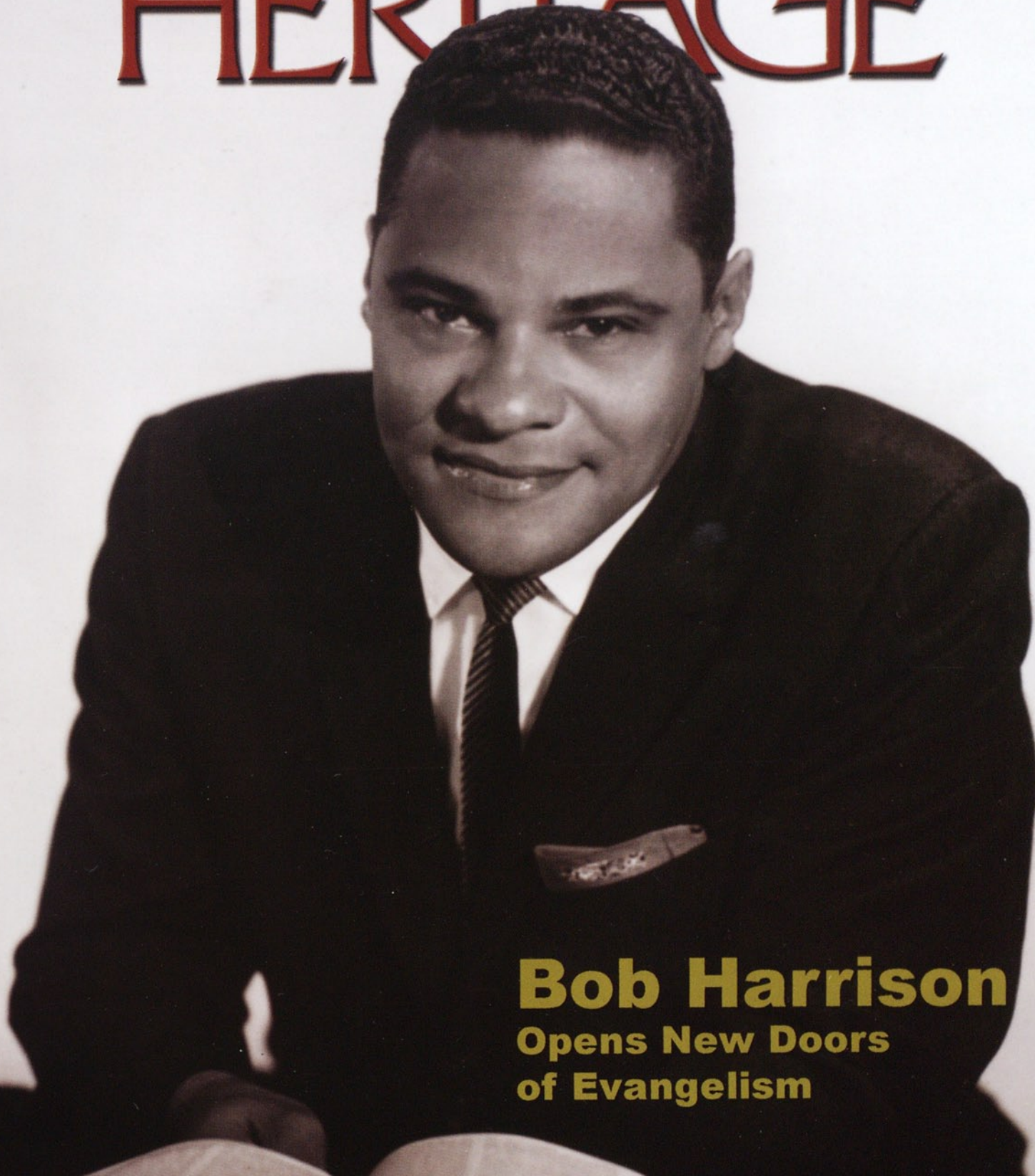


Pentecostal Roots in the Early C&MA, p.12

Vol. 24, No. 3, Fall 2004

Assemblies of God

HERITAGE



Bob Harrison
Opens New Doors
of Evangelism



Flower Pentecostal Heritage Center



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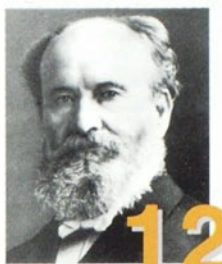
Vol. 24, No. 3

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FOR SUCH A TIME AS THIS

Bob Harrison knows what it was like to grow up in an African American home before the Civil Rights Movement. But struggles in his youth helped him achieve an international ministry through the Billy Graham Evangelistic Association, Assemblies of God, and other ministries. By *Glenn Gohr*



PENTECOSTAL ROOTS IN THE EARLY CHRISTIAN & MISSIONARY ALLIANCE, PART 1

Before the 20th-century Pentecostal revival, A. B. Simpson said that the C&MA "stands for an absolute faith in supernatural things and a supernatural God." Here is a look at other C&MA pioneers who shared Simpson's views and experienced their own Pentecost. By *Paul L. King*



A REMINISCING HART ARMSTRONG

Hart Armstrong was a man of many talents, one of which was editor of the Church School Literature Department, 1946-53. In this article he reminisces about his ministry of publishing the Good News.



A BUILDER OF CHURCHES

E. Glenn Snook's lifelong passion was to build churches and reach people with the gospel. During 60 years of ministry, he built six churches debt-free and led hundreds to Christ. By *Ern Snook*

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The *Assemblies of God Heritage* is a history magazine committed to telling the unique story of the Assemblies of God and the Pentecostal movement. Each issue aims to promote understanding and appreciation with a variety of topics and historic photos, most of which are archived in the Flower Pentecostal Heritage Center.

Cover: Evangelist Bob Harrison, 1964.

HERITAGE LETTER

Robert Hankins Makes a Difference In “The Bootleg Capital” of Texas

By Wayne Warner

One of the joys of my job is to pull out a story of someone who has made a difference during their lifetime. Robert Quinton Hankins (1900-1955) was one of these—even though he was 30 years old before he came to faith in Christ.

We'll start our story in 1958 at a Texas Phillips Petroleum plant when a security guard overheard B. B. Hankins, an Assemblies of God minister, and another man talking. The guard approached the two and asked Hankins whether he was related to the late Robert Q. Hankins, a pioneering pastor in Freestone County during the Great Depression. “He was my father,” Hankins answered proudly.

The guard identified himself as Jack Glass, formerly a deputy sheriff in the county during the period. “Robert Hankins did more to clean out the bootlegging in that county than they ever could by the methods of the law,” Glass stated.

And from what we have gathered, Glass was one of many who credited Hankins with cleaning up Freestone County, the “Bootleg Capital of Texas.” This was the same Robert Hankins who in 1933 gave up a secure accounting position with a Dallas company to move his family to the back of an abandoned rural school building in the Young community.

Hankins' 1930s method was simple and didn't require a lot of psychological help and alcoholic abuse counseling. He preached a powerful gospel message in this rural community, some 75 miles SE of Dallas, and expected the Lord to do the rest.

Men and women repented, broke up their private illegal liquor stills, got their families involved in the church, and went out looking for a new line of work. If Hankins and his Bethel Church congregation were around today, he no doubt would lovingly go after men and women caught up in the huge illegal meth industry. And he would have a few



Robert and Rachel Hankins

former bootleggers by his side.

Here's the rest of the story.

Converts from the Young community during the Great Depression are either elderly or with the Lord now. But many of their descendants have followed the Lord and are faithfully serving Him.

And today the simple church building, which Hankins and members sacrificially built, is part of the Freestone County museum complex in Fairfield, Texas. Robert and Rachel Hankins would never live to see it, but visitors to the county seat not only walk through the building, but they also are reminded by artifacts, photos, and documents of a dedicated couple's contribution to society and the Kingdom. A fitting marker on the building is a before-and-after picture of the Young community as quoted from Romans 5:20: “Where sin abounded, grace did much more abound.”

The pioneer preacher called to the Young community was the second child born to Charles and Hattie Hankins in Tecumseh, Oklahoma, June 28, 1900. Tecumseh was a city born overnight as a result of the land run in 1891, and it received its name from the famous Shawnee chief, Tecumseh. Robert and

his brother David could have grown up in this city some 42 miles east of Oklahoma City, but their father's death in 1911 changed all of that.

Hattie Hankins moved her two sons to Streetman, Texas, not far from where Robert was destined to plant a Pentecostal church 22 years later. Mrs. Hankins eventually moved to the Young community where the boys attended school.

But a lot would happen between 1911 and 1933.

Choosing not to tell his mother of his plans, Robert joined the army and served during World War I. When he returned after the war, he studied at Kilgore Business College and Texas A & M. While he was employed at Ennis, Texas, he met and married Rachel Muirhead in 1922.

A move to Corsicana and then to Dallas helped Robert and Rachel climb the economic ladder. But Rachel became concerned about her husband's serious drinking problem. In the meantime, Robert's mother Hattie seemed to “go off of the deep end.” She began to attend the Full Gospel Church at Peak and Garland Streets whose pastor was the legendary Albert Ott. Then Rachel joined her mother-in-law at the church.

Because Hattie was suffering from an illness, she asked the church to pray for her. They prayed, and Hattie was healed. Not only that, she was baptized in the Holy Spirit.

Hattie's experience would change her son's destiny and that of the Young community. And it continues to pay spiritual dividends more than 70 years later.

Now the two women encouraged the materialistic Robert to attend a service. He agreed, not knowing what was in store for him. For in that service in 1930 he committed his life to Christ, was delivered from alcohol and tobacco, baptized in the Holy Spirit, and called



The five men in this late 1930s group photo at the Bethel Assembly of God were bootleggers in the Young community before they were converted during the Great Depression. From the left, Pete Myers, Travis and Lura Bess Myers, Mary Jewel Gordon, Sim Gordon, Toby Gordon (looking left), Linnie Gordon, Freddie Grant (in back), Arabelle Cowan (looking left), William Metzgar (in back), and Janie Metzgar (partially hidden). The children at lower right (l-r) are Sim Gordon, Jr., Fannie Gordon, Billy Jack Metzgar (front), and Billy Bob Hankins.

into the ministry.

He received a full package in one service!

Having a good secular education, Hankins now began searching the Scriptures with the assistance of pastors Albert Ott and Stacy Barham, and through classes at Dallas Bible Institute.

The old Texas District of the Assemblies of God recognized his call and licensed him, but the bad news is that there were no churches open for him to pastor. He would have to start his own.

Then he thought about his old friends back at Freestone County. Several were making and selling illegal whiskey. Bootleggers, they were dubbed. Some were in prison. Hankins' daughter, Jean Kelley, captured the emotion her father experienced when she wrote, "He had a burning desire to share the Good News of Jesus Christ, and how it had completely changed his life."

Hankins now turned his eyes toward the Young community and prayed that God would use him to start a church. But the timing seemed way off. It was the spring of 1933. President Roosevelt had just been inaugurated. The Great Depression was on, and millions were out of work. Hankins had a good job, and now he was going to leave it, load his family in a Whippet car and return to the community of his youth to plant a church—with no promise of income and

no place to live

The first home for the Hankins family was in the back of the Hickory Grove schoolhouse, which had neither electricity nor running water. Hankins had no church building, so he conducted services in the homes of people sympathetic to his vision. Later he set up a brush arbor between the schoolhouse and the Jameson Cemetery.*

The critics who challenged his Pentecostal beliefs and practices were many. It would have been easy for Hankins to return to Dallas, for his former employer made two trips to the Young community trying to get him to return. But Hankins was in Young for the long haul.

The first of many converts was 12-year-old Mary Jewel Gordon—bringing to life the Biblical truth, "A child shall lead them." Mary's mother was afflicted with TB, but Hankins believed God could heal her if they prayed and believed. Indeed, Mrs. Gordon was healed and converted.

The transformation of the Young community was rolling and had just now shifted into second gear.

But the question in 1933 could have been asked whether God could convert a bootlegger. After Janie Metzgar began attending the church, she and the church prayed for her husband William, one of the area's bootleggers. This son of Jewish immigrants from Germany was

converted, and he and Janie devoted the rest of their lives to missions and serving others.

Their son, Robert Metzgar, who was named after Robert Hankins, ministered with Youth With a Mission, David Wilkerson, and with missionaries Walter and Elsie Kornelsen in Africa. For the past 30 years he has produced country and gospel recordings. The Country Music industry knows Robert Metzgar as *Cashbox* magazine's Producer of the Year three years in succession and as a member of the Independent Producer's Hall of Fame.

Another convert was Les Tidwell, a well driller, who was doing a job at the parsonage, which was next door to the church. Each morning when Hankins walked to the church for his prayer time, Tidwell would say, "Pray for me, preacher." Of course, Hankins prayed; and before the well was completed, Tidwell had come to faith in Christ. His children today are involved in Christian work—all because a preacher stopped to pray for a well driller 7 decades ago.

Many others were converted, and the area took notice. People would drive from miles around to attend the meetings. Some non-Pentecostal believers who attended the exciting Saturday night services and were baptized in the Holy Spirit were summarily asked to leave their churches.

(Continued on p. 31)



**Bob Harrison ministering at the
Open Bible Standard Churches
convention, Eugene, Oregon,
1966. *Courtesy of Wayne Warner***



For Such a Time as This

**The Story of
Evangelist
Bob Harrison
By Glenn Gohr**

In presenting the life of a man like Bob Harrison, it is hard to know where to begin. He has a rich heritage and a colorful background. Through the providence of God, his footsteps took him to many places—with some difficult situations, and other positions of influence. Although he experienced discouragements and what seemed like delays, he became the man of the hour “for such a time as this” in the Kingdom of God. Looking back on a life committed to Christ, he has no regrets, because most of his life has been devoted to ministry.

In his book, *When God Was Black*, Harrison recounts that he has had many things going for him—musical talent, being a college athlete, and an outgoing personality, and what he calls “extraordinary physical energy and drive and perseverance.” Most of all, he is thankful that he was brought up in a godly, loving home that protected him from many traumas which other African Americans have suffered.¹

Overcoming Barriers

Harrison has always had a burden for the African American people and the various struggles they have had to overcome. He went through struggles himself. In American society blacks have had a difficult time being accepted. And the same is true for the church. There has been prejudice from both sides. His parents did their best to raise Bob in an unbiased atmosphere. They emphasized heroes from black history who had made something of their lives and encouraged him to move past any frustration. To wipe out prejudice, they would say, “Christians are Christians above everything else.”

Growing up, he believed there were no racial barriers in the church. He was over 20 years old before he realized there was disparity in the church as well.

The first hint of a problem of prejudice in the church came when he began thinking about attending a Christian college. He attended many Youth For Christ meetings in San Francisco during World War II. Many of the leaders at these meetings had attended Bob Jones University. He heard the name of that school often. So he purposed to attend Bob Jones University in South Carolina. But when he wrote to the school about enrollment, he received this

rationalize that Bob Jones was located in the Deep South, so it had more prejudices to deal with. Besides it did not claim to be Pentecostal. He thought surely he would have a favorable welcome if he applied to Bethany, a Spirit-filled school.

His Background

Born January 23, 1928, in San Francisco, Robert Emmanuel "Bob" Harrison, was the son of Emmanuel Augustus and Leona (Schaeffer) Harrison. In his formative years he was greatly influenced by his parents and by his grandmother, Cornelia Jones Robertson, who had been an Azusa Street participant and a close associate of Maria Woodworth-Etter and Aimee Semple McPherson.³ His grandmother was one of the first blacks to be ordained by the Assemblies of God. She founded and pastored Emmanuel Pentecostal Church and House of Prayer in San Francisco for more than 30 years and established a mission in the nearby Barbary Coast area. Bob's parents met and were married at his grandmother's church.

Although Harrison grew up in a Christian home, his father took little interest in his childhood and young adult activities. His mother noticed musical talent in her son and sacrificed by working several jobs in order that he could take piano lessons. He could play by ear, but she wanted him to be able to read music and be a solid musician. She also made sure that Bob and his sister studied hard in school. Harrison relates that his mother had many conferences

reply: "Under no circumstances will we accept a black as a student at Bob Jones University."²

with his teachers. Once when her children arrived home with no homework or books, she spoke to his teacher and

Because of the color of his skin, he was rejected for enrollment at Bob Jones University and as a minister in the Assemblies of God.

He was stunned and shocked. It had never dawned on him that there was a color line in evangelical circles. After receiving that crushing blow, Harrison thought that maybe he should attend a school closer to home. He attended an independent church that had leanings toward the Assemblies of God, and Bethany Bible College was nearby. His grandmother also knew the school president. He began to

said, "I don't care if you don't have books or homework for anyone in the class, I want my kids to have a good education.... So please send them homework."⁴

Although his parents wanted him to attain a college education, Harrison could see no future in education, so he enlisted in the U.S. Army. He served from 1946-1947. During that time, he did a lot of soul-searching. Fortunately,



Assemblies of God missionary to Senegal, Dave Wakefield, second from right, with Bob Harrison (left) and a new convert, Joseph Batista, in a 1965 meeting in Dakar.

he was able to join the army band, which opened up many doors for him. He became a very talented musician. While in this position he came into contact with a number of prominent jazz musicians, including Count Basie, Duke Ellington, and others.⁵ When some of them learned that he had not completed his college education, they gave him fatherly encouragement to pursue his education and musical training. They insisted that he enroll in college and use the educational facilities available through the army.

Afterwards, through the continued urgings of his family and friends, he enrolled in the San Francisco Conservatory of Music. As time went on, he learned to play a number of other instruments in addition to the piano.

Through his success in music, he neglected church and soon forgot about God. He made it his goal to become a good musician and to make all the money he could. While a student at San Francisco State University, he attended an evangelistic service and was converted. That changed everything. After earning a B.A. in music from that school, he felt a calling into the ministry. For his Bible training, he attended Bethany Bible College and received a certificate of theology in 1951.

Launching into Ministry

While attending college, he met and later married Marilyn Betty Miller on July 6, 1952. Together they launched into ministry and raised a family of five children: Keith, Carol, Adrienne, David, and Stephen. Harrison began doing evangelistic work and then served as associate pastor and later pastor for several years of Emmanuel Church (his grandmother's church) in San Francisco.

But there is more to this story. Harrison was pastoring an independent church because he was denied credentials upon his graduation from Bethany.

Commencement day at Bethany had seemed like the beginning of the end. He graduated all right, but when he sought for ordination with the assemblies of God, the district leaders told him, "We don't grant credentials to Negroes."⁶

Several years down the road, a new superintendent



**Bob Harrison is at the pulpit speaking to collegians in Beirut, 1973.
Courtesy of William Ilnisky**

approached him and said, "Bob, what happened to you was totally unjust and we are making many efforts to correct the situation." Through the efforts of Northern California-Nevada District Superintendent Leonard Palmer, Harrison was licensed in 1957.⁷

Then, a few years later, in 1960, Harrison was honored to become a part of the Billy Graham Evangelistic Association. "What God has appointed, no man can take away," his mother told him.

His special assignment was to work with Howard

Jones, another African American minister, in special evangelistic crusades in Africa. They traveled to Ethiopia, Sudan, Kenya, South Africa, and Liberia and spoke on ELWA radio as well. Harrison's ministry was unique, because in addition to his preaching ability, he was an accomplished singer and musician. He also conducted gospel crusades and musical concerts in Europe, Central America, the Caribbean, Asia, and the United States. He appeared before vast audiences throughout the world, including royalty and heads of state and one meeting of 134,000 in Los Angeles, California.⁸

Some cynics might say that Howard Jones and Bob Harrison and later other blacks were put on the Graham Team as a token gesture, but that wasn't true. Jones and Harrison returned from Africa in 1962 to participate with Billy Graham at the National Association of Evangelicals Convention in Denver, Colorado. Before the meeting, Graham met with Jones and Harrison to receive a full report of their ministry in Africa. "I've been disappointed," he said, "that we've only received a small response from Negroes in our crusades. With you fellows on the team I'm praying that God will give us a real harvest among the black people." Even though Graham was a product of the South, he sincerely had a desire to reach blacks both in the U.S. and abroad.⁹

In 1962, Harrison became a full-fledged member of the Billy Graham Team and continued in that position for the next five years, participating in six major crusades including Chicago, Fresno, Los Angeles, Omaha, Boston and Denver. After becoming a Billy Graham associate, Harrison was invited to the next Northern California district meeting in Santa Cruz. And without leaving the Graham Team, he was granted ordination with the Assemblies of God on June 21, 1962.¹⁰

That was a grand day of rejoicing when Harrison finally was recognized as an ordained minister.

According to Harrison, since that day in 1962 the



A Sierra Leone morning service in 1967 with Bob Harrison as guest speaker. The prime minister is also on the platform.

Assemblies of God has continued to take important strides in reaching and accepting African Americans. It has opened black churches, given scholarships to black students, included black history in their Sunday school material, and they have met in top level conferences which included black leaders in order to meet the challenges of the black community.¹¹

Preaching in Africa and Other Countries

Harrison ministered in many places, but he developed a special burden for the African people. During the 1960s he saw the continent "in the midst of a great crisis." He declared, "It is not only the struggle for political freedoms, but to be free spiritually from the superstitions and traditions that have held many of the people of Africa in darkness throughout the generations."¹²

In 1965 he evangelized in Senegal, Sierra Leone,



Ghana, and other places in West Africa. During a 9-day campaign at Dakar, Senegal, there were 100 decisions for Christ. Missionary David Wakefield reported that the local press gave Harrison a good write-up, and he was granted a radio interview as well as radio time to sing and play the piano. The Senegal

“It was his ordination that seemed to end the debate on how to handle the ordination of blacks.”

government film service even filmed a Wednesday night meeting to be shown all over Senegal. Before each of his crusades at Takoradi and Accra, Ghana, over 40,000 pieces of literature provided by Light For The Lost were distributed.¹³

Becoming a friend to all, he often opened his remarks by saying, “I’m just Brother Bob, your black brother from America.” The chairman of the Northern Ghana District

Council reported, “Although he had to use two interpreters to reach this multilingual crowd, he never appeared hurried.... He explained the Way, urged fervent prayer, and gave careful instruction as to responsibility. We believe there will be sure and strong results in our church from these services.”¹⁴ One of the unique elements of his African crusades was his singing of Negro spirituals, including such songs as “Little David Play on Your Harp.” The crowds loved his music, and hundreds came forward to profess Christ.

In his overseas work with the Assemblies of God, he held crusades in Japan, Formosa, Hong Kong, the Philippines, Singapore, and many other places. He ministered to thousands of American troops in Vietnam under the auspices of the U.S. Government. He also conducted a weekly radio ministry in Africa as well as radio broadcasts in the United States.

At one meeting in British Honduras (now called Belize) in 1964, Missionary Russell Schirman reported: “The auditorium was packed out night after night. Brother Harrison’s singing and piano playing were inspiring. Best

of all, his anointed messages from God’s Word resulted in many souls responding nightly to the wooing of the Holy Spirit.”¹⁵

Following that meeting, he held campaigns in Jamaica and Barbados before returning to the United States to help prepare for a campaign with the Billy Graham Team in San Diego, California.

In 1966 Harrison became a missionary evangelist with Overseas Crusades, Inc. The next year he was honored to speak at the General Council in Long Beach, California. Addressing some of the current issues of the time, his

sermon was titled “Signs of Jesus’ Coming.”¹⁶ In 1969, he began evangelizing under his own Bob Harrison Ministries. Always in demand as a speaker, he also preached at The Council on Spiritual Life, held in Minneapolis in 1972.

Ministry to African Americans

During the 1940s and 1950s, plans were set in motion to start a segregated black fellowship within the Assemblies of God. However, at the 1965 General Council a strong resolution favoring civil rights and deploring any practice of discrimination was adopted by recommendation of the Executive Presbytery.¹⁷

As evidence of this new posture, Robert E. “Bob” Harrison, who graduated from Bethany Bible College (now Bethany College) was ordained in 1962 by the Northern California-Nevada District and was approved for service under missionary appointment by the Assemblies of God Foreign Missions Department in 1964.¹⁸ While he was not the first black ordained by the Assemblies of God, his ordination was likely the most visible. It was his ordination that seemed to end the debate on how to handle the ordination of blacks.

In the forward move to reach out to the black community, General Superintendent Thomas F. Zimmerman arranged for a conference to be held in Springfield, Missouri, in January 1970. Among those participating were two black Assemblies of God leaders, Evangelist Bob Harrison and Pastor Thurman Faison, who met with church executives. Earnest discussion took place to determine how the Assemblies of God could better meet the needs of African Americans. In 1970, there were only 25 African American Assemblies of God ministers in the U.S. The Illinois District Council was commended for their labors in aiding black evangelistic endeavors.¹⁹

In subsequent years, evangelistic efforts to reach blacks were centered around inner-city evangelism, through the



Beginning in 1960, Bob Harrison worked with Billy Graham. Graham first sent Harrison to Africa to minister with Evangelist Howard Jones.

efforts of Harrison and others, who worked with the Division of Home Missions during the 1970s. Another important factor was Teen Challenge, begun in 1958 by David Wilkerson. By 1970, Charles W. H. Scott, assistant general superintendent, acknowledged the major role Teen Challenge had played in reaching into the black community.²⁰

In November 1972, Harrison was asked to serve as a consultant and participant in inner-city evangelism and in overseas crusades for the Assemblies of God, which he gladly accepted. Thomas Zimmerman announced, "Mr. Harrison's involvement in this new relationship is one of the responses to the burden of the 34th General Council of the Assemblies of God, held in Kansas City, Mo., last year."

Zimmerman continued, "At that time, the fellowship accepted the challenge to more comprehensively seek to reach America, including a concentrated effort to minister to the needs of the inner city. Therefore, it seems providential to us, that to the extent of time available, we will have the assistance of such a capable minister in this strategic area."²¹

Harrison became pastor of Maranatha Evangelistic Center, a racially mixed congregation at Portland, Oregon,

in January 1973.²² Over the next few years, he worked with A/G Home Missions to launch several evangelistic efforts in key inner-city areas across the U.S. Working with the Division of Foreign Missions, he also continued to evangelize in overseas crusades. Harrison participated in several more committees and seminars geared toward ministry to blacks.

In 1978, a group of concerned black ministers in the Assemblies of God met and discovered a mutual burden for fellowship, support, and church planting. This led to the founding of the Inner City Workers Fellowship, which began holding conferences every 2 years. At the conference held in Hampton, Virginia, in July 1990, this group formed a National Black Fellowship in the Assemblies of God, with a 3-fold purpose: to provide fellowship, to promote and encourage evangelism to the black communities of America, and to plant new churches among blacks, especially in the great metropolitan cities where the predominant black populace is concentrated.²³ Bob Harrison was appointed national representative of Black Ministries.

Under Harrison's leadership, A National Black Caucus convened in Springfield, Missouri, in December 1993 to

focus on the 3-fold strategy for outreach to America's black communities. In addition to his evangelistic efforts and work as national representative of Black Ministries, Harrison has contributed a number of evangelistic articles to the *Pentecostal Evangel* and other publications.

Harrison's Legacy

Making reference to Simon of Cyrene, a black man from Ethiopia, who helped Jesus carry His cross, Bob Harrison, throughout his ministry has continually challenged blacks to carry the cross of Christ. He himself has promoted ministry to blacks both in the U.S. and abroad. His years of ministry and broad influence through music, evangelism, and serving on committees to advance outreach to African Americans has helped to change the world for Christ.

In his retirement years, Harrison has not let his testimony become dormant. Since 2002, he and his wife Marilyn make their home in Napa, California. Bob Harrison continues to promote Christianity and outreach to blacks at every opportunity. Recently, Harrison's alma mater, Bethany College, dedicated a remodeled student union in his honor. He was the first African-American to graduate from the college, and this paved the way for other blacks to enter and flourish in the ministry.

At the dedication service for the Harrison Student Union in November 2001, Cynthia Smith, a representative of the A/G National Black Fellowship (NBF) declared, "He spent his life not only serving, but has been a constant encouragement to men and women to take up the cross of Christ." Smith, on behalf of the NBF, and several others presented contributions toward an endowment fund named in Harrison's honor that will provide scholarships to black students at Bethany who plan on entering the ministry.²⁴

Bethany President Everett Wilson read a citation from the college's board of trustees: "With his remarkable talent, he demonstrated how to communicate God's love across boundaries of age, culture, race and station in life."²⁵ Throughout his life and ministry, once he bounded a few hurdles, it seems that Bob Harrison was in the right place at the right time to accomplish much for the Kingdom of God.



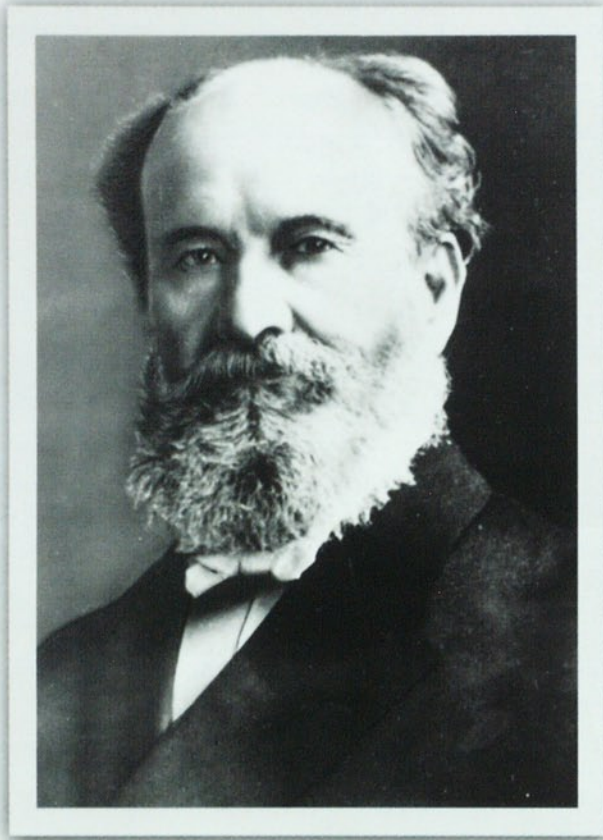
Glenn Gohr is assistant archivist and copy editor for the Flower Pentecostal Heritage Center.

Notes

1. Bob Harrison with Jim Montgomery, *When God Was Black* (Grand Rapids: Zondervan Publishing House, 1971), 12.
2. *Ibid.*, 18. Today racial barriers are down at Bob Jones University.
3. Paul A. Erickson, oral history interview with Bob Harrison, August 14, 1998. Billy Graham Center Archives, collection 557.
4. *Ibid.*
5. *Ibid.*
6. *When God Was Black*, 74.
7. Leonard Palmer, letter to Joseph R. Flower, March 30, 1957.
8. Robert E. Harrison, personal data sheet, Assemblies of God Office of Public Relations.
9. *When God Was Black*, 75.
10. Bob Harrison, ministerial file. Upon completing his studies at Bethany College in 1951, Harrison applied for credentials with the Northern California-Nevada District of the Assemblies of God but was rejected. He did receive license by the district in 1957 and ordination in 1962.
11. *When God Was Black*, 95.
12. Bob Harrison, news release, December 30, 1963.
13. "Welcome in West Africa," *Pentecostal Evangel*, June 6, 1965, 8-9.
14. E. Akurugu Alo, "He Helped Us All," *Global Conquest*, September 1965.
15. "Revival in British Honduras," *Pentecostal Evangel*, March 15, 1964, 13.
16. Robert E. Harrison, "These Things Shall Be," *Pentecostal Evangel*, October 22, 1967, 2-3; Robert E. Harrison, "Sign of Jesus' Coming" [cassette], Long Beach, CA: 32nd General Council, Aug. 28, 1967.
17. *General Council Minutes*, 1965, 60-61.
18. Because of his race, there was some question as to whether Harrison should be ordained. But once he joined the crusade team of Evangelist Billy Graham, the "color line" seemed to be washed away. See Howard N. Kenyon, "Black Ministers in the Assemblies of God," *A/G Heritage*, Spring 1987.
19. "How Can We Reach Black Americans for Christ," *Pentecostal Evangel*, April 26, 1970, 6-8, 20. Now, nearly 35 years later, black ministers in the Assemblies of God number more than 400.
20. *Ibid.*
21. "Bob Harrison Named Consultant on Inner-City Evangelism," *Pentecostal Evangel*, December 31, 1972, 28; A/G media release, November 20, 1972.
22. Velma Clyde, "Black Pastor Recalls Discrimination," *The Oregonian* (Portland, OR), Jan. 27, 1973, 18.
23. Robert W. Pirtle, "Reaching Black America in the Decade of Harvest," *Pentecostal Evangel*, December 16, 1990.
24. Kirk Noonan, "Bethany College Honors Black Minister Pioneer," *Pentecostal Evangel*, Feb. 10, 2002, 23.
25. *Ibid.*

Pentecostal Roots

and More



A. B. Simpson, founder of the Christian and Missionary Alliance.

Picture this—a minister is holding a healing meeting with about 1000 people present. The minister receives prophetic insight (what some would call a word of knowledge) that someone in the congregation is resisting the Lord. A woman comes forward and admits that she is the one. She had been severely ill, but resisted coming for prayer. The minister anoints her with oil, lays hands on her, and prays for her. She falls to the floor, unconscious for half an hour. When she recovers consciousness, she gets up and discovers she is healed.

Sound like a Benny Hinn meeting? Actually, the date was 1885 and the minister was A. B. Simpson, founder of The Christian and Missionary Alliance (C&MA) and often considered a forerunner of the Pentecostal movement. Many of the earliest leaders of the Assemblies of God had originally been leaders in the C&MA.

What is often unrecognized is that people in the organization Simpson founded were not only quite open to charismatic manifestations, but also practiced such phenomena even decades before the Azusa Street revival. Nearly a decade before the revival, A. B. Simpson declared that the C&MA “stands for an absolute faith in supernatural things and a supernatural God.”¹

Charismatic Phenomena in the Pre-Azusa Street C&MA

Although Simpson preferred to remain low-key about his healing ministry and shunned emphasis on the spectacular, he and other leaders in the early C&MA nonetheless demonstrated a charismatic anointing for healing and other manifestations. While he told people not to expect some sensation with healing, sometimes when he anointed people with oil, individuals felt a sense of warmth, fire, or electricity. Some saw visions or heard audible voices from God. Sometimes they fell under the power of the Spirit or trembled. Others experienced holy laughter. Here is just a sampling of dozens of charismatic manifestations that occurred in the pre-Azusa Street C&MA.²

For instance, Alliance leader E. D. Whiteside testified of receiving a miraculous healing in 1888 accompanied by

By Paul L. King

ts in the Early Christian Missionary Alliance



The Missionary Training Institute at Nyack, New York, founded by A. B. Simpson, as it appeared in the early 1900s.

unusual physical manifestations: “Like a flash of electricity, I was instantly thrilled. Every point of my body and nerves was controlled by a strange sensation that increased in volume, until I bowed lower and lower to the floor. I was filled with the ecstatic thrill. My physical frame was unable to stand the strain.” He felt he was on the verge of “dying from overjoy.”³

Prophecies and visions occurred early on in the fledgling movement and were considered as genuinely from the Lord. As early as 1883 future Alliance leader John Cookman, a Methodist minister and a member of Simpson’s “Founder’s Team,” saw a vision of Jesus and received a healing. Jesus said to him in the vision: “I am thy Healer, thy Sanctifier, thy Savior, and thy Lord.”⁴

Referring to Mark 16:18, Simpson asserted that the gift of tongues belongs to the church today just as much as healing.⁵ Although actual incidents of tongues were sparse, in 1897 Simpson encouraged exercising tongues and prophecy by reminiscing about a woman who spoke in “some simple form” of tongues “with a burst of ecstatic overflow that no language could express” at his Gospel Tabernacle some time earlier.⁶

Simpson believed in what is often called today “power evangelism”—supernatural occurrences that lead people to salvation. Many such power encounters occurred in the early C&MA. In August 1887, for example, at the Old Orchard Convention when the two embryonic organizations of the C&MA were first formed (known then as the Christian Alliance and the Evangelical Missionary Alliance), suddenly the power of God came with a “flash of heat” and sensations like electrical shocks upon a schoolteacher on crutches, and she was instantly healed. People throughout the congregation were shouting, weeping and singing. Her two sisters were saved on the spot, and many more healings followed. These supernatural manifestations confirmed to Simpson the founding of the C&MA, and the message of Jesus Christ as Healer.⁷ Alliance periodicals reported numerous incidents of divine protection by claiming Mark 16:16-18.⁸

The expression of emotion characteristic of the Pentecostal and charismatic movements—trembling, shaking, shouting, weeping, holy laughter, swooning under the power of the Spirit (often referred to as prostration), lifting hands, dancing, spontaneous vocal unison prayer, emotional praise and worship—were not common in the early days of Simpson’s ministry, but eventually became widespread in the early Christian and Missionary Alliance, although probably not to the degree and frequency found in the Pentecostal and charismatic movements.

At the numerous C&MA conventions, people shouted, wept, sang, clapped, raised their hands, laughed, and



Robert Jaffray, missionary to South China, received tongues in October 1907 along with several other Alliance missionaries. *Courtesy of C&MA National Archives*

manifested other demonstrations of “holy enthusiasm.”⁹ Other than the absence of speaking in tongues, the scenes would have seemed reminiscent of a Pentecostal camp meeting.¹⁰ In 1897, Simpson wrote about holy laughter as a result of the baptism in the Spirit,¹¹ and later recorded in his diary in

1907 his own experience of holy laughter.

Though not a common occurrence, dancing in worship was not frowned upon by Simpson and Alliance circles. In April 1895, Simpson visited a black church associated with the Alliance. He recounted with enthusiasm, “We witnessed a sacred dance by about fifty of the women.” Simpson was greatly impressed at the meaningful, dramatic demonstration of worship, remarking, “The effect was truly grand.”¹²

Tongues-Speakers Who Stayed in the C&MA

Some Pentecostal historians have asserted that the Christian and Missionary Alliance position on speaking in tongues virtually eliminated tongues and other Pentecostal phenomena from the C&MA. On the contrary, while such manifestations did diminish from the Alliance over a period of time, by no means were they eliminated. Numerous people who spoke in tongues in the early C&MA and remained in the Alliance, accepted the stance that tongues is not the initial evidence of the baptism in the Spirit.

At the C&MA Beulah Beach Convention in August 1907, many were falling under the power of the Spirit and scores of people were receiving tongues, including later Assemblies of God leader D. W. Kerr and C&MA Vice President John Salmon, who also was bent low and shook under the power of the Spirit.¹³ Salmon found kinship among Pentecostals and promoted the movement, even inviting Azusa Street leader Frank Bartleman to preach in his Canadian convention in Toronto in July 1908.¹⁴ In September 1911, the aged Canadian retired to Southern California and became more involved with the Pentecostal movement there, retaining his Alliance connections as an evangelist and an Honorary Vice President of the C&MA. However, he encountered what he considered extremists in the Pentecostal movement, and endeavored to moderate their beliefs and practices. When they would not listen, he turned his attention back to the Alliance until his death in 1918.

Robert Jaffray, missionary to South China, received tongues in October 1907 along with several other Alliance

“The Holy Spirit was poured out upon C&MA mission stations in India with visions, swaying, tongues, laughter, singing in tongues, interpretation, and falling under the power of the Spirit.”

missionaries, testifying of his experience in a later article in the *C&MA Weekly* in 1909: “Personally I have never received such a spiritual uplift as when ... I received this blessed Baptism and spoke in tongues.”¹⁵ Jaffray was concerned about some of the excesses among Pentecostals, so he never fully embraced the movement. He was also actively involved in spiritual warfare and experienced other charismatic phenomena such as dreams, visions, and supernatural revelations, prophetic words from the Lord, healings and miracles, and taught the need for evangelism through signs and wonders.¹⁶ Jaffray later became the field superintendent for the Chinese C&MA mission, and also pioneered the Alliance mission work in Indochina and Indonesia. He was offered the vice presidency of the Alliance in 1924, but turned it down, saying that he did not feel called to leave the mission field and that it would be a demotion for him.¹⁷ He continued to serve until his death in a Japanese prison during World War II.

In January 1907, W. A. Cramer, pastor of the Alliance church in Cleveland, visited the meetings in Akron led by Ivey Campbell, who had returned from the Azusa Street revival to share her testimony. Cramer came back to Cleveland and his church began to seek the Lord in prayer. About ten days later, while praying, he fell under the power of the Spirit and began to speak in tongues.¹⁸ Cramer continued to minister in Pentecostal meetings for many years as well as welcoming Pentecostals to preach in his churches. Although one of the earliest Alliance leaders to speak in tongues, he did not embrace the full extent of Pentecostal belief and practice. He remained in the Alliance and later appealed to people to remain loyal to the C&MA.¹⁹

At the New York State C&MA Convention at the Nyack Missionary Training Institute in July 1907, Alfred

Founding in 1887 at the Old Orchard Campground of what later became the C&MA. Mr. and Mrs. Charles N. Kinney (front, left); Miss Helen C. Kinney (4th from left); A. B. Simpson (front, 3 from right); Frank W. Sandford (back, 2 from right). Others unidentified.

Snead fell under the power of the Spirit and “lay under the library table, speaking in tongues.”²⁰ In 1908 he visited the Pentecostal revival in the Alliance and Pandita Ramabai’s Mukti mission in India, and wrote in the *Alliance Weekly* of the glorious happenings, reporting, “Nearly all the missionaries at Dholka have received the baptism of the Spirit, new tongues being given.”²¹ Snead eventually became Foreign Secretary of the C&MA and a member of the Board of Managers.

Many missionaries who spoke in tongues also stayed in the Alliance. In an all-night prayer meetings at the Nyack convention in May 1907, Sally Botham, a missionary candidate to Congo, “sat on the floor before a large map of the world and began praying in tongues. It seemed that as she prayed for each country the Lord gave her a different language.” When she prayed in tongues for the Congo, two Alliance missionaries, Lucy Villars and Mary Mullen, recognized the language as “Kefonti,” one of the dialects of the Congo. One of them spoke up, saying, “Why, she is speaking in the Congo language! She is telling people to get ready, for Jesus is coming soon!” She later became a missionary in Africa with the C&MA for about 40 years, but apparently did not preach in tongues.²² Two of her other friends and colleagues, Kate Driscoll and Mary Mullen, also spoke in tongues and remained in the Alliance.²³

In 1907 the Holy Spirit was poured out upon C&MA mission stations in India with visions, swaying, tongues, laughter, singing in tongues, interpretation, and falling under the power of the Spirit. A vast majority of the Alliance missionaries and national workers in the Alliance



“Personally I have never received such a spiritual uplift as when . . . I received this blessed Baptism and spoke in tongues.”

—Robert Jaffray

mission in India received the baptism in the Spirit with tongues, most of them staying with the Alliance.²⁴

It may surprise some to know that at least two Alliance presidents spoke in tongues. It is unknown when H. M. Shuman received tongues,²⁵ but he was a leader in the early movement in Ohio, later becoming a superintendent of that district, as well as pastoring the charismatically-oriented Alliance churches in New Castle, Pennsylvania and Wilmington, Delaware. He became president of the C&MA in 1926 and served until 1954.

Nyack student Harry Turner had received the baptism in the Spirit with tongues about 1912 and joined the C&MA mission in Argentina in 1913. He was appointed chairman of the C&MA mission in Argentina in 1917. However, in 1918 he embraced Pentecostal teaching and left the C&MA, at first ministering independently, then joining the Pentecostal Assemblies of Canada. He would eventually return to the C&MA in 1926, and later become President of the C&MA's St. Paul Bible Institute (now known as Crown College), and serve as President of the C&MA from 1954 to 1960.²⁶

New England C&MA Superintendent, Ira David (Ph.D. in Philosophy from Boston University), spoke in tongues sometime in the early days of the revival.²⁷ In 1912 he left the Alliance for the Pentecostal movement, moving to Los Angeles, but returned two years later. He was accepted enthusiastically back into Alliance leadership, becoming a featured convention speaker at C&MA conferences. He pastored large dynamic churches in Detroit, Chicago, Atlanta, Toronto and Brooklyn, and served on the Board of Managers.²⁸

Several Assemblies of God ministers left and served in the C&MA, especially in the 1920s. Fred F. Bosworth and his brother B. B. left the Assemblies of God in 1918 over the evidential tongues issue and served actively as evangelists in the C&MA.²⁹ Warren Collins, originally a C&MA lay leader and early vice president, held credentials with the Assemblies from 1917-1921, then returned to the Alliance until his death in 1927. E. N. Richey and his son Raymond, Hardy Mitchell, and Orville Benham all held credentials as evangelists and pastors in the C&MA in the 1920s. C&MA churches in Oklahoma City and Tulsa were formed out of Raymond Richey's meetings. The Richeys returned to the Assemblies of God in the mid-1930s.

In the late 1940s, a teenager by the name of Jack Hayford was attending a C&MA church and became interested in speaking in tongues after he heard his pastor

Earl Sexauer praying in tongues. Sexauer also became a friend of Rex Humbard and invited him on several occasions to speak. In the early 1950s, Paris Reidhead, a missionary with the Baptist-oriented African Inland Mission was forced out of the mission after he received the baptism in the Spirit with tongues. He was taken under the wing of A. W. Tozer and joined the C&MA.³⁰



TO BE CONTINUED



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Notes

1. A. B. Simpson, "Aggressive Christianity," *Christian and Missionary Alliance Weekly* (CAMW), Sept. 23, 1899, 260.
2. My research of Christian and Missionary Alliance history has discovered that references to charismatic phenomena before Azusa Street in C&MA periodicals included: 2 resurrections from the dead, 36 visions, 15 dreams, 16 records of falling under the power of the Spirit (sometimes masses of people), 11 instances of shaking or trembling, 10 testimonies of electrical-like shocks, and 9 records of holy laughter. See Paul L. King, "Accepting the Supernatural with 'Candor and Caution': An Annotated Chronological Catalog of Charismatic History of the Christian and Missionary Alliance" (Tulsa, OK: Paul L. King, 2002), unpublished manuscript.
3. Irene E. Lewis, *Life Sketch of Rev. Mary C. Norton: Remarkable Healings on Mission Fields* (Los Angeles, CA: Pilgrim's Mission, Inc., 1954), 27.
4. George P. Pardington, *Twenty-five Wonderful Years, 1889-1914: A Popular Sketch of the Christian and Missionary Alliance* (New York: Christian Alliance Pub. Co., 1914), 216.
5. A. B. Simpson, *The Gospel of Healing* (Harrisburg, PA: Christian Publications, 1915), 57.
6. A. B. Simpson, "The Worship and Fellowship of the Church," CAMW, Feb. 1898, 125; see also Simpson, *Christ in the Bible* (Camp Hill, PA: Christian Publications, 1994), 5:236; Keith M. Bailey, "Dealing with the Charismatic in Today's Church." A paper presented at the District Superintendent's Conference of The

Christian and Missionary Alliance, Feb. 28-Mar. 2, 1977, Nyack, New York. Bailey's paper says before 1887, but this may be a typographical error as Simpson wrote this in 1897.

7. A. B. Simpson, editorial, *Word, Work and World* (WWW), Aug.-Sept. 1887, 66; "Healing of Miss Ina Moses," *Christian Alliance and Missionary Weekly* (CAMW), Jan. 1888, 6; A. B. Simpson, "Old Orchard," CAMW, Jan. 1888, 11.

8. These included a woman struck by lightning without harm, and numerous healings without medicine from poisonous tarantula and spider bites, a deadly scorpion sting, a poisonous snake in India, and poisoning from carbolic acid and glycerin. In 1896, missionary W. A. Cramer reported that a young convert in the Congo was forced to drink poison along with a non-believer. The non-believer died in a few hours, but the young convert never got sick. "Convention Reports," CAMW, Aug. 14, 1896, 134-135; Julia B. Boyd, "Praise to Him," CAMW, May 8, 1895, 302.

9. "Round Lake Convention," CAMW, July 15, 1892, 34; "Secretary's Report of the Christian Alliance," CAMW, Oct. 26, 1894, 401; A. B. Simpson, "New York Convention," CAMW, Oct. 16, 1895, 248.

10. Simpson, editorial, WWW, Aug.-Sept. 1887, 66; "Healing of Miss Ina Moses," CAMW, Jan. 1888, 6; A. B. Simpson, "Old Orchard," CAMW, Jan. 1888, 11.

11. A. B. Simpson, *Days of Heaven Upon Earth: A Year Book of Scripture Texts and Living Truths* (New York: Christian Alliance Pub. Co., 1897), June 27.

12. A. B. Simpson, "Editorial Correspondence," CAMW, April 17, 1895, 248.

13. John Salmon, "My Enduement," CAMW, Oct. 26, 1907, 54-55.

14. Frank Bartleman, *Azusa Street* (Plainfield, NJ: Logos International, 1980), 120.

15. Robert Jaffray, "Speaking in Tongues—Some Words of Kindly Counsel," *Alliance Weekly* (AW), March 13, 1909.

16. See Louise Green, "Robert Jaffray: Man of Spirit, Man of Power," *His Dominion* 16:1 (March, 1990), 2-14.

17. A. W. Tozer, *Let My People Go* (Harrisburg, PA: Christian Publications, 1947), 81-82.

18. W. A. Cramer, "Pentecost at Cleveland," CAMW, Apr. 27, 1907, 201.

19. W. A. Cramer, "Loyalty to Alliance Principles and Teachings," AW, Nov. 7, 1914, 82.

20. Carl Brumback, *Suddenly ... From Heaven* (Springfield MO: Gospel Publishing House, 1961), 91; Gary McGee, "Pentecostal Awakenings at Nyack," *Paraclete* 18 (Summer 1984), 26.

21. A. C. Snead, "Gleanings from Nyack: India," CAMW, May 16, 1908, 116.

22. Stanley H. Frodsham, *Jesus Is Victor: A Story of Grace, Gladness and Glory in the Life of Alice M. Frodsham* (Springfield, MO: Gospel Publishing House, 1930), 40; Stanley H. Frodsham, *With Signs Following* (Springfield, MO: Gospel Publishing House, 1946), 47; Brumback, 89-90; A. B. Simpson, editorial, CAMW, June 8, 1907, 205. The accounts vary a little in the details, but I have attempted to reconstruct and harmonize the accounts. Stanley Frodsham has her sitting on the floor before a map; David McDowell has her prostrate on the rostrum.

23. Kate Driscoll served for many years as a missionary with the C&MA to West Africa. It is unknown when Kate Driscoll spoke in tongues, but she was involved with Pentecostal activities

both inside and outside the Alliance. She spoke at David Myland's Pentecostal convention in Indiana in 1913. She continued to serve in the Alliance and speak at conventions for more than 20 years.

On October 5, 1907 another missionary to Africa, Mary Mullen, testified in the *C&MA Weekly* of her experience of holy laughter, trembling, falling, and speaking in tongues. Her experience was accepted by Alliance leadership, and she led all night meetings at which many other manifestations of the Holy Spirit occurred. She also served as a C&MA evangelist and founded the "Mary B. Mullen School for Colored People." Dying in 1920, she was extolled by the Alliance as "a woman of more than ordinary spiritual gifts." Mary B. Mullen, "A New Experience," CAMW, Oct. 5, 1907, 17; A. B. Simpson, editorial, CAMW, Oct. 19, 1907, 37. A. E. Funk, "Mrs. Mary Mullen Hench," AW, Dec. 11, 1920, 586.

24. One report said that 50 out of 70 workers received tongues. A few exceptions who left included the Schoonmakers, Sarah Coxe, Laura Gardner, and later Louis Turnbull and his wife. Among those who stayed and whose testimonies were recorded in Alliance periodicals were Cora Hansen and Kate Knight. Frodsham, *With Signs Following*, 111-113; Cora Hansen, "Testimony," *The India Alliance*, August 1908, 22-24; Kate Knight, "For His Glory," CAMW, Jan. 25, 1908, 274; A. B. Simpson, "Retirement of Miss Kate Knight," CAMW, Jan. 23, 1909, 291; A. B. Simpson, editorial, CAMW, Feb. 20, 1909, 348; A. B. Simpson, editorial, CAMW, Mar. 27, 1909, 432.

25. Simpson associate E. E. Johnson affirmed to later tongues-speaking Alliance leader Keith Bailey that Shuman did pray in tongues.

26. Lindsay Reynolds, *Rebirth* (Beaverlodge, Alberta: Evangelistic Enterprises, 1992), 206-207; "Missionary Department: The Foreign Secretary's Report," AW, June 15, 1918, 169.

27. David was a featured speaker at the Alliance Council at Nyack in May 1907 when a Pentecostal outpouring occurred. Frodsham, *Jesus is Victor*, 38.

28. The families of other C&MA leaders also experienced tongues. Mrs. William T. MacArthur (wife of later C&MA Supt. and Board of Managers member) also spoke in tongues during the Beulah Beach convention. She related her experience of tongues to the wife of D. W. Kerr, saying that "this was like the 'residue of the oil' (Leviticus 14:18, 25) that flowed down upon the hem of Aaron's robe, and that God was doing this thing for all who would receive." Brumback, 79-80. In 1912 the wife and son of William Christie received the baptism in the Spirit with tongues in Tibet along with the family of W. W. Simpson, who became an Assemblies of God missionary. Christie later became a C&MA Board of Managers member.

29. Fred was disfellowshipped from the C&MA in the 1930s due to embracing the British Israelism heresy, but later recanted and was welcomed back into the Alliance in the 1940s. B. B. remained with the C&MA throughout the rest of his life.

30. A survey in the mid-1970s indicated that about 50% of Alliance churches contained people who spoke in tongues. In 1977 Bailey estimated that about 20% of C&MA pastors spoke in tongues. Although there is still some resistance in some quarters of the C&MA, those percentages have likely increased since that time, since pastors from a variety of Pentecostal, charismatic, and third wave backgrounds have joined the C&MA.

Publishing the Gospel Message

A Reminiscing

Hart Armstrong

Left to right: Stanley Frodsham, editor of the *Pentecostal Evangel*; Hart Armstrong, editor of Church School Literature Department; and Marcus Grable, director of the Sunday School Department, during the late 1940s. *Courtesy of Christian Communications, Inc.*



Hart Armstrong at the Gospel Publishing House in 1950.

I am grateful for the true Christian home which my father, mother, and grandmother maintained, and which shaped my life and guided me into the Christian understanding of things. I am grateful for the basic and fundamental teachings of the Scriptures, which Mother and Grandmother gave to me, and which has given me the viewpoint and balance I needed to rightly divide the Word of God. I am grateful also for the Scripture memory teaching of my father, and the gem passages of the Bible that he planted in my mind.

PUBLISHING THE GOSPEL

I had never studied to be an editor or a publisher. In fact, in high school I had never even taken typing, shorthand, accounting, or similar studies of a business nature. However, I had a natural interest and flair for writing and poetry. I never cared for active sports, but I liked to write about them; and in high school I was a member of the Quill Club, and was on the staff of the school weekly paper. When others of the staff failed to show up, I reported the football and baseball games, soccer matches, the society news, the latest school assembly

meetings, the gossip, and even had my own column, "The Freshman," with dialect and humorous takeoffs on everything in general.

While I was dean of the Bible Standard Training School (BSTS) in Eugene, Oregon (now Eugene Bible College). I contributed frequent reports and promotional articles, as well as brief sermons to the Open Bible Standard monthly magazine, the *Messenger*. So I began to have a reputation as a writer and publisher. I remember also sending in regular reports from Sumatra while my wife and I were on the mission field.

After my return from the mission field in 1942, I remember in one of the annual national conferences of the Open Bible Standard (OBS) at Eugene, Oregon, a number of the ministers talked with me about taking responsibility for setting up an Open Bible publishing house with the particular purpose of creating our own OBS Sunday school literature.

However, I knew that Open Bible Standard did not have enough churches to make such a project feasible, and I told them this fact. "We don't have a large enough market to make our own Sunday school literature possible," I

said to them. And for me, that closed the subject.

But the idea did not die, and I remember it was my dear friend, Charles Leaming, who especially led in the movement for our own literature. So the call came from Des Moines, and I obeyed, resigning our pastorate in Jamaica, New York, and selling the house we had bought in Bellerose, Long Island.

So we undertook the publishing of Open Bible Standard literature for the Sunday school, setting up the Open Bible Standard Publishers in a rented building about two blocks from the First Church of the Open Bible in Des Moines. The building was a former fire station at 17th and Crocker Streets.

We purchased printing equipment from a print shop at Pella, Iowa, and hired the owner, an old-time but expert printer, to do our work. I assembled a small crew of helpers, mostly graduate students from BSTS of Eugene, and from the Open Bible Institute in Des Moines. In addition to the Sunday school materials, we also took over printing and publishing the *Messenger*, the official magazine of Open Bible Standard. I changed the name to *Message of the Open Bible*, which

name it still retains today.

Our literature was welcomed by our own churches, and I did come up with some new and different ideas. One was especially successful: what I called a "fourfold leaflet," which combined a picture cover, a lesson presentation, a worksheet, and a story paper inside. In fact, one of the large Pentecostal publishing houses copied all my ideas exactly, somewhat to my dismay. However, my friend, R. Bryant Mitchell, head of the Open Bible Institute in Des Moines, encouraged me by telling me, "Hart, you know they say that imitation is the sincerest form of flattery."

My employees became devotedly loyal to me and to the work we were doing, being willing to work hours on end, and with small salary. Some even offered to volunteer their services without pay, but the U.S. Government refused to permit this. I will say that we made a strong effort to make the publishing of our own OBS literature a success. Unfortunately, the prognosis I had made in Eugene proved to be true. We just did not have a sufficient market to make our Sunday school literature publishing a financial success.

Since our own churches were not enough, I made an effort to sell our literature to independent churches. I brought my good friend, Clyde Johnson, and his family from Eugene to Des Moines, and sent him out on the road to introduce our literature to independent churches. Clyde was a likeable person, and a natural salesman, and he did well, but again it was not sufficient to turn the tide.

Finally, after about two years of effort, the decision had to be made to terminate the Sunday school literature program. In order to keep me in the work, the brethren in Des Moines had me take over several activities: carrying on the publishing of the *Message*, teaching several classes in the Bible college, overseeing the missionary department of the denomination, and assisting in the First

Remembering Two Pioneers

A short time before he died, Robert C. Cunningham, longtime editor of the *Pentecostal Evangel*, wrote this letter to *Heritage* editor Wayne Warner concerning the contribution of Frances Foster and Hart Armstrong to the ministry of the Assemblies of God. It was published in the Fall-Winter 1999-2000 issue of *Heritage*.

The passing of Frances Foster, who for so many years was director of BGMC (Boys and Girls Missionary Crusade) brought to my mind the time when the program had its birth. Perhaps you have these details on record, perhaps not, but I will rehearse the situation as I remember it. I was with the *Pentecostal Evangel* and Hart Armstrong was editor of the Sunday school literature (take-home papers, teacher quarterlies, etc.). Hart was very creative. He was full of ideas for promoting God's work through the Sunday schools He had a leading part in the great Sunday school conventions, parade, and pageant "The Good Ship Sunday School Evangelism," and the Read-the-Bible-Through project at Heer's store on the public square, and you already have in your files all his planning papers, letters, etc., concerning these events.

Something you may not have on record is the leading part he played in beginning BGMC. The program was his idea. I remember that quite well. He suggested it and did the spadework in organizing it, including "Buddy Barrel." Loine Honderick, a national representative of the National Sunday School Department at the time, helped in developing it. Once it started, the leadership was assigned to Frances Foster, a staff member of the National Sunday School Department. Hart has not been given the credit he deserves in the matter, in my opinion.

I hope this information is helpful to you.

Robert C. Cunningham
Springfield, Missouri

Church of the Open Bible ministry. I was grateful for their kindness and thoughtfulness in these decisions. However, the Lord had a different future in mind for me.

WORK WITH THE ASSEMBLIES OF GOD

It came as a complete surprise to receive from Ernest S. Williams, general superintendent of the Assemblies of God, in Springfield, Missouri, a letter asking me to come to Springfield to talk with the executives there about becoming Church School editor, in charge of the Assemblies of God Sunday school literature program. Evidently, they had been watching my work in Des Moines, and believed I could be of help to them in revising and developing their highly successful

publishing of literature for their many Sunday schools.

Not having a car, I borrowed one from a friend, and drove to Springfield to meet with the Executive Presbyters of the Assemblies of God. Without too much effort, an agreement was reached, and I was asked to assume editorship of their Church School Literature, which I soon found consisted of 32 publications published each quarter.

So we made the move to Springfield, found a rental apartment, and I resigned my affiliation with Open Bible Standard and became an ordained minister of the Assemblies of God.

That was in 1946. I remained in this position for about seven years, until late in 1953. I found my



Hart Armstrong, Iona, and their son, Hart Armstrong, III.
Courtesy of Christian Communications, Inc.

experiences in the Assemblies of God headquarters to be generally good, and I enjoyed working with and fellowshiping with the various leaders of the denomination.

I know it often has been said—and perhaps could be expected—that some ministers throughout the Assemblies organization may have critical attitudes toward the brethren who are in Springfield in positions or leadership over the Assemblies churches. But I did not experience such feelings. I was daily in touch with these men, was responsible to them for my work and relationships; and I found them to be men of fairness, of real spirituality and dedication, and as well of fine Christian quality and gracious friendship.

Brother Williams, the General Superintendent, whom I really greatly admired and appreciated, had four assistant superintendents: Gayle F. Lewis, in charge of the publishing house, who was my boss; Ralph M. Riggs, education; Wesley R. Steelberg, youth and Speed the Light; and Fred Vogler, home missions. In addition, Noel Perkin directed the foreign missionary work, and J. Roswell Flower was general secretary. Also,

Stanley Frodsham was editor of the *Pentecostal Evangel*, and later Robert C. Cunningham became editor. Unquestionably I have happy memories of my relationship with all these men, and particularly Brothers E. S. Williams, J. Roswell Flower, Ralph Riggs, and of course Gayle Lewis and Bob Cunningham.

I found one of the interesting and profitable activities I experienced during my years at Springfield was attendance at several national conventions of great interdenominational groups. The Gospel Publishing House sent several of its editors and executive officers, first to the National Association of Evangelicals (NAE), to conventions held in Chicago at the Congress Hotel. Later, out of NAE, the National Sunday School Association (NSSA) was formed. When the NSSA set up its own Sunday school literature program, in contrast to the ICRE (the liberal International Council of Religious Education), I was appointed on the committee which annually created the lesson outlines that could be used by the various national Sunday school literature publishers. I was active on this committee for all the

years I continued in my work at the Gospel Publishing House, and I enjoyed wonderful fellowship with some truly great men on the committee.

At one of the NSSA conventions, a group of editors and publishers met in a room at the Congress Hotel, and discussed the need for the formation of an organization which could represent the conservative religious publishing ministry. Out of this meeting was born the Evangelical Press Association (EPA), an evangelical counterpart to the Religious News Service (RNS).

I remember well some of the men who were there in this founding meeting: Bob Cunningham, editor of the *Pentecostal Evangel*; Bob Walker, editor of *Christian Life Magazine*; Charles Conn, editor for the Church of God in Cleveland, Tennessee; Jim Johnson, the manager of Standard Publishing in Cincinnati; G. H. Montgomery, editor for the Pentecostal Holiness; and Cyrus N. Nelson, of Gospel Light Press, in Glendale, California.

For 2 years I served as secretary for the EPA, and then I served for 2 years as president. I remember some serious talks Bob Walker and I had concerning the Pentecostal baptism with the Holy Spirit—and the glad news that came from him one day that he himself had experienced that great Acts 2:4 experience.

My 7 years at the Gospel Publishing House were happy years, and I had abundant opportunity to engage in many and varied activities. After I had organized my own work in editing the various publications, I was called upon to assist in certain programs in the National Sunday School Department, which I always thought of as “The S.S. Promotion Department,” for they worked with the thousands of Sunday schools in Assemblies of God churches all over America to promote, increase, and improve their effectiveness.

There was a need to prepare what is commonly called an “Excellence

Program” for Sunday schools, and I was asked to work on this. I prepared quite an extensive program, and wrote a book, titled, “You Should Know,” to assist and train workers in developing the program in their various church schools, and in carrying on the Excellence Program with maximum effectiveness.

In order to increase the missionary outlook in churches throughout the organization, I suggested a program for encouraging missionary vision and action among the children, with the name, BGMC, standing for “Boys and Girls Missionary Crusade.” We made use of little wooden barrels, which we called “Buddy Barrels,” into which the children could place their money for missions. The program was well received on the field, and has blessed the missions work.

A visit with some of the brethren to a convention of the Southern Baptist Churches in Dallas sparked an idea in my mind for a Sunday school pageant, which I wrote and named, “The Good Ship Sunday School Evangelism.” This was presented at the meetings of a National Sunday School Convention which was held in the Shrine Mosque in Springfield. The pageant was very well received by a crowd of 7,000 Sunday school workers from all over America.


I remember that one great week very well!

During that same week of the Sunday School Convention, I was especially busy, for I also set up and directed a city-wide Sunday school parade, which became a major event. We had scores of floats, marching bands, and other entries: many from other churches and religious groups, in addition to those from the Assemblies. We had the mayor of Springfield in one dignitary car, and in another car was Thomas F. Zimmerman, pastor of Central Assembly, whom I had selected to serve as “host pastor” for the parade.



Church School Literature staff in 1953. Front (l-r): Hart Armstrong, editor-in-chief; Ellis Martin, Dorothy Morris, Elva Johnson. Back (l-r): Flora Sprinkle, Blanch Koon, Zella Lindsey, Jewell Ready, Juanita Brown, and Betty Morris.

In addition, that week we set up another program, that of a public reading of the Bible in downtown Springfield, which generated a great deal of public interest. I was able to secure one of the display windows in the Heer’s Department Store, the leading store in the city, with a window fronting on the city square. We had dozens of volunteer readers day and night, each one reading for 15 minutes. It took us a little over 76 hours to read the entire Bible, and there often were quite a number of people outside Heer’s window watching and listening to the reading of the Bible.

The time came, however, when there was no longer a need for my services in the promotional field, and I began to settle down to the editorial work of supervising the various Sunday school publications. Strangely enough, it seemed to me that I was going around and around the circle of 32 publications, and the “challenge” of my work began to lose its appeal. 

Hart Reid Armstrong (1912-2001) was editor of Gospel Publishing House’s

Church School Literature (now Radiant Life Resources) from 1946-53. This article is an excerpt from his book, *I Still Remember, My Early Days in Pentecost*, published by Christian Communications, Inc., P.O. Box 1601, Wichita, KS 67201-1601. It is available from the publisher for \$10.50 postpaid, or three for \$28 postpaid.

Armstrong was a man of many gifts and talents, viewing his primary gift as that of “helps.” He evangelized, pastored churches, served as a missionary to Sumatra, taught Bible studies, was a Bible college dean, did editorial work, and wrote books.

He left the Gospel Publishing House in 1953 and took a position with Gospel Light Publications. Later ministries included working with Oral Roberts, the Defenders of the Christian Faith, and Christian Communications.

In addition, he worked with many Pentecostal leaders, including Robert Cunningham, J. Roswell Flower, Stanley Frodsham, Gayle Lewis, Aimee Semple McPherson, R. Bryant Mitchell, Noel Perkin, John R. Richey, Ralph Riggs, Oral Roberts, Wesley R. Steelberg, E. S. Williams, T. F. Zimmerman, and many others. His widow, Iona Armstrong, 92, lives in Wichita, Kansas.



E. Glenn Snook

A Builder of Churches

By Ern Snook

E. Glenn Snook's seventeen-year-old life took an abrupt change when he was pressured by his boss at the feed and fuel store on Lennox Avenue to accompany him to the First Pentecostal Church at Fourth and A Streets in Yakima, Washington. He felt trapped when everyone around him got down on their knees to pray, but in the following weeks he came back and responded to his boss's arm around his shoulders. He went forward to the altar and prayed the first prayer of his life.

He went home that night feeling an indescribable peace and wrote his mother, "I feel better than I have ever felt in my entire life." His dad opened the letter first and came into the house in tears. From then on, Glenn attended every service including jail, street, nursing home, and youth services. He became president of the Christ's Ambassadors group but considered himself a flop, because he was too bashful and hated getting up in front of everyone.

The year was 1936, and America was in the grips of the Great Depression. E. Glenn Snook is my dad, and this is his story. He became a builder of churches and a fisher of men. Dad was a tall, skinny, shy teenager and jobs were scarce. He started his senior year at Yakima High

School ten weeks late in order to pick apples for three weeks, top sugar beets for another three weeks, then help with his family's chicken ranch—2,000 laying hens and eggs at twelve or fifteen cents a dozen.

From there he moved on to the feed store and worked sixty hours a week for \$10. There he shoveled coal, mixed poultry and stock feed, ground flour, and waited on customers. Evenings were for delivering orders and dodging dogs. Still, he graduated seventeenth in his class of 360 students at the age of sixteen.

Then, the transforming event which shaped his life. He was saved following a Bible study on the Tabernacle, and he couldn't figure what Tabernacle the pastor was describing, but that didn't stop the tug of the Holy Spirit on his heart. That summer, he received the baptism in the Holy Spirit at 2:00 a.m. on the cement floor of the Machinery Building during a camp meeting at the fairgrounds in Yakima.

From that point on, Glenn's one central desire was to be in the perfect will of God. There was no money for formal education, so Glenn completed correspondence studies through Berean School of the Bible. He married June, a vivacious and

resourceful young lady who had returned from a year at Northwest Bible Institute and came from a family with twelve children. She had received the baptism in the Holy Spirit at the age of thirteen. They said their vows in the old Stone Church in Yakima in 1941. They tied the washing machine on the running board of their little Plymouth sedan and headed for their first ministry in Lyle, Washington (pop. 278), a small town tucked into the east side of the Cascades alongside the Columbia River Gorge.

They lived upstairs in a dilapidated, two-story building that had once been a bank. The roof leaked and black widow spiders prowled the halls, but downstairs was a room that would seat fifty, plus the bank vault. They were never able to stop the roof from leaking, and the rain is steady in the Cascade Mountains in the Pacific Northwest. They had eight people that first Sunday morning but none in the evening. As Dad hung the sign out front, a young boy watched and commented, "I want to hear what the preacher says when he hits his finger with the hammer."

Dad was good with a hammer. It was to be his lifelong passion and pattern. Take a small church in need of a pastor, watch God move and increase



Top left: A street meeting in Winlock, Washington. Top right: Pastor and Mrs. Glenn Snook at the Bingen, Washington, church. Bottom left: Glenn Snook working in the Yakima, Washington, feed store. His boss encouraged him to attend services at the First Pentecostal Church where he was converted in 1936. Bottom right: Glenn and June Snook at church they started in Granite Falls, Washington.

the congregation, build a new church, and eventually start all over again. Along the way there were “signs and wonders,” in which God performed miracles of healing and met their material needs over and over again. Several years later, they opened another storefront church in nearby Bingen, Washington. They soon needed a building but had no money. The Northwest District office in Seattle gave them \$500 and loaned them another \$1,000. They met in a tent while Dad built the church himself. There was only one other man in the congregation, and he was 67 years old.

In Bingen, Mom and Dad lived in a workers’ cabin but had to vacate. With money sent by their old friends in the youth group in Yakima, they purchased a small home that had to be moved, because the government was raising the water level on the Columbia River. The government changed their plans and raised the water early, and the next morning the water was three feet deep where the house had been.

However, the mover had decided to come back after dinner the night before in order to move his truck to higher ground. The next morning, their house was sitting on a little knoll just above the water line, a small Mount Ararat surrounded by river water.

It got too cold for services in the tent, and Dad worked all night that Saturday before the opening of the new church. At 6:00 a.m., he was still on the roof, cutting a hole in which to stick a stovepipe. More than fifty years later, the church still stands, greatly improved.

Their next stop was Cle Elum, Washington, a town of about three thousand. Once again, they started humbly, in an old basement building and built another church, tearing down an old store building to salvage lumber and put the “Saloon” sign on the wall of the baby nursery.

Dad was carrying a large piece of glass and injured his back. In great pain, he started a fire in the stove and lay across the altar, overwhelmed with despair. There was a deadline to get

the old building down, and he couldn’t move. As he prayed, he felt a big warm hand on his back, right where it hurt the most. The pain stopped instantly, and he jumped to his feet, shouting! Another miracle.

Four years passed, and in 1951, our family, now with three children, moved to take a church in a former funeral chapel in Winlock, Washington. Dad kept a small cardboard box in a closet. It had a finger-sized hole in the bottom, and cotton touched with red paint around the hole. If he dusted his finger with powder to make it look “dead,” thrust it up through the hole and held his hand just right, he would tell a story that the dead finger was left in the former mortuary. He would offer to let our guests, usually missionaries, touch his finger and then would move it. It got a good laugh every time!

Once again, a new church was constructed and is still the Assembly of God on Main Street in Winlock. They moved the chapel next door and built the new church on the corner where the

house had been. They built the entire church for pretty much the cost of just the nails in the roof—\$20! Labor, materials, and everything else, was donated. One man donated the trees, another used his logging truck to drag them out of the woods, and Dad ran the bulldozer. Evenings in the winter were spent splitting cedar shakes for the roof. It took two years to build the church, and by the time it was done, it was already filled with two hundred people out of a population of eight hundred. Many were saved and healed. A fourteen-year-old girl was allergic to food and growing dangerously thin. She was slain in the Spirit and heard a voice saying, “Helen, will you trust me?” Afterwards she was able to eat all food and was completely healed from asthma.

A burly German logger suffered spinal damage from a falling tree and could no longer log. His left arm was useless, and his eyesight was damaged. He was in constant pain. He was completely healed and missed the train to have spine-blocking surgery. Then there was Willie. His back was broken in four places when he fell between the cars in a logging train. Several spine surgeries left him crippled, and he searched for relief in alcohol and heavy smoking. His breath was overpowering, but he was healed at the altar. He became church janitor before entering the ministry for the remainder of his life.

Our parsonage was filled with music and laughter. Many of the special music groups came to our living room to practice their special numbers before going to the church next door. There were also Saturday night street meetings with guitars, and special music groups from the church. I remember clutching Dad’s legs as he preached to the town on the streets of Winlock.

It was 1955 and time to move on to another challenge. This time it was a move across the country to Ferndale Assembly of God, in a suburb of Detroit. A building program was

started after several years, and, once again, the work was sub-contracted and materials were obtained in any way possible. A new two-story sanctuary was built on Nine Mile Street. The church seats were obtained at a bargain price from a former burlesque theater in downtown Detroit. A newspaper reporter got word of it, and one of the board members along with Dad appeared on the front page of the *Detroit News*, carrying out the seats, with the headline, “Burley Pews Go to Church!” I remember Dad’s description of another miracle, when he was attending an Oral Roberts revival in Detroit. As Oral Roberts prayed for a man with crossed eyes, Dad saw the man’s eyes straighten and become normal.

Ten years later, the church had doubled in size, and it was God’s time to move again! This time it was to Trinity Assembly of God in Flint, Michigan. They had four building programs in ten years there. Perhaps the most rewarding part of Dad’s ministry occurred there. It was the sixties, and as some young people fled the drug subculture, they turned to God in the Jesus Barn.

A pole barn for buses was converted into a weekly gathering place, and many young people were won to Christ, filled with the Spirit, and nurtured in the faith. It was a major adjustment for the congregation to welcome these youth with their long hair and unconventional dress, but it became one of their most fruitful ministries. It made Trinity the fastest growing church in Michigan for a time.

Another decade passed, and this time the call was to Mount Hope Church in Lansing. The pattern was familiar. A small, dedicated but discouraged congregation needed leadership and growth. This was Glenn and June’s final formal pastorate, and they had a five-year plan. They reached their goal of becoming a congregation of five hundred and debt-free right on schedule. Today it is one of the largest

churches in Michigan with a congregation of around four thousand.

If the large churches of today could speak, they would tell the stories of their early beginnings. Services in storefronts and street meetings, baptismal services in rivers with cold water, healings and baptisms in services that lasted long into the night. Lives were changed, and this move of God was accomplished through dedicated men and women of God. They built churches, cleared their debt, and raised their families along the way, building launching pads for the large, dynamic megachurches of today. God works in mysterious ways, his mighty wonders to perform.

Glenn and June Snook have been retired since 1981. They went on to pioneer another church in Granite Falls, Washington, during retirement. They finally built their own home on ten acres in Arlington.

Today, Glenn lives in a nursing home in Kirkland, Washington, and June lives next door in assisted living. They visit every day. They have six children, sixteen grandchildren, and five great grandchildren. They have led hundreds to Christ and built six churches, debt-free, along the way. They are back to within one hundred miles of where it all began over sixty years ago.



Ern Snook has a B.A. in English literature from the University of Michigan and M.Ed. from Wayne State University in Detroit. A retired salesman for AFLAC, he and his wife, Jan, live in Kirkland, Washington, near his parents, Glenn and June Snook.

TESTIMONY TIME

By Oscar M. Dykes



Oscar M. Dykes, as a young pastor in the 1950s

I grew up in an Assemblies of God home and church in Andalusia, Alabama, one of nine children. My father, a dairyman, died suddenly from an accidental gunshot in 1929. My godly mother reared all nine children in the fear of God and with His miraculous help. She lived to see all nine children and in-laws saved and regular members of churches. Seven of the nine are still living—the oldest is 95. Three of the sons entered the ministry and are still living. By the way, the seven siblings meet once a year with other relatives for a reunion in the Southeast U.S.

I was drafted into the U.S. Navy in 1943 at age 18 and stationed at Naval Air Station in Pensacola, Florida, for my 3 years of military service. While in the Navy, I surrendered to a call to preach. My wife, Louise, and I were married in November of 1944. Upon discharge from the Navy in 1946, I applied to attend Central Bible Institute [now College] under the G. I. Bill of Rights. I graduated in 1950 with a B.A. degree.

From the age of 15, I was active in the local church in Andalusia, in jail and nursing home ministry, outstation ministry while in the church in Pensacola, and outstation ministry at

Central Bible College. My first full-time ministry began on staff at Millville Assembly of God, Panama City, Florida, in 1950, as Sunday School Promotional Director. (The terminology would be different today.)

I was ordained by the West Florida District Council in 1951, and I resigned from Millville A/G to become the first full-time Christ's Ambassadors (C.A.) president of the West Florida District Council. During my time of service in that position, I was able to organize the first A/G youth camps in the West Florida District, which were held on the Baptist Youth Camp site in Panama City.

In August 1952, I resigned as D-CAP of the West Florida District to accept an appointment by the Alabama District Council to pioneer an Assembly of God church in Fayette, Alabama, a small town in northwest Alabama. Three people had purchased a small piece of property. The Alabama District provided a small tent; and with my family of four, and three other persons, we erected the tent and opened church with a two-week revival meeting. The Alabama district superintendent, T. H. Spence, assured me of \$50 per month financial support for three months, after which it would be up to me and God to support my family and myself.

After 15 months of meeting in the tent in all kinds of weather, the church moved into a roughed-in building, which had been constructed next to the tent location. After four years of wonderful ministry and experiencing literally hundreds of God's miracles of grace, I resigned a great congregation of people that God had helped us to carve out of that little town.

In 1956, I accepted an appointment by the Alabama District Council to become the first full-time Home Missions Director for the

Alabama District. One year later I was appointed D-CAP for the district. For the next 6 years I served in that office promoting and conducting area C.A. rallies, Speed the Light fund-raising tours, summer youth camps, and statewide annual Thanksgiving C.A. conventions.

In 1963, due to poor health, I resigned the Alabama D-CAP office and returned to the pastorate, which included North Central A/G, Crestview, Florida; Calvary A/G, Columbus, Georgia; First A/G in Anniston, Alabama; and First A/G in Hartford, Alabama. In recent years, I have served as interim pastor in several churches.

My wife and I have five wonderful children, twelve grandchildren, and six great-grandchildren. Our oldest son, Milton Dykes and wife, Kristy, pastor Southside A/G in Jacksonville, Florida. Our three daughters married ministers and are in full-time ministry. Ron and Norma McGee pastor The Rock in Wilmington, North Carolina; Rick and Patricia Welborne pastor Leesburg First A/G in Fruitland Park, Florida; Tim and Janet Suddreth are children's pastors at Suncoast Cathedral in St. Petersburg, Florida; our son Max Dykes, his wife Darlene, and daughter Amber, live in Kingsland, Georgia. He is a plant maintenance supervisor.

At age 79, I am retired from pastoring, and my wife and I live in Fruitland Park, Florida, where we attend Leesburg First A/G, pastored by our son-in-law, Rick Welborne.

A little sideline interest is that during my entire pastoral ministry not one church member died while I was pastor of the church—including an 11-year pastorate in Anniston. (If I should have occasion to submit another resume to a prospective church pastorate, I would include that record in my resume.)

FROM OUR READERS

Hot Springs Children's Home

Choice Christian Greetings from
WONDERFUL WYOMING!

What a wonderful thrill it was to read about Hillcrest Children's Home in the summer edition of *Heritage*. I was one of the lifetime subscribers in the beginning of the publication.

I just wanted to add a little bit to the time of our tenure at the Home. During our years there, the new dining hall and the gymnasium were built. But we did not feel these were our greatest accomplishments.

In our first year a great Holy Ghost revival broke out among "our kids." It started in our older boys' cottage and soon spread across the entire campus. We began having services in the Chapel every night except Saturday and Sunday when they were involved in the local churches. Needless to say, this completely changed the attitude of the whole campus, and it made our job of administrator so much easier.

We made a survey at the time of our retirement and it showed that statistically 93% of the residents had been saved and most of them had received the baptism in the Holy Spirit with the evidence of speaking in other tongues. To God be the glory, great things He has done!

God bless you, Brother Warner. We look forward with keen anticipation to each issue of *Heritage*.

H. W. Thieman
Torrington, Wyoming

More on the Ambassador Airplanes

I read with great interest the article "Meeting an Old Friend in England" (Summer 2004) by Wayne Warner on the two *Ambassador* airplanes of the Assemblies of God.

I was a ministerial/aviation student at CBI/CBC in 1946-50. I had the privilege to be personally acquainted with these two airplanes and their crews. One of these crew members was James O. Adkins, my

flight instructor in the CBI flight school who taught me how to fly. I was a volunteer helping to load the *Ambassadors* with missionary equipment and supplies for their flights to the mission fields.

On a sad note, I also helped to clean up debris from a Speed the Light Seabee airplane that crashed while practicing touch and go landings on a lake near the Southern Missouri District campgrounds. Betty Johnston, an employee at the Assemblies of God headquarters, died in that crash. It was her first and only airplane ride.

Being personally acquainted with the flight crews afforded me opportunities to hear firsthand of some of the miracles that occurred on those overseas flights. God was good.

I have some personal photos of both of the *Ambassadors* which I will be happy to donate to the Archives should they be desired. [The photos are now in the FPHC collection.]

Oscar M. Dykes
Fruitland Park, Florida

Newspaper clippings and FAA investigations of this October 10, 1948 tragedy are available in the Flower Pentecostal Heritage Center. Other passengers included E. L. Mason, pilot and missionary; Walter J. Kornelsen, Central Bible Institute student; and Grace Carroll, a secretary at the Assemblies of God headquarters. See "Testimony Time" in this issue for Oscar Dykes' story.

I envied your research and discovery of the *Ambassador II* [see Wayne Warner's "Meeting an Old Friend in England," Summer 2004].

I love to visit the Air Force Museum in Dayton; but to discover a personal and organizational connection to a historic plane would be a phenomenal experience! If I have a chance to get back to London, I hope to visit the museum.

May the Lord richly bless your



Officials examining wreckage of the Assemblies of God amphibian plane which sank in the Lake of the Ozarks in October 1948.

continuing endeavors to remind your people of their debt to great spiritual ancestors. One of my favorite quotes is, "Every present success is built upon a past sacrifice."

Bishop Clyde M. Hughes
International Pentecostal
Church of Christ
London, Ohio

The Ambassador II is a B-17 airplane, formerly owned and operated by the Assemblies of God World Missions, and now in the American Air Museum, Imperial War Museum, Duxford, England.

Remembers

H. E. and Dollie Simms

I just wanted to let you know how much I enjoyed the article by Glenn Gohr on Sister Dollie Simms ("Reflections of Hot Springs," Spring 2004). Actually I enjoyed every bit of the issue. What a meeting it must have been in Hot Springs 90 years ago.

When I read about Sister Simms in the article, it took me back to my youth. When I was a young evangelist, I received a letter from Brother H. E. Simms inviting me to preach a revival for him. So we traveled to El Dorado, Arkansas, and preached a week in the new Morning Star Tabernacle. This church was still in the pioneering stage. The tabernacle did not have windows or doors at that time. My wife and our baby daughter, Janis, were invited to stay in the "Prophets Chamber" (apartment) at the First Assembly. Pastor Erling Saxelid of First Assembly in El Dorado helped underwrite this special week of evangelism, August 5-12, 1957.

I was so privileged to work with Brother and Sister Simms. They blessed me greatly. What wonderful godly leaders they both were.

Thank you and the *Heritage* for keeping alive the memory of our great founders. Very soon now we will all be called away to meet these special ones

on the other side. Please keep up your good work. God bless you all.

R. Kenneth George
New Mexico District
Superintendent
Albuquerque, New Mexico

Heritage Brings Back Memories

I just received *Heritage* and was excited to see Louise Nankivell on the cover. Yes, we went to see her many years ago in Ravenna, Ohio. Seems like yesterday. I was a youngster. I found her humble, down to earth, full of the Spirit of JOY. The GLORY flowed through her with such blessing.

John Wright Follette. Oh, yes. How we students at EBI [Eastern Bible Institute] gathered around him like little chicks and consumed every word that fell from his lips. He'd preach for three hours straight and still have enormous energy to keep going.

He was a preacher's preacher!!

Thanks for telling me about the Heritage website. I just applied and am looking forward to researching the names of many of yesteryear. I'm sure Hattie Hammond will be among the others I am interested in. Your interview with her would be very interesting to hear, Wayne.

Can you imagine her refuting *Total Woman!*

That is really funny. But I see her point. Folks like her, back then, had not much use for psychology, etc. They believed ALL could be answered at the ALTAR in prayer! Amen!

Thanks again, Wayne. You and *Heritage* truly fulfill a unique and inspiring ministry for the body of Christ. God Bless YOU!

David and Kathleen Verzilli
Canfield, Ohio

Working on Local Church History

Dear Glenn [Gohr],

Thanks for the tapes of Bertha Lawrence Schneider and Carl O'Guin.

The research regarding Edwards Street Assembly of God in Alton, Illinois, has been getting interesting. I had already known that William F. Kirkpatrick, A. W. Kortkamp, and Owen Carr had pastored there, but yesterday at the archives I was able to find out that Harry Bowley had also pastored there. Aimee Semple McPherson visited in 1921, and John G. Lake may have spoken there when he came to Alton in 1914. There are a number of local Alton newspaper index entries that I want to pursue once I get time.

I will probably visit Lemuel Hall's "Dowie Church" building location to see if there's a church building there today and to see if anyone there or in the immediate neighborhood has any information. I want to photograph this and other locations around St. Louis, such as the sites of the Gospel Publishing House, Evangel Home, Mother Moise's homes, Mother Otto's home, site of the original A/G church pastored by J. W. Welch, site of Maria Woodworth-Etter's tent meetings in 1890, location of the Beverly Carradine revival at Centenary Church, sites of Mother Barnes' and Ben Pemberton's tent meetings and early churches, etc. I don't know if I will find anything original still at any of these sites, and I don't know to what extent I'll just be duplicating work others have done if I track down all these places. Thanks for all your help.

Steven Phipps
St. Louis, Missouri

Correction

In the Summer issue, a correction needs to be made on the quiz, "A/G Firsts." Johnnie Barnes was brought in to be the first National Commander after it was already decided there would be a boys' organization called Royal Rangers operating under the auspices of the Men's Fellowship Department. He was the first National Commander, but he was not the founder.

Some Letterheads I Have Known

Interesting memorabilia in the Flower Pentecostal Heritage Center's many collections include important correspondence. Of course, the content of the letters to ministers and headquarters personnel of the Assemblies of God is the most important part of these sheets of paper. But in searching through files, we find it is also fascinating to read the names of people listed on the letterheads. Maybe you'll recognize names on these eight selected letterheads from 1920-40 and can provide anecdotes about them. If so, please write and share a personal experience or a story you have heard about one or more of the people. Send to Editor Wayne Warner, Heritage, 1445 N. Boonville Ave., Springfield, MO 65802

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CHRIST FOR ALL
Christ's Ambassadors
SOUTHERN CALIFORNIA AND ARIZONA
(YOUNG PEOPLE'S ORGANIZATION OF THE ASSEMBLIES OF GOD)
2 COR. 5:20

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ALTON SMITH
TREASURER
502 FREMONT
LONG BEACH

READ W. STEARMAN
PRESIDENT
910 W. MAGNOLIA
COMPTON, CALIF.


Lindsay, Calif.
Nov. 4 1938

The Stone Church
40TH AND COTTAGE GROVE AVE.

The Latter Rain Evangel
AN INTERNATIONAL
MONTHLY MAGAZINE
\$1.00 A YEAR
ANNA C. REIFF, PUBLISHER
PHONE DOUGLAS 671

The Evangel Publishing House
3635 MICHIGAN AVENUE
Chicago, Ill., U. S. A.
July 8, 1920.

"Go ye into all the world and preach the gospel to every creature."
"Behold, I come quickly."



Pentecostal Assembly of God
William Avenue and Juno Street
WINNIPEG
CANADA

CHAS. ORVILLE BENHAM
Pastor
Phone Garry 1305

June 28 th 1921.


El Cuartel General del
Concilio está en Spring-
field, Missouri, U. S. A

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H. C. BALL, Ayudante, Supte.
3900 Clifton St., EL PASO, TEXAS

Dirjase toda correspon-
dencia al Concilio de
Distrito, y nunca a nin-
guno de sus oficiales.

March 7, 1940

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Church

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20 E. CEDAR ST

20 EAST CEDAR STREET



DEPARTMENT
THE WORLD FOR CHRIST

Costal
of Akron

C. A. MCKINNEY
PASTOR
20 E. CEDAR ST.



AKRON, OHIO

July 15th 1921

"But if we Walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all Sin." 1 John 1-7

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TAMPA, FLORIDA

Feb. 24. 1927.

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February 13, 1932.

RECENT VISITORS

Recent visitors to the Flower Pentecostal Heritage Center were reunited with an important part of history in the storefront church—Minnie Lee Allen's pump organ (see story in Spring 2004). Standing at the right is Mrs. Allen's son James E. Allen, 87, Bastrop, Louisiana, who has been preaching for 72 years. "I had my first revival at age 15," he said. He added that he would be preaching the next Sunday. Playing the organ is Marcia Lednicky, Brother Allen's daughter. On the left is Marcia's husband, Maurice Lednicky, former president of Central Bible College, Springfield, Missouri.



The three sons of the late Bartlett and Lee Peterson met in Springfield recently and toured the Flower Pentecostal Heritage Center and the Headquarters complex. From the right are Dennis and his wife Peggy, Canyon Country, California; John, Springfield, Missouri; Bill and his wife Carolyn, Auburn, California. Bartlett Peterson (1908-88) served as general secretary of the Assemblies of God, 1959-75.



Heritage Letter (Continued from p. 3)

Hankins welcomed them to the new congregation.

Another group pressed around the brush arbor. This group, however, had not come to hear anointed preaching and to humble themselves at a rough altar, which was often referred to as the "mourner's bench." This crowd had come to make trouble.

But they had no idea that the Holy Spirit was at work and could convict the most hardened sinner. The Holy Spirit did convict, and many—including the bootleggers—were converted. The scene reminds us of lines from an old song:

*I went there to fight,
But, oh, my, that night,
Something got hold of me.*

The pioneer church soon became God's safe haven and a spiritual lighthouse, especially on Saturday nights when area residents drank and caroused. Many who were attracted by the lively music came into the church and were converted.

When cold weather hit Freestone County, the growing congregation moved into the schoolhouse. The next year Hankins and his band of volunteers began to construct their dream church—a 50' x 30' wooden sanctuary with a tin roof, a wood-burning heater, and white gas lanterns. Hankins, who until this time had been in "white collar" jobs, began to work with his hands, side-by-side with Young residents. Two years later church volunteers dressed up the sanctuary with new wallpaper.

City folks with a fancy brick complex and pipe organ could not have been any more proud.

Times were hard during the 1930s. If you were not born yet, just ask your parents or grandparents. Income in the early years for Hankins averaged \$2-3 per month. But the members of the church tithed their eggs, produce, and slaughtered meat; and they gave gasoline and clothes. One woman was faithful to bring two or three eggs every Sunday morning. It was all she could give. Friends in Dallas and other places sent gifts, saying something like, "The Lord

"The Church changed and enriched the life of the community by helping eradicate the illegal bootlegging activity because the people were converted to Christ, and many voluntarily destroyed their whiskey stills and returned to family farming."

—Freestone County Museum Commission, 1997

told me you needed this." And they did need it.

With this kind of concern for their pastor, the Hankins family never went hungry.

Three times during his ministry at Young community, Hankins felt that he should move on to either pastor an existing church or plant another. Two of the three times, a powerful magnet seemed to pull him back to this community of his youth. He left the church in 1935 for a pastorate in Marquez, Texas, but returned to the Young community the next year.

In 1940 Hankins moved to Wortham, about 25 miles away, to plant another church. But in 1943 he returned to the Young church—that he had founded 10 years earlier—where he remained as pastor for another 3 years.

The Hankins and Young story cannot be told without saying something about the ministers who came to help and those who were called into the ministry. Elizabeth Galley (later Wilson) ministered for nearly 2 years at Young before going to China as a missionary. Minnie Lowry later became a librarian at Southwestern Assemblies of God University. Fredna and Melvin Grant, Jane Collins, and other ministers were a big help in getting the church on its feet.

Of the several converted and called to preach, nine were former bootleggers—some of the boyhood friends of Robert Hankins. And Robert and Rachel's own son Billy Bob (B. B.) followed his father into the ministry.

In his later years Robert Hankins pastored other churches, but the Young community was always on his heart and in his prayers. And he was never very far away. The Fairfield church, 8 miles south of the Young community, called him as pastor in 1948 where he remained until 1953.

The year 1955 was a trying one for the Hankins family and friends. David, Robert's only sibling, died in March. Three months later Robert Q. Hankins,

the young man who gave up a business career to plant a rural church, was called to meet his maker—5 days short of his 55th birthday. Rachel, the wife of his youth, lived another 15 years. They are awaiting the resurrection in Oakwood Cemetery, Corsicana, Texas.

Now, Bethel Church lives on, but not just in the memories of the Hankins children and the Young community residents. When the population of this rural community dwindled, and the church closed in 1987, the Hankins children, friends, and the Freestone County Museum Commission worked together to move the old building to the county's museum area in Fairfield. Here it was restored, dedicated in 1997, and placed on the daily tour of the complex.

So today in a prominent place, Bethel Church sits along busy I-45 between Dallas and Houston, a memorial for what God did through a dedicated couple and church members in the rural Young community beginning some 70 years ago.

How true that "Where sin abounded, grace did much more abound." Even in the "Bootleg Capital of Texas."

*A brush arbor was constructed with poles as a frame to hold a brush roof. It was set up for revival meetings to protect from the sun and rain.

Information for this column came from church records; Hankins family members; the Robert Metzgar web site; and the booklet, "History of the Bethel Assembly of God Church and Its Founder, Robert Q. Hankins," by Jean Hankins Kelley and published by The Kelley House in 1996. The booklet is available from the Freestone County Historical Museum, 302 East Main, P.O. Box 524, Fairfield, TX 75840 for \$2 postpaid.

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

Interviewing Retired Missionaries in Oregon

While in the Eugene-Springfield, Oregon, area in August, editor Wayne Warner interviewed five retired missionaries for the Flower Pentecostal Heritage Center oral history program. They are Bruce and Audrey Manning, Chile; Ron and Shirley Keyser, Liberia and Ethiopia; and Alice Carlson Smith, Colombia.

Bruce and Audrey Manning



Alice Carlson Smith



Ron and Shirley Keyser

ARCHIVES ACTIVITIES

Patsy Ruth Allen: Church history: *Harmony Assembly of God, 1933-2004* (Pickton, TX). **Jonathan Baer:** Dissertation: "Perfectly Empowered Bodies: Divine Healing in Modernizing America." Ph.D. dissertation, Yale University, May 2002. **Scott Bailey:** Reel-to-reel tape of Aimee Semple McPherson sermon on "Divine Healing in the Word of God"; Miscellaneous photographs from estate of Gilbert Litsinger; Songbook: *Revival Flame—Bosworth Campaign Special*, 3rd ed. [1923?]. **Mrs. Polly Brown:** Books: Several books and collections of stories. **Inez Bryant:** Book: *God Gave Me a Scripture* / by Rowena Chaves as told to Inez Bryant.

Paul Carruthers: Slides of Ft. Apache Indian Reservation from estate of Pearl Foster. **George and Miriam Cook:** Photo of George & Miriam Cook; Pen and ink drawing of India; Handbook of South India Full Gospel Assemblies. **Norm Correll:** Periodicals: *Bridal Call* (Aimee Semple McPherson), 1920, 1922 (some needed, some duplicates). **Leatha Perkins Dahlgren:** Photographs of J. W. and Flora Welch, and of home of William Parham at Cheney, Kansas; Book: *Bits and Pieces* / Irene Rogers Manney, 1970; Obituary: Evelyn Wyatt; News clip: "Christian Boom Below Equator," *The Press-Enterprise* (Hemet, CA), Oct. 14, 2003. **Mary Dewey:** Letter: To Mary J. Cole from Gladys Hinson, National Children's Home, Hot Springs, AR, June 19, 1945.

Bill Farrand: Missionary memoirs: *It's Got to Be God, Billy: or Some Funny Things and Some Not So Funny Things That Happened on the Way to Becoming a Veteran Missionary* / Bill Farrand, 2004. **Bill and Ruth Ford:** Deaf Student manuals and LP records. **Mrs. Marvin Frey:** Typed transcription of Wayne Warner's taped interview with her husband, May 14,

1991 (21 p.). **Glenn Gohr:** Oral history interview with Benjamin Crandall, Sept. 4, 2004. **Adam Gordon:** Book: *A 20th Century Apostle: The Life of Alfred Garr* / Steve Thompson, Adam Gordon, 2003. **Mark Hutchinson:** Book: *Pellegrini: An Italian Protestant Community in Sidney* [Australia], 1958-1998.

(IA) Des Moines—First Assembly of God: Photo and news clip about I. M. Glanville (former pastor), and *Amplified New Testament* belonging to I. M. Glanville. **(IL) Granite City—First Assembly of God:** History: *Awakening, Progress, Vision*, [2004 ?]. **(IL) Pittsfield—Pittsfield Assembly of God:** 75th anniversary book: *God is Faithful, 1929-2004*. **Dorothy Johns:** Photos and a notebook connected with Elim Bible School (Rochester, NY), ca. 1920s. **Stephen Michael Leach:** Book: *Earnestly Contending the Journey of Havis Crawford* / Stephen Michael Leach. **Ralph Leverett:** Photocopies of photographs of John Alexander Dowie and Shiloh Tabernacle. **Jim Linzey:** Book: *The Baptism with the Holy Spirit* / Verna M. Linzey, 2004.

Donald and Helen Matthews:

Articles, news clips on Kathryn Kuhlman, 1960s. **(NY) Huntington Station—Huntington Assembly:** History: *A Celebration of Harvest: Huntington Assembly of God*, 1995. **Avis Opsal Osland:** *Golden Grain* issues needed to help complete FPHC collection; Music; Prayer cards and crusade flyers. **Margaret M. Poloma:** Book: *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism*, 2003.

Lynda Ridall: Oral history interview with O. V. Shoupe, July 30, 1979; digital photographs of O. V. Shoupe; Newspaper articles on snakehandling. **Dudley Sippelle:** Information on his mother, Dolores Lee Dudley Sippelle. **Joseph Vitello:** Photographs of Green Lane campgrounds and Eastern Bible Institute, Green Lane, Pennsylvania. **Vivian Voltz:** Materials on her family, Aimee Semple McPherson, and Angelus Temple. **Wayne Warner:** Oral history interviews with Genelle Welker, William A. McCann, Ronald & Shirley Keyser, Bruce & Audrey Manning, and Alice Carlson Smith. **George Wood:** Record album: "Pentecost at Pinecrest," 1964.



This 1924 photograph of the opening day of L.I.F.E. Bible College in Los Angeles was donated by Vivian Voltz of Vancouver, Washington.

Remembering the Young Community Church

A pioneer church founded some 75 miles southeast of Dallas during the Great Depression by Robert Q. Hankins became known as a church of converted bootleggers. In 1997, after a move from the nearby Young community, the Bethel Assembly of God building is in the museum complex area as part of the Freestone County Historical Commission, Fairfield, Texas. It is part of the daily tours of the complex. (See the story in "Heritage Letter" beginning on p. 2.)



The restored Bethel Assembly of God in new location, 302 East Main St., Fairfield, Texas. Hours of the museum are Wednesday, Friday, and Saturday, 9:00 to 4:00.



The children of Robert Q. Hankins and county and district officials helped dedicate the restored Bethel Assembly in Fairfield, Texas, in 1997. From the left, Larry and Jean Hankins Kelley (daughter); Val and Sue Hankins Garrick (daughter); James R. Sessions, Jr. (sheriff and president of the Freestone County Historical Commission); Sylvia Childs (museum curator); Velma and Billy Bob Hankins (son); and Morris Ivey (North Texas District assistant superintendent). Billy Bob Hankins was a pastor in South Texas when he died in 2003.

*PHOTOS COURTESY OF
JEAN HANKINS KELLEY*

