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# Assemblies of God HERITAGE

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## PAUL AND VIOLET PIPKIN

He started as a teenage evangelist, but the Holy Spirit pulled him toward China and other Asian countries. Here's the story of Paul and Violet Pipkin and their ministry for more than 50 years in the Far East.

By Glenn Gohr



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## WHERE DOES HE GET THE TIME?

Fifty years ago the *Springfield News and Leader* sent a reporter to interview J. Roswell Flower, the general secretary of the Assemblies of God. Here is a reprint of that story.

By Ann Gibson

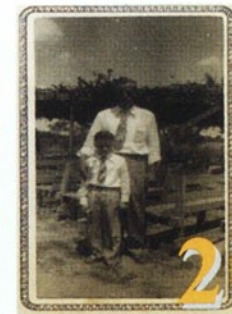


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## MY PENTECOSTAL HERITAGE

C. M. Ward wrote about his parents A. G. and Mary Ward, Canadian Pentecostal pioneers, on the 75<sup>th</sup> Anniversary of the Pentecostal Movement. This article is a reprint from the January 4, 1976 issue of the *Pentecostal Evangel*.

By C. M. Ward



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## A BRUSH ARBOR SERVICE IN TEXAS

Back in 1951 when J. B. Cherry founded a church under a brush arbor in Waskom, Texas, he could not know that nearly a half century later he would return. Here are photographs of the first brush arbor and the reenactment in 2000.

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Cover: Paul Pipkin family missionary flyer prior to returning to the Philippines in 1954.



## Heritage Letter

# The Choir Member Who Gave His Life For the President

By Wayne Warner

“[Leslie] Coffelt did everything right. He knew exactly what he was doing and had to do. He stood his guard and protected the president.”

—Capt. Ronald Normandin,  
Uniformed Division, Secret Service,  
1990

With our nation caught up in shock, sorrow, fear, anger, a call for justice, and the all-out searching for possible terrorists following the darkest 24 hours in our history, my thoughts go back more than 50 years. That's when an Assemblies of God layman and choir member paid the supreme sacrifice valiantly doing his duty.

Not only was it a supreme sacrifice, but also it was unique.

He is the only secret service officer to have died while protecting a president of the United States during an assassination attempt.<sup>1</sup> Now, you and I both hope and pray that he will go down in history as the only secret service officer to give his life in the line of that important duty.

His name was Leslie Coffelt—a \$65-a-week White House policeman—whose name and story of courage were etched in history on an unseasonably warm Washington day, November 1, 1950. That's when two bitter Puerto Rican nationalists attempted to assassinate President Harry S. Truman while he napped upstairs in the historic Blair House, across Pennsylvania Avenue from the White House.<sup>2</sup>

Unless you know the story,



Officer Leslie Coffelt (1910-1950)



The funeral procession for Officer Coffelt at Arlington National Cemetery.



## In Remembrance

A year after the attempted assassination, the Trumans sent a wreath to Coffelt's grave and in 1952 dedicated a plaque in Blair House in his honor (now on the fence):

"In honor of Leslie Coffelt, White House policeman who gave his life in defense of the president of the United States here at Blair House, November 1, 1950.

"For loyalty, bravery and heroism beyond the call of duty.

"Presented by the National Sojourners in commemoration of his sacrifice.

"Dedicated May 21, 1952, by President Harry S. Truman"

The National Law Enforcement Officers' Memorial, Washington, D.C. honors all U.S. police officers killed in the line of duty—more than 14,000. Dedicated in 1991, it has a panel devoted to Leslie W. Coffelt.

On November 1 of each year the men and women of the U.S. Secret Service Uniformed Division honor the anniversary of Officer Coffelt's supreme sacrifice with wreath laying ceremonies at Blair House, the National Law Enforcement Officers' Memorial, and at Officer Coffelt's gravesite in Arlington National Cemetery.

In 1990 the Blair House dayroom for the Secret Service uniformed division was dedicated to the memory of Leslie Coffelt. Secret Service director John R. Simpson said during the ceremony: "He wasn't an extraordinary man, but like Euripides said, 'This is courage in a man, to bear unflinchingly what Heaven grants.' I pray the Secret Service will always have his courage."

After the dedication Uniformed Division Capt. Ronald Normandin said, "Coffelt did everything right. He knew exactly what he was doing and had to do. He stood his guard and protected the president."

Inside the Blair House are a photograph of Coffelt, a scrapbook, and a frame holding his three medals and a letter from his stepdaughter, Cora Jane Coffelt Miller, who presented the medals for his heroism to his successors.

you'd probably ask why President Truman was napping in Blair House and not the more formidable White House. After all, iron fences and acres of lawn surround the White House. Blair House is a townhouse and sits just 5 feet from the sidewalk and where hundreds of people walk by each day. Hardly a bastion of protection for the most powerful leader in the world. But this was 1950. True, the U.S. had enemies. We were in the Cold War and had just become engaged in the Korean War—and by November Chinese troops had entered the battle. And Puerto Rican police had put down an attempted coup a few days earlier.

But assassinate a president? The last president to have died at the hands of an assassin was William McKinley nearly 50 years earlier.

Engineers helped determine the time and place for the attempted assassination when they discovered that the White House needed structural repairs. President Truman's aides decided that the first family should move across Pennsylvania Avenue to Blair House—which became a temporary dwelling from late 1948 to March 1952. Historian Elbert B. Smith observed, "The solution had seemed ideal to everyone, except those charged with ensuring Truman's safety."

The solution probably cost the well-liked Leslie Coffelt his life and made a widow of Cressie until she died 35 years later.

**L**eslie Coffelt was born August 15, 1910, in northwest Virginia at Strasburg, and was one of five children. He was educated in Strasburg and went to Washington, D.C. at the age of 18 where he worked for a food store chain and as a hotel engineer before joining the Metropolitan Police Department in



Lloyd and Vivian Christiansen, supply pastors at Full Gospel Tabernacle, in 1950.



Russell and Palmerine Pratt were ministers of music at Full Gospel Tabernacle and sang "How Great Thou Art" at Leslie Coffelt's funeral.



“Private Coffelt’s seriously ill wife was scheduled to have a kidney removed only four days after the tragedy. Although she was still in shock from the death of her husband, presidential aides persuaded her to postpone the surgery and go to Puerto Rico. For three days she received expressions of sorrow from various Puerto Rican leaders and crowds, to whom she dutifully responded with a simple speech absolving the island’s people of blame for the acts of two fanatics. Puerto Rican school children contributed almost two hundred dollars, most of it in pennies, to their own special fund for her welfare. Observers believed that her visit helped to ease the tensions created by the earlier attempted coup of the Nationalists.”—Arlington National Cemetery Website.



Uniformed Secret Service officers laying a wreath at Leslie Coffelt’s grave, Arlington National Cemetery, November 1, 1996.

1933. He served in the U.S. Army during World War II and was assigned to the White House Police in 1943. When the president moved to Blair House, Coffelt was assigned to the protective detail.

Let’s fast forward to that fateful November 1, 1950.

All was calm at 2:15, according to the Secret Service. Minutes later, however, Oscar Collazo, a well-dressed Puerto Rican strolled by the Blair House sentry box on the east side. Collazo then opened fire at the Secret Service officers and ran for the entrance to the building where Truman was napping.

The officers returned the fire, dropping Collazo before he could reach the door.

Simultaneously, at the west side of the house, Griselio Torresola, the second gunman, without warning opened fire on Leslie Coffelt in the guardhouse. The point-blank bullets entered Coffelt’s chest, stomach, and a leg. Torresola, a sharpshooter, wounded two other officers, Donald Birdzell and Joseph Downs, and bolted for the basement door.

No doubt he was thinking that he was about to accomplish his



A wreath in the shape of a Secret Service badge is placed at the marker in memory of Leslie Coffelt in front of Blair House, Washington, D.C. The officers perform this ceremony annually.

mission.

A newspaper report the next day described the mortally wounded Coffelt’s reaction as he was falling: “He fired just one shot. But it was enough. It went through Torresola’s head and killed him instantly.”

Historian Elbert B. Smith reasoned, “If Torresola had gone through the door, he would have stood a very good chance of reaching the president, who now was guarded only by Agent Mronz and Officer Stout.”



David McCullough in *Truman*, wrote, "There were screams, shouting. People everywhere were running for cover. The noise of gunfire was terrifying—twenty-seven shots in two minutes."

Collazo and the two other guards recovered from their wounds, but Coffelt died a few hours later in a Washington hospital. Collazo was sentenced to die for the crime, but President Truman commuted the sentence to life in prison. After Collazo served 29 years of his sentence, President Jimmy Carter pardoned him in 1979.

A letter Truman wrote to Cressie Coffelt expressed his deepest sympathy to her and their daughter Cora Jane. "He died in my defense," he wrote appreciatively. The president added a comforting note:

Your devoted husband has made the supreme sacrifice in the discharge of duty. I am deeply sensible of the fact that he died in my defense and in the defense of law and order and the maintenance of the stability of government.

I can but pay humble tribute to his valiant memory and acknowledge a debt beyond any power of mine to discharge. Mrs. Truman and I are thinking of you in this crushing sorrow and pray that the Everlasting Arms will enfold you and that the God of our Fathers in whom all creatures live will comfort and sustain you and yours in this dark hour.

Because of the illness of Pastor Benjamin Mahan, Full Gospel Tabernacle, Washington, D.C., the 33-year-old supply pastor, Lloyd Christiansen, found himself involved in the aftermath of the aborted assassination and death of Leslie Coffelt. He brought comfort to the family and friends and took part in

the military funeral service at Fort Myers Chapel, Arlington National Cemetery. Christiansen, now 84 and living in Tulsa, Oklahoma, remembers those tragic days and the man who lost his life.

"Leslie Coffelt was a splendid gentleman, a member of Full Gospel Tabernacle, and sang tenor in the choir," Christiansen told me. "The church people were saddened by the loss ... but they were intensely proud of his heroism."

The late Russell E. Pratt, the Tabernacle minister of music at the time, and his wife Palmerine—at the request of Cressie Coffelt—sang "How Great Thou Art" at the military funeral.<sup>3</sup>

Lloyd Christiansen was made aware of the alertness and diligence of the Secret Service at the committal service while an army chaplain ministered. The Trumans stood some 20 feet from Christiansen and his wife Vivian. Christiansen reached into his pocket for a handkerchief, but he was in for a shock. "In an instant I felt a rough hand on my arm." A Secret service officer was not taking any chances after the attempted assassination. "Upon identifying myself," Christiansen added, "the guard let go and apologized."

Truman later told reporters in the Rose Garden, "It was a terrible thing to have happen to one of the nicest fellows you ever knew, murdered outright—and two others wounded, too." When Truman dedicated the memorial plaque at Blair House in 1952, he said, "This young man ... was one of the most pleasant officers on the force—and one of the ablest."

For the old-timers of Full Gospel Tabernacle congregation (now Christ Church), Leslie Coffelt is remembered as a good family man and as a hero. And

with an unshakable hope beyond this life, they can look forward to a heavenly choir with Leslie taking his place in the tenor section. And since 1999 they've been able to visualize Russell Pratt taking his turn at leading that choir in the most joyous music in all of heaven.

I can hear it now!

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## Notes

1. In 1902 Secret Service officer William Craig was killed in Lenox, Massachusetts, in a collision between a streetcar and President Theodore Roosevelt's carriage.

2. President Truman had become a friend of the Puerto Rican people, so it was a surprise to many at the attempted assassination. However, granting Commonwealth status was not enough for the revolutionary force. They wanted total independence.

3. Russell Pratt passed away in September 1999. Mrs. Pratt, 81, is still active in the music department of First Assembly, San Diego, California, along with her daughter, Sharon Jahr, who is musical assistant to Noel Wilson, minister of music.



A shorter version of this story was published in the author's "Looking Back" column in the July 12, 1998, issue of the *Pentecostal Evangel*.

*Photos courtesy of U.S. Secret Service and Lloyd Christiansen.*



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.



Paul and Violet Pipkin

# REACHING ASIANS WITH THE GOSPEL



Chinese people responding in last crusades, 1947-48.





## By Glenn Gohr

The life and ministry of Paul and Violet Pipkin can be summed up in the words of that old familiar chorus, "I'll go where you want me to go, dear Lord, O'er mountain or plain or sea; I'll say what You want me to say, dear Lord, I'll be what You want me to be." Not only did this song hold a deep, personal meaning for Paul when he received his call to ministry, but the Pipkins did just as the song says, in that they were willing to do anything for God and were led by Him every step of the way.

Paul Harold Pipkin was born in Dinuba, California, on July 19, 1920.<sup>1</sup> Although he was raised in a Christian home, and never forgot God, Paul says that his early teenage years were filled with turbulence and heartbreak. He loved football and had dreams of becoming a football coach. While attending Watsonville High School in California, his dreams suddenly came to an end when he was kicked out of his home at the age of 15. He went to stay with his grandmother on the condition that he would attend church with her. On that very first night he went to the altar and renewed his commitment to the Lord.

"I prayed and fasted for three days and nights over the needs of young people." On the third day, at 8:00 in the morning, he remembers that God spoke to him: "I have called you to My ministry."<sup>2</sup> For some time he counted the possible cost he would pay, such as giving up his ambition to become a football coach. The devil seemed to be saying, "You won't have friends—you won't be popular." But after an hour or so, he surrendered completely to God and voiced his decision in the words of the song, "I'll go where you want me to go, dear Lord ..."

From that point on, it didn't matter whether it was over mountain, plain or sea, as long as he had an opportunity to persuade men to be reconciled to God. A week later he preached his first sermon from the text of Proverbs 6:6. In the natural, his mind went blank, but God brought to his remembrance the words he should say. Although he had been shy before, he was not afraid to preach the Word with boldness.

After responding to that call, Paul was accepted at the age of 16 on probationary status to study for the ministry at Glad Tidings Bible Institute in San Francisco (now Bethany College in Scotts Valley). He was one of their youngest students ever. From 1938 to 1947 he preached revivals and youth conventions in the Northern and Southern California districts. During this time he met Violet Reif, who sang and played the marimba and accordion at one of his evangelistic meetings. She caught his eye and found a special place in his heart. They were married on April 7, 1943.

### The Call to Asia

Paul Pipkin was licensed by the Northern California-Nevada District in 1938 and was ordained on June 30, 1944.<sup>3</sup> He pastored at Dixon, California for a short time, and from 1945-1947 served as vice-president of the Northern California-Nevada District Christ's Ambassadors. He had speaking invitations for meetings five years in advance, when he felt a pull in another direction. "My



heart was burning with fire to evangelize the lost in China and other Asian countries," he wrote.

Responding to that fire in his heart, Paul and his wife, Violet, started researching the possibility of becoming missionaries with the Assemblies of God. They were discouraged when they found out the Foreign Missions Department required a lifelong commitment overseas. Paul felt the doors to China would close in a short time, so they began praying and seeking God's answer. The Missions Department finally agreed to 20 years beyond their required language study.

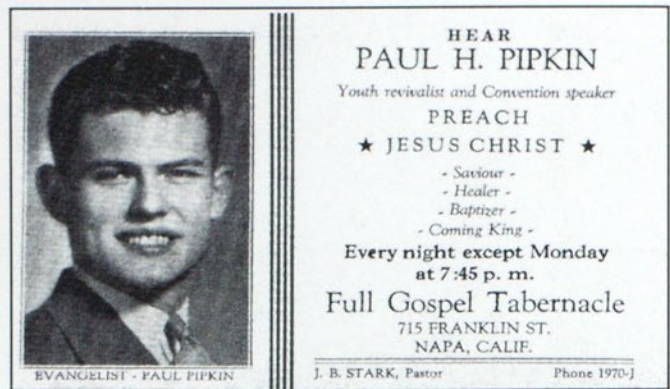
**I**n 1946 they enrolled at the University of California at Berkeley to study Chinese. On May 30, 1947, with their two young daughters, Sylvia and Connie, they sailed for China. Their third daughter Janice was born in Beijing just eight months later.

Arriving in this new culture meant more language study in Beijing at the Yale Extension College before he could begin preaching. At the time there were very few cars available in Beijing, so Paul would drive his Speed the Light Harley Davidson motorcycle to school and meetings. Violet, pregnant and with 2 little girls would get around on a motor scooter.

Their overseas ministry began in earnest as they began Bible studies among students at the Yanjing University in Beijing. Paul and other fellow missionaries, like B. T. Bard, started public English classes at Truth Bible School. At the close of each session they would convene in the chapel to hear a gospel message and an invitation to accept Jesus Christ. Many students did so. The Pipkins, again with the help of others, started their first gospel radio broadcast over the government owned Radio Beijing.

Paul was invited by Bob Pierce and David Morken to join Youth for Christ in reaching as many people in China as possible before the doors closed. With special permission from the Missions Department, he traveled extensively throughout North China holding evangelistic crusades. "I saw the greatest response of people to the gospel that I had ever seen," he said. Missionary B. T. Bard often traveled with him and spoke in the morning services when Paul spoke at night. Violet and the children remained in Beijing, constantly aware of the deteriorating conditions.

As one of the last missionary evangelists in China, and with a tremendous sense of urgency during those tumultuous times, Pipkin conducted mass evangelistic rallies. In Mukden, the capital of Manchuria, he preached to a crowd of 1,000 every night. In an 8-day period, 300 or more accepted Christ. At Kueisui in Suiyuan Province similar rallies were held with large crowds and 230 conversions. More than 5,000 attended the first rally he conducted in Sian. Within a few days, the crowd had grown to over 20,000 as he ministered in a local ballpark for several hours. In those last few months before the government of China became Communist, at least 1,500



HEAR  
**PAUL H. PIPKIN**  
Youth revivalist and Convention speaker  
PREACH  
★ JESUS CHRIST ★  
- Saviour -  
- Healer -  
- Baptizer -  
- Coming King -  
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Full Gospel Tabernacle  
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NAPA, CALIF.  
J. B. STARK, Pastor Phone 1970-J

EVANGELIST - PAUL PIPKIN

Evangelistic card Paul used in his early meetings between 1938 and 1943.



Paul and Vi traveling in meetings soon after they were married.

came to Christ through these meetings.<sup>4</sup>

**P**hil Hogan, former director of the Division of Foreign Missions, has fond memories of Paul and Violet Pipkin from this time period. The Hogans and Pipkins formed a lasting friendship through the years. "I have known Paul and Violet Pipkin all of my life in ministry," says Hogan. "I first met him at language school at the University of California at Berkeley in 1945, just after the close of World War II." Hogan continues: "Pipkin went to China as an evangelist and never settled in any one city. He had some good meetings in that short window of time before the communists took over and all the missionaries had to leave. Between 1947-1948, the communists began taking over China one province at a time.





Paul Pipkin (left) and B. T. Bard (right) with Chinese interpreter in China, 1947-48.



Paul Pipkin on the air at DZAS in the Philippines in 1949.



The scooter which Vi and girls used to get around Peking and was sent to the Philippine Islands in 1949.



Filipinos gathered to listen to the gospel over DZAS on their PM radios about 1949.

China officially fell to the communists in 1949. My wife Virginia and I evacuated from China in 1949 at about the same time that the Pipkins left.”<sup>5</sup>

### New Doors Open as Old Ones Close

As the fall of the government continued getting closer, the Pipkins were ordered by the American Embassy to evacuate. They traveled by train to Tientsin and from there the U.S. Navy took them to Shanghai. The Foreign Missions Department gave their missionaries approval to return home or go to another field. Upon the invitation of former chaplain and A/G missionary Edwin Brengle, the Pipkins flew to Manila on December 17, 1948. The unplanned move helped them to reach more Chinese than ever as well

as other Asian people. Much of the new thrust would be through radio broadcasts and correspondence courses.

Upon arrival in the Philippines, Pipkin and his family planned to stay in a hotel, but his host said, “Hotels are scarce and only a few rooms available.” Instead the Pipkins were taken to the Far East Broadcasting Company (FEBC). Kenneth Short, their Assemblies of God representative, had become ill and had been flown back to the U.S. His house was vacant, so the Pipkins moved in. The president of the company, John Broger, approached Pipkin about radio ministry. “We now have no ordained minister on our staff. Brother Short’s radio broadcast is vacant. Would you consider joining our staff?” Knowing that DFM Director Noel Perkin and



Assistant General Superintendent Gayle Lewis were scheduled to arrive in Manila in 2 or 3 weeks, Pipkin answered, "If they approve, I will be happy to take up radio ministry in the Philippines." It wasn't long before Pipkin was approved to take on this responsibility which eventually led to 7 years on staff at FEBC and more than 50 years of broadcast and evangelistic ministry.

After World War II, John Broger, Robert Bowman and William J. Roberts had been at work constructing powerful short-wave radio transmitters in an international ministry they called the Far East Broadcasting Company. It was a ministry that gave Pipkin and other broadcasters the opportunity to reach untold millions in countries which were closed to missionaries. Years later Pipkin would report, "Radio broadcasting is the finest means of mass communication, and among the most potent tools the Christian church has at its disposal in fulfilling the Great Commission of Mark 16:15."

While on staff, Paul was appointed to direct the FEBC Extension Department. Before the days of transistor radios this department manufactured battery-operated, pre-tuned radios known as "Portable Missionaries" or "PM's" and loaned them out to hospitals, prisons and people in remote villages. Through these PM's thousands of people were able to hear the gospel.

Paul has said, "Living and working at a Christian radio station was an opportunity of a lifetime to learn many things

we didn't know about gospel broadcasting. Staff members, who were experts in this field, were patient in their teaching and example in training us for the production of gospel programs, radio announcing, news casting, and a variety of ways to reach the lost through radio. We especially enjoyed distributing PM's to the poor, and producing daily broadcasts and launching a Bible correspondence school for follow-up."

From 1949-1951, Pipkin also served as Manila Youth For Christ director. In this capacity, he would direct three Saturday night youth rallies and each year would hold mammoth rallies in the Rizal Stadium or in Manila's park with 5,000 to 10,000 people attending. Thousands were converted in these meetings.<sup>6</sup>

In 1950 an evangelistic team made up of Lester Sumrall, Charles Blair, and Ernie Reb came through Manila while on a world tour. During their two days in Manila, the team spoke 23 times through the Youth for Christ contacts. The Pipkins had a desire to see an Assemblies of God church in Manila, and Blair encouraged them to open one since there was no established work there. On Easter Sunday, March 1951, in a rented building, the Pipkins opened "Glad Tidings Revival Center." Harvey McAlister was the first guest evangelist. Many were healed and saved in those meetings.

Bobby Clark came next, and what followed was the first outpouring of the Holy Spirit among the Tagalogs. In the first seven months, over 80 were baptized in the Holy



Lester Sumrall, Ernie Reb, and Charles Blair in 1950 just prior to first crusades in the Philippine Islands.



Vi and girls on the air during "Sunday School of the Air," 1955-56.



One of the first baptisms held in Manila Bay.



Spirit and in water.<sup>7</sup> Evelyn Hatchett, Howard Osgood, Kenneth Short and other evangelists followed. Pipkin continued pastoring the church for a year until Benny Maningan, former Filipino district superintendent from the Ilocano dialect area, could come to be the national pastor for the fledgling congregation.

**I**n 1952, Pipkin was asked to work with the Youth for Christ World Congress in Tokyo, but he declined in order to raise finances for a permanent building for the revival center in Manila. The Pipkins returned to the U.S. With God's help they raised \$25,000 plus expenses in the first year. While on furlough, their son Paul was born.

Lester Sumrall then raised additional money to complete the task and returned to Manila to build the revival center that was renamed Bethel Temple—a beautiful center for spreading the gospel. Field Secretary Maynard Ketcham reported that it was the largest Assemblies of God church in the Orient at that time. Within a couple years the attendance had exceeded 2,000.<sup>8</sup>

At the request of the Missions Department, the Pipkins stayed in the U.S. and continued to raise funds for additional evangelistic centers in several countries. Pipkin was also given the opportunity to address the 1953 General Council on World Evangelism Day which was part of the missionary rally. He spoke about the tremendous need for evangelistic centers all over Asia and the necessity of providing aid for nationals to produce their own gospel broadcasts. After reporting the success of the center already completed in

Tokyo, he told of the progress being made in centers in Manila and Calcutta, “urging that more be done to reach the millions in other metropolitan areas.”<sup>9</sup>

### Expanding Radio and Literature Ministry

In February 1955, the Pipkins returned to Manila for another three years of radio ministry. They wrote and produced a daily morning program called “The Hour of Power.” They also conducted a Saturday night Youth For Christ broadcast and the “Sunday School of the Air” broadcast which included 10-minute skits dramatized by their three young daughters, Sylvia, Connie, and Janice. Hundreds of thrilling testimonies were received of miraculous answers to prayer as well as conversions from this broadcast ministry. Because of the many many requests for literature and Bible study materials, the Pipkins established the Bread of Life Correspondence School that same year. More than 2,000 students were enrolled by 1959.

While planning to go on furlough in May of 1958 and anticipating the birth of their youngest daughter to be at home in the States, the Pipkins instead answered a call to assist in the radio ministry in Japan for one year. Paul's experience with FEBC made him the perfect choice to get the struggling Japanese radio ministry where it needed to be in order to efficiently spread the gospel in that part of the globe. He was appointed radio director of the Japan Assemblies of God with a studio in the capital city of Tokyo. For a year he concentrated on training a Japanese staff and

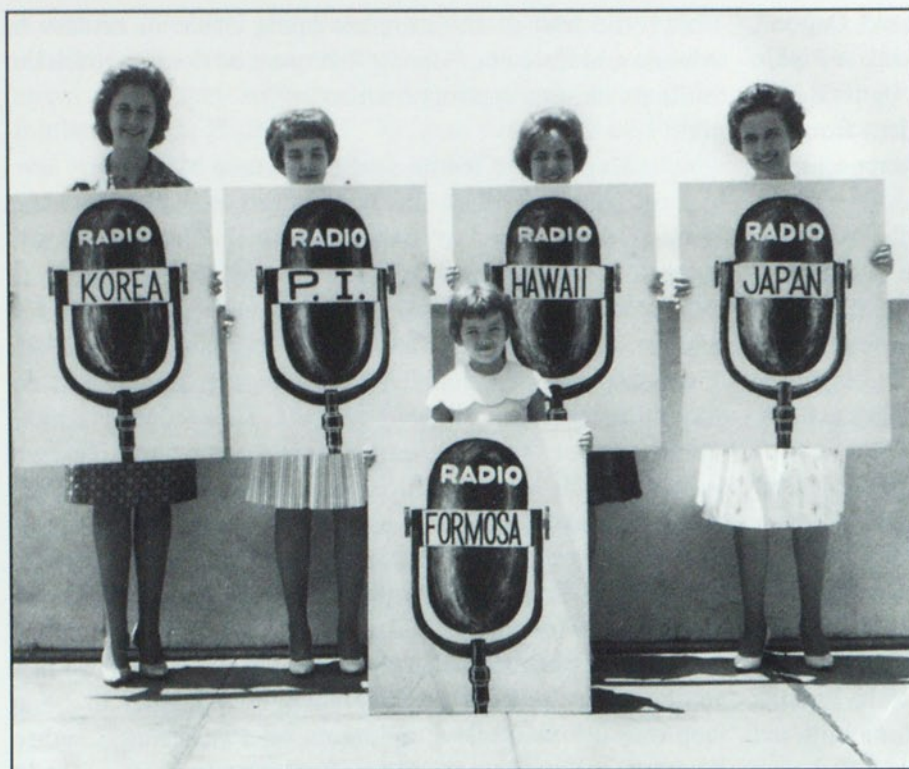


The Pipkin family in 1962. Front, L-r, Violet, Joyce, Paul, and Paul Rader Pipkin. Back, l-r: Janice, Connie, and Sylvia Pipkin.

Paul Pipkin, left; David Weng (interpreter); Col. Liu; Timothy Chang (interpreter); and Col. Hu at military hospital in Taiwan in 1965. The Chinese colonels served as government liaison officers for the A/G evangelistic team headed by Paul Pipkin.







Violet Pipkin and daughters model signs advertising the countries where they broadcast the Asia Missionary Radio Crusades in the 1960s. L-r, Sylvia, Connie, Janice, and Violet Pipkin with daughter Joyce in front.

organizing the Japanese radio department on an indigenous basis. Tokyo also became the city of birth for their youngest daughter, Joyce.

**T**he Japanese radio broadcast was known as the “Word of Grace Hour” and was heard throughout Japan, Shanghai, and other places. Eventually the radio ministry was expanded to include broadcasts in Korea, Taiwan, Hawaii, the Philippines, and Indonesia. This ministry became known as Asia Missionary Radio Crusades (AMRC). The Pipkins’ term of service in Japan ended in 1959 when they returned to the U.S. on furlough and continued raising funds for AMRC.

In 1963 the Missions Department asked the Pipkins to go to Taiwan to take the place of Garland Benintendi who was on furlough. While in Taiwan, Pipkin was also appointed director of both the Taiwan Radio and Evangelism Departments. He was responsible to coordinate radio, crusades, literature, and the correspondence school department, while Violet assisted him and directed the Chinese radio choirs in Mandarin and Taiwanese. They also pastored an American Servicemen’s church in their house. Their daughter Connie played the piano and marimba for both choirs and services.

During that time they also spearheaded evangelistic rallies and revivals on an interdenominational level as well as within the Assemblies of God. Over 150 churches participated in the Deeper Life campaigns conducted by Pipkin in celebration of the centennial of Protestant witness in Formosa in 1965.

The Taiwan Evangelical Fellowship (sister organization

of the National Association of Evangelicals in the U.S.) presented Pipkin with a silver plaque in appreciation of his contribution to revival and his evangelical testimony during the centennial year.

In 1965 the Philippine General Council requested the Pipkins return to the Philippines to build another church. When they were on furlough they raised funds for this project and returned in 1967 for two more four-year terms. The Manila Faith Assembly of God church was built and paid for by many generous contributors. Today that church is filled to overflowing and has many outstations doing missionary work of their own.

While in the Philippines, the Pipkins continued conducting numerous evangelistic crusades. They showed Christian films utilizing rear-screen projection on the back of their Speed the Light double-cab Dodge pickup with its self-contained sound system and generator. This enabled them to go into any area of the city and have crowds gather to see a movie, hear music and thereby the Gospel.

They also had an opportunity to utilize music in a big way. The Filipinos have a great love of music, and the Lord gave the Pipkins the idea of bringing Anita Klemin’s (wife of pastor Vernon Klemin from Chico, California) Singing Christmas Tree to the Philippines. It was a three-story high steel tree covered in artificial pine branches and hundreds of lights. Each night on the tree ten different 100-voice choirs sang Christmas carols that honored our Lord throughout the Christmas season. The sounds of music attracted hundreds of thousands of people to Manila’s National Park. Each night’s concert ended with a giant cross in pure white light





Pipkin family together in 1997. Violet and Paul are seated in front. Back, l-r: Paul Rader Pipkin, Joyce, Sylvia, Janice and Connie.

electrically patterned on the tree. The radio, television and print media could not get enough of it. A Hong Kong paper listed it as one of the biggest attractions in all of Asia. The National Park Committee invited them back for a repeat performance the next year.

### **International Correspondence Institute**

These kinds of opportunities also made it essential that the Pipkins become heavily involved in correspondence course follow-up. "Paul and Violet Pipkin were some of the earliest pioneers of education by extension," Gene Schachterle of Life Publishers recalls. "They had an ICI-like program operating in the Philippines before ICI was established."<sup>10</sup> Paul was later appointed as the Philippine director of the Assemblies of God Radio Department and Correspondence School ministries.

It was 1967 when International Correspondence Institute (ICI) was developed by George M. Flattery to supplement the training of national ministers and lay workers overseas and to coordinate the many different correspondence programs being developed by A/G missionaries around the world. Paul Pipkin had a big part in these efforts. In 1969, when George and Esther Flattery visited the Philippines, the Pipkins united their correspondence courses with the International Correspondence Institute (now part of Global University). "Paul became director of ICI in the Philippines and had a massive outreach there," remembers Flattery. "He also sponsored Bible Clubs. Through his efforts there has always been a strong evangelistic outreach in the Philippines."<sup>11</sup>

During that time, 1,000 ICI Bible Clubs on 40 different islands of the Philippines were organized. ICI lent of these clubs radios known as "portable missionaries" which were pre-tuned to the ICI radio broadcasts. By 1976, when the Pipkins left for other ministry, the enrollment in the Philippine correspondence school had exceeded 137,000. Today over 450,000 students have enrolled in ICI courses in the Philippines.

Gene Schachterle says, "In 1973, when I was named ICI director for Thailand, I needed to see firsthand what an ICI office looked like, so I visited offices in Southeast Asia as well as the one in the Philippines. Paul Pipkin had one of the largest ICI offices in the world. He was ministering to tens of thousands of Filipinos in eight different dialects."<sup>12</sup> According to Schachterle, Pipkin even had phone counselors made up of middle-aged ladies from the local church who were driven not only to evangelize, but they also would pray for the sick. It is obvious that the Pipkins had a powerful ministry through their radio and evangelistic efforts in the Philippines.

**A**fter ministering for many years as director for ICI in the Philippines, in 1976, Pipkin became the Director of Development in the U.S. with ICI for 7 years. His primary task was to promote the ministry of ICI and raise funds for the ICI central office located in Belgium at that time. One of his promotional programs was called the "120 Club." It requested donations of up to \$10 a month, which would make \$120 in a year as a contribution to ICI. The Pipkins traveled in 31 districts across the U.S. holding ICI



promotional meetings and “120 Club” breakfasts.

In 1983 Pipkin returned to China at the request of George Flattery to evaluate how ICI might help meet the spiritual needs of China. It was on this trip that the vision for ICI Radio Bible School was born. In 1985, Paul and Violet were appointed to direct the new ICI Radio Bible School. Their duties included writing radio script versions of selected ICI courses and producing the broadcasts from Fresno, California, where they lived. The tapes which were produced in English and also translated into Mandarin were then mailed to Manila, Philippines. From there FEBC would broadcast the programs.<sup>13</sup> On January 3, 1988, the ICI Truth Bible School course in Mandarin was beamed into China over the 1,000-watt FEBC transmitter located in Iba, Philippines. The potential audience in China—those who had radios—numbered 100 million.

As their ministry continued, they heard from FEBC listeners in 60 nations, including Asia, Europe, Africa, the Middle East, and even the United States. Members of the ministry team regularly would receive mail from listeners thanking them for the programs, asking for literature, and expressing a newfound faith in Christ. With help from Light for the Lost, they never had to deny requests for literature that came because of their broadcasts.

### Completing 50 Years of Ministry

The Pipkins celebrated 50 years of marriage in April 1993 with well wishes from family and friends. It was a joyous time of remembrance.

They retired from active foreign missionary work with the Assemblies of God on May 30, 1997. (This was 50 years to the day from when they first sailed for China.) The Pipkins are able to look back with satisfaction and thanksgiving for all that has been accomplished through their evangelistic and radio ministry.

“We used the tools that God made available to us—radio, crusades, church planting, and ICI courses,” Paul said.<sup>14</sup> “Each listener is an open door for ministry. We rejoice in what God has done through this ministry ... we pray that the ministry of ICI Radio Bible School will forge ahead to meet challenges of the future.”

After the Pipkins retired, the Far East Broadcasting Company in Manila continued the worldwide radio broadcasts at no cost for 3 more years. They still continue to broadcast ICI Radio Bible School throughout the Philippines. Both the English and Mandarin programs continue on the Internet through Global University’s web site.<sup>15</sup>

George M. Flattery, the founder of the International Correspondence Institute (now a part of Global University) says, “I would have to say that Paul and Violet Pipkin are two of the great missionaries in our missionary history. They did a tremendous job in expanding the gospel in the Philippines, Asia, and other places through their radio

ministry and evangelistic efforts.”<sup>16</sup>

The Pipkins have 5 children, 12 grandchildren, and 5 great-grandchildren. Their oldest daughter, Sylvia, and her husband, Wayne Turner, are missionaries in the Democratic Republic of the Congo (previously known as Zaire). Daughter Connie is married to Ronald Ballew, a pastor in Tracy, California. Janice, their third daughter, is married to Michael Dillman, who pastors the Assembly of God at Grass Valley, California. Son Paul lives in Fresno, California and owns a graphic and design company along with his sister Joyce and friend Kim. Joyce is married to Matthew Wagner, a former Marine Corps pilot, now a psychologist. All of their children and grandchildren, and now great-grandchildren are serving the Lord, and several are in full-time ministry.

The ministry outreach of Paul and Violet Pipkin has touched millions with the Gospel. Their voices continue to be heard through radio broadcasts with FEBC and Global University. It all started when a 15-year-old California boy responded to God’s voice calling him into the ministry. That song, “I’ll go where you want me to go ... o’er mountain, and plain and sea,” continued to hold deep meaning in Paul’s life as he and his family ministered in places like China, Taiwan, Japan, and the Philippines and delivered radio broadcasts to untold millions in the Orient throughout their 50-plus years of ministry.

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### Notes

1. Paul Pipkin ministerial file.
2. Paul H. Pipkin, missionary questionnaire, July 27, 1959. DFM archives.
3. Paul Pipkin ministerial file.
4. Paul Pipkin, “Blessing in North China,” *Pentecostal Evangel*, October 2, 1948, 8.
5. J. Philip Hogan, telephone interview, April 18, 2001.
6. Paul H. Pipkin, missionary questionnaire, July 27, 1959. DFM archives.
7. Ibid.
8. Ibid.
9. “W. E. Day at the General Council,” *Pentecostal Evangel*, October 11, 1953, 8.
10. Gene Schachterle, telephone interview, April 23, 2001.
11. George M. Flattery, telephone interview, April 18, 2001.
12. Gene Schachterle, telephone interview, April 23, 2001.
13. “ICI Courses Now Being Aired on Radio Via Far East Broadcasting Company,” *Pentecostal Evangel*, August 25, 1985, 29.
14. Wayne Warner, “Reaching Asians with the Gospel,” *Pentecostal Evangel*, Nov. 12, 2000, 28.
15. “ICI University Radio Broadcaster Retires,” *Mountain Movers*, Oct. 1997, 14.
16. George M. Flattery, telephone interview, April 18, 2001.





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*A 1951 reprint from the Springfield News & Leader*

# Where Does He Get the Time?

**Civic Worker, Busy Church Official, Too, Is Rev. Flower**

**By Ann Gibson**



J. Roswell Flower in the 1950s.

*Fifty years ago this feature appeared in the Springfield (MO) News & Leader (March 18, 1951). Heritage is reprinting it not only to show readers how outsiders perceived one of the elected officials of the Assemblies of God as well as the denomination itself in 1951. J. Roswell Flower (1888-1970) continued as general secretary until 1959. For more on this Pentecostal pioneer, see Heritage, winter 1997-98.*

*The late Ann Gibson was a reporter for the newspaper and later was public relations director for St. John's Hospital, Springfield.*

Because the far-flung and thriving Assemblies of God were once as poor and as small as the proverbial church mouse, Springfield gained a prominent civic leader—and with him the hub of an ever-spreading religion.

The civic leader is the Rev. J. Roswell Flower, general secretary of the Assemblies of God and well known here for his work in dozens of civic organizations.

When you walk into Mr. Flower's office, you think: Here is the perfect picture of the college professor—scholarly, kindly and intelligent.

Oddly enough, however, Mr. Flower has never been to college, and is the first to tell you so.

A self-made man, he has acquired a far broader education. This man who is popularly catalogued as a religious leader can also speak to you authoritatively on a variety of wildly unrelated subjects, among them airplanes and evangelism, publishing and law, lions and building materials, religion and art work—and people.

Most of all, people. For Mr. Flower is an authority on people.

The Flower story is not a flowery one. Here is a man who was a successful publisher and editor while still in his 20s, and who carved out for himself, by his own efforts, a position as an important leader in the far-flung dynasty of the Assemblies of God.

Born of English parents in Belleville, Ontario, Canada, in the year 1888, Joseph James Roswell Flower, who was named for a second cousin, Roswell P. Flower, a governor of New York, was the grandson of British colonists so loyal to England they moved to Canada at the time of the American revolution.



Later, however, the family became Americans again, moving to Zion, Illinois, in 1902. Later they moved to Indianapolis.<sup>1</sup>

Young James, when he reached the age to get a job, was first an auditor, then studied law, and then, in a revival meeting, became converted in the great Pentecostal movement which was sweeping the country.

But he also wished to become an editor and publisher. And so intelligent James Roswell Flower decided to start a weekly publication and dedicate it to religious work. This he did and was so successful that older publishers watched him in amazement and offered to buy him out.

Then leaders of the Pentecostal movement persuaded him to attend a meeting in Hot Springs, Arkansas. At that time they organized the first general council of what is now the Assemblies of God. Mr. Flower was elected as its first secretary. He turned his periodical, the "Weekly Evangel" over to the publication of Assemblies of God literature.<sup>2</sup>

The publication moved its headquarters from Indianapolis to St. Louis, where it was in an old store building at 2838 Easton.<sup>3</sup>

"What none of us took into account at the time of the establishment of the publication was that it would cost money," Mr. Flower remembers with a twinkle in his eye. "It cost us more money for rent and expenses than we had."

And so, because Springfield then had phenomenally low real estate prices, the publication moved here in 1918. Mr. Flower was given the task of packing and moving the printing establishment.

They settled on the corner of the present site of the publications' executive office building, 434 West Pacific. They bought the small storeroom there for the total sum of \$3500.<sup>4</sup>

Since the executives of the Gospel Publishing company were almost the same as the executives of the Assemblies of God organization, the Assemblies centered in Springfield also.

Since then the Assemblies, the Gospel Publishing company and the CBI [Central Bible College] have become a colossal enterprise, with CBI a million dollar investment and the publishing house—which serves only the Assemblies of God—evaluated at \$1,600,000.<sup>5</sup>

Looking back at it all, Mr. Flower can give only one formula for its expansion: "Sincere belief and the policy of never buying anything we can't pay for."

Although he has not held his position of general secretary continuously—the office is a two-term one—his last tenure has been a matter of 16 continuous years.

In addition he and Mrs. Flower—the pretty girl whom he met at a revival meeting in 1909 and married in 1911—have raised a family of three sons who are all

ministers of the Assemblies of God, one daughter-minister who is married to a minister, and another daughter who is engaged in writing Spanish literature and promoting Sunday school work in Latin America.<sup>6</sup> Between his term as general secretary he has been a pastor of a Scranton, Pennsylvania, church, been elected district superintendent of the New York-Pennsylvania-New Jersey-Delaware territory, and pioneered in establishing the Eastern Bible institute near Philadelphia.<sup>7</sup>

But that is not all. Mr. Flower has become an integral part of the Springfield scene. He is on the board of directors of the Chamber of Commerce, the Commercial club, the Community Chest, the executive board of the Boy Scouts, and of the Salvation Army. He is also a member of the board of the CBI.

"I've enjoyed all of that work," the scholarly man says. "Sometimes I have a job to get to all those meetings—but I manage."

"Mrs. Flower and I have done lots of pioneering," he says reminiscently. "We believe in starting something worthwhile and then if someone else can do it better, turning the reins over to them."

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## Notes

1. Zion City, as it was called then, was a religious community founded by John Alexander Dowie in 1900.

2. For the record, J. Roswell Flower founded *The Pentecost* in 1908 and later turned it over to A. S. Copley who changed the name to *Grace and Glory*. The magazine is still being published in Mountain Grove, Missouri. Flower and his wife Alice Reynolds Flower founded the weekly *Christian Evangel* in 1913, which later became the *Weekly Evangel* and in 1919 became the *Pentecostal Evangel*. Both *The Pentecost* and the *Pentecostal Evangel* are available on the Flower Pentecostal Heritage Center web site ([www.agheritage.org](http://www.agheritage.org)) and on CDs.

3. Correction: the headquarters was first located in Findlay, Ohio. From this city it moved to St. Louis in January 1915.

4. This old building is still standing—but barely. The Assemblies of God moved the printing plant to a new building at the present Boonville site in 1949 and the headquarters' offices followed in 1961.

5. Inflation, expansion, and new equipment have pushed the 2001 value to approximately \$80,000,000.

6. The three sons are Joseph, George, and David. George is deceased, and Joseph and David reside in Springfield, Missouri. Also living in Springfield is Adele Flower Dalton, the one "engaged in writing Spanish literature." The other daughter, Suzanne, is retired in Limington, Maine, with her husband Albert Earle. A fourth son, Roswell, died at the age of 21 while attending Central Bible College.

7. Eastern is now Valley Forge Christian College, Phoenixville, Pennsylvania.





A reprint from the January 4, 1976 issue of the *Pentecostal Evangel*

# My Pentecostal Heritage

By C. M. Ward

*C. M. Ward (1909-1996) was speaker on the Assemblies of God Revivaltime radio broadcast from 1953-78. He also served as a pastor, evangelist, and Bible college instructor and president. His father, A. G. Ward (1881-1960), was an evangelist, pastor, administrator, and Bible school instructor both in Canada and the U.S.*



C. M. Ward standing in front of ABC microphone for *Revivaltime* broadcast in about 1955.

I am thankful for my Pentecostal heritage. This full-gospel testimony meant everything to my parents.

In fact, it was their hunger for this Pentecostal blessing that brought them together.

My father was converted in the Methodist Church of Canada. As a very young man he was a home missionary on the great western frontier, a pioneer circuit rider on the Calgary-Edmonton trail.

In those days practical training on the field came first. Young probationers would serve a couple of years on the circuits, then take 3 years of college-seminary work.

But even 75 years ago much unbelief was being taught in many of the church schools, so my father decided to attend a holiness Bible school. Later he became a field evangelist in the Christian and Missionary Alliance.

He came to Winnipeg in western Canada to open a mission and there he met a young woman named Mary Markle who had come to that city for the same purpose.

Mary Markle was a Mennonite evangelist. She was born and reared in the small German community of Hanover, Ontario. The Mennonites had reached her heart for Christ.

She and other young ladies had been sent to Winnipeg by the Mennonite mission board. This was a very bold, courageous venture for an attractive young girl in those days. Winnipeg was a rip-roaring frontier town, a jumping place for homesteaders and prospectors. It was a godless community, founded on the ancient rule of the survival of the fittest, and mission work was sorely needed.

In those days the Mennonites gathered their young women and sent them in teams under an experienced

leader to evangelize. Mary Markle was under the supervision of Miss Emma Hostettler.

Every day the girls dressed in their plain black uniforms and went forth to win the lost. They fearlessly entered the worst places of sin. Mother often told me, "No lady need fear either devil or man if she dresses like a believer and acts like a believer." She had ample chance to prove it in those days.

During the day they visited various places, including the dives and taverns, handing out gospel tracts and personal invitations to their evening services. They had acquired a store building for meetings, and after spending several hours cleaning the place, had opened the doors to the public. Many a poor lost soul found hope and peace through Christ in that little mission, as the days passed.

When young A. G. Ward arrived in town, he searched for a suitable hall where he might open a mission for the Christian and Missionary Alliance, but without success. Someone suggested that perhaps the Mennonite ladies would sublease their hall to him for use on alternate evenings. He made inquiry and found the ladies were glad to let him have the hall on Wednesday and Friday nights.

Now there was a young man named John Gray who had a great burden for a spiritual awakening in



Winnipeg. At this particular time he had spent a whole week praying for revival. As a result of his faith and intercession, a call was issued for other believers to assemble and pray for a divine visitation in the city.

News of the Welsh Revival had reached Winnipeg. It created a desire for something more than good works, church attendance, work goals, and denominational loyalty. A great hunger for God came into the hearts of a number of people, including young A. G. Ward and Mary Markle. The late A. H. Argue, father of Zelma and Watson Argue, also joined that group which assembled for prayer.

Then there came word of the Pentecostal outpouring in Los Angeles. A. H. Argue went to investigate. He sent word back to Winnipeg telling of the remarkable things that were happening. Christians had gathered at Azusa Street from everywhere in the nation to seek God for the Pentecostal experience. Day and night, scores were receiving the baptism in the Holy Spirit just as recorded in the Acts of the Apostles.

This wonderful report encouraged the group in Winnipeg to seek the Lord for the same experience for themselves.

Mary Markle knelt with others. She was physically exhausted. The day had been spent in personal evangelism. She had distributed salvation literature. She had implored the wayward and the prodigal. She had prayed with the lost. So she fell into a deep sleep.



A. G. Ward, father of C. M. Ward.

As the 9 o'clock hour approached, a young Methodist kneeling next to her suddenly exclaimed, with hands uplifted, "Jesus is here!"

The sound of praise awakened Mary Markle, and the moment she awakened she began to speak in an unlearned tongue. There was no opportunity for collusion of any kind. It was direct; and it was supernatural.

Within days, A. G. Ward had received a similar experience. Others also received. The experience met the hunger of their souls. They never doubted. They never recanted.

The young couple found themselves in a most unusual state of affairs. They both had stepped out into a new experience of faith and blessing. They faced ostracism by their former associates. Of course, they were great believers in finding God's will through prayer, and both had been praying earnestly for divine guidance in the matter of marriage.

They were certain God had brought them together, so they became betrothed. Mary Markle and Alfred George Ward were united in marriage at her home in Hanover by the presiding elder of the Mennonite Church.

Most of the ministers who joined the ranks of the new Pentecostal movement back in those days (1907) found themselves without support of any kind, and therefore were of necessity launched upon lives of faith. My parents were among those early Pentecostal pioneers. They lived from day to day a life of trust in their Heavenly Father's promises.

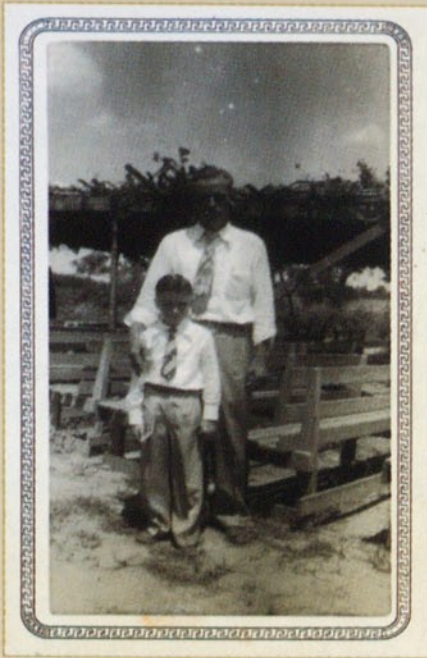
There were times when they were tested almost beyond endurance due to their stand for the Pentecostal baptism in the Holy Spirit. Income was often sparse. They lived a life of faith. But God blessed their ministry, and they witnessed many remarkable evidences of His grace.

This same rugged faith was instilled in their children. There was the spirit of the crusader in both parents. Mother was a militant warrior of the Cross; Father a devout and deeply spiritual man with a keen insight into the truths of the Word. I thank God for them and the tremendous influence they had upon my life. They equipped me with a winning weapon—a living faith.

### **My father and mother equipped me with a winning weapon—a living faith.**







# Recalling Good Old Days With Brush Arbor Revival

**J. B. Cherry with his son Charlie in 1951, standing by the original brush arbor which was used to begin First Assembly of God, Waskom, Texas.**

Back in 1951 when J. B. Cherry founded a church under a brush arbor in Waskom, Texas, he could not know that nearly a half century later he would return. And the revival in which he participated beginning Easter Sunday 2000 brought back a lot of memories—especially a newly constructed brush arbor.

Waskom, a town of nearly 2,000 is close to Shreveport, Louisiana.

“Brother Cherry started the church in 1951 in the same location that it is in now,” the current pastor Paul Howard explained. “When he came in here 49 years ago, he found himself in the middle of a pasture, and he had to cut a lot of brush to make a clearing for the brush arbor.” Before a church building could be constructed, members met in homes when the weather was too hot or cold.

Speaking of weather, the reenactment revival experienced some bad weather too.

The day the revival began, a vicious storm with tornadoes and golf ball size hail hit Waskom, destroying buildings and knocking out electrical

power. But the brush arbor remained upright, and meetings began there that evening. Because there was no electricity, Gloria Cherry and another former pastor’s wife, Lavell Nunley, played their accordions—reminding old-timers of the music back in 1951.

J. B. Cherry and Lee Nunley shared the preaching during the week under the brush arbor. Alice Rogers, one of the first members of the church, attended.

A motorcycle gang pulled up to the church property anxious to create a disturbance. But one of the cycles caught on fire, and the gang quickly dispersed.

A reporter covering the closing meeting for the *Waskom Review* became the revival’s biggest promoter. Reporter Robert Cain enjoyed the service so much that he hated to leave for other obligations. “Anyone who missed any or all of the revival,” he wrote, “has a void that needs filling.” And he added, “Brother Cherry’s message was truly that moving for me. I honestly wish that I had attended the whole revival.”



## BRUSH ARBORS

As the Assemblies of God moved into new areas, evangelists were on the forefront. When the evangelist had no building, no tent, or other protection for his congregation, he or she would often improvise. In some areas they would construct a pole lumber frame and hang brush over the top to give protection from the sun. The sides were left open so breezes could blow through. This was called a brush arbor.

That’s the kind of shelter J. B. Cherry built in 1951 at Waskom, Texas. At least one temporary shelter was constructed with oil field pipe and burlap (See “Oil Patch Prophets” in fall 1992 *Heritage*).

Readers are invited to write of an experience with brush arbors. Send it to the editor at 1445 N. Boonville Ave., Springfield, MO 65802. Or to the e-mail address: [wwarner@ag.org](mailto:wwarner@ag.org).





The 2000 brush arbor was constructed on church property in Waskom, Texas. J. B. Cherry, the founding pastor and now living in Raceland, Louisiana, brought palmetto branches from south Louisiana for the covering.



Participants in the brush arbor revival are former pastors. From the left, J. B. Cherry, Lee Nunley, Lavell Nunley, and Gloria Cherry.



Charles Baugh leading the song service in one of the evening meetings. On the platform are J. B. Cherry, Lee Nunley, Lavell Nunley, and Gloria Cherry.



Former pastors J. B. Cherry, left, and Lee Nunley with one of the early members of the church, Alice Rogers.



The two former pastors and others lay hands on a church member, praying that he might be healed.



The crowd participating in what the reporter called "some of the most beautiful hymns to be heard."



## Seen in Print



*Heaven Below, Early Pentecostals and the American Culture*  
By Grant Wacker

Grant Wacker has been a frequent visitor to the Flower Pentecostal Heritage Center in recent years in his research of Pentecostal history—and primarily for his new book *Heaven Below*. Many of our older readers will remember Grant's grandparents, Ralph and Lillian Merian Riggs. They were missionaries, pastors, and Bible college teachers. Brother Riggs was general superintendent (1953-59). *Heritage* is pleased to reprint reviews of Wacker's book from three national publications. Grant Wacker is Associate Professor of the History of Religion in America, Duke University. *Heaven Below, Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001). 384 pages; \$35.

**George Westerlund, *Library Journal***

Wacker ... gives an in-depth, well-researched look at the history, beliefs, and everyday lives of early Pentecostals (1900-1925). He discusses their culture, temperament, taboos, use of time, organizational skills, and leadership. While exploring the boundaries that separate the Pentecostals from mainstream U.S. society, he also shows how only a minority fit the stereotype of poor and alienated folk. The genius of the Pentecostal movement, Wacker states, lies in its ability to hold two seemingly incompatible impulses—the primitive and the pragmatic—in productive tension. Recommended for cultural and theological collections.

***Publishers Weekly***

In this remarkable study, Wacker, raised a Pentecostal and now a respected historian at Duke University, devastates the standard stereotypes ... What emerges

instead is a remarkably rich account of the inner lives of ordinary men and women who felt themselves filled with the power of the Holy Ghost. In 15 tightly organized chapters, Wacker offers a comprehensive ethnography of the first generation of Pentecostals—their faith, their social

**"...meticulously researched, lyrically written..."**

—*Publishers Weekly*

attitudes and their politics. He leads the reader through enchanted landscapes populated by angels and demons, pauses to assess reports of xenolalia (speaking in a human language allegedly unknown to the speaker) and surveys the gulfs that have divided charismatics from their detractors. It is difficult to imagine a more judicious treatment of the subject; meticulously researched, lyrically written and continuously illuminating. Wacker's book is essential reading for anyone who wishes to understand the origins of this influential current in American culture.

**Peter Steinfelds, *New York Times***

Even serious, sympathetic studies reinforced the popular impression that Pentecostalism was the expression of poorly educated and socially marginal people, outcasts who grasped an exuberant faith as an escape from their miseries or found in it the meaning and discipline to make that escape effective. Challenging this premise is one of the remarkable accomplishments of Grant Wacker ... His meticulous review of the data leads to a different, and in some sense surprising, conclusion: "Contrary to stereotype, the typical convert paralleled the demographic and biographical profile of the typical American." ... *Heaven Below* is a historical ethnography, examining topics like authority, rhetoric, worship and prohibitions, and attitudes towards finances, education, women and race.



**F**ew people living today have had the breadth of experience in the Pentecostal movement as has Hart Armstrong. Beginning with a rich evangelical background in St. Louis, Armstrong's family made a move to Portland, Oregon, in the early 1920s when Hart was 11, which put them in touch with Pentecostals such as William Booth-Clibborn and Aimee Semple McPherson. This resulted in his family becoming charter members of the Portland Church of the Foursquare Gospel. And it also led him to Los Angeles and L.I.F.E. Bible school, a gateway into a world ministry.

Jeff Farmer, president of Open Bible Churches, calls this book more than an autobiography. According to Farmer, it is "one man's obedience to the call and commission of Pentecostal ministry."

Launching a ministry from Bible school during the Great Depression was no task, but Hart united with a fiery young evangelist from Iowa, Charles Leaming. They found people anxious to hear the Word, especially from young men touched by the fire of Pentecost. Meetings were successful, and it became a good training ground for the young men.

The training ground for Armstrong would extend to pastorates, dean of a Bible college, missionary ministry to Sumatra, and then into writing and editorial work for several Christian organizations. Armstrong highlights some of those experiences in this book, giving insights into the Pentecostal leaders with whom he worked from 1932 to the 21st century.

His ministerial career would eventually take him to Springfield, Missouri, where he served as editor of the Gospel Publishing House's Sunday school literature department. And here

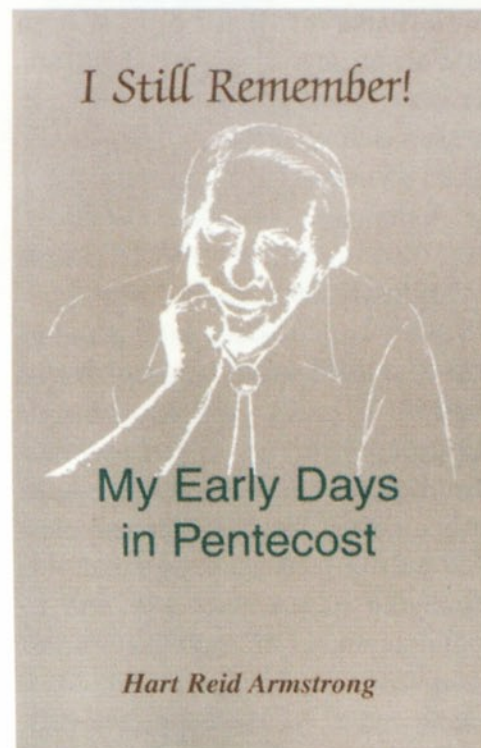
too his creative touch would come up with innovations that are still in use today. The late Robert C. Cunningham remembered that it was Armstrong's idea that started the Boys and Girls Missionary Crusade (BGMC). "He suggested it and did the spadework in developing it, including Buddy Barrel."

Armstrong relates his 7-year period in Springfield and his interacting with the leaders during those late 1940s and early 1950s. These included E. S. Williams, J. Roswell Flower, Gayle Lewis, Robert Cunningham, and many others. Of interest too, are the groups outside the Assemblies of God, in which he was associated during the period. He was on the ground floor of the National Sunday School Association, for example, and the Evangelical Press Association.

Other Christian organizations with whom Armstrong worked include Gospel Light, Oral Roberts Evangelistic Association, Defenders of the Christian Faith, and his own organization Christian Communications, Inc. The latter has emphasis on the end time with his "Rapture Alert" publications.

**I Still Remember! My Early Days in Pentecost**, by Hart Reid Armstrong (Wichita, KS: Christian Communications, Inc., 2001) 112 pages, paper, \$10. The book can be ordered from Christian Communications, Inc., P.O. Box 1601, Wichita KS 67201-1601. Or Open Bible Churches, Inc., 2020 Bell Ave., Des Moines, IA 50315-1996.

*Editor's note: Hart Armstrong died shortly after this review of his book was written.*



***I Still Remember! My Early Days in Pentecost***  
By Hart Reid Armstrong



Hart Armstrong in early 1950s as editor of Church School Literature Department.



## Testimony Time

### Visit With Smith Wigglesworth

Thanks for sending the copies of the *Heritage* magazines. You are doing a wonderful work. We have such a rich spiritual heritage, and it is important to have it preserved for posterity.

Your section about Smith Wigglesworth caught my eye. While I was stationed in England in the Canadian army during World War II, I visited Smith Wigglesworth in his home in Bradford. I also met James and Alice Salter, his daughter and son-in-law. It was a memorable life changing experience. I'll send to you a copy of my last book *Ministering the Spirit* which I dedicated to Smith Wigglesworth's memory. [See the spring issue for a review.]

I hope to visit Springfield this year, God willing, and will certainly plan to come by and tour the Heritage Center.

In His Amazing Grace  
Jack West  
St. Catharines, Ontario  
Canada

*Unfortunately, our staff never had the privilege of meeting Jack West and showing him through the Flower Pentecostal Heritage Center. He went to be with the Lord in September.*

### A Pioneer Preacher's Legacy

I look forward for each issue of *Heritage*, and I read every word. You do such a masterful job with it!

I am proud of my A/G heritage. My great-grandmother, Adeline Godwin (1869-1938), was founder of First Assembly of God, Bartlesville, Oklahoma [in 1921]. I

am 73 years old and was born into the A/G and will die in it! I was saved at Adeline's knee at an early age. My grandchildren are 6th generation A/G. We are blessed! So her life and dedication are still bearing fruit.

From this dedicated lady are two ordained A/G ministers and



Adeline Godwin was a pioneer in Oklahoma.

three A/G deacons. My son Jim is a missionary evangelist. The late L. B. Keener—pastor, District youth leader, and Headquarters representative—was Adeline's grandson. His mother, Mary Arta Keener, was 105 when she died in 1997. She was the last and oldest charter member of First Assembly, Bartlesville.

I was a deacon at Tuxedo Assembly of God, Bartlesville, Oklahoma, for 22 years. And I have worked with the MAPS RVers [he was South Central Regional Coordinator for 7 years].

Wayne, we appreciate what you and your staff are doing at the Heritage Center. Continue with the excellent job you are doing, and keep *Heritage* coming my way. We "old-timers" know some of the sacrifices that were made [in the

early days] so we might enjoy Pentecost today. We can't thank you enough.

Frank O. King  
McAllen, Texas

*Bob Burke in Like a Prairie Fire, A History of the Assemblies of God in Oklahoma, writes that Adeline Godwin was saved, healed, and filled with the Spirit while visiting her brother in Colorado. She returned to Bartlesville with "a burning testimony and began prayer meetings in her home" that resulted later in the organization of First Assembly.*

### A Woman Evangelist Touches Lives

I have been thinking recently of our Assemblies of God lady evangelist, Lela B. Haycook. She was retired for some years at Maranatha Village and passed away earlier this year. Sister Haycook's main ministry was the infilling of the Holy Spirit. She always kept count each year of how many had received the Holy Spirit in her revivals, and there were several. My father, L. Basil Bell, invited Sister Haycook for revivals in his churches. He would always say, "You will either get the Holy Spirit or baptized by sprinkling when Sister Haycook prays for you." She would be right with you and praying up a storm until you received that wonderful blessing.

Sister Haycook was single. She did not dress fancy, as many lady evangelists did. She means so much to me as I was one in the numbers who were baptized in the



Holy Spirit. In my high school years, when my father was pastoring in Storm Lake, Iowa, we went to hear her at the neighboring church in Truesdale. At the altar I was wonderfully blessed. I had



Lela Haycook, a dedicated evangelist.

been a quiet, reserved young girl, but I did not care that the people were all around watching. I continued speaking in that heavenly language.

Looking back now, I can see how the Lord continued to bless and guide my life. I felt led to attend

Bible School and then I worked many years with my husband, Don L. Shoff, in full-time ministry in Assemblies of God churches.

I would like for people to remember Sister Lela Haycook's great ministry.

Wanda J. Shoff  
Rialto, California

*Sister Shoff added that her husband Don "moved to heaven in June, but I plan to continue working for the Lord."*

*Lela Haycook never drove a car and rode by bus or train to her meetings, primarily in the Upper Midwest. The Flower Pentecostal Heritage has several scrapbooks she compiled of her revival meetings.*

#### Remembers the Early Pentecostals

When I was a child, I lived with my parents on a farm near Lebanon, Oregon. Mother was a Christian and would gather neighbor kids with her own and teach us Bible stories and principles to live by. In 1922 Mother heard of meetings in the Albany armory with Dr. Charles S. Price. We went to Albany by train, stayed at an aunt's home, and



Ruth and Arthur Jensen

attended nearly every meeting all week.

The armory was crowded every service, and I saw miracles each day. One who experienced the baptism in the Holy Spirit was my Baptist Sunday School superintendent, Alan Banks, from the previous year. Later he was the Oregon District secretary-treasurer [and served three terms as a missionary in Africa].

My husband and I ministered in Colorado and Oregon. Four of our five children have served on the mission field. Seven grandchildren also are missionaries with Youth With a Mission. Four of the five children attended A/G schools.

I am 91 and would appreciate prayers for my health.

Ruth G. Jensen  
Salem, Oregon

## Flower Pentecostal Heritage Center

Archives - Research Room - Audiovisual Room



- Explore our vast collection of archived materials focusing on Assemblies of God history, as well as the Pentecostal, charismatic, and evangelical traditions.
- Study in an environment that is free of distractions, yet close enough to staff members when assistance is needed.
- Make use of our audiovisual room to view our expanding multimedia collection.

**Open weekdays 8:00 a.m. - 4:30 p.m.**

**Flower Pentecostal Heritage Center**

1445 N. Boonville Avenue - Springfield, Missouri 65802  
(417) 862-1447 ext. 4400 - E-mail us at [archives@ag.org](mailto:archives@ag.org)



## From Our Readers

### Correction on Eldridge Article

I have discovered an error in the Eldridge article ["The Life and Legacy of George Eldridge," spring 2001]. His son used "Lute" as a nickname which I understood to be short for Luke but his name was actually Luther. I regret the mistake and wanted to set the record straight.

Lewis Wilson  
Laguna Hills, Calif.

### Enjoys *Heritage* Magazine

Thank you for the first issue of *Heritage*. [She received a lifetime subscription because of her 50-year-ordination, thanks to the A/G Benevolences.] I have really enjoyed reading the articles. So many of the people in the pictures I recognize. It takes me back a number of years.

I did miss seeing a photo of the Rev. and Mrs. Oscar Nash and daughter Elsie and their work in Cincinnati. However, I do know it is impossible to get all of those pioneers in one volume.

Mildred Taylor  
Brooksville, Kentucky

*Sister Taylor was a minister with the Kentucky Mountain Mission. Editor Wayne Warner interviewed her on tape in 1992. Oscar Nash pastored the Cincinnati First Christian Assembly and began the Kentucky ministry in 1929. Heritage has had a Kentucky Mountain Mission article on the "back burner" for several years. It is hoped that it will appear in 2002.*

### Research Center Visitors

Dear Sis. Joyce,

I just got your message. It was forwarded to me.

Thank you very much for the donated archival supplies. The Lord bless all of you for your generosity.

Thank you also for all your kind

help during my stay there. It was indeed a pleasure knowing all of you at the FPHC and the DFM archives. I am proud to be a part of the great A/G heritage.

I'm leaving for the Philippines this Friday, Aug. 31. I'll be taking back with me wonderful memories from this great country. God bless all of you.

In Him,

Rose Engcoy  
Asia Pacific  
Theological Seminary  
Baguio City, Philippines

I did some research at the Yale Divinity School, and while they have a very good collection, your archival facilities at the AG headquarters are much better than those at the Yale Divinity School.

Jay Case  
Canton, Ohio

Following General Council in August, my son Brent and I came with Norman Correll to visit the Flower Pentecostal Heritage Center. You have displayed our history so well. I have lived from the 1930s, so it was very interesting to me. I am so proud of our Assemblies of God and their growth, their stability in the Word, yet with love and passion for souls.

Wanda J. Shoff  
Rialto, California

### Azusa Street Response

Thank you for the copy of the *Heritage* magazine. I was overwhelmed with joy. You have put the three years of work on Bonnie Brae and five years of work at Azusa Street in picture form [see pages 34-36, summer *Heritage*]. I can clearly remember the word of the Lord to go to the Bonnie Brae house and then a word to let go of the Bonnie Brae house to

work with the Japanese on Azusa Street.

There have been many opportunities to quit and throw my hands up because it seemed no one cared about the assignment from the Lord.

We have been ignored, set up in debt, had resources cut off, etc., all because of the assignment of God. But the grace of God has been more than sufficient. I am very excited about our witness to the Japanese community. We have strengthened the church in Little Tokyo and opened the door for the gospel even to Japan.

I have great joy in my heart with what we have accomplished in the name of the Lord. Now it is time to finish the work. The wall and the promenade will be completed in two years I hope and pray.

Fred Berry  
<http://www.joshuam.org>  
Los Angeles

*The Bonnie Brae Street house is the location where the Holy Spirit was poured out in 1906. From here William Seymour's followers moved to the old Azusa Street Mission, which became the address for the world-famous 1906-09 outpouring.*

### Remembering our Deceased Ministers

*The Flower Pentecostal Heritage Center has the responsibility of producing In Memoriam, the General Council booklet honoring ministers who died during the previous biennial. Photos of ministers that were received from the districts were included in the booklet. Copies of the booklet are available for \$3 postpaid by writing to the Flower Pentecostal Heritage Center, 1445 N. Boonville Ave., Springfield, MO 65802. The Assemblies of God*



# Your Historical Materials Are Valuable

The Assemblies of God has a dynamic and inspiring history—in the U. S. and around the world. This is why the Flower Pentecostal Heritage Center is actively searching for historical materials before they are lost or destroyed.

And you can have a vital part in this important ministry.

If you or a loved one were involved in the origin or development of any ministry relating to the Assemblies of God, please write or call today. Materials or information you can contribute might be just what we need to fill gaps in one of our many collections.

You are invited to stop by the new Flower Pentecostal Heritage Center whenever you are in Springfield so you can see firsthand how we are working together to preserve our Grand Heritage.



*Financial Services Group sponsored a breakfast for surviving spouses and families prior to the memorial service at the General Council in August. Here are a few responses about the book and the General Council functions.*

Today I received a special blessing, *In Memoriam*, 1999-2001.

I was prepared to attend the 49th General Council [especially to honor her late husband, William L. Papan at the Memorial Service], but my mother of 98 years passed away, and her funeral was August 3. I had to help the family that week.

I'm so happy for your labor of love to so many of us. Thanks to the Board of Administration and the staff who have given a part of themselves to bless us with *In Memoriam*. I needed that.

Lavitta (Mrs. William) Papan  
Clarkston, Washington

I want to thank you so much for the wonderful memorial service and the lovely breakfast at the General Council. My husband, Victor M. Smith, went to be with the Lord April 4th.

Thank you so much for inviting me to come to the General Council. You may never know what it means to me. I truly admire and praise God for the ones God has placed to lead our great movement. My love and prayers.

Ruthie M. Smith  
Albuquerque, New Mexico

*The Flower Pentecostal Heritage Center lost a good friend in Victor M. Smith. He was always supportive and contributed the Heritage story, "Oil Patch Prophets" fall 1992. His testimony of returning from a backslidden condition for 24 years is published in the Pentecostal Evangel, April 27, 1975 ("I Knew God Was Not Dead").*

Thank you for sending *In Memoriam*. It was so nice and thoughtful of your generous gift to me. I will always keep this book, as we knew many of those who went to be with Jesus.

In 1944 Earl and I took our first pastorate in Virginia, Illinois. What happy memories of all of our years of ministry! So many have remained friends over the years.

God is so good. He is faithful, and He cares for us through the years. Thanks again for the nice book.

Joyce (Mrs. Earl) Henning  
Rothschild, Wisconsin

Thanks so much for your publication [*In Memoriam*]. My granddaughter and I enjoyed the whole day at the Kansas City General Council. God bless you.

Bonita (Mrs. George) Tucker  
Parsons, Kansas

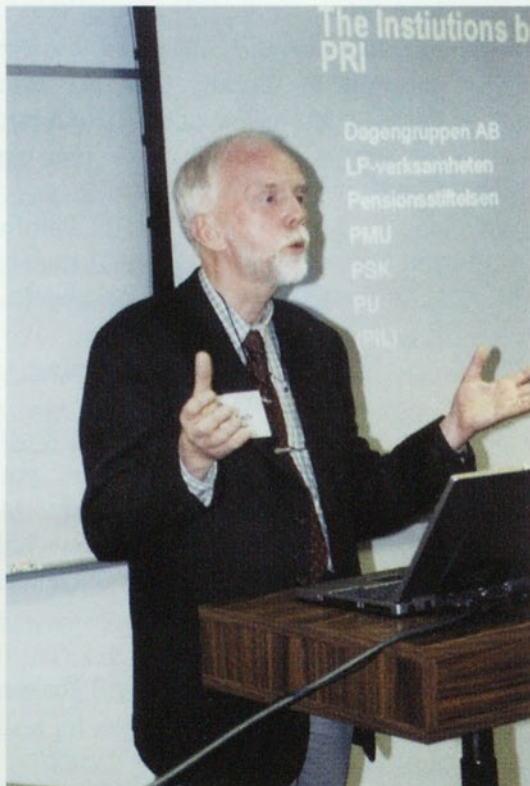


# Archivists Meet in Los Angeles



Brett Pavia, addresses the archives conference at the International Church of the Foursquare Gospel while the meeting organizer Dr. Harold Hunter looks on. Pavia is the special projects coordinator for the Flower Pentecostal Heritage Center; Hunter is the archivist for the International Pentecostal Holiness Church, Oklahoma City.

Delegates to the archives conference, which was held in Los Angeles in conjunction with the Pentecostal World Conference.



Jan-Endy Johannesson, director of the Pentecostal Research and Information Center, Ekero, Sweden, talks to archives leaders about their ambitious missionary book history project.





Two of the participants at the archives meeting are from opposite sides of the world. On the left is Desmond Cartwright, former director of the Donald Gee Centre, Mattersey, England; and on the right is Paul Shew, special researcher at Seigakuin University, Tokyo, Japan.



Delegates to the archives conference toured Angelus Temple following the meetings. Aimee Semple McPherson dedicated this building in 1923.



# Missionary Prayer Reminders

Missionary prayer reminders are just that: reminders to pray for missionaries thousands of miles away from their homeland. And they have been in use a long time, as this selection from the estate of Zella Lindsey will show. Although technological advances have been made in many areas, missionaries still distribute prayer reminders as they visit churches. No doubt many *Heritage* readers will remember one or more of these missionaries.

Sister Lindsey never became a missionary but was a great supporter and encourager of missionaries with her financial gifts and prayers. She worked in the Church School Literature Department (now Sunday School Curriculum and Literature) at the Assemblies of God Headquarters for 43 years (1930-73). She was also the author of many stories that appeared in flash cards and take-home papers, and she composed Christian music.

*"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"*  
—ROMANS 10:14



MR. AND MRS. CARL F. GRAVES

*Missionaries to  
India*

|                 |                   |
|-----------------|-------------------|
| Foreign Address | Home Address      |
| Uska Bazaar     | 1918 N. Franklin, |
| Basti District  | Springfield,      |
| U.P. India      | Missouri          |




DELPHA HENEGAR

*Missionary to the Mexicans*

*"Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.*

714 South Cibolo Street  
San Antonio, Texas



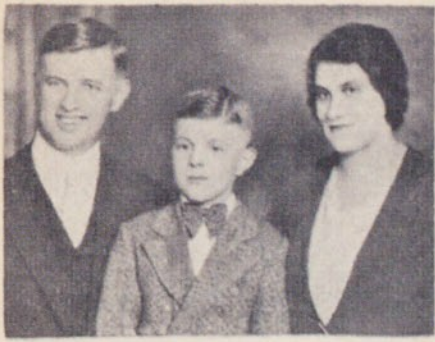
ANNE R. EBERHARDT

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.*

FOREIGN ADDRESS  
USKA BAZAR, U. P., INDIA

HOME ADDRESS  
3589 WEST 120TH STREET  
CLEVELAND, OHIO  
U. S. A.





Mr. and Mrs. Guy DeVries  
Elwood DeVries  
**MISSIONARIES**

"Say not ye there are yet four months and then  
Cometh harvest. Behold I say unto you, "Lift up  
your eyes, and look on the fields; for they are  
white, and already to harvest.—John 4:35."

Send all offerings through Noel Perkin,  
Missionary Secretary, Springfield, Mo.

**PRAY FOR BRAZIL**

Foreign Address  
CAIXA 672 PARA, BRAZIL  
Care of Nels J. Nelson

Home Address  
730 Oak Street  
KLAMATH FALLS  
OREGON



MISS HELEN GUSTAVSON  
MISSIONARY TO CHINA  
*Matthew 28: 19, 20*

HOME ADDRESS  
1616 Thomas St.  
St. Paul, Minn.  
U. S. A.

FOREIGN ADDRESS  
Taianfu, Shantung,  
China



Marie and Agnes Juergensen

Missionaries from Japan

*The love of Christ constraineth us,*  
2 Cor. 5:14

Home address  
18 W. 74th St.  
Chicago, Illinois

Foreign address  
1666 Takinogawa-Machi  
Tokyo-Fu, Japan

"Only One Life. 'Twill Soon Be Past  
Only What's Done for Christ Will Last"



Mrs. Eunice Princic  
Missionary to the Belgian Congo

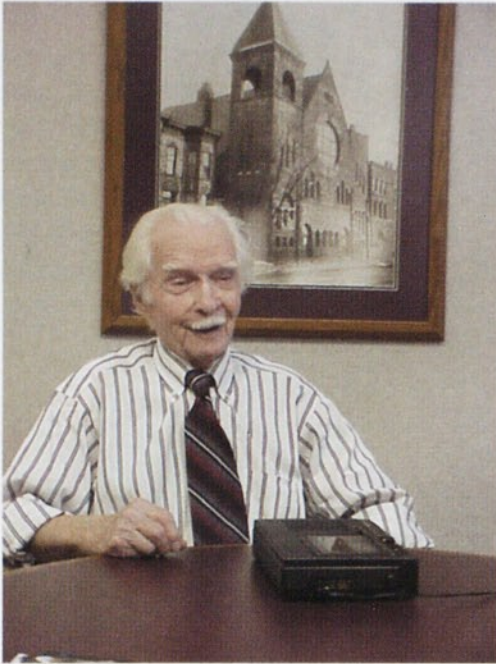
PRAY FOR AFRICA

Home address: 5624 N. E. Glisan  
Portland 13, Oregon

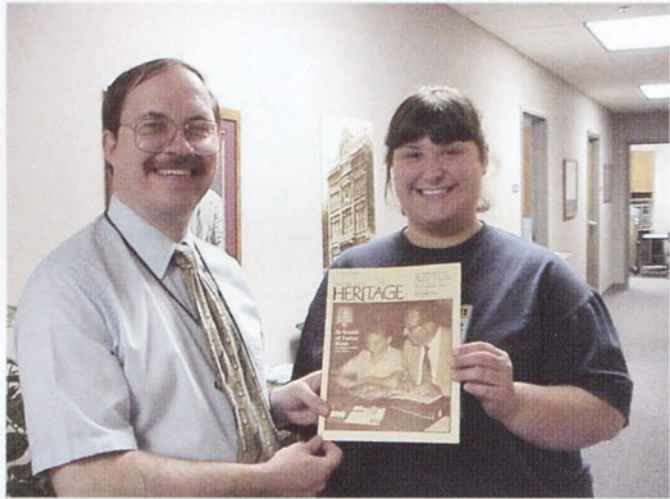
Foreign address:  
A. D. C. Gombari, par Paulis  
Congo Belge, Africa



# Visitors to the FPHC



Paul R. McDowell, 93, son of Assemblies of God pioneer David McDowell, tells his life story to Wayne Warner during an oral history session. Hanging on the wall is a photograph of the original Stone Church building in Chicago.



Assistant Archivist Glenn Gohr shows Carrie Tucker a copy of a *Heritage* issue featuring the J. W. Tucker family. Carrie is the granddaughter of J. W. and Angeline Tucker, missionaries to the Congo (now Democratic Republic of the Congo) where J. W. gave his life in 1964.



Former Assistant Archivist Pam (Eastlake) Hayes visiting the Center with Wayne Warner. The photo between the two shows Pam with General Superintendent Thomas Zimmerman when the archives opened in 1977.



Dr. Peter Roelofsma, Amsterdam, The Netherlands, researching with Assistant Archivist Glenn Gohr assisting.





On a tour of Assemblies of God sites in Springfield, Missouri, a group of Central Bible College students visit the former headquarters and Gospel Publishing House. The building was in use between 1918-62.

The 55-voice Pioneers Praise Choir sang at the Headquarters chapel in May. They were invited to a reception following the service. The group is led by L. B. "Bud" Larsen.



Members of the Pioneers Praise Choir visiting over coffee and donuts following the chapel service.



## Photos From Our Past



Rufus Cooper, 89, center, attended the 1st General Council and pioneered churches in Missouri, Kansas, and Colorado. In this 1967 General Council photograph in Long Beach, California, he posed with family members and the executive director of the Division of Foreign Missions, J. Philip Hogan, right. Seated on the left is Paul Cooper, a son who was a missionary to Ecuador. Standing, from the left, Cheryl Cooper, Paul's daughter; Ileen Cooper, Paul's wife; Esther Mae (Cooper) Wyrick, daughter of Rufus; Lois (Cooper) Stewart (later Mrs. Ralph Williams), daughter of Rufus; and Lois' husband Sterling Stewart. The Stewarts were missionaries to El Salvador. Esther Mae Wyrick was an evangelist, educator, and district youth leader. Of this group, only Paul, Cheryl (Mrs. Timothy Manchester), and J. Philip Hogan are living.

Can you name any of these people in this photo possibly taken at the Alton Gospel Tabernacle (now Evangel Assembly of God), Alton, Illinois. Edna Copeland, a reader in Bethalto, Illinois, donated it to the Flower Pentecostal Heritage Center. Written on the back is this inscription: "Helen Johnson—Sunny South—Matt. 11:28."



Some of Jesus' disciples fished for a living, and some 20th-century disciples fished as well. Here are N. B. Rayburn, left, and Jimmie Mayo with their catch in Shreveport, Louisiana, in 1932.



# “Arkansas Special”

## Surfaces from 1930s

*Often financially strapped ministers, especially during the Great Depression, used what paper they could find for stationery. An early minister, Millard Davis, wrote a letter on the back of a card in about 1933 to the Assemblies of God Headquarters, which had this "Arkansas Special" song. Perhaps some of our readers heard the song and knew the composer. Anyone having the music for the lyrics is asked to send them to the Flower Pentecostal Heritage Center. A musical tip: the editor learned recently that a friend improvised and sang the "Arkansas Special" to the old "Beverly Hillbillies" telecast theme song.*

Fathers and mothers, I'll tell you what's best—  
Take the old Bible down off of the shelf.  
Turn through the leaves and read it clear through,  
See what the good Lord's got in store for you.

Chorus—

Oh, you must live holy and free from sin  
If you aim to get to Glory and enter in;  
You'd better read the Bible, make a study of the Word,  
You've got to live holy if you see the Lord. (Heb. 12:14, Mat. 5:8).

II.

There are fathers and mothers all over the land  
A-chewing and dipping as hard as they can.  
While their children are scolded and pushed off to bed,  
All dirty and ragged and crying for bread.

III.

Fathers and mothers, I'll tell you what's best—  
Have prayer with your children, teach your girls how to dress,  
Don't turn them a loose to do as they please,  
With a mosquito bar waist and their dress above their knees.

IV.

Hypocrites in the pulpit as well as the pew;  
They won't turn you out no matter what you do.  
They say you can't live holy—you're just bound to sin.  
But you just pay the preacher and they'll keep you in.

V.

You may profess religion but it doesn't make it so;  
By their fruits ye shall know them, the Bible says so.  
You may have your name on some church book,  
But it will take more than that to hide a dirty crook.

VI.

There are sisters in the church who claim to be saints,  
You can hardly see their eyes for the powder and paint;  
With their hair cut off and their sleeves all gone,  
With their dresses to their knees and their half hose on.

VII.

Ye snuffers and puffers, ye slaves of the weed,  
Is your path clear to heaven, is your hope sure indeed?  
There's a fuss in the camp and you're cross and all wrong,  
When you're craving a chew and your plug's all gone.

VIII.

There are many professors who never have family prayer,  
Get them in a revival and they sink in despair.  
But let them hear of a circus or a dog and pony show,  
They're all primped and powdered and rearing to go.



# Archives Activities

The Flower Pentecostal Heritage Center is anxious to discuss with readers possible donations to the various collections to help preserve Assemblies of God and Pentecostal history. Items needed include periodicals, books, movies, manuscripts, audio and video tapes, diaries, photographs and negatives, correspondence, scrapbooks, artifacts, and other materials relating to our history.

**Sandra J. Askew:** "A Sunday in Missouri," *Life* magazine article, Jan. 23, 1950 with brief reference to Harmon and Ida Jane Meeks. **Richard W. Bishop II:** cassette & video of memorial service for his uncle, J. Bashford Bishop. **Dorothy Burnett-Field:** early photographs of the Gospel Publishing House (all but one are duplicates). **Central Latin American District:** letter: written by H.C. Ball to Joseph Stalin, Aug. 24, 1932. **John R. Davis:** book: *Hermeneutics* / by Eric Lund, 4th ed., 1948. **Division of Foreign Missions:** photographs of Rex and Martha Jackson, missionaries to Nigeria. **Division of Home Missions:** photographs of Lyle and Etta Wolverton. **Eric Dodson:** Sunday School Class Record Book No. 5303, c1947. **Joseph R. Flower:** photograph of Charles Greenaway in 1940 and photograph of Homemaker's Class at Central Assembly, Springfield, MO in 1948. **Clydene Freeman:** cassettes of Hilton Sutton preaching. **John & Lucille Friesen:** scrapbook: photos, news clips, prayer cards (mostly 1930s & 40s) of A/G ministers, evangelists, missionaries; rolled photograph. **Euna Gibby:** certificate of ordination for Frank Clayton, "Pentecost in Houston" [Arkansas] / by Cleo Clayton and others, 1961; 2 photos of Frank Clayton; cassette tape interview with Tumpsie Harris, July 1992. **Glenn Gohr:** news clip on Greater Valley A/G, Sayre, Pennsylvania and photograph of pastors Chris and Cindy Gray; "Revival Rocks Small Missouri Town," *Charisma*, May 1997; resolutions

processed for presentation to the 49th General Council, Aug. 7-10, 2001.

**Andy C. Harris:** *History of the Holiness Baptist Association of Georgia* / Charles O. Walker, 1968. **Carolyn Haycook:** notebook kept by evangelist, Lela B. Haycook, documenting dates, places and names of individuals who received the baptism in the Holy Spirit in her meetings. **Patrick L. Herlitz (Maryville, IL Assembly of God):** *Pastor's Success Training Course*, 1966 (on 12 L.P.s). **C.A. & Madonna Herring:** book: *Never Let Go: The Dramatic Story of the North Carolina District of the Assemblies of God* / Charles H. Cookman, Fenton L. Jones, David B. Crabtree, Mark A. Muirhead, 1994; letter including some history on the Herring family. **Melvin Ho:** *Journal of Asian Mission*, March 1999, Sept. 1999, and March 2000. **Joseph E. Jackson (Hillcrest Children's Home):** manuscript: "Notes on Hillcrest Children's Home." [written when Thomas Gotcher was administrator and Raymond Hudson was A/G Gen. Treas.], 6 p. **Ivalyn Koger:** certificate of ordination for R. G. Batson; letter from V. G. Greisen to R. G. Batson, Dec. 31, 1937.

**Elisabeth Lemp:** miscellaneous items on the revival on the South Dakota-Nebraska border in the 1920s & 1930s. **Mike Livengood:** Wigglesworth correspondence, 1938-39, 1944, 1946, 1949: between Wigglesworth and Frank Wilson, an early Pentecostal/A. of G. leader in New Zealand; 1 from Alice Salter to Frank Wilson; 1 to Salters re. F. Wilson's death. **Gary B. McGee:** article: "Shortcut to Language Preparation: Radical Evangelicals, Missions, and the Gift of Tongues." *International Bulletin of Missionary Research* 25 No. 3 (July 2001): 118-120, 122-23. **Lawrence Mundt:** book: *Biblical Healing* / T.L. Osborn, 2001. **Angelo Nesta:** books: *Toccati dal fuoco* / Wayne Warner; *Il Movimento pentecostale: Le Assemblee di Dio in Italia* / Eugenio Stretti. **Orchard Road Christian Center (Greenwood Village, CO):** video of their 40th anniversary celebration. **Oxford University Press:** *Religion in Twentieth Century America* / by Randall Balmer, 2001. **Myrtle Portinga via Bonnie Olson:** photographs of

missionary Palma Ramsborg. **Joseph B. Prettyman:** Camp news: 9th annual camp meeting, (1942) St. Helena, CA (N. CA-NV Dist.). **Tom Reigel:** songbook: *Revival Gems* / compiled by Samuel W. Beazley, et al. (photocopy). **Louis P. Richards:** carousel and trays with early slides from South Korea. **Donald A. Richardson:** news clip: "A Walk of Faith" [Re. Rev. Karl Strader] *The Ledger* (Lakeland, FL), July 1, 2001. **Darrin J. Rodgers:** news clips on the Towner County (ND) revival and related materials. **Wanda J. Shoff:** rolled photograph of C.A. Convention at Des Moines, Iowa, 1942. **Charles W. Spong:** notebook: "The Ministry of Norman T. Spong, Somerville, NJ A/G, 1954-67." Compiled on the occasion of the 50th anniversary of Evangel Chapel, Somerville, NJ. **Glenn D. Stafford:** color laser photographs of the Wiley family. **Alexander C. Stewart:** "From Immigration to Migration: The Contributions of African Caribbean and West Indians to the American Pentecostal Movement" (Society For Pentecostal Studies, 1998). **Phil Stovall:** negatives of General Councils and construction of Distribution Center.

**Wayne Warner:** yearbook: *Southwesterner*, 1994 (Southwestern A/G College); video of Beverly Schmidgall receiving an honorary doctorate at Oral Roberts University in 1988; video of Beverly Schmidgall and her ministry; photographs of visitors and employees at FPHC; photographs of dedication of Division of Home Missions building in Springfield, Missouri; and photographs of pilot's breakfasts at 1997 and 1999 General Councils. **George Wood:** *Missions World Newsbreak* videos, Nov. 2000 & Aug. 2001; cassette of T. L. Osborn preaching on "Signs & Wonders." **Dan Woods:** *The Way of Faith*, April 20, 1911 (photocopy); testimony of Frank T. Alexander of Doxey, Oklahoma reported in the *Apostolic Evangel* (Royston, GA); booklet: *The Texas Boy Orator: Clarence Heckendorn*; miscellaneous articles from *The Revivalist*, 1895-1900.

## Don't Throw Away Wire Recordings!

Most of us probably don't know what a wire recording is. The photograph shows a wire recording containing a sermon the late John Davis preached in the early 1950s in his church at Larned, Kansas. The Flower Pentecostal Heritage Center transferred the recording to a cassette tape. It is one of several wire recordings donated by Randy Davis, Clyde, Texas, who is the son of Pastor Davis.

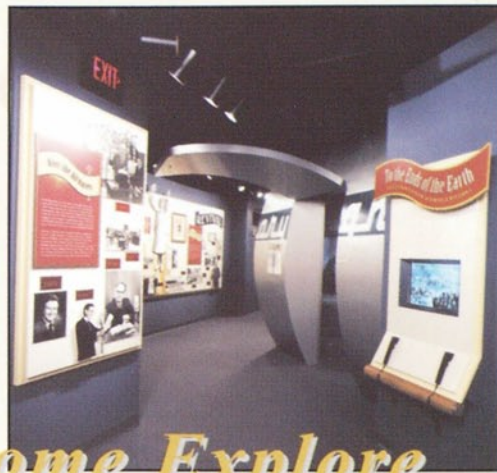
Wire recorders predate tape recorders and were used following World War II until reel-to-reel tape recorders replaced them in the 1950s. The Flower Pentecostal Heritage Center has five machines.

Readers who used wire recorders 50 years ago are invited to relate an unusual story about this technology. Anyone having wire recordings is urged to contact the Flower Pentecostal Heritage Center.





# Flower Pentecostal Heritage Center Museum



## *Come Explore Assemblies of God History*

The Flower Pentecostal Heritage Center Museum unites past, present, and future Assemblies of God generations through a gallery of exhibits that displays the challenges, blessings, and development that our Fellowship has experienced.

### **Exhibits of Interest**

Replica of a section of *Ambassador I*, C-46 airplane which houses an exhibit room on foreign missions.

Multimedia C. M. Ward and *Revivaltime* exhibit.

Five digital kiosks featuring video clips of missionaries, pioneer pastors, old films, and photographs.

The E. N. Bell Chapel, which is a recreated storefront church, complete with an upright piano, pulpit and altar, pot-bellied stove, and a tin tile ceiling right out of the 1890s. Here visitors will see a video about the Assemblies of God past and present.



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**Museum Hours:** Open daily, Monday through Friday 8:00 a.m. to 4:30 p.m.

**Admission:** No admission fee. Free parking. Handicap accessible.

**Tours:** Guided tours are available for interested groups. Please contact us for further information:

### **Flower Pentecostal Heritage Center**

1445 N. Boonville Avenue - Springfield, Missouri 65802  
(417) 862-1447 ext. 4400 - E-mail us at [archives@ag.org](mailto:archives@ag.org)



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Thomas E. Trask  
General Superintendent

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