

Assemblies of God

HERITAGE



Dr. Lilian B. Yeomans

2015-16

- Fanny Lack
- Bethel Gospel Assembly
- Anna Sanders
- Discerning Spiritual Manifestations
- Joseph Wannemacher, Samuel Jamieson, and others

Volumes 35 & 36

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Front cover: Lilian Yeomans, portrait, taken from the 1939 Central Bible Institute yearbook.



From the Editor: Diverse Backgrounds, Common Mission

By Darrin J. Rodgers

Those who pioneered the Assemblies of God were not “cookie-cutter” Pentecostals. They were pastors, evangelists, and missionaries who hailed from a variety of religious and social backgrounds. Despite their differences, they shared a worldview that, at its heart, was a transformative experience with God.

Some Assemblies of God pioneers came from large northern cities; others from small southern hamlets. Many were entrepreneurs who had launched churches, orphanages, and rescue missions, sometimes without any denominational backing. They often differed on ministry methods, which were shaped by their personalities and cultural preferences. They did not all come from the same mold. However, they all believed they were helping to restore the vibrant witness of the New Testament church, and they all believed that they could do more to-

gether than they could apart. They shared a common mission.

This edition of *Assemblies of God Heritage* uncovers the stories of several of these pioneers. Some, like Dr. Lilian Yeomans, were well-known. A Canadian medical doctor who became addicted to her own drugs, Yeomans nearly died before experiencing a transforming encounter with God. She went on to become a noted faith healer and author. Her gripping story of addiction and deliverance speaks directly to one of the great social problems in America today.

Others, such as “Aunt” Fanny Lack, engaged in local ministry. A member of the Hoopa Indian Tribe, Lack converted to Christ at a Pentecostal revival in 1920—at age 100. She was delivered from a tobacco addiction and was also healed of physical infirmities (she was blind and lame). She became a stalwart member of the Hoopa Assembly of God and was a remarkably active lay minister until about age 109. Newspapers across the nation picked up Lack’s fascinating story, but she has been largely omitted from scholarly histories. That is, until now.

The following pages also include the inspiring stories of missionaries Anna Sanders, Barney Moore, and Emile Chastagner, as well as pastors Samuel Jamieson, Joseph Wannenmacher, and Elmer Muir. What did these early Pentecostals share in common? Each faced deep person-



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al struggles, but when they placed their trust and faith in God, they discovered renewed meaning and opportunities in life.

Following Christ did not make their lives perfect. Some (such as Joseph Wannemacher) experienced physical healing; others (such as Emile Chastagner's wife) did not. And, as Anna Sanders discovered, becoming a Christian does not necessarily take away the pain or consequences of a divorce. In spite of these difficulties, she went on to become a revered founder of the Assemblies of God in Mexico.

Many readers will be surprised to learn that Bethel Gospel Assembly, the historic African-American congregation in Harlem, was started by a young German woman, Lillian Kraeger, in 1916. Kraeger was heartbroken that her white Assemblies of God congregation rejected

the membership applications of two black girls on account of their race, and she did not want them to fall away from the Lord.

The congregation grew to become the largest in the United Pentecostal Council Assemblies of God (UPCAG), the African American denomination which entered into an agreement of cooperative affiliation with the Assemblies of God in 2014. Bethel Gospel Assembly, which is now jointly affiliated with the UPCAG and the Assemblies of God, has long viewed its own history and mission as one of racial reconciliation. The congregation's story is important, particularly in this age of racial discord.

Finally, an article about spiritual manifestations in early Pentecostalism may raise eyebrows. Some early Pentecostals, for instance, claimed to have extra-biblical spiritual gifts,

including levitation and writing in tongues! Early Pentecostal church leaders learned valuable lessons regarding discernment of spiritual gifts, and these lessons continue to be helpful today.

As you read the following pages, I hope you will be inspired by the stories of men and women who pioneered the Assemblies of God. They came from diverse backgrounds, but they shared a worldview which emphasized a transformative encounter with God, and they engaged in a common mission to win the world to Jesus. ✝

Darrin J. Rodgers, M.A., J.D., is director of the Flower Pentecostal Heritage Center and editor of *Assemblies of God Heritage* magazine.

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Lilian Yeomans, 1939.

Encountering the Great Physician: The Life and Ministry of Dr. Lilian B. Yeomans

By Desiree D. Rodgers

Lilian B. Yeomans (1861-1942), a successful Canadian medical doctor, became addicted to morphine and nearly died. Out of desperation, in 1898 she turned to God and experienced a remarkable healing. Her encounter with the living God lit a fire in her heart, transforming her from the inside out. Yeomans went on to become one of the most prominent female Pentecostals of her era.

An educated woman leader in a movement deemed by some to be anti-intellectual and a medical doctor who believed whole-heartedly in divine healing, Yeomans plowed through obstacles and cultivated the faith of thousands. Becoming first a lay preacher, then a prominent healing evangelist, author, and educator, Yeomans interacted with leading Pentecostals such as Andrew H. Argue, Carrie Judd Montgomery, and Aimee Semple McPherson. Her speaking and writing made her a household name among Pentecostals in the 1920s and 1930s, and her books became best sellers.

Though Yeomans' testimony transcends time, her incredible life journey has been largely overlooked in recent decades. Her story highlights the human plight of one who worked tirelessly in the service of others, but neglected to care for her own physical and spiritual well-being. And were it not for the grace of God, that would have been the end of the story.

Early Life

On June 23, 1861, just a few months after the start of the American Civil War, a little girl was born in Madoc, Ontario, Canada, to Augustus A. and Amelia (LeSueur) Yeomans. Her father was of Puritan ancestry, and her mother was of respectable parentage. They were married just one year when nineteen-year-old Amelia gave birth to Lilian Barbara.¹ Lilian's father supported his young family as a surgeon for the United States

Army during the Civil War.² Little is known about Lilian's childhood and early adolescence; however, in 1863, while the Civil War was still raging, a sister, Charlotte Amelia (Amy), was added to the family.³ Charlotte would become Lilian's life-long companion and coworker, first in the medical profession, and then in the soul profession.

Lilian was raised in a nominal Anglican family and recalled learning to keep the Ten Commandments from an early age.⁴ However, learning the Law did not make a Christian of Lilian, but merely made her more aware of her spiritual hunger.⁵ Her mother was dressing her for church in a frilly white dress one particular Sunday when she recognized herself to be a sinner. She later recalled this event in vivid detail: "the awful thought of my black heart inside of my white dress so overwhelmed me that I burst into a storm of weeping and cried, 'I am lost! I am lost!'" Her mother, who did not yet have a personal relationship with Jesus, replied, "I only wish you hadn't found it out when you had your best dress on."⁶

As a young adult, Lilian followed in her father's footsteps, furthering her education through medical training at the Toronto Medical School.⁷ In 1880, after a year of study, her father, Augustus Yeomans, passed away.⁸ Plagued by an ailment for many years, his sudden death was medically attributed to an overdose of the chloral he took to relieve his symptoms.⁹ Lilian would later struggle with this same drug. By September 1880, Lilian's mother Amelia had matriculated into the Department of Medicine at the University of Michigan Ann Arbor as a junior at the age of 38.¹⁰ Owing perhaps to the cultural pressures against women doctors in Canada at that time, or perhaps because she lacked the shelter of her father's own medical career and influence, Lilian also transferred to the University of Michigan Ann Arbor in the fall of 1881.¹¹

As she studied, Lilian distanced herself from her Christian roots. Functionally an agnostic, she disliked her Christian classmates. She later noted that Christians are supposed to be “the salt of the earth,” and that her Christlike classmates “made me smart, for I was sinner and I knew it.”¹² Lilian graduated from the University of Michigan Department of Medicine in 1882.¹³

Following graduation, Lilian pursued a medical career. On September

pair soon opened up a joint practice in Winnipeg.¹⁶ Serving in general medical practice, they specialized in midwifery and women’s and children’s health.¹⁷ By April 1886, Lilian was also working at a maternity hospital.¹⁸ Lilian’s sister, Amy Charlotte, graduated as a trained nurse from Cook County Hospital in 1885 and joined her mother and sister.¹⁹ All three ladies were active in a local choral society and Mrs. Yeomans was also involved in social and humanitarian work in the

gaged in very strenuous work, practicing medicine and surgery,” and that it was only “occasionally ... in the times of excessive strain from anxiety or overwork” that she resorted to drugs “to steady my nerves and enable me to sleep.”²³

Though she explained the origin of her vulnerability to the addiction, she did not excuse herself for “daring to trifle even for a moment with such a destructive agent.”²⁴ In order to satisfy her craving for drugs, she began to steadily raise her dose. Her *occasional* usage quickly turned into a life controlling habit. How did a medical doctor who knew the dangers of narcotics find herself an addict? Lilian wrote, “I can only reply in the words of the old Latin prayer: ‘Mea culpa, mea culpa, mea maxima culpa’ — ‘Through my fault, through my fault, through my most grievous fault.’”²⁵ Although raised in the church, she had only recently made a confession of faith.²⁶ Whether through ignorance or self-reliance, she did not take the stress of her situation to her Lord, but instead self-medicated.²⁷

As if in an attempt to warn others of the dangerous and subtle way in which addictions can creep into the life of a believer, Dr. Yeomans wrote, “I was following [God] afar off ... it’s a dangerous thing to follow afar off.”²⁸ So subtle was the transfer of power between the user and the used, Lilian recounts, “I thought I was toying with the drug but one day I made the startling discovery that the drug, or rather the demon power [in] back of the drug, was playing with me.”²⁹

Her abuse of prescription drugs grew so severe that she found herself regularly taking morphine in doses up to “fifty times the normal dose for an adult man.”³⁰ This she combined with chloral hydrate which she described as “a most deadly drug used by criminals in the concoction of the so-called ‘knockout drops.’”³¹ Of this, she took up to twenty-four times the recommended dosage.³² That the dosage alone did not kill her was a miracle.³³ The drugs became so necessary to her existence that giving



Lilian Yeomans, class picture from the University of Michigan Department of Medicine, 1882. © Bentley Historical Library, University of Michigan.

20, 1882, she received her license to practice medicine from the Manitoba College of Physicians and Surgeons.¹⁴ When her mother Amelia graduated and joined Lilian in Winnipeg the following year, it was a rapidly expanding city at the center of the Western Canadian economic boom.¹⁵ Lilian had been working as the city’s first female doctor, but the

city’s poorer sections; an activity which probably also involved her daughters.²⁰

Between social responsibilities, family obligations, and a growing medical practice, Lilian began to have difficulty sleeping.²¹ To manage her daily stress and insomnia she began to dabble with sulphate of morphine and chloral hydrate.²² She would later recall, “I was en-

them up seemed out of the question.³⁴

However, knowing they were destroying her, she desperately tried to quit.³⁵ On numerous occasions she disposed of huge amounts of the deadly narcotics.³⁶ “I believe I made at least fifty-seven desperate attempts to rid myself of the horrible incubus,” she would later write.³⁷

Is Help Possible?

Recognizing that she needed help beyond her own capacity, Lilian cried out to God. She saw the healing power of God manifest in the Bible, yet for her to “accept it” seemed about as attainable as it would be for her “to walk on air.”³⁸ No matter how much she prayed, God did not seem to deliver her. She later attributed this lack of deliverance to a lack of faith in the “simple statement of the Word of God.”³⁹ “I shut the door and pre-

vented the power of God from operating unhindered in my body,” she surmised.⁴⁰

Consulting multiple physicians, she received opinions and suggestions, but none that could free her from the bondage to her addiction.⁴¹ Quitting on her own wasn’t working, so Lilian turned to various other cures and treatments, including the then-famous “Keely Gold Cure.”⁴² This treatment left her so broken mentally and physically that she had to enter a Sanatorium for Nervous Diseases, where for three weeks she was cared for by a specialist as well as her physician mother.⁴³

Her relationship with God became more and more distant until she found herself dabbling in what she labeled “Christian Science, falsely so-called.”⁴⁴ She even traveled to New York City to meet with leaders from that movement.⁴⁵ Immersing herself in Mary Baker Eddy’s

Science and Health, she determined that if Christian Science could set her free, she would follow it wholeheartedly.⁴⁶

Reflecting on her experiment with Christian Science, Lilian wrote, “I was so determined to be HEALED that I tried to shut my eyes to its [Science and Health’s] blasphemous heresies and swallow it ‘holus-bolus.’”⁴⁷ Though the meetings and resources were not cheap, and neither was the New York housing, Lilian felt it was worth the investment.⁴⁸ Meeting one-on-one with a highly esteemed spiritual coach, Lilian remembered her Christian Science practitioner as a woman with perfectly arranged hair, and a temperament which was “placid as a summer sea.”⁴⁹ The practitioner assured her:

There was absolutely no trouble about my morphine



addiction, and the awful physical conditions, which had resulted therefrom; that it did not really exist, and would vanish like snow wreaths before the sun as soon as I freed my thought from its “self-imposed materiality and bondage” by absorbing enough of “Science and Health.”⁵⁰

During the course of her treatments, rather than getting better, Lilian found herself worse. When her right arm became paralyzed, Lilian immediately went to her practitioner for help and found her not the least bit worried by this turn of events:

How could she be disturbed when she knew that not only had I no paralysis of the arm, but no arm to be paralyzed? She never turned so much as a silver hair.... Whether or not I had an arm, there was one thing I didn’t have, and I was so sure of it that I didn’t need to resort to Christian Science to tell me that I didn’t have it, and that was money to stay on in New York.⁵¹

Though she left New York for Winnipeg she hadn’t given up on Christian Science, but was determined to continue her studies of the literature on her own.⁵²



(L-r): Ernest Tunmore, Frances Snelgrove, Lilian Yeomans, and Harold Snelgrove, standing outside at Buffalo, New York, 1931.

Yet, God intervened in the form of an old friend, a long-time minister who visited her from abroad at this opportune moment.⁵³ This unnamed friend gently tried to convince her that the only place for her Christian Science book was in the kitchen stove.⁵⁴

Encountering the Healer

“If there is anything I did not try I have yet to learn what it is,” wrote Dr. Yeomans of the completeness of her repeated attempts to free herself from addiction.⁵⁵ An unsuccessful attempt the previous year to wean herself from the drug addiction by “gradual reduction” resulted in hospitalization, after which Lilian awoke to find the drugs being injected intravenously.⁵⁶ It seemed that her body would not allow her to do without them; her heart and lungs would simply shut down when she did not receive her daily dose.⁵⁷ Her reaction to the removal of the drugs was so severe that her own sister, a nurse, described her “like a skeleton ... with a devil inside.”⁵⁸ Though she did not appreciate this caricature, she admitted it was accurate.⁵⁹ Even her friends thought her condition a hopeless one and encouraged her not to attempt to give up the habit again.⁶⁰

Weak as she was, Lilian spent a great deal of time in bed. Not ready to face eternity in her present spiritual condition, she began to read her Bible again. She did not just read it, but devoured its contents, finding solace and strength in its pages and in the clear small voice of the leading of the Holy Spirit.⁶¹ She recalled saying, “Now I have tried everything that will-power and medical science and suggestion and all the rest can do, and there is absolutely no hope for me unless it lies between the covers of this Book.”⁶² As she read and pondered the word of God, she sensed the Holy Spirit speaking to her from Jeremiah 30: “I will break his yoke from off thy neck ... therefore fear thou not ... for I am with thee ... to save thee ... I will restore health unto thee, and I will heal thee of thy wounds ... and I will be your God.”⁶³

At first she thought this meant that she “must try again” to quit in her own strength, despite her weakened condition and previously failed attempts.⁶⁴ On the contrary, the Lord began to show her



Lilian Yeomans, circa 1930.

that to free herself of the addiction—”to get the victory”—was not her job, but God’s.⁶⁵ Taking God at His word, Lilian began to tell her friends and family that she was delivered from the narcotics addiction.⁶⁶ Though they responded politely, it was clear that they thought she was out of her mind.⁶⁷ Even her mother had given up hope of her being cured.⁶⁸

Zion Divine Healing Home

Deliverance came through a noted Australian faith healer, John Alexander Dowie, who had moved to America and established a city based on biblical principles. In the care of her sister Charlotte, the pair moved to Dowie’s healing home on Michigan Avenue in Chicago, Illinois, in early January 1898. Her mother did not join the pair on this trip, reportedly because she was engaged in lectures for the Women’s Christian Temperance Union in Canada.⁶⁹ Lilian explained why she chose to go to Dowie’s healing home for treatment: “It was not that I had lost confidence in the efficacy of means, but because it seemed to me, God told me very clearly that He would not deliver

me from this by means.”⁷⁰ Seemingly, the Lord wanted her to have a personal encounter with the healing power of His gracious hand.

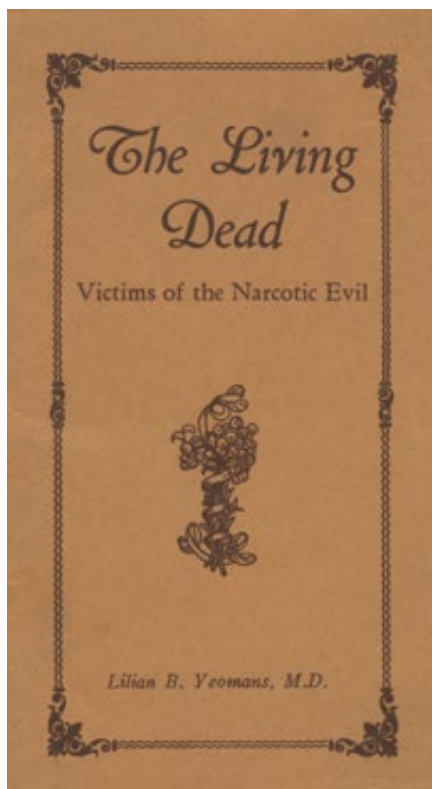
The treatment at the healing home certainly did not use means, at least not those of the medical variety.⁷¹ In fact, so strict were the standards by which it operated, that some questioned the safety of the home.⁷² Upon Dr. Yeomans’ arrival, all of her medications were confiscated, and she was left to face the ravages of the addiction without any transitional drugs.⁷³

At times, Charlotte became frightened for her sister.⁷⁴ The withdrawals made her unable to retain any sort of food and at one point Charlotte believed her sister would simply die.⁷⁵ However, Charlotte also noticed that the grace of God was strong through those times, “It seemed to me as each symptom became unbearable to my patient, it was just smoothed over quietly; so that God let her have a certain amount, but just as she was able to stand it.”⁷⁶

At one of these low points, an unnamed individual encouraged Lilian to get up and go to church.⁷⁷ Believing the exertion would kill her, she began to make up her mind not to go, when the Holy Spirit spoke to her heart: “I sent him to tell you to go to the church. Arise.”⁷⁸ With great effort, she stepped out in faith and *walked* to the church service accompanied by her sister, but noticed little change to her feeble condition.⁷⁹ Upon her return from the service, however, she began to feel better.⁸⁰ It was as if God used that simple act of faith as a catalyst for her healing. She later recalled, “From that time perfect victory through faith in the power of the name of Jesus was mine.”⁸¹

Free At Last!

Dr. Lilian B. Yeomans was age 36 on January 12, 1898, when she was freed from the demon drug addiction by the power of God.⁸² And my how she did eat!⁸³ Seven meals a day!⁸⁴ Interestingly enough, her personal testimony in



Narcotics addicts, according to Lilian Yeomans, are “the living dead.” She described them as physically, intellectually, and morally dead. She wrote in her booklet, *The Living Dead*, “I speak from personal knowledge gained in the abysmal depths of morphine addiction where I dwelt for years. As the result of my awful experience I am convinced that the formation of the narcotic habit is the most terrible tragedy that can befall a human being” (p. 13).

the book, *Healing from Heaven*, makes no mention of the Zion Divine Healing Home. Rather, it places the healing from the point at which she first began to earnestly search the Scriptures on her own.⁸⁵ Perhaps Dr. Yeomans (or her editors) chose not to include the Dowie reference in an attempt to distance her story from Dowie, who near the end of his life claimed to be Elijah the Restorer and fell into disrepute.⁸⁶

Lilian certainly had a different approach to the medical profession than Dowie, who offered a scathing rebuke

of doctors.⁸⁷ In at least one article, Lilian celebrated the healing God brought through faith as well as kindly remembering the hard won achievements of physicians.⁸⁸ Recalling her own medical practice as well as that of her parents, she boldly stated: “No one could esteem more highly the noble work for humanity that has been done by the medical profession than I do.”⁸⁹

Next Steps

After she left Dowie’s healing home, Dr. Lilian Yeomans decided to give up the medical profession and make her life’s work praying for the sick and sharing the gospel.⁹⁰ Lilian and her sister Charlotte became ordained with a Canadian Holiness association.⁹¹ Moving north of Winnipeg to do missionary work among the Cree peoples, Lilian was the only doctor within 500 miles.⁹² She began to be called upon to minister to physical needs as well as spiritual ones.⁹³

Caring for the needs of Cree peoples as well as those of the Hudson Bay Company, she found herself in possession of the drugs she swore never to use again.⁹⁴ “I had to have morphine in my possession day and night,” she recalled. When epidemics broke out among the Cree, the Canadian government demanded her services.⁹⁵ The intense pressure of being the sole doctor caring for so many, with the all too familiar drugs in her possession, could have been quite a temptation for the former morphine addict. However, God had healed Lilian of the craving so completely that she remarked, “I handled it constantly, but never wanted it. I felt, and feel, no more desire for it.”⁹⁶

During her work among the Cree, Lilian came to adopt a little girl of mixed Cree and Scotch blood named Tanis Anne Miller.⁹⁷ Lilian did not write much about her adopted daughter, but records indicate that Tanis stayed connected with the Yeomans family until well into adulthood.⁹⁸ By 1900 Lilian was already referring to herself as an “evangelist,” however it is likely that the responsibility of a daughter prompted the 45-year-

old to take Tanis and join her mother and sister in Calgary, Alberta, in 1906.⁹⁹ Lilian obtained a Civil Service job and apparently stayed in Calgary for the next 17 years.¹⁰⁰

Though Lilian never married, according to historian Grant Wacker, this was not uncommon for influential female Pentecostal leaders of her time.¹⁰¹ However, she did not have to serve God devoid of emotional and familial support, for her mother and sister were both active in the work of the Lord. At times, her mother was called upon to write of the miracles which God wrought by faith in His gracious provision, and her sister frequently accompanied her to Pentecostal meetings.¹⁰²

Spirit Baptism

By 1907, though Lilian had completely given up the medical profession and was settled into her job in Calgary, she had not forgotten what the “Great Deliverer” had done for her.¹⁰³ Consequently, she held meetings to proclaim to others her “marvelous healing from the last stages of morphine addiction.”¹⁰⁴ The morning of September 23 was a fairly typical one, and after her morning prayers she went to work.¹⁰⁵ When the workday ended, however, she had an atypical encounter with an old friend, a Mrs. Lockhart of Winnipeg. Lockhart had recently received the baptism in the Holy Spirit during the first Pentecostal outpouring in Manitoba, under the ministry of Andrew H. Argue.¹⁰⁶

Lilian had heard of this recent outpouring, and her knowledge of the Bible coupled with the witness of her soul testified to the truth of her friend’s experience.¹⁰⁷ The two prayed together before the evening service, but it was not until later that night, by Lilian’s bedside, that she received her prayer language.¹⁰⁸ She described her experience with the Lord as “The most tremendous experience of my life up until that hour ... truly this is The Rest ... and this is The Refreshing!”¹⁰⁹

Lilian became a fixture in the early

Pentecostal movement in Calgary. She, along with her mother and sister, joined a small group of Pentecostals who met in homes for meetings. This group included Allan A. Swift, who went on to become a pastor, missionary and the first principal of Eastern Bible Institute in Green Lane, Pennsylvania. Swift later described this



Yeomans’ picture in the 1931 L.I.F.E. Bible School yearbook humorously noted that she had a reputation for shouting “Hallelujah!”

as “the original group who received the Pentecostal Baptism in Calgary in 1908.”¹¹⁰

A 1959 history of Pentecostal Tabernacle of Calgary traced the congregation’s roots to meetings held in Lilian’s home in 1918.¹¹¹ She was also called upon to hold meetings with her sister in rural Alberta.¹¹² On one such occasion, Annie Douglas took Lilian and another woman to “a little Methodist church near Killarney, Manitoba.” The three were invited to speak to the railroad workers

near there. Douglas recalled, “Dr. Yeomans preached and I took the opening and after services.”¹¹³ Lilian later remembered God’s work in the life of one young man who had recently run away from his faith and home to the railroad camp: “I realized what a hiding place we have in Him, as the boy found peace and rest and joy, though he was so far from loved ones.”¹¹⁴ Unfortunately, much of Lilian’s ministry in the early Pentecostal movement was not documented and is now lost to history.

From Canada to California

The Yeomans family eventually emigrated to California.¹¹⁵ In San Francisco, Lilian and Charlotte were both engaged in full time ministry, leading divine healing meetings, praying for the sick, and preaching at Glad Tidings Tabernacle and elsewhere.¹¹⁶ By 1921 Lilian was also teaching at the Glad Tidings Bible Institute.¹¹⁷ The pair obtained credentials with the Assemblies of God in 1922 as ordained evangelists.¹¹⁸ Lilian did not limit her evangelism to San Francisco, but also ministered at the healing home of her friend, Carrie Judd Montgomery, the Home of Peace in Oakland, California.¹¹⁹ As early as 1912, she had begun writing for Carrie’s periodical, *Triumphs of Faith*.¹²⁰ Lilian and her family then moved to San Diego, where she likely served at the Berean Bible Institute in 1925.¹²¹ The sojourn in San Diego was not long, for by 1926 she had moved to Manhattan Beach, located in southern Los Angeles County.

By 1927 she could be found teaching at Aimee Semple McPherson’s Angelus Temple and L.I.F.E. Bible School.¹²² For the next fourteen years she mentored pastoral and missionary candidates, teaching classes on church history and divine healing.¹²³ Known for giving all the praise and glory to God, the L.I.F.E. yearbook committee affectionately labeled her picture with a great big “Hal-le-lu-jah!”¹²⁴ Her ministry connection to McPherson would prove to be both a rewarding teaching platform and a source



First faculty and student body of Central Bible Institute in Springfield, Missouri, 1923. Dr. Lilian Yeomans is standing in the third row, third from right.

of tension between Lilian and her local Assemblies of God district.

Golden Years

Though settled in California, Lilian and Charlotte engaged in extensive evangelism outside of the Golden State. In the spring of 1927, the pair traveled through Minnesota, with local newspapers marking their arrival in Brainerd, Duluth, and Minneapolis.¹²⁵ Writing a letter to Assemblies of God General Superintendent W. T. Gaston, whom she had hoped to meet on her trip in the summer of 1929, Lilian detailed recent campaigns “in the East and Middle West, Wilmington, Baltimore, South Bend.” She had expected to travel longer, but got “a rather nasty bang in an auto accident,” which forced her to shorten her trip.¹²⁶

Upon returning from this trip, she received a letter calling her to appear before the Southern California District to discuss the nature of her theological convictions and cooperative relationship with the Assemblies of God.¹²⁷ Per-

plexed about the nature of this meeting, she wrote immediately to Gaston: “Now as I have paid my dues, labored all year at Bible teaching and evangelism, etc., and lived in charity with all my brethren, I cannot see that I have left any room for doubt as to my desire to continue in fellowship.”¹²⁸ She surmised that the only thing that the letter could be referencing was her being a professor at L.I.F.E Bible School.¹²⁹ Some members of the Assemblies questioned McPherson’s adherence to Pentecostal distinctives and were further scandalized by her widely-reported disappearance in 1926.¹³⁰

Though Lilian declared her loyalty to the Assemblies of God, she also defended her calling to Angelus Temple. She even stated that she would consider relinquishing her credentials before giving up the opportunity to influence so many students.¹³¹ Gaston encouraged her to avoid a reactionary decision, by inviting her to write her district superintendent that she “would welcome advice and counsel from my brethren of

the ministry” and that she was “seeking the glory of God in the greatest possible service.”¹³² The sound counsel and conciliatory tone seem to have provided sufficient impetus for Lilian to stay with the Assemblies of God, as she remained an active credential holder for more than ten additional years.¹³³

Written Work

So that others might never fall into the same snare, Dr. Yeomans frequently lectured and wrote about the subtleties of addiction.¹³⁴ She had a regular column in the *Pentecostal Evangel* and numerous articles in *Triumphs of Faith*.¹³⁵ Her first article for the *Evangel* was a serial on divine healing in 1923.¹³⁶ The miraculous power of God to heal and restore was to become the central feature of her written work. In addition to her numerous articles, Dr. Yeomans also authored six books published by Gospel Publishing House: *Healing From Heaven* (1926); *Resurrection Rays* (1930); *Divine Healing Diamonds* (1933); *Balm of Gilead*

(1936); *The Royal Road to Health-Ville* (1938); and *The Hiding Place* (1940), as well as numerous tracts.¹³⁷ Historian James Opp declared that no other physician in the twentieth century wrote more prolifically about divine healing.¹³⁸ Like her periodicals, her books and tracts contain a combination of personal testimony, stories of faith, and theological instruction. Several of her published



Lilian Yeomans (left) with Grant Wacker, Sr. in front of the administration building of Central Bible Institute, circa 1937.

works, such as *Healing from Heaven*, originated first as lectures delivered in the classroom or the pulpit.¹³⁹

True to her own Bible saturated healing, Lilian’s writings are filled with Scripture quotations and biblical stories that illustrate her understanding of the healing work of God. Using her personal testimony as a launching point, she wrote of God’s power to deliver from a whole variety of habits and diseases. Speaking directly to readers, she counseled: “You may not be in the morphine habit. I hope not. Perhaps you are in the habit of fretfulness or self-indulgence, though, and, if so, there is the same deliverance for you. Possibly you are in need of some

physical deliverance.... I see in this Word all that is needed for our redemption.”¹⁴⁰

Take Happiness for Your Health, and Other Theological Helps

Dr. Yeomans would frequently harken back to Old Testament themes to illustrate the care of God, the Heavenly Father, for His earthly children. She highlighted the faith narratives of Abraham, Joseph, and Moses; especially those stories which spoke of health or healing. Her theology of divine healing was trans-testamental, and it centered on the unconditional belief that God desired to heal everyone, *both* spiritually and physically.¹⁴¹ Lilian noted the connection she saw between sin and sickness. To escape the law of sin and death one must embrace the “natural law” of God. She also saw a relationship between healing and faith, and this became a prominent motif in her writings. Responding to the question, “Can I prevent God’s word from healing me?” Yeoman’s wrote, “Certainly you can.... To get the action for any remedy you have to take that remedy according to directions.”¹⁴² Citing Matthew 9:29 and Hebrews 4:2, she observed that the proper way to take the “remedy” of God’s word is to mix it with faith.¹⁴³

A gifted author, she wove together exhortation, testimony, and humor to communicate her message. In her tract entitled “Moses’ Medicine Chest,” Dr. Yeomans reflected on how the Lord used Moses to keep the children of Israel healthy during their trek through the wilderness:

Moses, we know that those people you led out of Egypt were made of flesh and blood, just as we are. They had real hearts and real lungs, real glands and real gall ducts. And everybody in that expedition had an appendix! Yet all enjoyed perfect health and vigor. Oh, Moses, let us see inside that medicine chest!¹⁴⁴

Dr. Yeomans also believed that happiness and good humor were essential to physical health. She taught that being happy was “our duty” and that Scriptures exhorting believers to “Be glad and rejoice” (Joel 2:21) were commands of God.¹⁴⁵ Citing Deuteronomy 28:47, 48, 60, 61 she seemed to wonder how anyone who loved and served God could not be happy. Sickness was part of the curse, she posited, and must therefore be the punishment for not being happy with God’s provision.¹⁴⁶ As universal as the laws of electricity or gravity, she wrote, “God’s law for us is Holiness, Health, and Happiness. In absolute obedience to it, Jesus Christ, the Spotless Lamb, went about healing all that were sick, and diffusing joy and gladness.”¹⁴⁷ She also found that release from oppression came through praising God. She exhorted others: “Make heaven ring with your testimony to His loving kindness, tender mercy and faithfulness! Extol His great Name!”¹⁴⁸

As Lilian’s golden years progressed, long-time ministry companions became ill. When her own sister, Charlotte, stepped down from active ministry she wrote, “I cannot say how sorry I am to have her retire from the firing line even



(L-r): Pearl and O. E. Nash, and Dr. Lilian Yeomans (with Dr. Yeomans’ secretary standing behind her), standing in front of the boys dormitory for Peniel Bible Institute, probably at the Stanton, Kentucky campus, March 1940.

for a short period. However she still prays and sings the wonderful songs God gives her and I believe her ministry is blessed of the Lord.... I believe she has work to her credit ... which will stand the fire that is to try every man's work."¹⁴⁹ It appears Lilian may have personally taken care of Charlotte until her death in 1939.¹⁵⁰ The depth of Lilian's connection to her constant companion and ministry partner may be felt in the posthumous tribute, "a succorer of many, and of myself also."¹⁵¹

Lilian seems to have lessened her ministry activities after the death of her sister, but she never officially retired. Rather, she continued preaching about the goodness of the Lord, both in person and in writing. In 1940, at the age of 79, Lilian Yeomans still claimed to have preached "approximately 100 times during the past year."¹⁵²

Later in 1940, while evangelizing in the Midwest she succumbed to heat prostration and had to cut the trip short.¹⁵³ She lamented to the Lord, wondering why He did not simply take her "home."¹⁵⁴ As she prayed about this, the Lord showed her she still had work to do. But what sort of work might this be, at her age? Then she recalled how her old friend Carrie Judd Montgomery had encouraged her to have her sister's songs printed.¹⁵⁵ Consequently, Lilian assembled her last published booklet, *Gold of Ophir: Spiritual Songs Given Through Amy Yeomans*. Fewer than five months before her death, Lilian wrote the following on her final Assemblies of God annual ministerial questionnaire: "Have not preached during the past year ... resting and writing ... enabled to do work for the Lord by means of correspondence."¹⁵⁶

In spite of her failing health she requested prayer that "God may fit me for return to active work."¹⁵⁷ Dr. Lilian B. Yeomans reported for active duty in heaven on December 10, 1942. Joining her sister Charlotte, she was buried at Forest Lawn Memorial Park in Glendale, California.¹⁵⁸ The *Pentecostal Evangel*

honored her legacy by reprinting her testimony, noting: "Many who have been won for Christ and healed through her ministry will rise up and call her blessed. Prov. 31:28."¹⁵⁹

Legacy

A morphine addiction brought successful medical doctor Lilian B. Yeomans face to face with her personal limitations. Arriving at the end of her own strength she discovered the freedom and redemption found only through the healing power of God. This experience was so transformational that she could not keep it to herself. Working first bi-vocationally, and then as a full-time minister, Lilian devoted the second half of her life to testifying of "the Great Deliverer I had found."¹⁶⁰ An ordained evangelist with the Assemblies of God, an inspiring educator, and a gifted author of numerous books and articles, Lilian worked closely with other leading Pentecostals.

Though her ministry was a success, and her work testifies to the diligence with which she carried out her call, she did not take credit for her achievements. Author Jodie Loutzenhiser captured the essence of Lilian's life and ministry: "She did not just say, 'To God be the Glory,' she lived it!"¹⁶¹ Though Lilian B. Yeomans has passed into eternity, her legacy lives on through her written work. May the testimony of her life call a new generation to boldly proclaim the freedom and redemption found in a wholehearted pursuit of God. ✨



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NOTES

¹Gordon P. Gardiner, "Out of Zion ... into All the World," *Bread of Life* XXXII:1 (January 1983): 6; *Dr. Amelia Yeomans* ([Canada]: Manitoba Culture, Heritage and Recreation, 1985), 1; "Noted Woman Dies," *Calgary Farm and Ranch Review* 9:9 (May 5, 1913): 453. "Lilian Yeomans" research file of Gordon P. Gardiner for his book, *Out of Zion*, located at the FPHC. Henry J. Morgan ed., *Canadian Men and Women of the Time: A Handbook of Canadian Biography of Living Characters* (Toronto: W. Briggs, 1898), 1108. Her parents named their firstborn Lilian, perhaps in part because of the lilies which grew at that time of year, and Barbara after her maternal grandmother. See: Morgan, 1108.

²*Toronto Mail*, May 20, 1880. Cecil Robeck states Augustus took his family to the U.S., but I have been unable to locate evidence for this. See: Cecil M. Robeck, "Yeomans, Lilian Barbara" in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed., ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 1222. An online biography of Lilian Yeomans life also lists the entire family as moving in 1862, but does not list the citation. See: *Healing and Revival*, "Out of the Depths I have Cried unto Thee, O Lord," Healing and Revival Press, 2004, accessed April 30, 2015, <http://healingandrevival.com/BioLYeomans.htm>.

³Obituary: Yeomans, Charlotte Amelia, *Los Angeles Times*, October 31, 1939.

⁴Gardiner, 6; Morgan, 1108.

⁵Gardiner, 6.

⁶Ibid.

⁷Kim Mayer, Bentley Historical Library, The University of Michigan, correspondence with Glenn Gohr Assemblies of God Archives, September 12, 1996, which includes information from the necrology file of Amelia Le Sueur Yeomans—Record card completed June 11, 1900 and a form for alumni and former students completed and sent to the alumni office, February 3, 1911. Photocopies in Amelia Yeomans file, FPHC. See also *Dr. Amelia Yeomans*, 1, which states there were no women medical students in Canada until 1880.

⁸Captain Augustus Asa Yeomans, Assistant Surgeon, died on May 19, 1880 in Toronto Canada. See: "1881," *US Army Military Registers 1789-1969*, 266. See also *Dr. Amelia Yeomans*, 1.

⁹*Toronto Mail*, May 20, 1880. See also *Toronto Globe*, May 20, 1880.

¹⁰Mayer correspondence; Carlotta Hacker, *The Indomitable Lady Doctors* (Halifax, Nova Scotia: Formac Publishing Company Ltd., 2001), 89.

- ¹¹Amelia Yeomans file, FPHC.; Hacker, 89.
- ¹²Gardiner, 6.
- ¹³Lilian Yeomans file, FPHC.
- ¹⁴*Dr. Amelia Yeomans*, 2; Lilian Yeomans file, FPHC.
- ¹⁵Amelia Yeomans file FPHC. Thomas W. Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Ontario: Full Gospel Publishing House), 73; One historian described the effect of the changes to Winnipeg between 1870 and 1880 in the following terms, "Overcrowding in the city's north end, poverty, unemployment, prostitution and inadequate sewage, housing and medical facilities were only a few of the problems plaguing the new provincial capital." See: *Dr. Amelia Yeomans*, 2.
- ¹⁶*Dr. Amelia Yeomans*, 2; According to Carlotta Hacker, both Dr. Amelia Yeomans and her daughter Lilian were well established in their practice in Winnipeg by 1885. See: Hacker, 70.
- ¹⁷Amelia Yeomans file, FPHC. See also: "Medical," *Winnipeg Manitoba Daily Free Press*, February 13, 1884, 1; and May 19, 1886, 1.
- ¹⁸*Winnipeg Manitoba Daily Free Press*, April 7, 1886, 2.
- ¹⁹John Alexander Dowie, "Cheering Words from Zion's Guests," *Leaves of Healing* 4:18 (February 26, 1898): 351. See also: Charlotte Amelia (Amy) Yeomans ministerial file, FPHC.
- ²⁰*Winnipeg Manitoba Daily Free Press*, December 22, 1887, 4. *Dr. Amelia Yeomans*, 2. Amelia was active in multiple social and humanitarian endeavors including the Women's Christian Temperance Movement, the Winnipeg Humane Society (vice president), and was the founder and president of the Manitoba Suffrage Club. See: Morgan, 1108.
- ²¹Lilian B. Yeomans, *Healing from Heaven* (Springfield, MO: Gospel Publishing House, 1926), 12.
- ²²*Ibid.*, 12-13.
- ²³*Ibid.*, 12.
- ²⁴*Ibid.*
- ²⁵Lilian B. Yeomans, "Out of the Depths: A Testimony," *Evangel Tract* No. 917 (Springfield, MO: Gospel Publishing House, [1923?]), 2.
- ²⁶Robeck, 1222; Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 7; Yeomans, *Healing from Heaven*, 12.
- ²⁷Yeomans, *Healing from Heaven*, 12.
- ²⁸*Ibid.*
- ²⁹*Ibid.*, 12-13.
- ³⁰*Ibid.*, 13.
- ³¹*Ibid.*
- ³²*Ibid.*
- ³³Dowie, "Cheering Words," *Leaves of Healing*, Feb. 26, 1898, 350.
- ³⁴Yeomans, *Healing from Heaven*, 14.
- ³⁵*Ibid.*, 15.
- ³⁶*Ibid.*
- ³⁷*Ibid.*
- ³⁸John Alexander Dowie, "Cheering Words from Zion's Guests," *Leaves of Healing* 4:15 (February 5, 1898): 295.
- ³⁹Yeomans, *Healing from Heaven*, 17.
- ⁴⁰*Ibid.*, 12. For a look at the contemporary Assemblies of God position on the relationship between healing and faith see: "Divine Healing: Adopted by the General Presbytery in session August 9-11, 2010," accessed June 1, 2015, http://ag.org/top/Beliefs/position_papers/pp_downloads/PP_Divine_Healing.pdf.
- ⁴¹Yeomans, *Healing from Heaven*, 11.
- ⁴²*Ibid.*, 12; Robeck, 1222.
- ⁴³*Ibid.*; Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 5.
- ⁴⁴Yeomans, *Healing from Heaven*, 15.
- ⁴⁵Lilian B. Yeomans, "The Bible or Christian Science—Which?" *Evangel Tract* No. 948 (Springfield, MO: Gospel Publishing House, n.d.), 5.
- ⁴⁶*Ibid.*, 5, 9.
- ⁴⁷*Ibid.*, 9.
- ⁴⁸*Ibid.*, 5, 11.
- ⁴⁹*Ibid.*, 10.
- ⁵⁰*Ibid.*, 5, 6.
- ⁵¹*Ibid.*, 10.
- ⁵²*Ibid.*, 11.
- ⁵³*Ibid.*
- ⁵⁴*Ibid.*
- ⁵⁵Yeomans, *Healing from Heaven*, 11.
- ⁵⁶*Ibid.*, 15.
- ⁵⁷Lilian B. Yeomans, "Delivered from the Use of Morphine," *Triumphs of Faith* 41:9 (September 1921): 201.
- ⁵⁸Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 6. This testimony was also reprinted in Carrie Judd Montgomery's *Triumphs of Faith* 32:10 (October 1912): 220-226; see also: Yeomans, *Healing from Heaven*, 16.
- ⁵⁹Yeomans, *Healing from Heaven*, 12.
- ⁶⁰*Ibid.*
- ⁶¹Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 8.
- ⁶²*Ibid.*, 7.
- ⁶³*Ibid.*, 8-9. All Scripture quotations drawn from the KJV unless otherwise noted.
- ⁶⁴*Ibid.*, 9.
- ⁶⁵*Ibid.*
- ⁶⁶*Ibid.*
- ⁶⁷*Ibid.*
- ⁶⁸Yeomans, "Delivered from the Use of Morphine," 201.
- ⁶⁹Dowie, "Cheering Words," *Leaves of Healing*, February 5, 1898, 295. This publication which contained testimonies from the Zion Home's guests, lists both Dr. Lillian (name incorrectly spelled), and her sister, Miss C. A. Yeomans.
- ⁷⁰Dowie, "Cheering Words," *Leaves of Healing*, February 26, 1898, 350.
- ⁷¹*Ibid.*, 351.
- ⁷²James Opp, *The Lord for the Body*, (London: McGill-Queen's University Press, 2005), 94.
- ⁷³Yeomans noted of her experience, "I doubt if any competent physician would have dared to take it away from me." Dowie, "Cheering Words," *Leaves of Healing*, February 5, 1898, 295.
- ⁷⁴Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 10.
- ⁷⁵Dowie, "Cheering Words," *Leaves of Healing*, February 5, 1898, 295.
- ⁷⁶Dowie, "Cheering Words," *Leaves of Healing*, February 26, 1898, 351.
- ⁷⁷Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 11.
- ⁷⁸*Ibid.*
- ⁷⁹*Ibid.*
- ⁸⁰*Ibid.*
- ⁸¹*Ibid.*
- ⁸²Dowie, "Cheering Words," *Leaves of Healing*, February 26, 1898, 350; Robeck, 1222.
- ⁸³Yeomans, "Out of the Depths," *Evangel Tract* No. 917, 11-12.
- ⁸⁴Yeomans, *Healing from Heaven*, 19.
- ⁸⁵Lilian B. Yeomans, "Out of the Depths: A Testimony," *Triumphs of Faith* 32:10 (October 1912): 220-226; Yeomans, *Healing from Heaven*, 17-19. This is also true of the following reprinted versions of her testimony: Yeomans, "Out of the Depths," *Evangel Tract* No. 917 (Springfield, MO: Gospel Publishing House, [1923?]). Also edited and published posthumously in the *Pentecostal Evangel* under that same title (December 26, 1942), 6-7; "The Raven and the Dove: A Personal Experience," *Bridal Call* 8:5 (October 1924): 25-26; and "Delivered from the Use of Morphine," *Triumphs of Faith* 41:9 (September 1921): 199-203.
- ⁸⁶Grant Wacker, Chris R. Armstrong, and Jay S. F. Blossom, "John Alexander Dowie: Harbinger of Pentecostal Power," in *Portraits of a Generation: Early Pentecostal Leaders*, ed. James R. Goff and Grant Wacker (Fayetteville, AR: University of Arkansas Press, 2002), 3-19. It is not clear if Lilian would have seen the leaving out of Dowie's name as a human or Holy Spirit prompted omission. See: Yeomans, "Out of the Depths," *Evangel Tract* no 917, 12, where she states, "I was greatly helped in my hour of anguish and sore trial by the prayers and counsels of some of God's people. I had thought to mention the names of some of these, but I am withheld from doing so." This phrase was also included in Yeomans, "Out of the

Depths,” *Triumphs of Faith*, 226.

⁸⁷Opp, *The Lord for the Body*, 93, 95.

⁸⁸Lilian B. Yeomans, “Not One Feeble Person Among All Their Tribes,” *The Bridegroom’s Messenger* 7:148 (January 15, 1914): 4.

⁸⁹Ibid. However, this high praise of physicians was not included in a similar recounting of the health of the children of Israel in Lilian B. Yeomans, “Moses’ Medicine Chest,” *Evangel Tract* No. 647 (Springfield, MO: Gospel Publishing House, n.d.).

⁹⁰Yeomans, “Delivered from the Use of Morphine,” 202.

⁹¹Lilian Barbara Yeomans, ministerial file, FPHC. See also: Charlotte Amelia (Amy) Yeomans, ministerial file, FPHC.

⁹²Yeomans, “Delivered from the Use of Morphine,” 202.

⁹³Ibid., 202-203; Jodie Loutzenhiser, “Lilian Yeomans: To God Be the Glory,” *Memos* 33:4 (Fall 1988): 4.

⁹⁴Yeomans, “Delivered from the Use of Morphine,” 202; Dowie, “Cheering Words,” *Leaves of Healing*, February 26, 1898, 351.

⁹⁵Yeomans, “Delivered from the Use of Morphine,” 203.

⁹⁶Ibid.

⁹⁷“Tanis” means “daughter” in Cree. Loutzenhiser, “Lilian Yeomans,” 4; Gordon P. Gardiner, *Out of Zion into All the World* (Shippensburg, PA: Companion Press, 1990), 131.

⁹⁸A small reference to a Miss Tanis Miller, listed as Dr. Yeomans’ “coworker” is made by the editor of the *Pentecostal Evangel*. See: “The Miracle Baby,” *Pentecostal Evangel*, July 6, 1940, 4; From the “Lilian Yeomans” research file of Gordon P. Gardiner for his book, “Out of Zion,” located at the FPHC.

⁹⁹*Dr. Amelia Yeomans*, 8.

¹⁰⁰Heather Cummings, Bentley Historical Library, The University of Michigan, correspondence with Glenn Gohr, June 17, 1996, and “Record for General, Catalogue of Alumni and Former Students,” February 3, 1911. In the Lilian Yeomans file, FPHC; Census Record (June 25, 1906: Calgary, Alberta, Sub District 21A,) 1, family 8; Loutzenhiser, 4.

¹⁰¹Grant Wacker, *Heaven Below* (Cambridge, MA: Harvard University Press, 2003), 175.

¹⁰²Amelia Yeomans, “A Home for the Friendless,” *The Latter Rain Evangel* 2:1 (October 1909): 10-14; *Brainerd* (MN) *Daily Dispatch*, March 23, 1927, 7.

¹⁰³Lilian B. Yeomans, “This is THE Rest ... and this is THE Refreshing,” *Pentecostal Evangel*, April 26, 1930, 1.

¹⁰⁴Ibid.

¹⁰⁵Ibid.

¹⁰⁶The birthday of Pentecost in Manitoba was either May 2 or May 3, 1907, depending on

which account one takes as primary. Miller, *Canadian Pentecostals*, 75, 76; Yeomans, “This is THE Rest ...,” 1; Gloria G. Kulbeck, *What God Hath Wrought: A History of the Pentecostal Assemblies of Canada* (Toronto: The Pentecostal Assemblies of Canada, 1958), 139-140.

¹⁰⁷Yeomans, “This is THE Rest ...,” 1.

¹⁰⁸*Apostolic Messenger* 1:1 (February & March 1908):4, accessed via IFPHC on April 30, 2015; Yeomans, “This is THE Rest ...,” 1.

¹⁰⁹Yeomans, “This is THE Rest ...,” 1.

¹¹⁰Allan A. Swift, correspondence with P. S. Jones, September 24, 1959, and October 16, 1959, PAOC Archives.

¹¹¹John H. Watts, “Pentecostal Tabernacle of Calgary: An Historical Sketch,” January 19, 1959, PAOC Archives. See also: Kulbeck, 166.

¹¹²Carl Brumback, *Suddenly from Heaven* (Springfield, MO: Gospel Publishing House, 1961), 134; Gardiner, “Out of Zion ...,” *Bread of Life*, 6.

¹¹³Annie Douglas, *A Mother in Israel: The Life Story of Mrs. Annie Douglas and a Tribute by Rev. J. McD. Kerr, Toronto, Canada*, ed. G. S. Hunt (Seattle, WA: N.p., [1924?]), 106-107; Yeomans also recalls this experience in her book *The Hiding Place* (Springfield, MO: Gospel Publishing House, 1940), 4.

¹¹⁴Douglas, *A Mother in Israel*, 107-108; Yeomans, *The Hiding Place*, 4.

¹¹⁵Lilian Barbara Yeomans, ministerial file. It appears the family may have moved back and forth between San Francisco and Vancouver, British Columbia.

¹¹⁶Ibid.; Charlotte Amelia (Amy) Yeomans, ministerial file.

¹¹⁷“Glad Tidings Assembly and Bible Training School, San Francisco Calif,” *Pentecostal Evangel*, Aug 6, 1921, 14.

¹¹⁸Lilian Barbara Yeomans, ministerial file; Charlotte Amelia (Amy) Yeomans, ministerial file.

¹¹⁹Carrie Judd Montgomery, “A Letter from the Editor,” *Triumphs of Faith* 40:9 (September 1920): 206.

¹²⁰James W. Opp, “Balm of Gilead: Faith, Healing, and Medicine in the Life of Dr. Lilian B. Yeomans” (paper presented to the Canadian Society of Church History, Memorial University of Newfoundland, June 3-4, 1997), 5.

¹²¹Lilian Barbara Yeomans, ministerial file. She also notes having served the Southwestern Bible School, Enid, Oklahoma (no date listed).

¹²²Loutzenhiser, 4; *Brainerd* (MN) *Daily Dispatch*, March 23, 1927, 7.

¹²³Loutzenhiser, 4.

¹²⁴See: *Carry On L.I.F.E* (Los Angeles: Lighthouse of International Foursquare Evangelism, 1931), 171 and 1933, 92. “Although she received much acclaim during her life she was always careful to give God the

glory. She knew that she was just the vessel and God was the actual healer.” Loutzenhiser, 4.

¹²⁵*Brainerd* (MN) *Daily Dispatch*, March 23, 1927, 7; A similar note about her preaching occurs in the *Alton* (IL) *Evening Telegraph*, June 5, 1926, 3.

¹²⁶Lillian Barbara Yeomans, letter to W. T. Gaston, July 30, 1929, Lilian Barbara Yeomans, ministerial file.

¹²⁷Ibid.

¹²⁸Ibid.

¹²⁹Ibid.

¹³⁰Matthew Avery Sutton, *Aimee Semple McPherson and the Resurrection of Christian America* (Cambridge, MA: Harvard University Press, 2007), 41-43, 90-118.

¹³¹Lilian Barbara Yeomans, ministerial file.

¹³²Ibid.

¹³³Ibid. This was not the end of the controversy. After visiting an ill Sister McPherson, she noted in a letter to General Council Secretary J. R. Evans, dated September 15, 1930, that “Exception was taken to my action ... and I am informed that an effort is being made to oust me from the District Council.” Evans replied that while he had not heard of her particular case, “it was the opinion of the Executive brethren that we could not endorse any of our General Council ministers having anything to do with Angeles [sic] Temple ... we feel it would be very unwise for you to take up work at that school.” Though she continued as an Assemblies of God minister until her death in 1942, she was again the subject of scrutiny by the Southern California district as noted in a letter from General Secretary J. Roswell Flower to Yeomans dated June 6, 1938.

¹³⁴Lilian B. Yeomans “Poppies Red and Poppies White,” *Pentecostal Evangel*, January 23, 1926, 5; Lilian B. Yeomans, “The Living Dead: Victims of the Narcotic Evil,” pamphlet (Springfield, MO: Gospel Publishing House, 1931); The *Springfield Leader* announces her preaching every night at “8 o’clock” at the Gospel Tabernacle on Boonville and Lynn St. (April 8, 1930, 5), “Subject for Tuesday night: ‘How I was delivered from being a drug addict,’ &c.”

¹³⁵Montgomery, 206. Both Lilian and her sister Charlotte were published in *Triumphs of Faith*, and the *Pentecostal Evangel*. Lilian wrote primarily healing articles while Charlotte wrote Spiritual Poems. For examples of Charlotte’s poetry see: “The King is on His Way,” *Pentecostal Evangel*, June 24, 1922, and “Laughter” in *Triumphs of Faith* 40:8 (Aug. 1920): 178.

¹³⁶Lilian B. Yeomans, “Divine Healing,” *Pentecostal Evangel*, January 26, 1923, 6.

¹³⁷Most of Dr. Yeomans’ books went through several editions and in the process a few

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BETHEL GOSPEL ASSEMBLY



Sowing Abroad, Reaping in Harlem: The Story of Bethel Gospel Assembly

By Matthew A. Paugh

Bethel Gospel Assembly occupies a city block in the heart of the iconic African-American community of Harlem in New York City. Over 1,500 people attend Sunday services, and its numerous ministries that help members and community members have earned it recognition as “Harlem’s model church.”¹

Intriguingly, this historic black Pentecostal church was founded by an unmarried white female, Lillian Kraeger, who began holding Bible studies in Harlem in 1916. Kraeger initially ventured into Harlem to minister to two young female African-American converts who had been rejected at her white Assemblies of God (AG) church in Manhattan on account of their race. Kraeger served as an AG minister, but the church she founded in Harlem became a leading member of the United Pentecostal Council of the Assemblies of God (UPCAG), a small African-American denomination founded in Cambridge, Massachusetts, in 1919.

Bethel Gospel Assembly did not forget its roots in the AG. When the UPCAG affiliated with the AG in 2014 as a cooperative fellowship, Bethel Gospel Assembly became a member of the AG’s New York District Council, while retaining its membership in the UPCAG. Now almost one hundred years old, Bethel Gospel Assembly has come full circle.

How did this congregation grow from its humble origins as a women’s study group to a respected and highly visible church in New York City? Following in their founder’s footsteps for a century, Bethel’s three pastors have focused the congregation on evangelism, missions, and outreach both at home and beyond. In developing these ministries, Bethel’s story has intersected with the AG at numerous junctures.

The Beginning: Born out of Rejection (1915-1924)

In 1915, two young women attended services at Glad Tidings Hall in Manhattan. After hearing the gospel proclaimed, the women responded by receiving Christ as their Savior. No records exist to demonstrate how these fifteen-year-old women from Harlem found their way to the Pentecostal mission in lower Manhattan, and though sources identify one of the women as Mae Allison, the second woman’s name has been lost to history.²

The mission where the women were converted was itself started by women. Marie Burgess and another woman minister started holding services in New York City in 1907. During their ministry there, Marie met Robert Brown, a Wesleyan Methodist minister. After Robert received the baptism of the Holy Spirit, he and Marie married in 1909, moved the mission to a new location, and named it “Glad Tidings Hall.” Glad Tidings Hall eventually affiliated with the AG, and Robert Brown became an AG executive presbyter in 1915.³

After responding to the gospel message, the two young women applied for membership at Glad Tidings Hall. Glad Tidings rejected their membership application because of their skin color. The two women were black.

The women’s plight came to the attention of Lillian Kraeger, a white member of Glad Tidings. Kraeger sought out the two young women and offered to begin a home Bible study with them. In January 1916, the thirty-one year old Kraeger began to travel uptown to Harlem to provide leadership for weekly cottage meetings. These meetings soon began attracting others from the Harlem community.

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Lillian Kraeger, superintendent of Mizpah Home, circa 1938.

Kraeger's efforts to disciple the young black women did not come without personal sacrifice. She received strong opposition from her family and her fiancé. Eventually her fiancé gave her an ultimatum: she must choose between maintaining her association with black people or marriage to him. Kraeger chose to continue leading the Harlem meetings, and her fiancé ended the engagement.

Kraeger's heart had been broken, but she turned to the Bible for consolation. When she read Isaiah 54:1, she believed she obtained a word from God: "Sing O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (KJV).

Emboldened by this verse, Kraeger continued her Harlem ministry, and in the spring of 1917, she invited an evangelist named Jamieson to their cottage meetings.⁴ The evangelist shared the Pentecostal message. Numerous Bible study group members received the baptism in the Holy Spirit.

Later that same year, the group's ministry moved into another phase as Kraeger's disciples decided to organize

their own congregation. They rented a room in a Manhattan house for \$10 per month and held their first service on Sunday, November 18, 1917. The new congregation took the name Bethel Gospel Pentecostal Assembly.

In June of the following year, the congregation moved into a storefront in central Harlem. Throughout these early days, the church held vibrant street meetings and canvassed the neighborhood to invite individuals to services. As a result, membership in the church and its Sunday school grew, but so did the opposition. Angry neighbors assailed Bethel members with rotten eggs and fruit. Other opponents broke windows and reported the church for disturbing the peace.⁵ Despite harassment, congregants continued to share their faith and attract new converts. The church found particular success in drawing immigrants from the Caribbean islands.

During Bethel's infancy, Kraeger served as the congregation's overseer and named George Sergeant James, an African-American and Spirit-filled African Methodist Episcopal preacher, as assistant pastor.⁶ Kraeger felt a call to the mission field and, in 1918, received ordination as a missionary with the AG.⁷ Robert Brown, the pastor of Glad Tidings, endorsed her application.⁸ Kraeger's application described her present ministry "among colored people" as superintendent of Bethel Mission. However, she identified her "special calling" as a "missionary to Africa."⁹

How was Lillian to fulfill this calling? She sought the counsel of AG chairman John W. Welch whom she then met in 1919 in Scranton, Pennsylvania. As a result of the meeting, Kraeger came to understand that "I got ahead of God and made a mistake in my call." God called her to minister, she realized, not among



Mizpah Missionary Rest Home, New York City, circa 1938.



Bethel Gospel Assembly purchased the former James Fenimore Cooper Junior High School in Harlem in 1982.

Africans, but among African-Americans. She returned to New York and, she later wrote, “I was conscious of again being in the will of God.”¹⁰ By 1920, the AG changed Kraeger’s ordination status from “missionary” to “minister.”¹¹

Mother Kraeger, as she became known to parishioners, set out to enlarge Bethel’s work. Though she did not serve as a missionary to Africa, Kraeger’s missions zeal did not diminish, and she encouraged her congregation to support missionaries. In her letter to Welch, Kraeger indicated that the church had raised almost \$1,100 for “foreign missionary work,” even though “our people are very poor.”¹² Bethel sponsored missionaries in India, China, East Africa, and South Africa.

With the church’s missions focus established, Kraeger began to encourage the congregation to set aside funds to acquire its own building. By 1924, the young church had raised enough to purchase a private house on West 131st Street in Harlem. The home’s first floor would serve as the sanctuary, but the sec-

ond floor would function as a missionary rest home to attend to the needs of individuals returning from the mission field.

Kraeger had great interest in the missionary rest home. She sent an announcement regarding the opening of the Bethel Missionary Home to *The Latter Rain Evangel* in July 1924. The publication declared, “They have a fine, large house in a good location, well-furnished and everything to make the missionaries comfortable while stopping in the city.” The home did not charge missionaries for room and board, but ran on a “free-will offering plan.”¹³

The Barzey Years: Stability and Maturity (1924-1965)

As the Bethel congregation established itself in its own place of worship, Kraeger shifted her attention to the missionary home. It became apparent that the church needed to identify new pastoral leadership. With Kraeger’s blessing and guidance, James Henry Barzey, an immigrant from Montserrat in the British West Indies, became Bethel’s pastor

in 1924.¹⁴

Muscular and almost six feet tall, Barzey possessed a booming voice, but preached in a simple inspirational manner. Church members remembered him as an “imposing man” with a stern and authoritarian leadership style.¹⁵ However, his leadership seemed effective during Bethel’s first generation and set well with his fellow Caribbean immigrants. Modest growth and stability characterized Barzey’s forty-year tenure as pastor.

Under Barzey, the church continued the missions emphasis it inherited from its founder. The congregation established a missionary department directed by Barzey’s wife Helen. The department oversaw the distribution of thousands of dollars and numerous clothing boxes around the world.¹⁶ Stateside, Bethel members established churches in South Carolina.

Along with these ministries focused outside New York, Barzey provided the foundation for growth within Harlem. Perhaps his ministry’s highpoint involved moving Bethel to a new site

on 123rd Street. Known as “Father Divine’s Kingdom,” the location previously served as headquarters for Father Divine’s Peace Mission Movement. A cultist with roots in New Thought and the positive thinking movement, Father Divine claimed to be the incarnation of God. Due to legal troubles, Father Divine vacated his Harlem location in the mid-forties.¹⁷

The abandonment opened the way for Bethel to move from their modest church that barely seated one-hundred people to a site that included a kitchen, offices, full basement, and sanctuary seating nearly three-hundred. The church band joyfully led the congregation in procession from the previous site to the new building in 1947.

By this time, Kraeger had disengaged from Bethel’s ministries. Initially she continued involvement in the congregation, but by 1930 she moved the missionary home from the church’s upper floor to a new location on Summit Avenue. She changed the name from Bethel Missionary Home to Mizpah Missionary Home.¹⁸ For the next eighteen years, Kraeger continued to send updates regarding Mizpah’s ministries to the *Pentecostal Evangel*.¹⁹ Though she would visit Bethel from time to time, in 1949 she married Alfred Blakeney, a retired AG missionary to India, and relocated to Florida.²⁰

Unbeknownst to the congregation she founded, Lillian Kraeger Blakeney died on June 14, 1964, in Lakeland, Florida.²¹ The next year, Barzey passed away while still serving as pastor. Thus, the mid-sixties represented a turning point in Bethel’s story. The first generation gave way to the second.

The Williams Era: Growth at Home and Abroad (1966-2000)

While bedridden, Barzey pronounced his blessing upon his eventual successor Ezra Nehemiah Williams. Despite his biblical name, the thirty-six-year-old Williams seemed an unlikely

candidate to become pastor. Since 1955, Williams had worked as a bus driver for New York’s Metropolitan Transit Authority. The position’s income proved insufficient to support his family, so Williams found himself working multiple jobs. Still he devoted time to minister at Bethel. In his early twenties, Williams began serving on the trustee board. As the youngest trustee, the board gave Wil-



Rev. James Barzey, pastor, 1925-1965. Courtesy of Bethel Gospel Assembly.

liams the unenviable position of church janitor. Along with these duties, he became a Sunday school teacher and youth leader.²²

As Barzey’s health continued to decline in the mid-sixties, the congregation believed it needed an assistant pastor. When a meeting to vote for the position took place, church leaders did not place Williams on the ballot. When the church was about to vote, a woman unexpectedly nominated Williams. Despite the fact that Bethel had five ordained elders, all of whom were older, Williams acquired enough votes to become the assistant pastor.²³ The bus driver, church custodian, and son of Caribbean immigrants found himself in line to become Bethel’s next pastor.

Williams had a long history at the

church. In fact, his parents came to Bethel as a direct result of Kraeger’s ministry. The Williamses’ journey to faith began because Ezra’s mother and aunt had concerns about their husbands’ partying and socializing. Although not church-going people, the two sisters desired to curb their husbands’ wild behavior and keep them home. Somehow the women heard of Kraeger and her home meetings. They invited her to hold a Bible study in their home, and Kraeger agreed to come. As a result of Kraeger’s ministry in the home that evening, all four adults—Ezra’s mother and father and his aunt and uncle—were converted to the Christian faith and became committed members at Bethel.²⁴

Though he was prepared through his upbringing and Barzey’s example, Williams found himself in a challenging position upon becoming Bethel’s senior pastor in 1966. The church’s attendance ran about one hundred under Barzey, but it quickly plummeted to about thirty in the first months of Williams’ pastorate. Williams also discovered that some church elders resented his leadership as a younger man.

Undoubtedly discouraged, Williams remained committed to his vision for Bethel. He rooted his vision in the missionary impetus of the church’s founder, and he encapsulated it in the motto, “Sow abroad; reap at home.” Before his pastorate’s first year had passed, Williams organized an evangelistic outreach to Montserrat. Outreaches to St. Vincent and Aruba followed in the next few years.²⁵ The congregation embraced Williams’ vision by participating as mission team members and donors. Some participants would return to these fields as full-time missionaries.

From the ranks of the early mission teams, a Nigerian woman named Ruth Onukwue emerged. She became missions department president in 1973 and strongly promoted Williams’ missions agenda. Under her influence, the church’s annual mission giving grew from \$3,000 in the late 1960s to \$150,000 in the early

1980s.²⁶ The church became directly involved in evangelistic endeavors in Africa, Asia, and the Caribbean.

Focusing on worldwide missions did not mean that Bethel neglected its own city under Williams' leadership. As Harlem became a community of junkies, addicts, and prostitutes in the 1970s, Williams became convinced that Bethel must not grow inward-focused and should instead concentrate on community outreach. He encouraged the congregation to engage in ministry outside the walls of the church, leading them to preach the gospel and offer Christian literature in the streets. Along with the gospel message, Bethel's members brought food and clothing to give to needy community members.

As the church became more involved in urban ministries, another young white woman in the mold of Lillian Kraeger began to impact Bethel. Faith Brown, the daughter of AG pastor and general presbyter Robert O. Brown (not related to the Glad Tidings AG pastor), came to the city to participate in the Collegiate Urban Renewal Effort (CURE), which functioned as part of David Wilkerson's Teen Challenge ministry. After visiting Bethel, she was impressed by Williams and became a dedicated member of the congregation. Williams and "Sister Faith" became ministry partners, organizing outreaches on the streets and in city schools. Eventually, Williams installed the blond-haired, blue-eyed Brown as an elder at Bethel, serving alongside the black men and women church leaders.²⁷

Perhaps as a result of his association with Brown, Williams served on the national Teen Challenge board beginning in the 1970s.²⁸ When Teen Challenge changed its focus from ministry to urban gang members to drug rehabilitation, Williams collaborated with Brown and other city pastors to form Urban Youth Alliance International in 1978. The Alliance continues to exist as a cross-denominational organization devoted to developing urban youth into leaders

and productive community members. Alliance efforts include an incarceration alternative for juvenile offenders, workforce development for formerly incarcerated individuals, adult literacy programs, and HIV support groups.²⁹

Due to these emphases on missions at home and abroad, Bethel began to experience rapid growth. Thus, Williams commenced seeking a new home for the congregation in the early 1980s. A building that previously housed Public School (P.S.) 120, also known as James Fenimore Cooper Junior High School, came to his attention. Although the church had only one-third of the minimum price in its account, Williams decided to go to the school building's auction on October 27, 1982.

While praying the morning of the auction, Williams came across Exodus



Bishop Ezra Nehemiah Williams.

23:20: "Behold I send an angel before thee ... to bring thee into the place that I have prepared." Understanding this as God's word for him, Williams went to the auction, and Bethel made the only bid on the property. As he completed paperwork at the clerk's office, Williams feared mentioning that the church only had one-third of the \$300,000 minimum price. Without prompting, however, the clerk explained that the city would give

a mortgage if the church could pay one-third of the asking price.³⁰

With that, Williams moved ahead in leading the congregation to its new facility. The school had closed eight years earlier, and vandals had ransacked the property. Critics called the purchase "Bethel's Folly."³¹ Williams, however, rallied the congregants, and they cleaned and renovated the building. After almost two years of hard labor, Williams led his 250-member congregation into the four-floor edifice on 120th Street in 1984.³²

Ironically, Williams had attended P.S. 120 and matriculated as part of the school's first graduating class. As a youth, Williams often found himself in the principal's office receiving discipline. Forty years later the same principal's office became Williams' study.³³

The purchase of P.S. 120 marked a defining moment for Bethel. The building became an ideal place to expand the church's ministries as Williams recognized that partnerships could enlarge Bethel's influence. In 1985, the church opened Beth-HARK Christian Counseling Center in cooperation with a Christian organization called Harlem's Ark of Freedom.³⁴ Bethel devoted space on the building's east wing to Faith Brown's Urban Youth Alliance. The congregation refurbished an area on the second floor in 1987 to house Soul Release Prison Ministries, which reaches out to incarcerated individuals and their families.³⁵

In addition to community partnerships, Bethel expanded its own ministries. In 1985, the Bethel youth department reorganized as Christ Ambassador's (reminiscent of the AG young people's program) and developed ministries to youth in the church and the community. The church initiated its Discipleship Program in the building's lower level in 1989. This residential program aims to disciple homeless men, especially those who have experienced substance abuse and life-threatening habits. In 1994, Bethel Bible College of Urban Ministry began with the purpose of equipping church members for ministry.

Along with para-church partnerships and Bethel's own expansion, Williams focused on developing alliances with other churches. In 1995, Williams formed the Urban and Global Mission Alliance (UGMA). UGMA aspires to promote a world missions perspective, including the sending and supporting of missionaries, particularly among African-American churches.³⁶

After leading the congregation for more than thirty years and seeing the average attendance increase to 1,000 on a weekly basis, Williams began to experience health setbacks in the late 1990s. Intending to carry on Bethel's work locally and globally, Williams turned his attention to pastoral succession. Williams presented Carlton Theophilus Brown to the congregation as his successor on December 7, 1999.³⁷

The Brown Pastorate: Continued Expansion (2000-present)

Carlton Brown became the third pastor in Bethel's history on February 27,



Bishop Carlton T. Brown and Pastor Lorna I. Brown.

2000. Like his predecessor, Brown had attended Bethel since childhood. After serving as a teacher in the New York City school system for nine years, Brown be-

came a full-time associate pastor under Williams. In that capacity, he ministered in the areas of youth, missions, and education.

When Brown undertook the leadership of Bethel, he unveiled a new church motto: "Loving, Learning, Launching." The motto intends to describe Brown's threefold focus for the church's ministry. Brown emphasizes that each person is "important" and should strive to "improve" themselves and "impact" others.³⁸

With this ministry philosophy, Brown has further built upon Williams' missions focus. Brown placed particular emphasis upon church planting. During his tenure, seven churches have been planted in Georgia, New Jersey, New York, and Virginia. Outside of the United States, the church has sent three full-time missionaries to Africa and the Caribbean.³⁹ In South Africa, Bethel instituted six churches, a boarding school, a skill training program, and a youth resources center.⁴⁰ Meanwhile, Bethel began a new church and Christian school in Jamaica. Annual missions giving reached the one million dollar mark.

Brown's endeavors include local matters as well. For example, the Christ Community Action Initiative advocates for those underserved by secular agencies and provides assistance in education, law, health care, and mental health matters.⁴¹ In addition, Bethel leads a twice yearly outreach in Harlem with one-hundred street preachers on one-hundred street corners known as Operation Spiritual Thunder.⁴²

Under Brown's direction, Bethel's ministries are not insular, however. Brown has continued Williams' involvement in UGMA to promote church partnerships toward fulfilling the Great Commission. In a similar vein, Bethel hosted the Northeast Regional Great Commission Conference for several years in an effort to equip churches to transform their communities.⁴³

As Brown led the congregation in these efforts, Bethel's attendance con-

tinued to grow, expanding to 1,500 by 2007. As the need for a larger sanctuary became apparent, Brown urged the congregation to raise money for a new worship space and its ministries by selling the church playground and the air rights to their property. These portions of the property that the church had purchased for \$300,000 under Williams' leadership twenty-five years earlier sold for \$12 million. In exchange, Bethel re-

"God used these elements [rejection and humiliation] to fashion for Himself a people that are committed to the ministry of reconciliation."

—Rev. Carlton Brown

ceived space for a 2000-seat auditorium and ownership of forty-seven affordable housing units. Under this creative arrangement with a housing developer, Bethel acquired an income stream that helps sustain its local ministries as well as its global outreaches.⁴⁴

From Rejection to Reconciliation

As Bethel seeks to transform its community and reach out around the world, it has not lost sight of its beginnings. Brown asserts, "Bethel was born out of rejection. Remembering our origins, we are always receptive to people of all backgrounds."⁴⁵ Such receptiveness took on special meaning in a November 10, 2002, service. The eighty-fifth anniversary celebration at Bethel brought the leaders and members of the church together with Glad Tidings Tabernacle, formerly known as Glad Tidings Hall, the church which denied membership to

Harlem's model church

FOR ALL THINGS the Rev. Ken Gripp already has done to turn his church around, there is much more he wants to do — and this week, he spent three days in Harlem, picking up some tips.

So did about 250 other Protestant ministers from the city and around the country who attended an unusual conference at Bethel Gospel Assembly Church, which once was James Fenimore Cooper Junior High School.

"I'm learning, all right," said Gripp, pastor of Grace Church, an independent evangelical congregation in Canarsie, Brooklyn. "Learning that Bethel is a very special place."

Bethel is big enough — it covers an entire city block on 120th St., across the from Marcus Garvey Park — and has enough educational, ministerial and social service programs to be a teaching model.

In a way, that's what it was doing this week at "The National Metro

on Bethel — which has two full-sized gymnasiums and recently spent about \$50,000 reflooring one of them.

"We don't have the space," Gripp says.

Or the money.

Bethel spends more than \$300,000 a year on overseas missions, including Nigeria, Zambia, India and the Caribbean. One special goal is to convert the Baka pygmies who live in the rain forest of the Cameroons. Senior pastor Bishop Ezra Williams even spent time with the tribe a few years ago.

The church now has 1,100 members — five of them white — and a million-dollar annual budget.

Gripp said he learned about Bethel a year or so ago at a prayer meeting where he heard the Rev. Walter Wilson, one of Bethel's nine associate pastors, talking about his church's evangelical programs.

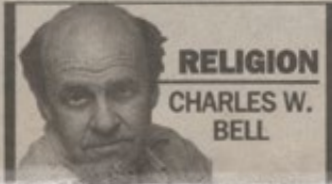
"I realized they were doing a lot



BILL TURNBULL DAILY NEWS

THE REV. Walter Wilson at Bethel church.

were denied admission to her downtown Manhattan congregation. She and began giving the



RELIGION
CHARLES W. BELL

Bethel Gospel Assembly was touted as "Harlem's Model Church" in this editorial published in the October 18, 1997, issue of the *New York Daily News*.

two of Bethel's founding members. AG General Superintendent Thomas Trask attended the reconciliation service and proclaimed, "It isn't the Assemblies of God; it's the kingdom of God. It's right and proper that we gather together to love one another in the love of Jesus."⁴⁶

Mark Gregori, pastor of Crossway Church and Christian Center of the AG, coordinated the 2002 reconciliation event. Gregori indicated that pastor Williams mentored him in 1976 when he began planting a church in the city. Williams held street meetings with Gregori in the Bronx.⁴⁷

In 2014, a new development led to further cooperation. During its early years, Bethel affiliated with the United Pentecostal Council of the Assemblies of God (UPCAG), a fellowship of churches organized in 1919.⁴⁸ Like Bethel, the UPCAG began as a result of rejection.

In 1917, Alexander Howard, an African-American, appealed to the AG for a missionary appointment. The AG declined Howard's request on account of his race, and eventually, a group of African-American churches collaborated to form the UPCAG in order to send Howard to Liberia.⁴⁹

Through the years, Bethel's pastors held leadership positions within the UPCAG. Williams served as the UPCAG's National President from 1969 to 1981 and National Bishop from 1986 until 1995.⁵⁰ Carlton Brown functioned as the UPCAG National Missions Director from 1990 to 1995.⁵¹ On February 11, 2014, Brown accompanied International Presiding Elder Thomas A. Barclay and other UPCAG leaders to Springfield, Missouri, where the AG and the UPCAG finalized an agreement to partner "as a network of cooperating churches."⁵²

Almost a century after denial of membership in an AG congregation led to its formation, Bethel joined in a cooperative affiliation with the New York District of the AG.⁵³

In a sad coda, Glad Tidings Tabernacle fell upon serious difficulties due to leadership problems and financial losses in 2014. The New York District has efforts underway to revitalize the historic AG church. In line with its spirit of reconciliation, Bethel now assists with security and maintenance at the church that excluded its founding members.⁵⁴

Bethel's history, according to Carlton Brown, has been "rehearsed" countless times and continues to shape the congregation's identity. Significantly, he sees the church's history as a witness of God's transformative power: "God used these elements [rejection and humiliation] to fashion for Himself a people that



UPCAG International Presiding Elder Thomas A. Barclay (center left) and AG General Superintendent George O. Wood (center right) and their leadership teams at a special chapel service at the AG national office in Springfield, Missouri in February 2014 when they signed an agreement of cooperative affiliation.

are committed to the ministry of reconciliation.”⁵⁵

Birthered out of indignation over racism, Lillian Kraeger’s vision for Bethel Gospel Assembly has been fulfilled. Throughout its century of existence, the church has impacted thousands in New York City and around the world. Indeed, this “barren” single woman minister ended up with far more spiritual children than childbearing women. Kraeger’s spiritual descendants at Bethel continue to proclaim the gospel of Jesus Christ—and they now do so in cooperation with the Assemblies of God, which once barred their charter parishioners from membership. ❖



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NOTES

¹Charles W. Bell, “Harlem’s Model Church,” *New York Daily News*, October 18, 1997.

²Darrin Rodgers, “Black Pentecostal Church in Harlem Started in 1917 by Single German Woman,” Flower Pentecostal Heritage Center blog, August 25, 2014, accessed April 27, 2015, <https://ifphc.wordpress.com/2014/08/25/black-pentecostal-church-in-harlem-started-in-1917-by-single-german-woman/>. David W. Dunlap, *From Abyssinian to Zion: A Guide to Manhattan’s Houses of Worship* (New York: Columbia University Press, 2004), 25, identifies the second woman as “C. Glover.” Since according to “Bethel’s History,” *Bethel’s Voice*, November 3, 2001, 7, “the cottage meetings began in the home of Sis. C. Glover,” this is possible, but most sources do not specify the second woman.

³Joyce Lee and Glenn Gohr, “Women in the Pentecostal Movement,” *Enrichment* 4:4 (Fall 1999): 62; Darrin Rodgers, “Robert Brown: The Irish Immigrant Who Became a Pentecostal Pioneer in New York City,” Flower Pentecostal Heritage Center blog, March 5, 2015, accessed April 26, 2015, <https://ifphc.wordpress.com/2015/03/05/robert-brown-the-irish-immigrant-who-became-a-pentecostal->

pioneer-in-new-york-city/; “Called Home,” *Pentecostal Evangel*, March 6, 1948, 3, 11.

⁴“Bethel’s History,” 7. It is possible that the evangelist was Robert Jamieson, a Pentecostal missionary and founder of numerous churches in the Virgin Islands. This possibility is bolstered by the large number of Caribbean immigrants among Bethel’s members and the fact that Jamieson was connected to ministry with Glad Tidings. See Benjamín Alicea-Lugo, “Juan L. Lugo’s Legacy: Puerto Rican Pentecostalism,” *Assemblies of God Heritage* 32 (2012): 36. For more on Robert Jamieson, see Howard A. Fergus, *Tongues of Fire: A History of the Pentecostal Movement of Montserrat* (Brades, Montserrat: Pentecostal Assemblies of the West Indies, 2011), 40-47.

⁵“Bethel’s History,” 7.

⁶George Sergeant James was the maternal grandfather of longtime AG minister Harold Paul Thompson. See H. Paul Thompson, Jr., “Harold Thompson: With Roots in Antigua, This New York Pastor Is One of the Longest-Serving Persons of Color Ordained by the A/G,” *Assemblies of God Heritage* 25:1 (Spring 2005): 23-24. James evidently assisted Robert Brown with baptisms at Glad Tidings on several occasions.

⁷Lillian Kraeger Blakeney, ministerial file, FPHC.

⁸Robert A. Brown, letter to John W. Welch, November 29, 1918, FPHC.

⁹“Application Blank for Ordination Certificate,” Lillian Kraeger Blakeney ministerial file, FPHC.

¹⁰Lillian Kraeger, letter to John W. Welch, March 3, 1920, FPHC.

¹¹Lillian Kraeger Blakeney, ministerial file, FPHC.

¹²Lillian Kraeger, letter to John W. Welch, March 3, 1920, FPHC.

¹³At the Missionary Rest Home,” *The Latter Rain Evangel* 16:9 (July 1924): 12-13.

¹⁴*Petitions for Naturalization from the U.S. District Court for the Southern District of New York, 1897-1944*, NARA Microfilm Publication Series M1972, Roll 899, October 15, 1931, Records of District Courts of the United States, Record Group 21, National Archives and Records Administration, Washington, D.C.

¹⁵Carlton T. Brown, *Till Death Do We S.H.O.P! Taking Hold of a Ministry Approach and Presentation that is Making a Difference in a Spiritually Indifferent World* (New York: Welstar Publishing, 2008), 125-127.

¹⁶“Bethel’s History,” 8.

¹⁷Jill Watts, *God, Harlem U.S.A.: The Father Divine Story* (Berkeley: University of California Press, 1992).

¹⁸“The Bethel Missionary Home,” *The Latter Rain Evangel* 22:10 (July 1930): 23; “Opening

of New York Missionary Rest Home,” *Pentecostal Evangel*, June 7, 1930, 9.

¹⁹Lillian E. Kraeger, “Mizpah Missionary Home,” *Pentecostal Evangel*, August 4, 1934, 11; Lillian E. Kraeger, “God’s Blessing on Mizpah Missionary Home,” *Pentecostal Evangel*, October 19, 1935, 7; Lillian Kraeger, “Mizpah Missionary Home,” *Pentecostal Evangel*, February 20, 1937, 8; Lillian Kraeger, “Mizpah Missionary Home,” *Pentecostal Evangel*, December 9, 1939, 12; Lillian Kraeger, “A Message to our Missionaries,” *Pentecostal Evangel*, June 21, 1941, 9; Lillian E. Kraeger, “Mizpah Missionary Home,” *Pentecostal Evangel*, August 21, 1948, 11. Kraeger’s work in the missionary home was evidently well known throughout the Pentecostal Movement. In *The Latter Rain Evangel*, for example, Zelma Argue devoted her very first “Get Acquainted” column to Kraeger. The column featured people, places, and events that would interest like-minded Pentecostals. It is interesting that in telling the story she does not mention Kraeger’s work in establishing Bethel Gospel Assembly or the Bethel Missionary Home. See Zelma Argue, “The Get Acquainted Page: Presenting the Story of the Mizpah Missionary Rest Home, New York City,” *The Latter Rain Evangel* 29:6 (March 1938): 14, 20, 23.

²⁰*Florida Marriage Index, 1927-2001*, Florida Department of Health, Jacksonville, FL.

²¹Lillian Kraeger Blakeney, ministerial file, FPHC.

²²Brown, *Till Death*, 128-129; Louis A. DeCaro, Jr., *A Shepherd in Harlem: The Life and Times of Ezra N. Williams* (New York: Lulu, 2012), 170-171, 176-177, 184.

²³DeCaro, 207-208.

²⁴*Ibid.*, 52-54; Brown, *Till Death*, 128.

²⁵DeCaro, 247-251; Brown, *Till Death*, 130-131.

²⁶Brown, *Till Death*, 131.

²⁷Carol Brown Patterson, *An Uncommon Faith: The Life and Teachings of Reverend Faith Brown* (Plano, TX: David Patterson Ministries, 2000); R. Glenn Brown, *Pentecost Revisited* (Sequim, WA: Code-Zoe, 2009), 211-213.

²⁸According to Brown, *Till Death*, 132, Williams served with Teen Challenge from the 1970s and 1980s and into the early 1990s and was the only non-AG leader on the board at that time.

²⁹“Urban Youth Alliance International,” accessed April 28, 2015, <http://www.uyai.org/>.

³⁰DeCaro, 272-274; Brown, *Till Death*, 132.

³¹DeCaro, 277.

³²The section of East 120th Street between 5th Avenue and Madison Avenue, the present location of Bethel, was renamed the Bishop Dr. Ezra Nehemiah Williams Way on July 9, 2014, by the New York City Council. Local

Laws of the City of New York for the Year 2014, No. 34.

³³Brown, *Till Death*, 132; Bell, “Harlem’s Model Church.”

³⁴“History,” Beth-HARK Christian Counseling Center, Inc., accessed April 28, 2015, <http://www.bethharkccc.org/about-us/history/>; Joseph H. Holland, *From Harlem with Love: An Ivy Leaguer’s Inner City Odyssey: a Memoir* (Brooklyn, NY: Lantern Books, 2012), 38-39; Walter Wilson, *Against All Odds: A Harlem Story* (N.p.: Booksurge, 2006).

³⁵“Bethel’s History,” 10; “Christ Ambassador’s Youth and Adult Ministries,” *Bethel’s Voice*, March 20, 1994, 5.

³⁶“About Us,” Urban & Global Mission Alliance, Inc., accessed April 28, 2015, http://ugmainc.wix.com/ugma-website#!__about-us.

³⁷Brown, *Till Death*, 134.

³⁸*Ibid.*, 36.

³⁹“Senior Pastor,” Bethel Gospel Assembly, accessed April 20, 2015, <http://www.bethelga.org/seniorpastor.aspx>.

⁴⁰“Bethel Gospel Assembly Ministries: Harmony Estates & Harmony Christian School,” brochure, FPHC.

⁴¹“Ministries,” Bethel Gospel Assembly, accessed April 20, 2015, <http://www.bethelga.org/ministries.aspx>.

⁴²“Bethel’s History,” 10; Amy Waldman, “On a Harlem Block, Lines That Divide and Ties That Bind,” *New York Times*, February 21, 2001.

⁴³Brown, *Till Death*, 135; Talise D. Moorer, “Inaugural Great Commission Conference to Empower, Widen, and Challenge Urban Ministry Experience,” *New York Amsterdam News*, September 9, 2004.

⁴⁴Brown, *Till Death*, 135; Josh Barbanell, “Big Deal: Harlem’s Newest Beacon,” *New York Times*, March 11, 2007; Warren Bird, “Creative Ways to Finance a Church Facility,” *Leadership Network*, November 11, 2014, accessed April 21, 2015, <http://leadnet.org/creative-ways-to-finance-a-church-facility/>; Carlton T. Brown, “Take ‘em to Church: A Conversation with Bishop & Senior Pastor of Bethel Gospel Assembly Carlton T. Brown,” interview by Joseph “Jazz” Hayden, New York, New York, April 26, 2009, accessed April 27, 2015, <https://vimeo.com/4344129>.

⁴⁵Peter K. Johnson, “Harlem Church, Born Out of Racism, Forgives Rejection 85 Years Later,” *Daily Breakthrough*, accessed April 23, 2015, <http://www.charismamag.com/spirit/devotionals/daily-breakthroughs?view=article&id=836:harlem-church-born-out-of-racism-forgives-rejection-85-years-later&catid=154>. According to DeCaro, 336, Ezra Williams made similar statements, such as, “Bethel was born out of rejection, and that’s why it is so important that *no one* who comes here ever feels rejected” (emphasis original).

⁴⁶Johnson, “Harlem Church.”

⁴⁷*Ibid.*, Mark T. Gregori, letter to Thomas Trask, April 18, 2002, FPHC.

⁴⁸According to Alexander Stewart, “From Immigration to Migration: The Contributions of African Caribbean Americans and West Indians to the American Pentecostal Movement” (paper presented at the annual meeting for the Society for Pentecostal Studies, Cleveland, Tennessee, March 14, 1998), 5, Bethel was incorporated by George A. Phillips with Kraeger as one of the Trustees on March 11, 1924. Phillips was the founder and first president of the UPCAG. However, Stewart, 6, indicates that Bethel did not become officially affiliated with the UPCAG until the 1930s.

⁴⁹Alexander R. Howard, *The U.P.C. Mission Work in Liberia, West Africa and Striking Incidents in Mission Work Among Heathen Tribes* (New York, NY: the author, [1932?]), 4; Herman L. Greene, *UPCAG – The First 90 Years: Volume 1: 1919-1945* (Sussex, NJ: GEDA, 2005), 7-11; Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008), 51-53; Scott Harrup, “A Larger Family,” *Pentecostal Evangel*, January 16, 2011, 8.

⁵⁰Brown, *Till Death*, 131.

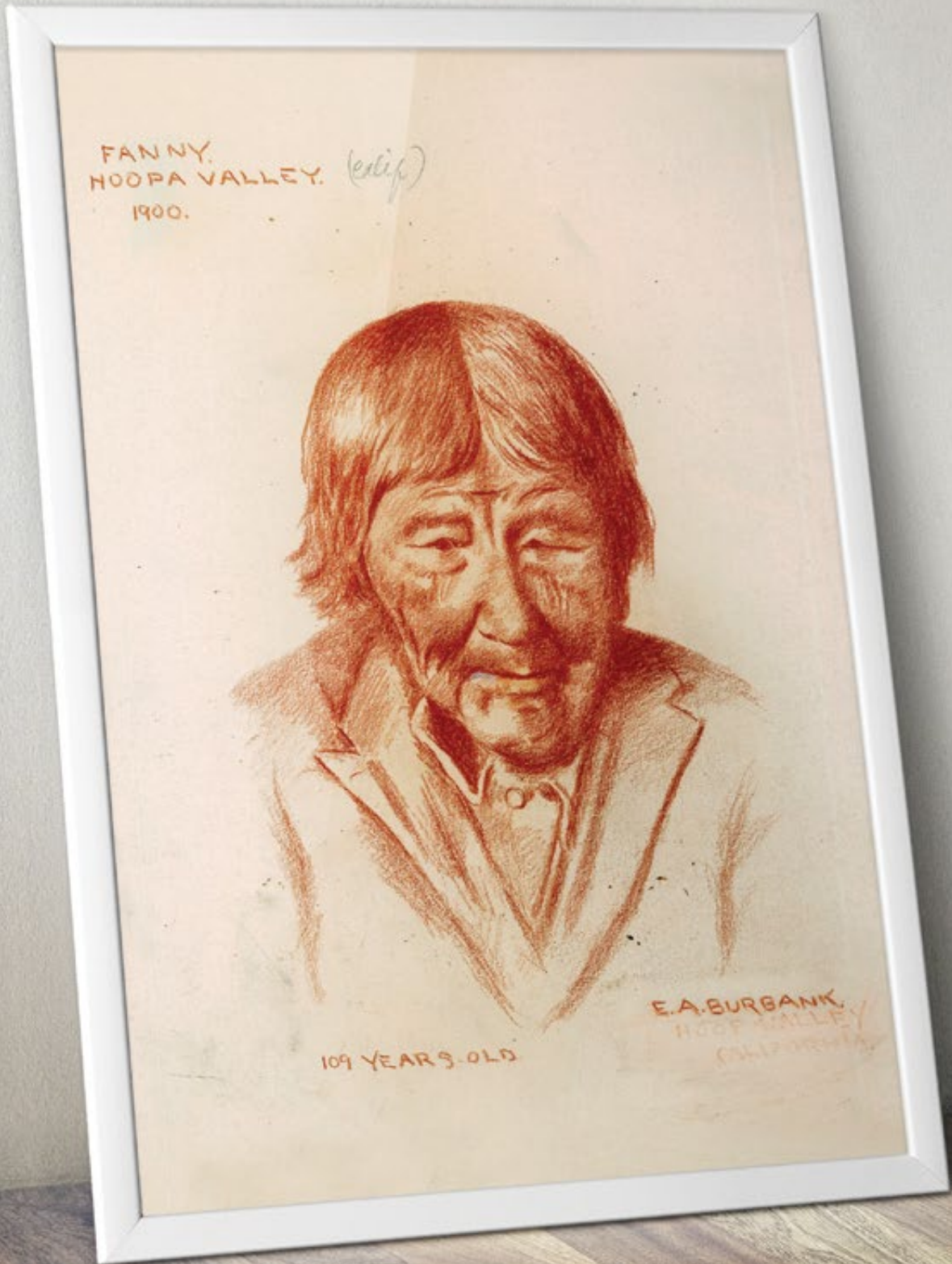
⁵¹*Ibid.*, 133-134.

⁵²“A Vital Step Forward’: The AG and UPCAG Unite,” *AG News*, February 14, 2014, accessed April 20, 2015, http://ag.org/top/News/index_articledetail.cfm?targetBay=c97d4d5c-a325-4921-9a9e-e9fbddd9cdce&ModID=2&Process=DisplayArticle&RSS_RSSContentID=27441&RSS_OriginatingChannelID=1184&RSS_OriginatingRSSFeedID=3359; Darrin J. Rodgers, letter to Bishop Carlton Brown, February 20, 2014, FPHC. The cooperative agreement can be viewed at <http://ag.org/top/downloads/UPCAGCertif.pdf>.

⁵³Bethel cooperates as part of the New York District’s Bronx/Manhattan Section. See “2015 New York AG Church Directory,” New York District Ministry Center, accessed April 20, 2015, <http://nydag.org/new-york-ag-churches-directory>.

⁵⁴Peter K. Johnson, “Restoring Historic Glad Tidings Tabernacle as Church-Planting Beacon,” *PE News*, February 13, 2015, accessed April 28, 2015, <http://penews.org/Article/Restoring-Historic-Glad-Tidings-Tabernacle-as-Church-Planting-Beacon/>; Tony Carnes, “Leaders of Glad Tidings Tabernacle Confess Judgment Before NY Attorney General,” *NYC Religions*, May 16, 2014, accessed April 28, 2015, <http://www.nycreligion.info/leadership-glad-tidings-tabernacle-confess-judgment-ny-attorney-general/>.

⁵⁵“Bethel Gospel Assembly Ministries: Harmony Estates & Harmony Christian School,” brochure, FPHC.



Noted artist Elbridge Ayer Burbank sketched this drawing of Fanny Lack at age 109.
Courtesy of Holt-Atherton Special Collections, University of the Pacific.

Aunt Fanny Lack: The Remarkable Conversion, Healing, and Ministry of a 100-Year-Old Hoopa Indian Woman

By Matt Hufman and Darrin J. Rodgers

When a 100-year-old blind and lame Hoopa Indian woman, “Aunt” Fanny Lack, accepted Christ and was healed in 1920, she became a local sensation on the Hoopa Indian Reservation in northern California. She became a stalwart member of the Hoopa Assembly of God and shared her testimony wherever she went. Lack lived for at least nine more years, and during this time she received considerable attention by the press for her longevity and remarkable life story.

Aunt Fanny was revered among members of her tribe for her age, for being a link to their past, and for her Christian testimony. Pentecostals also pointed to her as one of their own, and her story was published in the *Pentecostal Evangel* in 1930 and was again mentioned, albeit briefly, in 1946.¹ In recent years, however, as scholars have begun to research and write about the history of Native Americans in the Pentecostal movement, Lack has been largely neglected.²

Lack was among the first generation of Pentecostals. She accepted Christ only eleven years after the interracial Azusa Street revival (1906-1909) in Los Angeles, which was a focal point in the emerging Pentecostal movement. Lack and other Native American Pentecostals on the Hoopa reservation formed a congregation following the 1920 revival, which had occurred under the ministry of evangelist A. C. Valdez. The church affiliated with the Assemblies of God in 1927.³

The Hoopa Assembly of God was part of small but growing network of Native Americans within the Assemblies of God.⁴ That network, which was as old as the Fellowship itself, included at least two Native Americans who were present at the Assemblies of God’s 1914 organizational meeting—William H. Boyles and Watt Walker, both Cherokees who hailed from Oklahoma.⁵ The voices of Boyles, Walker, Lack, and other Native Americans help present-day observers to better understand the richness of the tapestry of Assemblies of God history.

While Lack was not the earliest Native American in the Assemblies of God, she was at the time almost certainly the oldest. Although she was not a credentialed minister, she was widely known for sharing the gospel and her testimony. Even though Lack’s lay ministry was seemingly confined to her local commu-

nity, her testimony offers a glimpse into the broader story of how Pentecostalism came to spread so quickly across the ethnic divides. And while Lack converted to Christianity, which was often viewed in Native circles as the “white man’s religion,” she sought to understand her newfound faith in the context of her tribal heritage.

Aunt Fanny was revered among members of her tribe for her age, for being a link to their past, and for her Christian testimony.

The 1920 Hoopa Revival

A Mexican-American evangelist, Adolfo C. Valdez, Sr. (1896-1988), brought the Pentecostal message to the Hoopa

reservation. Not a stranger to cross-cultural ministry, as a boy he attended the Azusa Street revival with his family. There, he witnessed revival fires touch whites, blacks, Hispanics, and people from countless other backgrounds. Valdez launched into evangelistic ministry while in his teens, traversed the globe, and became well known in Pentecostal circles.⁶

In about 1920, Valdez traveled through northern California and held a series of crusades in rural towns at the Holy Spirit's direction. Along the way, he saw a string of incredible miracles. After successful meetings in Eureka, California, he moved to the logging town of Willow Creek in the forested mountains near the Hoopa Indian Reservation and engaged in evangelistic work.⁷

There, Valdez met a woman who decades later continued to stand out in his memory: "Aunt" Fanny Lack.⁸ She stood all of 4 feet, 6 inches tall and was 100 years old.⁹

A member of the Hoopa Indian tribe, Lack had lived in the mountains all of her life and could recall when non-Indians—Spanish men, white men and soldiers—came exploring the area, fright-

ening tribal members with their guns and sometimes fighting with them.¹⁰

Valdez's exploration, which came around 1920, was much different. He was pioneering new ground to seek lost

Aunt Fanny, at age 109, continued to live in and take care of her own house, chopping her own wood and carrying water half a mile.

souls, not "yellow stones" (Aunt Fanny's words for gold), and he didn't fight the Native Americans, he shared the gospel with them.¹¹

In his 1980 autobiography, Valdez recounted his first encounter with Lack. He recalled that she was "almost totally blind," and that she "struggled to walk with two large, long, brown canes for support."¹² Another account of Lack, written in 1930 by Assemblies of God missionary to Native Americans John D.

Wells, described her as having a "slight paralytic condition" that affected her mouth and an arm.¹³

Lack used her canes to hobble down to the South Fork of the Trinity River, where Valdez was baptizing new converts. She wanted to receive the Lord and be baptized in the Holy Spirit. Valdez immersed her in the river water, and when she came out, he wrote, she was "speaking in an unknown tongue, glorifying the Lord Jesus Christ."¹⁴

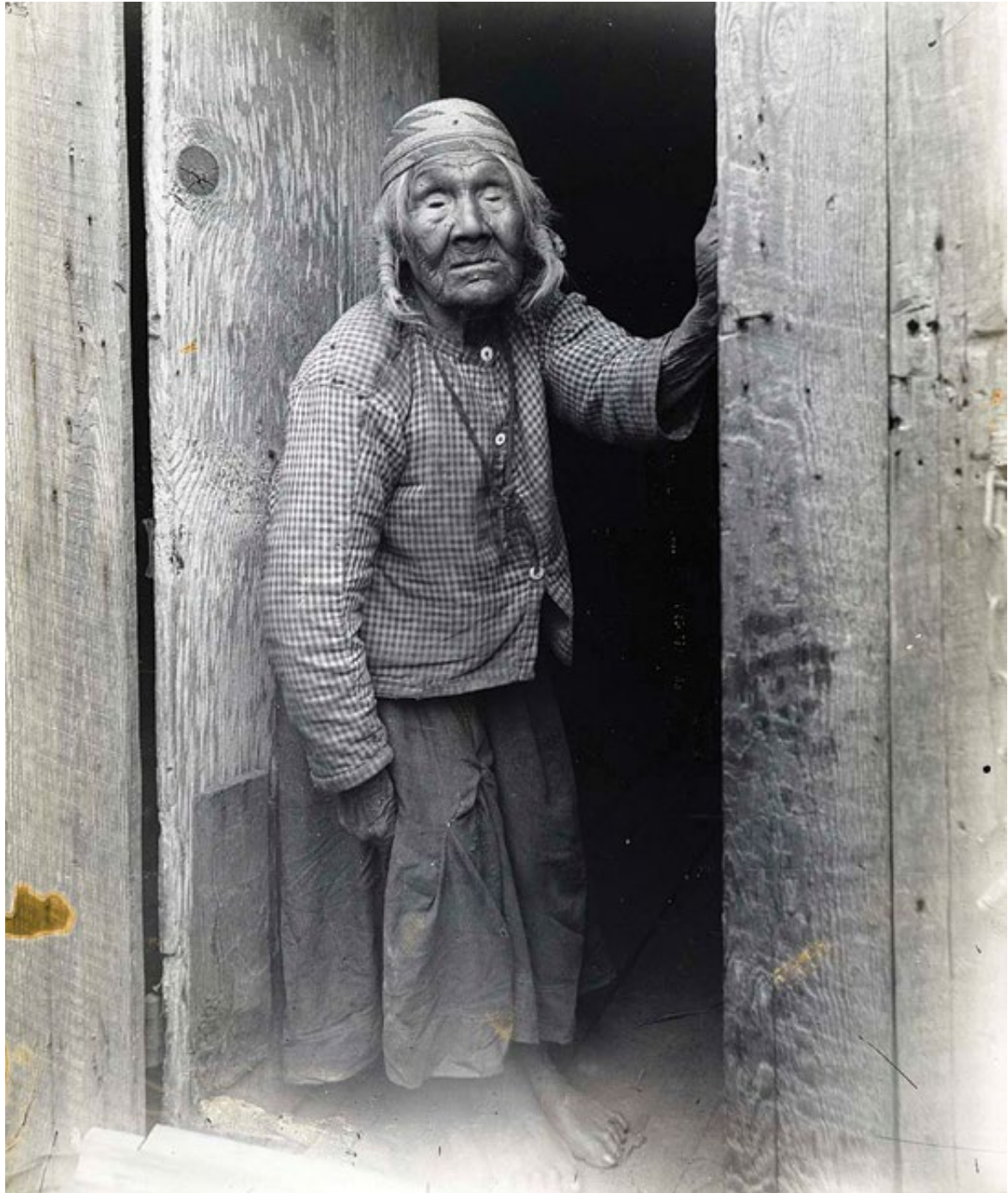
Baptizing a 100-year-old invalid by full immersion in a river undoubtedly presented logistical challenges. Lack's light weight apparently allowed her to be easily carried in and out of the river. In Wells' account, after the baptism, Lack was "tossed over on the sandbar," where she lay in the sun speaking in tongues for 90 minutes. Lack received the gift of Spanish, according to Wells, as it was "recognized by the minister (presumably Valdez) who speaks it fluently."¹⁵ She then was able to stand up straight, completely healed of her paralytic condition.¹⁶ Able to see and no longer bent over, Lack was literally a walking miracle.

Lack was not alone in receiving a miracle during the revival on the Hoopa reservation. The miracles were so frequent, Valdez remembered, that the local newspaper began reporting about them, which attracted numerous curious onlookers to the meetings. Dr. Fountain, a local physician, attended a baptismal service and witnessed what Valdez called a "heavenly anthem"—the power of the Holy Spirit descended, and people began singing in an unplanned and harmonious fashion that "is not of the material world."

According to Valdez, Dr. Fountain (who was not a Pentecostal) told a skeptical observer, "This is the most beautiful thing I have ever listened to. There's so much disharmony in the world—so much discord—that to hear harmony like this is absolutely wonderful."¹⁷ Dr. Fountain's comment about the Spirit-inspired harmony quieted most of the



Aunt Fanny, 100 years old, a convert from among the Hoopa Indians, and filled with the Spirit of God. Courtesy Ericson Photograph Collection, Humboldt State University.



Aunt Fanny, 100 years old, standing in the doorway of her home. *Courtesy Ericson Photograph Collection, Humboldt State University.*



Aunt Fanny at age 109.

skeptics. By sharing this story, Valdez presumably was making a theological point—that the Holy Spirit should unite people from divergent backgrounds, and when outsiders see such harmony in contrast to the confusion in the world, it is a witness to the truth of the gospel.

Aunt Fanny as Evangelist

Fanny Lack proved to be an indefatigable evangelist. With restored eyesight and mobility, she often traveled eight to ten miles on foot to see friends and relatives.¹⁸ “Aglow with the Spirit,” Valdez wrote, Aunt Fanny witnessed about the faith she had found. Initially, they couldn’t believe it was her because she could see and walk.¹⁹

Lack could do more than just walk. Valdez reported that she would dance in the Spirit and sing praises to God and tell people, “Jesus saved me and filled me with the Holy Ghost, and now I feel like a young girl again.”²⁰ Lack led a remarkably active lifestyle for another decade after her healing. In 1930, Wells reported that Aunt Fanny, at age 109, continued to live in and take care of her own house, chopping her own wood and carrying water half a mile. He noted that she still “walks all over the valley, sometimes eight to ten miles,” and that she only used her cane at night.²¹

Lack’s new faith also changed other aspects of her lifestyle. For instance, she was freed from a tobacco addiction. She had used chewing tobacco and smoked “pedro” tobacco since she was a young girl, habits which she learned from the first white men to visit her village. A local newspaper, the *Humboldt Standard*, published a lengthy article about Lack in September 1925. According to the article, she chewed tobacco for a century, until she gave it up “a few years ago.”²² Evangelist J. D. Wells further explained the reason behind Lack’s disavowal of tobacco: after “accepting Christ as her Saviour she no longer had use for it and lost even the taste for it.”²³

The Associated Press picked up the story about Lack, apparently based on



Hoopa Assembly of God, 1960.

the article in the *Humboldt Standard*. The Associated Press article, from early November 1925, was very brief and had a sensational title: “Chewing Tobacco and Climate Help Squaw Attain Age of 106.” (Chewing tobacco was allegedly good for “digestion.”) The article noted



Plaque on the Indian Arrow Tree near Korb, California.

that Lack “recently became a convert to Christianity,” but failed to note that she had given up tobacco. Countless newspapers ran the Associated Press story.²⁴

Aunt Fanny, according to Valdez, “lived on to work with us and others in that area for another 20 years.”²⁵ That

would have made her 120 when she passed away. A search of death records, tribal records, and U.S. Census records did not reveal when Fanny Lack died, and determining her precise age presents a difficult task.

Despite any modern questions about her age, people of her time accepted it. The journalist who authored the 1925 article about Lack for the *Humboldt Standard* did independent research and “followed up many clues” to figure out her age, checking her memories against those of other Native Americans as well as against the history of the area. The journalist decided that she was “at least 106 years old.”²⁶ *The Pentecostal Evangel* published a picture of her in 1930, which it said was taken when she was 109²⁷, and the 1930 Census reported Fanny Lack as being a widow and the head of her own household at the age of 110.²⁸ It seems likely that Aunt Fanny would have died closer to age 110 than to 120, which Valdez had estimated.

Aunt Fanny as Historian

Despite questions about her age, Lack’s recollections certainly seem to

span a century. She told her life story to Assemblies of God home missionary and evangelist J. D. Wells, who served as her scribe. He submitted her testimony, which included an extensive account of her memories of early tribal life, in 1930 to the *Pentecostal Evangel* for publication. He waxed eloquent, describing Lack as having lived “close to nature’s heart, untrammelled by the ways of civilization.”²⁹

Lack recalled seeing the first non-Indians to travel into the mountains where she lived. Her earliest recollection was as a girl, standing on one bank of the South Fork of the Trinity River, when she heard a noise on the other side. There were “two of the strangest looking men she had ever seen” coming toward her. They were white and were “dressed in strange garments.” She wondered who they were, if they were gods or creatures sent “by the Great Spirit out of the Thunder Sky.”³⁰

The Indian children ran and hid, while the men of the tribe looked with awe and wonder. They were able to communicate with rudimentary sign language and sent a canoe across the river and brought the men over.³¹

The strangers were Spaniards who had come from a thousand miles to the south, and they were lost, hungry (they had eaten their dog³²) and exhausted, having been separated from their group on the other side of the mountains. The men stayed with the Indians for about “three moons” before heading out west toward the “water that was salty” [the ocean].³³

Aunt Fanny recalled that the next group of white men who came were miners looking for “yellow stones” [gold]. But she said there were problems between miners and Indians, and many Indians were killed by “sticks that smoked and made a big noise.”³⁴

At some point, whether in connection with the troubles or afterwards, soldiers came into the area, and Lack said the Indians hid in caves in the mountains. They could look down on the soldiers, but the

soldiers could not see them. When the soldiers finally left, the Indians celebrated. Lack recalled the children playing on the banks of the Trinity River and the tribe feasting on fish from the river.³⁵

Eventually, there was peace with the white men. Lack said that her husband once was hunting with a white man, saving the man from a bear attack by shooting a flint-pointed arrow through the bear’s heart. In gratitude, the white man gave her husband his rifle, which made Lack’s husband the envy of the tribe.³⁶

One day, Lack recalled coming out of her hogan to find a mountain lion gnawing on a deer carcass, which was hanging



Aunt Fanny (left) standing outside with Evangelist J. D. Wells in 1925.

outside. Her husband was not around, but the rifle was. She had been told how to use it, but had never fired it. She picked it up, aimed it at the mountain lion and fired. The recoil sent her back into the hogan, and she was frightened almost to death by the noise. Her husband returned

a little while later to find a dead mountain lion outside the dwelling, and his wife hiding inside the hogan.³⁷

Lack, who knew much of the Native American history of the area, recalled the end of a war between four tribes in Northern California, apparently before white men came into the region. A peace treaty was made near Korbel, California, ending the war, and every September, members from previously warring tribes would travel to the spot as a memorial and shoot arrows into the tree instead of at each other.³⁸

Divine Healing

When it came to the traditional religious practice of her tribe, the 1925 and 1930 articles about Lack give significant space to only one practice—healing ceremonies. According to the 1930 *Pentecostal Evangel* article, Lack said that when people were sick, members of the tribe would gather and make medicine “or (they) prayed to the Great Spirit, that He would heal the sick as they laid on hands.”³⁹ The article did not compare these traditional healing rites to the Pentecostal belief in faith healing.

The 1925 *Humboldt Standard* article, however, did draw a connection between traditional Native American and Pentecostal healing practices. The article stated, “Aunt Fanny is embracing the Christian religion as taught by the Pentacostal mission which emphasizes healing by the laying on of hands, declared it was in accordance with ancient tribal custom of the Indians.” Notwithstanding its poor grammar, this sentence seems to indicate that Aunt Fanny believed Pentecostal faith healing existed “in accordance” with earlier non-Christian traditional Native American healing ceremonies.

Exactly what “in accordance” meant is uncertain. Clearly, there were superficial similarities, but there would have been important theological and practical distinctions as well. The journalist probably failed to understand the theological nuances that early Pentecostals would have used to describe their belief in faith

healing, and how it would have differed from traditional Native American religious practices.

The point, however, is this—in Aunt Fanny’s experience, healing was an important part of religious faith. It played a significant role in traditional Native American religions. But it was not until Lack placed her faith in the Christian God as preached in the Pentecostal mission on the Hoopa reservation that she herself experienced healing. The 1925 article proceeded to affirm the importance of healing to Lack: “She believes devoutly in faith healing, and attributes the fact that she is now able to stand straighter than in former years to Divine healing.”⁴⁰

Aunt Fanny’s Farewell

Everywhere Lack went, she shared her testimony. And people on the reservation welcomed her, thinking “that God would bless their household while she is present.” Wells noted that this seemed to be the truth. Incredibly, she was walking all over the valley, going to night meetings, even when it meant staying over at a friend’s house, so she could “tell of God’s working in the meeting.” Aunt Fanny, observed Wells, “has proved a blessing to many.”⁴¹

For A. C. Valdez, who traced his Pentecostal faith to the Azusa Street mission as a boy, what happened to Aunt Fanny was a demonstration of God’s power. But the story of Aunt Fanny speaks not only of signs and wonders: it illustrates the Pentecostal message that God’s Spirit has been poured out on all flesh. God visited and transformed a 100-year-old blind and lame Native American woman in a remote part of California.

Aunt Fanny was ready to meet her Lord and Savior face to face. Wells wrote of spending time with Aunt Fanny in 1929, and after a tearful farewell, he told her in her native language, “The Angel Spirit (Jesus) is coming back soon,” at which, “She threw up both hands, fingers pointing towards heaven, and said, ‘Oh, Glory!’”⁴² ❀



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NOTES

¹J. D. Wells, “A Veteran Enters the Lord’s Army,” *Pentecostal Evangel*, February 8, 1930, 10; “Our Neighbors—the American Indians,” *Pentecostal Evangel*, September 7, 1946, 8.

²An article by the dean of American Indian College briefly mentioned Aunt Fanny: Jim Dempsey, “Assemblies of God Ministry to Native Americans,” *Assemblies of God Heritage* 22:2 (Summer 2002): 8. However, she was omitted in a recent history of Native Americans in the Assemblies of God: Angela Tarango, *Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle* (Chapel Hill, NC: University of North Carolina Press, 2014).

³Hoopa Assembly of God, church file, FPHC.

⁴For a report on the progress of the Hoopa congregation, see: J. D. Wells, “Missionaries to the North American Indians,” *Pentecostal Evangel*, September 5, 1931, 7.

⁵Darrin J. Rodgers, “Fully Committed: 100 Years of the Assemblies of God,” *Assemblies of God Heritage* 34 (2014): 11; Glenn W. Gohr, “Who’s Who at Hot Springs,” *Assemblies of God Heritage* 34 (2014): 26, 31.

⁶A. C. Valdez, with James F. Scheer, *Fire on Azusa Street* (Costa Mesa, CA: Gift Publications, 1980).

⁷*Ibid.*, 59-64. The date of Valdez’s ministry on the Hoopa reservation is uncertain. Wells, in his 1929 account (published in 1930), stated that Lack “has for nine years now had the experience of the Baptism of the Holy Ghost,” which she received just after she accepted Christ and was baptized in water. Wells, “A Veteran Enters the Lord’s Army,” 10. However, a 1925 newspaper article stated that Lack had become a Christian “about seven years ago.” “Aged Indian Saw First White Men, At 106 Years Is

Still Active,” *The Humboldt (Calif.) Standard*, September 12, 1925, 5. The 1925 article was partly republished in 1968: “Fabulous ‘Aunt Fanny,’” *The Times-Standard (Eureka, Calif.)*, November 6, 1968, 17.

⁸Valdez, 64-65.

⁹Wells, “A Veteran Enters the Lord’s Army,” 11.

¹⁰*Ibid.*, 10.

¹¹*Ibid.*

¹²Valdez, 64.

¹³Wells, “A Veteran Enters the Lord’s Army,” 10.

¹⁴Valdez, 64.

¹⁵Wells, “A Veteran Enters the Lord’s Army,” 10. Interestingly, Wells did not refer to Valdez by name in the article, possibly because Valdez was an independent evangelist who at times had differences with the Assemblies of God.

¹⁶*Ibid.*, 10; Valdez, 65.

¹⁷Valdez, 66.

¹⁸“Aged Indian Saw First White Men.”

¹⁹Valdez, 64-65.

²⁰*Ibid.*, 65.

²¹Wells, “A Veteran Enters the Lord’s Army,” 10.

²²“Aged Indian Saw First White Men.”

²³Wells, “A Veteran Enters the Lord’s Army,” 10.

²⁴E.g., “Tobacco and Climate Help Squaw Attain Age of 106,” *The Kingsport (Tenn.) Times*, November 2, 1925, 1; “Tobacco and Climate Help Squaw Attain Age of 106,” *The Havre (Mont.) Daily Promoter*, November 4, 1925, 5; “Chewing Tobacco and Climate Help Squaw Attain Age of 106,” *The Daily Free Press (Carbondale, Ill.)*, November 3, 1925, 4; “Chewing Tobacco Helps Squaw to Live 106 Years,” *The Davenport (Ia.) Democrat and Leader*, December 1, 1925, 16.

²⁵Valdez, 65.

²⁶“Aged Indian Saw First White Men.”

²⁷Wells, “A Veteran Enters the Lord’s Army,” 10.

²⁸1930 U.S. Federal Census, Hoopa Valley Indian Reservation, District 27, Klamath Township, Humboldt Co., California, 2B.

²⁹Wells, “A Veteran Enters the Lord’s Army,” 10.

³⁰*Ibid.*

³¹*Ibid.*

³²“Fabulous ‘Aunt Fanny.’”

³³Wells, “A Veteran Enters the Lord’s Army,” 10.

³⁴*Ibid.*

³⁵*Ibid.*, 11. “Fabulous ‘Aunt Fanny.’”

³⁶Wells, “A Veteran Enters the Lord’s Army,” 10.

³⁷*Ibid.*

³⁸*Ibid.*, 11. “Fabulous ‘Aunt Fanny.’” The tree, called the Indian Arrow Tree or the Old Arrow Tree, later was designated California Historical Landmark Number 164.

³⁹Wells, “A Veteran Enters the Lord’s Army,” 11.

⁴⁰“Fabulous ‘Aunt Fanny.’”

⁴¹Wells, “A Veteran Enters the Lord’s Army,” 11.

⁴²*Ibid.*



A healing service at a convention of the Tomlinson Church of God in Cleveland, Tennessee in 1941.

Discerning the Spirit: Spiritual Manifestations in Early Pentecostalism

By D. Allen Tennison

Pentecostals have long been known for their openness to spiritual experiences. Whether it was speaking in tongues, seeing visions, dancing in the Spirit, or even levitating (as will be explained below), early twentieth-century Pentecostals were open to a wide variety of experiences within their worship that distinguished them from other Christian groups. There was some disagreement, however, over specific manifestations of the Spirit and how to strike a balance between orderly worship and the freedom of the Spirit. The lessons learned by early Pentecostals in these struggles may still be useful today.

Value of Manifestations

Early Pentecostals often cited three factors in the support of spiritual manifestations: 1) their Biblical foundation, 2) their supernatural nature, and 3) the positive spiritual benefits that resulted from the experience. Spiritual manifestations were important to early Pentecostals partly because they served as an evidence of the truth of the gospel. The apparent supernatural character of a true manifestation of the Spirit was useful in proving the Pentecostal message.

According to famed evangelist Maria Woodworth-Etter, spiritual manifestations were confirmations of the truth being preached, and they had tremendous impact on listeners.¹ Or as another Pentecostal wrote concerning non-believers, “if they will not believe the ‘proclamation’ they may believe because of the works—the manifestation of the Holy Spirit.”² Those who preached without the expectation of these signs were sometimes viewed as unwilling to put their faith into practice.

Early Pentecostals warned against the declaration of a “signless gospel.” According to D. W. Kerr, an early Pentecos-

tal educator and executive presbyter in the Assemblies of God, “A signless gospel is a spineless gospel; and spineless men preach a spineless gospel.”³ R. E. McAlister, a founder of the Pentecostal Assemblies of Canada, stated strongly, “A signless gospel is a Christless gospel.”⁴

Spiritual Gifts as Manifestations

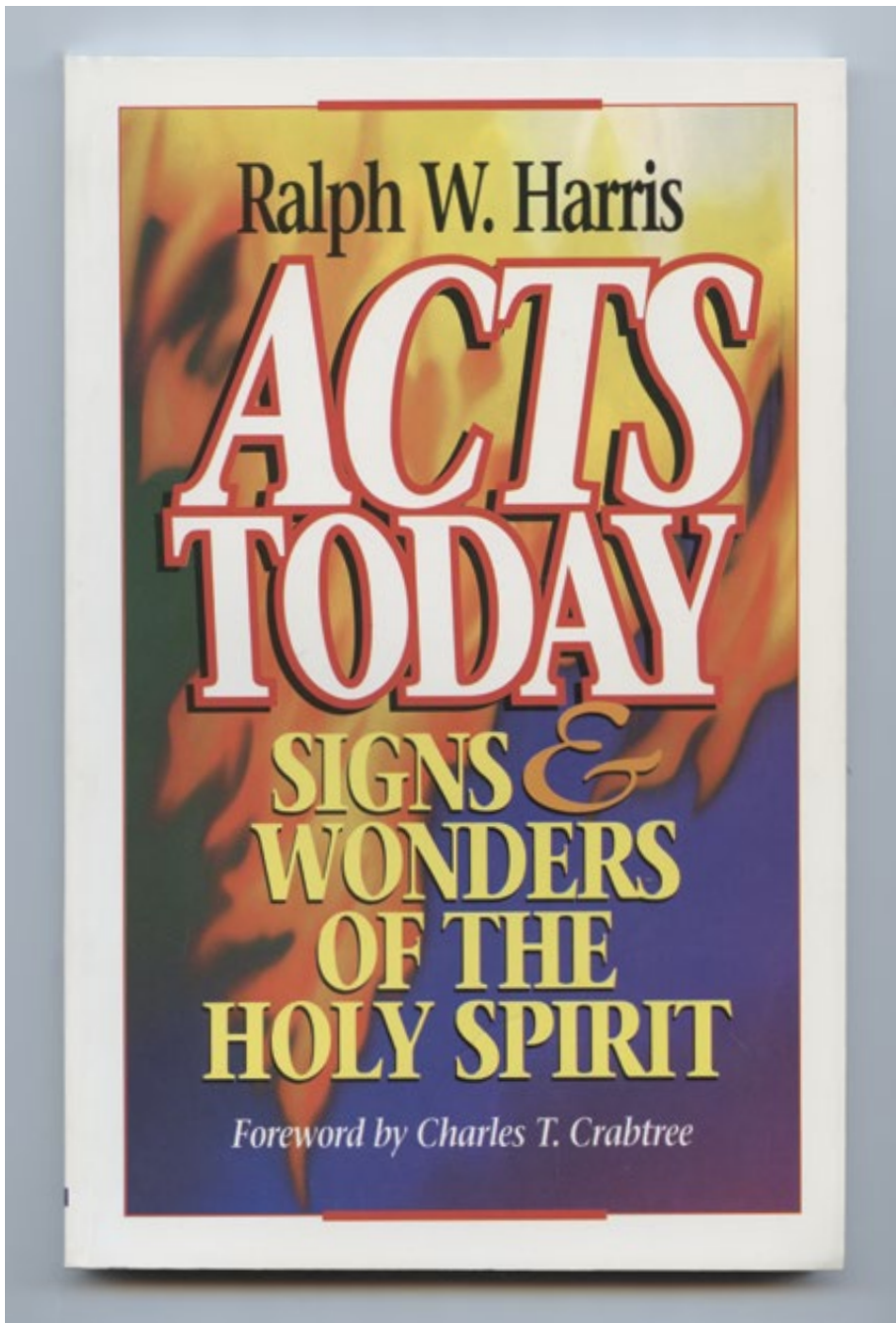
Many Pentecostals labeled as a spiritual manifestation any physical effect from or response to the presence of the Spirit, including but not limited to the spiritual gifts listed in the letters of Paul. They believed that these effects signaled the Spirit’s presence and could act as evidence to the truth of the gospel. The spiritual gifts most commonly cited as useful to evangelism were miracles and divine healing.⁵

A. P. Collins, a former general superintendent of the Assemblies of God, pointed out that in the book of Acts, 3000 received Christ at Pentecost after they heard speaking in tongues, while 5000 received Christ when a lame man was healed at the gate called Beautiful. He wrote, “A mightier work was done ... I believe God wants us to emphasize the doctrine of Divine Healing.” According to Frank Lindblad, no other manifestation of the Spirit is as effective

in pointing to the gospel as that of healing.⁶

Among all the spiritual gifts listed in the Pauline epistles, speaking in tongues received the lion’s share of attention in early Pentecostal literature—even more than divine healing. While much has been written about the Pentecostal theology of tongues as the evidence of Spirit baptism, speaking in tongues was also seen as an evidence of the gospel. One way tongues served as an evidence of the gospel was when it could be positively identified as a particular human language, unknown to the speaker, thus validating its supernatural character.⁷

The lessons learned by early Pentecostals in these struggles may still be useful today.



Ralph Harris's 1995 book, *Acts Today*, features over 100 testimonies from around the world of healings, visions, miracles, speaking in tongues, and other manifestations of the Holy Spirit.

William Piper, pastor of the Stone Church in Chicago, recognized his wife's tongues as Latin, and favorably compared the interpretation of tongues that was given with the translation he later made using a Latin dictionary.⁸ *The Apostolic Faith* (Los Angeles) reported that the speech of a Ralph Groeniuk of Hermon, California, was identified as

Polish and Russian by a Sister Rosenthal at a revival on the corner of 24th and Hoover in Los Angeles.⁹ Henry G. Tuthill claimed he knew a person who recognized an utterance in tongues as his mother tongue and had sworn to such in a statement signed by a notary.¹⁰ William Schell announced that the people who understood an instance of speaking in

tongues as a language familiar to them were so numerous, "Any Pentecostal Assembly can start a man on a road of investigation which will enable him to quickly find some of those persons who have heard their native tongues spoken by the Spirit of God."¹¹

Early Pentecostals recited numerous stories of recognized tongues, although some of the stories repeated the same incident.¹² Incidents of tongues speech said to be recognized included some African dialects,¹³ Arabic,¹⁴ Armenian,¹⁵ "Chinese" (Mandarian or Cantonese are rarely specified),¹⁶ Dutch,¹⁷ French,¹⁸ German,¹⁹ Greek,²⁰ Hebrew,²¹ Hindi or other Indian languages,²² Italian,²³ Latin,²⁴ Native American languages,²⁵ Portuguese,²⁶ Russian,²⁷ Spanish,²⁸ Swedish,²⁹ Turkish,³⁰ and Welsh.³¹ Similarly, non-English speaking cultures reported tongues in English.³² While it could be questioned whether the tongues speech was genuinely identified or merely assumed to sound like one of the above languages, early Pentecostals believed that the identification of speaking in tongues as a known and living language was not uncommon.

Manifestations Related to Spiritual Gifts

Most, if not all, Pentecostals accepted manifestations that could be specifically identified in Scripture as spiritual gifts. Many Pentecostals also experienced manifestations that seemed tangentially related to biblical spiritual gifts, including variations on speaking in tongues. One example was writing in tongues,³³ sometimes translated through the "gift of interpretation" and also identified as a particular language.³⁴

According to historian Vinson Synan, George F. Taylor was so well known for interpreting written tongues, or "grapholalia," that for two years people sent him their writing examples for his interpretation. After those two years, however, he was no longer able to interpret.³⁵ This activity as a whole is rarely mentioned beyond the first years of Pentecostalism;

more popular was singing in tongues as either an individual experience,³⁶ or as corporate singing in what was called a “heavenly choir,” which many believed had divine origins as groups of Pentecostals were able to harmonize with each other in tongues. They sometimes reported hearing heavenly music which led their singing.³⁷

Donald Gee counseled that the singer in the Spirit should show restraint if the congregation could not join in the “ecstasies of the singer,” though an “obvious and consistent exception would plainly be made if the whole company were swept as a harp by the unseen hand of the Holy Spirit at the same time, and such singing were in perfect chorus.”³⁸ A final variation on speaking in tongues involved a special manifestation related to the deaf and mute who were said to speak in tongues with sign language.³⁹

Extra-Biblical Manifestations

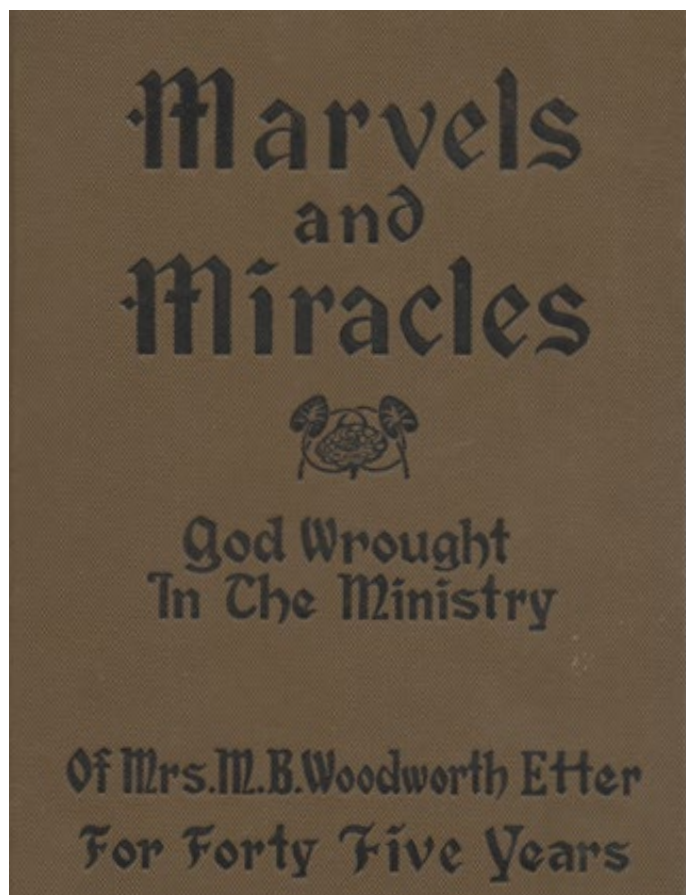
Manifestations related to speaking in tongues could still fall under the category of spiritual gifts. But how did Pentecostals justify calling something a manifestation of the Spirit if it did not belong to that category according to the lists of Paul? Pentecostals in general defended individual physical responses as manifestations of the Spirit by asking two questions: 1) Were examples of these manifestations found somewhere in Scripture? and 2) Did the manifestations lead to the edification of believers or to the evangelization of non-believers?

One Pentecostal made the following case for unusual manifestations:

Some have accepted the former, but rejected the latter, saying they believed the speaking in tongues,

singing in tongues, etc., was of God, but that they did not believe the shaking, falling on the floor, etc., was of God. I contend that one is as much from God as the other, for the same power that speaks in tongues shaks (sic) the bodies of those who speak in tongues.... I often asked, “What is the use of these manifestation?” My answer is, “Their value lies in what they evidence. They are unmistakable evidences that the power of God is working.”⁴⁰

Some contended that a manifestation needed only to be mentioned once within Scripture as a reaction to the presence of the Spirit to be construed as a manifestation of the Spirit. For example, if Elijah could outrun the chariot of Ahab under the anointing of the Holy Spirit, then



A significant portion of this autobiographical account of Woodworth-Etter’s life and ministry, published in 1922, was dedicated to documenting miracles.



A *St. Louis Post-Dispatch* artist shows people “under the power” on the platform of Maria Woodworth-Etter’s tent meeting in St. Louis during the summer of 1890.



An early tent meeting conducted by William Durham (standing in the center) in about 1909. The sign says: “The First-Born From the Dead That in All Things He May Be Preeminent.”

why couldn't running around a church be considered a manifestation of the Spirit? Scriptural narrative became a source for Christian practice in addition to prescriptive biblical text. Manifestations defended this way included running in the Spirit, levitating, dancing, leaping, trembling, falling, weeping, falling into a trance, having a vision, etc.⁴¹ The practical results consisted of blessing and evangelism; a manifestation was deemed appropriate if it resulted in conversions or, more commonly, a sense of personal blessing from the Holy Spirit.⁴²

The following list of manifestations is not exhaustive but is exemplary of the types of activities recognized as signs of the Spirit within Pentecostalism. Some manifestations which had a strong supernatural flair included hearing and seeing beyond the natural realm, such as the hearing of invisible instruments during worship,⁴³ or a heavenly choir.⁴⁴ Maria Woodworth-Etter said of these manifestations that they put the “fear of God on the people, and causes a holy hush to come over the congregation.”⁴⁵

Visions were more common, including visions of angels⁴⁶ and of flames or balls of fire over individuals, whole

congregations, or church structures.⁴⁷ A future executive presbyter of the Assemblies of God, F. F. Bosworth, recounted that during a revival, “One night a large ball of fire came into the tent and fell upon the head of a brother who came that day from Mishawaka to seek for the baptism in the Holy Spirit. At the very

Many Pentecostals... questioned whether these extra-biblical manifestations were of the Spirit or of the flesh.

instant the ball of fire fell upon him, he magnified God with a loud voice, and in a language which he had never learned, while the audience looked on in tears.”⁴⁸

Minnie F. Abrams argued that this manifestation of seeing fire was literally the fire portion of “the baptism of the Spirit and fire.”⁴⁹ In the Tomlinson Church of God's *The White Wing Messenger*, visions of fire served as a sign of

God's pleasure over the proceedings or individuals associated with the manifestation.⁵⁰ A lesser cited manifestation was that of hearing wind.⁵¹

Levitation was an uncommon response, but was also reported as a spiritual manifestation. By levitation, Pentecostals meant both feelings of weightlessness as well as claims of being lifted off the ground. It was sometimes defended as a sign of the coming rapture of the church when the Spirit would lift bodies off the ground.⁵² A. J. Tomlinson, general overseer of the Church of God (Cleveland, TN), told of being “en-shrouded with a power that raised me off the floor and that carried me some little distance and let me down again.”⁵³

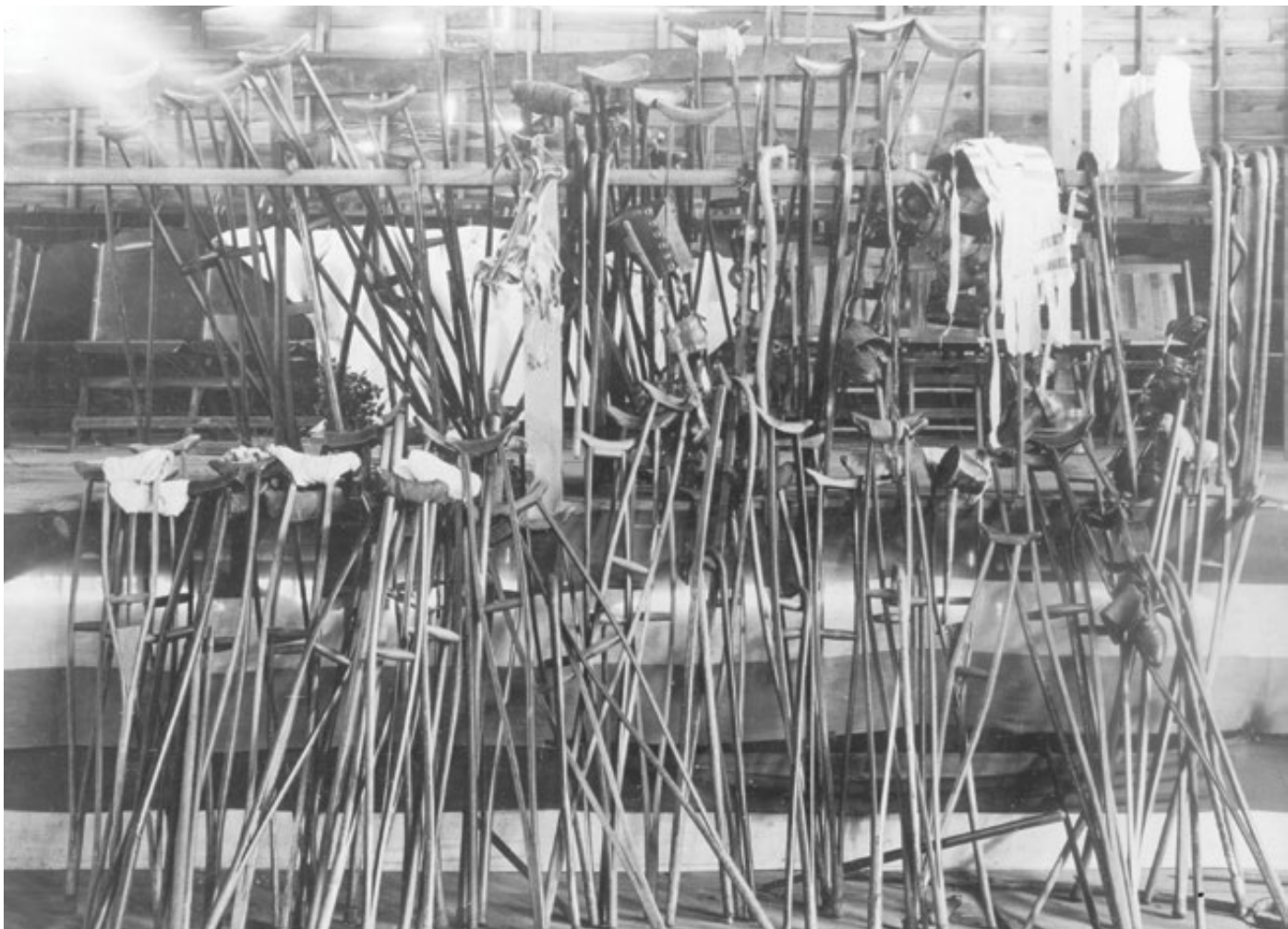
Some manifestations could be classified as involuntary physical responses to the Spirit such as shaking, falling to the floor, and kicking or jerking.⁵⁴ One Pentecostal wrote,

Almost everyone that receives that Holy Ghost under this “Latter rain” outpouring jerks more or less according to the power that is displayed. People can't sit still. They often try to hold themselves but this makes it worse. They are sometimes jerked and thrown about with such force that it would seem they will be almost torn to pieces. But they enjoy it and the more they are jerked the better they feel.⁵⁵

More celebratory physical responses included “holy laughter”⁵⁶ and “dancing in the Spirit.”⁵⁷ Perhaps the most “overcoming” physical response was being “drunk in the Spirit”⁵⁸ which was manifested exactly as it sounded. William Booth-Clibborn describes his own experience as loss of motor control so that he had to be carried away by others.⁵⁹

Need for Balance and Orderliness

Many Pentecostals and, indeed, non-Pentecostals, questioned whether these



A few of the crutches, canes, braces, etc., discarded by those healed during the first Raymond T. Richey revival in Tulsa, Oklahoma, April 1923.

extra-biblical manifestations were of the Spirit or of the flesh. Two of the better known early Pentecostal evangelists, Aimee Semple McPherson and Smith Wigglesworth, were critical of certain types of Pentecostal manifestations. According to Wigglesworth, shaking, jumping and falling were not spiritual manifestations because they did not communicate edification to other believers. Speech, but not physical movements, could be manifestations of the Spirit.⁶⁰ He wrote that Pentecostals “must not have a good time at the expense of somebody else.”⁶¹

Aimee Semple McPherson believed that the Spirit did not lead people to manifestations such as lying on the floor and jumping, because this failed to attract outsiders.⁶² She further noted that a “principle difficulty” within the move-

ment was a focus on manifestations without being balanced by a heart for evangelism. McPherson noted that she received criticism from both sides—from the cold churches which declared she “had too much fire and was too Pentecostal” and from the more zealous missions which claimed that she “was compromising, quenching the Spirit and not Pentecostal enough.” She humorously dismissed these criticisms as evidence of her balance: “With one smiting me on the one side and one up on the other, I was able, without the slightest difficulty, to maintain a reasonably even balance.”⁶³

Many early Pentecostals recognized that improper practice of spiritual gifts could lead to fanaticism. In 1916, the Pentecostal Holiness Church (PHC) experienced a controversy over spiri-

tual gifts when a revival in Virginia, in which gifts such as divine healing and prophecy were in abundance, turned more radical. Demons said to be floating above the services were rebuked, and divine revelations of a personal nature became more common such as revealing secret sins or who was to marry whom. Finally, a prophecy which predicted the destruction of the United States and the protection of China caused a number of members to make their way to China. The ministers involved in this fanaticism were dismissed from the PHC.⁶⁴

While most Pentecostals recognized the need for orderliness in spiritual manifestations, there was disagreement on the degree of orderliness required. According to Donald Gee, a leader in the British Assemblies of God, the Spirit



Healing Evangelist Smith Wigglesworth (kneeling in front) next to his daughter, Alice Salter (with tambourine), at the Interstate Camp Meeting held in Eureka Springs, Arkansas, in 1926.

could not be behind disorderliness because the nature of the Spirit is that of “a perfect gentleman.”⁶⁵ The disorderly nature of some manifestations could lead to an outright rejection of any manifestation, a risk Pentecostals took with utmost seriousness. Too little order, however, was considered better than too much, if it resulted in fewer manifestations.⁶⁶

Resisting the Spirit was a more serious sin for most early Pentecostals than disorderly worship. Despite her own negative feelings toward some manifestations, Aimee Semple McPherson warned against prohibiting any spiritual manifestation, even if it is a suspected counterfeit, because the presence of the real would alone be enough to overwhelm the fake.⁶⁷ Frank Bartleman, an early chronicler of the Azusa Street Revival, warned that prohibiting the fake may even prevent the real manifestation from occurring: “We found early in the ‘Azusa’ work that when we attempted to steady the Ark the Lord stopped working.”⁶⁸

E. N. Bell responded sharply to the phrase, “Holy Roller” by saying that Pentecostals did not roll on the floor and that such a manifestation was “nonsense and dishonoring to God.” Yet he immediately added, “But if God’s mighty

power takes all the strength out of one and he falls in a heap before the Lord, this is not foolishness and we say to God to work as it pleaseth Him.”⁶⁹

When later questioned whether a Pentecostal minister must “jump and shout,” Bell replied, “I hardly see how one could have much power and glory and not have any manifestation or shouting; nor can I see why these things in reason or in the Spirit should be objec-

A fail-safe test to determine whether a specific spiritual manifestation was of the Spirit was whether it contradicted the Bible.

tionable to those who are themselves filled with the Spirit.” He went on to say, though, that the manifestations of the flesh should not be confused with the work of the Spirit, and that the only way to deal with manifestations is on a case by case basis.⁷⁰

Most Pentecostals did not reject any type of manifestation outright. The exceptions included specific practices such as the handling of dangerous objects including snakes or hot coals, and the making of animal or machine noises. These were rejected by a majority of early Pentecostal leaders because of their lack of Biblical foundation or a foundation on good biblical interpretation, and the possible negative results that could follow such experiences.⁷¹

Maintaining Proper Focus

Early Pentecostals objected to making spiritual manifestations the point of their worship. Joseph Tunmore spoke for many when he critiqued believers who seemed to live for signs rather than for the Spirit. He compared Pentecostals who seemed to have an unhealthy interest in manifestations to babies who “love a rattle.” He wrote, “When they begin to brawl just let them hear the rattle and it is all right again.”⁷² Missionary Alma Doering differentiated between Pentecostals who sought the blessing so they could be equipped to help others and those who sought a blessing for its own sake out of their own “spiritual lusts.”⁷³

Well-known healing evangelist Charles Price argued against placing too

great an emphasis on manifestations, which could be the cause of disorder or division in a service, because the Spirit would never do either.⁷⁴ He wrote, “I most emphatically believe that many of the people who have sought manifestations and demonstrations have found them and yet have not found the Holy Spirit.”⁷⁵ Or, as Canadian Pentecostal leader R. E. McAlister put it, “There is a marked difference between following signs and having signs following us.”⁷⁶

Whether a manifestation would be permitted depended on the source of the manifestation. No manifestation could be rejected if the Spirit was behind it, which would mean one was “resisting the Spirit,” but if it was clear that a manifestation came from some other source, then discipline was needed.

Leaders were aware of the human role in spiritual manifestations. Even while stressing that the “Spirit must have His way,” they also encouraged self-control because the Spirit did not maintain absolute control of the human body.⁷⁷ They recognized that personalities remained present at the time of a manifestation. However, otherwise acceptable manifestations were at times deemed out of order if the fleshly nature seemed still in control.⁷⁸



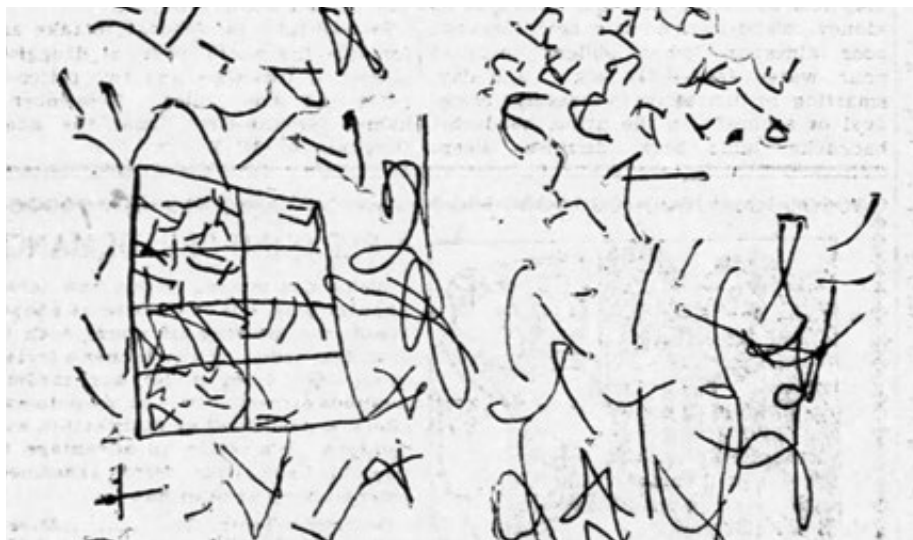
Members of the Tomlinson Church of God and the Latin American Council of Christian Churches gather in Cleveland, Tennessee, for a healing service in 1936.

Some manifestations were deemed out of order, not because of their fleshly nature or lack of fruit, but because they were Satanic counterfeits. D. W. Myland, following a tri-partite anthropology, divided the nine gifts of the Spirit in *1 Corinthians 12* into three spiritual, three psychical and three physical gifts. The physical gifts, which included tongues, healing and miracles, could be

imitated by Satan, who worked in the physical realm. Myland warned believers that physical gifts must be dominated by the spiritual and psychical gifts that Satan could not imitate.⁷⁹

Pentecostals, citing Scripture (I Cor. 12:3 and I John 4:2), offered one consistent way to judge the spirit behind a person’s actions—to question the person on the nature of Jesus. If he or she was able to testify to Christ as Lord or some other basic Christological issue such as His soon return or His incarnation in the flesh, then it was believed that there was no demonic spirit behind his or her action.⁸⁰ The *Pentecostal Holiness Advocate* called the Holy Spirit the “conservator of orthodoxy” when sound doctrine was defined in “its relation to Christ.”⁸¹ According to Frank Lindblad, this test applied both to Christians and to individuals who embraced other systems of belief, including Buddhism, Islam, and Christian Science.⁸²

A fail-safe test to determine whether a specific spiritual manifestation was of the Spirit was whether it contradicted the Bible. Pentecostals placed a high value on the authority of Scripture. The Spirit would never add anything to Scripture



A specimen of Agnes Ozman’s grapholalia which appeared in the Topeka newspaper just after the outpouring of the Spirit at Charles Parham’s Bethel Bible College.

or go against the teachings of Scripture, so that the Bible remained a standard by which to judge those things said to be “of the Spirit.”⁸³ At the same time, the Bible was the “sword of the Spirit” and could not be preached or heard properly without the power of the Holy Spirit.⁸⁴

For most Pentecostals, balance was the watchword. The Spirit and the Bible should not be placed in opposition to each other. Biblical interpretation needed the Spirit to avoid becoming dry and lifeless, while spiritual manifestations needed to be judged according to the Bible to avoid falling into fanaticism.⁸⁵ Maria Woodworth-Etter told her audience to test the Spirit by the Word, and not by signs.⁸⁶ William Seymour warned that if Pentecostals began to go by signs rather than the Word of God, then they would be no different than spiritualists.⁸⁷ According to the *Bridegroom’s Mes-*

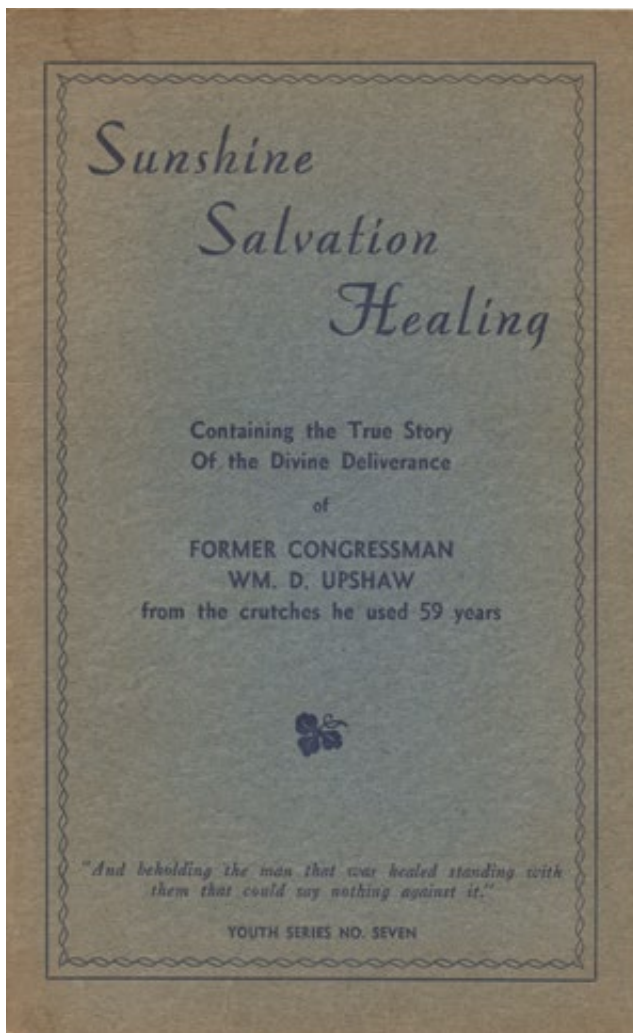
senger, the Spirit would not even fall on a congregation that did not honor the Word of God.⁸⁸

Pentecostals agreed that the Spirit must be allowed to have His way within a congregation. It was to be expected that the Spirit’s presence would lead to physical manifestations among the seekers. As long as the Spirit remained the source or at least the reason for the manifestations, they would lead to the edification of the individuals involved and might even be used to witness to Christ. According to Gee, because the Spirit’s work was to reveal Christ, the Spirit would never operate a gift that drew attention away from Christ or provoked fear and confusion in the unbeliever witnessing its exercise. Pentecostals should be careful in the way that they used the gifts in the presence of non-Christians.⁸⁹ Gee writes, “There can be no real con-

flict between proper manifestations of the Spirit and true soul-saving work.”⁹⁰

Ultimately, Pentecostals would willingly consider and defend a physical manifestation as evidence of the Spirit’s presence if the manifestation did not contradict Scripture and if it pointed people to Christ or edified the community. Pentecostals agreed that order rather than confusion marked the Spirit’s work, but disagreement existed over what constituted a sufficiently-orderly service. If a manifestation led to others receiving a “blessing,” and especially if it aided in evangelism, Pentecostals generally accepted it as a sign of the Spirit’s presence, even if such acceptance separated them from other Christian groups.

Today in American Pentecostal churches there may be fewer experiences of extra-biblical manifestations, such as running in the Spirit or hearing a heav-



U.S. Congressman William D. Upshaw (1866-1952) testified in his book, *Sunshine, Salvation, Healing*, that he was healed in a February 1951 revival with Pentecostal evangelists William Branham and Ern Baxter. Upshaw previously had used crutches for 59 years, as depicted in this 1920 photograph. He represented Georgia in Congress for four terms (1919-1927) and ran for U.S. President on the Prohibition Party ticket in 1932.

only choir. Many Pentecostal churches now lean toward a more orderly worship service, and they seem to have less fear of resisting the Spirit than did early Pentecostals. Yet there are still debates among Pentecostals regarding the proper practice of spiritual gifts as well as questions concerning extra-biblical manifestations in some present-day charismatic revivals such as the apparent supernatural appearance of gold. A study of how early Pentecostals navigated similar issues, with their insistence on biblical precedents and spiritual benefits, could provide needed guidance. ✨



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NOTES

¹Maria Woodworth-Etter, *Holy Ghost Sermons* (Tulsa, OK: Harrison House, 1997), 76, 180; Maria Woodworth-Etter, *Signs and Wonders: God Wrought in the Ministry for Forty Years* (Chicago: Hammond Press, 1916), 207; Maria-Woodworth-Etter, comp., *Spirit-Filled Sermons Preached by Mrs. M. B. Woodworth-Etter, Evangelist, Compiled and Arranged by Herself* (Indianapolis, IN: the author, 1921), 76, 85, 110, 156.

²"Concerning This Movement," *The Apostolic Herald* (Seattle, WA) 3 (April 1909): 3.

³D. W. Kerr, *Waters in the Desert*, Pulpit and Pew Full Gospel Series (Springfield, MO: Gospel Publishing House, [1925]), 67.

⁴R. E. McAlister, "Pentecost," *Word and Work* XLIV:6 (June 1922): 1.

⁵"Back to Pentecost: Gifts of Healing," *Pentecostal Evangel*, December 11, 1920, 1; T. B. Barratt, "Tongues, Signs and Visions, God's Order To-day," *Pentecostal Evangel*, December 8, 1928, 6-7; and Woodworth-Etter, *Holy Ghost Sermons*, 110.

⁶A. P. Collins, "The Faith that Counts with God: Discernment, a Much Needed Gift," *The Latter Rain Evangel* 10:10 (July 1918): 17; and Frank Lindblad, *The Spirit Which is From God*,

(Springfield, MO: Gospel Publishing House, 1927), 188.

⁷While the earliest Pentecostals argued that speaking in tongues should always be in a human language, Pentecostal missionaries testing this view discovered that their tongues speech did not match the languages of the region where they believed God had called them to preach. See Frank Bartleman, *Triumphs of Faith* 26:12 (December 1906): 247-252 as cited in Augustus Cerillo, Jr., "Frank Bartleman: Pentecostal 'Lone Ranger' and Social Critic," in *Portraits of a Generation*, eds. James R. Goff, Jr. and Grant Wacker (Fayetteville: University of Arkansas Press, 2002), 116; W. F. Carothers, *The Baptism With the Holy Ghost and The Speaking in Tongues* (Zion City, IL the author, 1906-1907), 21; G. B. Cashwell, "Colleges Versus Gifts of the Spirit," *Bridegroom's Messenger* 1:1 (October 1, 1907): 1-2; A. G. Garr, "Divine Wisdom Given the Faithful Missionary: How God Honored the Step of Faith," *The Latter Rain Evangel* 6:10 (July 1914): 18; Charles Parham, "Baptism of the Holy Ghost: the Gift of Tongues and Sealing of the Church and Bride," *The Apostolic Faith* (Kansas) 1:8 (July 1905): 3, 8; "A Critical Analysis of the Tongues Question," *The Apostolic Faith* (Kansas) 1:5 (June 1925): 2; "The Difference Between the Baptism of the Holy Ghost and the Anointing (sic)-Spooks," *The Apostolic Faith* (Kansas) 3:2 (February 1914): 8-9; Charles Parham, *The Everlasting Gospel* (Baxter Springs, Kansas: Apostolic Faith Bible College, [1942]), 68-71; and Charles Parham, *A Voice Crying in the Wilderness* ([Baxter Springs, KS: Apostolic Faith Church], 1910), 28, 31. Gary McGee has called this disagreement over missionary tongues the first theological split within Pentecostalism, and cites Garr as the first person to explain tongues without missionary purpose. See Gary B. McGee, "The Calcutta Revival of 1907 and the Reformulation of Charles F. Parham's 'Bible Evidence' Doctrine," *Asian Journal of Pentecostal Studies* 6:1 (2003): 139, and his review of *Spirit and Power: Foundations of Pentecostal Experience*, by William and Robert Menzies, in *Asian Journal of Pentecostal Studies* 5:2 (2002): 324.

⁸William Piper, "Long Weary Months of Spiritual Drought," *The Latter Rain Evangel* 1:1 (October 1908): 6.

⁹"The Miracle of Speaking In Tongues," *The Apostolic Faith* (Los Angeles) 1:9 (June to September 1907): 2.

¹⁰Henry G. Tuthill, "History of Pentecost," *The Faithful Standard* I:4 (July 1922): 6, 12.

¹¹William G. Schell, "Gibberish or Real Languages," *Weekly Evangel*, November 13, 1915, 1. While this was almost certainly an overstatement, the fact that this remark could be made, illustrates an early Pentecostal confidence in recognizable tongues as a proof of their message. An extreme example of this recognition as proof can be found in an account

during an exorcism in which it was said that demons understood the tongues. See Gerard A. Bailey, "Diversities of Operations But the Same Spirit," *The Latter Rain Evangel* 1:10 (July 1909): 24.

¹²Agnes LaBerge, *What Hath God Wrought*, ed. Donald W. Dayton, *The Higher Christian Life: Sources for the Study of the Holiness, Pentecostal, and Keswick Movements*, vol. 24 (New York: Garland Publishing, Inc., 1984; first published Chicago: Herald Publishing Co. Press, [1920?]), 32.

¹³Alma E. Doering, "Diversities of Operations but the Same Spirit," *The Latter Rain Evangel* 5:10 (July 1913): 15; and "The Last Great Outpouring of the Spirit," *The Apostolic Faith* (Portland) 10 (October 1909): 1.

¹⁴B. H. Irwin, "My Pentecostal Baptism – A Christmas Gift," *Triumphs of Faith* 27:5 (May 1907): 117; Carrie Judd Montgomery, "The Latter Rain" [tract] (Oakland, CA: Triumphs of Faith, n.d.), 5-6; and "Missionaries to Jerusalem," *The Apostolic Faith* (Los Angeles) 1:1 (September 1906): 4.

¹⁵"The Last Great Outpouring," 1.

¹⁶Elizabeth V. Baker and co-workers, *Chronicles of a Faith Life*, ed. Donald W. Dayton, *The Higher Christian Life: Sources for the Study of the Holiness, Pentecostal, and Keswick Movements*, vol. 3 (New York: Garland Publishing, Inc., 1984), 138-139; "Good News From Danville, VA," *The Apostolic Faith* (Los Angeles) 1:1 (September 1906): 4; A. R. Flower, "Sunday School Lesson: The Coming of the Holy Spirit," *Weekly Evangel*, January 1, 1916, 10; Sophie Hansen, "Chinese Understand the Spirit's Utterance," *The Latter Rain Evangel* 3:11 (August 1911): 13; "Gift of the Chinese Language" [tract] (Oakland, CA: Triumphs of Faith, n.d.); Irwin, 117; S. D. Kinne, "Tongues Movement: History of Tongues," *The Household of God* 5:5 (May 1909): 15; "The Last Great Outpouring," 1; Carrie Judd Montgomery, "Tongues Identified," *Word and Witness* 9:8 (August 20, 1913): 3; G. R. Polman, "As the Spirit Gave Them Utterance," *Weekly Evangel*, February 24, 1917, 5; Elizabeth Sisson, "Tongues and Prophecy: First Corinthians Fourteen," *Latter Rain Evangel* 3:2 (November 1912): 20; and "They Heard In Their Own Language," *Pentecostal Evangel*, June 24, 1922, 13. A few of these articles are about the same two women, Carrie Judd Montgomery and Sophie Hansen.

¹⁷Percy N. Corry, "First Corinthians, Fourteen," *Pentecostal Evangel*, October 30, 1926, 8-9; and Kinne, 15.

¹⁸B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916), 84; "The Last Great Outpouring," 1; and William G. Schell, "Gibberish or Real Languages," *Weekly Evangel*, November 13, 1915, 1.

¹⁹Baker, 138-139; Carothers, 19-20; Florence

Crawford, *The Apostolic Faith* (Portland) 18 (January 1909): 1; F. J. Lee, "Is the Present Tongues Movement of God?," *The Church of God Evangel* 7:9 (February 26, 1916): 1; and "The Last Great Outpouring," 1. There is also a report of a woman who spoke in tongues that was understood as German around 1885, used as a defense of tongues speech in 1909. See M. Baxter, "Preached in Foreign Tongues Twenty-four Years Ago," *The Latter Rain Evangel* 1:5 (February 1909): 11.

²⁰Baker, 138-139; Corry, 8-9; Hermon Harvey, "The Gift of Tongues," *Pentecostal Evangel*, July 9, 1921, 1; and Kinne, 15.

²¹Baker, 138-139; Corry, 8-9; "The Last Great Outpouring," 1; Schell, 1; Sisson, "Tongues," 20; Kent White, "He Giveth Songs in the Night: Understood in the Hebrew and Indian Tongues," *The Latter Rain Evangel* 6:5 (February 1914): 18; and Woodworth-Etter, *Signs and Wonders*, 393.

²²Baker, 138-139; George E. Berg, "Baptized with the Holy Ghost," *The Apostolic Faith* (Los Angeles) 1:4 (December 1906): 3; Susan A. Duncan, "What the Movement Is, Copied from Pentecostal Leaflet No. 1," *Bridegroom's Messenger* 1:11 (April 1, 1908): 4; Stanley Frodsham, *Spirit-Filled, Led and Taught: A Word to Those Who Desire To Live a Victorious Life*, (Springfield, MO: Gospel Publishing House, [1937]), 13; "Good News From Danville, VA," 4; Irwin, 117; and "The Last Great Outpouring," 1.

²³Baker, 138-139; and "The Last Great Outpouring," 1.

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⁴⁴"Everywhere Preaching the Word," *The Apostolic Faith* (Los Angeles) 1:10 (September 1907): 1; Lawrence, "Article VII," 4; and "Supernatural Occurrences," 1.

⁴⁵Woodworth-Etter, *Spirit-Filled Sermons*, 64-65.

⁴⁶"Supernatural Occurrences," 1; A. J. Tomlinson, Personal Journal, September 2, 1923; and Woodworth-Etter, *Holy Ghost Sermons*, 122-123.

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⁵⁹Booth-Clibborn, 54-55.

⁶⁰Smith Wigglesworth, “Glory and Virtue,” *Triumphs of Faith* 43:5 (May 1923): 105; “Our Inheritance,” sermon on file at the Holy Spirit Research Center, Oral Roberts University, 4, and “Testing the Spirits,” sermon delivered July 20, 1927, on file at the Holy Spirit Research Center, Oral Roberts University.

⁶¹Smith Wigglesworth, “Concerning Spiritual Gifts,” *Pentecostal Evangel*, June 2, 1923, 7.

⁶²Aimee Semple McPherson, “Be Filled with the Spirit,” *The Bridal Call* V:VIII (January 1922): 4 and “The Narrow Line of ‘Is Mrs. McPherson Pentecostal?’ No? Yes?,” *The Bridal Call* VI:V (October 1922): 7. Interestingly, the former article was written in response to critics within Pentecostals who claimed she had abandoned the movement in the attempt to reach a wider ecclesiastical audience for her ministry.

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⁶⁷Aimee Semple McPherson, *This is That*, 464.

⁶⁸Bartleman, *How Pentecost Came to Los Angeles*, 49.

⁶⁹E. N. Bell, “For Strangers, Who Are We,” *Word and Witness* 10:5 (May 20 1914): 1.

⁷⁰E. N. Bell, “Questions and Answers,” *Weekly Evangel*, May 19, 1917, 9.

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⁷³Doering, 13.

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⁸³“Advantages of the Indwelling Comforter: The Christian Religion as Not Complete Without the Baptism,” *The Church of God Evangel* 9:41 (October 12, 1918): 1; Stanley Frodsham, *Spirit-Filled, Led and Taught*, 34; Donald Gee, “Learning from the Montanists’ Mistakes,” *Pentecostal Evangel*, October 27, 1928, 4; Lindblad, 44; “Manifestations of the Spirit,” 12; Charles Price, “The Closing Message of the Ministry of Jesus,” *Golden Grain* 1:8 (October 1926): 9-10; and A. L. Sisler, “1 Kings 17th Chapter,” *The Pentecostal Holiness Advocate* 3:8 (June 26, 1919): 6.

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⁸⁷William J. Seymour, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, Cal. With Scripture Readings* (Los Angeles: Azusa Street Apostolic Faith Mission, 1915), 5.

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Anna Sanders in Cuba in the early 1930s.

Anna Sanders: An Unlikely Pioneer of the Assemblies of God in Mexico

By Donna Bustos and Joshua R. Ziefle

Introduction

In 1921 the San Lazaro station in Mexico City was, in many ways, like any other rail terminus in cities across the globe. Untold numbers passed through, dashing to and fro the many places their lives would take them. While relatively unremarkable in that respect, the station played a brief albeit important role in the emergence of the Pentecostal movement in Mexico. For it was there in September 1921 that a 52-year-old Danish woman named Anna Sanders stepped off a train, ready to embrace the mission to which she felt called. Few would have expected what was to take place in the years to come. Yet the same God who saw fit to accomplish the impossible through the train station's namesake—Lazarus—had more miracles yet to perform.

Seventy-five years after her arrival at the “Lazarus” station, the denomination she helped found—the Assemblies of God in Mexico—would purchase property only one block away for a Bible institute that would bear her name. The story of how this came to be—both the work in which she was engaged in Mexico as well as the fifty-two years that led her to the San Lazaro platform—is a remarkable one. She had by that point traveled thousands of miles from her homeland, married twice, and divorced once.

Many would have considered someone of her age and situation to have spent most of their life's energy. And yet: the decades that followed are those for which she is remembered most. Like many early Pentecostals, Anna Sanders' story is one of redemption, miracles, and mission. Her trailblazing and pioneering efforts evoke the best of the Spirit-filled ethos, even as the twists and turns her life took remind us of the many places in which God's calling becomes rooted.

Formative Years in Denmark

Anna Sanders¹ was born to Swedish parents Jens and Hansigne Kristiansen in Bornholm, Denmark, on September 22, 1869. Though Danish was her native tongue, she also came to

be fluent in Swedish because Bornholm shifted between Danish and Swedish control. While relatively little remains of her earliest years, we do know some key facts. In terms of formal education, she may not have even completed the minimum amount required by Danish standards. At some point her father died, widowing her mother and creating great instability in the family.² While still relatively young, Sanders married her childhood friend Andrew Koffoed on March 16, 1883. The young bride was not yet fourteen on the day of her wedding. The couple apparently had three children, none of whom survived infancy.³

Sanders likely knew of Christianity by means of the regnant Lutheranism in Denmark, but this apparently was neither a very deep nor abiding faith. She later stated that her conversion did not take place until the age of 18. This would place her entry into Christianity sometime during 1887—nine years before she migrated to Canada. This said, Sanders testified to having backslid from her faith around 1896, not to return to the Lord until 1907.

In 1896 Anna Sanders and her mother sold the family farm. Anna decided to use her share of the proceedings to migrate to Canada, while her mother elected to move to Copenhagen. Sanders' ability to make such a drastic move by herself was possible in part because of the funds at her disposal, but mostly due to the fact that she was by that point no longer with her husband. While the facts at this point are a bit hazy, what is nevertheless clear is that her marriage was at an end.⁴

Spiritual Journey and Call to Mexico

Anna Sanders arrived in Winnipeg, Canada, never to return to her native Denmark. While there she met a wealthy banker. The two married in 1904. The record is so sparse at this point that little is known about her second husband save that he was wealthy, an American citizen, and his last name was Sanders. All three facts were to have their effect on her life. Finances were more immediate in this respect, though it was the latter two that

had more long-lasting influence. Her husband's American citizenship enabled her to immigrate to the United States and later become naturalized herself. His last name, of course, is the one by which she is remembered. She would bear it until her dying day.

During the first years of her marriage, Anna lived a life of luxury and comfort. Even so, she battled several health issues and experienced a spiritual emptiness. In 1907 she was diagnosed with cancer and

growth during this period was rapid. She spent around two years ministering with Pierce in both the mother church and the mission, gaining experience in preaching and other aspects of ministry.⁶

As Anna Sanders grew spiritually, conflicts and struggles with her husband began. He not only persisted in his disinterest with her faith, but became increasingly hostile—mocking her beliefs and showing her little love or respect. Despite the testimony of her miracu-

of swashbuckling entrepreneurialism.⁷⁸ Anna Sanders is a good representative of this kind of faith. While in Calgary on a business trip with her husband shortly after her 1907 healing, Sanders testified to receiving her first vision.⁹ Recalling the experience 18 years later, she shared the following:

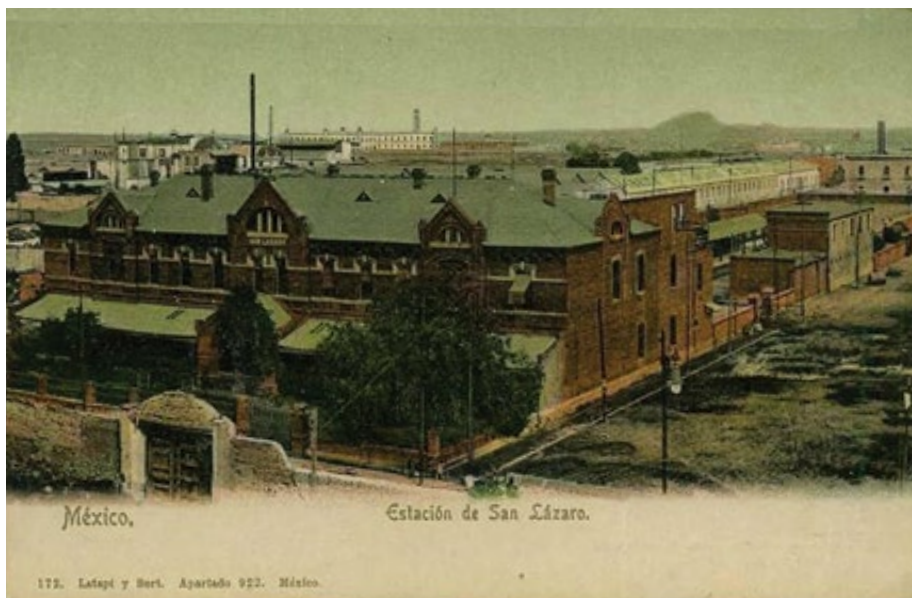
I was in Calgary, Canada, when I received the call. In a vision I saw several women coming toward me while I was in prayer. They were dark women and had shawls over their heads, and as they came and looked into my face I almost became frightened, but the Lord spoke to me plainly that I should go to Dallas, Texas....¹⁰

At first blush the vision was so general that Anna Sanders thought that God was calling her to those she referred to as the "colored people of Dallas."¹¹ The vision, general as it was, could also have referenced women in a Near Eastern or Muslim country. Yet—as she would come to understand later—her vision described exactly how Mexican women dressed during the 1920s.

A second vision came later while Anna Sanders was back at her home church in Winnipeg. Similar to the first, oral tradition attests that the men in this vision wore large *charro* hats, typical and unique to Mexico:

I went to Winnipeg, and as I sat in the Wesley Church everything before me disappeared. I saw a large wheat-field. Then the scene changed and a multitude reached out their hands for help, some very dark and others lighter, and a voice said, "These are the people to whom I have called you." It was very real to me.¹²

Following these visions Anna Sanders was at a crossroads, torn between her responsibilities as a Christian wife and her understanding of God's call. Seek-



The San Lazaro train station in Mexico City where Anna Sanders stepped out into ministry in 1921.

kidney failure. Broken in both body and spirit, she arrived at the Wesley Pentecostal Church in Winnipeg, Manitoba, then pastored by Rev. D. N. Buntain.⁵ As the church interceded, Sanders testified to God's miraculous healing.

In response she began to consecrate her life to the Lord out of gratitude for what He had done. She soon experienced the baptism in the Holy Spirit with the evidence of speaking in tongues. Not long after, Pastor Buntain designated three church leaders to disciple her: William Mar, Clayton B. Doerr, and Gordon Pierce, a church planter. These same leaders would later endorse her application for missionary appointment, indicating the level of connection they would come to have. Sanders' spiritual

healing and her continued efforts to evangelize him, he remained closed off. Caught in the all-to-common dilemma of a mixed-faith marriage, Sanders grew in fervor even as her husband's position became increasingly problematic. The path she felt God had laid out for her seemed to be in question.

The Pentecostal movement has always taken seriously the idea that dreams and visions can be a part of the Spirit's work in the lives of believers.⁷ As historian Grant Wacker has written, "... pentecostals' conviction that God's Spirit literally took up residence inside their physical bodies authorized tongues, healings, visions, resurrections, and other miraculous phenomena ... that same conviction also authorized a kind



Congregation in front of the first Assemblies of God mission in Mexico City, circa 1926.

ing counsel, she shared her experiences with Pastor Buntain. He confirmed that God was calling her to Mexico, and he told her to go as soon as possible. When Anna discussed the visions with her husband and made one last attempt to convince him, he responded with an ultimatum: “Your God or me.” He gave her three days to decide.

Obviously, the decision to leave one’s husband to follow the Lord’s call is a controversial one. In the present generation, pastors would almost certainly counsel her differently. There was, after all, never any mention of violence or infidelity—simply his lack of faith and distaste for her Spirit-filled fervor.

While this episode is not offered as a means of condoning such actions, the difficulties involved do remind us of the complexities inherent in life. Moreover, it underlines how studying the past is about reflecting on paths and choices we cannot change and gaining insight on perspectives to which we otherwise may not otherwise have had access.¹³

Following her two visions, there is little documentation of her life or specific activities from 1911-1918. It is possible that she returned to Winnipeg around 1916 and remained there until 1919. By the time of her 1921 missionary application with the Assemblies of

God, she stated that by that point she had been engaged for eight years in evangelistic and visitation ministry, writing, “I have seen sinners saved and the sick healed, and Baptised [sic] with the holy spirit [sic].”¹⁴

The Road to Mexico City

On December 23, 1919, Anna Sanders was ordained to be a missionary by the Council of the Scandinavian Assemblies of God¹⁵ in Winnipeg. Following this, she began the long journey to Dallas, Texas, still unsure of her call.

In the meantime I was invited down to the Mexican mission and was introduced to Brother Baker [Floyd Baker] who said, “Perhaps God called you to the Mexican people.” I said, “No, I do not believe He did for I cannot speak Spanish.” I went against my will, and as I sat there before the meeting started, I saw a woman sitting over in a corner who attracted my attention. I said, “Brother Baker, where did that woman come from? I have seen her before.” “No,” he said, “you could not have seen her. She came from Mexico only three weeks ago.” “I have seen her in a

vision in Calgary,” I said. Then a few days later as I was in a home there passed by two women with black shawls over their heads, just like I had seen them in Canada. I knew then that my call was to the Mexicans.¹⁶

Anna Sanders began working with Floyd Baker in the Spanish-speaking mission in Dallas. While there, she met four married couples whose lives would eventually merge with hers: the H. C. Balls, the David Ruesgas, the Axel Anderssons, and the George Blaisdells. She also ministered for a time on the Mexican border.¹⁷ At this time Sanders took another step to prepare for missions in Mexico: she applied for endorsement as a missionary with the United States-based Assemblies of God. Henry C. Ball, AG Superintendent for Hispanic work, wrote a letter of recommendation.¹⁸ The letter, dated July 7, 1921, is addressed to leaders E. N. Bell and J. W. Welch.¹⁹ Despite Sanders’ hopes, the application was rejected.

According to oral history in Mexico, the Assemblies of God rejected her application primarily because she was 52 years old and doubted she would be able to master the Spanish language. While her age and the linguistic chal-



First student body of the Assemblies of God Bible Institute in Mexico City, circa 1929. Anna Sanders is seated in the middle row on the far right.

lenge may have been factors, her rejection may have had—as one would tend to expect—more to do with her two former living spouses.²⁰ This likelihood is underscored by the fact that Sanders was no stranger to speaking different languages, as she was by this time trilingual (Danish, Swedish, and English).

In spite of these obstacles, Anna Sanders was determined to go to Mexico. And go she would, stepping forward into the mission field motivated by the call of God and her experience of the Spirit. As she did so, she embodied much of early Pentecostal missionary ethos in her pioneering spirit, desire to live by faith, and bustling Spirit-filled ministry. As historian Gary McGee wrote, “When many Protestants said that miracles had ended with the first century, Pentecostals fasted and prayed for the sick and the demon possessed, then watched as God proved his willingness to step into human lives. Such belief in God’s intervention revolutionized evangelism both at home and on the mission field.”²¹

As with many of the missions workers of her era, Sanders’ story would come to be shared in the pages of Pentecostal publications. Such testimonies and related prayer requests served to inspire and

motivate the faithful, and to this day are a helpful depository of historical detail for the life and work of Anna Sanders and so many more.

Twenty-Nine Years of Missionary Service

Sanders arrived in Mexico City in September 1921,²² just after the end of the country’s ten-year revolution. Ini-



David Ruesga copastored the church at Mexico City with Anna Sanders.

tially Sanders worked with the Axel Andersson family in Coyoacán, but shortly

thereafter felt led by the Lord to move in with the Ruesga family in Mexico City. Patriarch David Ruesga would come to have an important role in ministry leadership in Mexico as the years progressed.

The Ruesgas rented two rooms in a section of the city known as Col. Doctores,²³ held prayer meetings twice a week, and began the first church services. The mission was located in one of the poorest areas of Mexico City—where poverty, mortal illnesses, delinquency, witchcraft, and superstition were the order of the day. Its founding in this deprived locale marks the beginning of the Assemblies of God in Mexico City.

David Ruesga was a traveling salesman and left leadership of the mission to his wife and Sanders. Sometimes he made prolonged business trips and took the family with him, leaving Sanders alone in charge of the work.

As she lived in the small Ruesga home, Sanders would go out to the wash basins in the center of the house to clean her clothes and share God’s Word.²⁴ Her first congregation of eight adults and five children sat on a cement floor. In time, the Lord permitted her to buy what she needed for setting up a mission: twelve rustic benches, some chairs, and a

simple pulpit.

While Sanders and others ministered many inexplicable miracles took place in the lives of the people who lived nearby. Many were saved, and a blind girl received her sight. Here follow two testimonies from the *Pentecostal Evangel*:

... tumors have vanished, blind eyes have been opened and many other sicknesses through the mighty power in Jesus' precious blood.²⁵

We had a little blind girl whose father was a drunkard, a thief and a gambler. He used to whip his wife when she came home from the meetings. The first time we prayed for this little blind girl she opened her eyes, but her sight wasn't clear. We called for fasting and prayer and said that we would pray again on Sunday if the mother would bring her. Oh, God answers prayer! On Sunday the mother came with her, but before we prayed the child was looking around and seeing everything, and she was so happy. She can see as well as you and I can.²⁶

At the beginning of 1923 the mission had grown to 110 people, forcing the group to look for another location. On the fifth of May—not long after their move—Pentecost arrived in Mexico.²⁷ As Sanders later wrote:

We joined in that wonderful prayer time during the first days of April. We had an all-night prayer service and then four days of prayer. I believe that some of the dear ones at home were praying for us also....

On the third day, in the evening, I felt so tired and weary that I bowed my head on a chair. I was somewhat discouraged that the power had not come

when someone touched my arm and said, "Sister, a lady has fallen on the floor." I arose to put something under her head as our floor is cement and when I looked around they were falling all around, our native preacher [David Ruesga] included. I said, "Lord you will have to work now as I am so tired I cannot even pray," and, Oh, praise His holy name, work He did. The native preacher received the Baptism according to Acts 2:4 and four more have received the promise and a deep conviction has settled on the people. Easter morning we had services at six in the morning and two services more later on and many made things right on with another and deep confessions of sin came forth until the whole assembly was in tears. It was with great difficulty that our brother could talk because of the sobs and cries to God for pardon and peace. Now we praise God for what He has done, but please continue to pray for us that we may have wisdom, love and patience to deal according to the will of God with this poor neglected people."²⁸

Elsewhere Sanders recalled the following:

That was the preparation to receive the Holy Spirit. I believe that every person who received the Holy Spirit goes thru a cleansing before. I asked the Lord if He baptized them to have them speak in English. That would be an evidence to me. That little Sister Ponita [she had been leading worship] put up her hands with the power of God upon her and said in plain English, "Oh, what a mighty God! Oh, what a mighty God!" and she didn't know a word of English. The face

of our native preacher shone like the face of an angel...."²⁹

Those who received the baptism in the Holy Spirit on this day included a significant number of individuals who would become leaders and church planters in the Assemblies of God: David and Raquel Ruesga, Daniel Gómez, Samuel Gómez, Rubén Arévalo,³⁰ Román Hernández, Agustín Hernández,



Anna Sanders (left) standing outside with David and Raquel Ruesga, and George and Francisca Blaisdell, circa 1920s.

Esteban Hernández, Juanita Medellín, María Rosales, Hermelinda Aguilar, and Julia Frai.³¹ David Ruesga's baptism was described by Rubén Arévalo: "He was on his knees and suddenly, he lifted his hands, worshiped God, shouted, and danced on his knees."³²

The following Sunday thirteen people lay prostrate under the power of God. Over the course of the next three weeks, 36 additional souls experienced baptism in the Holy Spirit. By September of the following year, Anna Sanders and David Ruesga ordained Rubén Arévalo and Daniel Gómez to the ministry by the laying on of hands.

In January 1925 Anna Sanders asked Henry C. Ball to recognize the newborn church in Mexico City. In response, a commission arrived from what was then called the Latin American Conference

[La Convencion Latino-Americana de las Asambleas de Dios] (CLAD) consisting of Ball and others.³³ During this first official meeting of the Assemblies of God in Mexico, the group ordained Rubén Medina (Rubén Arévalo), Raquel Ruesga, Juanita Medellín, and others as deacons and deaconesses. H. C. Ball himself laid hands on David Ruesga to ordain him. From this point on, Ruesga dedicated himself to full-time ministry, affiliated with CLAD on a fraternal basis, and became the official senior pastor of the mission congregation. Ruesga and Sanders worked together, and the work grew.

In 1926 Anna Sanders applied to the Assemblies of God, hopeful once again for missionary appointment and ordination with the United States fellowship. This time the attached letters of recommendation came from the individuals who had discipled her at the Wesley Pentecostal Church in Winnipeg. In this second application, she defended her



May Kelty ministered with Anna Sanders in Cuba.

marital situation on biblical grounds, indicating that it was a sensitive issue with which she had to live.

The comparison with the 1921 process is helpful on this point. When she answered the question about her remarriage in the earlier application, she stated that she had separated “on account [sic]



The Anna Sanders Bible College today.

of God’s word.” On her 1926 application, she cited Matthew 5 as the biblical grounds for her divorce, responding that her former husband “still lived at that time.” The implication was that one of her two spouses had died in the intervening years. This new reality meant that she now had only one living husband. The way was thus clear for her to gain credentials and official missionary appointment with the General Council of the Assemblies of God in Springfield, Missouri.

With the recommendation of H. C. Ball and David Ruesga, Sanders was ordained by CLAD in San Antonio on November 18, 1927.³⁴ Ball, Hugh Cadwalder, and others laid hands on her and ordained her as a missionary to Mexico. She received a letter from General Secretary J. Roswell Flower, dated January 12, 1928, extending her General Council credentials.³⁵ Though it had been a long process, she finally received official missionary appointment to Mexico in 1928. Sanders was back and forth between Mexico and the United States during these years, raising funds for the church and obtaining missionary appointment. In her absence, Ruesga had assumed total responsibility for the church in Mexico City.

As the recently formed Assemblies of God in Mexico went through a pe-

riod of transition, Anna Sanders faced challenges for her continued ministry. Though nothing detracted from the work she helped found in Mexico City, which served as a “major catalyst in the development of the Assemblies of God work throughout Mexico,” she decided to follow the counsel of her advisor, H. C. Ball, to pursue a new ministry.³⁶

Consequently, in 1931 Sanders, then 62 years old, experienced a temporary shift in the location of her calling and traveled to Cuba with May Kelty. The goal was to establish a work in La Habana and another in El Moro.³⁷ Missionary work in the nation functioned, as in Mexico, under the auspices of the Latin American District of the Assemblies of God in the United States.³⁸ While there, the two women met with a measure of success in their ministry.

In their church in La Habana, an aunt (Herminia) of Samuel Feijóo, a famous Cuban writer and dancer, was attracted by the services where “they spoke in tongues.” She denounced Roman Catholicism and burned her saint figurines, and incorporated into the work with Anna Sanders. She and her husband lived with Anna Sanders and served in the church. Soon Samuel Feijóo also gave his life to the Lord, and in personal gratitude, he documented the ministry of the American and Canadian preachers in



Anna Sanders (front right) helping to lay the cornerstone for a new church in Tlalnepantla, Mexico, circa 1920s.

his autobiography, *El sensible zarapico*. He mentioned Anna Sanders by name.³⁹

The work in which the women were engaged grew so much that before long they had to look for another location. Unfortunately, failing health (including a broken hip) and increased risks required Anna to return to the United States in 1934. The Cuban Assemblies of God reveres Anna Sanders as one of its founders.

Despite her age and convalescence,

Sanders was not deterred from her calling. She served wherever she was able. From 1936-1939, she taught at the Latin American Bible Institute (LABI) in San Antonio, Texas and returned to Mexico in 1939.

During this second season she lived at the Gethsemane Church, and worked with Rubén Arévalo, national superintendent from 1940-1944.⁴⁰ At 70 years old, her principal ministry was intercessory prayer and teaching in the Bible

institute. On September 8, 1941—20 years to the day when she first crossed the Mexican border—Sanders addressed the 20th anniversary celebration of the Assemblies of God in Mexico. A few years later and nearing 80, she evangelized and planted a church in Col. Janitzio, México. Sanders spent her last two years of active ministry planting churches in Mérida, Yucatán, and in the states of Campeche and Quintana Roo. Approaching the end of her missionary career, she could definitely have testified to what it meant to respond to the ever-advancing call of God.

Anna Sanders moved to the Assemblies of God retirement home in Pinellas Park, Florida, in 1949. Mexico was always on her heart as she corresponded frequently and spent countless hours in intercessory prayer. She died a little over five years later on October 3, 1955, and was laid to rest in an unmarked grave at the Memorial Park Cemetery in St. Petersburg, Florida.⁴¹

Seen as a whole, Sanders' life resembles numerous individuals from both Scripture and the long course of Church history. It is a journey repeated by many—women and men alike—in early Pentecostalism. But despite the



A group of Anna's converts in Padilla, Mexico, circa 1920s.

familiarity of the pattern, in each retelling the uniqueness of individual stories continues to inspire. Her life, in short, illustrates what God can do with a willing vessel at any age.

Hers was a complicated journey that involved struggle, triumph, and sacrifice. In the midst of all this her uncompromising consecration and obedience to the call of God as she understood it serves as a continuing challenge upon which to reflect. Her life and ministry was characterized by human frailties and manifestations of the Holy Spirit's supernatural power—truly a “treasure of God in an earthen vessel” (II Corinthians 4:7). Despite constantly struggling with physical weakness and lack of funds, she was persistent and faithful.

Viewed objectively, it seems hard to imagine how Anna Sanders could have ever accomplished all she did. Her age, lack of training, checkered past, and the time-bound limitations of geography and gender would seem to militate against the possibility that any of this could take place in the first half of the 20th century. Yet despite such things that might be death to a nascent missionary career, they were transformed, Lazarus-like, in the power of the One she served. Anna Sanders had a ministry of church planting and raising up strong and prominent national leaders and, despite her limited education, she helped establish the As-

semblies of God in Mexico and Cuba.

Anna Sanders' burial in an unmarked grave and her absence from much of the historical record amongst English-speaking Pentecostals is unfortunate. But it is not the entire story. Her memory and the impact of her many labors are now felt throughout Mexico. A stone's throw from the former San Lazaro station in Mexico City, the Anna Sanders Bible College [Seminario Teologico Anna Sanders] keeps her memory alive by training new generations of Pentecostal ministers and in its official hymn. In so doing it testifies to a faith that the mission and calling of God know no limitations.

Anna Sanders es el nombre, De la que Dios utilizó,

Para que México supiera de Jesucristo el Salvador.

Ella orando con potencia El Espíritu descendió,

Otras lenguas se hablaron Y el evangelio se predicó.

Anna Sanders is the name of the one whom God used,

So that Mexico could know of Jesus Christ, the Savior.

While she was praying with authority and power, the Holy Spirit descended,

They spoke in other tongues and the gospel was preached.⁴² ✨



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NOTES

¹Anna Sanders is known by no other name in the extant documentation. Because Denmark uses patronymics, her maiden name would be Anna Jensen. Some Mexican publications record her name as Anna Sanders Krestia, thinking that she had her father's last name. This error is due to the bynymic culture of Latin America. In reality, Sanders was the last name of her second husband.

²Anna Sanders, “Application for Endorsement as Missionary,” circa 1921; Anna Sanders, “Application for Appointment as Missionary,” February 15, 1926. AGWM Archives.

³A slight discrepancy exists in the information regarding the number of children. Sanders, it appears, contradicts herself on this point. In her 1926 missionary application, she recorded the number “2,” which was subsequently scratched out and replaced with what is possibly a “3”. In her ordination application, she clearly wrote that she that she had three children “but they are all dead.” Anna Sanders, ministerial file, FPHC.



Pinellas Park Retirement Home in Florida where Anna Sanders lived the last five years of her life.

⁴In some accounts of Sanders' life, the death of Andrew Koffoed takes place sometime between 1896 and 1900. More convincing, however, is Sanders' own admission in her 1921 missionary application with the Assemblies of God. There, she indicates that she divorced Koffoed on the grounds of fornication and that he was still living. Assuming that the latter is true, claims that he had died earlier may have been due to effort to overlook a controversial aspect of Sanders' life journey. An Andrew Koffoed has been located in Shevlin, Minnesota in the 1900 and 1920 census and on Findagrave.com which appears to be her former husband. He was born November 28, 1861 in Denmark, came to the United States in about 1895, and passed away August 30, 1940 in Shevlin, Minnesota.

⁵Ronald A. N. Kydd, "Canada," in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed., ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 48. The Pentecostal movement arrived in Canada in 1906, connected to some who had been baptized in the Holy Spirit at the Azusa Street mission. The first recorded Pentecostal beginnings in Canada took place in a mission operated by Ellen and James Hebden in Toronto, with Winnipeg rapidly becoming an important center.

⁶Gordon F. Pierce, missionary endorsement form for Anna Sanders, March 20, 1926. AGWM Archives.

⁷See Acts 2:17.

⁸Grant Wacker, *Heaven Below* (Cambridge, MA: Harvard University Press, 2003), 15.

⁹Together with multiple oral versions, there are two first-hand accounts of Anna Sanders' call. The first is her testimony given on October 25, 1925, at the Stone Church in Chicago, Illinois, when she was raising funds to purchase property and build the church in Mexico City. This account appeared in the January 1926 edition of *The Latter Rain Evangel*, a magazine published by the Stone Church in Chicago, Illinois. The other account is the testimony she gave on September 8, 1941 at the 20th anniversary of the founding of the Assemblies of God in Mexico City. This testimony was published in multiple sources including Roberto Dominguez's book, *Pioneros de Pentecostés*, and anniversary editions of *Gavillas Doradas* [Golden Sheaves], the official magazine of the National Assemblies of God in Mexico. See: "Anna Sanders Habla," *Gavillas Doradas* 8:4 (July-August 1971): 6-8.

¹⁰Anna Sanders, "How God Proved the Vision and the Call: Mining 'the Treasures of Darkness,'" *The Latter Rain Evangel* 18:4 (January 1926): 8.

¹¹Ibid.

¹²Ibid.

¹³Many Mexican ministers approved of Sanders' decision to leave her husband. Guillermo Fuentes Ortiz, national superintendent in Mexico from 1960-1980, is representative of

this group. He met Anna Sanders in 1940 when he became a Christian. She greatly impacted his life, and he considers her a heroine.

¹⁴Anna Sanders, "Application for Endorsement as Missionary," circa 1921. AGWM Archives.

¹⁵The Council of the Scandinavian Assemblies of God, also known as the Scandinavian Independent Assemblies of God, was organized in 1918 and was a separate fellowship from the U.S. Assemblies of God.

¹⁶Sanders, "How God Proved the Vision," 9.

¹⁷Anna Sanders, "Mexican Church Needed on the Border," *Pentecostal Evangel*, October 2, 1920, 12.

¹⁸For more on Ball, see Bruce Rosdahl, "Whatever the Cost: The Formative Years of H. C. Ball, Pioneer of Hispanic Pentecostalism," *Assemblies of God Heritage* 31 (2011): 5-13.

¹⁹H. C. Ball, letter to E. N. Bell and J. W. Welch, July 7, 1921. AGWM Archives.

²⁰Even so, it appears that they reached some kind of agreement, as Sanders was allowed to raise funds and publish her reports in the *Pentecostal Evangel*. See: Anna Sanders, "Mexico City," *Pentecostal Evangel*, March 7, 1925, 11 and later reports.

²¹Gary B. McGee, *People of the Spirit*, rev. ed. (Springfield, MO: Gospel Publishing House, 2014), 11-12. Readers may also want to consult Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis, 2007).

²²"Anne Sanders: Pionera de la 'Iglesia Evangélica Pentecostal de Cuba.'" Typed manuscript. AGWM Archives.

²³Mexico City is divided into multiple sections called colonias.

²⁴In Mexico, people wash their clothes by hand in cement basins with grooves and then hang them out to dry.

²⁵"Mexico City," *Pentecostal Evangel*, March 7, 1925, 11.

²⁶Sanders, "How God Proved the Vision," 10, 11.

²⁷Alfonso de los Reyes Valdez, *Historia de las Asambleas de Dios en la República Mexicana, Tomo I: Los Pioneros* (Tampico, Tamaulipas: Alfóletos, 1990), 47. The Anna Sanders Bible Institute opened its doors on May 5, 1970—the anniversary date of the beginning of the Pentecostal revival in Mexico.

²⁸Anna Sanders, "Pentecost in Mexico," *Pentecostal Evangel*, May 9, 1925, 13.

²⁹Sanders, "How God Proved the Vision," 10.

³⁰He was also known as Rubén Medina. (Arévalo is his birth name and Medina was the name of the father who raised him.)

³¹Luisa Jeter de Walker, "México," in *Siembra y Cosecha, Tomo 1: Las Asambleas de Dios de México y Centroamérica* (Deerfield, FL: Editorial Vida, 1990), 22. Almost everyone

in this group became a church planter and/or leader in the Assemblies of God as a result of this experience. Ruesga and Arévalo served as general superintendents. Juanita Medellín ministered with Anna Sanders until she married Román Hernández and the two of them founded the Golgotha Church in the Colonia Pro Hogar. The Gómezes planted the Bethel Assembly of God Church in Tacuba.

³²de los Reyes Valdez, *Historia*, 47.

³³Ibid., 48.

³⁴Anna Sanders, ministerial file. Anna Sanders was ordained twice: once by the Council of the Scandinavian Assemblies of God (a separate denomination from the Assemblies of God in the U.S.) in 1919 and again by CLAD in 1927. Her two marriages did not seem to be an issue with the Scandinavian Council, either because they knew her personally or they did not hold to the same position as the United States-based Assemblies of God.

³⁵Ibid.

³⁶Gaston Espinosa, "Sanders, Anna," in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed., ed. Stanley M. Burgess and Eduard M. van der Maas (Grand Rapids: Zondervan, 2002), 1037.

³⁷Miriam Testasecca, "Decades of Growth: Cuba's Thriving Church," *Pentecostal Evangel*, April 6, 2003, 22.

³⁸The Latin American Conference (CLAD) was reorganized as the Latin American District in 1929 and was officially chartered on January 4, 1930 by H. C. Ball, Demetrio Bazan, and G. V. Flores. Also on January 4, 1930, Mexico was given autonomy to form its own Latin council or district. See: Latin American District Council charter, January 4, 1930, FPHC.

³⁹"También llegaron a La Habana en esos días los Pentecostales, que hablaban 'en lenguas' y que también tenían cultos. Mi católica tía Herminia se convirtió a los pentecostales y quemó sus santos. Después pasó al servicio de una vieja misionera danesa, Anna Sanders, la cual la alojó con su esposo en el local de una iglesia que tenía por la calle de Figuras." Samuel Feijóo, *El sensible zarapico* (Santa Cruz: Signos, 1981), 287. Cited in Marco Antonio Ramos, *Panorama del Protestantismo en Cuba: La presencia de los protestantes o evangélicos en la historia de Cuba desde la colonización española hasta la revolución* (San José, Costa Rica: Editorial Caribe, 1986), 321, 322.

⁴⁰de Walker, "México," 32.

⁴¹"Anna Jensen Sanders," Find A Grave, accessed 19 November 2015, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=154908558>.

⁴²For all three stanzas of this official hymn of Anna Sanders Theological Seminary, see: Donna Carol Bustos, "Anna Sanders: One 'Unknown and Yet Well Known' Person of the Spirit" (Research paper—AGTS), September 30, 2012, 72-73.



Joseph Wannemacher holding his violin, circa 1940s.

Saved, Healed, and Filled with the Holy Ghost: The Changed Lives of Five Early Pentecostals

By Darrin J. Rodgers

Early Pentecostals cherished their testimonies. They told and retold the stories of how God transformed their lives, refining these accounts until they became second nature. These accounts of divine transformation—showing how God can redeem the whole range of human experience—were more than just reminiscences. They communicated theology. Testimonies put flesh onto biblical truths, confirming that God changes hearts and circumstances.

Pentecostals found testimonies to be a particularly effective way to share their faith. One Pentecostal, writing in 1915, affirmed “the value of a clear-cut definite testimony.” For months, he wrote, he had been sharing Scriptures with a friend, who refused to believe and instead countered with criticisms. This friend finally came to Christ after reading the testimony of a homeless drunkard whose life was miraculously transformed after he became a Christian and left his sins behind.¹

Compelling first-hand accounts of transformed lives provided proof that the Pentecostal message was true.

Variations upon the phrase, “I was saved, healed, and filled with the Holy Ghost,” became commonplace in Pentecostal circles. These testimonies demonstrated that the gifts of salvation, divine healing, and Spirit baptism were not just found in the biblical text—these gifts were also available to present-day believers.

Early Pentecostal literature overflowed with stories of people who had transformative encounters with God. The following vignettes of early Pentecostal leaders, drawn from the *Pentecostal Evangel* and other sources, offer a glimpse into the

lives and worldview of early Pentecostals. May their testimonies continue to illustrate biblical truth, inspire the faithful, and offer hope to unbelievers.

Joseph Wannemacher: The Healing of a Gifted Violinist

As a young man, Joseph P. Wannemacher (1895-1989) was a rising star in the Milwaukee musical scene. But a miraculous healing in a small storefront mission in 1917 forever changed his life, and he went on to become a well-loved Assemblies of God pioneer pastor. He shared his powerful testimony in the October 29, 1949, issue of the *Pentecostal Evangel*.²

Like many other Milwaukee residents, Wannemacher was an immigrant. He was born in Buzias, Hungary, to a family that was ethnically German and Hungarian. The Wannemachers moved to Milwaukee in 1903, but his father was unable to adapt to American ways so they went back to Hungary after ten months. In 1909, they returned to Milwaukee to stay.³

From an early age, music helped define Joseph Wannemacher’s life. In Hungary, he was surrounded by some of the nation’s best musicians and became a noted violinist. In Milwaukee, at age eighteen, he organized and conducted the Hungarian Royal Gypsy Orchestra (named after a similar group in his homeland), which performed at many of the region’s top entertainment venues.⁴

Wannemacher seemed to have it all. He could afford fashionable clothing, a gold watch, and diamond-studded jewelry. But underneath this successful veneer, he was haunted by his

Compelling first-hand accounts of transformed lives provided proof that the Pentecostal message was true.

own human frailties.⁵

His flesh began to swell, develop blisters, and rot. Doctors diagnosed his condition as bone consumption. Wannemacher knew that he was dying a slow, painful death. His sister had already died of the same malady. Anger boiled up in him as he grappled with the unfairness of life. He developed a sharp temper and, try as he might, he could not find peace.⁶

Wannemacher was raised in a devout Catholic home, so he turned to his faith to help him deal with his physical pain and bitterness. He frequently attended church and offered penance, but these practices did not seem to help.⁷

He then turned to Luther's German translation of the Bible, which someone had given to him, and began reading it voraciously. In its pages he discovered things he had never heard before. He read about Christ's second coming, salvation by faith, and Christ's power to heal. Perhaps most importantly, he learned that God is love. Up until that point, he had conceived of God as "Someone away up there with a long beard and a big club just waiting to beat me up." But then, at age 18, he began to discover the gospel for himself.⁸

In the midst of this spiritual awakening, Wannemacher's health was weakening. He could barely hold his violin bow in his hand, and the pain was almost unbearable. Then one morning in 1917 he heard about a group of German-speaking Pentecostals who prayed for the sick. The next service was scheduled for that afternoon, and Wannemacher made a beeline for it. He wrote, "It was a dilapidated place, but the sweet presence of God was there."⁹

The small band of believers had been fasting and praying that God would send someone who was in need of salvation and healing. The service was unlike anything Wannemacher had ever seen before. He watched the people get on their knees and cry out to God. Their outpouring of genuine faith moved Joseph's heart.¹⁰



Joseph and Helen Wannemacher at the 1957 General Council in Cleveland, Ohio.

The pastor, Hugo Ulrich, preached that sinners could be saved simply by trusting in Christ. *It seemed too good to be true*, Wannemacher thought. Faith then came into his heart, and he started laughing for joy. The pastor thought Wannemacher was mocking him, but Wannemacher didn't care. At the end of the service, Wannemacher came forward to the altar and experienced a powerful encounter with God.¹¹

Wannemacher described his time at the altar: "the power of God just struck

me and shook for fully half an hour ... the more His Spirit operated through my bones, through my muscles, through my being, the hotter I became. The more God's power surged through me, the more I perspired. The Lord simply operated on that poor, diseased body of mine."¹²

He described this experience as being in the "operating room" of God. Later in the service, as he knelt at the altar rail in silent prayer, it seemed like heaven came down. He recalled, "As I waited there in

God's presence ... [God's] hands went down my body from head to toe, and every spirit of infirmity had to go. I got up, and I was a new man."¹³

A few days later, Wannemacher was baptized in the Holy Spirit. He soon launched into gospel ministry and shared his testimony wherever he went. He would often go to the Harley Davidson factory, which was near his work, and he would play his violin and sing gospel songs during the lunch hour. He testified about his healing in hospitals, street corners, and other places. Everywhere he went, he prayed with people, and many

God, which was organized in 1944 for Hungarian immigrants to America. After pastoring Full Gospel Church (renamed Calvary Assembly of God in 1944) for 39 years, he retired in 1960.¹⁵

Throughout his ministry, Wannemacher emphasized the importance of the Word of God. In his *Pentecostal Evangel* article, Wannemacher compared reading the Bible to the mastery of music. "You have to practice and play music over and over again before you have mastered it," he wrote, "and you have to apply yourself to those wonderful teachings of our Lord and Savior

with his father, and became senior pastor from 1960 to 1987. Robert and Lois Graber pastored Bethel Temple Assembly of God (Canton, Ohio) from 1959 to 1999. Philip served as pastor of Central Assembly of God (Springfield, Missouri) from 1970 to 1995. Two of Philip's children are in ministry. Joy (Wannemacher) Sorbo and her husband, Keith, are Assemblies of God missionaries, and Beth (Wannemacher) Carroll serves as director of Human Resources at the Assemblies of God National Leadership and Resource Center. On the floor just above Beth's office, Joseph's "healing violin" is on display in the Flower Pentecostal Heritage Center museum.

Joseph Wannemacher concluded his 1949 *Pentecostal Evangel* article by admonishing readers, "Never lose your first love for Christ."¹⁷ Wannemacher testified that his love for the Lord had grown greater over time, and he left a legacy of changed lives to prove it. God radically transformed Joseph Wannemacher's heart and healed his body, and the world has never been the same.

Samuel Jamieson: The Spirit Baptism of a Presbyterian Minister

Samuel A. Jamieson (1857-1933), one of the founding fathers of the Assemblies of God, previously served as a denominational leader in the Presbyterian church in Minnesota.¹⁸ Despite having all the outward signs of ministerial success, Jamieson felt that inside he was spiritually dry. Jamieson shared his testimony in the January 31, 1931, issue of the *Pentecostal Evangel*.¹⁹

Jamieson, a graduate of Wabash College and Lane Theological Seminary, was ordained as a Presbyterian minister in 1881.²⁰ A pastor and church planter, he also served as superintendent over home missions for five Minnesota counties. He organized 35 Presbyterian congregations and 25 new churches were built under his direction.²¹

Jamieson appeared to be a model minister, but he continued to grow more



Joseph Wannemacher's "healing violin," on display at the Flower Pentecostal Heritage Center museum.

accepted Christ and were healed. Wannemacher's family jokingly referred to his violin as the "healing violin," because numerous people experienced healing as he played gospel songs and other tunes such as "Ave Maria" and "The Holy City."¹⁴

In 1921 he married Helen Innes and started Full Gospel Church in Milwaukee. He went on to found six additional daughter churches in the area. He also served as the first superintendent of the Hungarian Branch of the Assemblies of

God, which was organized in 1944 for Hungarian immigrants to America. After pastoring Full Gospel Church (renamed Calvary Assembly of God in 1944) for 39 years, he retired in 1960.¹⁵

While Joseph Wannemacher went to be with the Lord in 1989, his legacy lives on in the churches he founded and in the people whose lives he touched. Calvary AG is continuing to reach people in the Milwaukee area and was renamed Honey Creek Church in 2015. Joseph and Helen's three children, John, Philip, and Lois (Graber), were involved in Assemblies of God ministries.

John copastored Calvary Assembly



Samuel A. and Hattie Jamieson, 1921.

and more spiritually weary. What could he do? Jamieson and his wife, Hattie, had reached a point of desperation when they heard about the Azusa Street revival (1906-1909) in Los Angeles, which was a focal point of the emerging Pentecostal movement. They believed it might be an answer to their prayers.²²

In 1908, Hattie Jamieson went to Atlanta, Georgia, where she attended services at the Pentecostal Mission for over three months. She was Spirit-baptized, and she testified that “He [God]

flooded my soul with peace and joy.” She returned home and encouraged her husband to resign his position and also seek the Baptism.²³

Jamieson rejected his wife’s plea, fearing that identifying with the Pentecostals would be costly. “For me to give up my position of honor and my good salary,” he wrote, “would eventually lead me to the poorhouse.” Hattie continued to reason with him, saying that he needed to be “willing to pay the price” to follow God.²⁴

Finally, after months and months, Jamieson relented. He began praying earnestly and, he recalled, “the Lord soon removed from my mind all hindrances to tarrying for the Baptism.”²⁵ In 1911 he resigned his position in Duluth, Minnesota, and joined with Florence Crawford’s Apostolic Faith Mission in Portland, Oregon. The following year, they moved on to Dallas, Texas, where Jamieson was Spirit-baptized under the ministry of healing evangelist Maria Woodworth-Etter.²⁶ The Presbyterian church still included Jamieson on its rolls as a minister in 1913, although he was living in Los Angeles and without a congregation.²⁷

Jamieson attended the organizational meeting of the Assemblies of God in April 1914, and he became a noted pastor, educator, and executive presbyter in the Fellowship. He served as principal of Midwest Bible School (Auburn, Nebraska), which was the first Bible school owned by the General Council of the Assemblies of God. He also authored two books of sermons published by Gospel Publishing House: *The Great Shepherd* (1924) and *Pillars of Truth* (1926).²⁸

Jamieson, in his 1931 article, wrote that the baptism in the Holy Spirit changed his ministry in the following three ways. First, Jamieson realized that he had been relying upon his academic training rather than upon the Holy Spirit in his sermon preparation. He literally burned up his old sermon notes, humorously noting, “they were so dry that they burned like tinder.” Second, Jamieson wrote, “After I received my Baptism the Bible was practically a new book to me. I understood it as I never had done before. Preaching under the anointing became a delight, and my love for souls was very much increased.” Third, Jamieson wrote, “It increased my love for God and my fellow men, gave me a more consuming compassion for souls, and changed my view of the ministry so that it was no longer looked upon as a profession but as a calling.”²⁹

Samuel A. Jamieson’s testimony

beautifully captures the early Pentecostal worldview. This worldview, at its core, included a transformational experience with God that brought people into a deeper life in Christ and empowered them to be witnesses. Jamieson concluded his 1931 article with the following admonition: “To those who may read this narrative I would suggest that if you want to succeed in your Christian work you should seek the Baptism in the Holy Spirit.”³⁰ Jamieson hoped that his testimony would spur others to seek what he had found.

Barney Moore: Saved in a Methodist Revival with Signs and Wonders

When Barney S. Moore (1874-1956) converted to Christ in 1901, it was during a revival with signs and wonders in a Methodist church. His testimony, published in the January 17, 1931, issue of the *Pentecostal Evangel*, recounted that the Methodist missionary at the revival “was preaching nearly everything that is now preached in Pentecost.”³¹

Moore recalled that, as the congregation was in quiet prayer, the “heavens opened and a rushing mighty wind” filled the small Methodist church. About one-third of the congregation fell to the ground, overwhelmed by God’s glory and the power of the Holy Spirit. Moore experienced something unexpected—he began speaking in a language he had not learned. At first the pastor was uncertain how to respond to the revival and the gift of tongues. But they soon realized they had experienced something akin to the spiritual outpouring in the second chapter of Acts. At the end of the revival, Moore counted 85 people who had decided to repent of their sins and follow Christ.³²

At the encouragement of his pastor, Moore attended Taylor University (Upland, Indiana) and studied for the ministry. At his first pastorate, in Urbana, Illinois, in 1904, the power of God fell again. During the revival, he wrote, a

lady in his church spoke in tongues she had not learned, which Moore deemed to be classical Hebrew and Latin.³³

Moore was ordained in 1906 by the Metropolitan Church Association, a small Holiness denomination. Before long he heard about the Azusa Street revival (1906-1909) in Los Angeles. He immediately recognized the similarity between his own spiritual experiences and what was happening at the Azusa Street revival. He cast his lot with the Pentecostals.³⁴

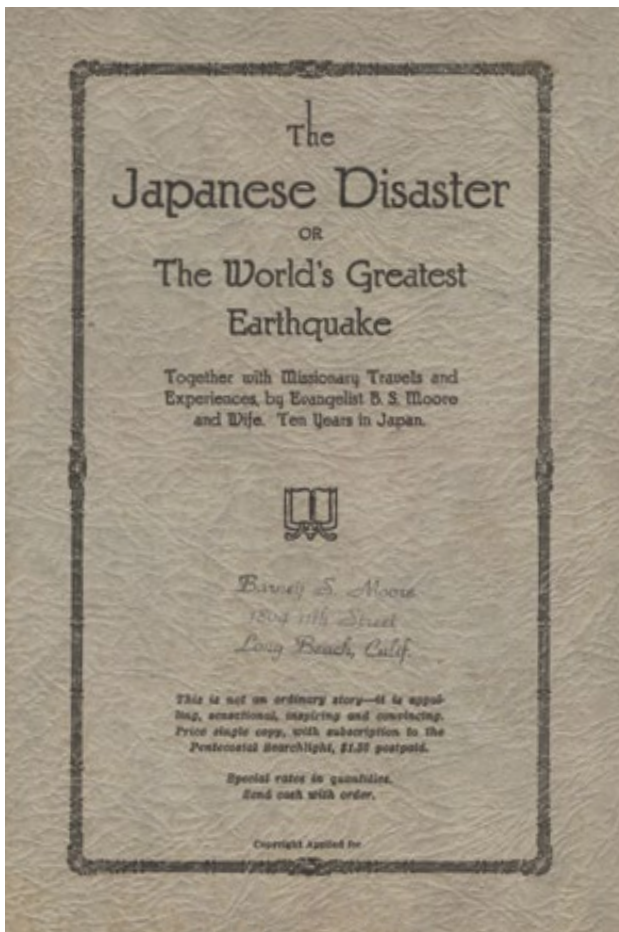
In 1914, Moore and his wife, Mary, followed God’s call to serve as missionaries in Japan. They established a thriving mission and, in 1918, affiliated

with the Assemblies of God.³⁵ When a catastrophic earthquake and tsunami hit Japan in 1923, devastating Yokohama and Tokyo and killing 140,000 people, the Moores turned their efforts toward relief work. Moore wrote a widely-distributed book, *The Japanese Disaster: or the World’s Greatest Earthquake* (1924), and spent years raising money to help the suffering Japanese people.³⁶

The testimony of Barney Moore demonstrates that early Pentecostals did not emerge in a vacuum. They were heirs to earlier revival traditions, including those in Methodist and Holiness churches. Moore was careful to document that his experience of speaking in tongues



Barney and Mary Moore, circa 1919.



Barney Moore's widely distributed book, *The Japanese Disaster*.



Elmer F. Muir.

came before the broader Pentecostal movement came into being. His story also shows that early Pentecostals, when confronted by human suffering, were among those who demonstrated Christ's love not just in word, but in deed.

Elmer F. Muir: A Baptist Pastor Discovers the Power of the Holy Spirit

A Pentecostal revival in the 1920s touched numerous Baptist ministers and churches, resulting in the cross-pollination of the two traditions. High-profile Baptists who became Pentecostal included Mae Eleanor Frey, an evangelist and author ordained by the National Baptist Convention in 1905, and William Keeney Towner, pastor of First Baptist Church in San Jose, California.³⁷

Many lesser-known Baptist ministers also embraced the Pentecostal movement, but their stories have been largely forgotten. Among these was Elmer F. Muir, a pastor who had experienced great discouragement in his ministry. He was spiritually refreshed by the winds of Pentecostal revival. He received the baptism in the Holy Spirit and testified that he experienced “the deep things of God.” Muir’s testimony was published in the April 25, 1925, issue of the *Pentecostal Evangel*.³⁸

Elmer Ferguson Muir (1890-1947), the son of Scottish immigrants, was born in Dubuque, Iowa.³⁹ He received a call to the ministry at age 21 while attending a revival campaign held by legendary evangelist Billy Sunday. Muir quickly discovered that the road to the ministry would be challenging. Muir had dropped

out of high school, but his Presbyterian denomination required that ministers have a college degree. He enrolled at Coe College, a Presbyterian school in Iowa, where he recalled “burning the candle at both ends” both day and night for five years. He graduated from Coe College in 1917 and became a Baptist pastor.⁴⁰

Muir served as pastor of the Baptist church in Arkansas City, Kansas, in the early 1920s. He sometimes found the work of the ministry overwhelming. He described a revival campaign at his church: “It was one that was worked up instead of prayed down.” The experience wore him out. He wrote, “I never want to go through one again, it was dental work from beginning to end.”⁴¹

Muir received a fine theological education. However, he came to realize that

he needed more than mere knowledge “to bring about this great, wonderful program of God.” What did he need? He was uncertain. “But how [the program of God] was to be brought about,” he recalled, “I had no conception.”⁴²

To add to his problems, a lady in Muir’s congregation kept asking him if he had been baptized in the Holy Spirit. He was not sure how to answer. At first, he responded that the experience was only for the early church. She kept pestering Muir for over two years until he relented. Finally, he agreed to preach one Wednesday night on the subject of the baptism in the Holy Spirit. He titled the sermon, “Has the Church Lost Its Power?” But as Muir studied the Word of God, he came to realize that the lady in his congregation had been right—the baptism in the Holy Spirit was for him, and it could empower him in ministry.⁴³

Muir and his wife both sought and received the baptism in the Holy Spirit and spoke in tongues. At first, Muir was hesitant to tell his congregation. What would people say? Ultimately, he shared his Pentecostal testimony and was forced to resign from the church.⁴⁴ He transferred his ministerial credentials to the Assemblies of God in 1925 and started a small congregation (now known as First Assembly of God, Arkansas City, Kansas). In 1927 he moved to San Diego, California, where he pastored Full Gospel Tabernacle.⁴⁵ He also edited a book of articles by Pentecostal missionary Cornelia Nuzum, *The Life of Faith*. The book, originally published by Gospel Published House in 1928, remains in print 87 years later.

Elmer F. Muir decided to transfer his credentials back to the Baptist church in 1929. He resigned from the Assemblies of God in good standing and spent the rest of his ministry in Baptist churches.⁴⁶ Muir’s ministry in the Assemblies of God lasted only four years, showing the porous borders between the Assemblies of God and other evangelical denominations. The Pentecostal movement has helped to refresh many ministers and lay-

persons from other denominations, some of whom ultimately returned to their former churches. This cross-pollination between the Assemblies of God and other churches helped to build bridges across the denominational divides.

Emile Chastagner: An Atheist Finds Faith Through Suffering

Emile Chastagner (1882-1956) was a convinced atheist at age 21, but he became an Assemblies of God missionary to French West Africa (now Burkina Faso) at age 45. The road between these events was marked by hardship, which brought him to faith in Christ.

Chastagner shared his testimony in the August 27, 1932, issue of the *Pentecostal Evangel*. He was born in New York City, the son of French immigrants.

His parents came from a Catholic background but did not take their faith seriously. He followed his parents’ example and stayed away from church. By the age of 21, he became an atheist, unable to reconcile the existence of both suffering and God. He was quick to argue and “tear [the Bible] to pieces, appealing to ‘reason’ and ‘common sense.’” He later admitted that he was merely repeating the claims of others and that he had never himself investigated the claims of the Bible.⁴⁷

After only two and a half years of marriage, Chastagner’s wife was diagnosed with a terminal illness. She became bedridden and experienced intense pain. Both Chastagner and his wife were devastated by this unexpected turn of events. However, the suffering led them to faith in Christ. Books by two Chris-



Emile Chastagner family circa 1937. (L-r): David, Emile, Minnie, Paul (in Minnie’s lap) and John.

tian authors, Edward P. Roe (a Presbyterian pastor and novelist) and Carrie Judd Montgomery (a Pentecostal healing evangelist), caused Chastagner and his wife to reconsider their atheism.⁴⁸

Chastagner recounted his slow conversion. In Roe's writings, he and his wife found a love for people that they had never encountered before. Roe's love, he discerned, arose from his faith, which was grounded in the Bible. The Chastagners then read Montgomery's *The Prayer of Faith*, which was the autobiography of a woman who was healed of an ailment similar to the one that afflicted Mrs. Chastagner. He carefully studied the Bible and examined how the teachings of various churches lined up with Scripture.

The Chastagners both made the decision to follow Christ and joined a small Pentecostal church. They jumped in with both feet and began helping in Sunday school and visiting the sick. Chastagner's wife lived for another seven years and, even though she herself was sick, had an active ministry of praying for others who were sick.⁴⁹

Five weeks after his wife's death, Chastagner received a call to serve as a missionary. This call came while a visiting missionary was speaking at the church. Chastagner recalled that the visiting missionary and the entire congregation confirmed this call, even though he was uncertain how it could come to pass.⁵⁰ He decided to accept the call and, in faith, enrolled at Southern California Bible College (now Vanguard University) to study to become a missionary.⁵¹

Chastagner, already fluent in French, felt a call to the Mossi people in French West Africa. While in college, he met a young lady, Minnie Moore, who also felt a call to be a missionary. They married and set sail for Africa, where they served as Assemblies of God missionaries for 16 years.⁵²

Few who knew Chastagner as a youth would have guessed that he would become a faithful Christian, much less a missionary to Africa. But God used

suffering to transform his heart, which changed the trajectory of his life. Was it worth it? Chastagner testified, "God has met us and supplied every need and given joy to outweigh every trial and test."⁵³ ☞



Darrin J. Rodgers, M.A., J.D., is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

NOTES

¹"Value of Testimonies," *Pentecostal Herald* 1:4 (July 1915): 1.

²Joseph P. Wannemacher, "When God's Love Came In," *Pentecostal Evangel*, October 29, 1949, 2-3, 11-13.

³Glenn Gohr, "Profile: Joseph and Helen Wannemacher: Two Pioneers of Pentecost in Milwaukee," *Assemblies of God Heritage* 9:1 (Spring 1989): 11. Lois Graber, telephone interview with the author, February 15, 2016.

⁴"Pastor Tunes Gypsy Piano, to Play it for Symphony," *Waukesha (WI) Daily Freeman*, February 6, 1950, 1; "Musical Wannemachers Retiring," *Milwaukee Sentinel*, May 13, 1960, part 3, p. 4.

⁵Wannemacher, 11.

⁶Joseph P. Wannemacher, "God's Marvelous Grace in a Musician's Life," *Latter Rain Evangel* 11:9 (June 1919): 21-23; Wannemacher, "When God's Love Came In," 2-3.

⁷Wannemacher, "When God's Love Came In," 2-3.

⁸*Ibid.*, 2.

⁹*Ibid.*, 3, 11.

¹⁰*Ibid.*, 11.

¹¹*Ibid.*

¹²*Ibid.*, 12.

¹³*Ibid.*

¹⁴Lois Graber telephone interview.

¹⁵Gohr, 12; "Musical Wannemachers Retiring," 4.

¹⁶Wannemacher, "When God's Love Came In," 12-13.

¹⁷*Ibid.*, 13.

¹⁸Glenn Gohr, "An Early A/G Leader, Samuel A. Jamieson: The Story of a Presbyterian Superintendent Who Becomes Pentecostal," *Assemblies of God Heritage* 11:2 (Summer

1991): 9-10, 21.

¹⁹Samuel A. Jamieson, "How a Presbyterian Pastor Received the Baptism," *Pentecostal Evangel*, January 31, 1931, 2-3.

²⁰"Graduates of the Class of 1881," General Catalogue, Presbyterian Theological Seminary, Chicago (McCormick Seminary), 1939, 123.

²¹Jamieson, 2.

²²*Ibid.*

²³*Ibid.* Hattie wrote about her experience in Atlanta in: "West Duluth," *Bridegroom's Messenger* 2:27 (December 1, 1908): 3.

²⁴Jamieson, 2.

²⁵*Ibid.*

²⁶Gohr, "An Early A/G Leader, Samuel A. Jamieson," 10.

²⁷Minutes, General Assembly of the Presbyterian Church in the U.S.A., August 1913, 612.

²⁸Gohr, "An Early A/G Leader, Samuel A. Jamieson," 10, 21.

²⁹Jamieson, 2.

³⁰*Ibid.*, 3.

³¹Barney S. Moore, "Glorious Miracles in the Twentieth Century," *Pentecostal Evangel*, January 17, 1931, 2-3.

³²*Ibid.*

³³*Ibid.*

³⁴Barney S. Moore, ministerial file, FPHC.

³⁵*Ibid.*

³⁶Barney S. Moore, *The Japanese Disaster: or the World's Greatest Earthquake (Los Angeles: Giles Pub. Co., [1924?])*.

³⁷Gerald W. King, "Mae Eleanor Frey: Pentecostal Evangelist and Novelist," *Assemblies of God Heritage* 29 (2009): 57-62; William K. Towner, "Pentecost in a Baptist Church," *Pentecostal Evangel*, August 16, 1924, 9.

³⁸Elmer F. Muir, "Why I am No Longer a Baptist Preacher," *Pentecostal Evangel*, April 25, 1925, 2-3.

³⁹*Illinois, Deaths and Stillbirths Index, 1916-1947*.

⁴⁰Muir, 2.

⁴¹*Ibid.*

⁴²*Ibid.*

⁴³*Ibid.*

⁴⁴*Ibid.*

⁴⁵Elmer F. Muir, ministerial file, FPHC.

⁴⁶Karen Fallowfield, telephone interview with the author, April 21, 2015.

⁴⁷Emile Chastagner, "An Atheist Who Became a Missionary," *Pentecostal Evangel*, August 27, 1932, 1, 10-11.

⁴⁸*Ibid.*, 1, 10.

⁴⁹*Ibid.*, 10.

⁵⁰*Ibid.*

⁵¹Emile Chastagner, ministerial file, FPHC.

⁵²*Ibid.*

⁵³Chastagner, 10.

Recent Acquisitions

The Flower Pentecostal Heritage Center (FPHC), by most standards, is the largest Pentecostal archives and research center in the world. Many scholars, church leaders, and students, when writing about Pentecostal history, first do their research at the FPHC. Its collection of printed materials, oral histories, artifacts, photographs, and other memorabilia relating to the Pentecostal and charismatic movements is unparalleled.

We are indebted to the hundreds of people who have donated materials to the FPHC during the past year. Four of the collections received are featured below.

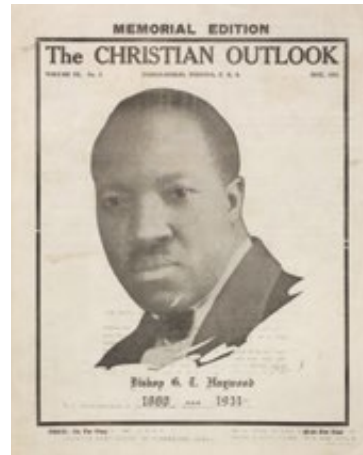
James L. Tyson Collection



Bishop James L. Tyson (left) with Flower Pentecostal Heritage Center Director Darrin Rodgers, showcasing his collection.

The Pentecostal Assemblies of the World (PAW), organized in 1907 in Los Angeles in the midst of the Azusa Street revival, emerged to become the largest African-American Oneness Pentecostal denomination in the United States. The influence of the PAW stretched far, and its intentional interracial character continued long after the fires of the Azusa Street revival dimmed. Its most prominent presiding bishop, G. T. Haywood, was so esteemed by early Assemblies of God leaders that, when the Oneness movement became a point of contention in 1915, Haywood was asked to represent the Oneness position on the Assemblies of God's General Council floor.

Despite the significance of the PAW, its history has been neglected by most standard histories of the Pentecostal movement. Over thirty years ago, James Laverne Tyson, the son of PAW Bishop James E. Tyson, felt the call to document and publish the history of his ancestral church. He interviewed



This original May 1931 issue of *The Christian Outlook*, the official periodical of the Pentecostal Assemblies of the World, is among the approximately 540 periodical issues in the James L. Tyson Collection.

He interviewed the founding fathers and mothers of the PAW and collected rare publications and photographs. He authored eight books and numerous pamphlets, mostly about PAW history. His first book, *Before I Sleep* (1976), is a biography of Haywood, and his seminal work, *The Early Pentecostal Revival* (1992), is the benchmark history of the PAW from its inception to 1930.

Tyson recently retired from the pastorate and, in November 2015, he deposited his collection of PAW historical materials at the Flower Pentecostal Heritage Center. Tyson noted, "Decades ago when I started my historical research, one of the first places I went was

the Assemblies of God Archives.” The former director, Wayne Warner, provided Tyson with access to information about the earliest years of the Pentecostal movement. The Assemblies of God Archives was renamed the Flower Pentecostal Heritage Center in 1997. Tyson continued, “Now, at the end of my career, it is fitting that my life’s work should reside at the Flower Pentecostal Heritage Center for future generations of scholars who can pick up where I left off.”

Researchers at the Flower Pentecostal Heritage Center are now able to view the James L. Tyson Collection, which includes approximately 550 periodical issues, 150 books, 540 original photographs, and 4 linear feet of his files and research notes. The bulk of the publications date from the early 1920s through the late 1970s and include numerous histories of significant congregations, souvenir journals from PAW events, funeral programs, and assorted minute books and directories. Importantly, the collection includes the original 1918/1919 and 1919/1920 PAW minute books. The photographs, many of which have never been published, mostly date from the 1910s through the 1960s and include large rolled prints of early conventions.

The collection includes many publications from the PAW’s historic headquarters church, Christ Temple (Indianapolis, Indiana), which Tyson’s father pastored. While the collection includes chiefly PAW materials, it also includes rare items from groups that broke away from the PAW, including the Bible Way Church of Our Lord Jesus Christ World Wide (founded by Smallwood E. Williams) and the Pentecostal Churches of the Apostolic Faith (founded by S. N. Hancock). Tyson previously owned additional artifacts and publications, which he had already given to several PAW bishops.

Carlos R. Fredrikson Collection

Descendants of Carlos R. Fredrikson, the pioneer Swedish missionary to South America, have deposited 90 pounds of rare Pentecostal publications in Swedish and Spanish at the Flower Pentecostal Heritage Center.

The shipping container (sent from Sweden) included Pentecostal hymnals and books in Swedish and Spanish, photographs, and periodicals published by Swedish missionaries in Chile and Argentina. Periodical runs include: *El Heraldo Pentecostal*, 1934-1939 (published by Carlos R. Fredrikson in Buenos Aires, Argentina); *El Heraldo de Paz*, 1939-1940 (published by Otto Nelson in Buenos



Aires, Argentina); and *El Clamor*, 1953-1989 (published by Iglesias Evangélicas Asamblea de Dios Autónoma de Chile).

Finis Jennings Dake’s 1931 Prophecy Chart



Dr. Don L. and Lavern Love of Tulsa, Oklahoma, standing next to the Finis Jennings Dake 1931 prophecy chart.

A prophecy chart created by Pentecostal Bible teacher Finis Jennings Dake (1902-1987) has been deposited at the Flower Pentecostal Heritage Center. Dr. Don L. and Lavern Love of Tulsa, Oklahoma, brought the chart, titled “The Plan of the Ages,” to the Heritage Center on August 19, 2015. The chart was copyrighted in 1927 when Dake was living in Tulsa. This particular chart, dated January 31, 1931, was drawn by Carl D. Holleman (1911-2001) when he was 20 years old. Holleman went on to serve as an Assemblies of God missionary to India.

According to oral history, Dake at some point gave



Close-up of one of the illustrations on the Dake prophecy chart.

for a while until he decided to paint his own chart. Then probably in the early 1980s, John G. Hall decided to give this chart to Dr. Hershel A. Brummett, a former president of Southwestern Assemblies of God University, who retained the chart until he passed away in 2014. The Brummett family gave the chart to Dr. Don and Lavern Love, who in turn now have donated the chart to the Flower Pentecostal Heritage Center. Dr. Love, a chemical engineer, used the chart to teach eschatology in his Sunday school class at The Assembly in Broken Arrow, Oklahoma. The colorful hand-painted chart measures 41 inches by 17 feet and is in remarkably good condition.

Peggy Musgrove and Leota Morar Collections

Peggy Musgrove, former national director of Women’s Ministries and widow of Kansas District Superintendent J. Derald Musgrove (1929-2012), donated materials from her husband’s collection to the Flower Pentecostal Heritage Center. The materials include sermon notes, district

this chart to John G. Hall, who had been one of his Bible students for three years at Shiloh Bible Institute in Zion City, Illinois, during the 1930s. John G. Hall used the chart



Peggy Musgrove (left) and Leota Morar (right) donated materials to the FPHC and the AG Used Book Clearinghouse.

Philippines), also donated newsletters, obituaries, magazines, tracts, and other materials to the Flower Pentecostal Heritage Center.

One item of interest donated by Peggy is a travel journal from 1963. The entry from February 12, 1963, written during a trip to San Salvador, El Salvador, mentioned a visit to the church pastored by Assemblies of God missionaries John and Lois Bueno. Musgrove wrote that she witnessed an indigenous man who could not read or write (and who did not know English) give a message in tongues in the English language. She documented the message he gave in the journal: “Thank you Jesus Christ. I want to be filled more and more with Thee and become more like Thee every day, every week, every month. Thank you my Lord.” John Bueno, who later served as the executive director of Assemblies of God World Missions (1997-2011), verified this account. ✨

newsletters, photographs, memorabilia, and miscellaneous items. She also donated her husband’s collection of books to the Assemblies of God Used Book Clearinghouse.

Derald Musgrove’s sister, Leota Morar (a former Assemblies of God missionary to the



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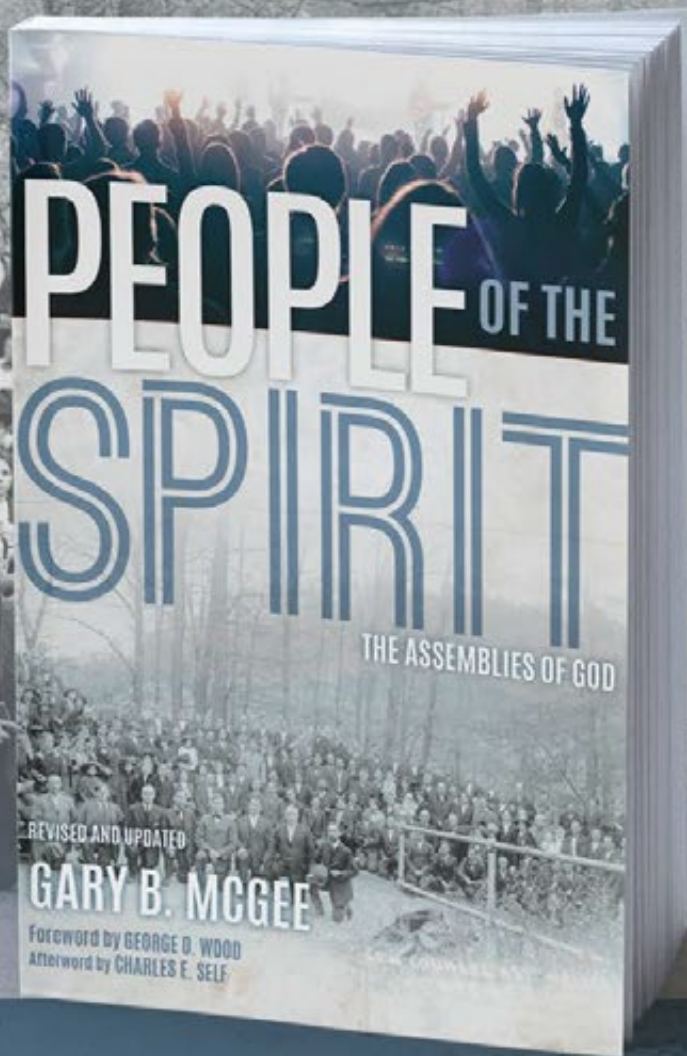
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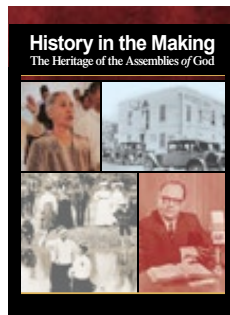
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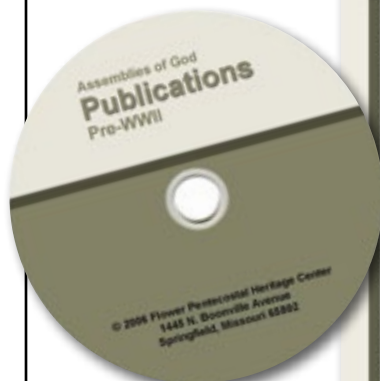
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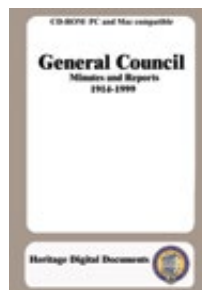
Flower Pentecostal Heritage Center digital products are copies of materials held in its archives. The FPHC collection, as well as these products, may contain missing or damaged pages and poor quality typeface. Every reasonable attempt was made to complete these collections and to use the best available copies in the creation of these products.



Pentecostal Evangel

The *Pentecostal Evangel* has always played an important role in the Assemblies of God. Through its many articles it offers teaching on doctrinal issues, inspiring testimonies, and aids in documenting church growth and missionary efforts. Whatever the research topic, the *Pentecostal Evangel* is one of the best places to look for theological issues and ministry trends in the Assemblies of God.

PE (1913-1969) 1 DVD+R	750486	\$ 99.95
PE (1913-1949) 10 CD-ROMs	750418	\$ 139.00 \$99.95



General Council Minutes and Reports

The *General Council Minutes and Reports* are a valuable resource for those interested in learning how the Assemblies of God handled debates on core doctrinal issues, challenges in world missions, the establishment of national ministries, and scores of other ministry and congregational concerns. All of this and more is documented in the minutes and reports from the General Council.

GCMR (1914-1999) CD-ROM	750439	\$ 20.00
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Additional Publications on CD-ROM

<i>Latter Rain Evangel</i> (1908-1939)	2 CD-ROMs	750417	\$ 30.00
<i>Word and Witness</i> (1912-1915) and <i>The Pentecost</i> (1908-1910)	CD-ROM	750419	\$ 15.00
<i>La Luz Apostólica</i> (1965-1973) y <i>El Evangelio Pentecostal</i> (1972-1992)	CD-ROM	750446	\$ 15.00

Recommended

Our most comprehensive AG collection with over 40,000 pages

Assemblies of God Publications: Pre-WWII

Move beyond the traditional starting places for research. With this DVD+R you gain access to over 40,000 pages of books, tracts, national and local periodicals, and adult and youth Christian education materials. Featured core resources include the *Pentecostal Evangel* (1913-1939) and *General Council Minutes and Reports* (1914-1939), as well as *The Apostolic Faith* (Azusa Street newspaper) and other periodicals that predate the Assemblies of God. As a bonus this product includes 10 MP3 audio interviews of those who were either active in ministry or eyewitnesses to major events and personalities in the early years. If you are looking for a broad-based collection of primary source materials for understanding the formational years of the Assemblies of God, look no further.

AGP1 (1906-1939) DVD+R	750487	\$ 39.95
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Healing Evangelists

1881-1957

John Alexander Dowie
Aimee Semple McPherson
Carrie Judd Montgomery
Charles S. Price
Maria Woodworth-Etter

Leaves of Healing (1894-1906)
Bridal Call (1918-1923)
Triumphs of Faith (1881-1949)
Golden Grain (1926-1957)
Various Books



50,000+ page collection of periodicals and books on one DVD+R

Recommended

Healing Evangelists

This DVD contains the periodicals and books of five well-known healing evangelists that made a significant impact on the early Pentecostal movement. They include John Alexander Dowie (1847-1907), Aimee Semple McPherson (1890-1944), Carrie Judd Montgomery (1858-1946), Charles S. Price (1887-1947), and Maria Woodworth-Etter (1844-1924). With a total count of over 50,000 pages, this DVD offers a wealth of resource material for those interested in healing ministries and the early Pentecostal movement.

Healing (1881-1957) DVD+R **750488** \$ 49.95



Also Available Separately on CD-ROM

Leaves of Healing

LH (1894-1906) 6 CD-ROMs **750441** \$100.00

Golden Grain

GG (1926-1957) 2 CD-ROMs **750436** \$ 30.00

Triumphs of Faith

TF (1881-1946) 2 CD-ROMs **750433** \$ 30.00

Notice: These three periodicals are available for a much lower cost as part of the Healing Evangelists DVD featured above.

Early Periodicals

Confidence

Confidence was an early British Pentecostal periodical edited by A. A. Boddy, an Anglican rector who was baptized in the Spirit in 1907. Sermons and reports given at the conferences and revivals held at Boddy's parish were recorded in the pages of *Confidence*.

C (1908-1926) CD-ROM **750420** \$ 20.00

Word and Work

Samuel G. Otis published *Word and Work* to promote Pentecostal meetings and churches in the New England area, including meetings with Maria Woodworth-Etter, Aimee Semple McPherson, and Smith Wigglesworth. The issues are filled with sermons, articles, and news items pertaining to the early Pentecostal movement.

WW (1899-1940) CD-ROM **750434** \$ 20.00

Academic Resource

Society for Pentecostal Studies Papers

These papers were presented at the annual meetings of the Society for Pentecostal Studies from 1982-2004. They consist of cutting edge scholarship on Pentecostalism in areas such as Biblical Studies, History, Missions & Intercultural Studies, Philosophy, Practical Theology/Christian Formation, Religion & Culture, and Theology.

SPS (1982-2004) CD-ROM **750490** \$ 99.95

Theology and Local Church Ministry HISTORICAL PUBLICATIONS



PARACLETE

1



ADVANCE

2



PULPIT

3

1 *Paraclete* (1967-1995) is a journal concerning the person and work of the Holy Spirit that was published by the Assemblies of God. Its pages contain dialogue and discussion of some of the hottest theological issues of the times.

CD-ROM **750435** \$ 20.00

2 *Advance* magazine (1965-95) played an important role in the ongoing education of church leaders. It featured articles on the work of the Holy Spirit, sermon ideas, and how-to articles related to local church ministry.

2 CD-ROMs **750465** \$ 40.00

3 *Pulpit* (1958-65), the predecessor of *Advance*, was the first Assemblies of God periodical created specifically to address practical theology and leadership issues faced by pastors.

CD-ROM **750464** \$ 15.00

Advance and Pulpit Set

3 CD-ROMs **750466** \$ 45.00

Toll Free: 877.840.5200

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These text-searchable digitized publications are a researcher's dream. Requires Adobe Acrobat Reader 6.0 or higher. Each product on this page consists of a single CD unless otherwise noted.

AG PUBLICATIONS

SUNDAY SCHOOL

Adult Teacher		
1927-1934	750003	\$20.00
1935-1944	750004	\$20.00
1945-1959	750005	\$20.00
1960-1974	750006	\$20.00
1975-1998	750007	\$20.00

WEEKLY DEVOTIONAL LITERATURE

Gospel Gleaners		
1928-1938	750008	\$20.00
1939-1950	750009	\$20.00
1951-1956	750010	\$20.00
Live		
1956-1970	750011	\$20.00
1971-1980	750012	\$20.00
1981-1989	750013	\$20.00

WOMEN'S MINISTRIES

Slant		
1957-1977	750014	\$20.00

WORLD MISSIONS

Missionary Challenge		
1944-1955	750030	\$20.00
World Challenge		
1955-1959	750031	\$20.00

YOUTH

Christ's Ambassadors Monthly		
1926-1930	750050	\$20.00
CA Herald		
1930-1941	750016	\$20.00
1942-1951	750017	\$20.00
1952-1961	750018	\$20.00
1962-1970	750019	\$20.00
Light n Heavy		
1979-1981	750032	\$20.00

Youth Alive		
1970-1974	750033	\$20.00
1975-1979	750034	\$20.00
Youth Leader		
1975-1996 (3 CDs)	750035	\$45.00

MISCELLANEOUS

Midnight Cry (Glad Tidings Tabernacle, NYC)		
1911-1925	750036	\$20.00
Glad Tidings Herald (Glad Tidings Tabernacle, NYC)		
1927-1958	750037	\$20.00
Herald of Deliverance (North Side AG, Fort Worth, TX)		
1951-1958	750038	\$20.00
1959-1974	750039	\$20.00
Revivaltime News		
1950-1954	750041	\$20.00

NON-AG PUBLICATIONS

Church of God (Cleveland, TN) Evangel DVD		
1910-1950	750495	\$89.95
Church of God (Cleveland, TN) Minutes		
1906-2002	750047	\$19.95
Church of God (Cleveland, TN) Publications DVD		
Features all major Church of God publications from its foundational years. Includes books, General Assembly minutes, all known copies of the <i>Church of God Evangel</i> , the first published songbook, and many lesser known publications.		
1901-1923	750048	\$49.95
E. W. Kenyon Periodicals		
1898-1948	750042	\$20.00
Gospel Call (Russian and Eastern European Mission) and related publications		
1922-1965	750043	\$20.00
Grace and Truth (Memphis, TN, edited by L. P. Adams)		
1914-1918	750044	\$20.00
Open Bible Churches Periodicals		
Includes periodicals of the Bible Standard Churches and the Open Bible Evangelistic Association prior to their 1935 amalgamation to form what became the Open Bible Churches.		
1920-1935	750049	\$20.00
Pentecostal Missionary Union (Great Britain) Letters and Minutes		
1909-1928	750045	\$20.00
Trust (Rochester Bible Training School)		
1908-1932	750046	\$20.00

The Pentecostal Missionary Union, Church of God (Cleveland, TN), and Open Bible Churches digital products are available courtesy of the Donald Gee Centre (Mattersey Hall, UK), the Dixon Pentecostal Research Center (Cleveland, TN), and the Open Bible Standard Churches (Des Moines, IA), respectively. The original materials are available at these repositories.

iFPHC.org
REVIVALTIME

Who can forget C. M. Ward, Dan Betzer, and the *Revivaltime* choir?

For forty years, their voices were heard around the world on *Revivaltime* – the Assemblies of God radio program. Through our *Revivaltime* products, you can listen to C. M. Ward’s warmth and wit once again

as he tackled the difficult questions of life, and hear the *Revivaltime* choir performing your favorite songs.



C. M. Ward

Revivaltime Favorites

21 songs selected from radio broadcasts and *Revivaltime* choir albums from the 1970s, 1980s, and 1990s.

RTF CD **750473** \$ 14.95

Songs on this CD:

Blessed Assurance	Let Us Praise the	Arise, My Soul, Arise
Written in Red	Almighty	I've Just Seen Jesus
Symphony of Praise	In the Name of the Lord	Moving Up to Gloryland
You are My Hiding Place	Name Above All Names	The Holy City
Look for Me Around the	In One Accord	The Lord's Prayer
Throne	Yes, He Did	Yes, It is Mine
My Life is in You, Lord	Rise and Be Healed	I Will Bless the Lord
He Came to Me	He is Jehovah	



Clearance Sale — While Supplies Last



Revivaltime Classics

Collection of 14 classic sermons by C. M. Ward with introductions and interviews by Dan Betzer, his successor.

Revivaltime Classics		
7 CD Set	750463	\$59.95
Revivaltime Classics		
7 Tape Set	750455	\$39.95
Revivaltime Classics		
1 MP3-CD	750470	\$29.95



Revivaltime Reenactment 2005

Songs and a sermon from the 2005 Denver, Colorado General Council.

Revivaltime Reenactment			
Tape	750485	\$9.95	\$4.95
Revivaltime Reenactment			
VHS	750483	\$19.95	\$9.95



Revivaltime Reenactment 2003

Held in conjunction with the 2003 Washington, D.C. General Council.

Revivaltime Reenactment			
Tape	750469	\$9.95	\$4.95

The Flower Pentecostal Heritage Center's oral history program

is designed to capture the stories of the people whose lives were intertwined with the Assemblies of God. The program was started over 25 years ago, and FPHC now has a collection of over 600 interviews ranging from 30 minutes to 8 hours. Interviews are available on cassette tape, RealAudio file, audio CD, videotape, or as part of an MP3-CD collection.

Visit our oral history website

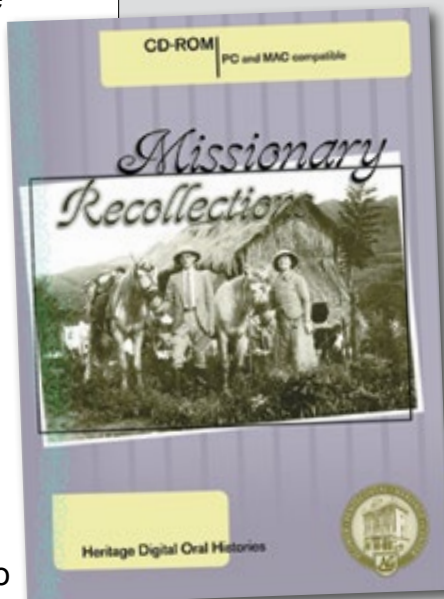
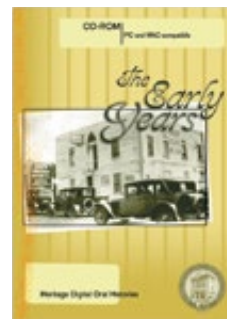
www.iFPHC.org/oralhistory

- Listen to free podcasts of interviews
- Use Archive Advanced Search to find interviews
- Order individual interviews
- Order interview collections on MP3-CDs

Early Years

The interviews in this collection focus on the early years of the Assemblies of God and the Pentecostal movement. Various pastors, evangelists, and leaders reflect on memories of the Azusa Street revival, the founding convention of the Assemblies of God in 1914, and evangelizing in the early years of our history. Alice Reynolds Flower, Joseph Wannemacher, C. M. Ward, and Ernest Williams are among the many personalities that can be found on this MP3-CD.

EY MP3-CD **750430** \$ 20.00



Missionary Recollections

This collection of missionary oral history interviews is a sample of 16 hours of interviews drawn from the Flower Pentecostal Heritage Center's rich collection. You can learn more about the background history and be able to understand firsthand some of the hardships, dangers, joys and sorrows of several of our key missionaries on foreign fields from places like Africa, India, China and Latin America.

Missionary interviews on this MP3-CD:

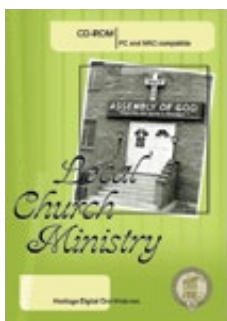
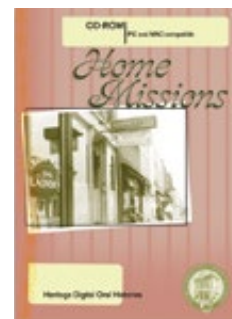
Hugh and Betty Baker, H. C. Ball, Ada Bolton Bard, Eva Bloom, Murray N. Brown, Sr., John H. Burgess, Alfred and Elizabeth Cawston, Charles Greenaway, Melvin L. Hodges, J. Philip Hogan, Maynard L. Ketcham, Howard C. Osgood, Everett L. Phillips, Harriet Williams Schoonmaker, Anna Stafsholt, Esther Harvey, Loren O. Triplett, Jr., Arthur Berg, Louise Jeter Walker, Anna Tomaseck, Valborg Frandsen, Adele Flower Dalton, Grace Walther and Marjorie Brown.

MR MP3-CD **750431** \$ 20.00

Home Missions

Here is a 28-hour oral history collection focusing on Assemblies of God home missions in interviews with 14 men and women whose ministry turf included prisons, the Kentucky Mountains, Alaska, Native American reservations, Teen Challenge centers, and other needy areas. You'll hear the actual voices of Ann Ahlf, David Hogan, Andrew Maracle, Paul Markstrom, Lula Morton, Frank Reynolds, Curtis Ringness, and seven others.

HM MP3-CD **750437** \$ 20.00



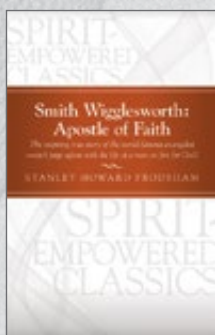
Local Church Ministry

Today it is impossible to sit down and chat with Bond Bowman, James Hamill, Mary Ramsey Woodbury, and other early 20th century Pentecostal pastors. But it is possible to go with the interviewers and listen in on more than 10 hours of rare conversations with 12 leaders — representing ministries from coast to coast and border to border. You'll hear for the first time on MP3-CD how they were able to help build the Kingdom through their important roles within the Assemblies of God.

LCM MP3-CD **750474** \$ 20.00

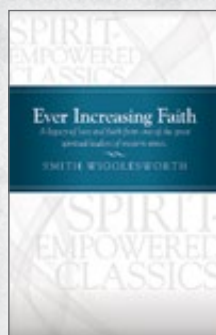
Spirit-Empowered Classics

Ignite a renewed passion for Pentecost



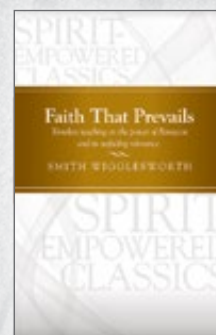
APOSTLE OF FAITH

Read about Smith Wigglesworth's ministry with his wife and their world-renowned healing ministry.



EVER INCREASING FAITH

Sermons from Smith Wigglesworth, including inspiring truths about gifts of the Spirit.



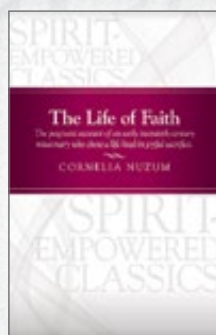
FAITH THAT PREVAILS

Discover Smith Wigglesworth's teachings on salvation, physical healing, and the baptism in the Holy Spirit.



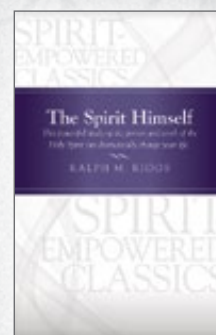
SEEING THE STORY OF THE BIBLE

Explore how each book of the Bible relates to the theme of grace and redemption.



THE LIFE OF FAITH

Cornelia Nuzum writes about a life of service as a missionary to Mexico.



THE SPIRIT HIMSELF

This powerful study of the Holy Spirit can dramatically change your life.

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FPHC News

Early Church of God of Prophecy Periodical Online

The early history of the Church of God of Prophecy (COGOP) is now easier to access than ever! The Flower Pentecostal Heritage Center recently completed digitization of the COGOP's flagship periodical, the *White Wing Messenger*, from 1923 to 1954. These years (consisting of 765 issues) are now accessible on the Consortium of Pentecostal Archives website: www.pentecostalarchives.org.

The COGOP is a classical Pentecostal denomination with over one million members in over 130 countries. The COGOP shares a common history with another classical Pentecostal denomination, the Church of God. They separated in 1923 and are both headquartered in Cleveland, Tennessee. In recent years, the COGOP has been forging closer relationships with its sister Pentecostal fellowships.

The digitization of the *White Wing Messenger* was itself a cooperative effort across the denominational divides. The Flower Pentecostal

encouragement, the COGOP became a member of the Consortium of Pentecostal Archives (CPA), a cooperative effort of Pentecostal archives, denominations, and publishing houses. Other CPA members include the denominational archives of the Assemblies of God, Church of God (Cleveland, TN), the International Church of the Foursquare Gospel, and the International Pentecostal Holiness Church.

The years of the *White Wing Messenger* that have been digitized (1923-1954) are important because of the rarity of those issues and their importance to the formation of the COGOP. During these early years, the *White Wing Messenger* was published in a large newspaper format and very few copies survived. Starting in 1955, the magazine changed to a magazine format, and the denomination began selling annual bound volumes of the magazine, which are located in various libraries and archives.

Paul Holt expressed gratitude for the assistance in preserving and promoting the COGOP's heritage. He stated, "we are deeply appreciative to the Flower Pentecostal Heritage Center for their willingness to digitize this historic material. We are also pleased to join hands with our friends in the Pentecostal movement to celebrate our rich heritage while also moving forward to touch the world with the good news of Jesus Christ."

The Flower Pentecostal Heritage Center has digitized over 700,000 pages of Pentecostal periodicals and minutes books. Archival materials from the FPHC have been placed on the FPHC website (www.iFPHC.org). The Consortium of Pentecostal Archives website (www.pentecostalarchives.org) makes accessible materials from the FPHC and other Pentecostal archives.

COGIC Photograph Collection Online

An important collection of almost 500 historic photographs relating to the Church of God in Christ is now accessible for free on the Flower Pentecostal Heritage Center website. The photographs (circa 1899-1960s), from the Mother Lizzie Robinson / Rev. Elijah L. Hill Collection, portray men and women who pioneered the African-American Pentecostal denomination.

The photographs were collected by Mother Lizzie Robinson (1860-1945) and her daughter, Ida F. Baker. Robinson organized the Church of God in Christ (COGIC) Women's Department in 1911 and was the most prominent female COGIC leader until her death. As head of women's auxiliaries, she founded the Prayer and Bible Band and the Sewing Circle. She also helped to lay the foundation for the creation of the Missions Department (originally known as the Home and Foreign Missions Band).

Elijah L. Hill, the COGIC minister and historian who deposited Robinson's personal papers at the Flower Pentecostal Heritage Center (FPHC), described the photographs as "a rare glimpse into the faces



Heritage Center (the archives of the Assemblies of God) completed the digitization of the project. The idea for the project originated with Tim Carter, Director of the Arise Shine Pentecostal Historical Center, which is the archives of the [Ephesus] Church of God, a small denomination with roots in the COGOP.

Rodgers approached David Roebuck, Director of the Dixon Pentecostal Research Center (the archives of the Church of God), and asked if he could make contact with the appropriate person within the COGOP to secure permission. Roebuck contacted Paul Holt, who serves as Executive Director of Finance and Administration for the COGOP, and he agreed to allow the magazine to be digitized. Through Roebuck's



of those who suffered and yet overcame the world.” In his biography of Robinson, *Women Come Alive*, Hill detailed how Robinson encouraged COGIC women to become self-determining, before the broader society recognized women’s suffrage and civil rights for African-Americans.

FPHC director Darrin Rodgers praised Hill for building bridges. According to Rodgers, “Elder Hill rescued these photographs from destruction decades ago. He has joined hands with the Heritage Center, and together we are working to preserve and promote these treasures that bring to life the heritage of African-American Pentecostals.”

The Mother Lizzie Robinson / Rev. Elijah L. Hill Collection consists of, in addition to the photographs, approximately 100 publications and Hill’s research files on Robinson. The collection was dedicated in a special service on October 4, 2013, in the William J. Seymour Chapel at the Assemblies of God Theological Seminary in Springfield, Missouri.

The online collection was unveiled at the biennial General Council of the Assemblies of God, August 3-7, 2015, in Orlando, Florida. Free access to the photos on the FPHC website is available by going to this URL: <http://bit.ly/1XIHWXG> Click on the title next to each thumbnail image to see larger images. 🌟

Wanted: Missing School Yearbooks

Do you have old Pentecostal school yearbooks? They may be ones that the Flower Pentecostal Heritage Center is missing from its collection. If you have volumes listed below, please consider depositing them at the FPHC.

Phone: 877.840.5200 (toll free)
Email: archives@ag.org
Mail: Flower Pentecostal Heritage Center
 1445 N. Boonville Ave.
 Springfield, MO 65802

**The below list only includes schools associated with the Assemblies of God USA. The FPHC collects yearbooks from all Pentecostal schools, including those associated with other denominations or located in other countries. Do you have yearbooks from Pentecostal schools not on this list? Contact the FPHC to see if they are needed for its collection!*

American Indian College (Phoenix, AZ)
 Formerly: All Tribes Indian Bible School/American Indian Bible Institute/American Indian Bible College
 Missing Yearbooks: 1957-1969; 1993-1994; 1997; 2001/2002

Berean Bible Institute (San Diego, CA)
 Missing Yearbooks: all years except 1947

Bethany University (Scotts Valley, CA)
 Formerly: Glad Tidings Bible Institute/Bethany Bible College
 Missing Yearbooks: 1919-1927; 1934-1936; 1945; 1982; 1989

Central Indian Bible College (Mobridge, SD)
 Formerly: Good Shepherd Bible School
 Missing Yearbooks: 1970-1972; 1979/1980; 1982/1983; 1987/1988-1988/1989; 1991-1995

Far North Bible College (Anchorage, AK)
 Missing Yearbooks: 1962-1985; 1987-2009

Great Lakes Bible Institute (Zion, IL)
 Formerly: Shiloh Bible Institute
 Missing Yearbooks: 1935-1945

Instituto Biblico Asambleas de Dios (Bayamon, PR)
 Missing Yearbooks: 1940-1961; 1963-1965; 1967; 1971; 1974-present

Instituto Biblico Hispano del este Asambleas de Dios (New York, NY)
 Missing Yearbooks: 1936-1957; 1959-1967; 1971-1985; 1987-1990

Instituto Biblico Latino Americano (Chicago, IL)
 Missing Yearbooks: 1960-1981; 1983-1988; 1990

Latin American Bible Institute (La Puente, CA)
 Missing Yearbooks: 1926-1949; 1952-1955; 1958-1962; 1966; 1968-1972; 1975; 1978-1986/1987; 1989-1998

Continued on page 78

underwent name changes, including: *Divine Healing Diamonds*, which became *The Great Physician* (1961); and *The Royal Road to Health-Ville*, which became *Health and Healing* (1966). Lilian also compiled a list of her sister's "Spiritual Songs" or poems under the title *Gold of Ophir: Spiritual Songs Given Through Amy Yeomans* (1941); original copies of her GPH tracts, often drawn from portions of previously printed articles may be found on file at the FPHC.

¹³⁸Opp, *The Lord for the Body*, 177.

¹³⁹See: "Forward" to revised, 1973, edition of *Healing from Heaven*, 3. Note also: *The Royal Road to Health-Ville: Some Simple Talks About Divine Healing*.

¹⁴⁰Yeomans, "Delivered from the Use of Morphine," 199.

¹⁴¹Yeomans, *Healing from Heaven*, 18; Lilian wrote, "If one asks us, 'How can I be sure that these promises of pardon and cleansing refer to me and are effective in my case today?' we reply, 'Because Jesus Christ said, Him that cometh unto Me I will in no wise cast out.'" Yeomans, "Free from the Law of Sin and Death," Tract No. 442 (Springfield, MO: Gospel Publishing House, n.d.), 2.

¹⁴²Yeomans, *Royal Road*, 55.

¹⁴³Ibid., 56; "Do you ask, 'How can I make the remedy effective in my own case?' by taking it! That is, believe the Word exactly as it reads, in relation to yourself, reading it in the present tense: 'He sends His Word and heals me.' In this way the power of the omnipotent Word of God is released in your physical being, cleansing and quickening every cell, fiber and tissue." Yeomans, "Moses' Medicine Chest," Tract No. 4540 (Springfield, MO: Gospel Publishing House, n.d.), 5-6.

¹⁴⁴Yeomans, "Moses' Medicine Chest," Tract No. 4540, 4.

¹⁴⁵Yeomans, *Royal Road*, 56.

¹⁴⁶Ibid., 57.

¹⁴⁷Yeomans, "Free from the Law of Sin and Death," 3.

¹⁴⁸Yeomans, *The Hiding Place*, 16.

¹⁴⁹Lilian B. Yeomans, Manhattan Beach, California, letter to Rev. J. R. Evans, General Secretary, Springfield, Missouri, August 6, 1935, in Lilian Barbara Yeomans, ministerial file.

¹⁵⁰On the 1938 annual Assemblies of God

ministers' questionnaire, she replied: "Have not preached as much as in former years [only 75 times (!)] owing to home responsibilities." Lilian Barbara Yeomans, ministerial file.

¹⁵¹Lilian B. Yeomans, *Gold of Ophir: Spiritual Songs Given Through Amy Yeomans* (N.P.: Lilian B. Yeomans, 1941), 3.

¹⁵²Lilian Barbara Yeomans, ministerial file.

¹⁵³Ibid.

¹⁵⁴Ibid.

¹⁵⁵Ibid.

¹⁵⁶Ibid.

¹⁵⁷Ibid.

¹⁵⁸Lilian Barbara Yeomans, ministerial file. "Dr. Lilian Barbara Yeomans," Find A Grave, accessed 19 November 2015, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=28149338>. cf. Robeck, "Yeomans" who lists the date of her death as December 9.

¹⁵⁹Yeomans, "Out of the Depths," *Pentecostal Evangel*, 6.

¹⁶⁰Yeomans, "This is THE Rest ...," 1.

¹⁶¹Loutzenhiser, 4.

Continued from page 77 / Missing School Yearbooks

Latin American Bible Institute (San Antonio, TX)

Missing Yearbooks: 1926-1940/1941; 1942/1943-1944; 1949-1952; 1972; 1975; 1977-1979; 1983; 1985-1988/1989; 1990/1991-1999; 2001; 2003/2004

Metropolitan Bible Institute (Suffern, NY)

Formerly: Beulah Heights Missionary Training School
Missing Yearbooks: 1921-1946

Native American Bible College (Shannon, NC)

Formerly: Eastern Indian Bible Institute
Missing Yearbooks: 1968-1976/1977; 1978/1979-2007/2008

New England Bible Institute (Framingham, MA)

Missing Yearbooks: 1948-1950

Northwest University (Kirkland, WA)

Formerly: Northwest Bible Institute/Northwest Bible College/Northwest College
Missing Yearbooks: 1934-1936; 1943-1946; 1951; 1957; 1961; 1989/1990

Peniel Bible Institute (Stanton, KY)

Missing Yearbooks: 1928-1945; 1951-1954

Shield of Faith School (Fort Worth, TX)

Missing Yearbooks: 1931-1937

Southeastern University (Lakeland, FL)

Formerly: South-Eastern Bible Institute/ Southeastern College
Missing Yearbooks: 1935-1945; 1950; 1954; 1964; 1966-1968; 1972; 1974; 1976; 1981-1984

Southern Arizona Bible College (Hereford, AZ)

Missing Yearbooks: 1976; 1981; 1985-1988; 1989/1990-1991/1992; 1993/1994-1995

Southwestern Assemblies of God University (Waxahachie, TX)

Formerly: Southwestern Bible School/Southwestern Bible Institute/
Southwestern Assemblies of God College
Missing Yearbooks: 1927-1933; 1936; 1941; 1944/1945; 1949/1950; 1963

Trinity Bible College (Ellendale, ND)

Formerly: Lakewood Park Bible School/Hub City Bible Institute/Trinity Bible Institute
Missing Yearbooks: 1950; 1957; 1963; 1965-1966; 1971; 1986; 1990/1991

University of Valley Forge (Phoenixville, PA)

Formerly: Northeast Bible Institute/Eastern Bible Institute/Valley Forge Christian College
Missing Yearbooks: 1939-1940; 1943/1944; 1961

Vanguard University (Costa Mesa, CA)

Formerly: Southern California Bible School/Southern California Bible College/Southern California College
Missing Yearbooks: 1920-1930; 1933-1935; 1939-1940; 1942-1944; 1947; 1954; 1960; 1963

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MAKE A DIFFERENCE!

Help the FPHC to share the story of the Assemblies of God

Do you ever wonder what the Assemblies of God will be like in years to come? You're not alone. That is why the Flower Pentecostal Heritage Center aims to preserve and promote the heritage and distinct testimony of the Assemblies of God.

Do you remember C. M. Ward, Dan Betzer, and the Revivaltime choir? Was your life changed by a pastor, evangelist, missionary, church, or Teen Challenge center? God uses people, places and events to change the course of history — for individuals and for entire nations.

We in the Assemblies of God have an inspiring heritage! You and I know this, but many people have not had the opportunity to learn from the wisdom of those who came before.

There are four ways that you can help us to preserve and share our Pentecostal heritage with the next generation:

1 Entrusting us with materials from your life and ministry

The Flower Pentecostal Heritage Center is actively seeking the following materials related to your ministry and the worldwide Pentecostal movement:

- Magazines
- Sermons
- Photographs
- Diaries
- Interviews
- Scrapbooks
- Books
- Audiovisual Resources
- Memorabilia
- Newsletters
- Correspondence
- College Yearbooks
- Tracts
- Congregational Histories

Your contribution might be just what we need to fill gaps in one of our many collections.

2

Donating your used books

Direct your used books back into ministry by donating them to the Assemblies of God Used Book Clearinghouse.

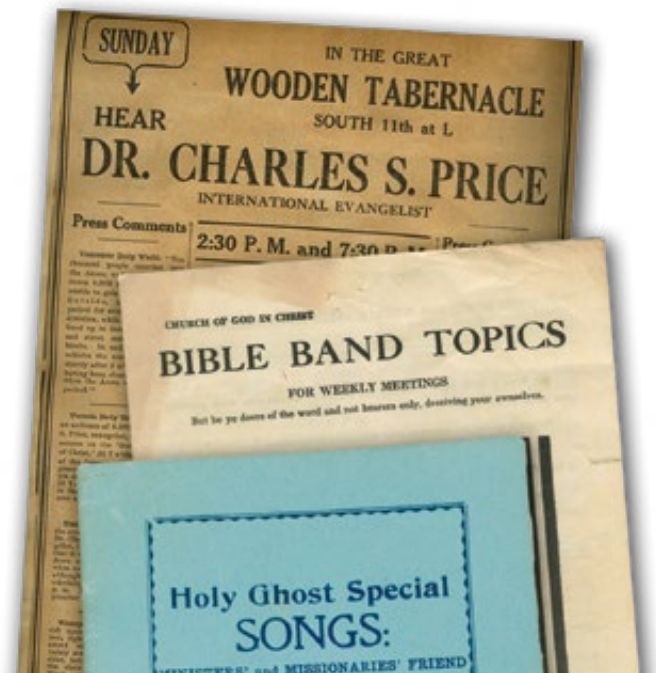
The Flower Pentecostal Heritage Center has always accepted donations of archival materials, including books, but sometimes people offer collections of books outside of the FPHC's collecting interests. Now, in conjunction with the libraries of AGTS, Central Bible College, and Evangel University, the FPHC is able to accept donations of personal libraries for the benefit of AG ministries. The archives or library which directs a donation to the Clearinghouse shall have first choice of materials from that donation. Remaining books will be made available by 4WRD Resource Distributors to missionaries, overseas Bible schools, individuals outside the U.S., and stateside non-profit organizations.

While all materials are accepted, the following are of particular interest:

1) Anything related to the Assemblies of God or the broader Pentecostal and charismatic movements, including books, tracts, pamphlets, magazines, unpublished manuscripts, audio recordings, video recordings, correspondence, scrapbooks, local church histories, and artifacts.

2) Any books religious in nature (including theology, church history, missions, biographies, commentaries, etc.).

3) Any academic books (in general, books with numerous footnotes or endnotes, or those published by university presses).



3

Supporting the Wayne Warner Research Fellowship

Wayne Warner, former director of the Flower Pentecostal Heritage Center (1980-2005), is a familiar name across the Assemblies of God. Under his leadership, the Center became a leading Christian archives and developed one of the largest and most accessible collections of Pentecostal historical materials in the world. He was the founding editor of *Assemblies of God Heritage* and has authored or compiled eleven books and countless articles.



In October 2006, the leadership of the Assemblies of God established the Wayne Warner Research Fellowship, an endowed program designed to encourage faculty, independent researchers, and students to use and publish from the Center's rich holdings. The program will award research and travel grants to a limited number of researchers each year whose research concerning Assemblies of God history is likely to be published and to benefit our Fellowship.

Have you been encouraged by Wayne's writings or friendship? Do you appreciate our Assemblies of God heritage? By making a financial contribution to the Warner Fellowship, you will honor Wayne's significant contribution to the preservation and understanding of Assemblies of God history, and you will encourage scholarship in the field of Pentecostal history.

4

Contributing to the FPHC endowment

You may wish to consider making a financial contribution to the Flower Pentecostal Heritage Center endowment to help ensure the long-term future of this ministry of remembrance. You can give needed support for the Flower Pentecostal Heritage Center by making a gift of cash or property or simply by including the following words in your will:

I give, devise, and bequeath to the Assemblies of God Foundation, 1445 N. Boonville Ave., Springfield, MO 65802 (insert amount being given here) to be used to support the ministry of the Flower Pentecostal Heritage Center.

Bequests are free of estate tax, and can substantially reduce the amount of your assets claimed by the government. A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name the Flower Pentecostal Heritage Center as a contingency beneficiary in the event someone named in your will is no longer living. It is recommended that an attorney help in drafting or amending a will.

Please contact me if you would like to discuss how you can help us to preserve and share our Pentecostal heritage with future generations. Thank you for your dedication to God and to the Assemblies of God!

Darrin J. Rodgers, M.A., J.D.
email: drodgers@ag.org

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web: www.iFPHC.org

WAIT!

Don't throw it away!

Do you have Pentecostal historical materials that should be preserved?

Do you know of someone with treasures in their attic or basement?

Please consider depositing these materials at the FPHC. We would like to preserve and make them accessible to those who write the history books.

Flower Pentecostal Heritage Center

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Email us: archives@ag.org



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