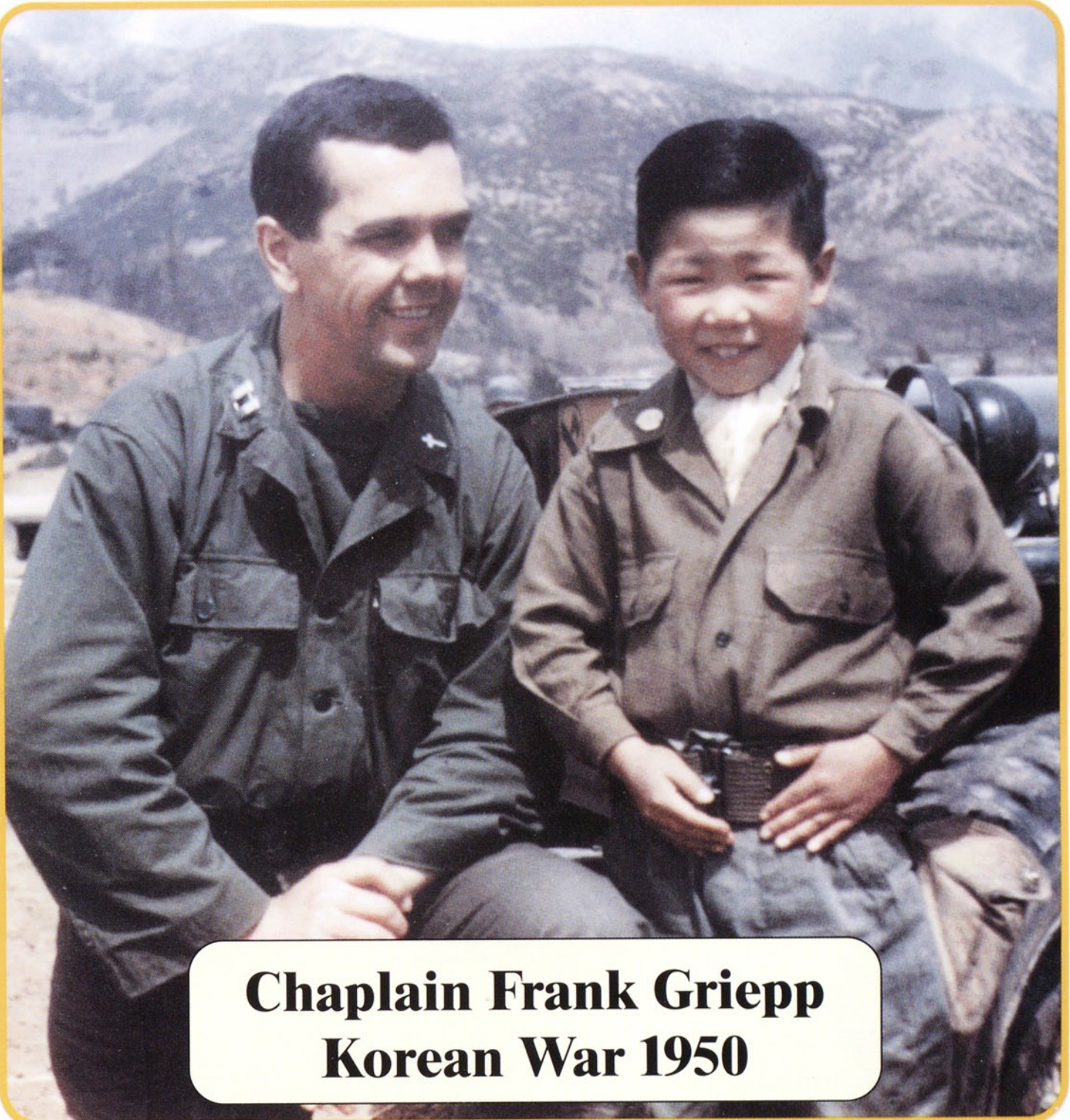


Assemblies of God

# HERITAGE



**Chaplain Frank Griep  
Korean War 1950**

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## REMEMBERING THE KOREAN WAR

An Assemblies of God chaplain recalls events during the first winter of the Korean War which began 50 years ago this coming June.

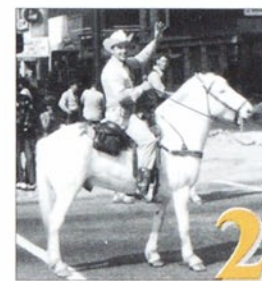
By *Frank Griep*



## CLARENCE AND ORVIA STROM

This couple wholeheartedly accepted the challenge to plant churches and fill pulpits as needed from North Dakota to Kentucky to Alaska and places in between.

By *Glenn Gohr*



## "THERE'S NO PLACE LIKE HOME"

Follow the life of Cowboy Smiley and his partner (Paul and Myrtle Hild) as they round up boys and girls for Jesus throughout the 50 states.

By *Patti Lindsay*



## WORDS OF WISDOM FROM DONALD GEE

Selections from the writings of the well-known English pastor, teacher, writer, and editor.

Compiled by *David A. Womack*



## A PIONEER FOR MISSIONARY PLEDGES

A Wisconsin pastor and evangelist, Melvin B. Hanson, became burdened for more consistent missions giving. His response was to visit churches with a missionary pledge program, a forerunner of Faith Promises. By *Marie Dissmore*

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\* From the U.S. Postal Service Celebrate the Century 1950 Collection.

# Heritage Letter

## Looking Back to the Summer of 1950

by Wayne Warner

It was the summer of 1950, a wonderful season for work and play. I had just completed my junior year in a small Oregon high school and was working at the Eugene Country Club golf course. With a couple of brothers—Ellis and Ernie—and other Christians there, I could not have found a better work place.

And I bought my first car, a black 1936 Chevrolet Deluxe 4-door, for \$95 on money I had earned.

I'll never forget the jovial Marion Sutton, the greenskeeper. As an active Christian in a local church, Marion always looked for Bible school students and other believers he could hire for the course. He was special because he rescued me from a nearby bean field where I was driving wood stakes with a heavy iron pipe. And because his family lived on the golf course property, his two attractive daughters were an added incentive for perfect attendance.

With this near ideal environment, we enjoyed going to work in the morning to mow greens, fairways, roughs, and banks; rake bunkers; dig ditches; pull weeds; and water the trees, flowers, greens, and fairways. An added blessing during July and August was that some of our work was in the shade of the giant old-growth fir trees that lined the fairways.

Little did we realize that the wonderful summer of 1950 would turn sour and deadly. Before school reopened in the fall our country would be involved in the Korean War. Initially, it was called a "police action," but we soon learned that it was a full-blown war that would affect us all. Little could anyone predict that the American forces would lose 54,246 military personnel over the next three years in a skirmish that we were told would end by Christmas 1950. And little did we realize that the war the French were fighting in

## Assemblies of God Chaplains Serving in Korean War (1950-53)

**Dudley Q. Boyd**  
**John R. Elrod**  
**Frank R. Griep**  
**John A. Lindvall**

Vietnam that summer would eventually become our war.

This *Heritage* issue is looking back to that eventful year (see "Time Frame" on pages 22-23, and we'll focus on a chaplain who was awarded the Bronze Star with a "V" for valor on the front lines of North Korea. He is Colonel Frank Griep, now retired and living in Rancho Palos Verdes, California.

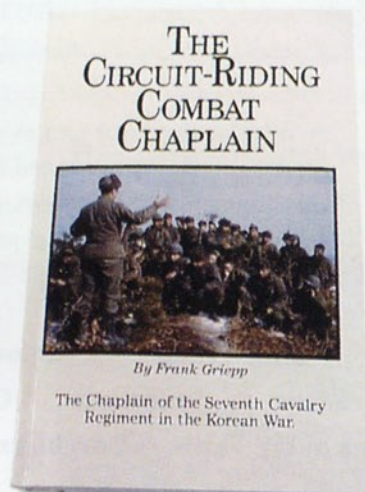
I too was called to fight in the Korean War as it dragged into 1953. Fortunately for me, the truce was signed a week before I finished basic training at Fort Ord, California. Otherwise I would have gotten acquainted with the tragedy of war and the geography Chaplain Griep knew too well and describes in this issue article and his book *The Circuit-Riding Combat Chaplain*.

Here is an excerpt of Chaplain Griep's touching narration that the *Pentecostal Evangel* published in a 1951 article:

"The devastation, suffering and misery this war brings is indescribable. The civilians move back and forth, out when we retreat, back when we advance. Through all sorts of weather they trudge, with a few belongings on their

**Frank Griep at his chaplain's tent in Korea. The insignia is the famous 1<sup>st</sup> Cavalry Division.**

*Heritage* is excerpting for this issue a chapter from Griep's book *The Circuit-Riding Combat Chaplain*, which is available from the author for \$11.95 postpaid at 3505 Coolheights Dr., Rancho Palos Verdes, CA 90275.



backs. But when they return many of the houses are in ashes, furniture broken and burned for firewood. Their food is gone.

“One Sunday evening after a service at an outpost, I picked up a little Korean baby abandoned by refugees. Our medics gave her every attention, but she died the next day of exposure.

“At an air drop of food the other day a little lad, boyishly curious, wandered into the drop zone and was killed by a box of C rations whose parachute failed to open. It was a gruesome sight, but worse was the task of trying to comfort his younger brother who saw it all. I wrapped the body in a white parachute and had it carried to a nearby home.

“Last night, upon returning from a little battle in which my jeep was hit by machine-gun fire, I picked up a family of refugees—two babies, two little girls, mother, and her brother. All of this, too, is war.”

The experts will argue about the justness of war until the end of this age. Anyone who has been close to war, however, prefers peace. This obviously includes our faithful chaplains. And there is something else we should say about these men and women. Our chaplains, past and present, could have remained in pastorates or in some other safe ministry. But they saw a mission field in the military, beginning with World War II, and responded to God’s call. We honor our chaplains for their service to the kingdom—not as warriors, as many others are called to do—but as ministers of the gospel to lead men and women to the Savior.



The editor cleaning his rifle while in basic training at Fort Ord, Calif., during the summer of 1953. The Korean War ended a week before he finished basic training.

Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage*. He is the author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and editor of three books on Smith Wigglesworth’s sermons: *The Anointing of His Spirit*, *Only Believe*, and *The Essential Smith Wigglesworth*.

**OUR NATION HONORS  
HER SONS AND DAUGHTERS  
WHO ANSWERED THE CALL  
TO DEFEND A COUNTRY  
THEY NEVER KNEW  
AND A PEOPLE  
THEY NEVER MET  
1950 — KOREA — 1953**

Korean War Veterans Memorial, Washington, D. C.



Larger-than-life stainless steel infantrymen are part of the Korean War Veterans Memorial, Washington, D. C. Chaplain Frank Grieppe spoke at this memorial’s dedication in 1995.



A wall of polished granite etched with more than 2,500 images of combat and support troops is part of the Korean War Veteran’s Memorial. Here are etchings of chaplains ministering during 1950-53.

## By Frank Griep

Chaplain (U.S. Army Retired)

“They’ll shoot you so quickly you’ll never know what hit you. Or cut you so instantly you’ll never see the blade. Or cripple you so suddenly you will wonder how it could have happened. You will never suspect these people to be armed. Or believe what children can hide in their baggy clothes until you have felt the knife twisting in your insides. Or imagine what apparently refugee girls and women can carry concealed on their persons until the grenade explodes at your feet.”

This was my unofficial orientation given by wounded veterans of the four-month-old war in Korea. We, the new replacements, shared quarters for a week in army barracks at Camp Drake, Japan, with soldiers who had been there. They plied us with battle stories of bloody engagements with supposed noncombatants. We were told to be wary of trusting anyone. Such unasked for advice was constantly drilled into us at meals or at the frequent jam sessions.

I was never quite sure whether these “old hands” were planted in the barracks to properly prepare us for the violence we should expect to experience or whether these veterans just received some morbid satisfaction out of seeing the faces of fear on the new men. In either case, it gave me a lot to think about for the rest of the journey into the combat area of Korea.

My introduction to Korea took place on a Sunday, November the fifth, in Inchon Bay, as one of 2100 soldiers on board the old Victory freighter *Bendoit*, then used as a troop transport. The enlisted men had had breakfast at 4 A. M. to prepare for immediate disembarkation. Chaplain John Elrod [another Assemblies of God chaplain] and I held a Protestant worship service in the crowded recreation room at 0930 hours—about 350 attended. Upon individual requests, we gave out all the Bibles and New Testaments in the ship chaplain’s office.

We landed about midnight, and were provided a place to sleep until dawn. We were given our written assignment orders early on Tuesday November 7, and were taken to the Kimpo airport. At dusk we boarded a C-47 and flew to Pyongyang, North Korea, where we

**Chaplain Frank R. Griep, serving with the U.S. Army’s 7<sup>th</sup> Cavalry Reg., 1<sup>st</sup> Cavalry Division, leads a worship service on the front lines in Korea, 1951. Griep served as an Assemblies of God chaplain during World War II and the Korean War. —U.S. Army photo by PFC Dallas Buck, Jr.**

# Remem Wa



From a Chaplain's Point of View

# Remembering the Korean War 50 Years Ago





**A** question every chaplain faced: "Was there a danger that the chaplain might be understood to be trying to represent God as favoring our weapons of destruction?"—Chaplain Frank Griep

stayed in a dilapidated army barracks for a few days. But the city itself was quite interesting and picturesque, the people were friendly, and I do remember the beauty of the pellucid Taedong River flowing through the North Korean capital. On November 10 a group of replacement soldiers, including a few who had been wounded and were now returning to duty, were on their way to the Seventh Cavalry. Joining them I climbed aboard a two-and-a-half-ton truck for the 85-mile trip north. Most of the area we drove through seemed to be quite level land, good farming country. I saw large soybean fields, mostly harvested, and oddly enough, laborers out in the fields picking cotton.

I was intrigued by the unique road signs. DANGER FORWARD gave its warning at a crossroad, then SABER FORWARD (1st Cavalry Division) directed us, and finally SKIRMISH FORWARD (code name for 7th Cavalry Regiment) pointed me to my movable home for the next nine months. I reported in to the 7th Cavalry Regiment located just south of the Chongchon River, and was further

assigned to the 3rd Battalion of the 7th Cavalry.

Less than a week after arrival in Korea I received my introduction to the pain, suffering, confusion, and horror of war. On the day once celebrated as Armistice Day, 55 casualties were brought into the Medical Collecting Company, where I was making my home. One soldier, only half conscious with pain and cold, kept saying his feet were so very cold. One foot had been blown off, and both legs were badly burned. He and his squad were quite likely the victims of a rocket attack. Inasmuch as no enemy planes were operating in this area they may have been hit by our own Air Force in a mistake of site identification.

**T**he point or lead men in a patrol or attack usually carried bright orange reflective panels to place on the open ground in their immediate area. The pilots of close support fighter planes were to look for these panels in order to avoid firing on friendly troops. But sometimes the system failed, especially in times of poor visibility, with the above resultant tragedy.

**Chaplain Griep and his friend Little Joe, north of Seoul, May 12, 1951. Korean children had been living with the troops, but the increasing danger called for their removal to a safer area through "Operation Mascot."**

met the executive officer, Major Hallden, and his staff.

Too many of the troopers were on the move to conduct any services, so I joined a company scouting a forward area. Ere long a lieutenant stopped me and asked me if I would take back to the regimental headquarters a wounded Chinese prisoner they had taken. So my first Sunday on Korean soil I was confronted by one of the enemy at close range. We put him in the rear seat of the jeep where he, either in real or pretended pain, sat quietly for the five bumpy miles back to regiment. I wondered what we might have to say to each other if conversation had been possible. I did feel a bit nervous about this enemy riding behind me in the jeep. Needless to say my driver Hubert kept a good grip on his M1 rifle with his left hand. I turned our captive over to the prisoner of war tent and then stayed at regiment for one more day.

**O**n November 14, a cold gray day, I decided to visit the troopers on the line. I found the field Command Post for King Company and met the company commander, Captain Flynn, and a platoon leader. I told them I would like to visit with some of the men wherever they might be. The lieutenant waved his arm in a half-circle and said, "Well, you'll find them out over yonder, in and at the edges of that soybean field."

I will never forget this sight of combat soldiers evidently getting ready to dig into a defensive position for the night. Attempts had been made at scraping foxholes into the

On Sunday, the 12th, having been issued my jeep and trailer, and with PFC Hubert assigned to be my driver, I went to the 3rd Battalion Command Post, reported in, and

that looked like a disheveled full-length sack dress. I asked, "What in the world are you wearing?"

"Well, chaplain, have you noticed that it's a bit cold here, and the wind is blowing drifts of snow down from the hills across these empty fields? We are still in summer uniform but have been lucky enough to be issued the old style sleeping bag sewed up out of army blankets. We have simply restyled them into all-weather overcoats by turning them upside down, cutting a hole in the top for the head, and one on each side for arms. They won't do for inspection, but they do help to keep a body warm."

**T**his sight epitomized for me the unprepared condition of our troops. Just about one month ago in their northward push they had crossed the 38th parallel, equipped only for summertime warfare in South Korea. For reasons relating to the transportation priorities given to the impending landing of the Tenth Corps on Korea's East Coast, supply had not kept up with the infantry of the Eighth Army. There had been no issue of winter uniforms. Only those who had been sent to Korea as replacements in the last few weeks, as I was, had been properly outfitted in Japan. It would be another month before warmer clothes would be made available to the troops who were out in the cold weather 24 hours a day. This would be part of the sad situation under which they bore the brunt of the impending vicious Chinese attack.

In getting myself oriented to service in North Korea, I had thought the cold weather would pose no problem for me. I had grown up in Wisconsin and pastored churches in Minnesota, well north of the 38th parallel, so I was no stranger to cold and snow. But I soon discovered one chilling difference between my life in Wisconsin and in Korea. To be out in below zero weather, to ride horseback five miles to high school in weather too cold for automobiles, to work outside for hours—all of this was quite tolerable.

For I could always go inside a heated school building, or eat three hot meals in a warm house, and sleep in a warm bed. But to be out in that dull bitterness of cold all hours of the day and night, day after day, gave one continuous chilblains. Or the sensation of suddenly finding oneself assigned to polar regions. This was the fate of these soldiers, most of them from warmer climes.

While with the company I held my first service in Korea, in the open air on that windy field, with about 65 men attending. A few told me this was the first chapel service they had attended since the 7th Cavalry had taken Chinnampo, now Nampo, on 19-20 October.

Meanwhile a 7th Cavalry infantry-tank task force had seized Yongbyon. The next day, November 15, I drove

**Orphans in "Operation Mascot" standing beside bullet-riddled wall. The American GI, always with a big and tender heart, began the program to get orphans out of harm's way.**



frozen ground, not very successfully. A few men were standing around just trying to keep warm. Most of them were in cotton fatigue pants and shirts and combat boots. I did not expect to find the spit and polish of parade ground soldiers with shined brass and boots in Korea. But I was not prepared for this sight of combat troopers. Two or three were in a uniform I had never seen before; something brown



up to this ancient stone-walled city, visited Item Company and held a service for them. On the 16th the Regiment moved up and into the city of Yongbyon, which is only a few miles south of Unsan where the 8th Cavalry had been surrounded by Chinese forces on the first of November. Some local Koreans brought in three 8th Cavalry survivors who had been lost from their units on November 2.

**S**aturday night Item Company called the aid station, asking that an ambulance jeep be sent to pick up two wounded soldiers. As the aid station was my normal abode in the field, I was there when the ambulance returned, bringing in a lieutenant and a private first class, both from the 8th Cavalry, the unit that had been overrun by the Chinese Communist Forces (CCF). With them was an able-bodied Chinese soldier who turned out to be the rescuing hero of this story. The two Americans had been separated from their unit in the above battle, wandered a few days and nights in an attempt to find friendly forces. This Chinese soldier spied them and threw a wooden-handled grenade near them, wounding them only slightly but making it possible for him to disarm them. Then he took the two soldiers to a covered well or pit where he hid them, gave them food and water, and paid local Koreans to feed them while he would be gone. He told them to stay there, quietly hidden, while he would try to locate the nearest American troops. After two-and-a-half days he returned with more food and told them to wait another three days.

On the third day he showed up again and began to lead them through the enemy lines to our units. The party of three had to hide out all the previous day, the 17th, to



**A**fter a Chinese soldier captured two of our soldiers, he led them to freedom inside the American lines--where he surrendered.

avoid our Air Force planes. Then the next evening after dark, he brought them to our Item Company lines, returned their weapons and valuables, and surrendered himself to our troopers.

Now I saw this most unusual sight at the 3rd Battalion Aid Station: A Chinese soldier, in padded uniform, was thoroughly enjoying the canned Spam from an Army field kitchen. When First Sergeant Austin offered him the sandwich, he had carefully taken only the top slice of bread, but Cheesi, our Korean house boy, took the bread away, trying to tell him, "No, that isn't the right way to do it." The Chinese soldier looked quite crestfallen, so Cheesi demonstrated how to take both slices of bread with the slice of meat inside. When he finally took a bite of this delight, his grin was gratitude itself.

Before sending him and our two soldiers back to

Regimental Headquarters we were able to discover that he had served as a Chinese Nationalist soldier and later was drafted into the Communist Army. He definitely felt that Americans were his friends. I wonder whatever happened to this most unusual trio of combat infantrymen. Most likely the Chinese soldier became one of the group of 14,227 Chinese prisoners of war who successfully refused repatriation during the peace negotiations and elected to either stay in South Korea or go to Taiwan.

What effect did this rescue have on the Korean War? This unexpected kindness of a friendly foe, who found two soldiers who needed help, and then risked his life to save them? His Good Samaritan act had little effect on the war, but it did save two and perhaps twenty-seven more American lives, and it demonstrated what just one real friend can do toward peace.



**Chaplain Grieppe seldom had a pulpit from which to lead worship, as in this service he is conducting for King Co., near Seoul, May 15, 1951.**

Three nights later, November 21, 27 more American soldiers were brought to within four kilometers of our lines by the Chinese and then set free. Possibly this was a Chinese propaganda effort. Or it may simply indicate the Chinese were not equipped to hold prisoners.

**T**he Medical Company had taken as their residence a better than average home in Yongbyon, with an ingenious bath in the backyard, consisting of a large barrel-shaped tub, with a fireplace beneath it. The barrel was half-filled with water, and when the fire heated it to body temperature it was ready for a hot bath. I found several men utilizing this luxury. It even had a drain at the bottom of the barrel with clean water available for the next man. I took my turn and thoroughly enjoyed the soaking, except that the water got too hot, and I exited like a boiled lobster, but clean.

Our 3rd Battalion Commander had been conducting staff meetings every night. At first it was amusing to hear

At the close of 1950, *Time* magazine chose the U.S. Fighting Man as its "Man of the Year." Six months earlier, when troops from North Korea pushed across the 38th Parallel into the divided country, the Korean War began. U.S. troops, as part of the United Nations forces, were thrust into battle in what has been called "The Forgotten War." The U.S. lost 54,246 military personnel in that 3-year conflict; 7,140 U.S. servicemen became prisoners of war, and 2,701 died in captivity. More than 100,000 were hospitalized from wounds received in battles.

So this "police action"—as it was also called—was far more serious than the sitcom *Mash* would lead the younger generations to believe.

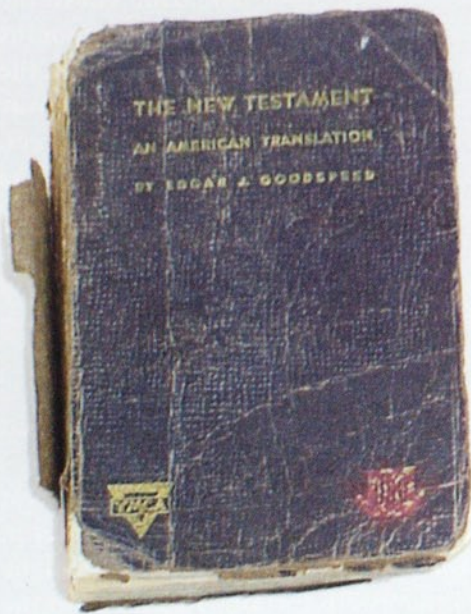
One of our first chaplains to see duty in Korea, now retired Chaplain (Colonel) Frank R. Grieppe, arrived in Inchon Bay on November 5, 1950. Later he was assigned to the famous 7th Cavalry Regiment, of the First Cavalry Division. His 9-month duty would take him into the bitter cold of North Korea among front-line troops and then retreat with fellow United Nations troops as the Chinese jumped into the war.

Chaplain Grieppe began his ministry with the military during World War II. He has served as the National Chaplain of the Korean War Veterans Association, and is now the chaplain of the 7th Cavalry Regiment Korean Veterans, First Cavalry Division. He gave a message at the Commemorative Service in the Washington National Cathedral during the dedication of the Korean Memorial.

*Heritage* is excerpting for this issue a chapter from Grieppe's book *The Circuit-Riding Combat Chaplain*, which is available from the author for \$11.95 postpaid at 3505 Coolheights Dr., Rancho Palos Verdes, CA 90275.

our S2 (Enemy Intelligence) officer, Lieutenant Morris Teague, give his appraisal of the enemy situation to our skeptical optimists. He would bring in his area maps, and with overlays and grease pencil show us the circles of Chinese forces to our north and in the central eastern mountainous areas. Once another officer quipped, "Well, what new bogeyman do you have for us to dream about tonight?" But the last few days he had been labeling those circled areas as exactly numbered Chinese Communist Force Armies and Divisions.

Evidently at higher headquarters the warnings that in fact there were large units of the CCF in the area were being given some credence. As a consequence of this concern Colonel Harris organized an armored task force made up of two of our companies, a platoon of tanks, and a loud speaker unit from 1st Cavalry Division. This armored patrol was to proceed six miles north of our positions as far as the town of Ipsok. The objective was twofold; to try to find any



“I carried this New Testament in my shirt pocket during the 10 months I spent in the Korean War, 1950-51.”—Chaplain Frank Griep. This badly worn New Testament is now a part of the Flower Pentecostal Heritage collections, thanks to Chaplain Griep.

more American soldiers lost in the hills, and to probe the area for CCF strength and readiness to attack.

So the Wednesday before Thanksgiving I accompanied this force in my jeep, hoping to help with the evacuation of any 8th Cavalry survivors we might find. I also knew that among the missing from that regiment were Chaplain Kapaun and a number of wounded men. Our foot patrols who were sent into the surrounding hills exchanged small arms fire with enemy scouts, but found no American soldiers. This patrol should have told us that most likely we were well into enemy territory, with an enemy present in strength, yet not quite ready to attack.

**E**nroute to Korea and ever since that unsolicited advice given in Japan I had struggled in my own mind as to what should be my attitude toward the war, the justification for the killing, and what views I should allow myself to express to the troops. Should I be critical of the war and thus tend to undermine the morale of the troops? Hardly! Or should I favor the war so heartily as to earn the justified criticism, dating back to World War I, of the presumption of the God with us slogan, “Gott mitt uns”? This too was unacceptable.

Was there a danger that the chaplain might be understood to be trying to represent God as favoring our weapons of destruction? I turned to a writer most likely resident in ancient Babylon, the prophet Daniel. Various passages in the book of Daniel tell a story that many scholars interpret as being merely prophetic of four rapacious world empires. But prophecy is primarily pertinent for the light it throws on the age in which it is spoken. Hence I began to

look at it as Daniel’s reaction to being a prisoner of one empire and later as an advisor to such an empire. He saw all four of these empires as beasts of destruction, representing the four aggressive nations of his time.

**B**ut supreme above them all was his God, the Ancient of Days, to Whom he owed his final loyalty. Daniel continued to serve whatever king was in power, nevertheless for himself and any who should follow him he made this statement of faith: “The people that do know their God shall be strong and do exploits” (Daniel 11:32). Here I felt was the answer to my questions, as well as my duty: To quietly demonstrate this strength derived from knowing God, and to help the men to know God. I felt confident that from that knowledge they would gain the motivation to do their sworn duty as soldiers and to meet any attack with inner strength and courage.



**Refugees crossing the Talchon River Jan. 8, 1951**

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**A recent photo of the Stroms in their Missoula, Montana, home. They now live in Maranatha Village, Springfield, Missouri.**

**C**larence Strom and his wife Orvia were real church planters. Practically every place they went, they started a church. Their big start in the ministry together began in the backwoods of the Kentucky mountains, a place that came to be a testing ground for a number of ministers and missionaries in the early days. From there they worked in various towns in North Dakota, South Dakota, Minnesota, Washington, Alaska for 18 years, Hawaii, Kansas, and Montana, before settling down to retirement in the Missouri Ozarks. Each of these many fields of ministry was a challenge which the Stroms accepted wholeheartedly. They went with a swim or sink, live or die attitude, living by faith. And God provided in every instance, they testify today.



# Clarence and Orvia Strom

**By Glenn Gohr**

## Church Planters from Kentucky to Alaska



**Above: Old Valdez, Alaska, before the 1964 Quake.**



**Left: Clarence and Orvia Strom in pastoral visitation with their two children, Larry and Christine, at Ashes Creek, Kentucky, in 1940. They owned a car; but to reach some areas, they had to walk, ride a horse, or use this mule-powered buggy.**

# Clarence and Orvia Strom's big start in the ministry began in the backwoods of the Kentucky mountains.



**Lakeside Chapel, Yakutat, Alaska, where the Stroms ministered, 1970-73.**



**The snow gets very deep in Alaska, as Clarence and Orvia Strom demonstrate during their ministry there.**

Clarence L. Strom was born August 5, 1911, at Tioga, North Dakota, the son of Gilbert and Christine (Ystnes) Strom.<sup>1</sup> His grandfather, Eric Strom, had immigrated from Norway and staked a homestead claim near Benson, Minnesota, just following the close of the Civil War. Along with immigrating to the U.S. came a name change as the family was originally known as Olson, but to prevent mix-ups in the mail and other activities, Eric Strom took the name of the community from which he came in Odarin, Norway, which was Stromme, meaning stream. This was then shortened to Strom. The family homesteaded near Tioga, in western North Dakota in 1906.<sup>2</sup>

**W**hen Clarence was born, his mother was ill, and the doctors believed that she and the baby both would not survive. His father, Gilbert Strom went out to the barn and prayed fervently, "God, if you will spare my wife and son, then I will serve you and give my son to be a missionary." He never forgot this prayer.

When Clarence was around 6 years old, his father asked him, "Clarence, what are you going to be when you grow up?" Without waiting for an answer, he said, "I would like for you to be a missionary." At that time Clarence had no idea what a missionary was, but as time went on, this came to be part of God's plan for his life.

As a young man, Gilbert Strom had accepted Christ during a series of revival services held in his hometown of Benson, Minnesota. In 1927 Gilbert

and Christine Strom, although they were Lutherans, attended a Pentecostal revival service conducted by two young men, E. N. O. Kulbeck and E. E. Krogstad, at the Full Gospel Mission (later Assembly of God) at Tioga, North Dakota. There Mrs. Strom went forward and accepted Christ. She had been ill, and two months later she passed away from complications of having pneumonia.<sup>3</sup>

A year later, on June 28, 1928, life for the Stroms changed dramatically as the whole family attended a tent meeting held by evangelist E. E. Krogstad, one of the men their mother had been saved under the previous year. Arriving late at the service, they were compelled to sit on the front bench. When the altar call was given with the invitation song, of "Let Jesus Come Into Your Heart," Gilbert Strom and each one of his children knelt at the altar and made a fresh commitment to God. So it was, that at age 16, Clarence Strom gave his heart to God, and his life was changed. He no longer had a desire to drink beer, attend movies, smoke, dance, or participate in any other worldly activities (Since his mother had died, and he was beginning to reach adulthood, these things had interested him before). He was a new creature in Christ. Besides the Strom family, about 15 or 18 others were saved at that same meeting, and that was the beginning of the Pentecostal work at Tioga, North Dakota.<sup>4</sup>

At a prayer meeting the following February, Clarence received the baptism in the Holy Spirit. Some weeks later, he felt impressed that he



should attend a Bible school. He decided on Western Bible College in Winnipeg<sup>5</sup> and attended for 2 years before the school moved to Toronto, and the effects of the Great Depression sank in, which hindered him from further schooling. He began his ministry as a song leader and assistant to evangelist Harold Robeson. At one of the meetings they held at Kalispell, Montana, the Shirley family attended, and this was the first time that Clarence met his future wife, Orvia. That summer Clarence teamed with L. M. Powell to hold tent meetings at Missoula, Montana, which was the beginning of the Assembly of God there. That fall, Harold Robeson and Clarence brought a tent to Ronan, Montana, to pioneer a church.<sup>6</sup> After 3 weeks, it was too cold to hold meetings in the tent, so a vacant hall was secured. Among those attending this church in its beginnings was the Shirley family who lived nearby.

In the meantime, God was at work in the life of Orvia Shirley, who later became his wife. Orvia was born on October 29, 1915, at Akron, Colorado. After several years in Colorado, the Shirley family moved to Scottsbluff, Nebraska, in 1923 where they harvested sugar beets. The next year, in the summer of 1924, evangelist Florence Kletzing came to Scottsbluff and held meetings in an old schoolhouse. Lawrence and Vera, the two oldest Shirley children attended the meeting, and Vera accepted Christ. It wasn't long before her parents and siblings also were saved, and they became one of the first families to attend the Assembly of God at Scottsbluff. The family moved to Ronan, Montana, in the spring of 1931, for a better opportunity to grow sugar beets.

In the fall of 1933, Orvia felt a burden to attend Bible school and decided to attend Glad Tidings Bible Institute in

**Clarence and Orvia Strom model the colorful Tlingit costumes at Yakutat, Alaska.**



San Francisco, where her sister Vera had attended the previous year. She was able to ride as far as Roseburg, Oregon, with a woman evangelist, Sister Kathryn. Then she rode the bus the rest of the way to San Francisco. She was surprised to be greeted there by her own sister, Vera. It seems a man in the church had felt impressed that Vera, who was traveling in evangelistic work, should attend school for another term and had provided her with bus fare and tuition money. She arrived a day or two before Orvia and was able to arrange for a surprise meeting at the bus station.

After attending a term of Bible school, Orvia traveled in ministry with her older sister in Montana. Vera Bartel says, "Orvia worked with me in evangelistic work before she was married. That is where she got her start in the ministry. During the summer months we had tent meetings for about 6 months out of the year. Then we held meetings from church to church in the colder months."<sup>7</sup> In later years, Orvia assisted her husband with preaching and did a considerable amount of child evangelism.

**A**n interesting story concerning Orvia's family is about her grandmother, Mary Shirley. Back in the early 1900s, the grandmother in Colorado accepted Christ. She had a large family of 9 children who were grown and had families of their own. None of them were Christians, but she believed that God would save all of her children. She began to share her faith with them and to pray for them. She became ill, and the doctor said she would not live long. Orvia's dad was delayed a few days in coming to her bedside. The grandmother awakened from a sleep or coma to tell her children, "Yes, I'll live until Bede gets here, because God promised me I would get to see all my children." When he arrived, she spoke to him about the plan of salvation just as she had her other children. Then she said, "I'll meet you in heaven." That was in 1925. Now, over 75 years later, her prayers have been answered as all 9 of her children accepted Christ before they died, and many of the grandchildren are believers and active church members today.<sup>8</sup>

Clarence Strom and Orvia Shirley were married on April 15, 1936, at Tioga, North Dakota, and that same year he was licensed to preach. As newlyweds they became pastors of the Columbus Gospel Tabernacle in Columbus, North Dakota. That fall they left Columbus to work in the sugar beet harvest at Ronan, Montana, and do evangelistic work there.

After a couple years of evangelizing in western Montana, the Stroms received a letter from J. J. Humphries in 1938, inviting them to help in missionary work near Taylor, Kentucky. Clarence hoped that after ministering in Kentucky for 2 years, he might be eligible for missionary service in Tanganyika, East Africa (now Tanzania), but missions work in Africa never materialized.

It was a long trek from western Montana to Kentucky in a Model A Ford. They made arrangements to

stay with relatives along the way and to hold some meetings at various churches. They had no monthly support. They simply went to Kentucky on faith. Their first meeting house was a small tobacco barn, which was empty for much of the year. Later, a church at Ashes Creek was built out of logs (and lots of hard work). They lived in an upstairs apartment with some borrowed furniture and apple and orange crates for the rest of their furnishings. (Remember this was in the middle of the Great Depression, and life in the mountains of Kentucky was rather primitive at that time.) Water was secured from a creek about a half mile away. The offerings were meager, but one day a lady in the congregation suggested putting slips of paper in the offering basket with a needed grocery item listed on each. These became known as "blessing slips." Each person would take a slip and then bring the needed item to church the next Sunday to help the pastor and his family. For the most part, this plan worked well. The first water baptism service was held on November 19, 1938 and the first wedding at Ashes Creek was March 7, 1939.<sup>9</sup> Clarence Strom worked under the leadership of O. E. Nash—a Cincinnati pastor and director of the Kentucky missions—and was ordained in 1939 by the Kentucky District Council. Orvia Strom was licensed in 1939 also.<sup>10</sup>

After four years in Kentucky, the Stroms moved to Columbus, Montana, where they remained from 1942-1945. Then he pastored the Assembly at Cando, North Dakota, from 1945-1949, where the church attendance doubled



and finances tripled. R. L. Brandt, former superintendent of the Montana District says, "I've known Clarence Strom for at least 50 years. At one point he was my pastor in Cando, North Dakota. He later pastored at Hettinger and Tioga, North Dakota, and served as presbyter of the Southwest Section of the North Dakota District. He has been a very faithful and strongly Pentecostal pastor."<sup>11</sup>

Strom took over the church at Hettinger, North Dakota, in January 1950, and pastored there for four and a half years. Church attendance tripled, and it was necessary to build an addition onto the building. Marcus Bakke, former district superintendent of North Dakota, recalls "I first came to know Clarence Strom when he pastored at Hettinger. My wife was from that church and we were married there. He came to the church just after we were married." Bakke continues, "He was a very effective pastor. He and his wife were very strong in prayer ministry and visitation. I would have to say that he became a very strong mentor for me in the ministry."<sup>12</sup>

In August of 1954 the Stroms accepted the pastorate at Tioga, North Dakota, where they stayed for 5 years. This had been his hometown, and the place where the Strom family had been saved in a tent crusade in 1928. In the years that followed that church had closed its doors by about 1936, and in 1954, when the Stroms went there, it was to

## Clarence accepted the challenges as supervisor of the Assemblies of God Boys Farm at Palmer, Alaska.

start up that church.<sup>13</sup> Today Tioga has a strong congregation and nice church building.

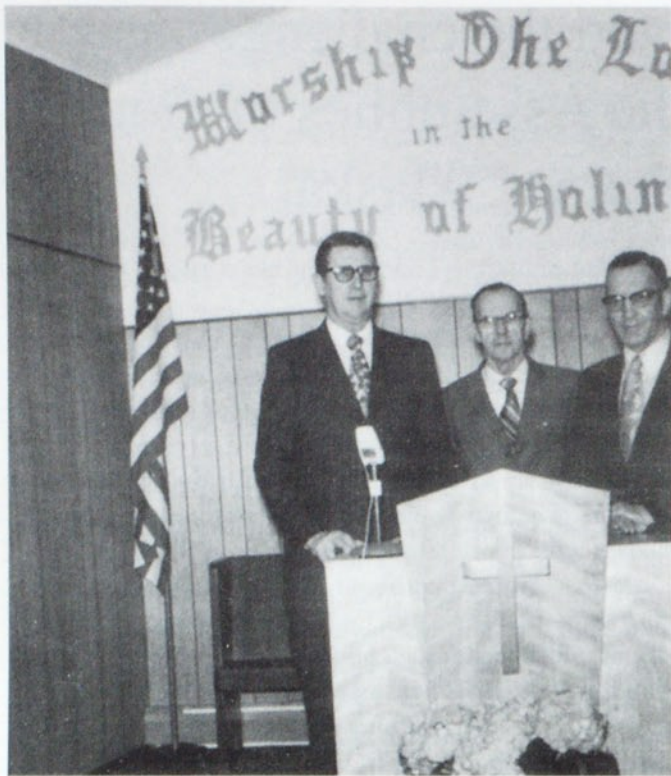
The Stroms moved to Palmer, Alaska in 1959, where Clarence took on the challenges of being supervisor of the Assemblies of God Boys Farm. This children's home became a haven of refuge to a number of orphaned and homeless boys in Alaska, many of whom were Eskimos or part Indian. The main objective of the home was a spiritual emphasis, with everything else being secondary. Most of the time the Stroms had about 16 boys in their "family," ranging from 4 to 18 years. Each day started with "family" devotions, followed by schoolwork and chores, which included work with farm machinery and operation of a small dairy. The area was surrounded by mountains, which provided ample opportunities for the boys to hunt and fish also.<sup>14</sup>

Over the next several years, from 1961-1977, the Stroms served as home missionaries and as pastors in various places, including Petersburg, Alaska; Koneohe and Waipahu, Hawaii; Crookston, Minnesota; Nenana, Yakutat, Gustavus and Valdez, Alaska.<sup>15</sup> They also evangelized and did supply preaching in various places in North Dakota, Washington, and Alaska during that same period. From 1973-1974 they were managers of the Lake Geneva Camp near Alexandria, Minnesota.

**M**any miraculous things happened at Yakutat, Alaska, where they built a church and pastored from 1970-1973. The Stroms received a nice new Speed-the-Light van to help out with the ministry. Building materials were provided at about two thirds the normal cost. When the Stroms made a tour through Minnesota in 1971, they received more than \$3,000 toward the building project. Unexpected money came in from other sources as well. An agency nearby needed to dispose of a large amount of foodstuff, and the church became the recipient of about 3 dozen cases of canned fruits and vegetables which was a blessing to the workers who came to build the church there. Several dramatic conversions and healings took place in this church as well. The church was dedicated debt free about a year after it was started.<sup>16</sup> While pastoring at Valdez, Alaska, Strom also served for a time as chaplain at an Alaskan pipeline camp.

**Building lives in Vacation Bible School and a church building at Tioga, North Dakota, in 1956. Note that the church started in a basement, and the main floor was added later.**





**Herman Rohde, Minnesota District superintendent, left; and Ben P. Wilson, right, Alaska District superintendent; visiting Clarence Strom, center, at his Yakutat, Alaska, pastorate in 1972.**

In addition to evangelizing and pastoring, Clarence Strom wrote a number of articles for the *Pentecostal Evangel*. Some of these were devotional in content, and others gave reports of activities on the fields where he was ministering.

**T**he Stroms moved to Spokane, Washington, in 1978, where Clarence served as visitation pastor and minister to seniors at Glad Tidings A/G. Then from 1980-1982 he became associate pastor in charge of pastoral care at First Assembly of God at Topeka, Kansas. In the spring of 1982 the Stroms moved to Ellendale, North Dakota, where they did "fill-in" work at a number of churches in North Dakota and Minnesota who were without pastors. From 1984-1987, Clarence and Orvia Strom were on the faculty at Central Indian Bible College at Mobridge, South Dakota. Clarence taught Old Testament History, the Epistles, and other Bible courses; Orvia taught Child Evangelism and the Book of Acts. Intending to retire, they moved to Fargo, North Dakota in 1987. But for the next 2 years they became supply pastors in some of the neighboring churches.

In the fall of 1989, the Stroms moved to Missoula, Montana, where Clarence served as the minister to seniors for 7 years at Glad Tidings Assembly of God—serving with senior pastor Westley Bartel, who is Orvia Strom's nephew. Having known the Stroms

his whole life, Wes Bartel, who is currently a field representative for the Gospel Publishing House, says, "My Uncle Clarence has never pastored an unsuccessful church. He pioneered many churches, and in some cases, he stepped back into churches that had problems and brought them back into a healthy church life again. Tioga, North Dakota, is a good example of this." One facet of his uncle's life that he saw firsthand in Missoula was his focus on missions. "My uncle just gives and gives and gives to missions.

Any honorarium he would receive, he almost always put it back into missions."<sup>17</sup>

**V**era Bartel, Wes Bartel's mother, has a high regard for her sister and brother-in-law. In a recent interview she confided that the secret to their success as church planters was "they built their church membership through house to house visitation. Both Clarence and his wife were hard workers. They did a lot of visiting in homes and praying for people."<sup>18</sup>

The Stroms have three children, all active Christians. Their oldest son, Larry is a committed layman, living at Dallas, Texas. For many years he worked with Lowell Lundstrom's ministry as a campaign manager. Their daughter, Christine, lives at Brainerd, Minnesota. Her husband, Donald Schorsch is a retired A/G minister. Their youngest son, Jack Strom, served as Vice President of Development at North Central University for 10 years, and since 1982, he has managed his own stewardship consulting firm to benefit churches. He and his wife live at Grand Rapids, Michigan, where he works with Wayne Benson and First Assembly. Jack's daughter, Debbie, is married to Curtis Cook. They are pastors at Fort Lauderdale, Florida. One great-granddaughter, Jaelyn Nottestad, has been on two MAPS assignments to Honduras and is planning to go into missions work.

**"My Uncle Clarence has never pastored an unsuccessful church. He pioneered many churches, and in some cases stepped back into churches that had problems and brought them back into a healthy church life again."--Westley Bartel**

**The Strom children and their spouses help Clarence and Orvia celebrate their 50th Wedding Anniversary in 1986. From the left, Jack and Barbara Strom; Don and Christine Schorsch; Orvia and Clarence; and Larry and Joanne Strom.**



Although it may seem that Clarence and Orvia Strom did not stay in any place for very long at a time, that is what church planting is all about. It is obvious they have had a strong commitment to the Lord's work and to the people in the congregations where they ministered—whatever the cost—and wherever it took them. The world is a better place because the Stroms said "yes" to God each time He told them to "go." They were dedicated workers who planted churches and preached the Pentecostal message wherever they went. The godly influence of their parents and grandparents and the influence of Clarence and Orvia Strom is continuing in the present generation and among untold hundreds of lives they have touched throughout the years—from North Dakota to Kentucky to Montana, Washington, Hawaii, Minnesota, Nebraska, and Alaska.



**Glenn Gohr is the assistant archivist and copy editor for the Flower Pentecostal Heritage Center.**

#### Notes

1. Clarence L. Strom, ministerial file.
2. Clarence L. Strom, "Our Family Story: A Bit of Yesterday and Today," privately published, 1975, p. 5.
3. *Ibid.*, p. 11.
4. *Ibid.*, p. 13.
5. Western Bible College in Winnipeg, Canada, is the same school that G. Raymond Carlson attended (see "G. Raymond Carlson's Education," *Heritage*, Fall-Winter 1999-2000, p. 36).
6. Harold Robeson later became Clarence Strom's

brother-in-law. He married Leona Shirley, a sister of Orvia. Clarence's brother, Walter Strom, became a pastor in Washington and Montana, and his sister Irene was a coworker in gospel ministry with Vera (Shirley) Bartel.

7. Vera Bartel, telephone interview, February 28, 2000.
8. Clarence L. Strom, "Praying Through," *Pentecostal Evangel*, August 24, 1975, p. 5.
9. Clarence L. Strom, "Memories of Happenings on the Hi-Way of Life: Observations, Testimony, Meditations," privately published, 1975, p. 56.
10. Clarence L. Strom, ministerial file; Orvia Strom, ministerial file.
11. R. L. Brandt, telephone interview, March 2, 2000.
12. Marcus Bakke, telephone interview, March 3, 2000.
13. Clarence L. Strom, "A Brief Account of the First Pentecostal Move in Tioga," unpublished manuscript, November 22, 1983.
14. Clarence L. Strom, "Boys' Haven in Alaska," *Pentecostal Evangel*, July 31, 1960, p. 10.
15. Clarence L. Strom, ministerial file.
16. Strom, "Memories," pp. 74-92; B. P. Wilson, *The Assemblies of God in Alaska* (Anchorage, AK: Alaska District Council, 1980), pp. 162-163.
17. Westley Bartel, telephone interview, March 1, 2000. Westley Bartel has two brothers. LeRoy Bartel is a former professor at Southwestern Assemblies of God University and currently serves as the national director of Christian Education for the Assemblies of God. Walter Bartel is a layman in Minneapolis.
18. Vera Bartel, telephone interview, February 28, 2000.



# “There’s No Place Like Home”

*After 50 Years on the Road,  
Paul And Myrtle Hild  
Settle in Springfield, Missouri*

By Patti Lindsay

This article is a reprint from the *Springfield News-Leader*, Oct. 30, 1993.

While Paul Hild thinks of it simply as a favorite quote, the following anonymous words actually are indicative of the lives he and his wife Myrtle have shared for 53 years: *“It’s not how long you’ve lived that counts, but what good you did through the years.”*

In a career spanning more than 50 years, Paul and Myrtle say they have traveled about 2 million miles as Assemblies of God evangelists. Paul has conducted more than 12,000 services in 870 cities.

“We have ministered in all 50 states, including Alaska and Hawaii,” Myrtle said. “We’ve visited eight Canadian provinces and 17 European countries.”

They spent six weeks in Germany, visiting Belgium and the Holy Land.

“On our travels, we saw all the sights—the Grand Canyon, Yellowstone Park, Statue of Liberty, Niagara Falls, and glaciers in Alaska and volcanoes in Hawaii,” Myrtle said.

“We’re glad to have had the variety,” Paul added. “A lot of pastors stay in one place.”

Now, however, the Hilds are glad to be home. During their career, they spent nearly every day of the year on the road.

“We’re enjoying retirement, without the pressure and responsibility we had,” Paul said.

Paul is also finally able to enjoy his wife’s cooking. “I guess that old saying is true,” he said. “Be it ever so humble, there’s no place like home sweet home.”

Married 53 years, the Hilds met at North Central Bible College in Minneapolis.

“I just saw these sharp, new freshman girls and took a liking to Miss Myrtle Nelson,” Paul said.

Paul graduated in 1936; Myrtle in 1938. The two married in 1940, a year after Paul was ordained by the Assemblies of God.

“Having the same occupation, we’ve enjoyed working together,” Paul said. “We’ve always been partners.



While others come home and ask (their spouse), ‘What did you do today?’ we’ve always known.”

On the road, the two complemented each other. Paul was the main speaker; Myrtle was song leader and puppeteer. When their daughter, Cheri, was small, she accompanied her parents and sang with them. The only time Myrtle stayed home was when Cheri was in school.

“I was just as involved as Paul was,” she said. “We could work together and had the same purpose and motivation. Our hearts were in the ministry and the work we were doing.”

Their move to Springfield came in 1969.

“We’d been through Springfield many times and we liked it,” Myrtle said. “We felt like it was more centrally located for our travels.”

Today, the couple starts each day with a devotion, calisthenics and breakfast. They continue to bring devotions and song to nursing home residents; sing in the senior choir at Central Assembly of God; and are volunteers for Phone Pals, where they staff phone lines open to Springfield Public School children who are alone.

“Some are too content to be in a rocker,” Paul said. “No wonder they get rheumatism... We’re not so old, we’ve just lived a long time.”



Cowboy Smiley, also known as Paul Hild, leads a crusade parade in Louisville, Kentucky.

### FAMILY SNAPSHOT

Paul, who will be 83 in April, retired from the ministry in 1992. He raises flowers, does yard work for neighbors, is an avid sports fan. He has also collected Christian and American flags, and for several years portrayed Santa Claus at the Battlefield Mall, Springfield, Missouri.

Myrtle, who will be 84 in October, enjoys attending church and reading, particularly devotional magazines.

The couple's first child, Michael Paul, died in infancy.

Their second, Cheri Moore, lives with her husband, Dave, in Nixa, Missouri. Dave and Cheri's daughter, Rachael Lenz, is employed at the Assemblies of God Headquarters; Ryan is a student at Central Bible College; and Royce, is a sophomore at Nixa High School. Both boys are on their schools' basketball teams.



Boys and girls in a crusade learn about roping and what the Bible says about living for Jesus from Cowboy Smiley.



Paul and Myrtle Hild, young evangelists who called themselves "The Victory Crusaders," in about 1946. Their ministry throughout most of their career focused on children.



Part of the crowd at a meeting the Hilds conducted in St. Johns, New Brunswick.

## Time Frame

# 50 Years Ago

Ready for a quick ride into the past?

The four issues of *Heritage* during 2000 will flip back the calendar some 600 months to the mid-century where we'll reminisce about events of 1950. If you are age 60 and above, you probably have some clear memories of that eventful year. Most of us who lived through the period are hard pressed to believe that 50 years have flown past since, for example, the North Korean armies rolled south across the 38th Parallel and started the Korean War.

It's hard to believe that "WHITES ONLY" signs were still nailed to restaurant doors, restrooms, swimming pools, and drinking fountains right here in Springfield, Missouri—and in a huge section of this country. (The signs were unnecessary on churches and schools—everyone knew the invisible boundaries which kept them separated.)

On these two pages—and in the next three issues—we'll bring back a variety of memories with the hope you can identify with some of our selections.

—Wayne Warner

### A/G Launches *Revivaltime* Easter Sunday 1950

The excerpt below is from the February 18, 1950, *Pentecostal Evangel*, and was written by Wilfred A. Brown, general treasurer.

"Beginning Easter Sunday, April 9, the General Council will launch a new radio program, half an hour in length, to be known as *Revivaltime*. As the title suggests, this program will lay stress on the broadcasting of the gospel message. It is felt that accompanied by tried and true gospel hymns and up-to-date testimonies, all with a generous measure of the Spirit's working and presence, this type of ministry will be used of God in the winning of many souls.

"Some of us were present at the cutting of the first transcription of this new broadcast. When we sensed the zealous spirit in which Brother Steelberg delivered the gospel message, our enthusiasm for the program rose high indeed. The choir was so blessed by the touch of God that they broke out in loud 'Amens' during the radio practice. Even our highly efficient engineer broke into a broad grin and commented that this was the kind of broadcast we were made for."

Note: A misconception exists as to the origin of *Revivaltime*. As shown below, the broadcast ministry began as a recorded program on April 9, 1950, with Wesley R. Steelberg, general superintendent, as the speaker. The ministry continued as a recorded program until December 1953 when it went on the ABC Network with C. M. Ward as the speaker.



This advertisement appeared in the Easter 1950 edition of the *Pentecostal Evangel*.

### Revival Sweeps Central Bible Institute

"What God is doing the human mind can never fully evaluate," Central Bible Institute (now College) President Bartlett Peterson wrote for the March 18, 1950, *Pentecostal Evangel*. He was talking of a spontaneous revival that swept the campus beginning in February. Some who were involved in other revivals said that the CBI move of God was the "deepest" they had ever seen, affecting both faculty and students alike. Revivals were also reported on other campuses, including Asbury College and Wheaton College.

The *Springfield Daily News* got wind of what was happening on the north Grant Street campus and sent a reporter who wrote a positive story, "CBI Students Are Continuing Spontaneous Revival Services." The *Evangel* reprinted the story with Peterson's report.

*Were you in the CBI revival of 1950? If so, please send your comments to the editor, at 1445 Boonville Ave., Springfield, MO 65802, or by e-mail [wwarner@ag.org].*

## Northwest Pastors Report Revival Among Their Congregations

Several churches in the Northwest reported to the *Pentecostal Evangel* that God was pouring out His Spirit in power and glory. Many were saved, baptized in the Spirit, and healed. Excerpts are give below.

**DALLAS, OREGON.** We had one of the most glorious revivals that we have had in years. Evangelist W. O. Ziegler of Redondo Beach, Calif., was with us for three weeks. There were 16 saved, and six were filled with the Holy Ghost. Many were healed of bodily afflictions. Since we came here six months ago, the Lord has given us 24 new converts, 8 have been filled with the Holy Ghost, and many outstanding healings have taken place. We see new faces in nearly every service.—Alfred R. Brown, pastor

**EUGENE, OREGON.** A recent Deeper Life Campaign with Evangelist Frederick and Sarah Byers resulted in one of the greatest outpourings of the Holy Ghost power in the history of our Assembly. Night after night for six weeks God moved in old-time power upon the hundreds of people. Waves of glory and blessing swept over the people until great volumes of spontaneous praise rose from their earnest hearts....The anointed and unusual ministry of Sister Byers built faith and opened hearts to receive the Holy Ghost. Many were saved or reclaimed, 116 believers were filled with the Holy Ghost....The Sunday School reached an all-time record attendance of 435 Easter Sunday.—Gordon Kamfer, pastor First Assembly (now Willamette Christian Center)

**HARRAH, WASHINGTON.** In February we had a glorious working of the Lord in our church and community....Evangelist W. R. McDonald of Hoodport, Wash., came to us, and two received the baptism of the Holy Spirit in the first service. In the next three weeks 18 were saved, 15 received the Holy Ghost, and 15 were baptized in water. Three were delivered from the tobacco habit, and the healing power of the Lord was manifested. At the close 16 united with the church. We are all encouraged in the Lord.—L. R. Brasier, pastor

**OMAK, WASHINGTON.** We are rejoicing in an old-fashioned revival. It has been a thrill to see

sinners move to the altar to find Christ as our Canadian evangelist, Fulton Buntain, gave the invitation. Believers have been filled with the Holy Spirit. We are thankful for these two weeks of soul-searching meetings. Our Sunday school has increased in attendance, and a program of house-to-house visitation established.—R. J. Gerla, pastor

## 8<sup>th</sup> National Sunday School Attracts More Than 8,000

In what was the largest Sunday School Convention on record, Springfield, Missouri, took notice that Sunday school is an important part of an Assembly of God. A visual demonstration of evangelism, Sunday school departments brought new converts—from the cradle roll to adults—to the deck of a good ship "Sunday School Evangelism." Other highlights took the convention from the Shrine Mosque auditorium to downtown Springfield. An interdenominational parade wound through the city streets, and a Genesis-Revelation Bible reading continued from 6 a.m. until midnight each day of the convention. The task was completed in 74 hours and 30 minutes with a total of 165 persons from 30 different churches doing the reading.

The platform of the Shrine Mosque is decorated with the good ship "Sunday School Evangelism" during the 8<sup>th</sup> Sunday School Convention, March 15-19, 1950.





Apparently England was having a rainy day when this group posed for a photograph in 1955. From the left, Donald Gee; Noel Perkin, director of the Foreign Missions Department (U.S. A/G); next two unidentified; Ralph M. Riggs, general superintendent (U.S. A/G); and J. Roswell Flower, general secretary (U.S. A/G). Readers able to identify the two in the middle are asked to write to the editor.



## THE QUOTABLE

# DONALD GEE

David A. Womack, Compiler

W

hen Pentecostals in the first part of the 20<sup>th</sup> century needed doctrinal books, many looked to the writings of an English minister, Donald Gee (1891-1966). Gee, son of a London sign

painter, was described as a pastor, musician, author, educator, conference speaker, editor, and one who sought Christian unity.

Beginning with his first book *Concerning Spiritual Gifts* in 1928, his writings helped Pentecostals worldwide on the baptism in the Holy Spirit and the gifts. From 1947 to his death in 1966 he edited *Pentecost*, sponsored by the Pentecostal World Conference. In the United States his writings were published by Gospel Publishing House, the *Pentecostal Evangel*, and other periodicals.

His most recent book published by the Gospel Publishing House is *Pentecostal Experience*, compiled and edited by David A. Womack. The quotations in this article are from Gee's early articles and were published in chapter 14 of Womack's book. They shed light on his observations and teachings and are listed here alphabetically by subject.

### Baptism in the Holy Spirit

IN AN OLD BIBLE AT HOME written on the fly-leaf I have two dates: Baptized in water, February 5, 1912; Baptized in the Spirit, March 13, 1913.

I do so love to go to our Missionary Rest Home in London. Sometimes we have our missionary councils there. If the brethren will let me, there is a certain spot where I like to sit. I ask them if I may put my chair on a certain spot on the carpet. I love to sit on that place because it was there the Lord baptized me with the Holy Ghost and fire.<sup>1</sup>

### Camp Meeting

SHALL I DESCRIBE MY IDEAL CAMP MEETING? It would be like this if I had my way. Every morning I would have a good solid Bible lesson. I would get the best Bible teaching I could find. Every morning I would have the teacher feed the people with the Word of God—good solid doctrine. In the afternoon I would have a blazing missionary address. I was horrified to hear that somebody was disappointed because I was going to give a missionary address one afternoon instead of a Bible study. My brother, lift up your eyes! You have already had more in the morning than you can digest. What we need every afternoon is a burning missionary talk from those who can give us vision! . . . Our need is vision, vision, vision. You want to stuff! One good sermon a day is as much as anybody can digest.

What would I have in the evenings? You won't agree with me, but if I were running a camp meeting I wouldn't have evangelistic meetings every night. I think it is a mistake. Take, for instance, Eureka Springs. We have fine churches in this city preaching the gospel every week. To stand up at night and preach to sleepy, overfed Christians who have had more than they can hold, with about twenty or thirty unsaved people present, and them gospel hardened, is a heartbreaking job for any evangelist. Do you know what I would plan for the evening meeting? A burning consecration message to Christians every night! After the teacher fed our hungry souls in the morning and the missionary had brought before our souls the vision of the lost, I would get the preacher to bring us all to the altar in consecration. We are behind in our consecration!<sup>2</sup>

Here is Donald Gee about the time he wrote his first book, *Concerning Spiritual Gifts*.

### Feelings, Experience, and the Word

I REMEMBER ABOUT TWENTY YEARS AGO when I was first baptized with the Holy Ghost and spoke with tongues, what a time I had with my feelings. The first few years after the filling, I lived in the realm of feeling. But what the Lord must do is to wean us from that so we will live by faith. When you lose the feelings don't think you have lost the Holy Spirit. He isn't like that. If you still live on the plane of feelings, you are still a baby. No matter what my feelings are, He has come in to abide.

It is just like learning to swim. When you first go in you want to keep your feet on the bottom so you can feel it. You will never learn to be a swimmer that way. You must take your feet off of the bottom. It is the same with the glorious ocean of Pentecost. While you want the feelings, you will never be a swimmer. When you are prepared to let your feelings go, you will not only have joy but you will have peace.

Some years ago I began to find the other power working in me, the power of the Word. I found it was the same sort of feeling as when I was baptized with the Spirit. It was good. As the Word enlightened me, I wanted to shout and sing, "Oh, I see it! I have got the light!" I had all those good feelings over again. I want you to be hungry to be filled with the Word. There were times I used to love to feel full of the Spirit. I praise the Lord I had the same feelings when I was being filled with the Word. I felt I was bursting with the Word. It is a glorious thing, isn't it? Oh, hallelujah, that was how Jeremiah felt when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay (Jer. 20:9)? Did you ever feel it in your bones? Oh, the power of the precious



Word of God!<sup>3</sup>

### Fruit on Display

THE THING THAT CAPTIVATED ME MOST about Pentecost was not the gifts of the Spirit, but the beautiful lives and characters of those who were baptized in the Spirit. No matter how convincing are the sermons preached on the doctrines of Pentecost, if the lives of Pentecostal people don't agree with the doctrine, we'll drive people away. A pastor can preach a wonderful sermon from the pulpit, but one of his members can destroy the whole thing on his way out of the meeting. Let others see the fruit of the Spirit in your life.<sup>4</sup>

### Guidance from God

I SAW A MOST STRIKING THING when I was crossing the Canadian Rockies. After leaving the city of Calgary, the train begins to climb up thousands of feet through foothills and mountain peaks to the Great Divide.



Donald Gee on Easter Sunday, 1960.

There all the transcontinental trains are stopped, and the passengers get off to see a most wonderful sight. Coming down the mountainside there is a little stream only about two feet wide. At a certain point a rock stands right in its path, and as it comes to that rock, half the water goes one way and half the other. One stream enters into the Pacific Ocean and the other into the Atlantic.

**A**

s I stood there I thought of the great divides in our lives where we come to a parting of the ways. And if we will put our life into the hands of God, believe me, His hand will guide. I want to relieve some of your hearts of the strain and stress of anxiety and lead you to the rest of faith in God. God is guiding, though sometimes His guidance is unseen and unfelt.<sup>5</sup>

### Guidance through Quiet Faith

IT IS A FALLACY TO CONCLUDE that guidance from God must be spectacular, direct, and vivid. Guidance does not demand that life shall be full of controlling voices, visions, and messages. It is untrue that direction can come to us only through Gethsemanes of agonizing intercession, or Sinais of thunderous revelation.

There are times when a necessary decision seems to demand some unmistakable form of guidance. At other times there are stretches of our pathway that call for quiet faith that God is guiding even though there seem to be no open indications from the Word, the Spirit, or circumstances. The Lord is calling us to blind trust. At such times it is positively dangerous to strain after conscious guidance; straining may easily produce counterfeits of the Spirit's operations that merely come from our own restless minds.<sup>6</sup>

### Peace in the Midst of a Storm

WHILE TRAVELING ON THE *Flying Scotsman* (one of our best trains) from London to Edinburgh, we had a thunderstorm. I noticed the sky was getting blacker and blacker. Above the roar of the train I could hear the rumble of the thunder. The rain began to pour down, the lightning flashed; we were going through a terrific storm. It didn't worry me a bit. I settled back in my seat and enjoyed the book I was reading. I was comfortable and as happy as could be. There was a storm on the outside, but there was peace on the inside. God gives us a first-class car to carry us through all storms. Praise His name! The peace of God settles me.<sup>7</sup>

### Spiritual Gifts—Outflow of the Baptism

THE DEAD SEA IS DEAD and always will be until one day God changes the geography, because running down into it comes the River Jordan—in, in, in, all the time. Nothing ever runs out. It simply runs in and stops there and becomes dead. When I was there, there wasn't a blade of grass, nor a bird, nor a fish. It is a picture of the Christian who has received the baptism in the Holy Spirit, but who is selfish. If you have had the mighty Jordan of God's fullness, and nothing has ever overflowed out of you, may the Lord change your condition today!

The spiritual gifts are the nine channels of the outflow of the Spirit. The baptism of the Holy Spirit is the Spirit coming in, and it is a tragedy that so many Christians never seem to get beyond the Baptism. As soon as they come through, they say, "Now I am the finished article. All I have to do is to sit down and wait for the Lord to come." The Lord help us to see that after the baptism of the Spirit, which is simply coming over the Jordan, we have got to possess all the Promised Land. Spiritual gifts are the means of the outflow of the Spirit.<sup>8</sup>

## Spiritual Gifts to Produce Fruit of the Spirit

IF I WERE TO TAKE YOU to some two-hundred-year-old gardens in England, you would be delighted with the lawns, the grass like a soft carpet, the flower borders, and fruit trees. Then, of course, I would take you around to the toolhouse, where you would see the grass cutters, the spades, the hose, and the watering cans.

**T**he gifts of the Spirit are tools that God has given to us to work with in the garden. Thank God for the tools, but the garden is more important than the tools. I wouldn't want you to spend all the time examining the grass cutter or admiring a beautiful green watering can. The gifts of the Spirit are simply tools that are given to God's workmen to work with in the Lord's garden. Don't always be showing us the new paint on the handle of your hoe. We'd rather see the potatoes where you have used the hoe to get the weeds out.

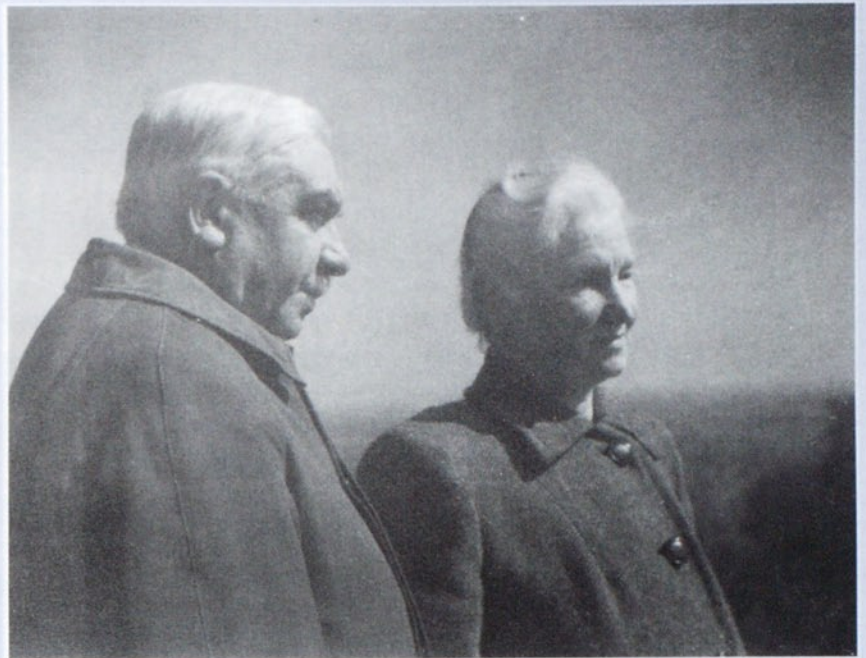
The fruit of the Spirit is more important than the gifts. Unless the gifts will help to produce the fruit of the Spirit, they are missing the divine purpose.<sup>9</sup>

## Spiritual Growth

SOME PEOPLE HAVE AN IDEA that if you want to grow spiritually you must read lots of books. Now books are helpful, but you can read them and still not be growing. Some people have the idea that to grow spiritually you must attend meetings, meetings, meetings, all the time. Meetings are also helpful, but the one thing that counts is touching God in the meeting and having fellowship with Him.

Why do you go to a meeting? Because it is a sort of club, and you want to see your friends? The Lord help us to go into the house of God with one set purpose—to meet with God. You may leave a meeting feeling you have listened to some stirring hymns, have enjoyed the spirit of the meeting, and are happy. That is very nice, but not enough if you really want to grow.

I have been in big conventions where there were crowds of people and where we had sermons and solos and all that. I have felt, *Oh, if only I could get alone with Jesus!* Don't misunderstand me and think I am despising God's precious means of grace, but spiritual growth necessitates fellowship with God.<sup>10</sup>



*Mr. and Mrs. Donald  
Gee, late in life.*

## The Supernatural Today

I BELIEVE THE DISTINCTIVE TESTIMONY WE HAVE, which separates us from others, is this: We believe in the supernatural in Christianity today. We believe in the reality of the supernatural in Christian experience. Praise the Lord! We know that Christianity is supernatural. If it is not, we believe it should be. It is our privilege to stand for that truth.<sup>11</sup>

## Notes

1. "He Shall Baptize You With the Holy Ghost," *Pentecostal Evangel*, 7 January 1933, 3.
2. "A Greater Vision," *Pentecostal Evangel*, 25 March 1933, 10.
3. "Filled With the Word." That it appeared in the *Pentecostal Evangel* is not established.
4. "The Fruit of the Spirit," *Pentecostal Evangel*, 14 March 1933, 9.
5. "Consecrated to the Will of God," *Pentecostal Evangel*, 11 February 1933, 2.
6. "Unconscious Guidance," *Pentecostal Evangel*, 21 September 1935, 2.
7. "God's Peace an Arbitrator," A Message at Wellesley Park, August 17, 1931. That it appeared in the *Pentecostal Evangel* is not established.
8. "A Greater Vision," *Pentecostal Evangel*, 25 March 1933, 7.
9. "The Use and Abuse of Spiritual Gifts," *Pentecostal Evangel*, 6 January 1934, 3.
10. "The Growth of a Soul," *Pentecostal Evangel*, 27 April 1929, 2.
11. "Are Spiritual Gifts for Today?" *Pentecostal Evangel*, 31 August 1929, 2.



**In the 1940s He Believed  
Christians in the Homeland.  
Would Become More  
Consistent in their Giving If  
They Pledged a Designated  
Amount. His Travels to  
Churches Proved His Point.**

# MELVIN HANSON

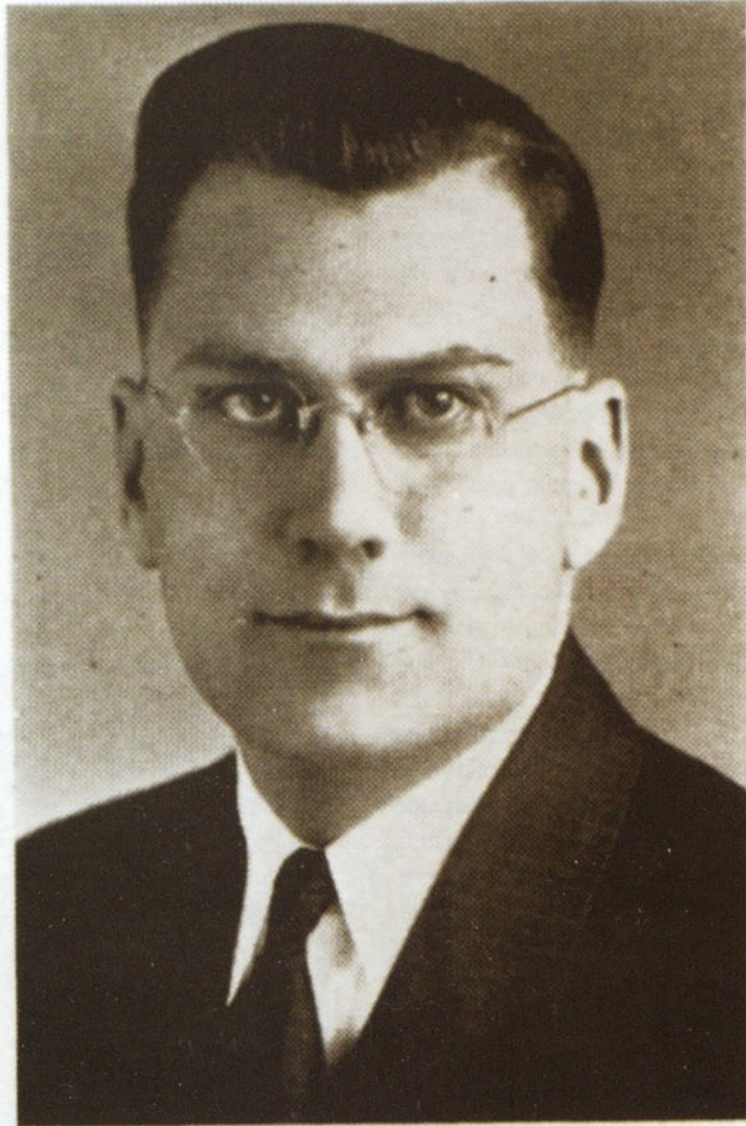
**A PIONEER FOR  
MISSIONARY PLEDGES**

**By Marie Dissmore**

Feeling the great need for more missionaries to be sent to the fields, Melvin B. Hanson, during the summer of 1943, began writing letters to Noel Perkin, missionary secretary of the Assemblies of God. His burden was to encourage churches to make faith pledges to missions (now called "Faith Promises").

Writing on the subject of missions, he stressed that it is one of the greatest subjects that could be presented in the world, for it deals

*"So much as in me is, I am ready  
to preach the Gospel." Rom. 1:15*



**MELVIN B. HANSON**

*Evangelist*

**Home Address**

ALMA CENTER, WISCONSIN

Affiliated With

General Council of Assemblies Of God

with the priceless values of millions of immortal souls. He continued, "The objective of a missionary service should be one of permanent conviction rather than of temporary pleasure."

Hanson stated that the then national average giving from the Assemblies of God constituency—a little over 2 cents a day—is entirely too small for something as important as missions. He wanted to encourage giving not only 5 cents a day, but to consider a nickel a meal.

He suggested that a supply of missionary literature should be left in the hands of the people to read after a missionary service, as well as the periodical *Missionary Challenge* should be in every home, which would encourage daily prayer for the missionaries.

He emphasized as well, that it not be considered a slight thing to present missions in a small church. This could be the beginning of great things. All of our churches should have an effective and regular presentation of the challenge of missions. "And who can tell but what one of those boys or girls may be touched by the Lord and become one of the greatest missionaries the world has ever known!"

After sending his statement, and offering his services to go to churches to present the missionary need, and encourage pledge support for missions, Hanson received a reply from Noel Perkin.

**P**erkin wrote of his interest in trying to work something out in the near future, although it would have to be approved first by the missions committee. He felt it would be good, along with missions conventions, to have a home worker who has a ministry in the Word and is also missionary-hearted. He said that perhaps Hanson could fill this need. Perkin also explained that it would be after the upcoming General Council before he could consider this matter.

By December of that year, Hanson was writing from New Auburn, Wisconsin. He wrote once again about the need for missionary pledges and of his desire to come to Springfield to meet with the committee. The letter from Noel Perkin was not very encouraging. He stated that due to the war, and restricted gas allowance, he wouldn't encourage him to make a long trip to Springfield. Also there were a large number of missionaries home at the present time who would be able to do their own missionary services to raise funds. He also mentioned the fact that the Missions Department had quoted from Hanson's missionary statement in its publication, *Missionary Challenge*, although they did not use his name.

Another letter from Noel Perkin in answer to Hanson's recent reply, came at the end of December 1943. It explained that the Missions Department would have to wait until after the New Year before they could determine whether it would pay for Hanson to make a special visit to Springfield. At this point they felt that it was best to con-



**H**E ENCOURAGED  
INCREASED GIVING AND  
PRAYER FOR FOREIGN  
MISSIONARIES

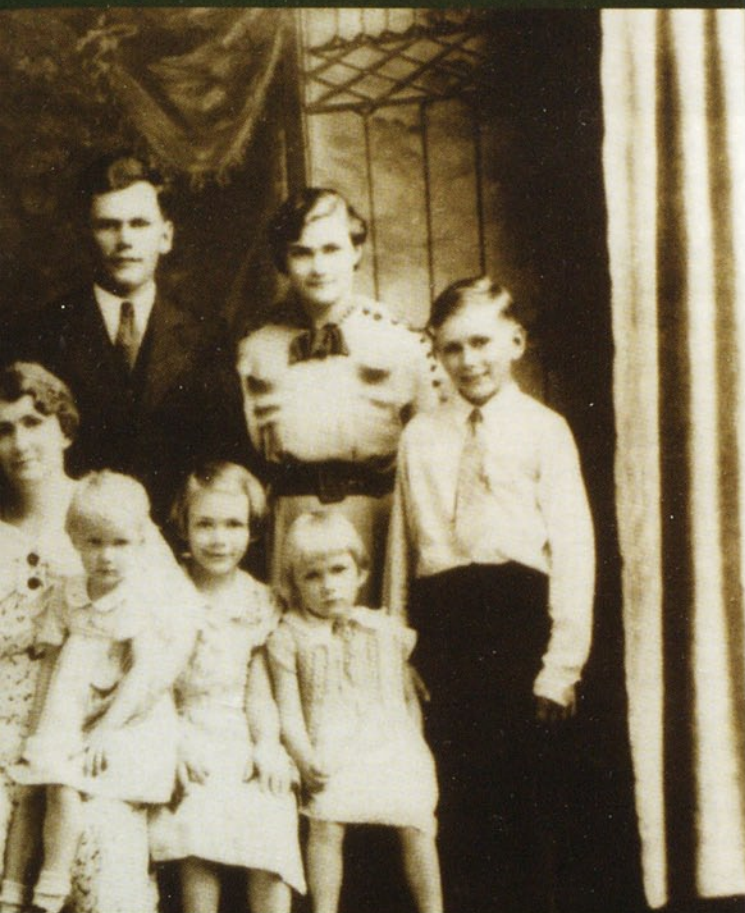
EVANGELIST AND MRS.  
*Melvin B. Hanson*

— of —  
*New Auburn, Wisconsin*

Rev. Hanson began preaching as a boy in high school. He was ordained as a Baptist minister, affiliating with the General Council of the Assemblies of God in 1938. He has traveled from coast to coast in evangelistic work.

Mrs. Hanson is a musician and soloist, and is active in children's work.

**HEAR THEM AT**



fine deputational work to the ministry of the missionaries.

After much tenacity, Hanson received permission to itinerate to various churches to promote the cause of missions and get pledges from the churches. This was something new for many of the churches, as previously they had taken up missionary offerings, and whatever came in was sent in support of the missionaries on the field. The new plan was working, and Hanson was enthused about the money he was raising for missions. The Foreign Missions Department paid him a small salary to help with gas.

But one day, July 3, 1947, a crushing letter arrived from headquarters. "Our finances are not too good, and we shall have to proceed a little cautiously for some time," the letter read. It also stated that some brethren questioned the policy of having a deputational worker who had not been on the mission field. Some pastors had written their disapproval of Hanson taking pledges and suggested that he discontinue this work.

This resulted in a lengthy reply from Hanson. He regretted that there had been criticism. However, it had been his definite policy to consult with the pastor before the service as to whether or not he approved of this method. He expressed that he had found that the churches that have a systematic method are usually far above those that operate in a "hit and miss" fashion. Missionary-minded pastors had expressed their appreciation that someone could come to their churches to present the facts and needs—something they could not do.

Hanson felt that the favorable comments that had not reached the Foreign Missions Department in Springfield would by far outweigh the criticism. During the last half of 1946, he had visited almost 90 churches in Arkansas and had shown an increase in each church's offerings. During the first six months the average monthly offerings were a little over \$2000. For the last six months they averaged more than \$3,200 per month.

Quoting from some of the missionaries and pastors he had worked with, Hanson wrote: "Brother J. W. Tucker followed me in a number of Arkansas churches, and he told me that the pastors were 'sold' on the services."

J. C. Miner was pastor of the Carbondale Assembly, Tulsa, Oklahoma. At the close of the missionary service, he stepped forward and said with emphasis to his congregation, "This is the best missionary appeal I have ever heard, and I've heard some good ones."

George Chambers, pastor at Malvern, Arkansas, addressed his congregation at the close of the service: "Folks, I've never been under such conviction in my life, and I'm going to do something about it."

The pastor at one of the Austin, Texas, churches remarked, as pledges were being received, "We would have been glad to do this two years ago, if someone had only brought it to us."

Hanson's letter was filled with comments and sto-



# HE BELIEVED A MISSIONARY- MINDED CHURCH IS A GROWING CHURCH



**Melvin and Irene Hanson during the time he served as the visitation minister at Evangel Assembly, Eau Claire, Wisconsin.**

ries from churches which had appreciated the service and had upped their missionary giving with joy and enthusiasm. "Help me to do the right thing in the right way," he prayed. He apologized for any mistakes he had made, and was willing to correct them.

In December 1947 Melvin Hanson took his wife Irene and son Charles to Jamaica where he used his movie camera as he visited churches and ministered. In this English-speaking country he was able to see firsthand life on the mission field.

After a few months, he was able to return to his deputational work to promote greater missionary interest and support among the churches in the homeland. He stated, "Our whole missionary structure hinges upon what we at home will do, or fail to do—and we feel that in these great crisis, closing days, we **MUST NOT FAIL!**"

Throughout 1948 records show Hanson's travels throughout Wisconsin and Upper Michigan, receiving missionary pledges and offerings. Churches took to the method rapidly, and soon the many pledges were coming in for missions. Hanson's itineration in 1949 tracks him throughout Kansas, Nebraska, Minnesota, Illinois, Oklahoma and Iowa. So enthused was he about missions that he continued ministering from church to church, and the congregations continued responding. In 1950 he went to Texas, and giving increased there also.

Hanson's itineration in 1949 tracks him throughout Kansas, Nebraska, Minnesota, Illinois, Oklahoma and Iowa. So enthused was he about missions that he continued ministering from church to church, and the congregations continued responding. In 1950 he went to Texas, and giving increased there also.

He declared that a "missionary-minded" church is a

"growing" church, following the Scripture in Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the measure that ye mete withal it shall be measured to you again."

God called thousands of men and women throughout the 20<sup>th</sup> century to mission fields. For one Wisconsin pastor and evangelist named Melvin Hanson, the call was not to go himself but to inspire others to raise their sights higher in supporting missionaries in the great harvest fields of the world.

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## MELVIN HANSON

Melvin Bernhard Hanson (1911-90) grew up in Alma Center, Wisconsin, the oldest in a family of 13 children. He began his ministry as a lay exhorter while still in high school and was granted ordination with the Independent Baptist Church of America in 1935.

After attending Pentecostal meetings in neighboring Black River Falls, he was baptized in the Holy Spirit. As a result, his entire family came into the Pentecostal movement. He transferred to the General Council of the Assemblies of God in 1938.

In 1977 Hanson became visitation pastor at Evangel Assembly of God, Eau Claire, Wisconsin, where he served until his death in 1990. His widow Irene and son Charles and family continue to attend there.



**Marie Dissmore served with her husband Roger in Wisconsin pastorates. Roger is now retired; Marie is the secretary in the Lutheran Church, Whitehall, Wisconsin.**



# Photos From Our Readers

## Edgar and Mabel Pettenger, First of Four Generations in the Ministry

Vernon Pettenger, retired missionary to South Africa who now lives in Springfield, Missouri, recently shared photo albums with the Flower Pentecostal Heritage Center. These photos are of the early South African ministry of his father and mother, Edgar and Mabel. Four generations of Pettengers have ministered or are ministering in Africa and in the United States.

Two of Vernon and Martha's children have returned to Africa as missionaries. Alan and his wife Pat Pettenger are in Lesotho, Africa; daughter Glenda and her husband Steve Evans are ministering in Southern Africa. Their daughter Dawn and her husband Chris Annas are pastors of Christian Center A/G, San Jose, California.

Mark Evans, son of Steve and Glenda Evans, is on the staff of First Assembly, Muskogee, Oklahoma; Mark's brother Scott will complete studies at Central Bible College this spring.



Edgar Pettenger and Mabel Anderson met at Bethel Bible Institute, Newark, New Jersey in 1919. They graduated in 1921.



Edgar Pettenger and his horse Buddie.



Above: Times have really changed, as can be seen in this pre-Speed-the-Light photo. Missionary George Bowie is at the wheel of this ancient touring car chauffeuring new missionaries Edgar Pettenger and Fred Burke to Zululand. What appears to be a Borax 20-mule team is pulling the car over the mountains.

Left: Sailing from New York, June 4, 1921, are missionaries Edgar Pettenger, left, and Fred Burke, center. On the right is Ernest Hooper, missions director for the Bethel Missions in South Africa. Fred Burke, who celebrated his 100th birthday in January, is still ministering in South Africa

# Letters From Our Readers

## Appreciates Heritage

The *Heritage* article I liked most was the New Issue ["The Great Oneness-Trinitarian Debate—1916 'New Issue' Splits the Young Assemblies of God," by Edith Blumhofer, fall 1985]. I appreciate that article because it was information we did not know.

Brother [Rollin] Severance sure appreciated my telling him about the Heritage Society and you, Brother Warner. The Archives should have been started back in the 1940s, at least, if not before.

Jesus' coming was preached 75 years ago, and He hasn't come yet. But one thing for sure, He is coming one day. I may be deceased then, but I know He's coming back for judgment and end of time on earth. If I'm deceased, I'll come back with the angels for a short time before going back to heaven with the raptured saints.

Carl Herring  
Kirkwood, Missouri

## Remembering Central Illinois

Dear Brother Warner:

Greetings in the precious name of Jesus!

Your article (Page 2, summer 1999) brought back so many memories. Especially, since my wife and I were born and raised in Central Illinois—Clinton and Normal, respectively.

My father, Merritt Lee Hardin, grieving over the loss of my mother because of the flu epidemic in 1918, left the care of my brother Herschel and me with our mother's grandparents. Later, marrying again, he and his wife Myrtle, sought to take us to their home in Detroit. Our attachment to our grandparents was so strong that finally they yielded to their wishes. Hence, we were raised by our grandparents.

It was in the late 1930s that Dad and my stepmother, with their children, Ruth and David, pioneered the church in Normal. Dad had a four-chair barber shop in Bloomington. In the beginning they supported the work of Berea Tabernacle at the corner of Linden and Cherry.

At the time, Dad was not affiliated with the Assemblies but always secured credentialed evangelists. My future wife and family were among the first converts. They were baptized in the Mackinaw river!

Dad resigned the church in 1936. I joined him in June to evangelize in Kentucky. Sometime after that the church came into the Assemblies and the next twenty years enjoyed a steady growth with the Forest Mitchells as pastors. Much of that growth was due to a Lutheran family from around Minier, the Schmidgalls. Several of them! They soon became pillars of the church. The Schmidgalls were farmers. Living approximately thirty miles away, one would suspect that their attendance would just be on Sunday. But no! They attended every service, Sunday, Wednesday and every revival, night after

night.

After the passing of Brother Mitchell, just when, I'm not sure, but some of the Schmidgalls and others were instrumental in starting the Minier work. We knew many from the Normal church.

My wife and I were married in March of 1937 by the pastor of the Clinton Assembly, Paul Kitch. We first went to the Kentucky Mountains.

Brother Warner, I can understand your warm feelings toward the church you once pastored in the Prairie State.

We so appreciate *Heritage* magazine.

Kenneth Hardin  
Farwell, Michigan

*Forest Mitchell, pastor of the Normal Assembly of God, was killed in a car accident, April 21, 1957. The Minier Assembly was founded in 1971. Wayne Warner pastored the Hopedale Open Bible Church (1964-68) and edited the Mackinaw Valley News, Minier during the same period. The towns are 5 miles apart. See summer 1999 "Heritage Letter," which prompted Kenneth Hardin's letter.*

## Minnesota Photo and Suggested Feature

A comment about the top picture on page 32 of the summer issue of *Heritage*. The pastor at Hopkins, Minnesota, was J. Vernon Cardiff, the older brother of Paul Cardiff. While he was pastoring at Hopkins, I invited J. Vernon Cardiff to conduct meetings for me in Worthington, Minnesota. I think the year was 1947, possibly 1948.

I think it would be interesting to many if the late Henry H. Ness could be featured sometime. He was a very successful pastor, official, and college president. He built large congregations in Fargo, North Dakota, and Seattle, Washington. He was the founder and first president of Northwest Bible College, started in Seattle, but now located in Kirkland, Washington. He was the youth leader, under Pastor F. J. Lindquist, at Minneapolis Gospel Tabernacle, before entering the ministry. Brother Ness was a powerful conference and camp meeting speaker. His brother, Maurice Ness, was also a minister in Minnesota and North Dakota. His son, Eugene Ness, currently is a missionary in Korea....Brother Ness' friendship with Mayor Arthur Langlie of Seattle is interesting. Langlie later was elected the governor of the State of Washington.

He inspired many in the Hild family of Fargo, North Dakota, to enter the ministry. [See feature on Paul Hild and his wife Myrtle in this issue.]

We are grateful to you for the splendid work you do as editor of *Heritage*.

Lloyd Christiansen  
Tulsa, Oklahoma

Henry Ness is one of many pioneers whose story should be told. Unfortunately, *Heritage* is only a quarterly and can publish perhaps a dozen stories in a year. We welcome your suggestions, however, and work on stories that we feel will have the widest appeal.

### Identifying Photo

In the summer 1999 issue, page 31, there is a photo of coach C. M. Ward seated with the North Central Bible Institute basketball team. At the end of the paragraphs you ask for identifications. Here they are except for two:

Top row from left: Eldor Krans, Nels Lien, C. M. Ward, Arvid Kingsriter, and Alex Karmarkovic; bottom row, Morris Williams, unidentified, Melvin Nelson, unidentified, and John Dearing.

I hope you receive correspondence regarding the others. I look forward to receiving each copy of *Heritage* and thoroughly enjoy reading it.

Arvid Kingsriter  
Bloomington, Minnesota

### Heritage Format Change

*If you've been a long-time subscriber to Heritage, you have noticed that this is the third issue with the spanking-new*

*four-color design. For its previous 19-year history, this magazine has used a tan-colored stock with only two colors of ink—a big switch for the new style. Although a few readers say they miss the old style (“The new one just doesn’t look old enough,” said one subscriber), the new format will give us the capability to use color photographs as you see throughout. With a new Macintosh computer and a designer, Brett Pavia, the magazine can be made up in the office and sent to the printer on a small computer disk. Brett is a student at the Assemblies of God Theological Seminary and is the Flower Pentecostal Heritage Center’s digital projects coordinator. Here are a couple responses to the new format.—Wayne Warner*

Hey, you surprised me with that new magazine. I suppose it’s the first issue in a change. Its hard to get used to after 18 years. It’s chocked full of history throughout.

Carl Herring  
Kirkwood, Missouri

I couldn’t believe my eyes when I looked at the latest issue of *Heritage* magazine. I had to make sure it was the same publication that I’ve always been used to reading. The new format is so different that I felt like it had lost all its charm. But I still look forward to receiving every issue.

A reader in California

## Seen in Print

The translation into English of a Spanish classic comes at a time of exploding interest in the worldwide Pentecostal movement. A story of the early revival in South America, *History of the Pentecostal Revival in Chile*, by Willis Collins Hoover, is now available through the work of Hoover’s grandson, Mario G. Hoover. The 293-page English translation is enhanced by a wide selection of photographs. It is available from the translator at 4312 Orangewood Loop East, Lakeland, FL 33813. The cost is \$25 postpaid. ISBN 0-9678759-0-0.

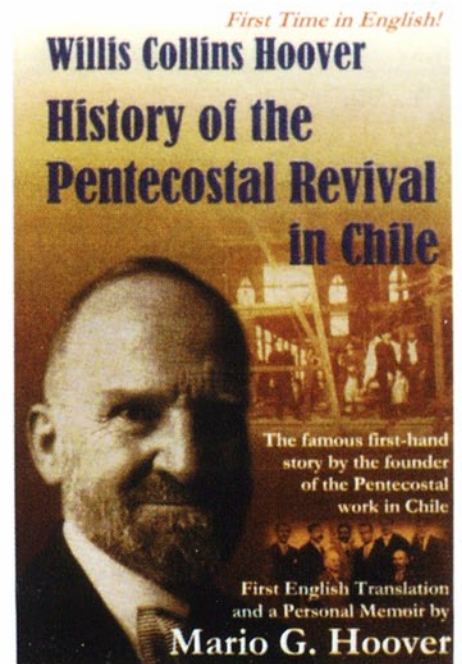
Two of the forewords by recognized Pentecostal historians are excerpted below.

### Vinson Synan Regent University

The appearance of Willis Hoover’s *History of the Pentecostal Revival in Chile* in English is welcome news for the Christian world. First published in Spanish in Chile in 1930, it has long been the major historical source on the Chilean revival which began in the Methodist Church in 1909. Adding to the value of the book are the preface and personal memoir by Hoover’s grandson, Mario G. Hoover, who lived in his grandfather’s home during his last years. This book will now take its place as a major source for future researchers and writers who wish to know more about the explosive growth of Latin American Pentecostalism.

### Gary B. McGee Assemblies of God Theological Seminary

Without doubt, *History of the Pentecostal Revival in Chile* as translated by Mario G. Hoover represents a major gift to English-speaking peoples for the study of a noteworthy indigenous Pentecostal revival outside of Euro-America. Students of revivals and modern Pentecostalism ... are all in his debt.



# Anacrostic

Created by Joyce Lee

First write the answer to the clues in its answer blanks. Then transfer the letters from the answer blanks to the corresponding numbers on the grid. It is not necessary to know more than a few of the clues to begin solving. Work back and forth from clues to diagram until both are filled in. The completed diagram will yield a quotation. Enjoy! Answers on page 41.

- |     |  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
|-----|--|--|-----|-----|-----|-----|-----|-----|-----|-----|-----|--|--|--|--|--|--|--|--|--|-----|-----|-----|----|----|----|-----|--|--|
| A.  | Song sung at the Azusa Street Revival (3 words w/ "the") | <table border="0"> <tr><td>151</td><td>3</td><td>163</td><td>88</td><td>138</td><td>58</td><td>8</td><td>120</td><td>154</td></tr> <tr><td colspan="9"> </td></tr> <tr><td>104</td><td>6</td><td>145</td><td>65</td><td>75</td><td>13</td><td>136</td><td colspan="2"> </td></tr> </table> | 151 | 3   | 163 | 88  | 138 | 58  | 8   | 120 | 154 |  |  |  |  |  |  |  |  |  | 104 | 6   | 145 | 65 | 75 | 13 | 136 |  |  |
| 151 | 3  | 163  | 88  | 138 | 58  | 8   | 120 | 154 |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
|     |  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 104 | 6  | 145  | 65  | 75  | 13  | 136 |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| B.  | Location of first A/G Headquarters                       | <table border="0"> <tr><td>139</td><td>49</td><td>122</td><td>94</td><td>125</td><td>147</td><td>43</td><td colspan="2"> </td></tr> </table>   | 139 | 49  | 122 | 94  | 125 | 147 | 43  |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 139 | 49   | 122  | 94  | 125 | 147 | 43  |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| C.  | Doctrine   | <table border="0"> <tr><td>133</td><td>167</td><td>205</td><td>129</td><td>32</td><td colspan="4"> </td></tr> </table>   | 133 | 167 | 205 | 129 | 32  |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 133 | 167  | 205  | 129 | 32  |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| D.  | Popular evangelist and camp Meeting speaker, 1920s-40s   | <table border="0"> <tr><td>1</td><td>182</td><td>157</td><td>124</td><td>22</td><td colspan="4"> </td></tr> </table>   | 1   | 182 | 157 | 124 | 22  |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 1   | 182  | 157  | 124 | 22  |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| E.  | O.T. Book  | <table border="0"> <tr><td>173</td><td>144</td><td>19</td><td>184</td><td>61</td><td>101</td><td>206</td><td colspan="2"> </td></tr> </table>  | 173 | 144 | 19  | 184 | 61  | 101 | 206 |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 173 | 144  | 19   | 184 | 61  | 101 | 206 |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| F.  | A/G's was adopted in 1927                                | <table border="0"> <tr><td>170</td><td>113</td><td>97</td><td>110</td><td>34</td><td>172</td><td>36</td><td>76</td><td>142</td></tr> <tr><td colspan="9"> </td></tr> <tr><td>146</td><td>71</td><td>203</td><td colspan="6"> </td></tr> </table>   | 170 | 113 | 97  | 110 | 34  | 172 | 36  | 76  | 142 |  |  |  |  |  |  |  |  |  | 146 | 71  | 203 |    |    |    |     |  |  |
| 170 | 113  | 97   | 110 | 34  | 172 | 36  | 76  | 142 |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
|     |  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 146 | 71   | 203  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| G.  | Anticipation   | <table border="0"> <tr><td>31</td><td>197</td><td>60</td><td>168</td><td>53</td><td>117</td><td>194</td><td>4</td><td>201</td></tr> <tr><td colspan="9"> </td></tr> <tr><td>91</td><td>176</td><td colspan="7"> </td></tr> </table>  | 31  | 197 | 60  | 168 | 53  | 117 | 194 | 4   | 201 |  |  |  |  |  |  |  |  |  | 91  | 176 |     |    |    |    |     |  |  |
| 31  | 197  | 60   | 168 | 53  | 117 | 194 | 4   | 201 |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
|     |  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 91  | 176  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| H.  | What meaneth these stones?                               | <table border="0"> <tr><td>21</td><td>96</td><td>178</td><td>111</td><td>16</td><td>78</td><td>33</td><td>42</td><td> </td></tr> </table>  | 21  | 96  | 178 | 111 | 16  | 78  | 33  | 42  |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 21  | 96   | 178  | 111 | 16  | 78  | 33  | 42  |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| I.  | Scene of 2nd General Council                             | <table border="0"> <tr><td>17</td><td>143</td><td>164</td><td>204</td><td>40</td><td>27</td><td>108</td><td colspan="2"> </td></tr> </table>   | 17  | 143 | 164 | 204 | 40  | 27  | 108 |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 17  | 143  | 164  | 204 | 40  | 27  | 108 |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| J.  | Give glory to  | <table border="0"> <tr><td>45</td><td>181</td><td>200</td><td>127</td><td>52</td><td>189</td><td>29</td><td colspan="2"> </td></tr> </table>   | 45  | 181 | 200 | 127 | 52  | 189 | 29  |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 45  | 181  | 200  | 127 | 52  | 189 | 29  |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| K.  | Stammer  | <table border="0"> <tr><td>11</td><td>73</td><td>193</td><td>63</td><td>24</td><td>202</td><td>2</td><td colspan="2"> </td></tr> </table>  | 11  | 73  | 193 | 63  | 24  | 202 | 2   |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 11  | 73   | 193  | 63  | 24  | 202 | 2   |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| L.  | Welcome  | <table border="0"> <tr><td>80</td><td>112</td><td>134</td><td>196</td><td>44</td><td colspan="4"> </td></tr> </table>  | 80  | 112 | 134 | 196 | 44  |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 80  | 112  | 134  | 196 | 44  |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| M.  | 22nd General Council met here (2 wds.)                   | <table border="0"> <tr><td>174</td><td>190</td><td>18</td><td>161</td><td>10</td><td>121</td><td>69</td><td>158</td><td>25</td></tr> <tr><td colspan="9"> </td></tr> <tr><td>159</td><td>86</td><td colspan="7"> </td></tr> </table>   | 174 | 190 | 18  | 161 | 10  | 121 | 69  | 158 | 25  |  |  |  |  |  |  |  |  |  | 159 | 86  |     |    |    |    |     |  |  |
| 174 | 190  | 18   | 161 | 10  | 121 | 69  | 158 | 25  |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
|     |  |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 159 | 86   |  |     |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| N.  | Recounts   | <table border="0"> <tr><td>135</td><td>105</td><td>41</td><td>77</td><td>118</td><td>98</td><td>35</td><td>67</td><td> </td></tr> </table>   | 135 | 105 | 41  | 77  | 118 | 98  | 35  | 67  |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 135 | 105  | 41   | 77  | 118 | 98  | 35  | 67  |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| O.  | Seethe   | <table border="0"> <tr><td>119</td><td>153</td><td>191</td><td>185</td><td colspan="5"> </td></tr> </table>  | 119 | 153 | 191 | 185 |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 119 | 153  | 191  | 185 |     |     |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| P.  | RV   | <table border="0"> <tr><td>165</td><td>82</td><td>180</td><td>166</td><td>115</td><td>130</td><td colspan="3"> </td></tr> </table>   | 165 | 82  | 180 | 166 | 115 | 130 |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 165 | 82   | 180  | 166 | 115 | 130 |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| Q.  | Loveliness   | <table border="0"> <tr><td>107</td><td>64</td><td>123</td><td>72</td><td>48</td><td>160</td><td colspan="3"> </td></tr> </table>   | 107 | 64  | 123 | 72  | 48  | 160 |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |
| 107 | 64   | 123  | 72  | 48  | 160 |     |     |     |     |     |     |  |  |  |  |  |  |  |  |  |     |     |     |    |    |    |     |  |  |

R.	Gives satisfaction	114	195	50	169	103	54	99			
S.	Opens, as a gift	57	62	152	92	162	198	137			
T.	_____ profain and vain babblings (2 Tim. 2:16 KJV)	155	37	12	79						
U.	He giveth his beloved _____ (Ps. 127:2 KJV)	28	89	9	140	74					
V.	Price of a slave minus one	68	83	131	47	87	59	26	150	116	199
W.	_____ in the Lord	56	106	85	148	192					
X.	He prepares a _____ before me	95	175	100	70	38					
Y.	Ode	20	90	46	14						
Z.	"_____ as the days go by"	81	128	179	15	51	186	5			
AA.	Comprehend	102	141	84	93	30	132	149	183	55	177
BB.	A kind word _____ him. (Prov. 12:25 NIV)	7	171	39	126	109	187				
CC.	Expectation of good	156	66	188	23						

	1 D	2 K	3 A	4 G	5 Z	6 A	7 BB	8 A	9 U	10 M		11 K	12 T	13 A	14 Y	15 Z	16 H	
	17 I	18 M	19 E	20 Y		21 H	22 D	23CC	24 K	25 M	26 V	27 I	28 U		29 J	30AA	31 G	
-	32 C	33 H	34 F	35 N		36 F	37 T	38 X		39BB	40 I	41 N	42 H	43 B		44 L	45 J	46 Y
47 V	48 Q	49 B	50 R	51 Z	52 J		53 G	54 R	55AA	56 W	57 S	58 A	59 V		60 G	61 E	62 S	63 K
64 Q	65 A	66CC	67 N	68 V	69 M	70 X		71 F	72 Q	73 K	74 U	75 A	76 F	77 N	78 H	79 T	80 L	
81 Z	82 P	83 V	84AA	85 W	86 M	87 V		88 A	89 U	90 Y	91 G	92 S	93AA	94 B		95 X	96 H	97 F
98 N	99 R		100 X	101 E	102AA	103 R	104 A		105 N	106W	107Q	108 I	109BB	110 F		111 H	112 L	
113 F	114 R	115 P	116 V		117 G	118 N	119 O	120 A	121M	122 B	123Q	124 D	125 B	126BB	127 J		128 Z	129 C
130 P	131 V		132AA	133 C	134 L	135 N	136 A	137 S		138 A	139 B		140 U	141AA	142 F	143 I	144 E	145 A
146 F	147 B	148W	149AA	150 V	151 A		152 S	153 O	154 A	155 T	156CC	157 D	158M		159M	160 Q	161M	162 S
163 A	164 I	165 P		166 P	167 C	168 G	169 R	170 F	171BB	172 F	173 E	174M		175 X	176 G	177AA		178 H
	179 Z	180 P	181 J	182 D	183AA	184 E	185 O	186 Z		187BB	188CC	189 J	190M	191 O	192W			
	193 K	194 G	195 R		196 L	197 G	198 S	199 V	200 J	201 G	202 K	203 F	204 I	205 C	206 E			

# Old-Time Revival Meetings



REV. EDGAR NEWBY

## HEAR

Rev. & Mrs. Edgar Newby  
Evangelists

—AT THE—

Revival Tabernacle  
PARK & RICHARDSON

BEGINNING MAR. 24, 1946

Every Night (Except Sat.)  
7:30 O'Clock



MRS. EDGAR NEWBY

H. E. BOWLEY, Pastor

## OLD TIME REVIVAL

617 N. Oklahoma Ave.

(IN BRICK CHURCH)

COME, hear the full Gospel; enjoy the inspiring songs; hear the sincere testimonies. Salvation, Divine Healing, Baptism of the Spirit, Second Coming of Christ

EVERY NIGHT AT 7:30, BEGINNING

**Sunday, October 9, 1927**

EVANGELIST MRS. RUTH COX, The Converted Actress

W. B. McCAFFERTY, Acting Pastor

131 North Sherman



You are invited to attend a series of

**Revival Services**

beginning

**Mar. 1st to Mar. 29th, inc.**

Every night except Saturdays,  
at 7:30

**DR. OTTO J. KLINK**

of Miami, Fla.

at

**The Pentecostal Church**

Corner Lexington Ave. and E. 55th St.

*You are Welcome*

Good vocal and orchestral music.

REV. D. P. HOLLOWAY, Pastor

OVER

# Revival Services

OCTOBER 6 THRU OCTOBER 18

## Bethel Assembly of God

1311 MOSS STREET

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### Marshall Evangelistic Party

OF CANADA

SERVICES EACH EVENING AT 7:30 P.M.

NO SERVICES SATURDAY

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=====  
Special Music and  
Singing

=====  
Dynamic Preaching

=====  
Prayer for the Sick  
=====

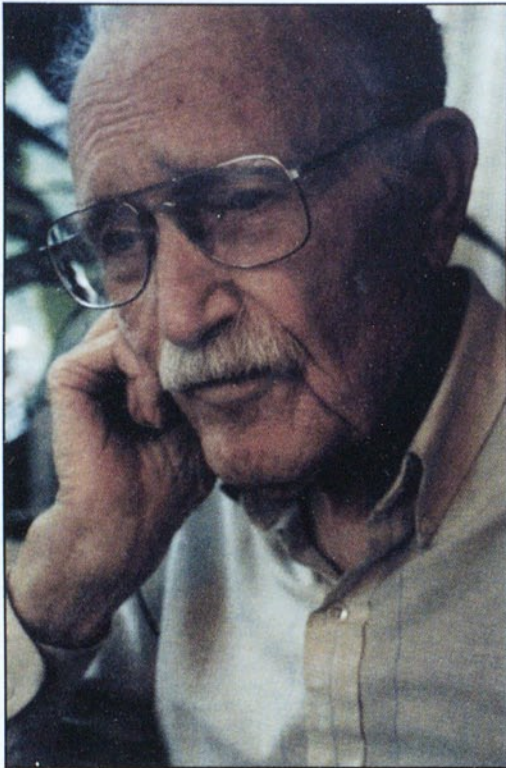
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R. C. SIEWERT, PASTOR



# Interviewing Veterans of the Faith

The Flower Pentecostal Heritage Center has established a strong oral history program over the past 20 years. Many of the pioneers interviewed are no longer living--thus making the tapes invaluable. The editor interviewed the veteran ministers on this page late last year. Two brochures listing the hundreds of video and audio tapes in the project are available from the Center.



Atwood Foster's ministry included pastorates in the Northwest, Oregon District Superintendent, general treasurer, and founder of the Church Extension Plan. In his Portland condominium he shares with the editor stories of his ministry which began nearly 70 years ago.



Einar and Rachel Peterson, retired missionaries who served in Cuba and the Dominican Republic, visited with the editor in their apartment at Life Manor, Tacoma, Washington.



Marie Johnsrud reflects on her ministry in Ivory Coast, now Burkina Faso. She began her missionary career following World War II and retired in 1979. She lives at Life Manor, Tacoma, Washington.



When one ministers in China and South America, as Pansy Blossom did, many international memories can be shared. Here she is in her Maranatha Village apartment in Springfield, Missouri, identifying her artifacts.

Answers to Anacrostic on pages 36 and 37.

WORD LIST:

- |     |                    |
|-----|--------------------|
| A.  | COMFORTER HAS COME |
| B.  | FINDLAY            |
| C.  | CREED              |
| D.  | PRICE              |
| E.  | NUMBERS            |
| F.  | CONSTITUTION       |
| G.  | EXPECTATION        |
| H.  | MEMORIAL           |
| I.  | CHICAGO            |
| J.  | WORSHIP            |
| K.  | STUTTER            |
| L.  | GREET              |
| M.  | GRAND RAPIDS       |
| N.  | NARRATES           |
| O.  | BOIL               |
| P.  | CAMPER             |
| Q.  | BEAUTY             |
| R.  | PLEASES            |
| S.  | UNWRAPS            |
| T.  | SHUN               |
| U.  | SLEEP              |
| V.  | TWENTY-NINE        |
| W.  | TRUST              |
| X.  | TABLE              |
| Y.  | POEM               |
| Z.  | SWEETER            |
| AA. | UNDERSTAND         |
| BB. | CHEERS             |
| CC. | HOPE               |

QUOTATION:

Protracted summer camp meetings pre-date the early twentieth-century Pentecostal outpouring. Sawdust-floored tents, brush arbors or open tabernacles were scenes of enthusiastic worship, dynamic preaching and memorable spiritual experiences.



## A Valuable Source of Historical Information

*Inspiring! Educational!*

Audio Interviews of the above people are available for purchase!

For more information, please contact us:

Flower Pentecostal Heritage Center  
1445 Boonville Ave - Springfield, MO 65802

Phone: (417) 862-2781  
E-mail: [Archives@ag.org](mailto:Archives@ag.org)



# Archives Activities

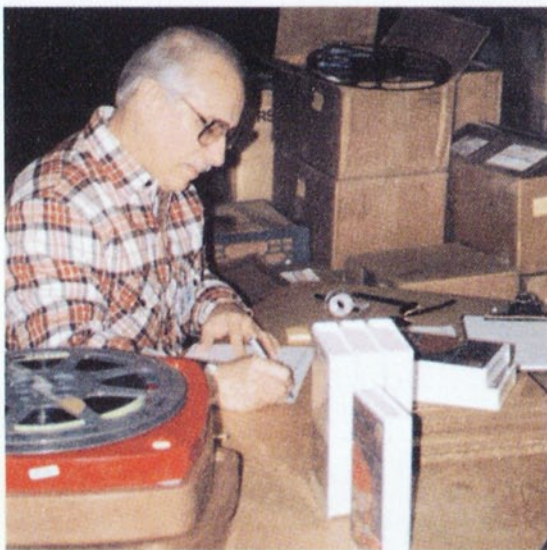
**Mrs. Anna Blackard:** News clipping of W. J. Higgins family from Russellville, AR paper, ca. 1944. **Barbara Bryan:** Echoes from across the sea / newsletter from Esther Harvey (India), Nov. 1950. **Barbara Cavaness:** Photographs and missionary prayer cards. **Central Assembly of God (Springfield, MO):** Salvation Army materials and A/G certificate of ordination for Garrett Kliphouse. **Cara Chester Chapman:** "The Fifth Season" (ms. about Aubry Neal Burns). **J. C. Crowley:** Video: *Facing God's Judgment* / Derek Prince. **Robert C. Cunningham:** CBI felt insignia; photo of tent revival with Leonard M. Campbell. **Roy E. Davis:** Historical materials on Antioch Assembly of God (Waynesboro, MS). **Atwood Foster:** Photographs. **Clydene Freeman:** Photo of congregation at Central A/G, Springfield, MO; news clipping on Paul Ferrin from the *Wichita Eagle* (Wichita, KS). **Glenn Gohr:** Miscellaneous articles on Thoro Harris. **Andy C. Harris:** Dedication of new sanctuary and historical materials concerning Central Assembly of God, Haughton, LA.

**Mr. & Mrs. Paul Hild:** Revival records of the ministry of evangelist Paul Hild, 1939-1979. **Laurie Jaworski:** Photos of

Lillian Trasher. **Max & Hannah Johnson:** Photo of themselves conducting a meeting at Caldwell, Idaho, 1946. **J. D. King:** *When the Kingdom Comes: Lessons from the Smithton Outpouring* / Steve Gray; *Go Inside the Smithton Outpouring (video); The Smithton Outpouring: Revival from the Heartland (CD); The Smithton Outpouring Times*, Dec. 1997-July 1999; *The Voice of Many Waters* (newsletter), Aug./Sept. 1999; miscellaneous information, brochures, media releases, articles, and news clips on the Smithton Revival. **Alice Kirsch:** News clip on First A/G, Peoria, IL, Feb. 1938; Photographs of CBC and AGTS. **Marjorie Leader:** Vanguard University 80th anniversary book: *A Time of His Own Planting*. **Alice B. Medina:** "Sent by God" (English translation of book about her parents, Demetrio and Nellie Bazan, called *Enviados de Dios*); copies of *La Luz Apostolica*; gospel tracts in Spanish; miscellaneous items. **Patricia Pickard:** "Report of Duxbury Convention," *Herald of Life and of the Coming Kingdom*, May 16, 1912; *Newburgh Eftsoons*, Spring 1999. **L. Wayne Pitts:** *A New Day* (cassette of praise and worship from Evangel Temple A/G, Jacksonville, FL); photographs and information on his min-

istry. **Ben T. Prophitt, Jr.:** Photos of Lighthouse Assembly of God, Waverly Hall, GA, and himself as pastor. **Ora Lea Hirschy Rea:** Photographs of Alaska. **Darrin J. Rodgers:** "Teen Challenge of the Dakotas" (brochure). **D. Leroy Sanders:** Reel-to-reel tape: "The Holy Spirit Guides" / Kathryn Kuhlman. **Floyd Shockley:** Photo of Rev. George O. Baker.

**Fred Smolchuck:** cassette tapes of music and sermons from 1st North American Slavic Pentecostal Conference, Sept. 3-5, 1982. **Mrs. T. Texas Tyler:** cassette of a T. Tyler Texas service and other materials. **Suzanne Waldemar:** news articles on Ben Earle. **Wayne Warner:** "Miracle Man," *The New Yorker*, April 12, 1999 [article on J. Charles Jessup]; "Audrey and Friend" (video on Audrey Mieir). **Western Pentecostal Bible College; Laurie M. Van Kleek:** 2 copies of *The Holy Spirit in the Scriptures and the Church: Essays Presented to Leslie Thomas Holdcroft on his 65th birthday*, 1987. **Daniel Woods:** *Faith Healing: A Short Treatise* / V. P. Simmons; *Sign of the Son of Man* / R. B. Swan; *The Drama at Ashdod* / Oscar S. Lawton.



David Ringer at work inventorying materials Verna Cantelon (Mrs. Willard) donated to the Flower Pentecostal Heritage Center. The collection includes tapes, films, books, and other materials the late Willard Cantelon accumulated in his ministry.



The Flower Pentecostal Heritage Center has added two employees to its staff. On the right is Faye Williams, administrative coordinator. She is a 20-year employee of the Assemblies of God Headquarters. Ellie McCain, left, is a part-time employee assisting in the preparation of digital products. Ellie is a student at Evangel University.



# CBC Class on Location in FPHC

*When Central Bible College professor Tom Keinath wants his Assemblies of God history class to get a real feel of the past, he can think of no better setting than the Flower Pentecostal Heritage Center. Photos on this page show Professor Keinath and his class in the museum and using the E. N. Bell Chapel for a classroom.*

Headquarters tour guide Troy McNulty guides the students through the museum, near the replica of Ambassador I, a C-46 used by the Division of Foreign Missions in the late 1940s.



Jana Godfrey, left, and Malinda Louise Tucker are watching and listening to a Kathryn Kuhlman video on one of the five kiosks in the museum.

The E. N. Bell Chapel is converted to a classroom in these two photos as Professor Keinath lectures and students take notes.



# WANTED:

*Apostolic Faith* (Houston, TX; W. F. Carothers, ed.)

The Flower Pentecostal Heritage Center has a copy of the Oct. 1908 issue. Any additional issues would be helpful.

*Apostolic Faith* (E. N. Bell, ed.)

This paper was published by E. N. Bell at Fort Worth, Texas in 1911 and later at Malvern, Arkansas. It was a forerunner of the *Word and Witness*. We only have the Feb. and May 1911 issues.

*The Apostolic Light* (M. L. Ryan, ed.)

This periodical was published in Salem, Oregon and Spokane, Washington in 1906 and 1907. Later issues were scheduled to be published in Tokyo, Japan. The Flower Pentecostal Heritage Center has Nov. 19, 1906 (#175) and Aug. 28, 1907 (#183). Additional issues are needed.



*The Christian Evangel*, 1913-1915

*The Weekly Evangel*, 1915

(To complete our set of early *Evangel*s, the Flower Pentecostal Heritage Center is soliciting any copies from before 1916 which might fill in some of the gaps in our collection.)

*The Missionary Challenge*, 1940-1943

(This is a publication of the Division of Foreign Missions which was printed in the 1940s & 1950s. The Flower Pentecostal Heritage Center already has issues from January 1944 through March 1955 when the name changed to *World Challenge*. We are needing copies of any issues prior to 1944.)

*Word and Witness* (M. M. Pinson, ed.)

This early paper was published by Pinson as the chief organ of the Alabama-Mississippi association of Pentecostal believers prior to 1912. It later merged with E. N. Bell's *Apostolic Faith* and became the *Word and Witness* published at Malvern, Arkansas.

Send comments or materials to:

**Flower Pentecostal Heritage Center**  
1445 Boonville Ave.  
Springfield, MO 65802  
E-mail: [archives@ag.org](mailto:archives@ag.org)

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