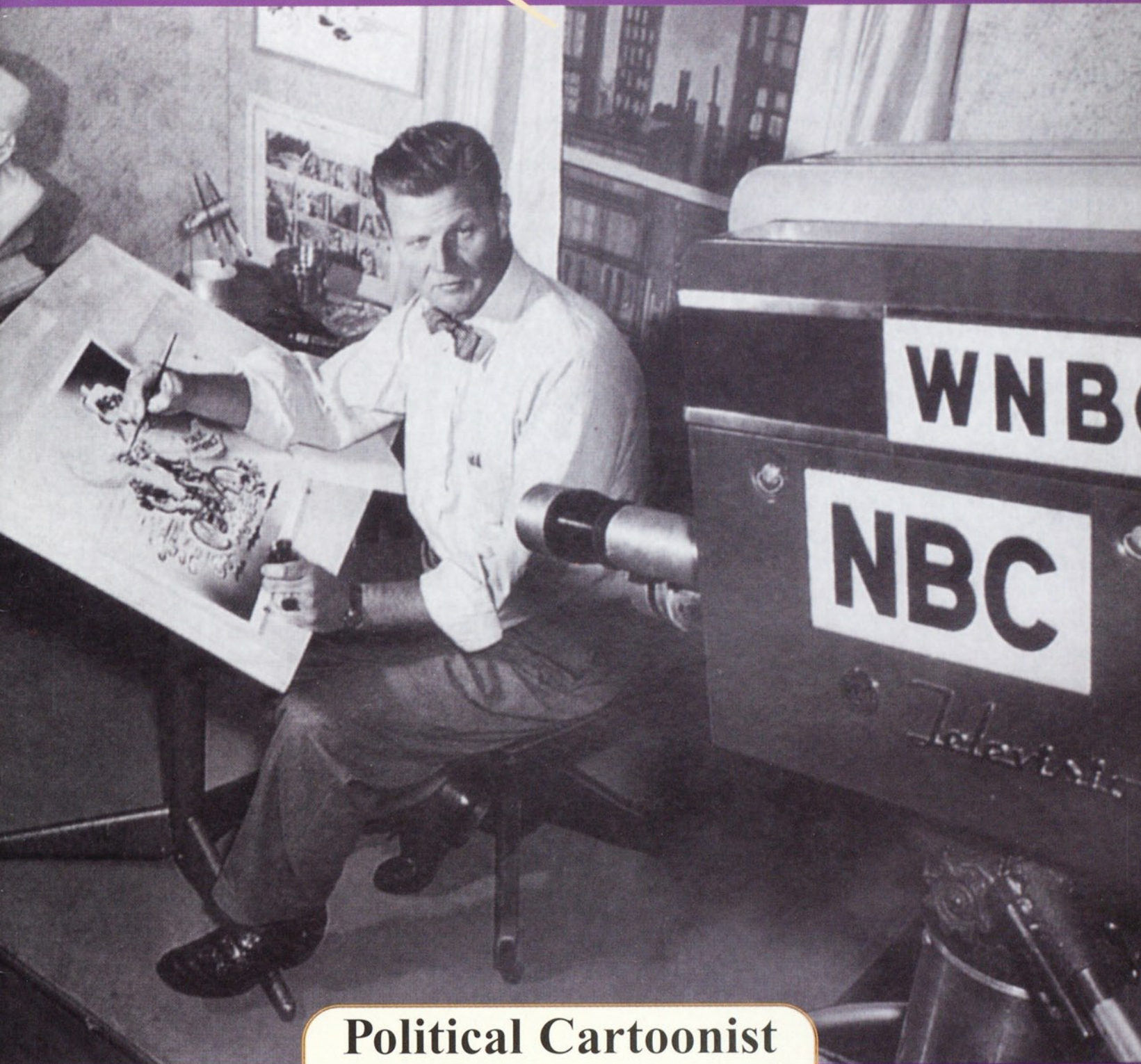


Vol. 22, No. 1, Spring 2002

Assemblies of God

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Vaughn Shoemaker**

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This Christian artist powerfully influenced public opinion through his cartoons in major newspapers. His ministry as a layman was also known worldwide. By *Bob Walker*



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1952 WORLD PENTECOSTAL CONFERENCE

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The story behind the well-known song, written by William Booth-Clibborn, which has become a favorite in Christian assemblies throughout the world.

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COVER: When television was new, Vaughn Shoemaker demonstrated his cartooning skills before the camera. *Photo used by permission of Strang Communications.*

Heritage Letter

When a gifted artist accepts the plaudits of appreciative fans in an aura that he or she is self-made, we are not surprised. But when a skilled pianist or painter or sculptor humbly begins to share the credit, we want to hear more. And when that same artist is as natural in speaking of God as he or she is with Mendelssohn or Michelangelo or Mozart, we are impressed. The humble artist has discovered a secret.

That's the way it was with Vaughn Shoemaker (1902-91), one of the selected personalities of this issue—on the hundredth anniversary of his birth.

Shoemaker was a popular political cartoonist based in Chicago, but his skills were known and appreciated worldwide through news services. Two of his cartoons won the coveted Pulitzer Prize. Yet he unashamedly gave God credit. He even said God guided his hand.

"I lay no claim to being a genius," he told a Full Gospel *Voice* writer, "for I don't draw my cartoons alone or out of any personal strength or ability; God helps me draw them."

Stressing the importance of God in his life, Shoemaker added, "I might still be a lifeguard on Chicago's beaches if God hadn't taken me in hand."

And the credit? In addition to recognizing God's guiding hand, he spoke warmly of his mother. "During boyhood my Christian mother prayed that some day I would let God guide my life." He and his three brothers smiled at their mother's prayers, but then as a young adult in desperation he returned to his spiritual roots and asked God for help. The help came, and Shoemaker began trusting God for everything.

He soon was involved in lay ministry. Stone Church in Chicago knew and appreciated their favorite artist. Church groups invited him to speak, and he became active in the Russian and Eastern European Mission (REEM) which cooperated with the Assemblies of God Division of Foreign Missions between the World Wars. The Flower Pentecostal Heritage Center has a movie film of a trip Shoemaker and Paul Peterson took in 1938 to Germany and

Eastern Europe. Peterson was director of the REEM at the time. Shoemaker's report on the critical situation in Europe—just a year before Hitler invaded Poland—is available in "Things as They Are in Europe," published in the September 1938 issue of *The Latter Rain Evangel*.

Bob Walker, editor and publisher of *Christian Life* magazine (now a part of *Charisma*), counted the late Vaughn Shoemaker as a friend. Walker now 90 and living in Carol Stream, Illinois, wrote the Shoemaker feature for *Charisma* in 1990. When I obtained permission to reprint the story (beginning on page 4), I also asked Walker to write a "side bar" to accompany the feature. His side bar was longer than what we had in mind; but because his reflections are important to Christian journalism, I didn't want to cut it. You will enjoy reading it below.

In addition to the Shoemaker stories, you will find features on Zelma Argue, a look at the 1952 Pentecostal World Conference in London, an early 20th—

century letter from Josie "Granny" Jones, a song story of "Down From His Glory," and another look at the beauty queen-turned evangelist, Edith Mae Pennington.

Enjoy our grand heritage.



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

Vaughn Shoemaker Feature Starts a Christian Tradition

By Bob Walker

The Stone Church on the south side of Chicago* is one of the first Assemblies of God congregations—if not the very first—in the Windy City. It was the home church of Vaughn Shoemaker, famed cartoonist, two-time Pulitzer Prize winner and celebrated watercolor artist—who added to the church's fame.

Less known but also significant is the role Shoemaker played in helping to update Christian journalism in the late 1930s. Up to that time, none of the many Christian magazines carried articles on personalities whom the Lord was using in missions, ministry, education, or the

professions. Only after their decease was it thought proper to recount their contributions to society.

As a young Christian and former sports editor of a county-seat newspaper in Michigan, I had cut my writing teeth interviewing local athletes, politicians, and businessmen. Several years later in Chicago I determined to try for bigger game—the prominent Christian periodicals. And Shoemaker, it appeared to me, to be the most likely subject. He was an outspoken believer in Jesus Christ. He had attracted national attention. His contribution to society appeared daily on the editorial page of the

popular Chicago Daily News. "What great copy," I thought, "for a Christian publication."

He readily responded to an interview—lacing it with fascinating accounts of how the Lord led him daily in producing his popular cartoons. As a result, I could hardly wait for the opportunity to see my article about him in a Christian magazine.

At the offices of a local periodical, the editor proved kind. "This is an interesting piece," he said, "but we have never carried an article like this—of a living person! And I don't believe we should start now."

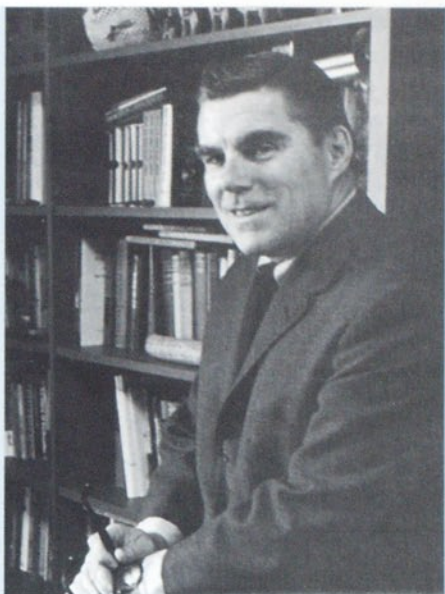
The same response came from another publication. Then I decided to go for broke. *The Sunday School Times*, headquartered in Philadelphia, boasted the greatest circulation of all Christian publications of that day—250,000.

Ignoring the traditional author's "query letter" of the day, I addressed the manuscript directly to the editor, a well-known figure in Christian circles, Dr. Charles Glaudet Trumbull. To my astonishment several days later I received a terse telegram: "Manuscript received. Arriving in Chicago tomorrow. Please join me breakfast Tuesday. Palmer House Hotel. Trumbull."

Trumbull turned out to be properly styled in the British manner: middle-aged, tab-collared, brisk gray moustache and all. "This is a remarkable manuscript," he began. "But, you are a young man. You are not aware we cannot properly judge a man's contribution to the Christian world scene while he is still alive. That can come only after his demise."

I had heard that before, so I was not surprised. But then his face brightened into a smile, and he added almost definitely, "But I am going to publish it."

Trumbull's decision to publish the Shoemaker article apparently proved popular to *Sunday School Times* readers. In fact, he asked me to



Robert Walker, 90, is editor emeritus of *Charisma & Christian Life*. He now makes his home in Carol Stream, Illinois.

write others—and even authored several himself.

Moreover, within a few years virtually all popular religious periodicals carried personality features on men and women—alive and active in their witness for the Lord as missionaries, Bible teachers, the arts, business, and even professionals in sports.

Interestingly enough, I did not learn of the full extent of the Shoemaker article impact on *The Sunday School Times* until a decade later. After Trumbull's death, his nephew, Philip Howard, Sr., succeeded him. As a dinner guest one evening in our home in Wheaton, he said, "Bob, you probably are not aware of what the Shoemaker article did to our reprint ministry. Normally, a very popular article might result in requests for 5,000 additional copies. We could supply them from print over-runs. But the requests for additional copies of that article was so great we had to reprint another 250,000 copies to meet the demand."

*William Hamner Piper started this church at 37th and Indiana Avenue in 1906. It is now located at Palos Heights, outside of Chicago.

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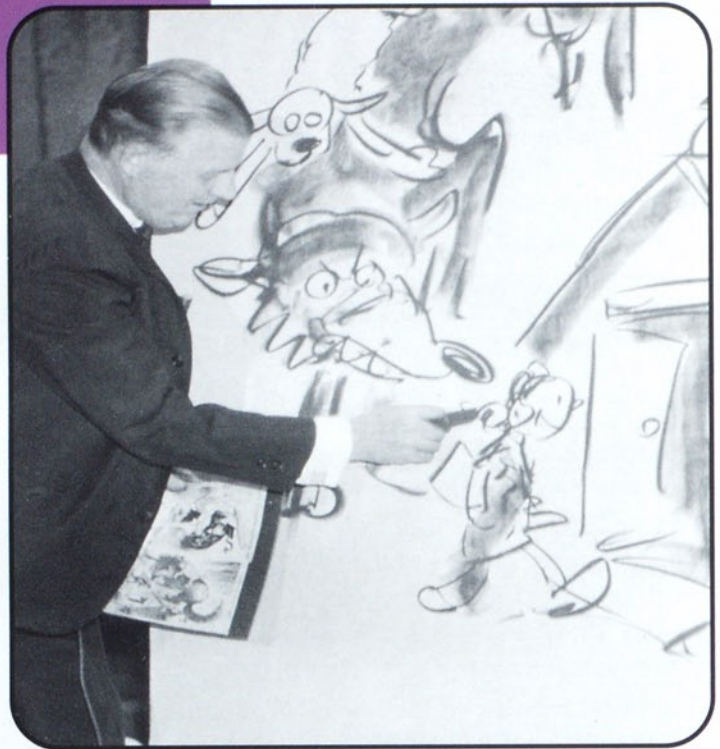
One of Shoemaker's cartoons.

This feature is a reprint from *Charisma & Christian Life*, April 1990. Shoemaker died in 1991. Used by permission of Strang Communications Co., 600 Rinehart Rd., Lake Mary, FL 32746-4868.

VAUGHN SHOEMAKER: PULITZER PRIZE-WINNING CHRISTIAN CARTOONIST

He powerfully influenced public opinion through God-inspired ideas in major newspapers.
By Robert Walker

Vaughn Shoemaker, two-time winner of the Pulitzer Prize, makes a quick charcoal sketch of the "wolf in sheep's clothing" at an Evangel College rally in 1965. Courtesy of Evangel University Archives



Mustachioed and bug-eyed and wearing a dinky and misshapened fedora for a hat, John Q. Public was more easily identified by residents of Chicago than their own mayor. That may have been because the mayors were subject to the whims of the voters, while for more than 40 years John Q. Public appeared regularly on the pages of the Windy City's most respected newspaper, the *Chicago Daily News*.

Now 87 and retired, Vaughn Shoemaker, artist-creator of John Q. Public, is far more than a political cartoonist, albeit one of the better known in the profession. Today his watercolors and oil paintings distinguish him as one of the best with brush and palette.

Not many creative people who achieve fame insist the plaudits go to the Lord rather than themselves. Fewer still, in the process of such self-effacement, are willing to confess bouts with pride.

"Probably one of the reasons is that just about everything I have done worthy of recognition came because I realized I couldn't do it alone. God had to help me," Shoemaker says. The spotlight first focused on Shoemaker while he served as chief cartoonist of the *Chicago Daily News*. It remained on him when his cartoons were syndicated to hundreds of newspapers throughout the country. It followed him as his watercolors and oil paintings have caught the life and moods of people and scenes he has painted in the

United States, Latin America and Europe.

Yet Shoemaker insists, "I make no claims to being a genius, because I can't. I did not draw more than 14,000 cartoons alone. God helped me on every single one of them ... My life has been a series of miracles, one following after the other until I can no longer count them."

Shoemaker's first recollection of artistic leanings are his crude drawings on the sidewalk in front of his boyhood Chicago home. His subjects were from his favorite cartoon strip.

The most memorable art project of his youth came when he was in the seventh grade while the class was reading Robert Louis Stevenson's *Treasure Island*. He got the teacher's

"WE COULD PAY OUR OWN DOCTOR BILLS, MA."



permission to illustrate for the class the pirate attack on the stockade. Standing on a chair and working long after school hours, he drew the fort's spiked palisades on the blackboards that circled the room. Then he drew pirates climbing the walls, cutlasses in their teeth, some wearing black eye patches and others with black cocked hats bedecked with skull and crossbones insignia.

When his schoolmates entered the classroom the next morning, they were fascinated. "That was my first experience of having drawn something that entertained others," Shoemaker recalls. "I liked the feeling."

After finishing seventh grade, Shoemaker went to the Chicago Academy of Fine Arts. But the class was overcrowded, and the instructor

was told to weed out the pupils less likely to succeed. Shoemaker remembers him saying, "Shoemaker, you better quit and take something else. You'll never make a cartoonist in a thousand years."

Seven years later the same instructor asked Shoemaker, then one of the best-known cartoonists in the city, to come and teach the same class.

While a student, Shoemaker worked several summers as a lifeguard on one of Lake Michigan's beaches. There he met Evelyn Arnold, who was to be named Miss Chicago. But she refused to consider marriage until he had settled down with a definite career in view. The motivation was good, so he decided on art.

But Shoemaker's first job at the *Chicago Daily News* did not come

easily. When he approached the head of the art department, he was told there was no opening but to come back later. He returned the next day, and the next, and continued coming back until his persistence became a joke in the art department. His break came when an artist with an alcoholic problem failed to show up to meet his deadline. Shoemaker was hired to replace him.

He spent the next several years doing filler cartoons. This helped to perfect his techniques. It also enabled him to clarify his objectives. By now he had decided cartoon strips were not his cup of tea. The pay might be higher, but the political cartoonist could influence the thinking of the readers of his publication. He began to pray that one day he might become the chief cartoonist of the *Chicago Daily News*. The result was what Shoemaker describes as the first of four great miracles in his life.

The First Miracle

Becoming the chief political cartoonist seemed an impossible dream. Then the impossible happened. The chief cartoonist took a job with the *New York Herald Tribune*. His assistant accepted a position with King Features Syndicate. A third assistant was immobilized with family problems and missed his deadline two days in a row. In desperation the editor looked around and spotted Shoemaker.

"Kid," he said, "do you think you can draw the cartoon while I see if I can find another cartoonist somewhere around the country?"

"Sure I can," Shoemaker said.

Once in the chief cartoonist's office by himself, Shoemaker began to realize what he had gotten himself into. "I locked the door. My stomach was churning and I started to sweat," he recalls. "Then I remembered my mother who had taught me to pray at her knees. I got down on my knees in the middle of the chief cartoonist's office and asked God for help. And He gave it to me."

Three days later, with three

reasonably successful cartoons appearing on the front page of the *Daily News* as a result of prayer, Shoemaker suddenly realized he had found the Lord. "For the first time, I knew for certain that He was there," he says.

The Second Miracle

The second great miracle of Shoemaker's life came a little easier, but no less remarkably again as the result of prayer. As the youngest chief cartoonist on any of the great daily newspapers in the country, Shoemaker's responsibility five days a week was to come up with an idea for a cartoon to appear on the front page of his newspaper. But before he could draw the cartoon, he had to submit sketches to a committee of hardnosed editors. Only when they accepted the idea as timely and decided that it agreed with the policies of the newspaper could he go back to his drawing board. Then he had a deadline to meet.

"Ideas were what counted in political cartooning," says Shoemaker. "I prowled the corridors of the *Daily News* building looking for them. I talked with financial editors, sports editors, editorial writers, typesetters and pressmen. But often the people who worked for the paper were not enough. So I'd go down to the street to walk, still asking the Lord for an idea."

One Christmas season proved especially difficult. Every season he was expected to come up with a new Christmas cartoon. Other years he had done the traditional shopping, decorations and Santa Clauses. This year he wanted to get the real message of Christmas into his cartoon. So several weeks before deadline he began to pray. But the only idea that came to him was one he had previously drawn for *Moody Monthly*, magazine of the Moody Bible Institute. It was a silhouette of a manger, outlined against a black sky showing a single star. Between the star and the stable were the words of John 3:16: "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Title of the cartoon was "The First Christmas Gift ... God Giving His Son."

Says Shoemaker, "Every time I prayed for an idea for that Christmas cartoon the same idea came to me—and nothing else. But I knew it would be totally unacceptable to the editors. Too religious, they'd say."

The day of reckoning finally came, and Shoemaker headed for the publisher's office. As he expected, when the editors saw his sketch they were adamant. "Never! Our advertisers will object. We can't use it," they said. But the publisher himself had not yet arrived for the meeting. When he showed up later and heard what happened he asked to see the cartoon.

"I put it down in front of him. I stood on one side of his chair and his assistant, the most vehement of the objectors, stood on the other. We presented our cases. The assistant argued that neither the *Daily News* nor any other metropolitan newspaper had ever published religious cartoons and the time to start wasn't now," recalls Shoemaker.

The publisher studied the cartoon, looked up and said, "Shoemaker's right. Let's be sensible. If it weren't for the idea of John 3:16 there wouldn't be any Christmas. We'll run it—and I want more cartoons like it."

The success of "The First Christmas Gift" cartoon astonished everyone. Not only did it appear every year afterward in the *Chicago Daily News*, but it was also reproduced in hundreds of other newspapers across the country. Moreover, it opened the door for Shoemaker to draw hundreds of other cartoons with a Christian message both for the *Chicago Daily News* and other newspapers in which his cartoons were syndicated.

John Q. Public

Shoemaker's cartoon character John Q. Public also was gaining fame.



Shoemaker's 1937 Armistice Day cartoon, "The Road Back," won the Pulitzer Prize.

Other political cartoonists had used characters to convey their messages, but Shoemaker gave his a distinct personality. The last name "Public" tabbed him as an everyday person, and his first name "John" was a common one. But Shoemaker wanted his character to be unique. The artist went to the newspaper's "morgue" or library. "What's the most unused middle initial of all the names you have here?" he asked. The librarian thought a moment. "I'd say Q," he replied.

John Q. Public's popularity hit a new high as his frustrations and concerns increasingly mirrored those of hundreds of thousands of newspaper readers. The *Chicago Daily News* emblazoned him on its delivery trucks. Shoemaker was given "John Q" license plates, which for more than 50 years have identified his car.

Meanwhile, as his civic responsibilities increased, Shoemaker was sensing a greater need for Christian fellowship. Accordingly, he scheduled a regular weekly luncheon with several friends where they could share their love for the Lord. Other Christian business and professional men in the Chicago area heard of it and asked if they could join the group. Soon the Gospel Fellowship luncheon was attracting more than a hundred men. It later became the nucleus for the now-famous Christian Businessmen's Committee International.

When I was a young advertising agency employee in the city, a friend

WE'LL NEED BOTH WINGS



invited me to meet the famous chief cartoonist of the *Chicago Daily News*. Our meeting that day has led to a friendship that has lasted for more than 50 years.

The impact Shoemaker's cartoons were having on the city of Chicago especially impressed me. I recall visiting the cartoonist one day when the mail boy arrived in his office with a fistful of letters. One of the artist's now-famous Christian cartoons had appeared several days before. Some of the letters were highly complimentary; several expressed mixed feelings. One looked as though the sender had placed the cartoon on the floor and spit tobacco juice on it.

"If only Christians knew how much weight their letters to the editor carry, I'm sure more of them would write encouraging the publication of more Christian cartoons," Shoemaker commented.

About this time, in response to repeated requests, Shoemaker developed a series of talks titled "God Guides My Pen." These he gave at churches and service clubs such as the Rotary. He built what came to be known as "the Shoescope," a device that enabled him to sit at his drawing board, facing the audience as he drew, and talk while the image on the drawing board was projected to a screen in full view of the audience. Over the years his

performances numbered into the thousands and took him from coast to coast.

The Third Miracle

In the spring of 1938, as the clouds of World War II gathered, Shoemaker was sent by his newspaper to visit 17 countries in Europe. Adolf Hitler had attained absolute power in Germany, and the Nazi army goosestep was echoing across the land. Shoemaker's assignment was to send back cartoons portraying the mood of the people caught up in what soon would become the greatest carnage of all time.

"Up to now I had prayed every day for guidance in drawing my cartoon," Shoemaker says. "And God had answered my prayers. One big goal remained, which I had been hoping for 12 years to achieve. That was to win a Pulitzer Prize for my cartoons. Winning a Pulitzer is the ambition of every newspaperman—writer or artist. But I never prayed specifically for it. Probably because I didn't think I could win it. But finally I decided to test my faith and pray."

The visit in London was enjoyable, but on the continent Shoemaker ran into a buzz saw of political intrigue. The Nazis had occupied Austria and were threatening to invade Poland. Getting visas to enter these countries took all of Shoemaker's newspaper savvy. He even had a false bottom built into his art case in which to put cartoons he suspected he should not attempt to mail out of the German-occupied territories.

In Bulgaria, the farthest point from home on his itinerary, Shoemaker found himself lonesome and depressed by the oppression he had seen in the Nazi-held countries. He was eager to talk to an American. Walking the streets of Sofia one morning, he suddenly caught sight of a highly polished brass nameplate that read "U.S. Legation." He burst through the door and raced up the stairs, stopping in front of a man sitting behind a desk.

"I don't have any business to take care of here," he blurted. "I just want to talk to an American. I'm an editorial cartoonist for the *Chicago Daily News*. My name is Vaughn Shoemaker."

The man sprang to his feet. "We've been waiting for you, Mr. Shoemaker," he said. "We have a cable for you."

Quickly tearing open the envelope, Shoemaker read, "Congratulations on winning the Pulitzer Prize for 'The Road Back.'" It was signed by Frank Knox, the publisher of the *Chicago Daily News*, who later became Secretary of the Navy.

The Fourth Miracle

The fourth great miracle in the Shoemaker saga, the artist may savor the most. This could be because it is the most recent. Or it may result from the fact it was least expected.

During his early cartooning days, the artist had dabbled in painting with watercolors. He had painted life on the waterfront of his own Lake Michigan, where he and his wife and son spent summers on a ketch, sailing up to the Straights of Mackinaw. He also had made pilgrimages to Gloucester, Massachusetts, to paint fishermen and their boats.

After his active newspaper days, Shoemaker and his wife moved to Carmel by the Sea in California, where he began to experiment with oil painting. To his surprise, he delighted in it.

As he gained confidence with oils, Shoemaker's horizons expanded. Trips to Latin America and Europe with his wife gave him opportunity to try out his new skills. Several of his paintings were hung in the Del Mesa Carmel Club, where he was a member. An art gallery in Arizona displayed several of his paintings, then asked for more.

Then one day in the early 1980s, he received a call from John Manson, an art fancier, and critic and the publisher of the prestigious art magazine *Artists of the Rockies and the*

Golden West. Manson wanted to do an article on Shoemaker and his work.

When published, the article was spread over eight pages in full color. Manson's comments caught the attention of many readers: "Shoemaker's years of experience as a cartoonist have contributed to his rare talent for capturing the fleeting expressions of emotions in the faces of his subjects. It is this human element of emotion of certain everyday happenings that is his major strength."

As pleased as Shoemaker was with this evaluation, he admits to being even more grateful for Manson's additional remarks. "Seldom in a man's life does one individual make such an impression on a boy of 9 as to endure over a span of some 40 years," Manson wrote. "Vaughn Shoemaker did just that when I heard him at a lecture demonstration in a small Congregational church in Chicago. At that time he was chief cartoonist for the *Chicago Daily News*. His subject for the evening was 'God Guides My Pen,' and I'm positive that on that night Vaughn Shoemaker guided me into a career in art just as he influenced other young people through the years."


Active days of cartooning may be over for Shoemaker. But his cartoons

have been published in seven volumes and are collectors' items today. As for painting, he has set up a studio in his apartment in the Chicago suburb of Carol Stream where he and his wife have moved after living in California. Surrounded by walls hanging with his favorite paintings, he says, "More painting? Hmm. We'll see."

As great as these four miracles in Shoemaker's life have been, however, they pale by comparison to an event he delights to recount. It puts into focus what he believes life is all about.

One summer the church in which he grew up, on the south side of Chicago, was conducting evangelistic meetings. Hundreds of people came to the tent to hear the evangelist. But the campaign was thought to be a failure because so few in attendance accepted Jesus Christ as their Savior.

It was no failure for Vaughn Shoemaker. "During the last minutes of the last night I had the joy of leading my 81-year-old dad, a life-long skeptic, down the sawdust trail to the altar. On our knees we prayed, and he accepted the Lord.

"That meeting became a success, just like our lives can be, when we trust God for goals that honor Him." 



The late Vaughn Shoemaker devoted his talent to oil painting after his retirement from the life of a cartoonist. Photo courtesy of Vaughn Shoemaker, Jr.

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3rd WORLD CONFERENCE

OF PENTECOSTAL CHURCHES

Diary of a Delegate 50 Years Ago in London

Open-air meeting in progress in Trafalgar Square, London, as part of the World Conference of Pentecostal Churches.

Did you or someone you know attend the 3rd World Conference of Pentecostal Churches? If your answer is yes, you'll enjoy recalling the activities of that London meeting 50 years ago. Even if you were not in attendance and don't know anyone who attended, you'll still enjoy reaching back a half century for this eye-witness report.

Friday, June 27, 1952.

This is London, and the historic buildings clustered at its heart in Westminster are bathed in summer sunshine as the crowds gather for the long awaited World Conference of Pentecostal Churches. Facing the Central Hall, famous venue for the first meetings of the United Nations Organization, is the noble West front of Westminster Abbey, set in the cool of green lawns and shady trees. Just behind stand the Houses Of Parliament, dominated by Big Ben. We are going to meet in an unrivalled natural setting during the next nine days.

I hear that folks have been busy at the Enquiry Desks from an early hour helping the hundreds of delegates streaming in from all over the World. Even distant New Zealand is represented. E. J. Phillips, the Secretary of our Hosts, the British Pentecostal Fellowship, looks an overworked man. Decide to pray specially for him.

The heat is exceptional for England, and in spite of his many years of worldwide travel Donald Gee looks uncomfortably hot as he rises to lead the great welcome meeting. I hear that my friend, Garfield Vale, is specially reporting, this meeting and I will say no more—except that we all agreed it was a grand opening.

Saturday, June 28.

The finest open-air meeting I ever attended in my life was held in Trafalgar Square this afternoon in connection with our Conference, and that in spite of almost insupportable heat rising from the stone-flagged Square. John Carter (England) led; Ralph Cranston (Canada) spoke, followed by the testimony of that veteran in public speaking, Ex-Congressman Upshaw of the U.S.A., to his miraculous healing. There was a masterly touch in the way Percy Brewster (Wales) drew the meeting to a climax. How good to watch an expert in anything. Thank God for some immediate decisions for Christ.

An American Pentecostal wedding in St. Margaret's, Westminster! Who would have believed it! But this afternoon Anna Jeanne Moore, of the "Voice of Healing," was married there, to Donald Blair Price. I heard reports of a

becoming more and more Pentecostal.

Monday, June 30.

Could not get to the second open-air witness in Trafalgar Square last night, but hear it was very good. This morning we commence the serious business of the Conference, but first of all are blessed by a devotional message from Lewi Pethrus of Sweden. How good to have among us these Pentecostal fathers in Christ, loved and respected throughout the World.

David du Plessis calls the Conference to business, but at first we seem to get all tied up over Advisory committees and Presidiums, and Procedure. God help our poor human frailty! He does help, and at last we get launched upon our "Into all the World" agenda. With Home Missions and Foreign Missions we have plenty to occupy us. One speaker aptly reminds us that "foreign missions" become "home missions" to our Indian brethren, while another solemnizes us as he truthfully describes Britain as pagan.

What a difficulty some speakers have to keep to the point. When the Presidium reminds us "This is a Conference, and not a Testimony meeting," there is significant approval from long-suffering delegates. And do we REALLY need these exhortations

Germany, speaks to us in afternoon devotions. This is his first time in England since 1914. How we wish we could do without all this tiresome interpreting. The curse of Babel is brought home to us frequently in this World Conference.

V. Wellings presides in the evening, when Brother Thomas of Paris gives us a brilliant example of interpreting at its best as he passes on to us a burning message from A. Thomas-Brès of France. We are rocking with the sheer joy of it. John Carter (England) follows with a message in clear, measured tones that makes listening a pleasure. His text is Heb. 13:8, and he well describes it as the "halo" so often behind the speaker's head on the walls of our Pentecostal churches.

Tuesday, July 1.

At devotions this morning Roswell Flower (U.S.A.) introduces to us dear old Elder Mason [Charles], the 87-year-old leader of the big colored Church of God in Christ denomination of America. His little claps are infectious, and we should like to see him all-out preaching to the colored folk. Elder Mason received his baptism in the Holy Spirit in Azusa Street Mission in 1906, and must be one of the very few now left who knew

"How we wish we could do without all this tiresome interpreting. The curse of Babel is brought home to us frequently in this World Conference."

wonderful dinner in Regent Street.

Some choice ministry in song preceded the great public evening meeting in the Central Hall, led by Geo. Stormont, at which there were powerful addresses by G. Wessels (South Africa) and Ray Hughes (U.S.A.), the latter given with that dynamic power of utterance that often marks our grand younger preachers. The Conference is warming up and

to be just normally Pentecostal and believe in spiritual gifts? What we really want to know is—"Where do we go from here?" In what practical ways can the power of the Spirit find outlet and expression? Some folks seem better at exhortation than counseling. Conferences are great revealers of character.

Another grand old European Pentecostal veteran, Emil Homburg of

that historic revival. I am struck by the fine appearance of Elder Crouch and others of these colored Pentecostal leaders. And what, rich voices! What a worldwide, revival this surely is.

U. Gorietti (Italy) did not feel able to speak to us at devotions in the afternoon, and so we spent the time in intercession. Our hearts were burdened for dear Wesley Steelberg lying so weak and ill in Cardiff. Then

we prayed for brethren in prison in Bulgaria. We remembered them in China, and all others behind human "curtains." We prayed for Japan. The Holy Ghost spoke to us wondrously through spiritual gifts and said that we need not fear the burden of the Lord, for the burden that HE would put upon us would be found to give us wings. Hallelujah! The unique Pentecostal touch in any meeting still makes all the difference.

I heard that under the leadership of Percy Brewster they had another splendid evening meeting with ministry from Lewi Pethrus and James Montgomery (Canada).

Wednesday, July 2.

Abilenes Schoeman (South Africa) in charge of devotions. We have a choice treat this morning with the presence and ministry of Rolf McPherson and his charming wife, Lorna, the leaders of "Four-squaredom" from the famous Angelus Temple, Los Angeles. Our esteemed brother recalls his previous visit to England with his famous mother when he was but a youth. They have a great welcome to the World Conference.

The Conference strikes fire this morning as we begin to discuss "Religious Freedom and Persecution." The delegation from Italy moves every heart. Reuben Das reminds us that India has its problems also, and mention is made of South America and some other European countries. Carefully worded proposals are presented by Noel Perkin. One English brother wants us to send an immediate delegation across to the Roman Catholic Cardinal. Ultimately the Conference decides on appointing a strong Committee of three, with an Advisory Committee of four others, to make representations to appropriate Government departments in the name of the Worldwide Pentecostal Movements. Another decision is to appoint a Day of Prayer and Fasting, and this is finally increased to Ten Days and fixed for September 21 to 30.

Marie Burgess Brown of Glad Tidings Tabernacle, New York, was one of the speakers at the conference.



Elder Charles H. Mason, the 87-year-old leader of the Church of God in Christ, attended the 1952 World Conference.

Whether we agree with him or not we admire the moral courage of one delegate who considers that we should endure persecution without making any attempts to mitigate it by approaches to the powers that be.

In the afternoon K. Schneider (Switzerland) brings a message, and thereafter we divide up into three Groups for separate discussion of practical aspects of missionary co-operation on the Fields. The method is a novelty to many, but we soon discover its value. Only in this way can we hope to cover the Agenda. But sometimes we wish we could be in two places at once.

D. T. Rennie (Scotland) leads the evening meeting, and Paul Rabe of Hamburg gives a stirring revival message. The students of the I.B.T.I. [International Bible Training Institute] from Burgess Hill gathered from many

different lands sing amazingly well in English. These willing helpers are traveling forty miles each way every day to assist in the Conference at real sacrifice from Fred Squire, their Principal. The students of the Kenley Bible School also are putting in long days of service in many capacities, but these fine young people tell me that they esteem the privilege of attending a World Conference well worth it all. And so it is. Samuel Gorman (Britain) gives a masterly message on the Cross, striking in homiletics, perfect in diction, and above all anointed by the Spirit of God. We thank God for such able Pentecostal preachers on the central theme of the Gospel. They are our glory in Christ.

Thursday, July 3.

Samuel Nystrom (Sweden) leads devotions, and we meet for the first



Gayle F. Lewis speaking at an open-air meeting in Trafalgar Square as part of the World Conference. Percy S. Brewster, pastor of the Elim Church in Cardiff, Wales, is standing at left and H. W. Greenway, editor of the *Elim Evangel* is standing on the right. They are flanked by English and Swiss choirs who sang in the meeting.

Secretary David du Plessis told the Convention that God was leading him into a different ministry.

time in our World Conferences, N. F. Coughran, Overseer of the Pentecostal Church of God, U.S.A., who brings the morning message. Donald Gee takes over for the Conference and after some more powerful contributions to the debate, we adopt some important resolutions aimed at assisting our Pentecostal brethren struggling for religious liberty. Later we discuss the Reports from yesterday's Groups. The level of speaking is higher now; and how obedient are the speakers to that tinkle from the chairman's bell that tells them their five minutes are up!

In the afternoon I decide on the Group for discussion on Missions and Literature, under the leadership of H. B. Garlock (Africa) and am delighted

with my choice. Somebody said that although it was the smallest of three Groups it was the best. Of course I have no means of judging. I was glad to hear the stress upon avoiding waste of money upon tracts that are almost useless for their purpose. Tracts need to be written by the nationals of the country, who know the idiom and local taste, and can write faultlessly where grammar is concerned. All were agreed upon the urgency of meeting the challenge of godless literature on all Mission Fields. We need WRITING missionaries.

Fred Squire presides at another great evening meeting when the speakers are Noel Perkin (U.S.A.); Miss Hattie Hammond (just back from

ministry in Northern Europe); and Hugh Dawson of England. During this meeting a message is sent to Her Majesty the Queen conveying sincere greetings and assurances of prayer from representatives of twenty-five nations gathered in the World Pentecostal Conference. All stand as the message is put to the meeting by Donald Gee and formally adopted.

Friday, July 4.

Leonard Steiner leads devotions, and we are blessed by a morning message from H. L. Chesser, General Overseer of the Church of God, U. S. A. Roswell Flower takes over for the valuable reports from yesterday afternoon's study Groups. We all like



Part of the great congregation that filled to capacity the famous modern Royal Festival Hall in London on Friday evening July 4.

this Group method more and more.

Now comes one of the bombshells of the Conference, as David J. du Plessis first gives us his report of his last three years' activities as Secretary of the Conference, and then tells us that he definitely feels the time has come for him to lay his office down. There is no doubt about the appreciation expressed by various speakers for the vast amount of traveling and work our esteemed brother has devoted to the cause of furthering worldwide unity among Pentecostal Groups. A love offering is taken to help our brother with his expenses for his journey home. [The Conference in 1955 asked David du Plessis to resume leadership as secretary, which he did and served until 1958. Russell P. Spittler, "David Johannes du Plessis," *Dictionary of Pentecostal and Charismatic Movements*.]

We wish it could have been an even more generous token of our love and gratitude. David J. du Plessis has

been a man whom the Lord burdened by the Holy Spirit for the cause of unity, and the fact of many new Pentecostal Groups being represented for the first time was visible proof that his efforts have not been in vain. We are happy that we shall still enjoy his fellowship, even if no longer in official capacity.

The afternoon session commences with the privilege of hearing and seeing Nicholas Bhengu, the African preacher whom the Lord has used so mightily in South Africa to every race. After that the chairman puts before the Conference the possible alternatives in view of the vacancy in the secretariat, and considerable discussion ensues. No successor is appointed to carry on in the same way that David du Plessis had filled the office, and it is decided rather to proceed with electing the new Advisory Committee for the next World Conference. A very clear statement is made that the brethren chosen will NOT automatically

become the Presidium of that conference. Their sole official responsibility to make such arrangements as will be necessary for the Conference. These triennial World Conferences of Pentecostal Churches are NOT an organization, and the Advisory Committee is in no sense an Executive Council of an organization. A nominating ballot is taken after prayer.

During the long period taken in counting the votes, the editor of *Pentecost* gives his report. This is enthusiastically received. The circulation is growing steadily (though many more subscribers could be added in America) and the paper is free of debt. The editor rejoices at giving his services freely, and pays warm tribute to the cooperation of F. B. Phillips, the general manager of the Victory Press. John Carter moves a hearty vote of thanks, and this is immediately adopted. Donald Gee is asked to continue editing and publishing the magazine on the same basis as

heretofore. Everybody seems happy.

While we wait for the scrutineers' report the pent-up feeling of appreciation for the services of E. J. Phillips in all the arrangements for the conference can be contained no longer, and he is given a tremendous ovation that he thoroughly deserves. His delicate health often held the British Committee in anxiety, but God has brought him through. Then the Conference is pleased to express its thanks to the whole British Pentecostal Fellowship as the host of the World Conference of 1952. Complete satisfaction is expressed for the arrangements made and suitable replies are given. A tribute is added later to Fred Squire and the I.B.T.I., and to Miss Peake for the lovely floral decorations in the Hall. We try to remember everybody, including the stewards and particularly Bernard Porter, the Head Steward, and the Trustees of the Central Hall for permission to use their magnificent building. Perhaps we forget some, but the Lord has marked every loving service rendered for His glory.

Still we wait; but now the Conference is made happy by a hearty invitation to hold the next triennial World Conference of Pentecostal Churches in the great Filadelfia Church in Stockholm, Sweden. This is accepted with acclamation. Memories of the European Conference there in 1939 make older brethren anticipate with zest a return to Stockholm in 1955, if God permit. But how much might happen before then!

At last the figures. The first five names have a clear majority over all others. But it was only a nominating ballot; and normally we should proceed with an election. It is very unfortunate that the hour is so late and delegates are tired and restless. A proposal to accept the five names heading the nominating ballot is adopted. So the new Advisory Committee consists of Noel Perkin (U.S.A.), Lewi Pethrus (Sweden), Donald Gee (Britain), Leonard Steiner

(Switzerland), and Roswell Flower (U.S.A.). Once again it is stressed that the sole official function of these brethren is to make needed arrangements for the next World Conference and nothing more. They are left to select from among themselves one to act as a Secretary for contact purposes.

Friday Evening.

A friendly Swiss car drives me over Westminster Bridge to the Royal Festival Hall shining in beauty, though modernistic in design, on the South Bank. Over a hurried tea by the River Thames my Swiss friends are reminded (dimly?) of the lake of Zurich.

This is my first visit to the famous hall, and its appointments leave me breathless. The word "magnificent" seems, for once, to be fully justified. It is superb. What a thrilling sight to see it packed from floor to farthest gallery with a sea of faces. There is not an empty seat. H. W. Greenway presides, and we immediately sense the perfection of the acoustics. Its walls soon ring with the praises of Jesus. E. C. W. Boulton (England) leads us in devotion—and who more fitted so to do? The London Crusader Choir, under the direction of Douglas B. Gray, render exquisite musical ministry. The four speakers are Gayle Lewis (U.S.A.), James Salter (Congo Evangelistic Mission), Reuben Das (India) and Fred Squire (England). Thank God that souls are won for Christ on this historic occasion for the Pentecostal Churches—and also for the Royal Festive Hall.

A simultaneous meeting is being held in the Central Hall, Westminster, under the leadership of F. R. Barnes (London), and we hear of surprisingly good numbers in spite of the other great attractions. Ministry and testimony is supplied by Mrs. Roswell Flower (U.S.A.), H. B. Garlock (Missionary to West Africa), W. D. Upshaw (Ex-Congressman, U.S.A.), and John Dyke (England). At both meetings the four speakers stress

respectively four aspects of our distinctive witness—Revival, Missions, the Supernatural and Evangelism.

Saturday, July 5.

It is rank treason to admit it, but I am thankful to relax this morning, and have no meetings to attend. Such rich spiritual fare as in the last week causes satiety.

However, on a golden midsummer evening I wend my way just once more to Westminster, and find long queues outside Central Hall. Hundreds of British Pentecostals have come to London especially for the occasion. Every seat is occupied as Donald Gee rises to lead this great closing meeting as he led the first. The majestic words of "Eternal Light, Eternal Light" rise and swell, followed by that so very appropriate hymn, "Lord, Thy Ransomed Church Is Waking." Douglas Gray is song leader tonight. Prayer is offered by J. T. Bradley (England), and H. L. Chesser (U.S.A.). Then John Carter reads Psalm 133. C. J. E. Kingston (England) is the first speaker. Then the male-voice choir of the I.B.T.I. renders a choice setting of "Nearer My God to Thee." Greetings are conveyed from Newfoundland. Eino Manninen, straight from Finland, brings greetings in well-nigh faultless English from the large Pentecostal Movement there. We enjoy seeing his loving hug of the chairman on the platform.

The audience is delighted when Mrs. Robert Brown of New York is introduced as the second speaker. Glad Tidings Tabernacle gave \$38,000.00 (about 14,000 pounds) last year to foreign missions. And, dare we publish it? Sister Brown told us that she is 71 years of age. Who would have thought it as we felt the vitality of her ministry? Her text was 2 Kings 4:2—"What hast thou in the house?" She reminded us that only by pouring OUT what we already have could we ensure God's continued Pentecostal supply.

The last speaker is Gordon



L-r: Ruth and Wesley Steelberg and J. Roswell and Alice Flower on board the *M. V. Ryndham* en route to the 1952 World Conference.



David J. du Plessis, secretary of the 1952 World Conference.



Donald Gee, editor of *Pentecost*, reported on the 1952 World Conference.

Lindsay (U.S.A.), the editor of "The Voice of Healing." With rapt attention the great audience listens as he tells how God led him from smaller things into a fruitful field of successful evangelism by means of the "sign-gifts" of divine healing to confirm the Word. His powerful message concludes with an appeal that brings people streaming to the altar with divers needs from all over the building.

Then—"Jesus Shall Reign Where'er the Sun" peals out with full organ as a closing hymn of adoration from the World Pentecostal Conference. Long after the prayer of dismissal, has been uttered the long line of sick stream up to be prayed for by Brothers Lindsay, Green, and others.

Where He displays His healing power;

Death and the curse are known no more;

*In Him the tribes of Adam boast
More blessings than their father lost.*

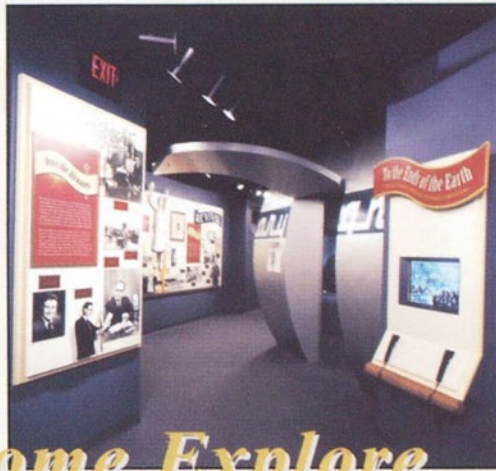
With those victorious words the third, and by very far the largest, World Conference of Pentecostal Churches passes into history. They are a fitting climax to the Conference Theme—"Into All the World."



This report by Garfield Vale of the Third World Pentecostal Conference in 1952 was published in *Pentecost*, the magazine edited by Donald Gee for the organization. The name was later changed to Pentecostal World Conference and only last May—at the 19th triennial meeting in Los Angeles—the name was changed to Pentecostal World Fellowship.

Wesley R. Steelberg, general superintendent of the Assemblies of God, was on his way to the conference but was stricken after preaching in Wales. He died July 8, three days after the conference adjourned. Readers who attended the London meeting in 1952 are asked to share personal experiences with the editor.

Flower Pentecostal Heritage Center Museum



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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

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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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Zelma Argue

Handmaiden of the Lord

By Sheryl Shearer



Evangelist Zelma Argue (left) and E. Jeannette Jones (right) copastored Trinity Gospel Tabernacle in Los Angeles during the 1950s.

Zelma Emma Argue offers a snapshot into the early Pentecostal movement of the 20th century and its subsequent development and growth. Surprisingly, her contribution to the Pentecostal movement is not widely known today, shadowed by other prominent, famous figures in the movement. Yet, peering into her life one quickly recognizes the discovery of a treasure, a jewel of devotion, conviction, abandonment, and sacrifice to her Lord. This article will survey her conversion, Holy Spirit baptism, and ministry, concluding with her influence and legacy in the Pentecostal movement.

CONVERSION AND SPIRIT BAPTISM

Little has been reported about Zelma's conversion. Her personal account briefly states that she came to Christ at the tender age of 7 at a children's meeting. She was baptized in water at 10 years old. She says, "Though I had loved Him even before this, I did not somehow grow hungry for a Spirit-filled life for several years."¹ She describes, however, in

great detail her personal Pentecost, which happened in her 13th year.

After the Argue family had moved to Long Beach, California, Zelma attended the Worldwide Camp Meeting conducted by Maria Woodworth-Etter in Los Angeles in 1913. She faithfully went to the children's meeting twice daily with her childhood friend from Winnipeg, who was also attending the meetings. She went to the altar after each service to tarry and pray through

for the baptism in the Spirit. This continued for some time. Meanwhile, Zelma's brother, Watson, visited the meeting one weekend and received his infilling the first time he sought. To her astonishment he laid under the power of God for hours while she sat by and watched.

Zelma's turn came on May 23, during the afternoon service. She had come to the end of herself, feeling discouraged and empty. Her heart craved for more, and she cried out to God. She found herself repeating the words "Dee-oo, Dee-oo," which she later realized was "*Dieu*," French for "God." (In high school she later enrolled in French and Latin courses and learned this meaning of "*Dieu*.") Not satisfied, wanting "a real 'Niagara' overflow,"² she pressed on. The

“Niagara overflow” came the following day when “floods of joy and holy laughter ... [and] streams of praise flowed ... in a language [she] had never learned.”³ She received some taste “of the supernatural that would later help mold [her] service for the Lord.”⁴

LAUNCHED INTO MINISTRY

After graduating from high school as valedictorian, Zelma immediately went to a nearby town to assist in revival meetings. After the main evangelist was called away unexpectedly, she did some of her first preaching. Desiring to attend a Bible institute and train for ministry, she enrolled in a business school in order to earn some income to assist her tuition. While enrolled and working part-time at the business school in 1920, her father told her if she took up the trombone she could assist him in his evangelistic campaigns. Aimee Semple McPherson also reportedly expressed interest in Zelma joining her campaign that year in Dayton, Ohio.⁵ She was a mere 20 years old.

She gave up plans to attend a Bible institute and went into full-time ministry with her father. He encouraged her to play the trombone and lead the worship (which helped save his voice); take the children’s services; write the press items; and assist in the altar work.⁶

Ordination

After joining her father, he decided that she should be ordained. During one of his meetings in Winnipeg, on March 11, 1920, Zelma was ordained as an evangelist by three Assemblies of God (A/G) ministers, H. M. Cadwalder, W. E. Moody, and C. O. Benham.⁷ Zelma regarded it as a blessed, holy experience. She wrote, “The profound sacredness of that hour clings to me still. It was a confirmation of what God Himself had already done!”⁸

The next day, A. H. sent a telegram to Stanley Frodsham at the A/G Headquarters in Springfield,

Missouri, requesting “credentials ... [and] also letter direct to Chicago bureau instructing them of her ordination.”⁹ The following day, Zelma E. Argue received written acknowledgment of her ordination as an A/G evangelist. This documentation of her ordination proved significant for her ministry, as well as giving her the much-needed railway discount pass for clergy in the United States.

Although she ministered extensively in Canada, her credentials came through the United States. The question of choosing between the two arose after the General Council passed a resolution in 1933 concerning an A/G minister’s affiliation with other organizations.¹⁰ She claimed, however, that her Canadian papers were not ordination papers, just “deaconess,” but this still allowed her to receive the half-price rates on the Canadian railroads.¹¹ In the end, Zelma chose to remain affiliated and ordained with the A/G in the United States.

In her father’s evangelistic campaigns, she ministered in music and in preaching to the youth, children,

and the adults. Her fervor for the salvation of souls came through in her preaching. One newspaper described her as the “famous girl evangelist of Winnipeg.”¹² The *Alton Telegraph* stated, “Girl revivalist talks to large crowds at tent. Miss Zelma Argue declares God frequently calls women to do His work.”¹³ Pastor Harvey McAlister of Calgary, Alberta, reported that Zelma’s “deeply spiritual talks fell upon the hearers ... so that hardened hearts were softened and tears mingled with joy.”¹⁴

Ministry of Prayer

One of her great passions was prayer. She adopted her father’s practice of spending hours in seclusion, waiting on God for His blessing. Zelma saw the fruitful results of this complete surrender and dependency on Him. “Prayer is a weapon whose possibilities have never been exhausted. ... When a meeting seemed locked tight, fasting and secret prayer would bring a break.”¹⁵ She enjoyed praying people through at the altar, staying with the people until they



Zelma Argue (center) with brothers A. Watson (left) and Wilbur J. Argue (right), holding musical instruments.



EVANGELIST & MRS. A. H. ARGUE.

"As for me and my house, we will serve the Lord."

A. H. and Eva Argue, parents of the noted Argue family evangelists.

had received what they desired. Roger Argue, her first cousin, fondly remembers, "all night was not too long [for Zelma] if it took that long."¹⁶

Because of her commitment to prayer and intercession,¹⁷ she often received invitations to conduct prayer meetings. One such place was at First Assembly in Tucson, Arizona, during a time of revival. The pastor remarked, "Knowing her to be a woman of prayer and great faith,"¹⁸ she was invited to lead that week of prayer. Attendance was small, yet God visited the place with His power: "Pentecost was being repeated."¹⁹ People were saved, baptized in the Spirit, and given visions and prophecies. Most notably, the young people were completely transformed. They experienced a newfound desire to work for the Lord and an absence of worldliness and casualness toward the things of God. The pastor remarked that in his 18 years of pastoring First Assembly, this move of the Spirit of God was the greatest.

Evangelist, Pastor, and Writer

Until her retirement, she continued in evangelistic campaigns in

the United States and Canada. She traveled overseas to Australia, New Zealand, and the South Pacific holding campaigns. In 1948, she copastored with E. Jeannette Jones at Trinity Gospel Tabernacle in Los Angeles, California until 1957.²⁰ She resigned as pastor and once again hit the sawdust trail for 7 more years until she was superannuated in 1964. She remained single throughout her life.

The ink of her pen did not run dry for nearly 60 years. She contributed almost 200 articles to the *Pentecostal Evangel*. Her first article, "Buying Gold" on the topic of Christlikeness, appeared in the March 5, 1921 issue. In 1980, two months after her death, her final article, "Threefold Purpose of the Baptism in the Holy Spirit," was in the March 23 issue of the *Pentecostal Evangel*. Her writings also appeared in the *Latter Rain Evangel* and other early Pentecostal periodicals.

**THE PENTECOSTAL MESSAGE
*A Dividing Issue***

Until her death in 1980, the baptism of the Holy Spirit with the evidence of speaking in tongues played a major role in her ministry. At the time

this issue caused divisions. Those that rejected speaking in tongues as the evidence of Spirit baptism viewed people like her with despondency. Pentecostals were considered church splitters. In response to this resistance, Zelma wrote, "There was opposition to preaching that to us was given the opportunity to contend in faith for the same supernatural manifestations as were entrusted to Peter, and later to Paul. Some fought the manifestations of the Spirit, and *grew lean in their souls*"²¹ (emphasis mine).

In spite of the opposition, she was not deterred. She wrote extensively concerning the topic,²² and preached the full gospel message with boldness in the power of the Spirit, helping people "pray through" at the altar until they had their own baptism. She strongly believed that everyone should partake in his or her own personal Pentecost.

Unknown Tongues

It was not uncommon to hear messages in unknown tongues during an Argue service. The Argues did not believe the purpose of tongues was xenoglossic (a known human language) for the preaching of the gospel.²³ Repeatedly, however, someone present understood the language of the one speaking in tongues. Zelma presented testimony that "a missionary returned from South China, Miss Willa Lowther, told us that one, speaking in Chinese, and weeping, was warning, 'Flee from sin! Flee from sin! Sin is separating you from God!'"²⁴ Another account said that one speaking in Kurdish was understood and translated by an Armenian brother.²⁵

A profound experience happened with A. H. Argue during a prayer meeting. As he prayed fervently in the Spirit two missionaries from Palestine clearly recognized the Arabic language.²⁶ The Argues embraced the Pentecostal doctrine with fervor.²⁷ Evidence of its fulfillment and manifestation could be heard in every service.

INFLUENCE

Early in her ministry, Zelma realized that she could reach thousands more through the printed page. She wrote nine books between 1923 and the 1940s. Many of these were daily meditation devotions on such topics as practical Christian living, prevailing prayer, strenuous days, and the cross. These contained "choice quotations as well as much interesting original material on the subject"²⁸ of the book.

In addition to her books, she wrote nearly 200 articles for the *Pentecostal Evangel*. It is believed that she wrote more articles for the *Pentecostal Evangel* than anyone except C. M. Ward.²⁹ Many times her articles would appear on the front page of the magazine. Besides the *Pentecostal Evangel*, she wrote articles for many other magazines, including *The Latter Rain Evangel*, *The Elim Evangel*, *Foursquare Revivalist*, and *The Revival Broadcast*.

Writing for more than 60 years, her influence extended throughout the world. Gospel papers in Canada, Australia, New Zealand, and England carried her writings. Some of her favorite topics were: communion with the Lord, revival, prayer, worship, and souls.

Regardless of her topic, one could not read much of her work without being confronted and/or convicted of God's truth. The challenge to go farther with God and surrender all for Him found its way into nearly all of her writings. Her tone never conveyed condemnation, yet was full of love, grace, and compassion. Somehow, her hard words carried an anointing and a sense of the presence of the Holy Spirit. Her passion extended through her words, so that the reader accepted the call to readily obey the Lord.

In her writings she called the Christian to a deeper walk with the Lord, one that would draw the unsaved to Him. An example is found in, "Are We Going Forth or Settling Down?" She said to the Christian who would never consider settling down in a place

The Argue Family

Andrew Harvey (A. H.) Argue, Zelma's father, pioneered the Pentecostal movement in the Winnipeg, Manitoba, area of Canada after receiving the baptism in the Holy Spirit in Chicago in 1907. He was used greatly in the ministry of healing and the baptism of the Holy Spirit. Child training fell to Zelma's mother, Eva Phillips Argue, while A. H. traveled around the country holding evangelistic campaigns.

The spiritual influence of Zelma's parents proved central in shaping the lives of their seven children: Harvey, Zelma, Wilbur, Watson, Beulah, Eva, and Elwin. Although Harvey, the first-born, died at 4 years of age, the greatest reward for both parents was to see the other children converted and baptized in the Holy Spirit.

All the Argue children were involved in some form of ministry in their lives. Zelma's sisters, Beulah and Eva, both married godly men. **Beulah** married C. B. Smith, an evangelist, later serving as a pastor, general superintendent of the Pentecostal Assemblies of Canada (PAOC) for several years, and President of Eastern Pentecostal Bible College. **Eva** married Fulton Robinson, who at the time was a Sunday school superintendent in their local church in Canada, later becoming a prominent businessman in an oil company.

Wilbur traveled with Dr. Charles S. Price as his campaign pianist and business manager for three years in the United States and Europe¹ and also assisted his father in evangelistic campaigns. Later he went into real estate on the West Coast.

Elwin was a gifted musician, enrolling in the Conservatory of Music at Wheaton to study singing. Shortly after entering the school, he surrendered his life to Christ. He served in ministry for 3-4 years. Following that he moved to California and became involved in business and was a Christian layman.

A. Watson Argue, along with Zelma, accompanied their father on his campaigns, preaching and playing the trombone, being dubbed the "Argue Evangelistic Trio."² At about 20 years of age, he led the singing in the Aimee Semple McPherson crusades and pastored Angelus Temple for a month during

Aimee's mysterious disappearance in 1926 and 4 more months as evangelist after her return.³ He pastored two separate churches for 21 years. The rest of his ministry was devoted to missionary evangelism throughout the United States, Canada, and Europe. His son, **Dr. Don Argue**, is the current president of Northwest College.

WATSON ARGUE
INTERNATIONALLY KNOWN EVANGELIST

WEEK NIGHTS 7:30
BRING THE SICK
All Welcome

SUNDAYS 11 a.m. 3 and 7:30 p.m.
Hear His Argue-ments
Special Singing and Orchestra

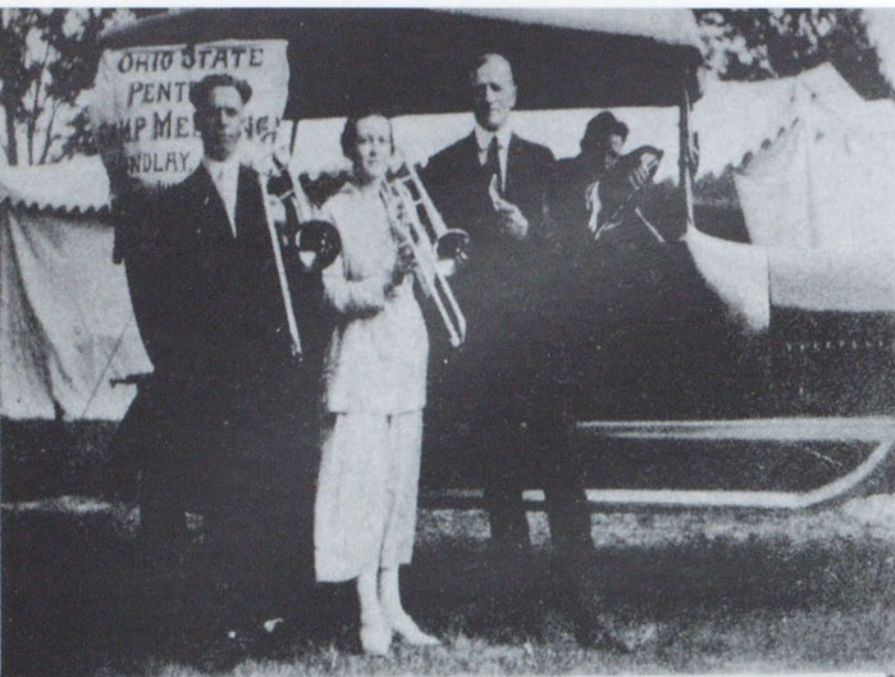
REVIVAL CAMPAIGN
May 28th to June 16th

An ad for an early Watson Argue revival campaign.

¹ Zelma Argue, *Contending for the Faith* (Winnipeg, B.C.: Messenger of God Publishing House, 1928), 27.

² Zelma Argue, *What Meaneth This?* (Winnipeg, Canada: N.p., 1923), 21.

³ Zelma Argue, "A. Watson Argue At Vancouver," *The Revival Broadcast*, December 1926; Argue, *Contending for the Faith*, 74.



Evangelist A. H. Argue (right) with son Watson and daughter Zelma, standing in front of a car at a camp meeting in Findlay, Ohio, about 1930.



Zelma (left) with her sister Beulah, holding trombones at a campaign in Detroit in 1927.

like “Sodom,” but might prefer “to settle down in some religious corner, as oblivious to the world’s needs as to its attractions. This too leads to stagnation and spiritual loss.”³⁰ She used the passage of the Mount of Transfiguration to back up this charge. Peter wanted to stay and build three tabernacles, yet Jesus “knew the glow would not remain with isolated Christians,”³¹ so they came down from the mountain, going back into the world. This plain-speaking message pervades nearly all of her writings.

In the pulpit she was not considered a strong preacher, but rather an “exhorter.”³² She strongly emphasized salvation and the baptism of the Holy Spirit. She told stories and shared Scriptures. Her speaking inspired people to faith in salvation and for their personal Spirit baptism, because of the spiritual touch of God on her life. A cousin, David Argue, remembers her as “godly. [She] walked in the Spirit always.”³³

LEGACY

Zelma Argue’s rich influence rests in the copies of her writings. Her unwavering devotion to her Lord

stands as a challenge to all who read her articles and books. Her straightforward writing is easy to understand and grasp. It lacks superfluous, religious terms meaningless to the average reader. She would “speak to the heart, not the head.”³⁴

Her style of communicating remains relevant to today’s reader. She occasionally commented on secular events, such as World War I and II, the removal of prayer from school, the growing interest in the theory of evolution, etc., then suggested how the Christian could respond spiritually in a practical, down-to-earth manner. Continually, she encourages the Christian to go deeper and farther with God, to abandon oneself and engage one’s heart in Him. Her message was always looking with an eternal perspective, but never so heavenly minded that her message lost its earthly relevance. Her devotional, “The Engaged Heart,” best sums up her life and message:

An engaged heart is a happy and an occupied heart for it is centered upon its Well-Beloved, and delights to

dwell upon His beauties ...

An engaged heart is a singing heart ...

An engaged heart is a pledged heart ...

An engaged heart is a pilgrim’s heart ...

An engaged heart is a modest heart ...

An engaged heart is as a well watered garden ...

An engaged heart is an upward-looking heart, and therefore a contented and restful heart ...³⁵

CONCLUSION

Zelma E. Argue’s legacy is rich. She preached, prayed, wrote, sang, and played. Her heart of serving others in exhortation and encouragement to receive the Lord and a personal Spirit baptism were trademarks of her life and ministry. In evangelistic campaigns with her father and other family members, her tireless efforts to spread the full gospel message brought full rewards. The amount of people touched by the Argue evangelistic campaigns was numerous. Her passion, devotion, and abandonment continue to challenge all who read her



Zelma Argue, evangelist, pastor, and writer, about 1923.

writings. Her testimony and ministry continue to bring glory to her Lord, whom she loved and served for seventy-three years.

Notes

- ¹ Zelma Argue, *What Meaneth This?* (Winnipeg, Canada: N.p., 1923), 23.
- ² *Ibid.*, 24.
- ³ *Ibid.*, 25.
- ⁴ Zelma Argue, *A Vision and A Vow* (Springfield, MO: Gospel Publishing House, 1940), 51.
- ⁵ Edith Blumhofer, "Zelma E. Argue" in *"Pentecost in My Soul": Explorations in the Meaning of Pentecostal Experience in the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), 156.
- ⁶ Argue, *A Vision and a Vow*, 63.
- ⁷ *Ibid.*
- ⁸ Argue, *What Meaneth This?*, 26.
- ⁹ A. H. Argue, telegram sent to Stanley Frodsham, November 12, 1920, Flower Pentecostal Heritage Center, Springfield, Missouri.
- ¹⁰ J. R. Evans, General Secretary, letter to Zelma Argue, July 20, 1933, Flower Pentecostal Heritage Center, Springfield, Missouri.
- ¹¹ Zelma Argue letter to J. R. Evans, General Secretary, responding to a letter sent to her on July 20, 1933, n.d., Flower

Pentecostal Heritage Center, Springfield, Missouri.

- ¹² Argue, *What Meaneth This?*, 61.
- ¹³ *Ibid.*
- ¹⁴ Zelma Argue, *Contending for the Faith* (Winnipeg, B.C.: Messenger of God Publishing House, 1928), 46.
- ¹⁵ Zelma Argue, *Garments of Strength* (Springfield, MO: Gospel Publishing House, 1935), 69.
- ¹⁶ Roger Argue of Ossawa, Ontario, telephone interview by author, November 14, 2001. Roger Argue is Zelma Argue's first cousin; their fathers were brothers. Roger Argue is a retired minister with the Pentecostal Assemblies of Canada.
- ¹⁷ See Zelma Argue's writings: "Revival Through Unity of Prayer," *Pentecostal Evangel*, November 28, 1936, 2; "Special Times of Prayer," *Pentecostal Evangel*, August 16, 1959, 17; "Outpouring at Girls Camp in California," *Pentecostal Evangel*, October 13, 1963, 3; "Be Strong in Intercessory Prayer," in *Garments of Strength*: 68-72; "Everywhere, Lord! Everywhere!" *Pentecostal Evangel*, February 2, 1969, 6; and *Prevailing Prayer: Choice Thoughts For Daily Meditation* (Grand Rapids, MI: Zondervan, 1936).
- ¹⁸ L. G. Gilmore, "Heaven-Sent Revival," *Pentecostal Evangel*, May 16, 1965, 15.
- ¹⁹ *Ibid.*
- ²⁰ Argue, "Memories of Fifty Years Ago," *Pentecostal Evangel*, April 22, 1956, 6.
- ²¹ Argue, *Contending For the Faith*, 30.
- ²² See Zelma Argue, "The Positive Power of Pentecost," *The Elim Evangel and Foursquare Revivalist*, July 30, 1937, 492; "Endued With Power," *Pentecostal Evangel*, January 29, 1967, 9; "The Threefold Purpose of the Baptism of the Holy Spirit," *Pentecostal Evangel*, November 6, 1926, 7.
- ²³ Charles Parham believed and taught the doctrine that God gave tongues in order to spread the gospel to the uttermost parts of the earth. He staunchly supported the idea that missionaries would not have to endure the pain of language school for foreign missions; all one needed was the baptism with tongues and the discernment of the language being spoken. After this the missionary was considered ready to reach the lost heathen in the uttermost parts of the earth.
- ²⁴ Argue, *Contending for the Faith*, 50.

²⁵ *Ibid.*, 51.

²⁶ *Ibid.*, 26.

²⁷ See Argue, *Contending For the Faith*, 17-24.

²⁸ Zelma Argue, "Prevailing Prayer," *The Latter Rain Evangel*, October 1936, 14.

²⁹ Frederick A. Muster and Mel Gram, "Obituary of Zelma Argue," *Christian Life Center*, January 29, 1980, n.p.

³⁰ Zelma Argue, "Are We Going Forth or Settling Down?" *Pentecostal Evangel*, May 30, 1965, 15.

³¹ *Ibid.*

³² David Argue of Lincoln, Nebraska, telephone interview by author, November 14, 2001. David W. Argue is a second cousin to Zelma Argue; his father is Roger Argue. David is the pastor of Christ's Place in Lincoln, Nebraska and an executive presbyter with the A/G.

³³ *Ibid.*

³⁴ Roger Argue, telephone interview.

³⁵ Zelma Argue, "The Engaged Heart," in *The Shepherd's Staff: A Devotional Directory of A/G Ministers*, edited by R. D. E. Smith (Minneapolis, MN: The Northern Gospel Publishing House, 1946), 134-135.



Sheryl Shearer is a second-year student at the Assemblies of God Theological Seminary and a certified minister with the North Carolina District. She has ministered in various parts of the United States, Germany, and Ghana, West Africa, with her husband, Brian, who is a chaplain-candidate with the U. S. Navy.

Trials and Triumphs of Early Pentecostals in South Texas

By Josie Susannah “Dolly” (Lohmann) Jones

This is an unedited letter Josie Susannah “Dolly” (Lohmann) Jones wrote telling of the tribulations and triumphs early Pentecostal ministers experienced as they traveled through parts of Texas and Oklahoma. “Granny” Jones, as she was called in later years, was the wife of Frank Leslie Jones. *Heritage* is indebted to Mike Allard, great-grandson of Granny Jones. He is pastor of Greens Bayou Assembly of God, Houston, Texas. He formerly served as district youth director for the South Texas District. Mike is the son of Jimmy Allard, and grandson of Selma (Jones) Allard.

We received the Holiness experience in 1901, that is, I did. Brother [Frank Leslie] Jones had received it in 1900 under Brother and Sister Cagle at his home-town—Liberty Hills, Texas. Then 1901 a Brother George Sutton¹ came to

my neighborhood school house and held a meeting and our family, the Albert Lohmann² family all embraced holiness and was put out of the Methodist church. We began services of our there in the schoolhouse, and continued on until we married December 24th, 1903. We lived in the Jones’ home the first year of our married life and he made a crop on the place—him being the last boy to marry of the family. After the crop was gathered, we moved to my fathers for a month until after our first child was born, then we moved to Liberty Hill for a month.

He then rented a farm 7 or 8 miles west of town. We wintered there and went to church at Bertram to the Holiness Tabernacle there where Brother Jim Manney was Pastor. Brother Jones was feeling the call to the ministry so



Ethel and Fred Lohmann (brother of “Granny” Jones) with baby Earle (left), and an unidentified woman (right) in front of a tent near Liberty Hill, Texas, in 1909. This became the site of the Loafer’s Glory Apostolic Church.

he sold out the crop he had started and we loaded our wagon and headed for Peniel, Texas to go to school to study for the ministry, but we failed to go to Peniel.

We went to Lampassas and got in a meeting there with Brother Manney. Got acquainted with another young holiness preacher by the name of Phelps, so they asked us into their home. So one day the young wife was forced to leave him by her mother and taken away, so he gave up his job and he and Brother Jones accepted a traveling job with a sewing machine co. We loaded up the sewing machines and left out, They thought to sell sewing machines. We traveled one day and sold nothing so night was coming on and we couldn't get back to Lampassas so we just pitched camp on the river.

[In 1904] We traveled over bad roads and slept out beside the wagon for a number of days and nights until we came to Grapevine, Texas.

Next morning, they headed back and gave up the job. We loaded our wagon and left out thinking we would go to Peniel but instead we traveled over bad roads and slept out beside the wagon for a number of days and nights until we came to Grapevine, Texas. Where he had a cousin John Jones who lost his wife. We stayed there for a week or so, then went on over into Oklahoma.

Crossing the river at Gainesville where the quick sands were was so bad you didn't dare let the horses stop or they would sink. The men who guided us over tied their horses to the bridles of our horses and told Brother Jones to lay the whip on them. I was scared half to death. They carried us in a high lope all the way over.

Then when we got over we ran into the cross timbers and sand roughs. No roads to speak of. Ran into a place so narrow one of our wagon bows was broken, so we had to get out and chop trees out of the way before we could go on, so I told him we surely must be on the wrong road—we saw a man plowing in a small field. Stopped and asked him the directions out to the place we were supposed to go to find the river. Then we were scared the man might follow us and try to rob us, so we drove hard as we could until we met a bad cloud coming up, had to pull the wagon off the road to get a place to camp. I got up a few sticks of wood and put them under the wagon so we could build a fire the next morning. He tied the horses close by and fed them. By the time the cloud had struck and such a storm, looked as if it would blow us away. We really did pray. As soon as day began to dawn he got out and built a fire and fed the team and the coyotes began to yell right close to the camp. I was really glad to see daylight again.

We finally made it to Duncan, Oklahoma. Where he had a sister living. Stayed there for a while, and one of our

horses got shot and killed there. So we had to trade the wagon for a horse back. Then we went from there to Oklahoma City, that fall of 1904. Went into the orphanage and rescue work there with Matty Mallory and Richard Bell. Stayed there until the fall of 1906. Left there and went back to Duncan after our second baby died September 1, 1906.

Stayed at Duncan until Christmas and Brother Jones left me and the little girl Selma and went to Putnam, Oklahoma. Then I followed him after he got us a place to live. It was there we heard of the Holy Ghost Baptism. A young boy had been where people received the Holy Ghost and told us about it. Then Brother Jones went to Oklahoma City for the camp meeting of the holiness people. There he saw the people who had received it and heard them speak in tongues. Saw the main men of the Holiness movement fight it yet Dr. Godfrey³ who spoke 17 different languages understood 5 different languages—that a young girl spoke while prostrate under the power of God. Brother Richard Bell our fellow worker in the Rescue work had already received it so Brother Jones accepted in his heart then and came home and told me so I said, "well, I'll believe if for I read it in the Bible."

We began seeking for it the best we knew. I believe I would have received it then if I had obeyed what I felt to do, but was backward and timid so I didn't do what I felt I was moved upon to have the Brother who was with us in a meeting to lay hands on me. During that meeting a Brother C. M. Packer came and gave his experience. At the close of the meeting we went back to Oklahoma City to start back to school at the holiness college. The principal told the students that if any of them went downtown to the mission they were automatically out of the school.

So one day at noon he told me to have the babies ready when he got out of school, that we were going down to the mission. So we did, that was Friday P.M. We both received the Holy Ghost before returning Sunday night. From there we moved into the mission building up over-head. We had a marvelous something of the Supernatural to take place there one night after the service closed. We had all gone to bed. There was 6 of we adults and the 2 babies living up there. The fire whistle blew and it blew our ward and we heard the fire wagons coming right down our street and pulled around into the alley. So we all jumped out of bed and ran to the back to see. So there was huge pillar of fire just standing over our building and between the big building next to ours. We had many supernatural things to take place there such as balls of fire and smoke of incense was seen by different people.

One night we had a young lady to come off the street and rushed to the altar, crying out to God. She was one of the girls from the holiness college and was on her way to the river to commit suicide. She was wonderfully saved and I believe she received the Baptism. We had A. B. Cox⁴ come in off the street, who said he had sinned away his day of



Faculty and students in front of Beulah Home at Emmanuel's Bible School, Beulah Colony, Oklahoma, about 1908. Daniel Awrey, one of the instructors, is standing in the middle with a clerical collar. A. B. Cox is on the left, labeled "dad." Dora Cox is at top, labeled "mom." Dolly "Granny" Jones, wearing a plaid blouse, is standing right holding daughter Zona. F. L. Jones is at the far right with daughter Selma.

Photo courtesy of Jerri Cox Caldwell

grace, he thought, but the Lord got a hold of him at the street meeting that evening and he followed us into the hall and was gloriously saved and filled with the Holy Ghost and made a great preacher. He is one of the Assembly of God ministers up in Ohio. From Oklahoma City we went to what is now Carter, Oklahoma. It was then called Beulah. There we went through the first Holy Ghost school in Oklahoma where Brother Frank T. Alexander was the founder of the school. Brother Daniel Avery [Awrey]⁵ was the Bible leader. Brother R. E. Winsett⁶ was music teacher. Sister Birdie Bell who later became Brother Winsett's wife was one of the primary teachers.

There was both literary and Bible classes. There was more than 40 of us there and everyone had to trust God for our support and we never did lack a meal, only when fast days arrived. We saw God move in a great way in supplying the need of the school—financially and physically. We had some serious sickness among the people and God came to our rescue and healed every one of them.

Brother Avery [Awrey] and wife were people of faith. They trusted God for everything. He left at the close of school and went around the world. When he kissed his family good-bye he had 30 cents in his pocket, but God had spoken to him to go, so he told his wife to pack his grip, which she did. The brothers at the school took him to the depot and he boarded the train. God always put it in someone's heart and mind to give him a certain amount of money before the conductors would get around to punch tickets.

Everywhere we went there was a goodly number [who] received the Holy Ghost.

I've seen him receive letters from people who didn't even know him and say the Lord has spoken to me to send you a certain amount of money and gave them his name and address, and always it would be at a time when we were in need at the school.

At the close of the school we were all sent out in bands to hold meetings over the country. Everywhere we went there was a goodly number received the Holy Ghost. One of the places a band of us went was Cordell, Oklahoma. There is where Brother Jones tells us about getting his whipping with the rawhide buggy whip.

We had a lot of persecution there. They cut our tent ropes, so the men had to just stay out and watch and tie them back all the time. The gang would ride by on horses and curse and shoot their guns and one night hollered to us if we lit the lights the next night they would shoot them out. So the next morning Brother Alexander who was our leader, called us all together and told us that we were going to have to do something and told us all to go to praying alone. No 2 of us together. So we scattered all over the farm to pray and God spoke to everyone to put it in His hands, so that was what we did.

During the song service some fellows slipped up and cut one of the little ropes. Sister Hill and I were sitting just



Rev. F. L. Jones and his wife Dollie in front of their house at Rising Star, Texas, in about 1972. *Courtesy of David Allard*

outside of the tent by their wagon. They were camped on the grounds and we saw this man when he cut the rope. When the song service was over Brother Alexander made the announcement that we had put everything in the hands of God; and for them to cut all the ropes that God would let them cut; throw all the rocks God would let them throw and shoot all the bullets that God would let them shoot. So everything got so still you could of heard a pin drop and the fellow who cut the rope slipped up and tied it back again.

When the power fell in Cordell, Oklahoma, persecution began. A gang whipped a preacher and threatened to kill others.

The next day or so the power fell and the persecution began sure enough. A young lady, the ring leader of the young people of the county fell in the altar and was saved and filled with the Holy Ghost in the day service. So her brother-in-law got stirred and got hold of her father and had him all stirred up. During the night service his other

daughter was in the altar and had fallen under the power so the daddy tried to get her out, pulled her up and she couldn't stand. By the time the Lord had took hold of him and tried to get her sister to take her, she threw her arms up and praised God so the daddy just began to holler and preach to the crowd: "tell them it was God and not to fight it but come and receive it."

The brother-in-law let the devil take him. He is the man Brother Jones tells about coming to the house where Brother Alexander and us stayed that night and tried to kill Brother Alexander. Brother Alexander never tried to get away from him. Just stood still and talked to the man and told him what would happen to him, so in less than 4 months he died a raven maniac.

That winter 1908, we went into Houston, Texas for the Bible school there. At the close of the school in the spring of 1909 we were sent to Austin, Texas to work there. From there we went to Brother Jones' home town, Liberty Hill, Texas and pitched a tent meeting there after quite a lot of opposition.

Notes

1. The holiness preacher, George Sutton, was the grandfather of well-known evangelist Hilton Sutton. George Sutton conducted revival meetings in a small schoolhouse in 1902 which led to the formation of Loafer's Glory Apostolic Church near Liberty Hill, Texas. Fred Lohmann conducted a tent meeting in the area in 1909 and remained as pastor for a number of years. A state historical marker now commemorates the site of this church. See "Heritage Letter" in *Heritage*, summer 1995 for information on this early church and the Lohmann family connection.

2. Albert Lohmann was the father of "Granny" Jones (Mrs. Frank Leslie Jones) who wrote this letter and also Fred Lohmann, who became an Assemblies of God minister. Fred Lohmann attended the first General Council at Hot Springs, Arkansas, in 1914. "Granny" and her husband, Frank L. Jones, also attended the organizational meeting of the Assemblies of God, along with five of their children: Selma, Zona, Mildred, David, and Linnie.

3. This is undoubtedly W. B. Godbey, who was a well-known holiness evangelist in the early 1900s.

4. A. B. Cox attended Emmanuel's Bible School at Doxey, Oklahoma and met his wife, Dora, there. He and his wife both attended the organizational meeting of the Assemblies of God in 1914. Cox later became a pastor at Dayton, Ohio. See "A. B. and Dora Cox" in *Heritage*, summer 1995.

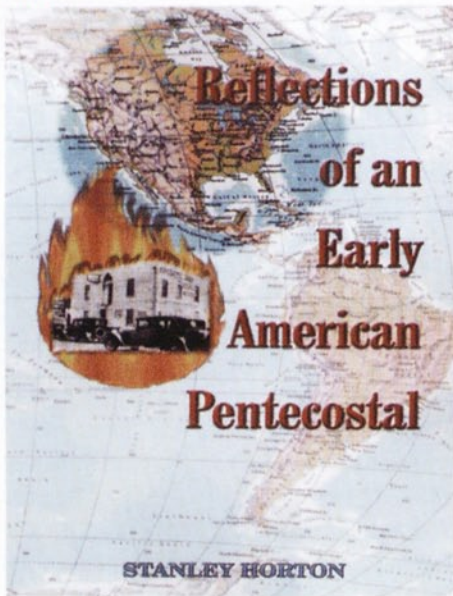
5. Daniel Awrey, a well-known holiness preacher and evangelist, served as principal of Emmanuel's Bible School at Doxey, Oklahoma from about 1908-1909. He left Oklahoma in 1909 to travel the globe doing missionary work. He contracted blackwater fever and passed away at Cape Palmas, Liberia in 1913. See *Heritage*, winter 2000-01 for a feature on Daniel Awrey.

6. R. E. Winsett was a popular gospel songwriter who conducted singing schools in the South and Midwest. He produced a number of songbooks which were used by Pentecostal people during the teens and twenties and later.



20th-Century Pentecostals

Here are two books that look back on the 20th century at the Pentecostal movement—also the mission of *Heritage*. Stanley Horton's *Reflections of an Early American Pentecostal* is filled with fascinating personal experiences. As a third generation Pentecostal he relates incidents involving first-generation Pentecostals and later scholars. Vinson Synan edited *The Century of the Holy Spirit*, which includes 15 chapters by 10 recognized scholars of the Pentecostal movement.



Reflections of an Early American Pentecostal, by Stanley Horton (Baguio City, Philippines: APTS Press, 2001; 110 pages, \$8).

In 1994, Dr. Stanley Horton, one of the premier theologians in the Assemblies of God, delivered the annual lectureship series at Asia Pacific Theological Seminary in Baguio City, Philippines.

This book, drawn from that series, has a different feel from Horton's numerous other works. These are warm and personal reflections of a man who was raised among the pioneers of 20th-century Pentecost.

There are fascinating references to Azusa Street, where Horton's mother helped fold *The Apostolic Faith*, an early Pentecostal publication [now available as *The Azusa Street Papers*], for mailing; the Upper Room Mission in Los Angeles, pastored by his grandfather, Elmer Fisher; and A. H. Argue's work in Winnipeg, Canada, where Horton's father was assistant pastor. Horton even recounts how, as a child, he sat in Aimee Semple McPherson's lap in Angelus Temple.

This book is replete with fresh information about the foundational people and places in Pentecostal history. Add Horton's personal insights and analysis and you have a fascinating volume that will captivate any reader.

Available through Gospel Publishing House, 1-800-641-4310. Ask for item #03-6543.—Reprinted from the *Pentecostal Evangel*, January 13, 2002, and reviewed by Ken Horn.

The Century of the Holy Spirit, 100 Years of Pentecostal and Charismatic Renewal, 1901-2001, by Vinson Synan (Nashville: Thomas Nelson Publishers, 2001, 484 pages, \$29.99).

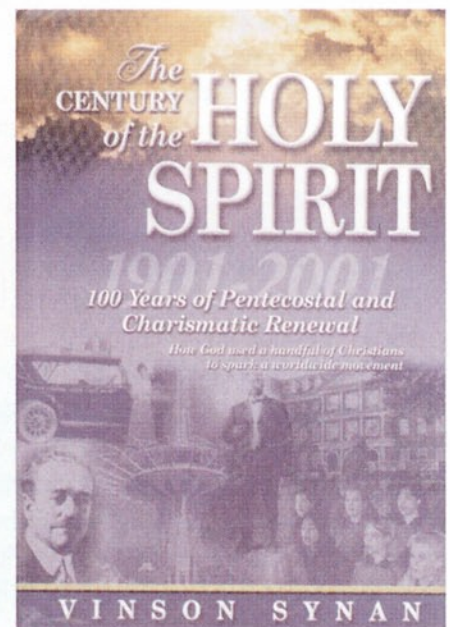
When Dr. Vinson Synan set out to tell the story of Pentecostalism in the 20th century, he knew he could do a more complete job by drawing on experts in certain defined fields of study. So in addition to his own seven chapters, he asked nine other scholars to contribute chapters to what has become a best seller. Synan, who is dean of the School of Divinity at Regent University, is well known for his previous works on the Pentecostal and charismatic movements.

Gary B. McGee, professor of Church History and Pentecostal Studies at the Assemblies of God Theological Seminary, Springfield, Missouri, contributed the missions

chapter, "To the Regions Beyond: The Global Expansion of Pentecostalism." Another Assemblies of God educator, Everett A. Wilson, is a co-contributor with Pablo Deiros of "Hispanic Pentecostalism in the Americas." Deiros is professor of the History of Christianity at the International Baptist Theological Seminary in Buenos Aires, Argentina.

Other contributors to this well-rounded volume are David B. Barrett, "The Worldwide Holy Spirit Renewal"; David Daniels III, "African-American Pentecostalism in the 20th Century"; David Edwin Harrell, Jr., "Healers and Televangelists After World War II"; Peter Hocken, "The Catholic Charismatic Renewal"; Susan Hyatt, "Spirit-filled Women"; and Robert Owens, "The Azusa Street Revival."

Synan opens the book with an overview and follows with chapters on Pentecostal roots, the Holiness Pentecostal Churches, the "finished work" churches, the renewal entering mainline churches, the charismatic renewal in major Protestant denominations, and streams of renewal at the end of the century.



“Down From His Glory”

By Gene Villa

During a rainy winter evening in 1965, Brother William Booth-Clibborn and his wife Beulah visited Dessie and me in our home in Silverton, Oregon. Following is the story, as close as I can recall, of his telling about how he wrote the lyrics of “Down From His Glory.”

Many years ago when Brother Booth-Clibborn was a young evangelist and closely working with the Berg and Foster families, they were holding revival meetings in Lodi, California. In spite of much persecution, the services were greatly blessed of the Lord, with many being saved, healed, and filled with the Spirit—truly a lifting wave of glory and encouragement was theirs.

At the close of these tent meetings, sort of on an impulse, the preacher said to his coworkers, “Let’s all go down to Imperial Valley and hold a revival meeting there.” Well, no one was opposed to the idea, so down they went, settling in the little town of Holtville.

There they found a lot, set up their tent, procured the necessary permits, lighting, etc. Now they were ready to begin their vibrant services—they thought!

The first night there were three or four people in the congregation. The second evening, perhaps six or eight showed up. Later only four or five people. Into the following week, still no improvement and a heaviness seemed to hang over those who were there. With so few in attendance and no spiritual uplift in the meetings, Brother Booth-Clibborn and his coworkers began to feel like a failure: “We have moved down here and started these meetings out of the will of God. So, what do we do now? We can’t leave without paying the rental charges for the lot and the electricity we’ve used.” There was no income from offerings taken and no one had sufficient cash to meet the bills.

At this point, one of the Berg brothers had a suggestion: “I heard of a farmer near here who has a crop of kafir corn all ready to harvest, and he needs several hands in his field now. Having no alternative, the humbled preacher and contrite brethren, with the last bit of money they had, headed into town to buy overalls and meager provisions of harvest workers. (As it ended up, the preacher probably only needed overalls.)

Their first day on the job was not too severe for the coworkers, but the poor preacher was not used to manual labor. Out in the hot sun, swinging a heavy scythe, he began to suffer, and fatigue set in long before noon. While the other men toiled on, this precious little preacher sank down to the ground in both body and spirit. Seated lower than the top of the standing grain and invisible to his co-laborers, he began to wonder how he ever got himself into this predicament.

“Oh, what a come-down—oh, what a come-down,” he moaned. But self-pity does not last long for one who is truly trusting Jesus. As the expression of “Oh! What a come-down” was still hammering at his mind, gently to his heart came another impression: “Didn’t someone else come down?” His response was, “Why, yes, He came down. He came down from His Glory.” Then instinctively his hand went to his pocket where he had a little note pad and a pencil. Soon his hand was moving rapidly over the paper leaving these words:

*Down from His glory, ever living story,
My God and Saviour came, and Jesus was His
name.*

*Born in a manger, to his own a stranger,
A Man of sorrows, tears, and agony.*

On and on he wrote, including the chorus.

*Oh! how I love Him! How I adore Him.
My breath, my sunshine, my all in all!*

Then came those words, unique in all
hymnbook phraseology:

*The great Creator became my Saviour,
And all God’s fullness dwelleth in Him.*

Inspiration did not wane, nor his fingers cease
to move until the entire words of the song were
forever recorded on that little pad.

The second and third verses are equally
inspirational:

*What condescension, bringing us redemption;
That in the dead of night, not one faint hope in
sight,
God, gracious, tender, laid aside His splendor,
Stooping to woo, to win, to save my soul.*

*Without reluctance, flesh and blood His substance,
He took the form of man, revealed the hidden plan.
Oh! glorious mystery, sacrifice of Calvary,
And now I know Thou wert the great “I Am.”*



William Booth-Clibborn, about 1927.



William Booth-Clibborn, writing at a desk in the 1920s.

How precious to realize God imparts to us some of His greatest gifts in the disguise of difficulty and hardship. Here was a very tired, perspiring, discouraged, back-aching, hand-blistered, little preacher holding only a pad and a pencil. But God decided now was the time to give a new hymn of joy to His bride, the Church, and which is now a favorite in Christian assemblies throughout the World.

Heritage is indebted to William C. Clibborn, son of the late William Booth-Clibborn, and Dessie Villa, widow of Gene Villa, for furnishing this story. The words and arrangement for "Down From His Glory" were copyrighted by William Booth-Clibborn in 1921.

Booth-Clibborn Books Available

The late William-Booth Clibborn—grandson of William Booth, founder of the Salvation Army—is probably best known for "Down From His Glory," as related on this page by Gene Villa. Booth-Clibborn was well-known as an evangelist, violinist, and author. His brother Eric Booth-Clibborn died shortly after arriving in Africa as a missionary. Books William wrote are still available from his son: William C. Booth-Clibborn, 671 Cascade Drive, N.W., Salem, OR 97304.

They include *Baptism in the Holy Spirit* (\$4.50, outside U.S. \$5), *How to Keep on Fire* (\$4.50, outside U.S. \$5), *Too Much* (\$4.50, outside U.S. \$5), *Saved by Sight* (\$12, outside U.S. \$13), and *The Marechale*, by James Strahan (\$10, outside U. S. \$11).

Heritage published William Booth-Clibborn's story of his baptism in the Holy Spirit in the winter 1990 and spring 1991 issues of *Heritage*.

Photos From Our Past



Marking a 30th Anniversary

These five men were appointed as the first national directors after the 1971 General Council voted to restructure the Assemblies of God national leadership. From the left, Theodore Gannon, Home Missions; Hardy Steinberg, Education; Silas Gaither, Church Ministries; William Eastlake, Publications; and Lee Shultz, Communications. Gannon and Steinberg are deceased. The other three are retired in Springfield.

Mignard & Associates Photo



Three of the five former national directors pictured above got together at the Flower Pentecostal Heritage Center recently for this photo and reminiscing at a coffee break. From the left, Silas Gaither, William Eastlake, and Lee Shultz. The three surviving members reflected on their tenures as being marked by a spirit of cooperation. They added that there was disagreement on certain matters during their period of leadership, but each leader made a strong effort not to become disagreeable. Photographer Mel Snyder, also an Assemblies of God retiree, took the new photo.

Layne's Hospitality Home Reunion

These military veterans attended a reunion of Layne's Hospitality Home for Servicemen during the General Council in Kansas City last August. From the left, Howard Marshall, Roger "Phil" Reynolds, J. W. "Johnny" Knighton, James E. "Arkie" Radford, and Jerry Turner. The Home operated in San Diego through World War II and the Korean War and until 1975. Howard and Marge Marshall publish "The Home News," keeping in touch with servicemen who went through the Home.



From Our Readers

From Attorney General Ashcroft

Thank you for sending me a copy of the winter issue of *Heritage*. The Christmas photograph brought back many fond memories of family holidays. Your thoughtfulness is appreciated. Again, thank you for your kindness.

John D. Ashcroft
The Attorney General
Washington, D.C.

New Yorker Writer Appreciates Web Site

I just wanted to thank you for the breathtaking efficiency of your archival service. I ordered a good deal of material [on the Ashcroft family], and Joyce Lee sent it to me instantly. I have never had as positive an experience with an on-line research operation. Many thanks to you and your team.

Sincerely,
Jeffrey Toobin
New Yorker Magazine
New York

From Readers and Researchers

Thank you so much for the work you do! The materials from the FPHC have greatly impacted my doctoral dissertation and shed new light on Pentecostal origins in Japan.

Paul T. Shew
United Methodist Church
Otaku, Tokyo, Japan

The Flower Pentecostal Heritage Center staff appreciates Paul Shew as a new friend and his gift of \$200 for the operation of the center.

This last November I visited the FPHC while conducting research for my senior project. I found this experience to be extremely rewarding. My paper would not have been the same without this visit. Thank you so much for your assistance. The

resources available in Springfield were absolutely essential to my study. I really appreciate the Heritage Center and everyone who has invested in it.

Diane Larson
North Central University
Minneapolis, Minnesota

Just a note to thank you for sending the cassette tape and the *Heritage* issues. The tape brought back many memories. [It was 1953 and] I was traveling with [District Superintendent] Victor Greisen all around Kansas on behalf of the Servicemen's Center we had in the Assembly in Junction City. Someone in Larned taped [wire recorded] my talk and song, "He Showed Me His Hands." I was playing my accordion.

May God bless you richly.
David and Rita Sandall
Canon City, Colorado

The pastor of the Larned church at that time was the late John Davis. His son recently donated several wire recordings made at the church in the 1950s. The Flower Pentecostal Heritage Center transferred them to cassette tapes.

Identifies Mother in Photo

I am writing in response to unidentified secretary in the photo with Fred Vogler [winter 2001-02, p. 31]. The young woman is my mother, Dorothy Marindell Evans. I have the identical picture. Your date, however, is incorrect. My mother attended CBI [now Central Bible College] for one year only, 1938. During that time she met my father, O. Frederick Evans, son of W. I. Evans, dean at CBI. They were married in 1940.

Between the summers of 1938 and 1940, Dorothy worked for the missions department and became Fred Vogler's secretary, as she was a stenographer. I have, also, a

newspaper article from the Springfield *Leade-Press* showing Dorothy and several other secretaries in the missions office, dated June 12, 1940.

Today my father Fred is blessed by the Lord to be part of a wonderful Christian fellowship at the Pinecrest Home in Avoca, New York. My Aunt Carolyn Evans, Springfield, Missouri, sent your magazine to me as she recognized my mother.

On May 7, 1994, my mother went home to be with her Lord after a short illness. At her death she left an endowment of almost \$29,000 to the General Council to be used for the Indian Missions in the Southwest—her passion for many years. She had an unusual dedication to missions most of her life, even in her death.

Elaine (Evans) Johansen
Stratford, New York



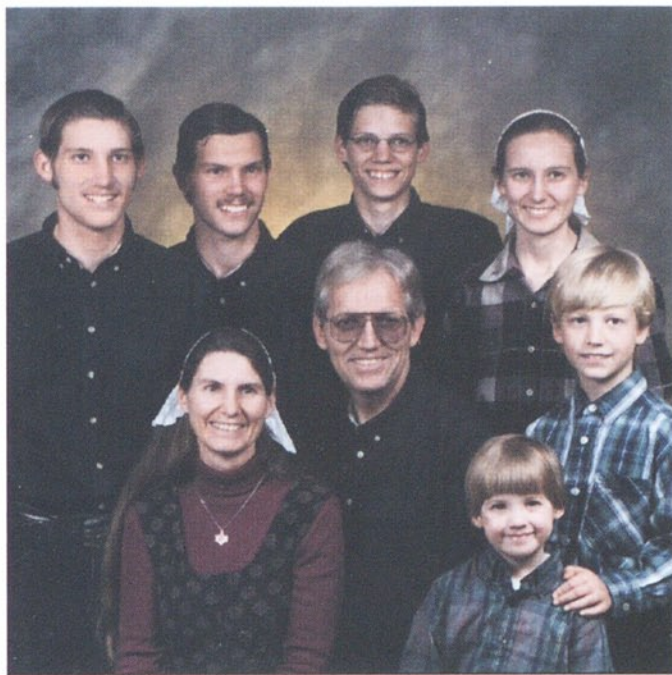
Elaine (Evans) Johansen identified her mother, Dorothy Marindell Evans, in this photo that was published in the winter 2001-02 issue. She is with Fred Vogler, director of the Division of Home Missions, sometime between 1938-40. Photo courtesy of Kathryn Vogler

Museum Visitors

The Flower Pentecostal Heritage Center there in Springfield and *AG Heritage* magazine are certainly great treasures, and your work in presenting them is truly appreciated. We are so grateful for the godly heritage God has given us, and your work in preserving some of the record of it. It was great to see memorabilia that brought back recollections of childhood experiences.

I certainly appreciate the memories of church activities, but I'm thinking more of early memories of touching the Lord. The environmental context of enjoying the Lord's work and presence was brought back with such simple details as seeing a *Revivaltime* Choir record album, and a "Sectional C.A. Banner." Seeing and hearing the exhibits reminded me that the Holy Spirit's presence we so enjoy today was just as real, and appreciated by our spiritual forefathers (and my physical forefathers).

God bless you.
Jonathan Lindvall
Bold Christian Living
Springville, California



Family of Jonathan Lindvall (son of Phillip Lindvall) of Springville, California. Front row, l-r: Connie and Jonathan Lindvall, Joel (4), Judah (8). Back row: Joseph (16), Timothy (19), Abram (14), Bethany (22).

We of the Evangel Temple [an adult Sunday school class] wish to thank you for a most enjoyable visit. [Joyce Lee and Wayne Warner] went way beyond the call of duty giving of your time. We all absolutely enjoyed what we heard and saw.

You have done a beautiful job with the museum, making us proud to be a part of the Assemblies of God.

Leota Erickson and Class
Evangel Temple
Springfield, Missouri

The Flower Pentecostal Heritage Center staff is always pleased to give tours of our facility. Sunday school classes, youth groups, senior groups, and others are invited to make plans to visit. Let us know when you can visit by calling 417-862-1447, ext. 4400.

Thank you for the *In Memoriam* booklet sent to me. My family and I appreciate having it in memory of my husband, Dean Bergstrom.

We have always appreciated your love and prayers.

Muriel Bergstrom
Eden Prairie,
Minnesota

The Flower Pentecostal Heritage Center works with the General Secretary's office and the District secretaries to compile the pictorial In Memoriam, which is distributed at each General Council. Copies of the last four issues are available by mail for \$3 each postpaid. Contact the Flower Pentecostal Heritage Center, 1445

N. Boonville Ave., Springfield, MO 65802.

World War II Memories

After reading your "Heritage Letter" [winter 2001-02], I just had to share with you some of my own recollections from the war years. I remember ration books (and have two of them), the gas stickers, victory gardens, and blackouts. We were having a C.A. [Christ's Ambassadors, youth organization] gathering in our home when we had a blackout and the Civil Defense monitor had to come and tell us there was a sliver of light

coming from one of our windows. At that time we had the old roll-down shades which were covered by a second black shade, but one of ours didn't quite cover the window.

I am enclosing an article which appeared in our local paper. My father had invented what he called a "Victory Pump" to extinguish incendiary bombs. Although the article claims that I had a "mechanical turn of mind like his father," nothing could be farther from the truth! Two years later I enrolled in Eastern Bible Institute [now Valley Forge Christian College] to train for the ministry which did not require a "mechanical turn of mind."

Do you remember this chorus we sang during the war?

*God bless our boys wherever they may be
God bless our boys on land or on the sea,
Or in the air we'll follow them with prayer,
God bless our boys, God bless our boys.*

Thoughts of those days brought to mind what was an interesting acrostic using the names of world leaders but featuring the name of One who had all things in control:

- Churchill
- Hitler
- Roosevelt
- Il Duce (Mussolini)
- Stalin
- Tojo

Those were days we will never forget.

Gordon Preiser
Eustis, Florida

It is interesting to note how the above once powerful world leaders were like vapor that soon disappears (James 4:14). Roosevelt, Hitler, and Mussolini died before the end of the war in the same month, April 1945; Tojo, in 1948; Stalin, in 1953; and Churchill, in 1965.

FPHC Receives Edith Mae Pennington's Scrapbooks, Sermon Tapes, and Posters

In a ceremony at the Bell Chapel, February 14, Edith Lorraine Pennington, Shreveport, Louisiana, presented copies of her mother's scrapbooks, photos, sermon tapes, and publications to the Flower Pentecostal Heritage Center.

Wayne Warner, director of the center, said, "This collection will inspire women of today and tomorrow to follow God's leading into the ministry."

In 1921, Edith Mae (Patterson) was selected from over 7,000 entries as the most beautiful girl in the United States. After being tempted by the promises of a Hollywood lifestyle and a screen career, Edith Mae ended up in a small Pentecostal church in Oklahoma City, hungry for the Lord. She found what she was looking for.

She would later become an assistant pastor at the Pine Bluff, Ark., Assembly of God. Ordained with the A/G in 1930, Edith Mae began accepting speaking engagements across the country—often putting little-known Pentecostal churches on the map. In 1937, she founded Full Gospel Tabernacle in Shreveport, La. She died in 1974, and her daughter, Edith Lorraine, assumed the pastorate.

Participants in the February 14 ceremony included General Superintendent Thomas Trask, General Treasurer James K. Bridges, General Secretary George Wood, Opal Reddin, Ralph Harris, Andy Harris, and Talmadge McNabb. (For a feature on Edith Mae Pennington, see "From the Footlights to the Light of the Cross," by Wayne Warner, in the winter 1987-88 issue of *Heritage*.)



Edith Mae Pennington



Retired Central Bible College instructor Opal Reddin, right, talks with Edith Lorraine Pennington following the ceremony at the Flower Pentecostal Heritage Center. Dr. Reddin shared how Edith Lorraine's mother inspired her to become a minister.



Ralph Harris, 89, retired Headquarters editor and national youth director, reminisced about traveling through Louisiana and staying in the Pennington home during the 1940s.



Flower Pentecostal Heritage Center director Wayne Warner holds poster advertising an early Pennington revival meeting. Looking on are Edith Lorraine Pennington, General Superintendent Thomas Trask, General Secretary James K. Bridges, and General Secretary George O. Wood.

General Superintendent Thomas Trask accepts copies of the Pennington collection from Edith Lorraine Pennington.



Pastor Andy Harris at the piano leads the group in a closing song, "I Know the Lord Will Make a Way for Me." He is pastor of Central Assembly of God, Haughton, Louisiana.



Edith Lorraine Pennington on tour of Heritage Center with director Wayne Warner.



Following the Pennington presentation, several Headquarters employees gathered in the cafeteria for lunch. Here Opal Reddin (center) introduces the new national director of education, Dr. Deborah Gill. On the right is Sheryl Harris, wife of Rev. Andy Harris, of Louisiana.



Samples of some of the scrapbooks, revival posters, and sermon tapes of Edith Mae Pennington which were donated to the Flower Pentecostal Heritage Center.



Archives Activities

Nicky Chandra: *Manna* magazine, summer & winter 2001. **William Clibborn:** explanation of the occasion on which his father, William Booth-Clibborn, wrote the words for "Down from His Glory" (2 p.). **Lloyd Colbaugh:** souvenir album of Braeside Camp, Paris, Ontario, July 1938; cassettes of J. Robert Ashcroft, Wesley Steelberg, Charles Butterfield, Jack Van Impe, Kathryn Kuhlman, Willard Cantelon, Oswald J. Smith, and others. **Paul J. Coran:** booklets: *The Betty Baxter Story*, 1951; *Attitudes and Relationships* / Bob Bosworth, 2000; *Around the World for Christ: Little David Revival Crusades, His Life Story; What We Saw in Russia* / "Little David" and Kathy Walker, 1960; some other duplicate items; early GPH S.S. quarterlies. **Adele Flower Dalton:** Valentine Reminiscences by retired missionaries Mark and Gladys Bliss / written by Deanna M. Ragsdal.

Norman S. Farrington: *Fourteenth Annual Catalog of Central Bible Institute, 1935-1936; My Story: "The Latter Rain"* / F. Bartleman; miscellaneous books, tracts, and magazines (mostly duplicate copies of *Latter Rain Evangel* and *Pentecostal Evangel*). **Eric Forsgren from the estate of A. A. Anderson:** Crosby A/G (Crosby, ND), 45th Anniversary, 1927-

1972; Glad Tidings Bible Institute Catalog, 1930-31; *Latter Rain Evangel* (Bethesda Missionary Temple, Detroit, MI), Dec. 1951; North Central Bible College, 30th Anniversary photo report, [1960]; *Bridal Call Foursquare*, June 1926; *Foursquare Crusader*, May 1942; Angelus Temple (Los Angeles, CA), Twentieth Anniversary souvenir booklet; photographs: P. T. Emmett and Lorne Fox. **Michael J. Gebhart:** slides of the ministry of Edna Wagenknecht. **Laura Glynn:** class notebook of William Bills from Central Bible Institute, 1951-1952. **Glenn Gohr:** books: *White Cane Religion* / Stephen Hill; *Hallmarks of Pentecost* / George Canty; *The Contemporary Pastor* / Charles T. Crabtree; *Christian Maturity* / Rick C. Howard; videos: *The Bible*, Parts 1, 14, and 19 / Ward R. Williams. **Gospel Publishing House:** correspondence, sheet music, photographs, and miscellaneous departmental items.

Naomi Baird Jones: framed portrait (21x26) of her sister, missionary Mollie Baird. **Ruth E. Kent:** sheet music: "Creation's Song," "I've Got the Lord" / Bob Larson; "Crown of Thorns," "Side By Side with Jesus" / Ira Stanphill; "I Could Never Outlove the Lord," "The King is Coming" / Bill Gaither; "He's the Lord of Glory" / Phyllis C. Spiers; "Jesus, Use Me" / Jack and Billy Campbell; "Just Remember," "There's No Distance in Prayer" / Clinton Vanzant; "Tears Are a Language God Understands" / Gordon Jensen. **Bruce Menzies:** *The Third Force in Missions* / Paul A. Pomerville, 1985. **New York District Office:** film: "Like A River: The Story of Our Origin and Growth" (50th

anniv. film on the A/G, 1964). **Office of Public Relations:** photographs of Pentecostal World Conference, 2001. **Eleanor Parry:** church bulletin: *The Signal*, Full Gospel Assembly, Washington, D.C., Sept. 27, 1931.

Edith Lorraine Pennington: preaching tapes of her mother, Edith Mae Pennington; scrapbooks: *The Ministry of Edith Mae Pennington* (2 vols.), 1929-1937, including news clips, correspondence, photographs, revival posters, etc.; selected poems by Edith Mae Pennington; songbooks: *Revival Campaign Songs* [sung in the meetings of] Edith Mae Pennington; *Plant of Renown Choruses* / by Edith Mae Pennington, Marvin W. Patterson, Julia Denham Patterson, and Edith Lorraine Pennington; revival posters; misc. articles and biographical materials by and about Edith Mae Pennington; oversized newspaper articles and revival posters. **Pentecostal Church of God (Messenger Publishing House):** book: *Our Story: The History of the Pentecostal Church of God, 1919-2001* / Aaron M. Wilson, 2001. **Pentecostal Evangel office:** historical photographs of Gospel Publishing House, Thomas F. Zimmerman, etc. **Mrs. Alice Peterson (via. Mrs. Virginia McCabe):** two LP albums of Rev. Sam Peterson: 1) "He Touched Me; 2) "Jesus, I Just Want to Thank You." **Patricia Pickard:** *The Zionian* (yearbook from Zion Bible Institute), 2001. **L. Wayne Pitts:** news clipping from *The Key West Citizen*, Feb. 10, 1961; photographs of his ministry. **Bonetta Rabe:** cassettes: various sermons she has delivered; trumpet and case belonging to Fred Rabe. **Thomas E. Trask:** video: "Shine Florida," with Terry Raburn, Pen-Florida District Council; cassette: "God's Final Warning to America" / World For Jesus Ministries, Inc. **Wayne Warner:** photographs and obituary of Paul Perry. **George Wood:** videos: *San Francisco Dream Center: Run to the Battle; Missions World News Break Report*, Nov. 2001 and Jan. 2002; *Jose Giron: On the Jericho Road*.



"Little David" Walker, at age 9, preaching in Long Beach, California, in 1934. In addition to Little David's *Life Story*, the Heritage Center has posters, news clippings, and other items documenting his ministry.



We have something in common!

The April 1914 photo is of our spiritual ancestors, men who created history in Hot Springs, Arkansas, when they organized the General Council of the Assemblies of God.

The Flower Pentecostal Heritage Center staff is in the lower photo. We are the keepers of that history—from 1914 to the present. And we are here not only to preserve history but also to serve you—from 1914 publications to 2002 digital products.

Please contact us today to let us share that exciting history.

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