation whether it should be stocked. They would keep the book for their effort. (I’ll say with tongue in cheek that some reviewers were slow, so in a few cases I’ve been waiting as long as 29 years for either a completed review or to have the book returned.)

Assigning books for review is how I became acquainted with J. Roswell and Alice Reynolds Flower. Despite the fact that Brother Flower was 81 and Mother Flower was 78, and that other people their ages were in rocking chairs and porch swings, they volunteered to get on my book review list.

Sometimes they would drop in following the Tuesday morning prayer meeting they conducted at Central Assembly. I can see it now.

Walking down the first floor hallway would come J. Roswell and Mother Flower. Mother Flower could be recognized by her ever present hat and shawl, a warm smile for everyone, and the feeling from passersby that she would be quick to throw her arms around anyone in need

of help. A kind word or touch or prayer—or all three came easily for Mother Flower.

With a throwback to an earlier generation, she would in public and in writing refer to her husband as Mr. Flower.

Brother Flower, trained as a lawyer in his early years, was far more serious than his wife. You couldn't miss that distinguished look, seasoned facial features enhanced by a thin, well-trimmed mustache, and piercing eyes that told you he missed nothing.

They would come into my office with reviews of books they had completed the previous week, and all primed to

They were guardians of the Pentecostal faith, standing firm against doctrinal deviations.

pick up more new books. Knowing that I was a newcomer on the block, they would often volunteer a few tips off the cuff to warn me about certain authors or controversial subject matter.

One of the subjects that drew their ire was the belief and practice in some circles that one could be taught to speak in tongues. It was an old teaching from the early days of the Pentecostal movement that was coming full circle a half century later. Another pet peeve was to hear someone exercising a gift of prophecy or interpretation using God's name in the first person.

And they usually had history on their side when they took issue with unorthodox Pentecostal views and practices.

Their legacy included a powerful protection of the faith. That included, but was not limited to, the struggle with the "New Issue," the question on the Godhead which split the young organization in 1916; the initial evidence question raised by Fred F. Bosworth in 1918; and the divisive New Order of Latter Rain movement which in 1948 jumped the Canadian border and infiltrated numerous Assemblies of God congregations.

The Assemblies of God could not have had a more perceptive general secretary than J. Roswell when the Latter Rain rolled through district after district. He and General Superintendent E. S. Williams became the lightning rods as can be seen in our collection of correspondence and published materials on the Latter Rain wave.*

In that movement which began in 1947, the Flowers recognized—as did leaders such as Ernest Williams and others—a spiritual awakening similar to what they and other believers had experienced in Indianapolis, Los Angeles, and throughout the country during the first decade of the 20th century.

*Researchers are welcome to view the Latter Rain files in the Flower Pentecostal Heritage Center from the 1940s and 50s.

But they also were quick to recognize some of the same errors which the early Pentecostals faced. Errors that were promoted by a personality cult that accepted aberrant apostolic authority. The files on this divisive movement show that Williams and Flower were called on to handle much correspondence and prepare a proposal to slow down the popular fad. That was accomplished at the 1949 General Council.

The movement was distinguished by false prophecies which sent poor, deluded, and unequipped people around the world as apostolic missionaries, promising that they would know the language of their assigned country as soon as they stepped foot on its soil. There were cases in history where the speech miracle actually happened, but Flower and others explained that they were the exception, rather than the rule.

It was 1906 all over again.

Other prophecies of the movement went to equally ridiculous extremes. A case in point was the concerned pastor who wrote about a young man who was told he was to marry a woman in the church. "I love her in the Lord," the young man told his pastor, "but I'd as soon marry a steam shovel as that woman!"

Another case General Secretary George Wood related happened in his father's church. A woman said she had received the gift of knitting so spent the time during church

1940s J. Roswell and Ernest S. Williams, two executives who worked closely at Headquarters during the 1930s and 40s.



services knitting booties or sweaters or whatever. Another woman claimed the gift of baking cakes.

The firm stand the Flowers, Williams, and others took, saved the Assemblies of God from far more damage than it actually suffered.

It would be a mistake to leave the impression that the Flowers were only guardians of the faith, only standing in the middle of the road in their armor ready to fire upon any believer who promoted a doctrine they perceived to be false.

The Assemblies of God not only benefited from their watchful care over doctrines and practices, but it also received much positive teaching through their numerous

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Spiritual Roots

of the

Flower Family

by Glenn Gohr

The family of J. Roswell and Alice Reynolds Flower has a rich heritage which embodies much of what the Assemblies of God stands for. Their Christian background and spiritual roots helped to mold and shape their own lives and continues today in the lives of their descendants and those they have influenced.

The founders of the Assemblies of God (J. Roswell and Alice Reynolds Flower are among this number) and most Assemblies of God members today come from a variety of religious and spiritual backgrounds. The spiritual roots of J. Roswell and Alice Reynolds Flower are worthy to note. They have a strong Christian background as far back as can be traced.

The Flower and Rice Families

The Flower family has deep roots in the United States, being related to one of the governors of New York State. Joseph James Roswell Flower was named Joseph and James after members of his mother's family. His grandfather was James Joseph Rice, and he was also named James after his mother's brother, who was a Methodist minister. The name Roswell comes from the Flower side of the family. In fact, he was named after his famous cousin, Roswell Pettibone Flower, who was governor of New York state (1891-1895) and

“Here was a statue erected to one of my relatives.”—Joseph Flower

served three terms in the U.S. Congress. Roswell P. Flower was one of the founders of the New York Stock Exchange and lived at Watertown, New York. A street and the public library there are both named after him.¹

Joseph R. Flower, who once served as superintendent of the New York District, remembers, “Once we had a CA convention and visited the capitol building at Albany, New York. We took a tour, and there was a statue of the man my father was named after. The young people were quite impressed that I was their district superintendent and here was a statue erected to one of my relatives.”²

Joseph Flower further relates that there was a provision in Roswell Pettibone Flower's will that if any relative were named after him, they could claim some money from the inheritance. Indeed, George L. Flower did name his son, J. Roswell Flower, after the governor, but he never did try to claim any of the money from the estate.

The Rice family begins with James Joseph Rhys from Wales, who came to Newfoundland in 1822 on government business. He decided to

stay, and he married Ann Mary May and had four children. Originally a member of the Church of England, soon after arrival in North America, he entered the Methodist ministry. He also was known as Sheriff Rhys, for he served in that capacity also at Twillingate, Newfoundland, where he lived. He later changed his name to Rice.

One of the children was James Joseph Rice who as a teenager went to Boston and became a newspaper editor. He was a leader of a band and lectured on temperance. He moved to Charlottetown, Prince Edward Island, and married Penelope Pollard of German descent. Through the illness and death of a son, he felt a calling to become a circuit riding Methodist minister.³

George Lorenzo Flower, father of J. Roswell Flower, was born in Belleville, Ontario, Canada. At an early age, he lost both his parents by death. He married Bethia Adella Rice on June 11, 1887 at Belleville, Ontario. She was the daughter of the above named James Joseph Rice. They were members of the Methodist Church. Their son J. Roswell Flower was born June 12, 1888, at Belleville, Ontario. They also had a daughter, Bernice.

In 1902 the Flower family moved to Zion City, Illinois. Previously

George Flower and a friend had attended the World's Fair in Chicago where John Alexander Dowie had a mission hall near the fair entrance. He was preaching salvation, healing, and holy living. George was very impressed by what he saw at that mission:

About the same time, the Flowers became part of a praying band in Toronto that had been started by some of Dowie's followers. They helped pray for a hopeless cripple there

One night in Toronto, the small band prayed, and a hopeless cripple was healed. The healing also changed the life of J. Roswell Flower's father.

named John Easton who had a broken back and was unable to work. One night as someone prayed, he was instantaneously healed. George Flower witnessed this healing firsthand. The emphasis on healing and holiness is what attracted the Flowers to Zion City, Illinois. But after a short time in Zion City, they became disillusioned because of some of the strange ideas which Dowie had begun to embrace. They moved to Indianapolis and began attending a Pentecostal mission where "Brother Tom" Hezmalhalch, a Wesleyan Methodist preacher, was conducting meetings in which he emphasized the baptism in the Holy Spirit.

When they arrived in Indianapolis, Mrs. Flower was in bad physical condition, experiencing internal disorders and a weakened heart. She had great difficulty even going down steps, having to remain in a sitting position as she slipped from step to step. Eventually she was confined to her bed. Her husband, George, had been praying for her all the while. One morning, before leaving for work, he said, "Wifie, you have never taken your healing." God

blessed those words to her heart, and she began to improve a little. Then her husband requested a Dr. Gentry from Chicago, a former physician, to come and pray for her. Almost immediately she was able to walk again and was completely healed from that point on.⁴

Soon after this at one of the Pentecostal meetings the Flowers were attending in Indianapolis, a 16-year-old girl, Alice Reynolds, received a mighty baptism in the Spirit. As she was prostrate under the power of God at that time, a godly couple knelt beside her in prayer—they were Mr. and Mrs. George L. Flower. Upon returning home that night, they said to each other, "I wish God would give Roswell a girl like that for a wife." The following Sunday night, Roswell, then almost 19, who had not been living for God, came to the Pentecostal mission and stood at the rear of the crowded hall. J. Roswell was much impressed by the services at the mission, and the following week he surrendered his life to God. In the following weeks, he gave up his study of law, sought for and received the baptism in the Holy Spirit, and in the fall of 1908 began printing an eight-page monthly called *The Pentecost*.⁵ He became well acquainted with Alice Reynolds, whom his parents had prayed with at her Pentecostal baptism. And, lo and behold, in answer to his parents' prayers, J. Roswell Flower and Alice Marie Reynolds were married by a Quaker minister in the home of the bride's parents in Indianapolis on June 1, 1911.

The Reynolds and Grisell Families

The Reynolds family stock begins with Samuel Reynolds of English ancestry who lived in Maryland in the early 1700s. His son, Levi Reynolds, married Mary Kirk. They were members of the Society of Friends and raised 7 children, one of whom was Samuel.

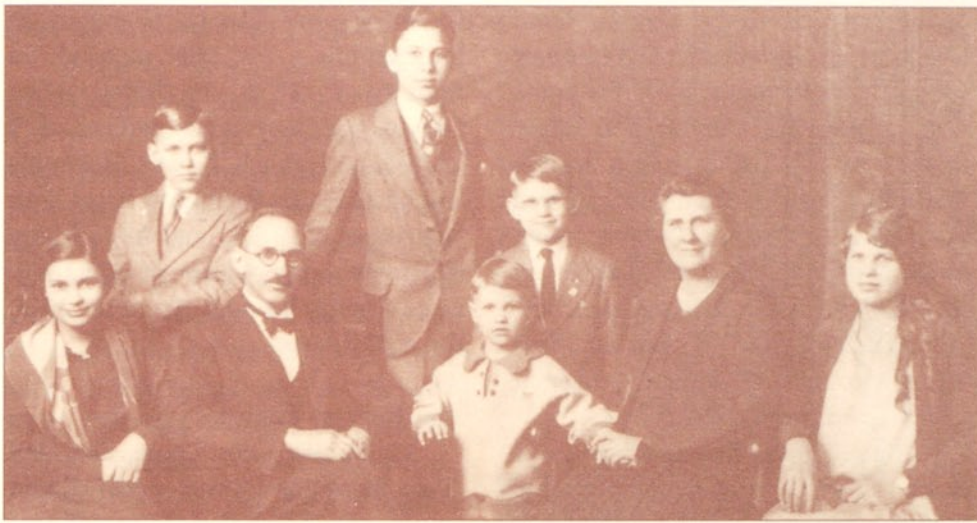
Samuel Reynolds, the son of Levi Reynolds and Mary Kirk, was born in 1806 near Mt. Pleasant, Ohio. He was self-educated, intelligent, and an earnest worker in the anti-slavery cause. He worked as an architect and builder and at one time crafted fine furniture. He and his wife, Hannah Grisell, were married in a simple Quaker ceremony in 1829 and were staunch members of the Society of Friends.

Hannah's family were all Quakers. Her father, Thomas Elwood Grisell, was born in 1763 near Wilmington, Delaware, and was a schoolteacher and a preacher in the Society of Friends. Her mother, Martha (Dingee) Grisell, and maternal grandparents, Jacob and Rachel (Reynolds) Dingee were also Quakers.

Concerning Samuel Reynolds and anti-slavery, it is worthy to note that his efforts were portrayed by Harriet Beecher Stowe in her book, *Uncle Tom's Cabin*. She makes reference to a character named "Simmons" who aided the cause of a slave named "Nathan." Charles E. Reynolds, the father of Alice Reynolds Flower, at one time inquired of Harriet Beecher Stowe to confirm this fact. In a letter from Mrs. Stowe, dated July 24, 1882, she did confirm this, and a subsequent article appeared in the Indianapolis

Alice Reynolds Flower's Grandfather Was the "Simmons" in Uncle Tom's Cabin.

newspaper with the headline: "Reminiscence of Uncle Tom's Cabin: The Father of C. E. Reynolds, of This City, the Original of 'Simmons.'"⁶ At the time of the writing of *Uncle Tom's Cabin*, the Reynolds family was living at Walnut Hills, near Cincinnati, which was then the home of Mrs. Stowe. The two families had been acquainted, and some of the Reynolds



1930 The Flower family in December 1930 when they lived in Scranton, Pennsylvania. From the left, Suzanne, George, J. Roswell, Joseph, David, Roswell, Alice, and Adele.



1924 As an executive at Springfield, the man who aspired to be an attorney, J. Roswell Flower.



1957 Flowers who were in attendance at the 1957 General Council in Cleveland. Seated, from the left, Joseph, J. Roswell, Adele, and George; standing, Mary Jane (Mrs. Joseph), Doris (Mrs. David), David, Albert Earle, Suzanne (Mrs. Albert Earle), and Verna (Mrs. George). Alice Reynolds Flower did not attend that year. The third son, Roswell died in 1941.



1971 Assistant Superintendent T. E. Gannon presents a copy of *Anointed to Serve* to Alice Reynolds Flower at the General Council. Dr. William E. Menzies' official history of the Assemblies of God was dedicated to J. Roswell and Alice Reynolds Flower.



1961 Celebrating at Mr. and Mrs. J. Roswell Flowers' Golden Wedding Anniversary, June 1, 1961. Seated, from the left, Elizabeth Zimmerman (Mrs. Thomas F.), Laura Williams (Mrs. Ernest), and Alice Reynolds Flower (Mrs. J. Roswell); standing, J. Roswell Flower, Thomas F. Zimmerman, and Ernest S. Williams. Mrs. Zimmerman is the only living member of this group.

children were pupils of the distinguished authoress.

An interesting true story of faith and courage in the Reynolds family concerns this Samuel Reynolds, who was the grandfather of Alice Reynolds Flower. While returning from a Quaker meeting house, on a snowy moonlit night, Samuel and Hannah Reynolds heard a loud cry, almost like a baby's sob. Samuel cracked the whip to urge the horses onward, and the cry came again.

"Samuel," said his wife suddenly in her quaint Quaker manner of speaking, "did thee hear that cry?"

"Yes, dear," he nodded.

"What is it?"

"Oh, it's nothing to worry about and we'll soon be home now."

"But it *is* something, too!" insisted his wife. "There's somebody out there alone on this cold night. Oh, let's stop and—" Again there came a low sobbing moan. "Hear, Samuel? Now there *is* somebody out there. It sounds like a baby, too. Oh let's stop and find it!"

"Dear," Samuel answered in the cold, "that's not a baby, and we're not stopping!" At the same time, he made a silent cry to God for help.

The landmarks along the way showed that home was still some distance. Could he make it? Would they arrive in time? Even as he prayed, he heard that cry—sounding like a death wail to his ears as it came ever nearer.

Standing up in his sleigh and grasping the reins tightly in his hands, the godly Quaker cried out to God, silently, lest he frighten his wife. "Oh, God, have mercy on us. Keep that thing from overtaking us. Thou art the only One who can help us now."

The horses sensed the imminent danger, and they hied the couple on their way. In the meantime, oblivious to the danger, Mrs. Reynolds still insisted they should stop to help the baby she thought she heard crying. Deaf to the sobs of the tender-hearted Quaker woman, her husband drove

on—driving as if the demons from hell were on his track. The minutes seemed like hours as the cries came nearer, but at last they arrived safely home. Amazingly, their son Joseph was still awake and dressed and was there to meet them. "Joseph, come quick and open the gate," called out Mr. Reynolds. Not wasting any time, Joseph swung wide the gate, and they drove through. A moment later it clanged shut behind them.

Immediately Samuel Reynolds reached for his rifle hanging on the nail above the door. He went out into the night. "Where are thee going?" asked Mrs. Reynolds.

"Oh, just out here," he muttered. "I'm going to get that panther that followed us home."

"Panther!" cried the astonished woman. But there was no answer.

A moment later the frosty air reverberated with a loud shot. That was all. There by the hedge near the gate through which they had just driven to safety, lay a huge panther, its blood staining the snow.

There was no sleep that night for the Reynolds couple as they recounted the danger they had been spared and gave thanks unto God. Had the panther leaped upon their horses along the way, it would only have taken moments for the panther to kill them. Then, they too would have been at its mercy. With his family surrounding him, that old Quaker had a real thanksgiving to God who had so miraculously heard his cry and answered his prayer.⁷

Incidents like this helped to shape and mold the faith of the Reynolds and Flower families for many generations to come.

Samuel and Hannah (Grisell) Reynolds were the parents of Charles Ernest Reynolds who was a businessman in Indianapolis for many years. He enlisted in the 133rd Regiment of Indiana Volunteers during the Civil War at the age of 15, serving through the Sherman campaign until the close of the war. After the war he worked

for the Everett Electric Company in Indianapolis. He was married on January 4, 1876, to Mary Alice Goudy, and they were parents of 3 children: Hannah Grisell Reynolds and Ulela Harris Reynolds, twins born November 15, 1879; and Alice Marie Reynolds, born November 21, 1890, who was to become the wife of J. Roswell Flower.

The Kenagy Family

Many may not know this, but Alice Reynolds Flower was a distant cousin of Thomas F. Zimmerman, long-time general superintendent of the Assemblies of God (1959-1985).⁸ The connection is that they were second cousins. Their mothers, Mary Alice (Goudy) Reynolds and Carrie (Kenagy) Zimmerman, were first cousins. Their common ancestor was Samuel Kenagy who married Mary Vandersaal.⁹

The Kenagy family descended from one Johannes Gnage (Kenagy) who was born in the Canton of Bern, Switzerland, in about 1720. This Mennonite family traveled from the Palatinate through England and came to the U.S. for religious freedom in 1742, settling near Philadelphia, Pennsylvania. Johannes Gnagy's first wife, Mary Holden, died on the ship while coming to America, and in 1743 he married Magdalena Yoder in Berks County, Pennsylvania. This couple were the grandparents of Samuel Kenagy who married Mary Vandersaal.

Alice Reynolds Flower once invited her cousin, Carrie (Kenagy) Zimmerman, to attend one of the Pentecostal services in Indianapolis. This left an indelible impression on her, and in 1917, when Carrie was terminally ill with tuberculosis, she called for members of the Pentecostal mission to pray for her. Pastor Daniel Rickard and others anointed her with oil, and by the next day, her healing was evident. Carrie's healing led the Zimmerman family to begin attending Rickard's mission which was affiliat-

ed with the Assemblies of God.

Joseph R. Flower, who served as general secretary of the Assemblies of God from 1975-1993, remembers visiting Thomas Zimmerman when they were boys. He says, "One time in the early 1920s, we were traveling from Springfield to Pennsylvania to visit relatives. We stopped in Indianapolis where my mother was born and where some of my aunts and uncles still lived. We also stopped to visit my mother's cousin, Carrie Zimmerman. I remember visiting with Thomas Zimmerman at that time. He was a couple years older than me, but we were both under the age of 10. I remember that he let me ride in his wagon."¹⁰

Because of the prominence of the Flower family, having served at the Assemblies of God Headquarters almost continually from 1914 until the present, and the strong influences made by Thomas F. Zimmerman, who served as general superintendent from 1959-1985, some have wondered whether the Flowers had any influence on him coming to Springfield.

It must be remembered that Thomas Zimmerman had already gained some distinction before he was asked in 1943 to become pastor at Central Assembly in Springfield, Missouri. He had served as assistant pastor to John Price, his father-in-law, in Indianapolis; pastored churches in Indiana and Illinois; and served as assistant superintendent of the Illinois District from 1941-43. After coming to Central, he later became head of the National Radio Department, served a pastorate in Cleveland, Ohio, was an officer of the Southern Missouri District and assistant general superintendent (1953-1959) before his election as general superintendent of the Assemblies of God.

The Flowers had maintained contact with the Zimmerman family over the years, and J. Roswell Flower, along with other Assemblies of God executives, had recently met with Thomas F. Zimmerman at the organi-



1997 Joseph flower, 84, eldest child of J. Roswell and Alice Reynolds Flower, speaks at the Flower Pentecostal Heritage Center dinner during the General Council last August. Brother Flower served as general secretary from 1975-93. His successor, George O. Wood, is on the right.

zational meeting of the National Association of Evangelicals held in St. Louis in 1942. David Flower remembers that when Central Assembly was looking for a pastor in 1943, his father had a part in the decision. "I was away in Bible school at the time, but I remember my dad talking about it. He did suggest they consider Zimmerman as pastor, but of course the final decision rested with the church board and the congregation."¹¹

It seemed fitting for Thomas F. Zimmerman to become the next pastor of Central Assembly, a church which has always had much influence because of its proximity to the Assemblies of God Headquarters. And who could guess at that point that he would eventually become the top executive of the Assemblies of God? It is probably only a coincidence that Thomas F. Zimmerman shared a distant relationship with Alice Reynolds Flower.

The Present Generation

No doubt the legacy of J. Roswell Flower as the long-time general secretary of the Assemblies of God and vanguard of the faith through his editorial work with the *Christian Evangel*, later called the *Pentecostal Evangel*, will long be remembered.

And his wife, Mother Flower, who wrote Sunday school lessons and coedited the *Evangel*, could deservedly be called the poet laureate of the Assemblies of God. She composed odes to such people as Jenny Lake and Myer Pearlman and wrote nearly 300 poems in her lifetime.

Mother Flower Was Still Writing Poetry at Age 98

Even at 98 years of age, when confined to nursing care and seemingly out of touch with the mainstream, Mother Flower wrote a poem which was spontaneously impressed on her heart. As she recited the verse, it was written down by a friend who was visiting her. The poem which spoke on "the daily manna" of God, was a real blessing to the friend, and has continued to bless others. This event was chronicled in the *Pentecostal Evangel*, in an article called "The Voice of the Spirit."¹²

Mother Flower dedicated one of her books of poetry, *From Under the Threshold*, to her six boys and girls—"whose care and training has been my greatest school and richest joy in life." The first poem is called "My

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Pentecost in My Soul

The Meaning of Pentecost
to
J. Roswell and Alice Reynolds Flower

By Edith L. Blumhofer



The articles in this section are from Dr. Edith L. Blumhofer's book, *Pentecost in My Soul* (Springfield, MO: Gospel Publishing House, 1989), pages 41-60. More on the Indianapolis Pentecostal happenings and the involvement of the Flowers is in "Indianapolis and the Assemblies of God," by Dr. Blumhofer, *Assemblies of God Heritage*, summer 1997, pages 5-8, 33.

Edith Blumhofer is associate director of The Public Religion Project, The University of Chicago Divinity School. A current project is researching Pentecostalism in Chicago early in this century. In addition to the above book, she is the author and compiler of several others, including *The Assemblies of God: A Chapter in the Story of American Pentecostalism* (Gospel Publishing House, 1989); *The Assemblies of God: A Popular History* (Gospel Publishing House, 1985); *Aimee Semple McPherson: Everybody's Sister* (William B. Eerdmans Publishing Co., 1993); *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (University of Illinois Press, 1993).

Early in 1907 the thriving Christian and Missionary Alliance congregation in Indianapolis was disrupted by the arrival of Glenn Cook from Los Angeles. Testifying to the transforming power of Pentecostal experience as he had encountered it at Azusa Street, Cook, a former resident of Indianapolis known to members of the congregation, begged forgiveness for past wrongs and urged his acquaintances to seek Spirit Baptism. Some heeded his advice and instituted "tarrying meetings" at which they waited prayerfully for Pentecostal endowment. Before long, the services disturbed the Alliance congregation's well-established rhythm, and those who pursued Pentecostal experience withdrew to meet in another facility.

Early in the spring, Tom Hezmalhalch, an English Methodist who had recently embraced Pentecostalism at the Azusa Street mission in Los Angeles, arrived in Indianapolis. Hezmalhalch found a warm welcome and an immediate response to his message among those erstwhile Alliance adherents. Among those he influenced for Pentecostalism were two teenagers, Alice Reynolds and J. Roswell Flower.

The Flower family had migrated from Canada to the United States a few years earlier. Settling first in Zion City, Illinois, they had responded to Zion City founder John Alexander Dowie, a charismatic leader who stressed consecration and healing. Disturbed by innuendos and events that ultimately unraveled Dowie's utopian community, the Flowers, a devout family with Methodist roots, moved to Indianapolis. J. Roswell read law with a local attorney, intending to prepare for a legal career.

Alice Reynolds had been reared in Indianapolis. Her family had Methodist and Quaker roots and was deeply religious. During her youth they identified with the Christian and Missionary Alliance, a loosely knit fellowship of Protestants who shared founder Albert B. Simpson's interest in a "higher" Christian life and world



1910 A group of Pentecostal young people at the Reynolds home in Indianapolis in about 1910. On the left in the second row is Mary Alice Reynolds, and on the far right of that row is her daughter, Alice (later Mrs. J. Roswell Flower).

evangelization. Simpson, a Canadian Presbyterian, had resigned a New York City pulpit to launch an independent evangelistic ministry that ultimately created a denomination and spawned one of America's first Bible institutes, the Missionary Training Institute in New York City (later Nyack College, Nyack, New York). He presented his major emphases as the "fourfold gospel," using four themes to summarize what he believed were key Christian truths: salvation, holiness, healing, and the return of Christ. His message was essentially Christocentric, stressing Christ, the Savior; Christ, the Healer; Christ, the Sanctifier and Baptizer; and Christ, the Coming King. And it was experience-oriented. The Alliance formed branches in communities where members of various denominations shared a longing for a dimension of Christian experience that often seemed elusive. In Indianapolis, under the leadership of former Methodist pastor George Eldridge, the Alliance group formed a stable, thriving congregation.

Among those who received Spirit baptism in Hezmalhalch's meetings was Alice Reynolds. A fascinated onlooker as the Pentecostal revival in



1927 J. Roswell and Alice Reynolds Flower at Stanton, Missouri.

the mission progressed was J. Roswell Flower, whose recent neglect of his family's faith was soon replaced by a desire for renewed Christian experience. He gave up his study of law and began to evangelize while he prayed for Spirit baptism. He traveled with evangelistic teams engaged in various forms of testimony and witness, and began to publish an eight-page monthly magazine, *The Pentecost*, in 1908. Flower quickly perceived the possibilities of printed materials for spreading news of the revival. His paper fre-

quently published "apostolic faith directories," lists of missions in various places that identified with the emerging Pentecostal movement. It also offered inspirational and teaching articles. In 1910, Flower turned *The Pentecost* over to A. S. Copley, a minister he worked with in Kansas City. Copley changed its name to *Grace and Glory* and continued publication.

In 1911 Flower married Alice Reynolds. Together they evangelized in Indiana until they enrolled in a small Bible school in Plainfield in 1912. Known as Gibeah, the school was directed by David Wesley Myland, a former Christian and Missionary Alliance leader. To a small, closely knit student body, Myland offered Bible teaching and insights drawn from years of ministry experience. In 1913, after a picnic lunch, in an informal outdoor setting, Myland ordained the Flowers and his other students to the ministry, giving them credentials from his World's Faith Missionary Association.

Also in 1913, Flower decided to edit another periodical. This time, however, he was even more ambitious: He decided to assume responsibility for preparing and distributing a weekly Pentecostal magazine, which he called the *Christian Evangel*. Both Flowers wrote for the paper and shared the work of mailing over a thousand copies each week from their home.

In 1914 J. Roswell Flower traveled to Hot Springs, Arkansas, to participate in the General Council that gave shape to the Assemblies of God. Only twenty-five years old, he had already made important contributions to Pentecostalism's growth. At the conclusion of the General Council he had been appointed secretary of the new denomination (an office he would hold cumulatively for more than a quarter of a century) and had agreed to assist in editing the two publications it had endorsed, his own *Christian Evangel* and E. N. Bell's monthly *Word and Witness*.

The Flowers moved to Findlay, Ohio, where Thomas K. Leonard had made the facilities of his Bible insti-



1966 The recently dedicated Flower Hall at Central Bible Institute in Springfield, Missouri.

"During his long tenure at the Assemblies of God headquarters, Flower taught as an adjunct faculty member at nearby Central Bible College, where he developed a course on the history of Pentecostalism."

tute available to the newly formed Assemblies of God. In a cramped room, Flower and Bell handled correspondence, forwarded missionary funds, and worked on the publication of the papers and tracts. They called their press Gospel Publishing House, the name Leonard used for his own printing ventures. They also taught at Leonard's Gospel School. The next year, Flower and Bell moved the Assemblies of God headquarters and publishing house to St. Louis, where they were located until 1918. The two men worked long hours for meager pay, writing and editing copy, running the presses, and preparing the equipment as needed. Frequently interrupted by requests for prayer, preaching, and visitation, they nonetheless succeeded in expanding the publishing house's contributions to the growing movement and in overseeing the denomination's missionary program.

In 1915 the struggling Pentecostal movement was torn with controversy over an alleged revelation about the nature of the Godhead. (Although Pentecostals are sometimes stereotyped as doctrinally unconcerned, their deepest divisions have occurred as the result of doctrinal differences.) When the denomina-

tion's editor, E. N. Bell, identified with the unorthodox views, Flower resolved to exclude the new teaching from the denomination's periodicals. In Bell's absence, he edited an article on the Godhead that Bell had submitted, and published without the controversial phrases. As the young denomination was being racked with controversy, numerous denominational executives left. During two troubled years, Flower helped provide stability and continuity with what he believed to be the Hot Springs General Council's intentions.

In 1919 Flower became the denomination's first foreign missions secretary, an office he held until the 1923 General Council, when he became foreign missions treasurer. In 1925 he and his family (which by then included six children) left for a pastorate on the East Coast. During the next decade, he served the Eastern District in every office. He and his wife helped organize a Bible school, which was to become Valley Forge Christian College, by conducting summer classes in tents at the district's Maranatha campgrounds.

In 1931 Flower was elected assistant general superintendent, an office that did not require residence in the headquarters city of Springfield,

Missouri. He moved his family back to Springfield when he was reelected general secretary in 1935. For two years (1935-1937) he was both general secretary and assistant general superintendent. In office as general secretary until 1959, he participated in numerous events that shaped the direction the denomination would take in the post-World War II era. Most significant among them was probably the founding of (and membership in) the National Association of Evangelicals (NAE).

Flower was part of the Assemblies of God delegation to the St. Louis organizational meeting of the NAE in 1942; he was deeply committed to evangelical cooperation. "The voice of a minority denomination has little or no weight," he asserted. And cooperation has its benefits, including missionary assistance, Sunday school helps, and participation in war relief. Flower served on NAE committees and helped give direction to the association as well as to gain support for its activities within the Assemblies of God. He won the respect of his coworkers: In 1946, fundamentalist maverick Bob Jones, Sr., expressed his appreciation for Flower by awarding him an honorary doctorate from Bob Jones University. Flower also actively supported the formation of the World Pentecostal Conference in 1947.

During his long tenure at the Assemblies of God headquarters, Flower taught as an adjunct faculty member at nearby Central Bible College, where he developed a course on the history of Pentecostalism. He also found time to serve on Springfield's City Council. Alice Flower, meanwhile, endeared herself to many in the Assemblies of God through her writings and her speaking engagements. During her husband's pastorates, she frequently preached. She traveled widely to speak to ministers' wives and on topics related to family life. The Flowers raised six children: Five followed their parents' example and became ordained Assemblies of God ministers; the sixth, Roswell, died while studying for the ministry at Central Bible Institute.

Revival Services

APRIL 10th through 18th

**Special Healing
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**Friday Night
8 p. m.**

*Come bring
the sick.*
James 5; 14.



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ALL WELCOME

1928 A revival poster featuring the ministry of Alice Reynolds Flower in New York.

"Alice Reynolds Flower endeared herself to many in the Assemblies of God through her writings and her speaking engagements."

As a result of their acceptance of Pentecostal teaching in 1907, then, J. Roswell and Alice Reynolds Flower found direction, purpose, and opportunity for their lives. Each experienced Spirit baptism as a teenager and chose to live in accordance with the discipline they believed that experience demanded. Spirit baptism both compelled them to evangelize and encouraged them to cultivate a Christ-centered, Spirit-filled life like that espoused by their early associates in

the Christian and Missionary Alliance. The Flowers' lives were inextricably linked to the formation and expansion of the Assemblies of God.

The following accounts present the Flowers' testimonies. The first selection, by J. Roswell Flower, is taken from Flower's first publication, *The Pentecost*, and was written when he was twenty-two. In the second section Alice Reynolds Flower recounts her experience. Alice wrote many



1925 J. Roswell Flower was about 37 here in about 1925. He was only 26 when he was elected general secretary at the organizational meeting of the Assemblies of God in 1914.

poems that expressed her sense of the meaning of Pentecostal experience and life-style. A poem from *A Barley Loaf* is quoted. The last selection is an overview of the Pentecostal movement by J. Roswell Flower. It offers insights into how Flower (and other Assemblies of God leaders of his generation) understood their movement's significance. For them, Pentecostal experience meant being "brought face-to-face with Christ in living fellowship," and this mandated submission to His guidance and to the Spirit's anointing. J. R. Flower thought that by neglecting "tarrying meetings," third- and fourth-generation Assemblies of God adherents had sacrificed an essential part of their heritage. By recalling the past, he endeavored to challenge his audiences to recover the meaning he and his family had discovered in Pentecostal experience.



GOD HONORS FAITH

By J. Roswell Flower

"But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him"—Hebrews 11:6.

During all the time I have done regular work on *The Pentecost*, I have never at any time published any of my experience, but now feel led of the Lord to do so.

Some way, the Lord never gave me anything without I first believed Him for it. My conversion was very quiet, yet I knew that my sins were forgiven; my sanctification was taken by cold faith in the finished work of Christ, and it was not till some minutes afterwards, when I was on my feet testifying to the experience, that any feeling came. Then I sought for the baptism, and expected to speak in tongues, and really, without hardly knowing it myself, I was seeking tongues. I sought for about two years and at last had to come to the point where I realized I would seek several

years more if I did not step out by faith and claim the promise. I stepped. Nothing happened. Several days later the Lord, to encourage me, gave me a big blessing, but no tongues, and I still had to believe and testify that I had received. Hallelujah! After I went to Kansas City, while alone in prayer, the Lord gave me a few words in tongues and I spoke them. Instantly the power of God struck me and coursed all through my being. I was filled with joy unspeakable and full of glory. Then for a whole month I had to stand right there believing God. He gave much joy and peace but no tongues. It was hard to learn the lesson.

About this time the tempter came my way. Doubts and fears began to assail me on all sides, and I am sorry to say I listened to him. Immediately I began to lose out and before long had an awful battle on my hands. I

continued on next page

Source: J. Roswell Flower, "God Honors Faith," *The Pentecost*, Feb. 1, 1910, 1.

UNDER CONSTRUCTION

New Heritage Center Honors Flower Family

A \$1 million capital fund drive was launched at the General Council last August to build a world-class interactive museum displaying collectibles, preserving historical documents, and other materials, along with interactive resourcing. As of December 9, 1997, the Center has over \$728,000 committed to the project.

The new Flower Pentecostal Heritage Center has been named in honor of the entire family of J. Roswell and Alice Reynolds Flower. The honor is in grateful appreciation for their vital role in the growth and development of the Assemblies of God.

Phase one of the project was completed in December. A new-800-square-foot fire-proof vault with compact storage is now in use on the second floor adjacent to the Gospel Publishing House printing department. The archives has been relocated from the 5th floor to temporary quarters on the 2nd floor close to the vault.

Phase two will include the construction of an interactive museum, the center's permanent offices, and a research center. The striking exhibits are being designed and constructed by Lynch Museum Services, the designers of the Billy Graham Center Museum in Wheaton, Illinois. It is expected that phase two of the Flower Pentecostal Heritage Center will be completed late in 1998.

Readers interested in assisting in the project can request a brochure "A Capsule in Time," or call the center's office at (417) 862-2781.

seemed to be deserted by both God and man. I did not understand His plan for me and so grew fretful and morose. This continued for three long dreary months, and then the Lord sweetly spoke to me. He gave me Galatians 2:20: "I have been crucified



"The following week He filled me and refilled me and laid me under His mighty power half a dozen times. Oh, hallelujah! Faith is the victory."

with Christ: nevertheless I live! yet not I, but Christ liveth in me." I was to make it mine, and so, with Paul, began to reckon myself dead indeed unto sin and alive unto God. At the end of a month, I looked back over my experience and was astonished at what had been wrought in my life by the Holy Ghost. Victory was mine. It had crept in unconsciously. I was greatly encouraged and more determined than ever to believe God, no matter what the cost.

During my stay in Kansas City, the Lord permitted us to publish seven papers. All during my wilderness experience the Lord would give faith for its publication when needed, and marvelously supplied every need. On several occasions we faced the Red Sea with mountains on each side and the enemy in the rear, but our God was faithful and made a way where there was no way, the sea parted and we passed over on dry ground.

To God be all the glory!

Then the Lord brought me back to my experience of some months previous and called to my mind what He had done for me. At last I said, "I believe you Lord. You did baptize me back there, and I have dishonored you all this time by doubting you. Forgive me, Lord." And He did.

A few days later, while [I] ask[ed] the blessing at the supper table, the power of God fell on me, and I was compelled to go off alone with God where He dealt with me in a very precious way for some hours. Then the following week He filled me and refilled me and laid me under His mighty power half a dozen times. Thus He was honoring faith and blessing me exceeding abundantly above all that I had asked or thought. Oh, hallelujah! Faith is the victory!

After [He] confirm[ed] His word to me with signs following. I remained in Kansas City until November 7th, when I felt definitely led to launch out into the harvest field for personal work. The Lord had accomplished wonderful things in my

life, opening the scriptures to me, etc., and now I must go forth to carry the light to other hungry souls. I went to Lincoln, and during the ten days I was there, three received the baptism of the Holy Ghost with signs following, and several were saved. Then I was permitted to visit Des Moines, Zion City, Chicago and Alliance, Ohio. I had a very precious time with Sister Wood before she sailed to South America and the Lord united our hearts in faith for that neglected continent. Then I came home to Indianapolis. Since I have been here, the Lord has blessed me in a wonderful way, and I am pressing on to know Him in a fuller sense than I ever have before. He is making His will plain to me, and I am still walking by faith in the eternal promises of God.

I trust this testimony will be a help to some. It is so easy to look for feeling first, but God's plan is always first faith, then fact, then feeling. Oh, hallelujah! "And they overcame by the blood of the Lamb and the word of their testimony."

Yours till He come[s].

MY DAY OF PENTECOST

By Alice Reynolds Flower

One Sunday, following the afternoon service in the Gospel Tabernacle, there was an after-meeting for testimony, praise, and prayer. A former resident of Indianapolis, then residing in California, was in the service. He stood up to testify, his face radiant with the glory of God. He told us that God was pouring out His Spirit in Los Angeles, and he had just come from the Azusa Street meeting where God was baptizing believers with the Holy Ghost and

fire, and they were speaking in tongues as on the day of Pentecost. He added the information that he had received this blessing himself and returned to the old hometown to bear witness of God's working in his life. He spoke humbly, declaring there were some wrongs he desired to make right. This had an electrifying effect upon all who heard him as they listened to his words and saw the glory on his face. To a young woman, sitting beside me, I said, "I want

Source: Alice Reynolds Flower, "My Day of Pentecost," in *Grace for Grace* (Springfield, MO.: privately published, 1961), 31-36.

whatever blessing that man has.”

That was in January 1907. Arrangements were then made for tarrying meetings, first in a home, and then in larger quarters which were secured. It is remarkable that some two years before this, God had given the 2nd chapter of Joel to Mother, and this portion was marked in her Bible. While some of the good Alliance people feared and hesitated, Mother immediately joined with those who were opening their hearts for the Pentecostal outpouring, even though it resulted in a withdrawal from the church which she and Father had helped to establish. Mother and one of my sisters faithfully attended these meetings. . . .

Because of school activities, I was hindered from attending until the last day of March, which happened to be Easter Sunday. And what an Easter Sunday it became to me. Despite other plans, God definitely spoke to my heart that afternoon, inclining me to go with Mother to the Pentecostal services.

That Easter Sunday was to be the Day of Pentecost fully come in my life.

The warmth of God’s presence in that service deeply moved me, until there was a complete melting of the reserve that had held me back from a full surrender to God. I had thought to return home after the afternoon service but decided to stay on with Mother and my sister. As was the frequent custom, they had taken their lunch and were planning to stay. Wisely, they had brought no pressure on me to remain with them, although Mother was deeply concerned for a spiritual quickening in my life.

The lift of glory in the evening service brought me very close to God. Never were the words of a hymn sweeter to me than “When Love Shines In.” And how they sang it!

We may have unfading splendor
When love shines in,
And a friendship true and tender
When love shines in.
‘Tis the glory that will throw



**“Wave after wave of glory
swept over me
until there seemed to be
a shining path reaching
from my opened heart
right into the presence of
God.”**

Light to show us where to go;
Oh, the heart shall blessing know
When love shines in.

For me, this was exactly what God wanted to do—shed abroad His love in my heart by the power of the Holy Ghost. He had drawn me Himself to that Upper Room mission on Easter Sunday that He might reveal Himself and thus satisfy my outreaching heart with a taste of resurrection fullness.

The Rev. Thomas Hezmalchalch and party from Los Angeles were in charge of the meeting, and the radiance of “Brother Tom’s” face, as well as his encouraging words, was sufficient to inspire anyone, young or old, to open his heart to the moving of the Holy Ghost. A former Wesleyan Methodist minister of Leeds England, [Hezmalchalch] . . . had but recently received his Pentecostal baptism at the Azusa Street Mission, and . . . He

and the three workers with him well recommended the vital testimony of the Latter Rain.

With a number of others, I found myself kneeling at the altar when he gave the invitation for those who were hungry to tarry for God’s fullness of blessing. But I did not tarry long. God had well prepared my heart, and looking up into His face, with no one near by, I dealt definitely with Him along the line of simple faith which I now believe had been imparted to me by my mother. The verse I had often used in praying for various needs came before me:

“What things soever ye
desire, when ye pray,
believe that ye receive
them, and ye shall have
them—Mark 11:24.”

“Lord, please give me this baptism of the Holy Spirit. I believe you to do it just now and I thank you for it, in Jesus’ name.” This was my simple prayer of faith as I lifted my hands and boldly declared, “I thank you, Lord, for the baptism of the Holy Spirit.” I had only seen one person receive the baptism; I did not know that many fell under the power of God, nor that each individual spoke in tongues. All I seemed to sense was a deep craving for the overflowing of His love in my heart. At that moment it seemed I wanted Jesus more than anything in all the world, and if this baptism of the Holy Spirit was to open the door to a fuller revelation of Him, then nothing was to hinder me from having it.

Spontaneously I rose to my feet, lifting my hands with a glad note of praise, “Thank God for the baptism of the Holy Spirit; praise, O praise the Lord!” and the further words, spoken involuntarily, “I am ready for the coming of Jesus” answered the oft-felt fear of missing the rapture, as we commonly termed the secret coming of Christ for His bride. This conviction can only be true, however, as the individual continues to walk in the fullness of submission and obedience to the will of God. “As ye have

received Christ Jesus the Lord, so walk ye in Him" well applies here.

As this praise came from my lips, for the first time in my life I felt the physical manifestation of God's power all through my being, and I sank to the floor. God's day of Pentecost had come to a hungry teenager. My mother, kneeling at a distance, became concerned, fearing I might not be ready for such a great blessing, but "Brother Tom" assured her that God knew His business. I needed no help, and no one could have hindered me, for wave after wave of glory swept over me until there seemed to be a shining path reaching from my opened heart right into the presence of God.

In a few moments my jaws began to tremble, and the praise that was literally flooding my soul came forth in languages I had never known. Unbeknown to me, a questioning, converted Hebrew knelt nearby to watch the proceedings. From my lips came a message in Hebrew, straight to his heart, which caused him to seek the fullness of the Spirit for himself. Later, he became a missionary to South Africa. I had not studied German in school, so a further witness came to some as God allowed me to sing the song of my childhood blessing, "At the cross, at the cross" in high German.

There was to come separation, criticism, and persecution, all of which was easy to meet with the positive reality of the abiding Comforter, and by God's grace, we lived to see some of those who scorned, tasting for themselves the sweetness of the same experience. Here I am recording an act, but the blessedness of that night did not end with an act. It was simply an introduction to a state, to a Spirit-filled life. This is what the baptism of the Holy Spirit should be—the opening of the door to a vital and continuous communion with God for effectual worship, prayer and service for Him.

We call it the Latter Rain, well expressed in D. Wesley Myland's hymn:

There's a Pentecost for every trusting soul;
Of your life the Spirit now will take control,
Filling, sealing, quick'ning,
healing, making whole
By God's holy pow'r today.
Oh, I'm glad the promised
Pentecost has come,
And the Latter Rain is
falling now on some;
Pour it out, in floods, Lord,
on the parched ground,
'Till it reaches all the world
around.

To me this introduction brought an ever-expanding realm of delightful discovery. There was a surging impulse to witness in unusual places as well as in regular meetings. "Brother Tom" encouraged us personally to respond quickly to the impulse of the Holy Spirit as we sat in the services. Without strain or prearrangement there was a remarkable variety in their conduct as we were taught to actually court the presence of God, and to feel a certain responsibility for the continued operation of the Holy

Spirit. In the years that followed, this same conviction has continued; for, like a great organ where every key is available to the artist's touch, so in truly Pentecostal meetings God would have His Spirit-filled ones responsive to His plan for their part in the service, however humble.

One week later, the Spirit of God touched six of us, scattered over the congregation, and we arose to our feet to sing in wonderful harmony of the heavenly choir. Even now the thrill of that experience lingers. There was no effort. From deep within me the melody rolled forth in exhilarating joy and worship. Thank God, this has been repeated many times since. How actually this is the fulfillment of Paul's words:

Be filled with the Spirit;
speaking to yourselves in
psalms and hymns and spir-
itual songs, singing and
making melody in your
heart to the Lord.

It would be hard to elaborate on all of the rich discoveries that were made day by day, as we continued to walk in the comfort and fellowship of the Holy Ghost. There was deep concern that others might taste of this blessed fullness, and there were hours of intercession for needy souls; for the full work of the Holy Spirit is to give us a completely rounded life in God—victory in our personal lives and a consuming desire for blessing in other lives. Out of our innermost being had begun to flow the promised rivers of living water.

There were school days after this both in high school and college, and God enabled us to leave our testimony there. When I was asked by friends or critics just what the baptism of the Holy Ghost meant to me, my one answer was the constant glorious reality of Jesus. When Jesus is real through the power of the Holy Ghost, every reach of our living takes its proper place, and we are enabled to know a rich life of fellowship with God. We are thus made available to Him and expendable for Him as He

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(Over)

may purpose to use us.

Every night except Saturday there were meetings in the church. Saturday night the young people held open-air services on the courthouse steps. There were cottage prayer meetings in various parts of town, until the Pentecostal message was well spread abroad over Indianapolis. In unexpected places, God confirmed His Word with signs following. Although continuing my school activities, I was able to take part in most of these nightly services. Whenever possible I had the joy of leaving the city for special meetings in different localities, sometimes alone and at other times in company with others.

“The Fullness of Pentecost”

Alice Reynolds Flower

What is the fullness of true Pentecost—

What does the Latter Rain bring?

Heart-thrilling moments of worship and praise

Unto our glorious King!
Blessed revealings that God doth prepare

Thus to unfold to His own;

Glimpses of Christ in His beauty most rare

Unto our hearts clearly shown.

Fullness of joy,
Blessings untold—

Jesus thy Lord
Thus to behold.

What more does the Spirit's fullness embrace?

A vision of Calvary—
The cross in its fullness of Love's sacrifice,

The measure of agony;
The Garden, the Judgment,
the Passion's full pain

Are felt in their darkest hour;

Then beyond their shadows
our hearts rejoice

In full Resurrection
pow'r.

To suffer with Him
The secret we gain,

Fullness of glory
Thus to obtain!

What of the fullness the Comforter brings

To witness for God each day?

Emboldened like Peter,
Christ's name to declare

The Life, the Truth, and the Way.

The power Christ promised
we thus may receive

Anointed to sound His name;

To men of all nations and tribes and tongues

His marvelous grace to proclaim.

Spirit of God,
This very hour
Breathe upon us
Fullness of pow'r!

Source: Alice Reynolds Flower, "The Fullness of Pentecost," *A Barley Loaf* (Privately published, 1938), 28-29.

SPREADING THE PENTECOSTAL FLAMES

By J. Roswell Flower

In January 1907, a visitor appeared in an afternoon meeting in a church in Indianapolis, Indiana. In the after-service, which always followed the regular meeting, opportunity was given for testimonies of salvation, healing, and other blessings received. The visitor remained and was invited to add his testimony to that of others.

The visitor, a tall man of prepossessing appearance, electrified the congregation by announcing that God was again pouring out of His Spirit in Pentecostal fullness and that he had experienced the baptism in the Holy Ghost and fire similar to that recorded in the second chapter of Acts. The face of the stranger was radiant as he spoke.

He told of attending meetings in Los Angeles, California, where a Pentecostal revival was in progress and where numbers of people were receiving spiritual baptism which was setting them on fire to witness for

Christ. In this revival there was much prayer, he said, and believers were speaking and singing in other tongues. Miracles of healing were also common.

At the close of the after-service, numbers of spiritually hungry people crowded around him for more information. It was decided that special services be held in the church, where opportunity would be given for believers to seek for and receive this kind of experience.

Meetings were begun and continued for some days until the church authorities decided it would be best to conclude them. But the spark of revival was beginning to burst into flame, and arrangements were made for tarrying meetings to be held elsewhere. It was not long until hungry Christians were receiving outpourings of the Spirit similar to those found in the Book of Acts, as described by the visitor.

Source: J. Roswell Flower, "Spreading the Pentecostal Flames," *Pentecostal Evangel*, July 14, 1968, 8, 9.

The revival attracted the attention of the local newspapers. Reporters attended the services and wrote what they had seen and heard. A vacant church building was secured, and the crowds became so large that they could not be accommodated in the church sanctuary, but overflowed into other rooms in the church and out into the street. Even the mayor attended some of the services and afterwards told reporters these were simply old-time revival meetings similar to those he had known in his youth.



**“Tarrying in prayer
is a necessity
if we are to submit ourselves
to the guidance
and anointing of the
Holy Spirit.”**

From all over Indiana and neighboring states people came to receive the heralded Pentecostal blessing. What was happening in Indianapolis was also happening in other parts of the country. Almost overnight the Pentecostal message was heard in Denver, St. Louis, Chicago, northeastern Ohio, and New York City. It was carried eastward across the sea to England, Norway, and Sweden. It was taken westward to China and India.

Ivey Campbell, a godly woman who had moved from northeastern Ohio to Los Angeles, California, received the baptism in the Holy Spirit and soon felt she must take the message back to her people in Ohio, which she did. She was not a preacher, just a witness, but like hundreds of others she felt a definite urge to go to her relatives and share with them the blessing she had received. Her witness kindled a flame which spread through all that section of Ohio.

From Chicago, Marie Brown and Jean Campbell took the message to New York. They had a part in founding the old 42nd Street Mission which developed into that great church known as Glad Tidings Tabernacle.

G. B. Cashwell, a Holiness minister, took the message back to his people at Dunn, North Carolina, and from there all the southeastern states were reached.

Everywhere the revival was spread by witnesses rather than by ministers. Organized evangelistic meetings would follow, but even these meetings were promoted in many cases by laymen who formed bands of as many as a dozen persons. Meetings were conducted very informally,

much leeway being given for the moving of the Holy Spirit.

Following a season of earnest prayer, a meeting might begin without any preconceived program and without any thought as to what member of the group would bring the message, if there was to be a message. But testimonies were given freely, and altars were filled with hungry seekers. Many Pentecostal churches were brought into existence in this way.

There was no denominational organization or official direction in the beginning. That had to come later and did come as the need for cooperative effort became apparent. Organizations were set up to enable churches to cooperate in world evangelism, schools, publications, etc.

From the very beginning there were manifestations of charismatic gifts, and this phase of the meetings attracted attention, but these were not the primary objectives of the movement. The appeal was to Christians who were already devoted followers of the Lord Jesus and who were hungry for deeper spiritual experiences. And so when the message was received, meetings for tarrying before God and seeking His face were conducted.

Those meetings often produced seasons of heart-searching and confession of weaknesses, shortcomings,

and sin. But as the seeker went before God in humility and confessions, the door was opened for marvelous manifestations of divine grace and power. To be filled with the Spirit, as the disciples were filled on the Day of Pentecost, became the primary objective of each seeker. A manifestation of spiritual gifts apart from a mighty filling with the Holy Spirit was considered to be a shallow experience. The fruit of the Spirit was expected to be in evidence. The exaltation of the Lord Jesus was the chief ambition, and there was a passion to love Him, worship Him, and make Him known to others.

The only thing that will satisfy the heart of the believer is to be brought face-to-face with Christ in living fellowship. A shallow life will never produce this. That was the purpose of the tarrying meeting, which has almost gone out of existence in the Pentecostal movement. Tarrying in prayer is a necessity if we are to submit ourselves to the guidance and anointing of the Holy Spirit. God wants to come down upon His people in power and will do so if we will spend time in His presence and will seek His face with this fixed purpose.

What would happen if the pastor were to announce to his people that we must have a new moving of the Holy Spirit if we are to fulfill God's purpose for the Church in this present age? Suppose he were to announce a meeting devoted to prayer and waiting upon God only, the objective being to seek God until He came down upon the people. Would the people respond to the challenge and stand by their pastor until the objective was achieved?

That is exactly what happened in the early days of the Pentecostal movements, and it is the answer to the need of today. We must seek the face of our Lord with the prayer, “Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence...When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence” (Isaiah 64:1,2).





Marie Stephany in 1962, a few months before her death.
Inset, Marie before going to China.

She was often described as fearless and strong,
but her Chinese believers, who knew
Marie Stephany best, called her

Mother Peace

By Adele Flower Dalton

With the world's attention in 1997 focused on the transfer of Hong Kong to the People's Republic of China, and the release of a shocking new book *The Rape of Nanking*, *Heritage* readers will want to learn more about early missionaries who planted the gospel seed in that part of the world. One of these is Marie Stephany who arrived in North China in 1916. She lived through opposition from her family before she left for the land to which God had called her. Despite the political unrest and persecution during the 1920s and 30s and the war with Japan, Marie established a strong Christian base in North China. We are pleased to reprint this classic story by Adele Flower Dalton from the winter 1987-88 issue. Wayne Warner

A CLASSIC
REPRINT FROM
A/G HERITAGE
WINTER 1987-88



Adele Flower Dalton is a former missionary to Spanish-speaking people. She served in Spain with her late husband Roy Dalton, who was one of the earliest missionaries appointed to that country. Later she retired from the Division of Foreign Missions and now makes her home at Maranatha Manor. She is a daughter of J. Roswell and Alice Reynolds Flower

I first became acquainted with Marie Stephany in 1943, when, as a new missionary, I was privileged to be with her in a missionary convention.

I shall never forget this valiant lady. After 26 years as a missionary in a hostile land, pioneering churches in regions untouched by the gospel, and suffering indignities at the hands of Japanese soldiers and communist bandits, Marie Stephany was still dauntless. Her roughened voice still rang out with the conviction that had overcome seemingly insurmountable obstacles as she ministered to the lost in North China.

Marie Stephany was born in 1878 in the land then called Austria-Hungary, the seventh of twelve children. At 10 years of age, she was earning adult wages in the wheat fields; at 11, her schooling ended, she was working as a nursemaid. When she was 12, Marie's father, who had emigrated to the United States, sent for her to join him in Cleveland, Ohio. Marie crossed the ocean alone. Later, the rest of her family also came to America.

With the passing years, Marie became increasingly hungry for the reality she did not find in her Roman Catholic Church. One day while scrubbing the pantry floor, Marie cried, "If there is a true God, I want to know Him. I want my heart clean like this floor." Immediately, the pantry

was suffused with light, and Marie was filled with joy. Later, when her priest told her to confess, she replied, "I have nothing to confess. Jesus has taken away all my sins."

For abandoning her traditional religion, Marie was persecuted by her family, but she did not waver. She was attending a Christian and Missionary Alliance church when she heard of the Pentecostal outpouring in Los Angeles in the early days of this century. In 1906, after much fasting and prayer, Marie was filled with the Holy Spirit. At the same time, God called her to go as a Missionary to China.

Bitterly opposed by her family, Marie prepared for the ministry and arrived in North China Thanksgiving Day 1916.

It was the fall of 1914 before Marie could enter Beulah Heights Bible School in North Bergen, New Jersey. At 35 years of age, with only scanty formal education in another language, Marie had difficulty with her studies and was often discouraged. But during her second year at Beulah Heights, God reaffirmed her call. On Thanksgiving Day, she declared, "Next Thanksgiving, I will be in China."

When Marie graduated in May 1916, she was ordained as a "missionary and evangelist." By October, she had her outfit and the \$1,000 she needed for fare and other expenses. Bitterly opposed by her family and inadvertently deserted by her friends, who had mistakenly gone to see her off at another station, Marie set out for China, utterly alone. But she knew she was going in the will of God, and He would not forsake her. On Thanksgiving Day, she disembarked at Tientsin, south of Peking, in North China.

During her second year of language study at Tai Yuan-Fu, the capital of Shansi Province, Marie had a short vacation in the mountains. As she looked down on the myriad settlements in the valley below, her heart was deeply stirred. "Oh Lord," she

prayed, "send someone to take Christ to those villages."

In 1918 Marie looked for a place to begin her ministry. But in every city she tried to enter, some hindrance developed. Finally in desperation, she cried, "Lord, where do You want me to go?" In answer, He reminded her of the villages in the valley.

The house Marie rented in Huei Ren was dilapidated and dirty. Four loads of mud had to be carted out of the two rooms she was preparing to use. By the time she brought in sand and laid a brick floor, her money was gone, and the workmen were not paid.

At the very moment when Marie asked God to supply this need, the Lord spoke to a missionary 25 miles away. In less than 2 hours, he rode into Huei Ren, bringing Marie \$25 of tithing money. This was one of the many miracles the Lord performed to supply her needs.

Among those who attended Marie's nightly meetings was a teenage boy who accepted the Lord. The day he was baptized, he was beaten unmercifully and cast out of his home. Marie named him Peter and took him in as her houseboy. Peter later became her faithful evangelist.

While ministering in Huei Ren, Marie wrote to the U.S. Assemblies of God headquarters, telling of her ordination and asking to be accepted as a member of this body. The credentials she received from this fellowship are dated May 17, 1919.

During Marie's 2 years in Huei Ren, many Chinese accepted Christ and were filled with the Holy Spirit; three were called to preach the gospel.

Feeling led to take her message to another village, Marie left the Huei Ren mission in the care of a Chinese worker. She rented a house in Ta Ch'ang and, with the help of a native evangelist, began to preach Christ in this new community.

Marie was appalled by the many Chinese who were addicted to smoking opium. So enslaved did they become that even men of prestigious

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families often sold everything they owned, including members of their families, to buy this drug. As Marie wrested in prayer for the liberation of these souls, many were saved and delivered from this evil habit.

During the great famine that swept across China in 1920 and 1921, parents who were unable to feed their children frequently sold their little boys. Many baby girls were drowned or left to perish in deserted fields. Moved with compassion, Marie shared her home with 30 of these unfortunate children. These were the first of many abandoned children who were brought to Marie.

Although she was never very strong physically, Marie often took Peter and the wife of her evangelist and walked from village to village, preaching Christ. The pockets of believers that were formed in these villages asked for evangelists, but Marie had no workers to send them. Soon, she was holding a meeting in a different village each night of the week.

When it was time for Marie's furlough, Assemblies of God missionaries from another part of North China came to care for the Ta Ch'ang mission during her absence.

Early in 1926, Marie returned, bringing two new missionaries—Alice Stewart and Henrietta Tieleman—and a tent.

In spite of the cold, the tent meetings the missionaries began in March were well attended. To their delight, they discovered that many Chinese who were afraid to enter the mission chapel would come into the tent. Through the years, many Chinese accepted Christ in the tent meetings that were held throughout the valley.

That fall, Marie opened a Bible school to train workers. Some of the students were ungainly and showed little promise. But after receiving the Holy Spirit, many of them became good students and developed into splendid evangelists.

Marie liked to tell of Mrs. Liu, a village woman who accepted the Lord in a tent meeting. For 7 years, she was afraid to confess Christ openly before her neighbors. It was a day of great

Marie
Stephany's
China
1916-42

Photos courtesy of Alice Stewart,
the Division of Foreign Missions,
and the Flower Pentecostal
Heritage Center.



A group of baptismal candidates.



Chinese women converts in Shansi, China, at a farewell for Marie Stephany.

rejoicing when, one by one, Mrs. Liu threw her idols into the fire. Afterward, she was greatly used of God in praying for dope addicts to be delivered.

Two of Marie's evangelists answered the call of God to minister in Mongolia. Marie fearlessly went to visit them in 1932, journeying the territory where many travelers had been beaten, robbed, or killed. She was overjoyed to see the work God had helped them to establish in Kiang Pao Hsien.

The congregation in Ta Ch'ang grew until the mission church was far too small. The number of churches scattered throughout the valley also grew. As Marie taught the new believers to build their own chapels and support their evangelists, these works became self-supporting.

For many years, antforeign resentment had been building up

throughout China. By 1936, rumors reached Ta Ch'ang of missions and missionaries that had been unspeakably mistreated by the communists.

"If I am taken," Marie told her believers, "do not pay any ransom money for me. Accept it as from the Lord." Then she added, "Psalm 91, verses 5 through 7 is the zone where you can safely dwell."

As the communist hordes came nearer, Marie stood firmly on the promise: "A thousand shall fall at thy side . . . but it shall not come nigh thee."

On the Sunday when a communist attack seemed imminent, Marie called her people together. As they prayed, the mighty presence of God descended, 12 believers were filled with the Holy Spirit, and a great wave of peace enveloped the congregation. Although many in the vicinity suffered at the hands of the communists, God fulfilled His promise to Marie; not one of



Marie Stephany as a young missionary.



TaChang Assembly of God, Shansi, North China, built in 1939 during Japanese occupation. Building would seat a thousand people. The bell could be heard for miles.



Marie, on the right, with other missionaries. Standing next to Marie is Blanche Appleby. Heritage readers who can identify other missionaries are asked to write to the Flower Pentecostal Heritage Center.

her believers was molested.

But the communists were only one of the problems in that area of China during the 1930s. The Japanese army took advantage of China's political unrest and occupied portions of the country—including the northern section where Marie and other missionaries were working. That occupation began in October 1937. The missionaries, however, were permitted to continue their ministry despite the war between Japan and China.

Marie's second term in China lengthened into 10 years. She was reluctant to leave her people during such perilous times, but she finally agreed to go to America for her long overdue furlough.

Marie returned to China in 1939. After two long nights on the hard seats of a crowded train, she reached Tong Yang—a town 5 miles from Ta

Ch'ang—where her evangelists met her with a springless horse cart. As they neared Ta Ch'ang, they were met by many Chinese believers, Miss Tieleman and Miss Stewart—who had ministered in Ta Ch'ang during her absence—and the orphanage children. The welcoming procession wound its joyful way through the village to the mission.

For many months, news from this interior region had not reached Marie. With thanksgiving, she learned how God had provided for His people and His work. In spite of the civil unrest and the war with Japan, the gospel had entered many new villages. A sanctuary, seating 1,000 people, had been built in Ta Ch'ang. On the dedication day, it was filled, and the presence of God came upon the people in Pentecostal power.

The Ta Ch'ang mission, that had

begun in a rented house with only one Chinese evangelist, now had various buildings and almost 30 workers. (At least two-thirds of these had been miraculously delivered from slavery to opium.) Many new stations had been opened and were asking for evangelists. The work to which God had called Marie so long ago, was now widely scattered throughout the valley.

That year, 12 students from Ta Ch'ang were attending the Assemblies of God Bible school in Peking. Twenty others were studying in the local 4-month Bible school.

Despite the political unrest and the war with Japan, Marie established a strong Christian base in North China.

News of blessing and growth also reached Marie from her missionaries in Mongolia. In one town, a group of people who had heard the gospel only once had built a chapel and were asking for a teacher.

During this time, Marie wrote, "Many young people are turning to God. The dope addicts who enter our refugee stations are coming to God and being delivered."

When Japan struck Pearl Harbor on December 7, 1941, the Japanese occupational troops announced that the missionaries in China were prisoners of war. Even though they were not interned, the missionaries were restricted and abused by the captors.

By the summer of 1942, Marie was being greatly harassed by the Japanese. But then news came that the missionaries were to be repatriated. Marie recognized that her days of ministry in Ta Ch'ang were numbered.

With mingled emotions—joy as she thought of the victories God had used her to accomplish, and sadness because she must leave the people she loved—Marie turned the work in Ta Ch'ang and the surrounding villages

continued on page 30

In 1883 It Was Destined to Affect the Flower Family

Mary Alice Reynolds' Healing Was a Notable Event for A/G

By Wayne Warner



Mary Alice Reynolds, the wife of a well-known real estate agent in Indianapolis, had been an invalid for a year. Doctors had tried every means at their disposal to help her, but she gradually grew worse.

Mrs. Reynolds was a member of a Methodist church but admitted that she was hardly a model member. God had not left her, however, and He was about to do something that would bring glory to His name—even through a story in the *New York Times*.

One evening in March 1883 during a most discouraging time, Mary Reynolds' thoughts turned to God. A question formed quietly in her mind: "Why don't you take your case to the Lord in prayer?"

At that moment a friend came into her room and suggested that she might like to have a Quaker evangelist, R. H. Ramsey, pray for her. Evangelist Ramsey was ministering in the area at that time, and it was his practice to pray for the sick.

Mrs. Reynolds quickly accepted the suggestion. She later told about her meeting with the evangelist: "When Mr. Ramsey anointed me, I urged that he not only pray for me bodily, but my spiritual welfare also."

The next day she was overjoyed when she realized that she had been healed—both body and soul.

Naturally, when a well-known family has this kind of an experience, word soon gets around. The editor of the *Indianapolis Journal* (who was a friend of Charles Reynolds) came to the home and interviewed the former invalid who was now up and taking care of household responsibilities.

The editor's long and detailed account, "Another Cure By Faith," was published on the *Journal's* front page, March 24, 1883. The story was also reported in the *Indianapolis News* on the same day. And on the next day a brief story, along with other news from Indianapolis, appeared on page one of the *New York Times*:

"Mrs. Charles E. Reynolds, a Methodist lady of this city, moving in the best society, a sister of Governor Porter's private secretary, announces that she was cured by faith and prayer of a malady of 15 years standing. The cure was effected on March 4, the Rev. Mr. Ramsey an unattached evangelist, being the assistant."

The story published in the Indianapolis papers created a tremendous amount of interest. People

began to parade into the Reynolds home—sometimes as many as 30 people a day—to talk with Mary about her healing. Many of these people were looking for spiritual and physical help, and Mary had the joy of pointing them to the Great Physician.

Now, here is the rest of the story.

Eight years after Mary Alice Reynolds was healed, she gave birth to a daughter who was given her mother's middle name. The daughter grew up to be none other than Alice Reynolds "Mother" Flower who was the wife of J. Roswell Flower, one of the founding fathers of the Assemblies of God. (See page 5 of this issue for more on this family.)

Mary Alice Reynolds' healing nearly 115 years ago was for real. She lived another 35 years and influenced the spiritual lives of countless people—including some of the founders of the Assemblies of God.

This story is taken from the editor's "The Heritage Letter," spring 1983. We are indebted to Tom Slevin, Whiteland, Indiana, who researched the Indianapolis papers for this story. Alice Reynolds Flower gives a fuller account of her mother's healing in her book, Grace for Grace.

Recognizing True Value

By Gene Jackson



On the left is a smiling Jay Jackson in about 1944 with the old \$25 bicycle. In a recent photo on the right, Jay, left, and his brother Gene Jackson. They are still smiling, maybe because this bike is worth \$10,000.

Like so many Depression-era families, we were very poor. As a result, my brother and I lacked many of the necessities and all of the luxuries of life. We had few toys. A bicycle was totally out of the question for us. That is until the day my teacher sent me to the optometrist to have my eyes tested.

He had a bicycle for sale! The price was \$25. I talked him into selling it to me for \$12.50 down and the balance at \$5 per month. My only brother, Jay, and I went to work feverishly to pay for that bicycle. We washed cars, mowed yards, trimmed hedges, hauled trash, cleaned out attics, hoed gardens, and anything else we could find to do. It was paid for in less than a month!

Now, it wasn't the prettiest bicycle you ever saw. We were kinda ashamed of it, to tell the truth. The entire frame was molded out of one piece of aluminum. It was quite narrow under the seat, then flared to about four or five inches wide under the handle bars. The other kids had big priced, fancy bicycles, but we had that old ragged racer.

Frankly, I have no idea what became of that old bicycle. When we moved, I suppose we either sold it or gave it away.

Now, more than 50 years later, my brother has become a collector of old toys. He will buy about any old bicycle you can find. A couple of months ago, he showed a bicycle shop owner a picture of himself with that old bicycle of 1944. He asked, "Have you ever seen a bike like this?"

"Yep," the owner responded. "I've seen three or four. In fact, I have all the parts to one of them now, but it's not for sale. That bicycle is the second highest price collector's bike in America today!"

"You can sell that bicycle for \$10,000 today!"

After a great deal of talking and persuading, Jay bought that bike for \$3,000.

He carefully stripped off the two coats of paint and took it to the aluminum refinishing shop to be polished. Today it has shiny black fenders, a chrome basket in front, and a chrome rack in back. It gleams like a new bicycle. When Jay took it back to the bicycle shop to make sure it was properly aligned, the owner said, "If you'd like, I'll make a phone call for you. You can sell that bicycle for \$10,000 today!"

Well, Jay kept the bike. In fact, it stands in a place of honor beside his office desk today.

My whole point is this. We don't always see true value. Our limited vision can only see the immediate. We can't even imagine how valuable our place of service really is in the sight of God.

Look again at that ragged little boy in your Sunday school class. Let the Holy Spirit quicken your vision to see him as he can be in 25 or 30 years.

Among the girls in that Missionette Club may be one who stands shyly and quietly in the shadows now. But given the grace of God and the sweet breath of the Holy Spirit just see what she can be 40 years from now.

Pastor, search the faces of your congregation. There are hidden treasures in that crowd. They may not look like much today, but God sees their true worth. When He gets them polished and restored, it will be amazing to see the transformation. You, now, every saint on the way to heaven used to be a sinner on the road to hell! Everyone in the company of the redeemed got in by way of a miracle.

Never downgrade anyone. Look at the potential. Look for the true value.

Gene Jackson is the superintendent of the Tennessee District Council. This column is a reprint from the July-August 1997 Tennessee District Fellowship and is used by permission.

The Message in Stained Glass

Visitors and people driving by the new Assemblies of God Theological Seminary building on the Evangel College campus are struck by the beautiful stained glass window in the William Seymour Chapel. The window is a gift from the Ohio District Council of the Assemblies of God. Below the seminary explains the meaning of the colorful pieces that make up the window.

The message in artistry of the glass are symbolic of the dominant themes that form many of the guiding principles we focus on here at the Seminary.

The top left hand circle is representative of the triune Godhead. Emanating from the Godhead are representatives of two characteristics of light.

1. Rays which come from behind the cross for the entire background of the windows showing God as light that pervades everything—He is TRUTH, He upholds all things by His power and He is everywhere present.

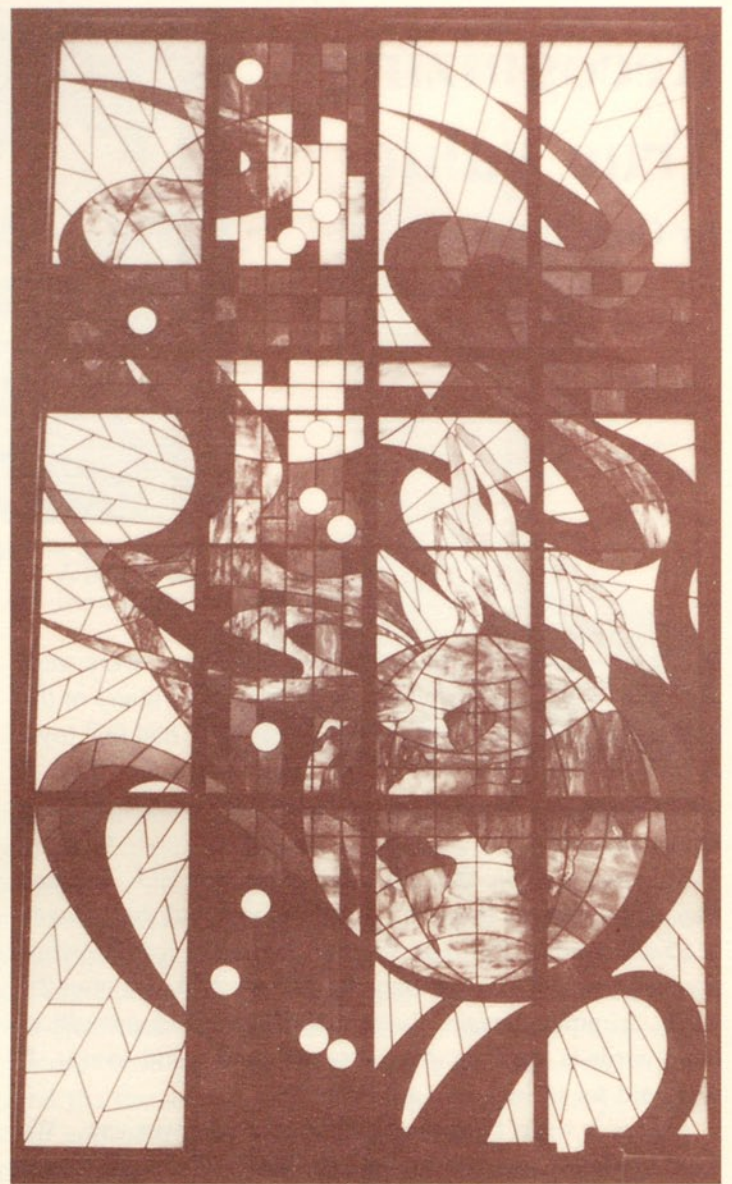
2. Light waves or ribbons—represent God's grace, mercy, and power focused toward and encircling earth to save and deliver mankind from sin and its results. One of the ribbons forms a dove symbolic of the Holy Spirit's coming as God's gift to all who believe and receive His promise.

The energy waves, or banners of light, flowing and encircling the earth contain almost the entire spectrum of light colors from the yellow to deep violet. This depicts the infinite variety of ways with which God, through Christ, reaches out to the people He loves.

The cross is dominant and comes right out of the heart of the Godhead. This symbolizes God's love and His great desire to redeem the world.

Above the earth you will see hands lifted toward God. These represent the twelve apostles who are the forefathers of the Christian faith. The one clear circle to the left represents either Mathias or the apostle Paul; the three at the top are Peter, James, and John.

The world seems to stand out at the bottom of the window symbolizing the high priority of our mission as the church to complete the great commission.



SEE BACK COVER FOR OTHER WINDOWS

There are many smaller stained glass windows on either side of the platform. One of the highlights is of William J. Seymour, the Azusa Street Mission preacher, for whom the chapel is named. Many historians refer to him as the father of modern Pentecost. It was his ministry and the revival at the Azusa Street Mission in Los Angeles that gave birth to the Pentecostal and Charismatic movements.

On the other side is a stained glass honoring Mrs. Alice Reynolds Flower, the wife of J. Roswell Flower, the first general secretary of the Assemblies of God. "Mother" Flower was an outstanding teacher. She had excellent journalistic skills and helped edit a weekly magazine *The Christian Evangel*, which ultimately became the *Pentecostal Evangel*. She is honored as a pioneer, a writer, a great mother, and a deeply spiritual and influential person in the kingdom of God.

Saved Under Ministry of Child Evangelist

I would like to express my deep appreciation to you for refreshing our memories of Evangelist Beatrice Wells by publishing the story in *Heritage* (winter 1996-97) of her very effective ministry as a child evangelist.

It was during her meetings at Pine Grove Assembly of God, Windsor, Virginia, in November 1938 that I found Christ as my Lord and Saviour. At the age of 9 she preached a message on hell I shall never forget. It was in a subsequent revival meeting at my home church that God spoke to my heart about serving Him in full-time ministry. Having served God in full-time ministry these many years with great joy and satisfaction, I owe much to God and the ministry of Beatrice (Wells) Kohl. As a young man, my life was greatly impacted by this dedicated servant of the Lord.

We say to you, Brother Warner, thanks for refreshing our memories with this timely presentation on the life and ministry of Beatrice Wells. Truly, *Heritage* is a breath of refreshing as we look into the past and see what God has done. It is with great desire we look to see God move again in great power and glory in the days which are ahead if Jesus tarries.

May God continue to bless you in your labors of love there at the Archives.

Norfleet R. Jones
Minister of Visitation
Christian Heritage Assembly of God
Avon, Ohio

Photos Bring Back Pleasant Memories to Ohio Reader

When I picked up the spring issue, I was pleased to see pictures of so many people I knew through the years. The first, was Warren and Dorothy Campbell, who are members



This photo appearing in the spring 1997 *Heritage* caught the attention of Howard Davidson, Columbus, Ohio. (See letter below.) The four young women were traveling for Central Bible Institute in the 1930s and are seen here in Evanston, Illinois. From the left, Ethel Sprague, Evelyn Sprague, Esther Olson, and Epsie Prosser. Courtesy of Shirley Shedd

of the fellowship of the Ohio District Senior Ministers.

On page 4 are four Central Bible Institute girls. The first one on the left is Ethel Sprague who was saved in our ministry in Independence, Kansas. When she wanted to go to Bible School, we took her to Central Bible Institute (now college). She stayed in the home of J. R. Evans. Then I was invited to perform her marriage to William Brandt, in a church in Evanston, Illinois. We were together again later because he served as secretary-treasurer of the Rocky Mountain District, while I filled the same position in the Ohio District.

Across the page is the photo of H. B. and Ruth Garlock, who were my wife's pastors in Wichita, Kansas. He performed our wedding with the help of Fred Vogler, then superintendent of the Kansas District.

At the bottom of page 6 is the photo of the first person I met on my way to Central Bible Institute in September 1925. At Waukegan, Illinois, 18 miles from my home, several young people boarded the train. A young man sat next to me; and when the conductor came by to take his ticket, I said to him, "I see you are going a long ways too." He answered

that he was going to Springfield, Missouri. I said, "That is where I am going." It turned out that he was Arthur Graves, and we were both going to Central Bible Institute. Then he introduced me to his brother Carl, his sister Irene (later Mrs. Myer Pearlman), Vera Swartztrauber, her brother Archer (?), and other young people whose names I do not remember.

On page 7 is the photo of Frank and Helen Boyd who left a great impression on my life as a great Bible teacher. I have in my album of Bible school days the same photo of their car and the white dog.

As I told you before, Wayne, you are putting out one of the finest publications published by the Assemblies of God. Eagerly I look forward to the next issue.

Howard R. Davidson
Ohio District Council
Columbus, Ohio

Brother Davidson is the archivist for the Ohio District Council. His daughter Roberta is the wife of Robert Crabtree, superintendent of the Ohio District. Martha Davidson, Brother Davidson's wife of more than 65

years, went to be with the Lord last May 14. The 91-year-old Brother Davidson wrote, "I am alone and yet I am not alone. The Great Shepherd of the sheep is with me and will continue to watch over me until that moment He calls me home also."

Canadian Enjoys Heritage

I'm receiving *Heritage* regularly and enjoying all the well-researched and interesting articles. I wish our own PAOC would publish a similar magazine. I've been away from research for a time but hope to renew my efforts soon. I may have an article or two that would prove of interest to U.S. readers.

Keep up the good work, and may God bless you richly. I think a journal like *Heritage* could serve as a catalyst for renewing interest in another mighty move of God in North America.

Thomas Miller
Abbotsford, B.C.

Dr. Miller is an educator and author of the Canadian history book, Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada, published in 1994 by the Pentecostal Assemblies of Canada.

Testimony Time

Readers are invited to submit brief testimonies of their conversion, ministry, a healing, special spiritual blessing, or other interesting narrative to "Testimony Time." The editor will use submissions as space permits and reserves the right to edit for length and clarity. If photos are submitted, writer should indicate whether they should be returned. Please limit the testimony to 200 words. Submit to the Testimony Time, Assemblies of God *Heritage*, 1445 Boonville, Springfield, MO 65802-1894.

Esther and Ted Moser Enjoy Ministry in Prisons and Nursing Homes

We enjoyed our ministry so much. Many souls were saved, and we were greatly appreciated and loved by all in our prison work. God was so good. P.T.L. We were mom



Ted Moser, left, baptizing two Native Americans.

and dad and grandma and grandpa to so many. We had just one big family and still do.

Ted was greatly anointed and ministered in the Correction Center here in Jamestown, two nursing homes, state hospital, around a hundred churches in three-state area, and the state prison at Bismarck, North Dakota, for 11 years. Then he ministered to the Industrial School for teens for 4 years—had up to 80 teens at our services. We saw as many as 30 seeking God at the altar.

When my husband was forced to give up the ministry in 1989 because of strokes, I took over the nursing home ministry. It has been 23 years, one service each month—with 45-70 in each service. I want to keep it up

as long as possible, the Lord willing.

Ted had a wonderful home going to be with Jesus. On August 1, 1996, he had a massive stroke in the Jamestown H.A. Manor where he was being cared for. Then on Friday and Saturday our little granddaughter Char, who helped us in our ministry, stood at his bedside and sang all of the songs she and her grandpa used to sing.

On Saturday at noon, Char again sang for him. Later when the family gathered around the bed, he opened his eyes as if nothing was wrong and looked at each one of us. He then closed his eyes and was with the Lord.


Esther Moser
Jamestown, North Dakota

☐ Mother Peace / from page 25

over to her faithful Chinese workers. Marie was 63 years old when she left China, never to return.

Marie was living at the Bethany Retirement Home in Lakeland, Florida on November 28, 1962, the day she quietly slipped into the presence of God.

By her friends, Marie Stephany is still remembered as a woman of courage and strength. But of all the qualities attributed to this valiant lady, the name she treasured most was given to her by her beloved Chinese:

Mother Peace. 



Henrietta Tieleman (left) and Alice Stewart joined Marie Stephany and the China mission in 1926.

THESE "TIME FRAME" EVENTS WERE SELECTED DURING THE FALL OF 1997

16 Years ago—1981

General Superintendent Thomas F. Zimmerman introduced the *Assemblies of God Heritage* to the General Council at St. Louis. The features in the introductory 4-page issue included a story on the Assemblies of God in the St. Louis area; the role of the Archives; a how-to article on preserving local church history; and a look at the oral history interviews being preserved at the Archives.

25 Years Ago—1972

Westside Assembly, Davenport, Iowa, has grown from 78 to 1,384 in 10 months. Pastor Tommy Barnett says, "The congregation is obsessed with winning souls."

35 Years Ago—1962

Dick Fulmer, National Christ's Ambassadors Secretary, has resigned to become a missionary to Europe with primary ministry to U.S. Servicemen.

45 Years Ago—1952

Central Bible Institute graduated 180 students in May. G. Raymond Carlson, district superintendent of the Minnesota District, preached the baccalaureate sermon. Class speakers were William Menzies and James Brown.

50 Years Ago—1947

Because of soaring paper costs following World War II, the executives have reluctantly increased the subscription rate of the *Pentecostal Evangel* from \$1 per year to \$1.50. Even at that, the rate is 50 cents a year lower than it was following World War I. [Now, 50 years later, paper and labor costs have pushed single subscription rates to \$23.95—still a bargain for 52 issues.]

55 Years Ago—1942

Many pastors and Christian workers are ministering among servicemen. Thousands of copies of



O. E. Nash, third from the right, and his wife, on his right, (marked "Pa" and "Ma") unloading their car with Kentucky Mountain missionaries at a conference at Wilhurst, October 10, 1934. (See "65 Years Ago—1932" below).

Reveille, the Assemblies of God military magazine, are being distributed each month. One of the most visible military ministries belongs to Evangelist Raymond T. Richey with his patriotic red, white, and blue gospel tent which he sets up near military bases.

65 Years Ago—1932

Pastor O. E. Nash, Cincinnati, reports that the mission work in the Kentucky mountains is growing. They now have 20 workers and 11 Sunday Schools.

75 Years Ago—1922

The Arkansas and Texas Districts of the Assemblies of God are having a little friendly competition in the growth of their ministerial lists. With the Assemblies of God only 8 years old, Texas has 175 listed ministers, but Arkansas is now climbing toward 200.

80 Years Ago—1917

The Great War is creating difficult circumstances for missionaries trying to return to their fields of service and in obtaining supplies. One of the great opportunities to reach Russia with the gospel has resulted from the revolution. That door is now open to reach 182,000,000 people.

90 Years Ago—1907

A Pentecostal revival in Lamont, Oklahoma, has stirred the area for miles around. Glenn A. Cook, who received the Pentecostal experience at the Azusa Street Mission, preached to a group praying for the baptism in the Spirit. He found them teaching that eating pork, wearing neckties, drinking coffee, and wearing moustaches were sinful. Cook said that after the Lord delivered them from this bondage, they were baptized in the Spirit. [Cook went on to Indianapolis and introduced the Pentecostal experience to seekers there, including a teenager, Alice Reynolds, later Mrs. J. Roswell Flower.]

100 Years Ago—1897

Charles Harrison Mason and Charles Price Jones founded a holiness group called The Church of God in Christ in Jackson, Mississippi. [The two leaders went their separate ways in 1906 when Mason became Pentecostal after visiting the Azusa Street Revival. Bishop Mason kept the church name and the headquarters in Memphis; Bishop Price's group is the Church of Christ (Holiness), with the denominational offices in Jackson.]

□ Flower Spiritual Roots / from page 11

Blossoms Six." The first stanza follows:

*Rich are the lessons that you have brought
Since first one by one you came,
Lessons of patience, tenderness, trust,
As daily we played life's game.
I gave to you the best I could
And you gave your best to me
But oh how little you each one guessed*

*How rich would those lessons be.*¹³

The Flowers raised 6 children who all were involved in gospel ministry. Joseph R. Flower married Mary Jane Carpenter and served as New York District superintendent (1954-1975) and as general secretary of the Assemblies of God (1975-1993); Adele married Roy Dalton and did missionary work in Spain and Latin America; George married Verna Buchwalter and was district superintendent of the Southern New England District (1956-1964); Suzanne married Albert Earle and both served as ministers in the Northern New England District; Roswell S. was attending Central Bible Institute and was active in ministry when he passed away as a young man in 1941; David married Doris Thompson and was superintendent of the Southern New England District (1964-1974) and then was a long-time pastor in Ohio.

Concerning the spiritual roots of the Flowers, another aspect of their life which may not be known by all, is that not only did the Flowers raise their own 6 children, but they befriended and took in two other chil-

dren to help raise and train up. When they lived in Scranton, Pennsylvania, in the early 1930s, they became close to a family named Evans. This family had a daughter, Bertha, who as a teenager came to live in the Flower household. She became J. Roswell Flower's personal secretary and also helped with the housework and care of the Flower children. Bertha became like one of the family and moved with them to Lancaster, Pennsylvania, and also helped the Flowers in the summer Bible schools they started at Maranatha Camp in Green Lane, Pennsylvania. It was there that Bertha met Fred Eide and later was married. Frederick Eide (now deceased) became New Jersey District superintendent (1960-1972). Bertha is 89 years old and lives in Mountainhome, Pennsylvania.

The Flowers also took in another foster child named Francis Evans. He was an orphan who had originally been taken in by Bertha Evans' family, but later the Flowers helped raise him. He came with them when they returned to Springfield in 1935. The Flower family maintained close contact with him until his death in later years.¹⁴

For those who may be interested in tracing their own spiritual roots, a helpful article called "Discovering Your Spiritual Roots," by Rick Brunson offers some pointers on getting started.¹⁵ Family members, local churches, libraries, government records offices, and denominational archives such as the Assemblies of God Archives, now known as the Flower Pentecostal Heritage Center, can offer much assistance in finding your own spiritual roots.

It matters little whether you share a blood kinship with someone famous or with others in the Assemblies of God. Most important is that you belong to the family of God. Either way, your spiritual roots,



Members of Central Assembly, Springfield, Missouri, remember J. Roswell and Alice Reynolds Flower looking like this in their retirement years.

like those of the Flower family and their ancestors, can leave a lasting impression for generations to come.

NOTES

1. Additional references to Roswell Pettibone Flower may be found in *Dictionary of American Biography*, edited by Allen Johnson and Dumas Malone (New York: Charles Scribner's Sons, 1931), p. 479-480; *The National Cyclopaedia of American Biography*, Vol. 11 (New York: James T. White & Company, 1899), p. 344; and *Biographical Directory of the United States Congress, 1774-1989* (Washington, D.C.: U.S. Government Printing Office, 1989), p. 1008.
2. Joseph R. Flower, telephone interview, December 12, 1997.
3. "Genealogical materials of Reynolds family," compiled by Adele Flower Dalton, 1995.
4. B. Adella Flower, "Grandmother Flower's Story," unpublished manuscript, 1951.
5. Gordon P. Gardiner, *Out of Zion Into All the World* (Shippensburg, PA: Companion Press, 1990), pp. 31-32.
6. Harriet Beecher Stowe, letter to Charles E. Reynolds, July 24, 1882; "Genealogical materials of Reynolds family," compiled by Adele Flower Dalton, 1995.
7. Alice Reynolds Flower, "God and a Panther: A True Story," *Intermediate Young People*, April 3, 1938, pp. 1, 4.
8. Information on the early roots of the Zimmerman family may be found in Edith L. Blumhofer's article, "Thomas F. Zimmerman: The Making Of a Minister," *Assemblies of God Heritage*, Winter 1990-91, pp. 3-5, 21-22.
9. "Descendants of Johannes Gnage," compiled by Charles Smith, December 1997.
10. Joseph R. Flower, telephone interview, December 6, 1997.
11. David Flower, telephone interview, December 30, 1997.
12. Connie Hove, "The Voice of the Spirit," *Pentecostal Evangel*, November 19, 1989, p. 5.
13. Alice Reynolds Flower, "My Blossoms Six," *From Under the Threshold* (Framingham, MA: Christian Workers' Union, 1936), p. vii.
14. Joseph R. Flower, telephone interview, December 6, 1997.
15. Rick Brunson, "Discovering Your Spiritual Roots," *Charisma and Christian Life*, October 1995, pp. 74-77.



Glenn Gohr is a staff member of the A/G Archives



Persons wishing to assist the Flower Pentecostal Heritage Center in its mission to collect and preserve important historical materials should contact the office below. Materials needed include magazines, missionary newsletters and prayer reminders, artifacts, books, minutes, correspondence, recordings, diaries, photographs, films, books, etc.

FLOWER PENTECOSTAL HERITAGE CENTER

1445 Boonville
Springfield, MO 65802
Ph. (417) 862-1447, Ex. 4403
E-Mail: archives@ag.org

John Carver: photographs, Guy R. Hickok, Peniel Bible Institute (Dayton, OH); OH Dist. C.A. conference, Big Prairie, OH, 1950. **Wayne Warner:** cassette interview and photos of CBC class of 1937. **Alexander Stewart:** news clip, Refuge Temple, Columbia, SC; video: 75th Diamond Jubilee, Church of Our Lord Jesus Christ of the Apostolic Faith. **Nina Greenlee:** photos and materials on Mattie Perry and Elhanan Orphanage, Marion, NC. **S. New England Dist:** *A Touch Felt Around the World!* (75th Anniv. history of the district). **David Jayne:** materials from the collection of Miss Harriet Thomas (charter member of Peckville, PA church). **Robert Ona:** photographs of Cyrus Fockler and Brookfield (WI) A/G. **DFM:** photos of Nigeria taken by Rex Jackson. **Paul Hutsell:** photos and slides of Nigeria; reel-to-reel tape, "Project Nigeria"; master's thesis by Rex Jackson, 1963: "The Literature Program of the A/G." **Brenton Osgood:** video interview of his mother, Edith Osgood, "Grandma Osgood's History Lesson." **National Youth Dept.:** two videos of Ambassadors in Mission (AIM). **Herdis Fritsch:** photos of Juergensen family and other early missionaries. **Helen Everly:** adult quarterlies (1930s), C.B.C. bulletin, Oct. 1971. **R.W. Swanson:** *Pentecostal Evangel*, Oct. 21, 1939. **Helen and Tom Waggoner:** book, *Falling Under God's Power*, 1978, by Tom Waggoner.

Darrin Rodgers: book, *Out of Egypt into Canaan*, by Martin Wells Knapp; *God's Revivalist*, 1887. (Full Salvation Quarterly, Feb. 1899); booklet, "Gold Nuggets for Greater Home Happiness," by W.O. Cox, 1965; tract, "The All Nations Flag" (Church

of God of Prophecy), by A. J. Tomlinson. **Phil Anderson:** article, "Thank you, Jesus!" by Mark Sommer, *Topeka Capital-Journal*, June 1, 1997. **Thomas Trask:** 1) Art Evening of Tribute to President and Mrs. Robert E. Cooley (Gordon-Conwell Seminary), Fri. Jan. 9, 1997; 2) videos of Agama Missionary Training Program (Singapore) and Evangel Church (Peoria, IL). **Frank Cole:** missionary prayer cards. **Marvin Barbee:** rolled photograph, young people's group, Pacific Grove, CA, 1931. **Thomas Lindberg:** 90th anniv. booklet, 1st A/G, Memphis, TN. **Daniel P. Donelson:** hymnbooks, *Gospel Hymns* by Ira D. Sankey, et al. Boston, 1891; *Pentecostal Hymns* (Economy ed.) Chicago: Hope Pub. Co., 1894. [Other books were donated, Donald Gee, Maria Woodworth-Etter, etc., but are duplicates of others in Archives]

Eleanor Parry: collection of missionary prayer cards; *Contact*, summer 1997 (Gordon Conwell Theo. Sem. publication); "The Cooley Years" [In honor of Robert E. Cooley]; 1996 calendar: David and Wardella Plymire (bamboo calendar). **Harriet Bryant:** sale deed for property purchased by the Assemblies of God of N. India, Jan. 24, 1981. **Ray Miller:** book, *Atomic Power with God Thru Prayer and Fasting*, by Franklin Hall, 4th ed. 1965. **Howard Davidson:** *Leaders Link* (youth publication of the OH dist.), 1987-89. **Vivian Deno:** materials from the Pentecostal Heritage, Inc. (Los Angeles, CA), dedicated to the preservation of the Bonnie Brae Street house and Azusa Street revival history. **Jim Richardson:** bound volume of *Avance* 1966-1973 [selected issues](originally presented to Melvin Hodges by George and Billie Davis).

David Bundy: *The Voice in the Wilderness* (Indianapolis; G.T. Haywood), 9 issues, 1910; 1918-22; 1932-33. **George O. Wood:** book, *Jerusalem Betrayed*, by Mike Evans; promotional materials; booklet, *Have you Received the Holy Spirit Since You Believed?* by Loyd E. Singley; dissertation (major applied research project) "Identification of perceived need of Assemblies of God missionaries for continuing education and a strategy for developing a continuing education program plan," by Wardine P. Wood, 1997, Nova Southeastern University, 418 pp.; papers, "William J. Seymour and the 'Bible Evidence'"; "The Holy Spirit in the Pentecostal/charismatic tradition," both by Cecil M. Robeck, Jr.; court case, Southern CA District Council vs. Downey New Life Center, deposition of George O. Wood, Jan. 7, 1993.

Daphne Brann: letter (July 29, 1914) from the mayor of Cumberland, MD, grant-

ing permission for street meetings to be held; revival announcement, [Cumberland, MD] Oct. 22, 1914, to continue 10 days or longer. **John Savage (company pilot):** photograph album, A/G corporate airplane. **Scott Bailey:** song books, *Triumphant Songs* and *Power and Praise*. **Juanita Colbaugh and Esther Pearlman:** letter (April 30, 1943) to friends in Philadelphia from their parents, W. R. and Ruth Steelberg. **Frank and Gladys Reynolds:** back issues S.S. quarterlies (1950s and 60s). **Eleanor Parry:** songbook, John Wright Follette, *Songs, Hymns and Spiritual Songs*; brochure, Harold, Kaye, Joshua and Joy Cole (A/G missionaries to the Philippines); **Wheeler W. Anderson:** samples of printing done at A/G mission Press, Ghana, W. Africa. (songbooks, scripture portions); book, *Meet the Mossi*, by Raymond I. Sanders (memorial ed.), 1953. **David Ausburg:** 1920s and '30s *Pentecostal Evangel*s. **Lawrence Mundt:** tract and news clips relating to his rescue in the Pacific during WW II. **Ann Hoskins:** memorial pamphlet for Daniel Pecota.

Chas. V. and Norma Davis, and Richard A. Plunk: news clips, *Dallas Morning News* (August 16, 1997), feature on Pauline Parham. **Charles Hackett:** 3 boxes of books, many of which were needed for the Archives. **David Vespa:** 1930s and 40s *Pentecostal Evangel*s, needed to fill gaps in our files. **Frank Lewis:** paper copies of *Pulpit*, Aug. 1958-Oct. 1965, from the library of Willard Williams and presented in memory of Williams and in honor of Mrs. Lucille Williams, Lomontville, NY, A/G. **Jack Carrier:** items from the estate of Irene Larson, early A/G missionary to China, 1) Permit to sojourn in the Kwantung Province, 1915-1916, 2) 5-year diary, 1929-1933. **Paul LaPoint:** 1952 booklet, "Letters and Sermons" by Evangelist O. E. LaPoint.

1995-97 In Memoriam Books Still Available

The *In Memoriam* pictorial with photographs of ministers who died during the 1995-97 biennial, are available from the Flower Pentecostal Heritage Center. Arranged by districts, the 36-page book was distributed at the memorial service during the Indianapolis General Council last August.

Copies are available at \$3 postpaid. Requests should be sent to the Flower Pentecostal Heritage Center, 1445 Boonville, Springfield, MO 65802.

HERITAGE LETTER

From page 6



articles and Mother Flower's books.

I began to learn more about the Assemblies of God through my short visits with this unique couple. They grew up with the Pentecostal movement, so they knew the likes of Maria Woodworth-Etter, A. B. Simpson, E. N. Bell, David Myland, Raymond T. Richey, Smith Wigglesworth, Aimee Semple McPherson, Lillian Trasher, Donald Gee, P. C. Nelson, John W. Welch, and Stanley Frodsham.

One day someone suggested that we reprint one of Sister Etter's books. Her life spanned 80 years (1844-1924), and she had published several books about her ministry. I had read parts of one of her books but didn't know too much about her, only that she was an evangelist who prayed for the sick at the turn of the 20th century.

So I asked Brother Flower about her. He made it a point to stop by with advice. It was then that I learned he and Mother Flower were close friends of Sister Etter during their early married life in Indianapolis. "She was known as a trance evangelist," he told me, "because many of the people she prayed for fell to the floor and would remain there for several minutes or even hours."

"One of her favorite verses," Sister Flower recalled, "was Psalm 18:29: 'For by thee I have run through a troop; and by my God have I leaped over a wall.'"

Sister Etter ran through more than a few troops and leaped many walls during her long ministry on the sawdust trail. She was definitely used of God, both of the Flowers told me, and she was honored among the early Pentecostals. Little could I realize that someone would reprint one of her books, *Signs and Wonders*, and that I would write a biography on Sister Etter, *The Woman Evangelist*. In recent years, many people around the world have discovered her as a role model 6 decades after her death.

Like every family, the Flowers experienced sorrow. The positive manner in which they accepted the tests was a demonstration of their faith in God and a wonderful lesson to the rest of us.

The first blow fell when their son Roswell died while preparing for the ministry at Central Bible Institute. A close friend and instructor at the school, Myer Pearlman, said of the parents at the funeral, "Surely the faith which they have preached in sunny days is sustaining them in this hour of sorrow."

Then came the death of a second son, George. He and

his wife Verna ministered in the east, and he became superintendent of the Southern New England District. It was hard to understand when George died at the age of 50 in 1966. But Myer Pearlman's words at Roswell's memorial service were as true in 1966 as they were in 1941.

A son-in-law was the next to die in what we, in our human wisdom, would term a premature death. Adele Flower was a missionary to Spanish-speaking people when she and missionary Roy Dalton married and continued their ministry in Spain until his death with cancer in 1968. Because of his devoted service in the land of his calling, Roy was honored as the first Protestant to be buried in the Catholic cemetery in Ronda.

My family and I were preparing for a long auto trip to the West Coast in June 1970 when word came that J. Roswell Flower had finished his earthly journey at the age of 83. So, regrettably, we missed his memorial service. Mother Flower lived another 20 years, passing the century mark by a few months. Much of this time she was still full of life and productive for the Kingdom as she ministered in a Sunday school class, weekly prayer meeting, and at her "Maranatha" residence in north Springfield. Her home was always open to people in need.

How well I recall the kind and encouraging notes she would write in her distinctive handwriting to my family and me following the death of my wife Joy in 1973. From her own experiences, she knew what we were going through.

When we introduced *Heritage* to the 1981 General Council, Sister Flower—who was almost 91 at the time—signed up for a *lifetime* subscription! That would warm the heart of any editor.

Everyone who knows the Flower family recognizes their uniqueness. Perhaps no other family in the Assemblies of God can say that four members of the immediate family

They knew A. B. Simpson, E. N. Bell, Maria Woodworth-Etter, Raymond T. Richey, Smith Wigglesworth, Aimee Semple McPherson, and many other early leaders.

served as district superintendents. It began with J. Roswell (Eastern District, 1929-35); son Joseph (New York, 1954-75); George (Southern New England, 1956-64); and David (Southern New England, 1964-74).

And not only that, J. Roswell Flower served Headquarters offices from the very first day the Assemblies of God was founded. From 1914 to his retirement in 1959—with a few years out as an evangelist and in his Eastern District stint—he served with distinction as general secretary, foreign missions secretary and treasurer; and general secretary again (1935-59).

How proud J. Roswell and Mother Flower were of

their children, each of whom followed them into the ministry. He didn't live long enough to see his son Joseph elected to the general secretary's position, following the retirement of Bartlett Peterson in 1975. (Brother Peterson referred to the transition as a thorn—himself—between two Flowers.) J. Roswell would have been justly proud of his son.

Today Joseph and his wife Mary Jane live in Springfield and still teach the adult class and conduct the prayer meeting their parents started at Central Assembly in 1939. These two groups donated \$3,000 to the new Flower Pentecostal Heritage Center in memory of J. Roswell and Alice Flower.

Also living in Springfield are Adele and Verna, both of whom retired from the Assemblies of God Headquarters. After David and Doris retired as pastors at Bethel Temple Assembly of God, Dayton, Ohio, they too moved back to Springfield.

Suzanne Flower Earle and her husband Albert are retired Assemblies of God pastors and make their home in

Limington, Maine.

Third and fourth Flower generations are following faithfully in the steps of J. Roswell and Alice Reynolds Flower. If it is possible for them to see out of the heavenly realm, that procession must make them rejoice.

You've already heard about a big project that would make them rejoice even more—and yet humble them. J. Roswell and Alice Reynolds Flower and their family are being honored with the naming of the new archives and museum after them. The Flower Pentecostal Heritage Center, scheduled to be completed in 1998, will preserve many of their contributions to the Kingdom and perpetuate the memories of this outstanding Christian family.

I am pleased to say that I knew J. Roswell and Mother Flower almost 25 years, beginning with the time they volunteered to review books back in 1968. Now, as we approach the 21st century, I could not be more pleased to direct an archives and museum bearing the name of this well-deserving family.



PHOTOS FROM OUR READERS



Grave markers for "Dad" and "Mom" (Irvin and Bertha) Rattan at El Camino Park, San Diego. Friends recently purchased a matching marker for Mom Rattan. Photos courtesy of Joe and Betty Higgins

Did you know the late Dad and Mom Rattan (Irvin and Bertha) who ministered at the Lane's Hospitality Home for Servicemen in San Diego, beginning in 1941? Both are now with the Lord, but they have not been forgotten. Military personnel who passed through the home between 1941-1975 have kept in touch. They had a reunion and then recently Howard and Marge Marshall began a newsletter, *The Home News*. A few months ago friends of the ministry raised money to place a marker on Mom Rattan's grave. The marker was designed like her husband's and placed beside his in El Camino Park, 5600 Carroll Canyon Road, San Diego, California. The photos above are courtesy of Joe and Betty Higgins, San Diego.

For more information on the group, readers can write to the Marshalls at 1044 S. 74th St., Kansas City, KS 66111. See "Heritage Letter" in the winter 1990-91 issue for more on the San Diego ministry.

COMPLIMENTARY COPY



History in Stained Glass

William J. Seymour and Alice Reynolds Flower are honored in these stained glass windows in the William J. Seymour Chapel in the new Assemblies of God Theological Seminary building next to the Evangel College campus, Springfield, Missouri. Seymour was the leader of the Azusa Street Revival beginning in 1906. The old mission building is a part of the window. Mrs. Flower is shown with the *Christian Evangel*, that she and her husband J. Roswell Flower began in 1913 and which later became the *Pentecostal Evangel*. The sign "Maranatha 430" ("The Lord Cometh") was in the lawn of her Springfield home at 430 W. Woodridge.

(See page 28 for more on the stained glass windows.)