

Assemblies of God

HERITAGE™



YOU SIMPLY MUST HEAR
Evangelist
Smith Wigglesworth



BY ANGELIC AND
SISTERS HEALING CAMPAIGN
at the
First
Pentecostal
Church
1241 Street, near Green
January 2
January 15

Photograph: Keith Wigglesworth.
WEEK DAYS—10:00 A. M. and 7:00 P. M. except Wednesdays and
Sundays. SUNDAYS—9:00 A. M., 11:00 A. M., 2:00 P. M., and 7:00 P. M.
THE HOUR PRAYED FOR AT EACH SERVICE
A RARE OPPORTUNITY TO HEAR A WORLD EVANGELIST

At Another Year How General Superintendent Ernest S. Williams Viewed the Beginning of 1944

Cover: Ernest and Laura Williams,
about 1945



MINNEAPOLIS

45th GENERAL COUNCIL
ASSEMBLIES OF GOD
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COVER. General Superintendent and Mrs. Ernest S. Williams in their Springfield home about 45 years ago. He served as general superintendent from 1929-49. See page 9 for his 1944 New Year's message.

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By Wayne Warner

Heritage Helps Reunite Trio After 40 Years

It isn't often *Heritage* receives a letter like the one we received from 89-year-old Ella Schroeder, Sacramento, California. She made our day when she wrote that *Heritage* was instrumental in reuniting her with two former pupils she taught at Maywood Christian School more than 40 years ago.

The reunion came as a result of our research for the three-part series we ran this past year on missionary G. Herbert Schmidt.

"I wish to commend you for 'a top job' on the Schmidt story," she wrote. "I have just now finished re-reading the entire story. It is fabulous!"

One of the more interesting addendums to the story is the reunion of Schmidt's daughters, Ruth and Karin, with Miss Schroeder.

She told us how it happened. "Soon after our last telephone call, Ruth wrote a beautiful letter telling me about her family and job." Then Karin wrote to complete the reunion. Miss Schroeder continued, "We have exchanged photos, etc., and are extremely happy that at long last we have found each other."

Miss Schroeder closed with thanksgiving: "It is almost unbelievable how God has brought us together by way of the Archives! Thanks to you, Wayne. Keep up the wonderful work you are doing. God bless you."

G. Herbert Schmidt was imprisoned by the Nazis at the outbreak of World War II and then had to flee Danzig for Sweden. Schmidt's wife died during this time, and his two daughters barely survived the war.

When Schmidt was finally reunited with his daughters a year after the war ended, he enrolled them at Maywood Christian School in Los Angeles where Ella Schroeder was one of their teachers. During our research for the stories, we were able to follow several leads and help with the happy reunion. You can imagine Miss Schroeder's excitement.

The story was published in three parts: "An American Missionary in Nazi Hands," winter 1992-93; "A Refuge in Sweden," spring 1992; and "Daylight Pushes Back the Night," summer 1992. (See page 31 for ordering back issues.)

Miss Schroeder, by the way, will be 90 in April and

still teaches crafts, with a specialty in needlepoint, at her church, Capital Christian Center. "All proceeds go to missions," she told me in a telephone visit we had on December 2.

Most of our articles inspire, inform, and entertain our readers (you tell us this), but in the Schmidt story we unexpectedly performed another duty by bringing people together who have been separated for 40 years.

Miss Schroeder, you made my day. Now, how can I register for that needlepoint class?

Nuggets from Southern California Camp



Ernest and Emma Taylor (left) at a camp in 1935. The couple on the right traveled with Taylors. Can you identify them?

The *Pentecostal Evangel* published what they called "Nuggets," in the December 7, 1935, issue. The quotes were submitted by Charles S. Peters and came from speakers at the Southern California camp meeting.

EVANGELIST EMMA TAYLOR. My husband sometimes rebukes me for taking a text and then never coming back to it. Never mind, as long as men and women ramble along in sin, I'm going to ramble after them from Genesis to Revelation, as the Spirit reveals the need and gives utterance at any moment in my sermon ...Paul and Silas could not clap their hands, but I believe they wiggled their fingers and toes as they sang in the stocks in prison.

A. G. OSTERBERG. Faith works like sunshine. Give it a clear atmosphere, and it will shine forth gloriously. We should live in transparent holiness.

DR. CHARLES S. PRICE. Blessed is that grammar school boy, that high school or college young man who refuses the poisonous philosophy of this age, the modernistic, atheistic, communistic, anti-Christian poison that is dished out to them....Faith leaps in the dark but lands in the light.

A. V. HUNTLEY. Warriors filled with the Holy Spirit should not spend much time in upbuilding self, but should spend more time praying the Lord of the harvest to thrust forth laborers into His harvest.

JOSEPHINE (Mrs. L. F.) TURNBULL. We can run the race that is set before us with patience and with confidence, if we know that God has indeed set the race, has outlined it, has mapped it out for us.



Wayne E. Warner is Director of the A/G Archives.



A typical grass house church building and congregation in India.

Woman to Woman Susan Easton's Missionary Vision

**Woman's grief must meet in woman
Quick response and sympathy;
Christian sisters
Will you answer to the cry? ***

By Edith L. Blumhofer

Susan Easton's appointment to the first Assemblies of God Foreign Missions Committee in 1917 marked the only time in the denomination's history that a woman has held full membership on that influential committee. Easton brought to that task experience gained as a missionary in Calcutta, India, under the Women's Union Missionary Society of America for Heathen Lands, one of America's oldest women's missionary voluntary associations. In the earliest Assemblies of God deliberations about missionary policy, then, both the philosophy of missions

and the convictions about women's appropriate roles that had dominated the impressive, vigorous women's missionary societies since the second half of the 19th century were represented.

“What are ye better than others?” Sarah Doremus posed this question to American Protestant women in 1861 through the pages of a new journal, *Missionary Crumbs*. “If we believe that it is Christianity alone which has

elevated woman from her former abject position to her natural place by the side of man, can we rest in the enjoyment of these benefits without a single desire to elevate our poor heathen sisters?”¹

Doremus expressed the sentiments of a growing group of American women, married and single, who seized opportunities in the 1860s to assert the need for the appointment of single women as foreign missionaries. This involved, of course,

*Written by the daughter of an unidentified missionary to India, 1861

concomitant acknowledgment of woman's calling and ability.

Doremus (a Dutch-Reformed lay woman)—and some of her fellow New Yorkers—drew inspiration for transforming their convictions to realities from the example of an English voluntary association, The Society for Promoting Female Education in the East, which since

The Women's Missionary Union of America for Heathen Lands (WUMS) in 1886 appointed 22-year-old Susan Easton to Calcutta.

1834 had sent single women to Asia as teachers.²

Writing for that society, one Rosamond Webb encouraged Americans early in 1861 to emulate the British model. Despite the popular wisdom which assigned both the obligation and responsibility for world evangelization to men, Webb argued, Christian women had both a mandate and an identifiable, God-given sphere of responsibility.

In fact, theirs was an essential task, one which only women could perform—"women's work for women": "Women's work cannot be done by men. . . . If there is but one missionary of either sex at any station, one half the work is necessarily left undone."³ And the task placed them at the center of God's ongoing purpose of redemption: "God gives the young women of America this opportunity," reflected longtime India resident Jacob Chamberlain. "May they seize it and hasten. . . . redemption."⁴ Women, then, were needed to extend the kingdom of God, and after 1860, lay women involved themselves in various forms of missionary service in ever increasing numbers.⁵

Assuming that they had an obligation they dared not shirk, and, despite the political, economic and social turmoil around them, some with organizational skills

forged ahead from 1860 with plans to mobilize women to evangelize women around the world.

Using as a slogan "women's work for women," they publicized the needs of their "heathen sisters" as the special concern of Christian women; recruited single American women; and raised funds to support missionary outreach around the world, sometimes through interdenominational voluntary associations and sometimes through denominationally sponsored women's boards. Deeply moved by the plight of women in non-Christian cultures, they felt compelled to share the hope they believed the Christian gospel offered not only for salvation but also for concepts of self worth and human dignity.

Among the recruits in 1886 was Susan Easton, a 22-year-old native of Knox, New York, who received appointment to Calcutta, India, by the Women's Missionary Union of America for Heathen Lands (WUMS), the oldest women's missionary agency in America. Inspired by the British model, the WUMS's organizers (among whom was Sarah Doremus) had incorporated in 1861 in New York City where they enjoyed the support of some of the New York area's most prominent Protestant women.⁶

The WUMS existed specifically to "send out and maintain single ladies as Bible readers and teachers." It engaged evangelical women of various denominations though in practice it was dominated by women who identified with the "new school" Reformed ethos.⁷ The WUMS intended from its inception to use American women "to raise up and superintend native female laborers for their own country-women."⁸ They sought not only to convert but also to commission.

The WUMS operated under clearly established guidelines about women's place in church activities which Easton, like other recruits, accepted. First, the WUMS sought to imbue single women with a sense of calling and duty. Women married

to missionaries, they observed, were usually too busy or in too frail health to fill the "sphere of female usefulness" the society's sponsors envisioned.⁹

Second, the missions board explicitly disavowed any intention to imply the full equal status of male and female missionaries. Rather, they asserted specific male and female spheres and assumed that neither sex could adequately perform the duties of the other. "Man's social condition fits him to cope with his fellow-man," *Missionary Crumbs* noted. "In no way could woman's humbler sphere infringe on his prerogative."¹⁰

In 1861 a friend of the society wrote to board member Sarah Doremus:

We will fear no failure, while we keep in mind and in manner the true doctrine, that woman is the helper of man—not his substitute; she must work with him. . . . not counter to his plans, nor independently of his authority. The Savior gave to men the government of the church and the public ministrations among men, but the Savior also gave a public testimony to the faith, love and good works to women.¹¹

WUMS personnel sought limited women's rights in the church, not female ordination or administrative office. In the second half of the 19th century, they struggled less with resistance to preaching women than with the sense that in many Protestant congregations, women were treated as non-entities.¹² In their minds, the often-cited Pauline writings were not to blame. Rather:

The apostles approved the works of women, employed them, named them as messengers and ministering helpers in the Gospel dispensation. So it was for centuries; so it should ever have been. But then there is the great adversary of women—the devil—ever striving to destroy the good by destroying her moral power when employed for good. . . . Even in Christian Protestant churches how this enmity steals in! It has barred the sex from the

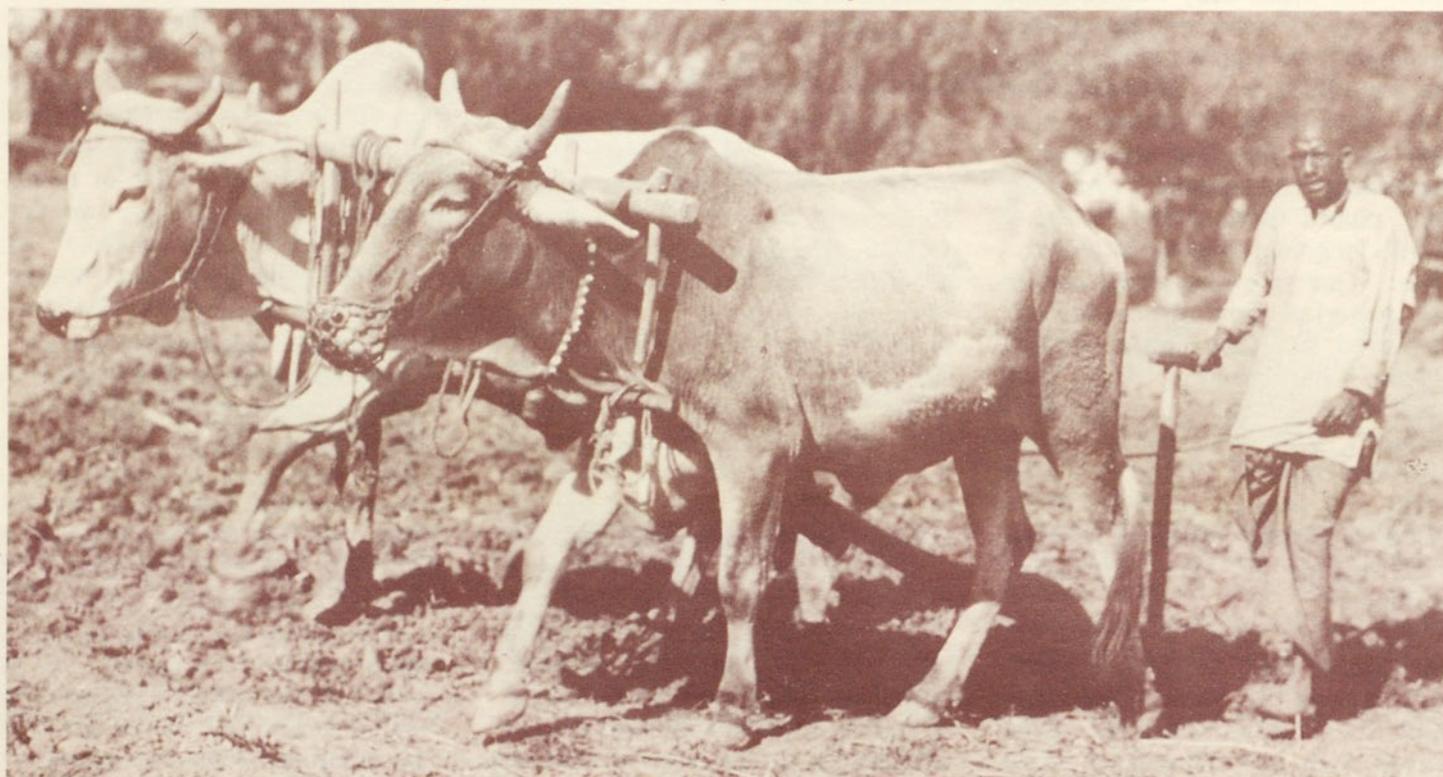
INDIA



A Hindu god.

The remarkable Pandita Ramabai, director of the Mukti Mission for girls and widows at Kedgaon, India. A Pentecostal revival began here in 1905. A year later Susan Easton reported on a similar revival in Calcutta.

Plowing in Indian style in 1933. The plow is a sharp stick covered with iron.



exercise of any open work for Christ—any acknowledgement of the right of women to a place at the feet of Jesus, any appointments by the church to work for Him and have recognition and commendations when deserved. . . . Never will the Christian religion shine out in its true glory till it gives this true place to women.¹³

Third, WUMS plans assumed not only woman's dignity and calling to Christian service but also her unique qualifications for usefulness in specific missionary tasks. This approach emphasized the seclusion of women in many foreign cultures which made it impossible for male missionaries to evangelize among them.

This reality was used in two different ways to support the call for women missionaries. First, some assumed that converting the women and, through them, the children would potentially quietly Christianize the nation in the next generation. Others argued that secluded native women, bound to tradition, were inherently conservative and persecuted men who would otherwise accept the gospel. In either case, women—both western missionaries and their Asian sisters—held the key to the transforming spiritual and cultural forces missionaries hoped to unleash.

Susan Easton sailed from New York for India on September 27, 1886, secure in both her calling and her prospects. She had signed a contract which pledged that if she married or severed her relationship with the WUMS within 5 years, she would refund the cost of passage, outfit, and incidentals provided by the mission board. The board further gave recruits housing and a salary of \$600 per year in gold from which the women paid for utilities and food. Furloughs were authorized (with passage paid and at full salary) at 7-year intervals, and missionaries were encouraged to take a month-long annual paid vacation.

Easton joined Sarah Gardner, who had been in Calcutta since 1879

and had established a flourishing outreach that included a high school, zenana work, a home for female converts, and a book depot (a combination library and store). In nearby communities, the Women's Missionary Union also sponsored medical missionaries and an orphanage with a dispensary. Easton became the junior member of a well-established missionary team and, like the others, deferred to Gardner as a gifted and natural leader.

Among the tasks assigned Easton during her first term was that of running the book depot. Gardner and Easton agreed that teaching converts to read obligated missionaries to provide Christian literature. Easton later urged: "Read they will, whatever comes into their hands. It is for the Church of Christ to decide what they shall read."¹⁴

By 1887, Gardner had translated more than 40 books. Her choices of what to translate reveal something about the spirituality she coveted for herself and her converts. Among the titles were James Stalker's *Life of Christ*; A. B. Simpson's *Christ in the Bible*; John MacNeil's, *The Spirit-filled Life*; D. L. Moody's *Sowing and Reaping* and *The Way to God*. Gardner's love for animals made her sensitive to animal abuse around her, and motivated her to translate *Black Beauty* as well in an effort to encourage better treatment of animals.

Easton also took charge of the converts home, which provided shelter and training for zenana women converts (who were frequent targets of violent persecution).¹⁵ In her first year as home supervisor, Easton welcomed four women whom she taught the Bible and encouraged in practical ways. One enrolled in a teacher training course, and another entered the mission's high school. A decision by the University of Bombay to accept women students had heralded an emerging willingness in some segments of the culture to educate girls.

WUMS missionaries encouraged such sentiments by offering high school training to promising female

converts in the subjects necessary for entrance to universities. Gardner prepared students specifically for the University of Calcutta. She inculcated in the girls in her high school a determination to "take a stand for education and womanly character" and, by so doing, to "help all women in their dark miserable lives."¹⁶

WUMS missionaries in Calcutta encouraged the women to seek careers as teachers, physicians and medical assistants as well as to work as Bible women. "These girls, rightly trained," Sarah Gardner told her coworkers, "can do more for their own country than can foreigners."¹⁷ WUMS women regarded themselves not only as advocates of spiritual truth but as agents of improvement (from the Western perspective) in the status of women. They believed that Christianization meant significant cultural gains for women, and they sought to communicate to Indian women determination to improve their status.

In 1895, Easton returned to the United States for a furlough. For reasons that are unclear, she prolonged her stay for several years.¹⁸ She remained a spokesperson for

"Never will the Christian religion shine out in true glory till it gives [women her rightful place in the Gospel dispensation]."

—Sarah Hale

missions, addressing the Ecumenical Missions Conference in New York in April 1900 on the need for Christian literature.¹⁹

Then the WUMS mission in Calcutta faced a crisis. Sarah Gardner's health failed, and she returned to the United States in 1902 where she died the next year.²⁰ Louise Pierson, daughter of missionary statesman Arthur Tappan Pierson (editor of the *Missionary Review of the World*) left a career

with the YWCA in Lowell, Massachusetts, to accept WUMS appointment to Calcutta to replace the ailing Gardner in 1901. She died of typhoid fever in 1903, before she had acquired sufficient fluency in the language to take hold of the work.²¹

The missions board in New York requested Susan Easton to return to India to fill the gap in the missionary ranks. Easton complied, leaving New York for Calcutta on November 16, 1904. She assumed charge of the congeries of WUMS outreaches in Calcutta.²²

Susan Easton introduced Pentecostal teaching and divine healing into the WUMS mission.

During her second term in India, Easton, like other missionaries and Indian Christians, was heartened by reports of revival among the 2,000 widows and orphans supervised by a remarkable Indian Christian woman, Pandita Ramabai. Ramabai's efforts had widespread support in the United States, where Ramabai societies solicited financial support for her growing outreaches radiating from Mukti, India.²³ The revival (which began in 1905) was widely publicized by Ramabai, Western missionaries and the religious press.

By 1906, reports circulated about glossolalia among Mukti evangelistic bands, and Ramabai had begun to use the terminology of Holy Spirit baptism popular among contemporary American evangelicals. Also in 1906, word of the Pentecostal revival at Azusa Street in Los Angeles reached India. Before long, missionaries from the United States as well as the ubiquitous Norwegian pastor, Thomas Barratt, arrived in India to give personal force to the message of the restoration of the apostolic faith as marked by Spirit baptism evidenced by tongues speech.

In June 1906, the WUMS monthly magazine, *The Missionary Link*, carried a report by Susan Easton

describing a revival resembling that at Mukti but flourishing among the girls at the WUMS high school in Calcutta. "Few if any of our girls," Easton reported, "have not shown a real desire to get rid of sin in heart and life."²⁴ Some of the girls formed a group they called "Daniel's Band" and met daily "to seek the baptism of the Holy Spirit." The Christian teachers in the school for Hindu girls seemed to Easton to be more fervent in their desire to communicate the gospel.²⁵

In October, Easton's colleague, J. L. Mudge, reflected on the revival's results:

God was in our midst, working in ways we have never witnessed before. As a practical result of the revival, we find the spirit of prayer increased. The love for God's Word is beyond anything [the students] have known, and they. . . enter into the spirit of its teaching as never before, and the reality of Jesus and conscious fellowship with Him is their greatest enjoyment.²⁶

Like the revival at Mukti, then, this renewal among women and girls in Calcutta stressed an experience of Spirit baptism and the necessity of holiness of heart and life. Pentecostal teaching, which was articulated at about the same time and differed primarily in assigning a "uniform initial evidence" (tongues speech) to attest Spirit baptism, not surprisingly found hospitable response in many quarters. Missionaries from several agencies embraced the message, among them Susan Easton. She introduced Pentecostal teaching about Spirit baptism into the WUMS mission and also began advocating divine healing.

Reports of such irregularities in several of their stations in India precipitated action by the WUMS board. While the board disavowed any intention to "control individual opinions," it reminded the missionaries of the agency's essential character: "We are a union of evangelical Christians." It stated, that since the majority did not accept "doctrines of divine healing

and the so-called gift of tongues," all were precluded from teaching them. As "tenets of a circle of believers," they could not be advocated by WUMS staff on WUMS property.²⁷

After an exchange of correspondence over several months, Easton's "radical departure" in doctrine occasioned her resignation from the WUMS.²⁸ Easton's tenure with the WUMS ended amicably when she returned for her scheduled furlough in August 1911. Easton received 6 months salary and a warm personal letter of farewell "anticipating the blessed hereafter when we shall again see eye to eye" from Sarah Doremus, longtime WUMS board secretary.

"My memory runs back," Doremus wrote, "to the days when you consecrated literally the 'dew of your youth' to India, and found beautiful friendships with dear Miss Gardner, working in harmony for the highest interests of our mission. It is a priceless thought to me that amid many changes, nothing can rob us of our past."²⁹

Little is known of Easton's early Pentecostal associations in the United States, but she attended healing meetings Evangelist Maria Woodworth-Etter conducted for

She was appointed to the newly formed A/G Foreign Missions Committee in 1917.

the Christian Workers Union in Framingham, Massachusetts, in 1913. She was called as a defense witness for Woodworth-Etter when the evangelist was charged with obtaining money under false pretenses during the services.³⁰ By 1917, however, she had gained the confidence of Assemblies of God leaders. The 1917 General Council of the Assemblies of God met in St. Louis in September, and Easton was appointed to the newly formed Foreign Missions Committee. Others on the committee were General Superintendent J. W. Welch, A. P. Collins, E. N. Bell,

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At Another New Year

How the General Superintendent Viewed the Beginning of 1944

By Ernest S. Williams

The United States had been at war for 2 long years when General Superintendent E. S. Williams wrote the accompanying article for the *Pentecostal Evangel* (January 1, 1944). A few weeks earlier, Williams had asked the Assemblies of God to observe Jan. 1, 1944, as a day of fasting and prayer.

Later President Roosevelt proclaimed that New Year's Day would be designated as a day of national prayer for "strength and guidance for the problems of widening warfare and for the responsibilities of increasing victory."

Roosevelt, who would be reelected for his fourth term in the coming year, wrote, "It is fitting that we set aside a day of prayer to give thanks to Almighty God for His constant providence over us in every hour of national peace and national peril."

Ernest Swing Williams was elected general superintendent in 1929 and retired in 1949. He died in 1981 at the age of 96.

It is customary at the end of a year to look backward to see how the past has been and forward to see what may be made of the future. In looking back, we have much to be thankful for as a Christian movement; and we trust also as individuals. It might savor of pride to enumerate the many blessings and the progress that has been made. Were we to count success from observable numerical growth, our success has been outstanding. In every field of Christian endeavor, the work has gone forward.

But Christian growth is not always to be measured by what can be seen. Jesus emphasized the inward character of His kingdom. He declared, "The kingdom of God cometh not with observation," and stated that, from the heart of man, proceed either those things which make up godly character or those things which detract. As we examine ourselves in the light of the year gone by, have we sought mostly those things which appear as



ERNEST S. WILLIAMS
(1885-1981)

success before man or those things on which we feel certain God can smile? "Man looketh on the outward appearance, but God looks upon the heart."

"As we examine ourselves in the light of the year gone by, have we sought mostly those things which appear as success before man or those things on which we feel certain God can smile? 'Man looketh on the outward appearance, but God looks upon the heart.'"

If our Christianity has become too humanized—seeking our own profit—rather than deep and spiritual—in the sight of God of great price—we do well to pause,

repent, and seek from God a fresh personal revival. Our experience began with a deep inward worship of God; a giving up of the world for Christ; a surrender of ourselves and desire for self. It was glorious in the richness of the Holy Spirit within. If time, cares, love for pleasure, ambition or for human success have crowded out this inward reverence and richness, it is time to "seek the Lord till He come and rain righteousness upon us."

By nature, we are all very human. "That is not first which is spiritual, but that which is natural." It is only as the natural is kept in subjection to the spiritual that we can please God. Without this, our building may prove to be of "wood, hay, stubble," to be found, at the end of our course unworthy to withstand the fire. If we seek earnestly to live in the Spirit and labor in the Spirit, our reward will be likened to "gold, silver, precious stones."

Living in the Spirit does not mean that we shall stand in empty-handed inactivity waiting for some special urge to do this or that. Living in the Spirit does not bring us into bondage. It gives unlimited liberty to take advantage of every opportunity for, "whatsoever thy hand findeth to do, do it with thy might." The same activities may be put forth by a man wholly given up to God as may be exerted by one who is personally ambitious. The difference is in the inward attitude of soul. One does it through love for Christ, the other through love of self. Only the Judge of all the earth may be able to discern the

Continued on page 29



William and Susanna Mitchell

COURTESY OF FRED O. MACFEE

William J. Mitchell

A Pentecostal Pioneer in New England

By Burton K. Janes

PART 1

On November 15, 1877, Corbett Mitchell and Julia Ann Janes were married at Hant's Harbour on the island of Newfoundland, a small British colony east of Canada. On July 11, 1878, a son—William James Mitchell—was born to the couple. Nobody could have imagined that the energetic child would live through an array of brisk experiences and, in God's plan, become a Pentecostal pioneer in New England.

Indeed, the Pentecostal revival in New England would stem from Chelsea, Massachusetts, where this Newfoundland son would begin an assembly. When he died in 1958 at 79 years of age, there stood in Everett, Massachusetts a Pentecostal church—Glad Tidings Tabernacle—as a sturdy monument to him. He is fondly remembered today in Malden's (Massachusetts) North Shore Assembly of God,

the outgrowth of this mission he had founded.

His biography is visible proof of the power of God to change a person completely. This article is a modest attempt by a distant relative to retell the story of this inspiring individual who played a key role in introducing the Pentecostal movement into the Northeastern American States. A new generation can witness the great work he accomplished and, at the same time, see exhibited in his life something God desires of His children—availability to do the entire will of God.

William James Mitchell, the pioneer of Pentecost in New England, was one of eight children born to Julia Ann and Corbett Mitchell. There is only sketchy

information available on his early years. He was baptized in the Methodist Church—evidently at Hant's Harbour, Newfoundland—on July 28, 1878. His father was a fisherman. Having left school in the third grade at age 9, William obtained little formal education, and was on his own at 11.

He went to sea while still a pre-teenager in order to augment the short finances of the large family. He sailed nearly all over the world with hard-drinking crews. On his first ship experience he was a cabin boy, and he sailed from Newfoundland to, among many other places, Barbados. He lived a boisterous teenage life.

Raised a nominal Methodist he had some contact with the Gospel and felt there was more to life than what he was experiencing. Gordon P. Gardiner, who made a brief study of Mitchell in 1982, wrote that he “made efforts to change his life.”¹ One of Mitchell's sons, Allen, described what he called the “blood vow” of his father who “tried and tried to ‘kick’ the alcohol habit, but with no success. In desperation he cut his wrist and drew blood. Then writing with his own blood, he vowed never to

Before becoming a teenager he was sailing the seven seas as a cabin boy with a hard-drinking and boisterous crew.

drink again. But it was to no avail.”² Mitchell still found his evil desires to be just as strong as before.

Mitchell met and fell in love with Susanna Patience Curnew from St. John's, the capital city of Newfoundland. She was 3 years Mitchell's senior, having been born on April 17, 1875. Her father, Isaac, was a laborer. They were married on April 21, 1900. Mitchell gave his occupation as a seaman. The ceremony was performed at the Cathedral of St. John the Baptist, the church that served the oldest Anglican parish in North America.

Mitchell decided immediately to

create a home for what would eventually be a large family. He and his wife settled in St. John's. Their first of 13 children, Elsie, was born in Newfoundland on April 27, 1901.

In the decades immediately prior to World War I, thousands of Newfoundlanders emigrated to the United States. Large numbers decided to settle in New England, particularly Massachusetts. (In 1905, for example, there were 10,583 Newfoundlanders in that state, and 933 in Chelsea alone.)

Soon after the birth of their first child, the Mitchells moved from Newfoundland to Chelsea. They would reside in New England for the remainder of their lives. In Chelsea Mitchell took up the carpentry trade which he maintained until around 1930 when he began to devote all his time and energy to the pastoral ministry. In time he owned his own successful carpentry business, "Mitchell, Short and Mitchell," a combination of his name and that of his uncle and brother. His company specialized in building houses.

On October 23, 1902, a second daughter, Gladys, who would change the course of the Mitchell's lives, was added to the family. She later explained to biographer Gordon Gardiner that her father "decided not to ruin four lives and so accepted Christ as his Lord and Saviour."

As a child Gladys was unwell; her illness was later diagnosed as epilepsy. Possibly in conjunction with their daughter's sickness, the Mitchells came in contact with Zion City, Illinois, which had been founded by John Alexander Dowie, a strong proponent of divine healing at the turn of the 20th century.

After she was prayed for at Zion City, Gladys never had another epileptic seizure. On October 4, 1903, a month before Alec Donald Mitchell was born and almost a year after the birth of Gladys, Mitchell was immersed by William Hamner Piper who was then in charge of Dowie's work at Cambridge, Massachusetts. Gordon



This old dance hall in Everett, Massachusetts, became Glad Tidings Tabernacle in 1930 under the leadership of William J. Mitchell.

Gardiner wrote: "Mr. Mitchell always appreciated the strict teaching he received in the Zion Church, including the necessity of tithing and learning to trust God for healing." His preaching and

After his conversion, Mitchell and his wife united with John Alexander Dowie's Zion City.

teaching later in his own churches in Chelsea and Everett naturally reflected the firm stand on healing he had taken personally, and undoubtedly influenced his church members.

Mitchell belonged to the Dowie movement as late as 1905. In September of that year, as Dowie was preparing to announce the expansion of his Zion City, he suffered a stroke. Leadership difficulties arose soon after. In 1956 Mitchell wrote J. Roswell Flower, then general secretary of the Assemblies of God, "Because of trouble among them [at Zion City] we moved out from them... ." The Mitchells returned to Chelsea. (On May 22, 1905 a fourth bundle of joy—Reginald—entered the Mitchell home.)

Mitchell and the group at Chelsea that had withdrawn from Dowie's work in Zion City started an independent mission on Park

Street in an old building that had been used for a saloon. Mitchell also preached every other Saturday night in a rescue mission in Boston, a ministry he continued for several years. (Another daughter—Mabel Evelyn—was born on November 11, 1906.)

"In the latter part of 1906," Mitchell recounted, "we heard of Pentecost breaking out in Texas." In December 1905 the father of Pentecostalism, Charles F. Parham, had launched a Bible school in Houston, Texas. His disciples fanned out into rural Texas, Los Angeles, and the Midwest, spreading the Pentecostal movement as they went.

By this time Pentecostals, who knew about the Holy Spirit's work in the South and West, began publishing several periodicals. Among these were *The Apostolic Faith*, *The Bridegroom's Messenger*, *The Way of Faith*, *The Latter Rain Evangel*, and *Word and Work*. Alfred Wight, who became the super-intendent of the New England District of the Assemblies of God, observed: "The literature was read by hungry hearts [that] were reaching out after the Bread of Life."⁴

Gordon Gardiner wrote that Mitchell and his group "sent a Macedonian call" for workers who had experienced Acts 2:4 to come

to New England. They secured the names of Mabel Smith Hall and Jean Campbell. Pentecostal historian Carl Brumback referred to Hall as "a woman of deep spirituality who was used of God in preaching—also in prophecy."⁵ Campbell had recently received the Pentecostal baptism at Dowie's Zion City. The Chelsea mission invited the duo to visit their town and conduct revival services.

Consenting, Hall and Campbell, and evidently Parham himself,⁶ stayed for 2 or 3 weeks in the town. According to Alfred Wight, they "were filled with the praises of God, and...really took time to pray... ." The elder of the two, Hall, was the preacher, but Wight noticed that she "would not attempt to preach until she received her message from the Lord with the anointing from on high to deliver the Word of God."

Crowds of people attended the women's meeting and every available space was taken. Wight remembered: "Conviction was strong, and long tarrying meetings followed... ." However, Mitchell was less exuberant. "The meetings were good with a few people saved," he admitted 2 years before he died. There was evidently no outstanding Pentecostal outpouring at that time.

Hall and Campbell then received a call from Marie E. Burgess who had been sent by Parham to New York as a pioneer Pentecostal evangelist. They moved on, helping Burgess to establish in midtown Manhattan a storefront mission that grew to be the well-known Glad Tidings Tabernacle in New York City.

Mitchell's small group could not afford to pay a minister, but the deacons continued meetings all winter. This spoke volumes to Carl Brumback: "When funds were not available for the support of a minister, the deacons carried on, until it became evident that God's hand was upon one of them for the ministry and he became the pastor."⁷ Mitchell would eventually become that person.

Hall and Campbell were followed in Chelsea by other evangelists. Mitchell told the story of one such couple, the Sanky Lees from Texas: "In the spring of 1907 we heard of Brother and Sister Lee, Pentecostal evangelists from the South. They stayed with us until the latter part of June. On June 17, a local holiday, we held an all day meeting. At about 9:30 p.m. the Lord poured out His Spirit and baptized five or six. I was one of them!" The George Baileys and Alfred Wights were among the first half-dozen or so New England

While following his carpentry trade, he preached at a Chelsea, Massachusetts, mission.

recipients of the Spirit-baptism in the 20th Century.

Approximately 25 believers received the Pentecostal baptism during June and July 1907. This prompted another Pentecostal historian, William W. Menzies, to observe: "The Pentecostal revival in New England stemmed from Chelsea, Massachusetts, where a great Pentecostal visitation occurred in June, 1907."⁸

Early in the fall, the Lees felt to move on. Before the evangelists left, two individuals—Mitchell and Alfred Wight—were elected by ballot and set apart by the laying on of hands by Lee for the work of the ministry and the edification of the church in Chelsea. Wight maintained that this was the first such meeting in New England and he and Mitchell were the first Assemblies of God elders to be so honored in New England.

After serving the Chelsea mission for almost 5 years, Wight, too, moved elsewhere. "With the help of the brethren," Mitchell explained, "I continued to carry on the meetings the rest of the year, besides working at my trade as a carpenter. The news spread that the Lord was blessing, so that people came from everywhere, making it necessary for us to move into a larger building."

Another mission was opened in East Boston. The two works were later united, resulting in a building being erected at 113 Hawthorne Street in Chelsea. Other missions then began to spring up in different parts of New England. H. T. Carpenter established a work in Worcester, Massachusetts, and T. Arthur Lewis, in Framingham, Massachusetts. Missions were also started in Bridgeport and New Haven, Connecticut. Camp meetings were held in Montwait, Framingham, and Wellesley Park, Massachusetts.

Gordon Gardiner wrote about the ensuing spiritual breakthrough experienced by the believers in Mitchell's mission:

God worked in this Chelsea work in a powerful way. Souls were saved and many forthwith slain under the power of God and filled with the Spirit, even before they knew what it meant. So great were the crowds that although the services did not start till seven o'clock, the hall was filled by six, and the doors had to be locked.

Another child, Pearl, was born to the Mitchells on March 10, 1908. About five weeks later, on April 19, the great Chelsea Fire broke out. Mitchell's mission, along with one-half of the city, was destroyed. The Mitchells lost all their possessions in the fire. As a result of the inferno, Mitchell's flock was dispersed to various towns and cities, spreading the Pentecostal message throughout New England.

Within a couple months after the fire, Mrs. Mitchell was expecting another child, and returned immediately for a year to Newfoundland, most certainly staying with her family in St. John's. Mitchell remained somewhere in the Everett area, or moved his family to the next town. On March 9, 1909 another daughter, Myra, was born in Newfoundland.

In addition to his preaching at the Boston rescue mission, Mitchell began attending Everett's Pentecostal Church of the Nazarene, a denomination lying in the doctrines of holiness and sanctification as taught by John Wesley. Although it carried the name "Pentecostal,"

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A Miracle in Humbug

Ministering in Northern California During the Depression

By Lloyd Christiansen

Humbug is a place. No kidding. It could be the only spot on planet Earth with that name. Many would link "humbug" with the bellow of the obnoxious Ebenezer Scrooge of Charles Dickens' fiction, *A Christmas Carol*.

Humbug is a tiny community about 12 miles from Yreka, California. The hamlet is so small it cannot be found on any road atlas. But it does exist. I know, because I've been there. And so were three other fellows.

The Pioneer Quartet, composed of Dudley Boyd, Herbert Brown, Harold Pearson and me, was a group of young men who were sponsored by the presbytery of the Northern California-Nevada District of the Assemblies of God.

The year was 1937 and Franklin Delano Roosevelt was the president. It may have been the worst year of the Great Depression. Many pastors considered themselves fortunate to have an income of \$15 a week.

People around Yreka, California, know where Humbug Road and Mountain are, but the store and school are gone. It was settled when prospectors discovered gold in the area. Yreka is along Interstate 5, just 13 miles from the California-Oregon border. At least one other Humbug Mountain exists, this one along the Southern Oregon coast near Port Orford.

The leaders of the NCA-NV District consisted of J. Paul Thommen Sr., superintendent; R. J., Thurmond, secretary-treasurer; Robert J. Craig, pastor of Glad Tidings Temple and president of Glad Tidings Bible Institute, San Francisco; J. Narver Gortner, General Council executive presbyter; W. T. Gaston, former general superintendent, pastor of Full Gospel Tabernacle, Sacramento (now Capital Christian Center); Max Freimark, pastor of Upper Room Mission, San Jose; and Robert T. Doherty, youth president.

It was the opinion of the presbytery that a youthful quartet would—through their services—give a shot in the arm to numerous home missions churches. Harold Pearson provided a 1930 Packard automobile, and the four of us were set to travel.

The Pioneer Quartet could hardly believe their eyes: all 77 people responded to the altar call.

Among California towns and cities in which we ministered were Dunsmuir, Mt. Shasta, College City, Yuba City, Red Bluff, Chico, Weed, Yreka, Weott, Montague, Alturas, Happy Camp, Clear Creek, Somes Bar, Hoopa, Fortuna, Ukiah,



Lloyd Christiansen, Harold Pearson, Dudley Boyd, Herbert Brown

HEAR Pioneer Quartet

A HARMONIOUS PRESENTATION
OF THE GOSPEL
SINGING INSTRUMENTAL
PREACHING

Colusa, and a few other places. Larger churches in Modesto, Sacramento, and Oakland also hosted the quartet. Services were held in a few churches in the Southern California District, including those in Dinuba, Visalia, Fresno, Reedley, and Pixley.

In September 1937 the Pioneer Quartet was conducting services at the Assembly of God in Yreka, where Marion Minogue and Elsie Rehb were copastors. (Miss Rehb later married one of her parishioners, Alfred McBride, who had become an Assemblies of God minister.)

One morning after a prayer meeting, the pastors mentioned their burden for Humbug, a place they had never visited. They asked the quartet if we would be willing to conduct a service there. Of course we wanted to go. We were told it would be the first-ever gospel service held there. A letter and a poster were mailed to the little village a week before to announce a Saturday night meeting. I presume there was considerable word-of-mouth publicity also.

The dirt road to Humbug was narrow, winding, precipitous, and dangerous. Upon arrival, I noticed just two buildings: a small all-

Continued on page 25

FROM OUR READERS

Herbert Buffum's Contribution

So kind of you to send me the photocopies of *Heritage* covering your splendid article on my friend Herbert Buffum [Fall 1986]. He certainly was "The King of Gospel Song Writers." During the 1920s and early 30s, one could hear his songs in every Pentecostal church throughout the land. As special numbers, his songs exceeded that of all other writers combined.

Most of his songs were really Holy Ghost inspired, and they had such a profound and lasting impression upon me—and do to this day—that in 1935 at the General Council in Dallas I had a fine interview with him and persuaded him to write the story of his song life. He sent the manuscript to me in 1936. Two disasters destroyed most of my memorabilia—a disastrous flood with water over the ceiling, and a fire a few years later. So I do



Herbert Buffum wrote many of the gospel songs which were popular during the early part of the century. His songs include, "Lift Me Up Above the Shadows," "I'm Going Thro', Jesus," "Across the Great Divide," "My Sheep Know My Voice," "When I Take my Vacation in Heaven," and "The Old-Fashioned Meeting."

not have a copy of Buffum's book, and I would go to any reasonable expense to find one, or get a photocopy.

E. E. Manney
Fort Worth, Texas

Editor's note. Any of our readers having a copy of the Buffum book and wishing to correspond with Brother Manney may reach him at 3109 Runnels St., Fort Worth, TX 76106. While attending the Sunday School Conference in Fort Worth, I interviewed the 96-year-old Manney with a tape recorder. He wanted me to know that he had not retired, still operates a sound recording business. During the interview, I mentioned a Buffum song, "I'm Going Higher," and Manney—with great feeling—promptly sang a couple of verses for me. He is the father of Dorothy Kirschke, widow of the late William Kirschke.

Has Early Pentecostal Heritage

I so enjoy *Heritage*.

I was a Sappington and am the only one left in my immediate family (86 last August). My brother Lloyd was the oldest and was 90 when he went home. Mary Woodbury (retired Arkansas and Oklahoma pastor) is my cousin and lives at Maranatha Village, Springfield, Missouri.

Blessings on you for the good work you are doing.

Edna D. Byrd
Sacramento, California

The Sappington family of Thayer, Missouri, was touched by the famous 1909 Pentecostal revival. But it was not until 2 years later that the two Sappington teenage sons, Lloyd and John (Edna Byrd's brothers) were converted. They had been known as fighters in the area but in 1911 were called to preach. They became charter members of the Assemblies of God. Heritage reprinted Harry E. Bowley's article, "The Great Ozark Mountains Revival," in the summer 1982 issue.

Thank you, Wayne Warner, and all the staff of *Heritage* and the Archives. How very much I enjoy every issue, and my heart is blessed and encouraged with many memories and faces. My dear husband Willis Brewer slipped away home in 1987. He went to Central Bible Institute in 1935 and then in the summer helped build the men's dorm and served as outstation leader. He was also the men's nurse the years he was there. He taught at Peniel Bible Institute (Kentucky), ministered in the Kentucky and Eastern Districts, and in Fresno during his last years.

You have the love and appreciation of many here. Glory to God! May he keep your hearts inspired and encouraged.

Jean C. Brewer
Fresno, California

Heritages Go To Arkansas By Way of California

I recently visited my nephew in Orange, California, and they intro-

duced me to *Heritage*. They let me bring six issues home, and I have thoroughly enjoyed them. I am passing them to my sister and brother-in-law and a friend who are enjoying them.

I am enclosing \$10 for a year's subscription.

Mrs. Ora Lee Rea
North Little Rock, Arkansas

Response to Fall Issue

Your *Heritage Letter* in the fall issue is so timely and needed. I appreciate it very much.

I am deeply concerned and disturbed about the many fads and imitations of the world that have come into our churches. I weep over it often. I believe there are hundreds of thousands of old-timers and new-timers who feel the same way....Keep pushing and praying and working, for the real thing will prevail over fads and imitations.

Elmer M. Trygg
Hillsboro, Oregon

I enjoyed my copy of the fall *Heritage* so much. As a young girl I heard Donald Gee more than once at special services held at Stone Church in Chicago. Your article about his ministry was so informative and interesting. Thank you.

Mrs. Roelina Sennese
Country Club Hills, Illinois

I was very pleased to receive the complimentary issue of *Heritage*. Thank you very much. I was blessed and inspired as I read about the men and women who pioneered this great Pentecostal message in the early days. Praise the Lord.

Florence M. Ridener
(widow of Robert T. Ridener)
Fruitland, Idaho

So many things in the fall issue made it a real blessing. Your *Heritage* Letter is so timely ["Ah, for the Good Old Days!"]. May I have permission to quote from it for our District Pastoral Letter, in both English and Spanish? [*Yes, by all means.*]

Precious memories, how they linger. For instance, the article about William Jethro Walthall. My grandfather, D. W. Savage, was a member of [Holiness Baptist Churches] and came into the Assemblies of God with them. Grandpa had undergone surgery and found to be full of cancers, which could not be removed. Doctors gave him 30 days to live. He went to Pentecostal services in Oklahoma and was instantly healed. This was in 1912, the year I was born. Grandpa lived to hold our first-born daughter in his arms some 20 years later.

Then there is a picture of old "Boomtown Burkburnett," ["Oil Patch Prophets"] where my father, H. M. Savage, was pastor. It was here that I began preaching in 1928 and haven't stopped!

There are other memories in this issue, my most enjoyable issue of *Heritage*. One is the Smith Wigglesworth ministry in the Eureka Springs camp meeting, and our quilt pallet on the mountain side (waking up during the night

and having to crawl back on the pallet). And those services. Wow! Yes, Brother Wigglesworth was rough on the sick when he prayed, but there were definite, miraculous healings!

And what a joy to see J. Narver Gortner pictured on page 21. I entered the General Presbytery of the Assemblies of God in 1939, and his comments were always inspiring.

Keep up the good work.

Kenzy Savage, Superintendent
Central Latin District
Rio Rancho, New Mexico

Your editorial ["Ah, for the Good Old Days"] caused me to bristle somewhat. A number of headquarters publications in the last year have said similar things about the shallowness of clapping during worship services and the desire to return to more "good old days" ways of responding to the moving of the Spirit of God. You indicate that there was more virtue in the way the previous generation responded to the Spirit than in the current way of responding.

Biblical truth is eternal, but the way a certain people and culture respond in physical praise is not canonical or eternal. Revival is not in returning to methods or practices of the past; it is returning to God and His word. A keen awareness of the past will protect us from excesses in the future, but will not dictate that one kind of response is to be desired any more than another. God is creative.

What you consider just standing "for 40 minutes singing choruses," many Assemblies of God members consider worship. Our forefathers would very likely have been very much at home with songsheets in place of hardback hymnals and extended times of standing in the presence of God. Your parenthetical comment seemed snide and cynical.

Your editorial...makes us seem like an "old folks church," unappealing to people in their 20s and 30s. We used to be people who liked exciting worship. Now we are writing articles that denigrate

worship that gets too boisterous. We need encouragement to make our worship services Biblically centered, yet, at the same time, appealing to the vast generations of younger Americans who are searching for spiritual reality but often shunning an Assembly of God worship service because it is too dry and dead and lifeless and boring. May God deliver us from that and take us back to the paperback hymnal and non-liturgical worship.

Gary Denbo, Pastor
Christian Chapel
Columbia, Missouri

I plead guilty to the remark about standing to sing choruses for 40 minutes—although it was not intended to be "snide and cynical." But on the clapping, my objection was on applause following a special number and during a sermon, not in worship. Somehow I cannot believe that applause in these situations falls under worship—whether it was in 1914 or 1993. Perhaps TV has conditioned us to focus on singers and abilities rather than view it as ministry and worship.

Don't count on our pioneers being more "at home with songsheets in place of hardback hymnals." It has been said that the Azusa Street Mission, during that great revival beginning in 1906, sang "The Comforter Has Come!" in every service. That song was a Holiness favorite which was copyrighted in 1890. The pioneers didn't always have books, but they sang songs from memory. They sang choruses, but they did not neglect hymns and gospel songs.

Contrary to what I might have conveyed in that editorial, I see nothing wrong with singing praise choruses; but in my opinion, the choruses need a blend of solid hymns that teach or reinforce theology. The two can be mixed to glorify God and should not be regarded as clashing styles. The blend will give us a service that attracts every age group.

As always, your opinions are welcome. Wayne Warner ♦

William Jethro Walthall

and the

Holiness Baptist Churches

of

Southwestern Arkansas

UNITING WITH THE ASSEMBLIES OF GOD

By Glenn Gohr

The Piney Grove Church at Boughton, which Walthall had earlier pastored, and by 1899 was pastored by J. C. Kelly, was one of the churches which became excluded from the Southern Baptist Convention. At the 1899 session of the Red River Baptist Association, a committee was appointed to investigate the differences between two factions of the church, with the result that the pastor and his followers were excluded:

The finding of this council was that J. C. Kelly and associates are heretics in holding to the modern doctrine of "holiness and divine healing" and the action of L. H. Hitt and associates was regular and baptistic in excluding said Kelly and associates from the fellowship of Piney Grove Church.—I. F. Welch, Clerk.¹³

Kelly and 27 of the church members were removed, but after a struggle, these members prevailed in maintaining possession of the church building. This was the last year Piney Grove was listed as a member of the Red River Baptist Association.

A great revival occurred among

UPDATE. *At the age of 19 in 1877, William Jethro Walthall was confronted with the claims of the gospel in a Methodist meeting and was converted. Two years later in a season of prayer, he was baptized in the Holy Spirit. He became a Baptist minister but then after being forced out for his beliefs on the work of the Holy Spirit, in 1903 he and other ministers formed the Holiness Baptist Churches of Southwestern Arkansas. In this concluding part, Glenn Gohr tells of his ministry with the Assemblies of God.*

One of the senior members of this 1923 General Presbytery at age 65, W. J. Walthall is second from the right in first row. Others are, first row from left, Roy E. Scott, Stanley H. Frodsham, Hugh M. Cadwalder, Robert A. Brown, J. W. Welch, J. Roswell Flower, Walthall, and Joseph Tunmore. Second row, David H. McDowell, J. E. Kistler, William Faux, T. K. Leonard, A. H. Argue, J. Narver Gortner, S. A. Jamieson, R. J. Craig, and E. R. Fitzgerald. Third row, A. H. Wendt, J. O. Savell, J. R. Evans, Frank Boyd, Frank Gray, T. Arthur Lewis, R. E. McAlister, and Oscar Jones. Fourth row, Hermon L. Harvey, W. F. Hardwick, Fred Vogler, Louis F. Turnbull, and E. S. Williams. Photo taken at the Salem Church, St. Louis, September 1923.

CONCLUDING PART

these "outcasts" and several new churches were formed in the hill country of Southwest Arkansas. A few of the congregations were scattered into Oklahoma Indian Territory and in Texas, but the bulk of them were in Arkansas.

By 1903 this group of believers organized themselves into the Holiness Baptist Churches of Southwestern Arkansas. Their first annual convocation was held at Sutton,

He was baptized in the Spirit in 1879, 22 years before the outpouring at Topeka.

Arkansas, November 6-8, 1903, with J. C. Kelly elected as chairman.¹⁴

The group chose not to be regarded as a denomination or ecclesiastical body.

Resolved, That this band of Christian workers...shall, in no sense, be regarded as an Ecclesiastical body, but as an Evangelistic Auxiliary to the missionary effort of churches and

missions, on primitive Gospel lines, and as such this Association should always feel that it exists simply for the promulgation of the Gospel, in its fullness, in all fields coming within the range of its possibilities.¹⁵

This convocation also adopted a 13-point statement of faith and agreed to take over publication of *The Apostolic Messenger* which W. J. Walthall had earlier begun printing. Walthall continued as editor. He later published *The Eleventh Hour Gleaner* and *The Beacon Light*.¹⁶

In keeping with Holiness thought, a list of contemporary evils confronting society and the Church was included in their resolutions. These evils to be avoided included tobacco, intoxicants, hypnotism, spiritualism, Christian Science, lodges, laxity of divorce laws, theaters, and worldly entertainment.¹⁷





It is interesting to note that in a report on various churches, the Piney Grove Church at Boughton was mentioned as having been removed from the Missionary Baptist Association some years earlier, but had "steadily grown into a membership of 134" by 1903.

In 1904 the Holiness Baptist Churches participated in merger talks with the Independent Holiness Church and the New Testament Church of Christ, which resulted in the formation of the Holiness Church of Christ, as party to the union which formed the Pentecostal Church of the Nazarene in 1907 and 1908. The Holiness Baptist Churches of Southwestern Arkansas did not merge, withdrawing from the talks when the other participants failed to accept immersion as the only valid mode of baptism.¹⁸

In 1917 a letter from Walthall in the *Evangel* told the A/G that "the time has come for me to take my stand with you." His 36 churches were brought into the Arkansas District.

Because of Walthall's own experience in receiving the baptism in the Holy Spirit, by 1916 he began to feel a closeness to the Assemblies of God, whose doctrines very nearly matched up with his own beliefs. He sent a letter to the editor of the *Weekly Evangel*, sharing part of his testimony and expressing his Pentecostal views.

...I am not directly allied with the General Assembly, but I am deter-

mined, by the grace of God, to seek and cultivate the unity of the Spirit with you and stay out of the way of the Holy Ghost, allowing Him, if it is His pleasure, to work out the technical differences and establish fully the unity of the faith in the body of Christ...

I know of but one point that could be a possible barrier to us merging into the General Council. You teach that speaking in tongues is the sign of the Baptism of the Holy Spirit, while we have always maintained that all supernatural manifestations, including tongues, are confirmatory signs of the preached Word in its fulness as in Mark 16:15-20. However, I for one, am not willing for technical differences to longer frustrate fraternal fellowship, and am praying that the blessed Paraclete may harmonize this difference and we speedily be brought into a permanent and united relationship with the Full Gospel forces everywhere, and the body of Christ cease to have cisms in it.¹⁹

Walthall also sent the *Evangel* editor a copy of the minutes of the 1916 annual convocation of the Holiness Baptist Churches of Southwestern Arkansas. Some excerpts follow:

...All the preaching services were interesting and highly spiritual, but Sunday noon and night were attended with special supernatural manifestations, such as speaking in tongues, singing in the spirit, and falling in trances.

...A very interesting healing service was held, in which quite a number were anointed, with prayer offered for healing, with some very blessed and immediate results.

...We also believe in striving to establish and maintain the spirit of unity among full Gospel people everywhere. Therefore we recommend that this body appoint one or more men to open personal or written correspondence with the General Council of the Assemblies of God, known as the Pentecostal Movement, to ascertain the advisability of forming fraternal relations with that body.²⁰

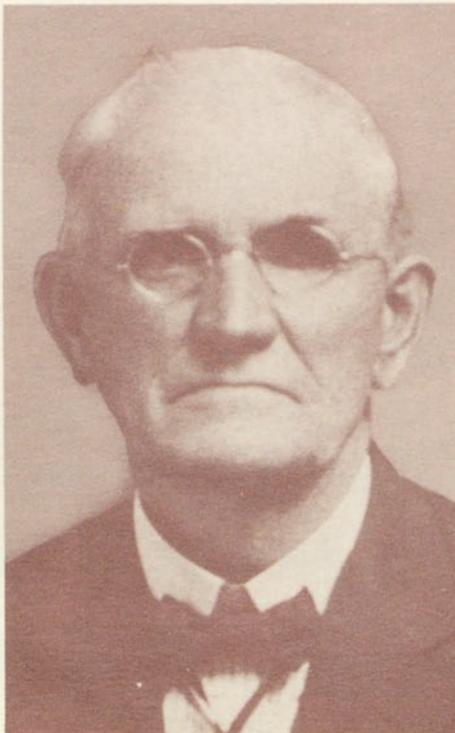
A few months later, after further study and what he regarded as a revelation, he became convinced that speaking in tongues was indeed the initial physical sign of the baptism in the Holy Spirit.

...as I now clearly see, I had the truth but not the whole truth....and because I could not find plainly stated "Thus saith the Lord," that speaking in tongues is a sign of the Spirit's fullness, I couldn't accept it....

On Sunday night, July 16, in a revival meeting at Pine City Holiness Baptist Church, near Pitts, Ga., I was led to preach on speaking in tongues as a matter-of-fact gift to the church, based upon prophecy, example and teaching. When I entered upon the record phase of the subject I, of course, referred first to the Pentecostal incident. The blessed teacher led me, unsuspectingly, to say that this is the birthday and birthplace of the Christian church, and therefore to say, without a thought of the study that had been going on in my mind, that the Pentecostal experience was the normal condition and experience of the church. It was said and was an unsought expression, and went through my whole being like an electric flash, and beyond all question it was a truth Divinely given, and not the result of personal research nor conclusions drawn from the teachings of men....He knew that I could not reach the much sought

truth by honest research and so He miraculously bestowed it to my complete satisfaction....

...it became so simple and plain as the Spirit Himself began to show me in detail the Cornelius incident. These people knew they were filled with the Spirit by His all empowering presence, but the Jewish brethren who went with Peter knew it by the externally produced evidence, just as a man knows he is sick by the presence of disease, but others know it by the symptoms.²¹



"I was looked upon with suspicion, as being mentally unbalanced, but was so animated by the divine presence that it seemed at times as if terrestrial bearing was almost lost."

W. J. Walthall

Even though Walthall, came to the 1917 Arkansas District Council as a visitor from the Holiness Baptist Churches, "the brethren gladly welcomed him and gave him a seat in the Council."²² Walthall had already stated that he heartily accepted the fundamentals of the Assemblies of God, and in fact, he was given the privilege of preaching a "soul-stirring" message

on the parable of the ten virgins (Matthew 25:1-13) at the opening session of the council. Later he made a "stirring address, rich in experience, and full of holy fire and zeal" in support of the fundamentals and the work of the Assemblies of God in general. The result came that the Council voted to extend the right hand of fellowship to Walthall, and a good time of rejoicing and handshaking ensued. Hattie Walthall was also listed in attendance at this district council meeting.

With such a warm welcome, it did not take long for Walthall to seek credentials with the Assemblies of God. In October 1917, a letter was printed in the *Evangel* stating his intentions:

...the time has come for me to take my stand with you. I endorse fully the Fundamentals adopted in the council meeting of 1916, and ask for credentials from the proper authority. I send as references, if you desire to know more of me, the names of S. A. Jamieson, A. P. Collins, E. R. Fitzgerald, Fred Lohmann and Z. J. Launius.

...Since the adoption of the Fundamentals shut the door in the face of error, I have known we are one people, but have awaited our annual meeting, hoping to line up as a body. Our recent meeting, however, revealed the fact that there is a small discordant element that we couldn't afford to carry into the General Council until it is adjusted.

This discord arose over speaking in tongues being the initiative accompaniment to the baptism in the Holy Spirit....And I hope by further waiting that we may move as a whole. My waiting, however, has reached its limit, but I shall labor with them as formerly, as the Lord may lead, and do all in my power to help adjust matters. I feel sure, though, that other ministers will act independently as I have done and possibly some churches.

Give me a place in your ministerial fellowship, and I'll find a place in the battle line.²³

On his application he stated without reservation that he was in perfect accord with the General Council purposes and work. His ordination was approved on October 31, 1917.²⁴ He was 59 years of age when he started this new phase of his life. He also brought

with him the 36 congregations from the former Holiness Baptist Churches of Southwestern Arkansas which were absorbed into the Assemblies of God.²⁵

In January 1918, at a council held in Russellville, Walthall was elected as chairman of the Arkansas District and served until 1926. He then served one year as secretary-treasurer, and one year as assistant superintendent before being elected again as superintendent from 1928-1929.²⁶

While serving as chairman, he pastored congregations in North Little Rock, El Dorado, Carthage, Malvern, and Camden. From 1922-23 he was pastor of First Assembly in Malvern, Arkansas. This historic church was founded in a tent meeting conducted by Millicent (Mrs. Howard) Goss in 1909. Other well-known pastors who preceded Walthall included E. N. Bell, A. P. Collins, Hardy Mitchell, Fred Lohmann, and E. R. Fitzgerald.

According to his annual reports given at the district council meetings, while serving as chairman, Walthall preached approximately once daily, visited almost every section of the district including remote areas, conducted revival meetings, gave Bible lessons in camp meetings, dedicated new church buildings, and attended General Presbytery meetings in Springfield, Missouri. He also was editor of the district paper, *The Pentecostal Gleaner*, oversaw home missions work in the district, and contributed articles to the *Pentecostal Evangel*.

Obviously, this position carried much responsibility and burden, for when Walthall was reelected in 1924, "with tears declaring the office was too heavy for him, [he] bowed his white head and asked all the old Presbyters to gather and lay hands upon him sending him forth in the power of the Spirit into the work of the Chairman for the ensuing year."²⁷ After prayer the people hugged his neck, offered words of encouragement, and took up an offering which amounted to \$62.06. The previous day the group had contributed \$77 to the Walthalls for



Identified only as "Apostolic Preachers" and taken near Sarepta, Louisiana, this 1919 group includes W. J. Walthall, third from the right, who was chairman of the Arkansas-Louisiana District at the time. Others identified are E. L. Tanner, fourth from the left, and Charlie Carraway, eighth from the left. The man in the long white coat is identified as the cook, so it is assumed this was at a camp meeting. Tanner later became superintendent of the Louisiana District. Readers able to identify others in the photograph are asked to write to *Heritage*. Courtesy of Andy Harris

a new suit for him and a coat and hat for her.

At this same council Walthall shared some of his ideas concerning the evils of the age and the infiltration of modern ideas which could hurt the thrust of the Assemblies of God:

...There is a tendency, in these days of intellectualism, toward the

From 1918-29 he served the Arkansas District as secretary-treasurer, assistant chairman, and chairman.

modification of our Pentecostal message, by the injection of up-to-date modern thought into it, and the employment of worldly-wise, sensational, methods to augment its efficiency...

He suggested that Bible conferences be conducted in order that "our people will be safeguarded against the subtle tendencies of this evil age, and non-councilism will be eliminated by an enlarged vision of co-operative fellowship."²⁸

Not only did Walthall's jurisdiction as superintendent include the state of Arkansas, but also northern Louisiana and Memphis, Tennessee. Beginning in 1927 the district became the Arkansas-Louisiana District. Possibly some isolated churches in neighboring states were also in his jurisdiction.

In a disagreement concerning the overseeing of the congregation at

Memphis, Tennessee, in 1925, Walthall further declared his strong support of cooperativeness in the Assemblies of God:

...attention needs to be called to hurtful rulings that are, unsuspectingly, creeping into our ranks that mar the sweetness of fellowship. Then, too, I am frank to let it be known that I am down-right opposed to anything, in this blessed fellowship that is dearer than life to me, that smacks of arbitrary rule by a centralized power; but stand four-square for one-hundred-per-cent co-operation.²⁹

Many miracles were reported during Walthall's ministry. He told of cancers being healed, acute rheumatism being instantly healed, the instantaneous healing of a lady who had tuberculosis, and many other such healings. Shortly before he passed away, Walthall submitted an article to the *Pentecostal Evangel* titled, "A Ministry of the Miraculous" which helped document several of these cases. In describing one of these instances, Walthall said,

...an old-time Baptist deacon, who was among the first to accept the message of healing, and had at the time a cancer on the cheek, which had been, supposedly, successfully treated three times, but returned each time with increased malignity. It raged for seven years, notwithstanding the prayers repeatedly offered for him. Finally all hope was abandoned and he came to death's door. At least one-half of the flesh on one side of

Continued on page 30



The Making Of Smith Wigglesworth

Part 2

The Making of His Message

By David W. Dorries

Editor's Note

Mention the name Smith Wigglesworth today, and you'll find a surprisingly great number of people who will recognize this legendary name—even 45 years after his death. When Wigglesworth died in 1947, another English minister, Donald Gee, wrote that a "unique ministry, a gift of Christ to His church, has been taken from the worldwide Pentecostal Movement. He died in the harness—nearly 88 years of age."^{*}

Wigglesworth was born to a very poor family in 1859 and learned to read only after becoming an adult. During his early adult life he

worked as a plumber and assisted his wife in a Bradford mission. When he was 48, in 1907, he was baptized in the Holy Spirit and soon became an evangelist. He became well known in several countries through his meetings and sermons which were published in Pentecostal periodicals and books.

David W. Dorries' article is published in two parts: Part 1, "The Making of the Man," and Part 2, "The Making of His Message." Part 1 was published in the fall issue of *Heritage*.

^{*}"Awaiting the Resurrection," *Pentecostal Evangel* (April 5, 1947), 3.

Concluding Part

The year 1907 represented a decisive turning point in the life and ministry of Smith Wigglesworth. Although Bradford remained his home and the Bowland Street Mission continued to be a thriving outreach, Wigglesworth was now the possessor of a dynamic message and a fearless healing and deliverance ministry that could not be contained within the boundaries of Bradford, nor could it be kept even within the British shores. With the missing ingredient of Spirit baptism now in place, enabling Wigglesworth to overcome his inadequacies, fears and natural limitations, his ministry was now marked with an unusual measure of the Spirit's power and authority. Invitations to minister became so numerous that he found it necessary to leave the plumbing business. Trusting God for financial provision, Wigglesworth never found himself lacking throughout his 40 years as a journeyman ambassador of the Pentecostal message and ministry.

Leading others into an experience of the baptism in the Spirit would become a trademark of Wigglesworth's ministry. He was convinced that his own life had been revolutionized by the Spirit's empowerment, and he felt compelled to share with others the secret of his own transformation.



Dr. David W. Dorries is an assistant professor of church history at the Graduate School of Theology and Missions, Oral Roberts University, Tulsa, Oklahoma. His Ph.D. is in church history/systematic theology from King's College, University of Aberdeen (Scotland). His doctoral dissertation is a vindication of the Christology of Edward Irving.

We must be edified before we can edify the church. I cannot estimate what I, personally, owe to the Holy Ghost method of spiritual edification. I am here before you as one of the biggest conundrums in the world. There never was a weaker man on the platform. Language? None. Inability—full of it. All natural things in my life point exactly opposite to my being able to stand on the platform and preach the gospel. The secret is that the Holy Ghost came and brought this wonderful edification of the Spirit.... He has given me this supernatural means of speaking in an unknown tongue to edify myself, so that, after being edified, I can edify the church.¹²

“The faith of Christ never wavers. When you have that faith the thing [what you need] is finished.”
—Smith Wigglesworth

Not only had Wigglesworth discovered a new sense of personal wholeness through the equipping power of the Spirit, but a sense of completeness had been added to his message. Having formerly espoused a 2-fold Gospel of justification and sanctification, he now added to his message the third component of Spirit baptism. He aligned himself with the distinctive Pentecostal interpretation of the baptism in the Spirit as had been set forth at Azusa Street and transmitted by Thomas B. Barratt and A. A. Boddy. Wigglesworth now saw justification and sanctification as essential but preparatory experiences, making possible the culminating experience of Spirit baptism. Sanctification represented the final purging of the carnal, natural realm, preparing the human temple for the coming of the Holy Spirit who ushers in the realm of the supernatural. Speaking in tongues was the initial evidence of the Spirit's baptism.

Although in agreement on these basic points, Wigglesworth's doctrine of Spirit baptism parted company with the classical Pentecostal position in some areas. He made a distinction between the Spirit of Christ and the Holy Spirit. While the Spirit of Christ entered the recipient at new birth, the Holy

Spirit remained outside the believer until Spirit baptism. Only when the believer had been purified and cleansed through sanctification could the Holy Spirit enter the vessel on the occasion of Spirit baptism.¹³

Most probably, Wigglesworth's personal experience influenced his particular understanding of these issues. Since he believed that his Spirit baptism had elevated him beyond carnal and natural limitations to new heights of supernatural power, he would be inclined to equate the Spirit's entrance into the life of the believer, bringing with Him His accompanying array of supernatural enablements, with the experience of Spirit baptism.

In addition, Wigglesworth viewed the gift of tongues as distinct from the sign of tongues expressed at Spirit baptism.¹⁴ Again, his own experience seemed to be a guiding factor forming his doctrine. After his baptism in the Spirit experience at Sunderland, Wigglesworth did not repeat his tongues speech in the same manner. Instead, he sought tongues as a distinct gift entirely separate from his initiation experience. Nine months after Sunderland, he did receive the gift of tongues, and was able from that time onward to speak in tongues at will as he sensed the Spirit's anointing.

A part from the above idiosyncrasies, for a man without formal theological training, Smith Wigglesworth embraced a balanced, Christocentric theology. Even with his noticeable emphasis upon Spirit baptism, Wigglesworth's understanding of this crisis experience was unmistakably Christocentric. For him, the baptism in the Spirit never must be construed as a baptism into a vague, nebulous, abstract power, but rather a baptism into the fullness of the person of Jesus Christ. This statement expresses the heart of Wigglesworth's understanding of Spirit baptism.

“...for this glorious Baptism is to be a witness of Jesus. And Oh, beloved, beloved, we must reach the ideal

identification with the Master. It is the same Baptism, the same power, with the same revelation of the King of Kings. God must fill us with this divine glorious purpose for God, filled with God, manifest sons of God with power filling the earth."¹⁵

Christ was fully God, but in coming to earth in the incarnation event, He was Son of man, with the Spirit of God resting upon Him.¹⁶ As man, Christ won redemption for humankind by offering perfect obedience for us and by shedding His blood to obtain atonement for our sins.

Wigglesworth used a play on words, altering the word "atonement" to become "at-one-ment." By this he highlighted the perfect identification existing between Christ and humanity. In the first stage, Christ took "every vestige of human deformity, depravity," and it died with Him forever on the cross. This was done so that the second stage might take effect. We become one with Him in His perfection. "If I dare believe, I am so in order with God's Son that He makes me perfect, at one with Him, no sin, no blemish, no failure, absolutely a perfect atonement till there isn't a vestige of weakness left."¹⁷ Therefore, for Wigglesworth our perfect association with Christ means that His incarnate life of holiness and supernatural power as lived out in the gospel accounts becomes for us a prototype of the life of the believer baptized in the Holy Spirit.

Jesus was the type of the Sonship we have to attain to. Oh, the loftiness of the character of Jesus, the firstfruits to make us holy. I see Jesus going about clothed with power. I see likewise, every child of God in this place clothed with power. Jesus the firstfruits, the pattern of God.¹⁸

It is basic to Wigglesworth's message to understand Spirit baptism not simply as the dispensing of certain gifts of power, but rather as an immersion into the full privileges of adopted sonship, even the same as Christ shares with the Father. We are made partakers of Christ's very life and holy character, and we operate in the anointing of His supernatural power.

Another way of explaining the impact conveyed to the believer

through the experience of Spirit baptism is to describe it in terms of a transition from one order to another. The recipient of Spirit baptism is transported from the natural Adamic order to "a new divine order," i.e., "that divine place where God works the miracle He waits for us to act."¹⁹ Indeed, Wigglesworth employs this phrase, "the divine order," with such frequency, and other similar designations such as "resurrection order," "heavenly order," and "order of the Spirit," that we rightfully can categorize his doctrine of the supernatural realm as "the theology of the divine order."

...you realize that now you live in a new order. It is the Spirit that has manifested Himself in your mortal body, the Word has become life, it has quickened you all through and you are not in any way subject to anything around you; you are above everything, you reign above everything.²⁰

Wigglesworth's personal road to triumph in the supernatural realm was a hard, rocky path of brokenness, failure, and deeper submission to the ways of God. Yet he never quit. His persistent hungering and thirsting for higher levels of spiritual victory kept him pressing forward for more. As the baptism in the Spirit plunged him into a much greater measure of joy and power than he had known previously, he was moved by a heavy burden of compassion for fellow believers who lived in continual bondage to condemnation and defeat.

...it is an awful thing for me to see people, who profess to be Christian, lifeless and powerless, and in a place where their lives are so parallel with the world's that it is difficult to discriminate which place they are in, whether in the flesh or in the Spirit.²¹

Motivated by compassion, Wigglesworth's personal mission was to awaken believers from their lethargy and proclaim to them that a life of victory is waiting for them through the glorious baptism in the Spirit.

Now beloved, I am out for men, it is my business to be out for men, it is my business to make everybody hungry, dissatisfied, it is my business

to make people either mad or glad. I must have every man filled with the Holy Ghost, must have a message from heaven that will not leave people as I found them.²²

Wigglesworth wanted his audiences everywhere to know that believers do not have to settle for a defeated life. Through the redemptive work of Christ, God has provided a divine order of supernatural life and blessing for all who will wake up to His perfect plan.

There is something that you have to wake up to; where you will never allow disease to have you, or sin to have you, or a weak heart to have you, or a pain in the back. You will never allow anything that isn't perfect life to have anything to do with you.²³

He attributed much of the problem to a failure among believers to identify and to deal effectively with the source of all defeat and human oppression. Many Christians have been deceived into thinking that God causes sicknesses and other problems in the human condition. Far from charging God with sending oppressions upon His people, Wigglesworth placed blame for "all the discord and evil, and everything painful"²⁴ visited upon humankind to the common enemy of God and mankind, the devil. Therefore, in light of Christ's victory over all the works of the devil, no Christian need ever accept an oppression caused by Satan. "There is healing through the blood of Christ and deliverance for every captive. God never intended His children to live in misery because of some affliction that comes directly from the devil."²⁵

In particular, Wigglesworth was convinced that Satan has deceived most Christians into thinking bodily oppressions such as sickness and disease are given to serve some divine purpose. Such deception must be broken by believers refusing to accept such oppressions as coming from God. Believers do not have to be victimized by Satan's methods.

I have no word for rheumatism only "devil possessed." Rheumatism, cancers, tumors, lumbago, neuralgia, all these things I give only one name, the power of the devil working in



Smith Wigglesworth “No man is capable of standing against the wiles of the devil by himself, but when you get Jesus in you, you are equal to a million devils.”

Left, prayer for the sick was a normal part of Smith Wigglesworth's services. Here he is praying for a child at Angelus Temple in the 1920s. Courtesy of Denver Crandall. Below, Wigglesworth and his daughter Alice Salter with Vernon Gortner. Gortner, who was an Assemblies of God minister in the 1930s and 40s, was the son of J. Narver Gortner and father of Marjoe.



humanity. When I see consumption, I see demon working power there. All these things can be removed.²⁶

The key for every believer's healing from Satanic affliction is in the authority of Jesus' name. Wigglesworth saw no place in the divine order ushered in by Jesus for sickness and disease to reside. “Where His life is, disease cannot remain. Is not He that indwells us greater than all? Is He greater? Yes, when He has full control.”²⁷ He warned of the futility of fighting Satan with natural, human strength. The key to healing is not in our own resources, but in the unlimited power of Jesus indwelling us. “No man is capable of standing against the wiles of the devil by himself, but when you get Jesus in you, you are equal to a million devils.”²⁸

Smith Wigglesworth refused to tolerate or toy with Satan or his oppressions. The militancy and

even violence that was associated with Wigglesworth's way of ministry is justifiable in light of his understanding of warfare against Satanic forces. He saw the presence of sickness and disease in a person as Satan's unlawful entry and occupation. Satan would be required to relinquish that territory and take with him his sickness and disease if the higher authority and healing power of Christ be enforced in the victim's life.

There are some times when you pray for the sick and you are apparently rough. But you are not dealing with a person, you are dealing with the Satanic forces that are binding the person. Your heart is full of love and

compassion to all, but you are moved to a holy anger as you see the place the devil has taken in the body of the sick one, and you deal with his position with a real forcefulness.²⁹

Wigglesworth asserted that if believers would enforce Christ's authority with violence in every case of Satanic oppression coming against them, the kingdom of darkness would depart from them. “If I can get you enraged against the powers of darkness, and the powers of disease, if I can wake you up, you won't go to bed without you prove that there is a master in you—greater than the power that is hanging about you.”³⁰

Continued on page 27

New Book Now Available

From Azusa Street to the U.S.S.R.: A Brief History of Pentecost Among Slavic Immigrants, 1900-1991, by Fred Smolchuck. \$10 postpaid.

Fred Smolchuck is a man with a mission.

That keeps him from sitting too long in a rocking chair in his retirement home at Fa-Ho-Lo Park, on the Michigan District campground. Since retiring in 1983 he just shifted gears and now ministers in Russia and publishes books in Ukrainian.

In August Fred stopped by the Archives to leave his latest book *From Azusa Street to the U.S.S.R.*, which is a

Archives exhibit at the 1989 General Council in Indianapolis. Now they can have a whole book of photographs and text!

Last year in the old Soviet Union Fred helped start a Bible School and has been busy translating and publishing books in Ukrainian. He returned to Russia last fall.

Fred's interest in the Slavic ministry came as a result of his parents' example. Kirylo and Sophia Smolchuck came to this country in 1914 along with many other immigrants from Eastern Europe. In 1927 they were saved and became members of the Russian, Polish, and Ukrainian Pentecostal Church of Chelsea, Massachusetts. Later they and their 10-year-old son Fred were baptized in the Holy Spirit.

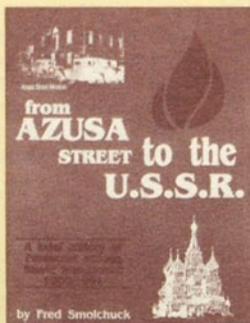
Kirylo Smolchuck eventually became a pastor among the Slavic immigrants. Fred followed in his father's footsteps and ministered in Slavic congregations in New England and Detroit. He was elected executive secretary of the Pentecostal Union in 1941 and then superintendent of the Ukrainian Branch of the Assemblies of God. In 1952 he returned to the pastorate among Slavic Pentecostals in Detroit, where he ministered for 12 years. The Michigan District elected him secretary-treasurer in 1964, a position he held for nearly 20 years. Fred Smolchuck is seeing great changes in the land of his ancestors, with the greatest change being the freedom to distribute the gospel. And it pleases him immensely that he has a part in this wonderful new day.

To order Fred's new book *From Azusa Street to the U.S.S.R.*, send \$10—which includes postage and handling—to him at his home address: 3000 Mt. Hope Road, Grass Lake, MI 49240.

—Wayne Warner



Ivan and Katharina Varonaeff, missionaries to Russia in 1920s.



brief history of the Pentecostal movement among Slavic immigrants to North America in this century. He also showed us translations of books in Ukrainian which are being distributed throughout the old Soviet Union.

If you've been reading *Heritage* for the past few years you'll probably remember his article in the summer 1989 issue. Based on his book research, the article is "Slavic Immigrants to America and the Pentecostal Experience." How I recall the excitement one of the photographs caused when people of Slavic descent stopped by the

□ William J. Mitchell/ from page 12

it did not approve of speaking in tongues. In fact, in 1919 the word "Pentecostal" was dropped from the denomination's name.

During a service at this church, Mitchell gave a message in tongues. Spoken in Greek, it was readily understood by the pastor, Dr. A. K. Bryant. Mitchell, who had left school at 9, never completed his formal education and had no Bible school training; the only language he knew was English. "The gist of the 'message,'" according to Shelly Danielson, Mitchell's great-granddaughter, "was that because

the church was rejecting Pentecost their 'house would be left desolate.'" Shortly after, Mitchell left the Nazarene Church and, in Danielson's words, "was given a burden for a Spirit-filled, Bible-believing church in the city of Everett."

In the following years the Mitchell family was enlarged by the addition of William Paul on June 10, 1911; Marion Elizabeth on July 21, 1913; Blanche Edith on December 2, 1914; Irving Malcolm on July 10, 1917; Allen Edgar on December 24,

1919; and Lois Ruth on April 10, 1921. Two children—Alec and Pearl—died young, but the surviving 11 early on became part of their father's church. Although he himself had had few advantages early in life, Mitchell wanted only the best for his children. Two of them—Irving and Allen—became pastors in the Assemblies of God.

From Allen we get a glimpse of Mitchell raising his family.

Dad was a strict disciplinarian. He believed in, and applied the biblical principle, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). Consequently, it was not unusual at times to have Dad sit at the head of the table at mealtime

with a piece of sash-cord across his shoulder. Such was a silent reminder to observe proper table manners!

As I recall, Dad had an unusual reserve of patience. We did experience times wherein the proverbial "board of education" was applied to the seat of culture"!...

It is my conviction that all this served to better equip and enable him to shepherd the flock of God.

Fred O. MacFee, Jr., who married Blanche ("Bee") Mitchell, remembered the older gentlemen as a father-in-law. Fred was to leave Bee by 11:00 p.m. on their weekly dates. Precisely at 10:01 p.m., Mitchell would call out, "Bee, it's going on for eleven o'clock!"¹⁰

Mrs. Mitchell, who was known as Aunt Susie or Aunt Doll because of her diminutive size, was evidently a special mother. Her son, Allen, stated:

In many respects Mother fulfilled Proverbs 31:10-31.

Because of such a large family, most of her time was spent in the home. She was "there" when we children needed her. The family altar was where she excelled in ministry, though many were the times when it

seemed her prayer would never end!

Mother suffered much with bouts of asthma and a number of strokes brought on by high blood pressure. In fact, the last stroke she had was so massive, it paralyzed her severely. Bed-ridden, she had to be spoon-fed and otherwise cared for as though a child. She was given to hallucinating. The doctor's prognosis was that she would never recover. *But God!* Ultimately she did recover completely, and continued a fairly active life until God called her home.

Mother stood under five feet in height.... She had a bright disposition and enjoyed good fun times. If she could have an active part in clowning around with others, the better she enjoyed it! One could never accuse Mother of hypocrisy, and she couldn't accept it in others.

TO BE CONTINUED

NOTES

1. Gordon P. Gardiner, "Out of Zion...Into All the World," *Bread of Life* 31:1 (January 1982), p. 8. See also Gardiner's *Out of Zion Into All the World* (Shippensburg, PA: Companion Press, 1990), p. 26. The remainder of Gardiner's reflections are drawn from these sources, pp. 8-9 and 26-28 respectively.

2. Allen E. Mitchell's recollections are drawn from his letters to me of October 16, 1989, February 21, 1990, September 7, 1990, September 2, 1991, and August 13, 1992; an

article he provided, "A History of Pentecost in New England"; and informal conversations we had when he visited Newfoundland in July 1990.

3. William J. Mitchell to J. Roswell Flower, May 7, 1956. Cited in Carl Brumback, *A Sound From Heaven* (Springfield, MO: Gospel Publishing House, 1977), p. 80. Other portions of Mitchell's letter are used below and are drawn from pp. 80-81.

4. Alfred Wight, "Pentecost in New England," p. 1. The remainder of Wight's reflections are drawn from this 2-page document.

5. Brumback, p. 143.

6. Gardiner, "Out of Zion," p. 9.

7. Brumback, p. 81.

8. William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 70.

9. Shelly Danielson, "A Pioneer of Pentecost in New England," p. 2.

10. Fred O. MacFee, Jr.'s recollections are drawn from his letters to me of November 1, 1989 and September 2, 1990; and informal conversations we had when he visited Newfoundland in July 1990.

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□ Humbug Miracle/ from page 13

purpose store which also handled weekly mail, and a schoolhouse.

But there was nobody in sight, except a scrub dog wagging his tail. Not until 8 p.m. did we see anybody. Then out of the woods and elsewhere came 77 people—by actual count—who crowded the little schoolhouse.

The Yreka pastors introduced us and then followed an instrumental and singing concert of about 30 minutes. It was my turn to be the speaker, and the people heard a sincere but mediocre sermon.

With all heads bowed, I asked the people how many would like to give their hearts to the Lord. I could hardly believe what I saw: Every one of the 77 people raised their hands!

Thinking that perhaps they had misapprehended my appeal, I worded my invitation more explicitly. But the result was the same.

I asked if all would kneel, and the pastors and the quartet members prayed with each person. Only God knows the hearts of men and women, but we thought we witnessed the conversion of 77 souls—a 100% response. We had enough sense to know that this result was not humanly wrought. The psalmist put it well: "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23).

It was demonstrated at Humbug in California, that salvation is not humbug. It is real, manifest, and meaningful. That unanimous response to Christ occurred about 55 years ago, but the marvel of that night lingers rosily in my memory.

For umpteen times I have mused about that astonishing occurrence. I have seen hundreds respond to an invitation by evangelists in large city-wide crusades, but only in Humbug, California, did I ever see

a totally unsaved audience turn to the Savior in toto. Nobody said no. The wonder of that long-ago service has never left me.

It was a night to remember for the Pioneer Quartet. Three of us are still living. Herb Brown is in heaven. Both of those Yreka pastors are with the Lord also.

I suppose Humbug is still there. I don't know. But it would be exciting to be greeted by Humbug people in heaven and hear them say: "We remember that Saturday night in September 1937 when you ministered to us and we became followers of Jesus."

Lloyd and Vivian Christiansen



□ Susan Easton/ from page 8

Stanley Frodsham, George Eldridge and a longtime missionary to China, W. W. Simpson.³¹

The committee interviewed prospective candidates in an effort to implement Council policy relative to missionary qualifications and the conducting of missionary work. It soon disbanded, however, as Easton and Simpson left for their fields.³² Easton received Assemblies of God missionary appointment, but not credentials, for service in North India in 1918. She died in Bangalore in May 1925.

Easton's views about the appropriate working relationship between male and female missionaries as well as her commitment to "women's work for women" coincided with the predispositions of early Assemblies of God leaders and gave her a role no other woman in the denomination's history has filled.

Her story reveals as well something of the experience and expectations that early Pentecostal missionaries frequently brought with them to their new denominational affiliations. Not all were new recruits who recklessly abandoned other things to utilize an alleged gift of languages abroad. Nor did all discover a call to missionary service through Spirit baptism. Some, like Easton, had been part of the late-19th century surge of missionary endeavor and

had already devoted their prime years to missionary service.

Reaffiliation was sometimes costly. For Easton it meant relinquishing the security of an assured salary (by 1911, hers was \$700 in gold, plus housing and native servants, and paid furloughs which came at 6-year intervals) and other benefits for the uncertain life of a faith missionary under a denomination that could not guarantee even minimal support.

Somehow her Pentecostal experience compensated for the tangible assets she relinquished and compelled her to live out in new ways the principles of the "full gospel" she believed Pentecostalism represented.

Notes

1. Sarah Doremus, "Editorial," *Missionary Crumbs*, January 1861, p. 19.

2. *Ibid.*, p. 1.

3. Rosamond Webb to Mrs. Wyckoff, 9 February 1861 (hereafter cited as Webb letter). Folder 1, Box 1, Collection 379, Records of Women's Union Missionary Society (hereafter cited as WUMS Records). Archives of the Billy Graham Center (BGC), Wheaton College, Wheaton, Illinois.

4. Jacob Chamberlain, "Women's Work for Women in India," *Missionary Review of the World*, April 1909, p. 282.

5. An insert in the *Missionary Review of the World* in September 1910 provided statistics to document the extent of women's foreign missionary association activities over the past 50 years.

6. The "Act of Incorporation" listed 50 managers, among whom were Mrs. Dr. Beecher, Mrs. Dr. Tyng, Mrs. Dr. Cutler, and Mrs. Dr. DeWitt. *Missionary Crumbs*, January 1861, pp. 3-4. The WUMS was run entirely by women: the constitution specified only one office to be held by a male—that of treasurer. "The Constitution, or General Regulations," *Missionary Crumbs*, January 1861, p. 25.

7. The WUMS's records indicate that most of the missionaries sent out during the mission's first 50 years were Presbyterian, Congregationalist, Dutch Reformed, or Reformed Episcopalian.

8. "The Constitution, or General Regulations," *Missionary Crumbs*, January 1861, p. 24.

9. Webb letter. See also comments by Mrs. Mason included in "Editorial," *Missionary Crumbs*, January 1861, p. 17: "Missionaries' wives generally not only are occupied with their children, and other domestic duties, but have numberless occupations which belong exclusively to their peculiar position. . . . The work appealing to women for their heathen sisters must be done by women, and these only who can and will devote every energy of their nature to this sole object."

10. "Editorial," *Missionary Crumbs*, January 1861, p. 17.

11. Sarah Hale to Sarah Doremus, 15 March

1861. File 1, Box 1, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

12. *Ibid.*

13. *Ibid.*

14. *Ecumenical Missions Conference, New York* (New York: American Tract Society, 1900), II, 73.

15. Helen Tenney, mss. history of the WUMS, pp. c7-c8. File 2, Box 5, Collection 44, Helen Tenney Papers. BGC Archives, Wheaton College, Wheaton, Illinois. Tenney's fourth chapter, "Gateway to India," offers a succinct summary of early WUMS efforts in India.

16. *Ibid.*, p. c3.

17. *Ibid.*, p. c4.

18. WUMS personnel records. Folder 1, Box 12, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

19. *Ecumenical Missionary Conference, New York, 1900: Report of the Ecumenical Conference on Foreign Missions* (New York: American Tract Society, 1900), II, 73.

20. Personnel Lists. File 1, Box 12, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

21. "In Memorium," *Missionary Review of the World*, December 1903, p. 941.

22. Tenney mss., pp. c10-c11.

23. See, for example, "Ramabai's Institution for Child-Widows," *Missionary Review of the World*, January 1889, pp. 64-66 which lists among the founders of the first Ramabai Association such well-known Americans as Edward Everett Hale, Phillips Brooks, Frances Willard and George A. Gordon; "Growth and Revival in Ramabai's Work," *Missionary Review of the World*, October 1905, pp. 792-3; "The Spirit Among Ramabai's Girls," *Missionary Review of the World*, March 1908, pp. 166-167. Her American supporters published a brief biography in 1939: Mary L. B. Fuller, *The Triumph of an Indian Widow: The Life of Pandita Ramabai* (Havertown, PA: American Council of the Ramabai Mukti Mission, 1939).

24. Susan Easton, "Of the Lord," *The Missionary Link*, June 1907, p. 4.

25. *Ibid.*

26. J. L. Mudge, "If Ye Ask—I Will Do," *The Missionary Link*, October 1907, pp. 4-5.

27. Letter to Missionaries in India from the Board of Managers, September 2, 1910. File 1, Box 2, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

28. Sarah Doremus to Susan Easton, August 9, 1911. File 1, Box 2, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

29. Sarah Doremus to Susan Easton, September 16, 1911. File 1, Box 2, Collection 379, WUMS Records. BGC Archives, Wheaton College, Wheaton, Illinois.

30. "Took No Money for Healing," *Boston Globe*, August 29, 1913, p. 4; "Testimonies Under Oath," *Word and Witness*, October 20, 1913, p. 1. For a report on the trial, in which Woodworth-Etter was declared not guilty, see Wayne Warner's "Divine healing on Trial," *Pentecostal Evangel*, January 15, 1989, pp. 10-11.

31. *General Council Minutes*, 1917, p. 23.

32. *Ibid.*, 1918, p. 10. The original committee served only one year as the Council adopted a resolution that transferred the responsibilities of the Foreign Missions Committee to the Executive Presbytery. A separate Foreign Missions department was established in 1919 with J. Roswell Flower elected as the first missionary secretary-treasurer (i.e. head of the department).



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□ Smith Wigglesworth/ from page 23

On occasion, Wigglesworth's method of dealing violently with the devil in his ministry with the sick and diseased drew criticism. When he dealt roughly with a sick or diseased person, people unfamiliar with his method felt that he was being insensitive to the condition of the patient and liable to do more harm than good. Yet he never altered his method on the basis of another's criticism or misunderstanding. He ministered only under what he perceived as the direction of divine guidance, so he dealt fearlessly and compassionately with needs as he discerned was warranted by each case. According to reports from eyewitnesses, in many cases, his discernment was authenticated by divine intervention.

The following two cases illustrate how Wigglesworth's method could be misunderstood. In Oakland, California, two sisters had their brother brought forward on a stretcher to receive ministry. Because of their brother's serious condition, they urged Wigglesworth to be gentle. Yet the kind of action he was led to perform was anything but gentle. Wigglesworth reached back and slugged the man in the stomach. The man fell unconscious. One of the sisters cried out, "You've killed him. Call the police." The man was taken to the hospital. When he regained consciousness, doctors found nothing wrong with the man. He was totally healed.³¹

The next case took place in Australia, where thousands of people were attending a Wigglesworth meeting. A large woman suffering from cancer was brought forward. As Wigglesworth sensed that she was being destroyed by the adversary he began to speak forcefully against the Satanic powers. With the large crowd looking on, the woman cried out, "You're killing me! You're killing me! Oh, you're killing me!" She then fell to the floor.

Wigglesworth spoke to her attendants. "Bring her back again." He knew his work was not finished. As the woman was raised to her feet again, he resumed his harsh treatment aimed at the enemy. The woman screamed, "Oh, you're killing me!" Again, she crashed to the floor.



Wigglesworth at 87

The crowd became disquieted, for they did not understand that Wigglesworth was in complete control of the events. He commanded that she be raised to her feet again. After laying hands upon her another time, he received the clear impression that his work was now complete. As the woman began to walk away, she had moved only 5 yards when a large cancer fell from her body. She was completely healed from the disease. As Wigglesworth was recalling this incident with another audience some time later, he made the following observation.

You people that are judging me, please leave your judgment outside, for I obey God. If you are afraid to be touched, don't come to me to pray for you. If you are not prepared to be dealt with as God gives me leadings to deal, keep away. But if you can believe God has me for a purpose, come and I will help you.³²

A profound compassion for the sick and afflicted spawned within Wigglesworth a burning anger towards Satan that moved him to fearlessly assault the strongholds of darkness taking up residence within the victim. Rough treatment was only to force out Satan in order to set the captive free. Countless thousands of miraculous healings have vindicated Wigglesworth's demonstrative style.

Smith Wigglesworth is remembered by many for his insightful teaching on the subject of "faith." Indeed, one biographer labels him, "apostle of faith."³³ In recalling his bold and fearless manner in ministry, and remembering the mighty exploits he performed, one easily can feel both intimidated and discouraged by the seemingly unattainable level of faith that he exhibited. Yet for a child of God to walk away from a study of Smith Wigglesworth with feelings of inadequacy would be to miss the essence of both his life and his message. "Faith" for Wigglesworth was anything but struggle and striving. The authentic "faith" of the gospel flows from a position of rest.

Faith is always accompanied by peace. Faith always rests. Faith laughs at impossibilities. Salvation is by faith, through grace, and it is the gift of God. We are kept by the power of God through faith. God gives faith and nothing can take it away. By faith we have power to enter into the wonderful things of God.³⁴

Wigglesworth stressed the distinctions between natural, human faith, and the faith of Jesus Christ. Trying in our strength to have faith ends in limitation. The gospel calls us to move beyond our own limited capabilities of faith, and rest in the faith of Christ which indwells every believer. "Your faith may get to a place where it wavers. The faith of Christ never wavers. When you have that faith the thing is

finished.”³⁵ Faith does not deny the limitations that are present in our finite, human, earthly conditions. It simply refuses to rely upon these limited resources. “We shall be conscious of our human limits, but we shall not limit the Holy One who has come to dwell within.”³⁶

The secret, according to Wigglesworth, is to allow the futility of trusting our own natural resources to run its course without giving up in defeat. The very process of coming to the end of ourselves is God’s way of breaking us in order to prepare us to move into the realm of His divine order.

God...has purposed, and has planned, to bring us into the place where we shall cease from our own works—from our planning, from our own human efforts, from our self-assertiveness, which so interferes with God’s power within us. God wants to fill our entire being with Himself, so full of Himself that it will be His planning, His wisdom, His understanding, His impulse moving us, His disposition manifested in us...³⁷

For nearly 25 years of ministry, Wigglesworth struggled with frustration and inadequacy based upon his attempts to minister from his own strength and his own faith. Moderate successes that would have pleased some ministers did accompany his efforts. But Wigglesworth did not discover the limitless realm of divine capacity until he ceased from his own works.

...God lives in you. Leave yourselves in God’s hands. Enter into rest. ...O this is a lovely rest! The whole life is a Sabbath. This is the only life that can glorify God. It is a life of joy, and every day is a day of heaven on earth.³⁸

Wigglesworth abandoned his striving and launched into 40 years of anointed life and ministry following his baptism in the Spirit in 1907. He testified that he had entered into God’s rest, “a rest which comes from our ceasing from our own works, and letting the Holy Spirit work in us.”³⁹ Life was abundant and fruitful for Wigglesworth, but far from being smooth and without obstacles. As his influence and public ministry expanded, he found himself challenged and tested with deep levels of adversity.

Perhaps the most potentially

devastating challenge came only 6 years after his baptism in the Spirit. His faithful Polly, the woman he had depended upon through so many years of partnership together, was suddenly taken from him by death in 1913. This most severe of losses did not deter Wigglesworth from his course. He carried on in ministry for the next 34 years without his faithful companion.

Another sorrowful blow came only 2 years later, when George, his youngest child, died unexpectedly in 1915. Another of his children, Alice, and her husband, James Salter, accompanied Wigglesworth on a number of his journeys. Yet it was an enigma to him that, while hundreds of people were receiving

Leading others into an experience of the baptism in the Spirit would become a trademark of Wigglesworth’s ministry.

miraculous healings at his services, his own daughter, Alice, whose love for Christ and support of his ministry was unquestioned, remained incurably deaf in both ears. Even Wigglesworth’s eyesight deteriorated to the point that he needed the aid of glasses in order to read.

Another personal affliction must be mentioned. For 3 years, Wigglesworth was beset with an excruciating condition of kidney stones. Doctors recommended surgery as the only cure. He retorted, “God shall operate.” There were times when Wigglesworth was preaching every night, and spending his days in bed, writhing in pain. Yet he did not waver from his course, and God continued to bless his meetings with many miraculous healings. He endured this kidney stone condition for 3 long years before deliverance came. On that day, 20 stones came away from his body almost instantaneously. Wigglesworth counted this experience as a great victory, a testimony of God’s deliverance after a time of testing. “Some of you people because you are not healed in a moment wonder what is up. God never breaks His promise.

The trial of your faith is much more precious than gold.”⁴⁰

The trials and afflictions that assaulted Wigglesworth, even through the fruitful period of his life, only serve to underscore and confirm the essence of his message. Living and ministering in our natural, human strength is futile. Only when we rest from our labors, and move by faith into the limitless potential of the divine order, can we find the strength of Christ made available for ourselves and others. “God is greater and can manifest Himself in the weakness. The only impediment is when we intrude our own strength.”⁴¹ Trials kept Wigglesworth broken and humble, wholly dependent upon divine intervention.

Some think they are tried more than others. If you knew the value of it you would praise God for trials more than for anything. It is the trial that is used to purify you. It is in the fiery furnace of affliction God gets you into the place where He can use you.⁴²

The history of Christendom has witnessed few figures whose life and ministry has evidenced so strong an anointing for supernatural ministry as did Smith Wigglesworth. What limited natural capacities and attainments he possessed only interfered with his desire to be used of God in the power of the Spirit. His spiritual anointing emerged out of brokenness.

Before God could bring me to this place He has broken me a thousand times. I have wept, I have groaned, I have trailedd many a night until God broke me. It sees to me that until God has mowed you down you never can have this long suffering for others.⁴³

Crucial to understanding the key to Wigglesworth’s power is to see that he did not allow brokenness to crush or defeat him. He learned to rejoice in weakness. His secret came in knowing that any measure of natural, human strength is self-destructive, for it becomes a counterfeit substitute for the supernatural strength of the Holy Spirit desiring to be activated within us. “...there is nothing that will profit you, or bring you to a place of blessing except that which

denounces or brings to death the natural order that the supernatural plan of God may be in perfect order in you.”⁴⁴

Smith Wigglesworth was confident in God and worked supernatural exploits because he learned through suffering and brokenness of the absolute futility of trusting in his natural, human capacities. His model was Jesus Christ, who took our lowly form and nature, and learned to trust and obey His Father’s will perfectly though the sufferings of self-mortification. “We must have the stamp of our blessed Lord who was marred more than any man. And when He touched human weakness it was reconstructed.”⁴⁵ If ever a man in our century or any other had that stamp upon him, it was Smith Wigglesworth.

NOTES

12. Smith Wigglesworth, *Ever-Increasing Faith* (Springfield, MO: Gospel Publishing House, 1924), 152-153.
13. “Questions Answered” (12 Aug. 1927), 1-2.
14. Hywel-Davies, 164.
15. “Keeping the Vision” (6 Dec. 1923), 2.
16. “Floodtide,” 1.
17. “This Grace” (19 Aug. 1927), 7.
18. “Faith/Romans IV,” 6.
19. “Baptism of the Holy Spirit” (12 Aug. 1927), 1-2.
20. “Bible Study #16” (29 July 1927), 3.
21. “Divine Life Brings Divine Health,” 2.
22. “Keeping the Vision” (6 Dec. 1923), 7-8.
23. “Christ In Us,” 9.
24. “Divine Life Brings Divine Health,” 4.
25. Wigglesworth, *Ever-Increasing Faith*, 38.
26. “Prayer for the Sick” (6 July 1927), 8.
27. “Acts V” (Feb. 1923), 3.
28. “The Abiding Spirit,” 8.
29. Wigglesworth, *Ever-Increasing Faith*, 135-136.
30. “Christ In Us,” 14.
31. Hywel-Davies, 19.
32. “Gifts of Tongues and Interpretation, Part 2,” 3-4.
33. Frodsham, *Smith Wigglesworth: Apostle of Faith*.
34. Wigglesworth, *Ever-Increasing Faith*, 123-124.
35. *Ibid.*, 127.
36. *Ibid.*, 117-118.
37. “Possession of the Rest,” 1.
38. Wigglesworth, *Ever-Increasing Faith*, 91-92.
39. “Possession of the Rest,” 1.
40. “Temptation Endured” (22 July 1927), 5.
41. Hacking, 98.
42. “Faith/Romans IV,” 5.
43. Wigglesworth, *Ever-Increasing Faith*, 138.
44. “Ye Are Our Epistle, Part 1” (23 Aug. 1922), 1.
45. “Faith, Part 1” (2 Aug. 1922), 5. ❖

Robert Beckman: 23 *Golden Grain* magazines; *Palestine in Picture and Prophecy*, by Charles S. Price. **Adele Dalton:** Russian and Eastern European Mission correspondence; booklets; *Creo en Milagros (I Believe in Miracles)*, by Eteban Hill. **Leroy Gruner:** news clippings from Los Angeles papers. **North Carolina District:** Charles Cookman retirement video. **Division of Home Missions:** photos of home missionaries; cassette tapes, Ruach 90 Conference, and “Evangelicals and Jews.” **Edith Blumhofer:** *The Promise* Hebden Mission, Toronto (May, June 1907; February, October, 1909; March 1910). **Stan Ingersoll:** Roe Messner news clipping. **New York District:** correspondence, Home Missions Committee minutes, 1945-51. **Potomac District:** 75th Anniversary book. **Melvin T. Johnson:** miscellaneous revival posters, clippings. **Spiritual Life Evangelism:** 1971 Evangelists Seminar cassettes. **Fred Smolchuck:** his book, *From Azusa Street to the U.S.S.R.* **Joseph R. Flower:** material on Alice Luce. **Lloyd Christiansen:** obituaries of Ben E. Mahan. **Mabel Davenport:** photos, tracts, booklets, missionary letters, newspaper clippings. **Paul Martin:** tract. **Juleen Turnage:** *The Pentecostal Apostolic Church of God of Romania*, 1992. **Joe Robillard:** book and songbooks. **E. E. Manney:** obituary and memorial pamphlet for Carl L. Stewart. **Becky Everhart:** *The Lord’s Healing Touch*, by Kathryn Kuhlman. **Danny Jefferson:** materials on Church of God in Christ. **Andrew Teuber:** three Teen Challenge LP

albums. **Andy Harris:** Video and related material of C. L. Stewart’s funeral. **Everett Kelly:** personal recollections and photos of his ministry in Southern Missouri, recording of his son’s funeral (Vietnam casualty). **Everett Stenhouse:** church history, *Sixty Years of Glory—Harbor Christian Center*, Wilmington, California. **Benevolences:** AMA deceased files, 1988-91. **Education Department:** miscellaneous materials on early Bible schools; files of current A/G colleges. **Division of Communication:** minutes, memos, etc., 1974-82. **Helen Dunmire:** 1926 *Pentecostal Evangel* (11 issues); 1927 Sunday school papers. **W. W. Blakely:** *Golden Grain* (February 1933). **Mrs. Robert C. Dalton:** books, periodicals, tracts on Holy Spirit from late husband’s collection. **Paul Carothers:** booklet, *Let God Be God*, by Marcia McCorkle. **Ron Sherman:** news clipping on 1984 Holy Spirit Conference. **Mrs. Virginia Johnson:** material on Northwest District, including 1955 *Messenger*. **Joe Creech:** M.T.S. Thesis, “Visions of Glory: The Myth of Azusa Street and the Formation of the Assemblies of God.” **HealthCare Ministries:** video, brochure, newsletters (1986-92). **From Estate of Robert Parkinson:** Northern California and Nevada District *Glad Tidings*, 1940s-60s (incomplete); Sunday school papers. **Ruth Mitchell:** photographs. **Ruth Barclay:** photographs of G. Herbert Schmidt and Eastern Europe. **Patricia Pickard:** tracts, miscellaneous items.

□ Another Year/ from page 9

motives which prompt action. Only He can reward justly.

Looking toward the future may we make a fresh consecration of our time and talents. May we, as we enter the New Year, seek the Lord for the fulfillment of His will in and through us. Then may we labor wholeheartedly, forgetful of self and all out for God.

“The future has battles and pains to be borne—spiritual battles and pains. It also has bright prospects.”

The president of our nation has requested all its citizens to make New Year’s Day a day of special prayer. We need to pray. What boastings there have been about our national prowess, our wealth, our industrial might. What need there is of seeing ourselves as God sees us. Oh, that God would send a spirit of prayerful repentance; a consciousness of our national and personal sins; a turn-

ing to God with all our hearts and with all our souls. God bless the day of national prayer and God help those who know the value of prayer to so pray that a spirit of returning to God may result.

Lift up thine eyes and see. The future has battles and pains to be borne—spiritual battles and pains. It also has bright prospects. Many are there who may be won to Christ if those of the Church of the First-born faithfully labor and pray. May the coming year be rich in extending the kingdom of our God. May discouragements be pushed to one side, efforts of Satan to hinder spiritual progress be defeated, and may we witness an outpouring of the Spirit that will quicken the work of God everywhere and bring many to yieldedness to the Divine will. And, should our Lord return, may we all be ready to receive “an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.” God bless you and bless us all in the coming year! ❖

□ W. J. Walthall / from page 19



his face had been consumed, leaving the cheek bone bare; one eye was destroyed and almost consumed and he could rest only in an easy chair, not having lain down for months.

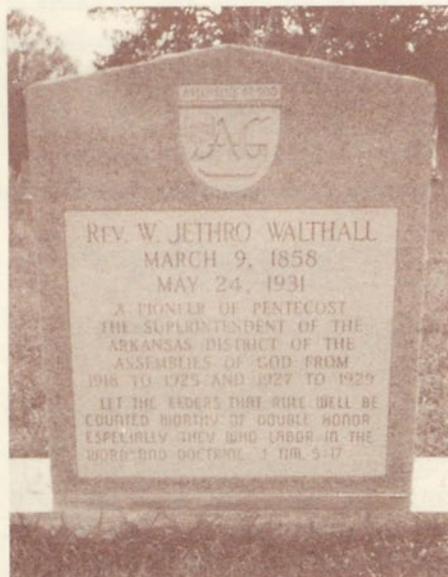
We visited him supposedly for the last time until called to his funeral...I was seized with divine indignation, which fired my almost despondent faith with new courage and fight, and I called the family to prayer again in a life-and-death struggle for victory. A place of restfulness of faith was reached and all retired, he for the first time in months, and had splendid rest. A few days later his wife removed the covering to redress it and found it almost entirely healed. In a few days' time the healing was complete. New skin covered the affected parts, leaving on a little scar. He lived eight years thereafter without having any trace of cancer.³⁰

Another case involved a probable raising from the dead:

...as we were entering the evening service, the heart-rending cries of a mother were heard about two blocks down the street. A little child, four years old, fell and received spinal injuries, and after intense suffering for about an hour, swooned away, and was mourned as dead for at least thirty minutes....When we reached the place an immense crowd had gathered. We fell on our knees and laid our hands upon the child and began crying to God. The child was

almost instantly healed and there was no symptom of the wound left. The altar was thronged with seekers that night and scores were saved in two days.³¹

Walthall's last sermon text, just a week before he died, was 2 Timothy 4:6-8, which emphasized "I have fought a good fight, I have finished my course, I have kept the faith." He is said to have been under a great anointing during this whole service and was excited to the point of shouting.³² The message seemed very befitting in that it was as though he knew the time of his departure was at hand and that he was giving a last



benediction to his congregation. He also sang a song which was popular at the time:

*The glory is coming,
It won't be long,
I'll be singing
A glad new song.
I'll be faithful, brave, and strong,
The glory is coming,
And it won't be long.*³³

Shortly after this, when he was on his death bed, he asked his wife, A. W. Tanner, and the others at his bedside, to sing his two favorite songs. It seemed to gratify Walthall that at the last moment of his passing they were singing, "The Glory Is Coming, It Won't Be Long" and "When He Comes Bright in the Skies."³⁴

His death, at the age of 73, occurred on May 24, 1931, at Bearden, Arkansas. The funeral was conducted on May 26 in the Assembly of God at Bearden with E. L. Tanner of West Monroe, Louisiana, bringing the message. More than 20 ministers spoke touchingly of what they knew of his noble, godly life.³⁵

Z. J. Launius said,

...No churches—little money—no home and no encouragement, but he was uncompromising and labored on and lived to see his message take effect in the hearts of the people with the results of seeing thousands saved and filled with the Holy Ghost and many churches raised up....He was fearful in his last days of the church losing its power and going into formality. So let us fear, and like him stand uncompromising for the truth he represented...

P. F. Ramsey testified,

...Brother Walthall has always stood true to the old time Pentecostal message. He preached it, and shouted it, died in the faith, and went home to Heaven...³⁶

He was survived by his wife, Hattie, two children, Millard Walthall and Ibber Mae (Mrs. Walter L. Walton), five grandchildren, and four great-grandchildren. The Arkansas District sent an offering to help pay for his funeral expenses. He was buried next to his first wife in the Salem Cemetery, near Bearden. According to the Bearden newspaper, this was said to have been the largest funeral ever held there.

Almost 50 years later, Carl Tillery and Tommy Carpenter were visiting the Salem Cemetery and noticed that Walthall's grave had only a small marker, so they decided to erect a larger monument in light of the important contributions Walthall had made to the Assemblies of God and the Arkansas District. The Arkansas District officials made arrangements and purchased a new marker. After the new stone was erected, a special memorial service was held at his gravesite on March 18, 1979.³⁷ The inscription reads:

Rev. W. Jethro Walthall
March 9, 1858
May 24, 1931
A pioneer of Pentecost
The superintendent of the



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Arkansas District of the Assemblies of God from 1918 to 1925 and 1927 to 1929
Let the elders that rule well be counted worthy of double honor especially they who labor in the Word and doctrine. 1 Tim. 5:17

Excerpts from his life and ministry were recounted at the memorial service so that the message of his commitment to the full gospel ministry would not be forgotten. It is a fitting tribute that 100 years after Walthall received the infilling of the Holy Spirit, his contributions to the Pentecostal movement were commemorated through the erection of the marker.

Notes

13. *Proceedings of the Fifty-First Annual Session of the Red River Baptist Association*, 1899, pp. 16-17.
14. *Minutes of the First Annual Convocation of the Holiness Baptist Churches of Southwestern Arkansas*, 1903, p. 1.
15. *Ibid.*, p. 3.
16. "Letter From a Brother Minister," *Weekly Evangel*, April 1, 1916, p. 9; "Memorial Edition Honoring the Memory of Our Late Brother W. Jethro Walthall," *The Pentecostal Gleaner*, June 1931, p. 2.
17. *Minutes of the First Annual Convocation of the Holiness Baptist Churches of Southwestern Arkansas*, 1903, pp. 5-7.
18. Charles Edwin Jones, *A Guide to the Study of the Pentecostal Movement* (Metuchen, NJ: Scarecrow Press, 1983), p. 267.
19. "Letter From a Brother Minister," p. 9.
20. B. F. Lawrence, "The Works of God," *Weekly Evangel*, May 6, 1916, p. 4.
21. W. Jethro Walthall, "A New Chapter in My Experience," *Weekly Evangel*, August 12, 1916, pp. 5, 8-9. For further discourse on Walthall's study and conclusions on tongues and spirit baptism, see W. Jethro Walthall, "Do All Speak With Tongues Who Receive the Baptism?" *Christian Evangel*, July 27, 1918, p. 6.
22. *Arkansas District Minutes*, 1917.
23. W. Jethro Walthall, "An Announcement," *Weekly Evangel*, October 27, 1917, p. 15.
24. Walthall, ministerial file, General Secretary's Office.
25. Andy Harris, telephone interview, April 9, 1992.
26. *Arkansas District Council, 50th Anniversary, 1914-1964*.
27. *Arkansas District Minutes*, 1924, p. 15.
28. *Ibid.*, pp. 6-7.
29. Walthall, ministerial file, General Secretary's Office.
30. Walthall, "A Ministry of the Miraculous," p. 8.
31. *Ibid.*
32. Blanche Walthall, interviewed by Andy Harris, May 27, 1980.
33. *Ibid.*
34. "Memorial Edition," *The Pentecostal Gleaner*, June 1931, p. 2.
35. *Ibid.*
36. *Ibid.*
37. William Jethro Walthall, ministerial file, Arkansas District.

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- 750-072-Sum 87 General Council Issue, 1955 Photo Section, CBC in 1937, Light Bearers Quartet, Northwest (Part 2), Trivia on Superintendents, With Donald Gee 1939
- 750-073-Fall 87 Latter Rain Movement, Sinking of *Zamzam*, 60th Ann. A/G Constitution, The A/G from *Encyclopedia of Religion in the South*
- 750-074-Win 87 Women in Ministry, Edith Mae Pennington, Marie Stephany, Jane Schaffer-Blythe, The Role of Women in the A/G
- 750-081-Spr 88 Lillian Riggs, J. Narver Gortner (Part 1), Morris Plotts in Iowa (Part 1), Old Central District, 1921 North Dakota Revival
- 750-082-Sum 88 Morris Plotts (Part 2), San Francisco's Glad Tidings, G.W. Hardcastle, Sr., J. Narver Gortner (Part 2), Burton W. Pierce and Milton Rogers 1937 Evangelism Tour
- 750-083-Fall 88 Bartlett Peterson (Cover), Willis Hoover, Danzig Bible Institute (Part 1), 1906 Azusa Revival, Howard and Edith Osgood
- 750-084-Win 88 J.W. Tucker, Holiness-Pentecostal Movement, Mary Juanita Smith's Heritage, Danzig (Part 2), The Steinle Sisters, "The Call" to Hot Springs
- 750-091-Spr 89 A/G 75th Ann. Issue, Philip and Virginia Hogan, George and Carrie Montgomery, Joseph and Helen Wannemacher, Pentecost in My Soul
- 750-092-Sum 89 General Council Issue, "The Evangel" Crosses the Pacific (Part 1), Slavic Immigrants, George S. Montgomery (Part 2), The Singing Parsons, Paul Bills in Alaska, Pioneering in Sausalito, E.S. Williams' Humility
- 750-093-Fall 89 Philadelphia's Highway Tabernacle, Demetrio and Nellie Bazan, "Ambassador II" (B-17 Missions Plane), "The Evangel" (Part 2)
- 750-094-Win 89 Early Ohio Schools, Gail Winters and Mayme Williams, Myer Pearlman, Families in the Ministry, 19 Still Living Who Attended 1st Council
- 750-101-Spr 90 Northeast, Frank J. Lindquist, Fred Corum on the Ozarks, D.W. Kerr and Willard Pierce, Everette Stanley in Nebraska, C. Stanley Cooke
- 750-102-Sum 90 Ministering in World War II (Part 1), Lewis and May Wilson, Faith Homes, Midwest Bible School (Part 1)
- 750-103-Fall 90 Faith Homes (Part 2), C.T. Beem, Midwest School (Part 2), A.G. Ward's "Pilgrim Way," World War II (Part 2), Oral History Interview List
- 750-104-Win 90 T.F. Zimmerman (Part 1), W.E. Booth-Clibborn (Part 1), D.C.O. Opperman's Short-term Bible Schools (Part 1), World War II (Part 3), Esther Mae Cooper, Levi Larson's Tacoma Military Ministry
- 750-111-Spr 91 T.F. Zimmerman (Part 2), Opperman (Part 2), W.E. Booth-Clibborn (Part 2), A Heritage in Danger
- 750-112-Sum 91 44th General Council issue, Ozark Revival Roots, S. A. Jamieson, Bandon, Oregon, Fire
- 750-113-Fall 91 1940 Erie Meeting, Canadian Jerusalem (Part 1), Bert Webb (Part 1), T.F. Zimmerman (Part 3), 1941 Missions Report
- 750-114-Win 91-92 32-page World War II issue, Missionaries Caught in War, Remembering Pearl Harbor, Bert Webb (Part 2), Canadian Jerusalem (Part 2), Grace Williamson's Healing.
- 750-121-Spr 92 G. Herbert Schmidt escape from Nazis, Samuel and Leenetta Scott, Canadian Jerusalem (conclusion), A.S. Worrell's Pentecostal Defense, Video interview catalog
- 750-122-Sum 92 T.F. Zimmerman (conclusion), N.D. Davidson, Cheerbringers, Sunday School Conventions, G. Herbert Schmidt (conclusion), Missionaries in Conflict
- 750-123-Fall 92 Donald Gee, Smith Wigglesworth, A.A. Boddy, Oil Patch Prophets, William Jethro Walthall, Missionaries in Conflict (conclusion)

CENTRAL BIBLE COLLEGE

70 Years of Excellence

This past fall marked the 70th anniversary of Central Bible College, Springfield, Missouri. First conducting classes in the basement of Central Assembly, Central Bible Institute, as it was known then, began under the leadership of D. W. Kerr and his son-in-law, Willard Peirce. The school moved to the present campus at Grant and Norton in October 1924. The school produced a glossy souvenir album "commemorating seventy years of excellence."

Musical group at right is practicing in Central Assembly's sanctuary in 1922. From left, Margaret Forsell Ewald, Rupert Ford, Willard Peirce, Mary Blaich, Clyde Pierce, Merrill Wilson, unidentified, Eshoo Sarmas.

Below, 40 years ago last November students, staff, faculty, and the Board of Directors assembled for this unique photograph.

