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Assemblies of God

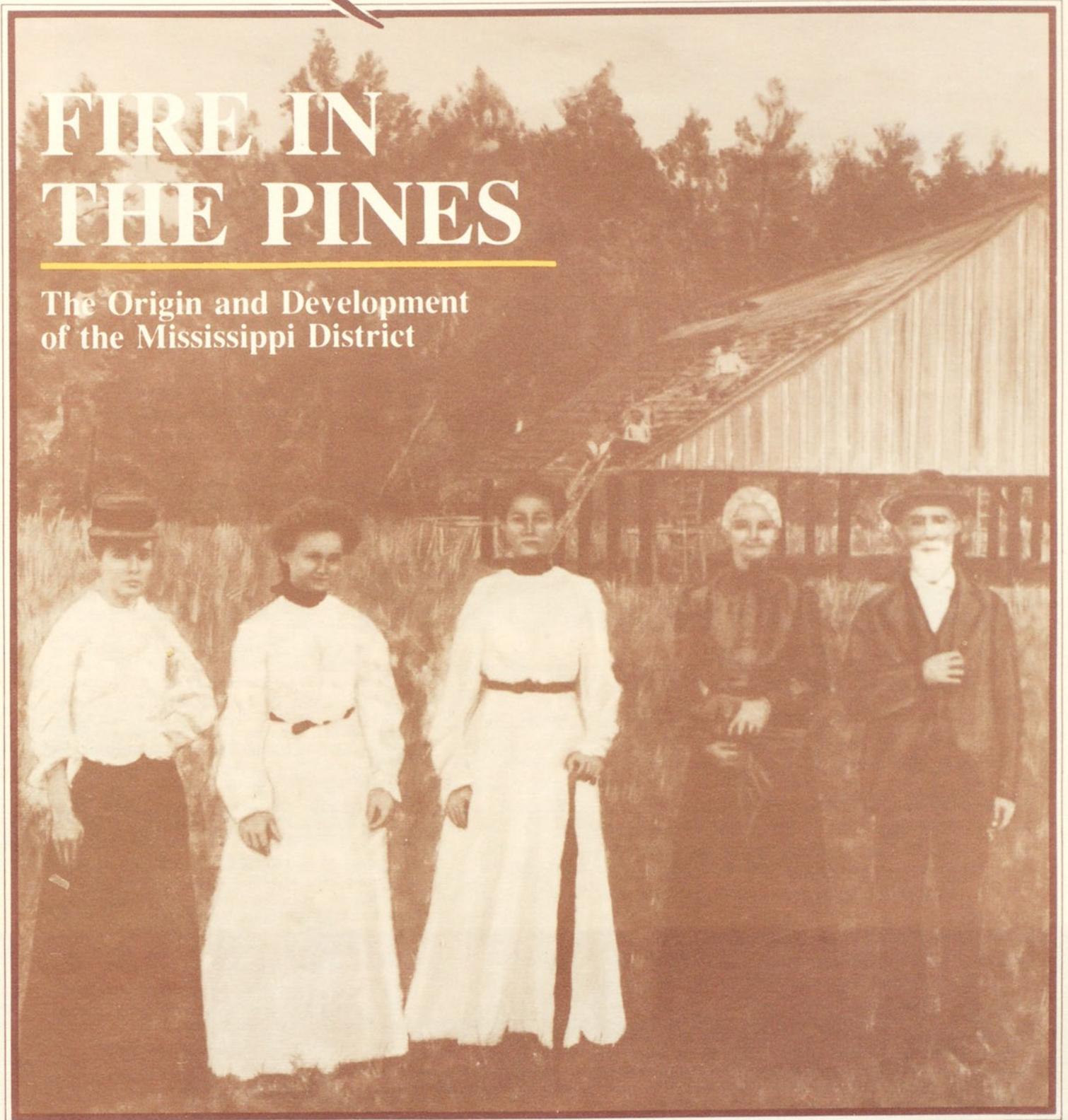
HERITAGE™



P. C. NELSON

FIRE IN THE PINES

The Origin and Development
of the Mississippi District



HERITAGE™

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COVER. The Magnolia Springs Campground, Hurley, Mississippi, is under construction in this painting from an 1898 photograph. One of the founders of the campground, Alfred Jones, is standing next to his wife; the young women are Cora Davis (Cunningham), a school teacher; Edna Jones (Hamilton); and Lydia Jones (Lingerman). The Magnolia Springs Assembly of God, pastored by Norman Busby, is on this site. Original painting by Wallace Reeves, Pascagoula, Mississippi; copy courtesy of W. Grady Mizelle.

“Each One Record One”

By Wayne Warner

Does the name Frank Laubach sound familiar to you?

Early in this century he focused his missionary efforts on the Philippine Islands, but before he died in 1970 at the age of 86 he was known worldwide for his literacy program, “Each One Teach One.” He was responsible for creating literacy primers for more than 300 languages in a hundred countries. Nobody knows how many people around the world are reading the Scriptures because of Frank Laubach’s vision.

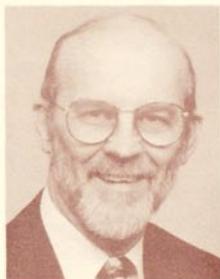
It worked because Laubach motivated people to teach others—one-on-one—to read.

With apologies to the Laubach Method, I am suggesting that *Heritage* readers get involved in a memory preservation program which we can call “Each One Record One.” The great thing about this idea is that you can become a history preserver, one who can help stem the tide of a lost heritage.

And the promising part of your effort is that it can spread to others who will pick up the microphone and also go to work preserving sounds on magnetic tape.

“Where are the narrators, or interviewees?” you might ask.

Did you know that the Assemblies of God has more than 6,400 ministers who are 65 or older? I have been around long enough to know that only a fraction of these men and women have their stories or memoirs preserved on paper or tape. When you



Wayne E. Warner is director of the A/G Archives and editor of *Heritage*.

Right, during the General Council in Minneapolis, the editor conducted an oral history interview with retired pastor Henry J. O. Yeatts, Wichita Falls, Texas. Below, Mr. and Mrs. Yeatts and two grandchildren at the Archives exhibit: on the left, Brian K. McClane, pastor of Community Assembly, Bandera, Texas; and John Yeatts, a student at Central Bible College.



add to this total the thousands of lay people whose stories should be preserved, you can understand the tremendous resources waiting to be tapped. (And chances are that your own story should be preserved on tape.)

But all of this is in jeopardy.

At their death, or inability to function because of a stroke or other physical impairments, prospective interviewees’ inspirational stories and ministry accounts will be lost. You can think of it in another way: a computer hard disk that “crashes” and which has no backup disk; or a rare book collection which is destroyed by fire or water. The unique words, pictures, and other data so carefully created and stored are gone.

What our Christian brothers and sisters accomplished for the Kingdom will live forever, but our ability to document their contributions is gone when their memories go, and, of course, at their death.

This hit me hard as I sat in the General Council memorial service in Minneapolis. There we saw the roll call on the huge video screens of those who had passed on to their reward during the past biennial. I thought of the thousands of years of service rolling by: pastors, evangelists, teachers, missionaries, and administrators.

Once in a while I would recognize a name of someone whose story had been written or recorded. But most of the 600 probably never wrote their au-

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The 86 Malawi believers who were baptized on Fred Burke's visit to that country in 1933. Burke and national pastor Laiton Kalambule are on the left.

Blessings and Hardships

Experiences of the Fred Burke Family in Africa

By Ruth Burke Rill

Editor's Note. When pioneer Assemblies of God missionaries to Southern Africa are recalled, Fred Burke is always named. Leaving the U.S. in 1921 as a single 21-year-old graduate of Beulah Heights Bible and Missionary Training School, Burke settled down to do the work of a missionary. Most of his ministry has been in South Africa, and he is still there, nearly 73 years later.

Two years after arriving, he married Lydia Andersson, daughter of Swedish missionaries, at Benoni, South Africa. Their four children are Ruth Rill, Lydia Hamman, Evelyn Bolton, and Geoff Burke. One of his most important contributions to Africa was the founding of a correspondence school, The All Africa School of Theology, in 1962. Burke has written many of the courses for the school.

This article was written by Ruth Rill (Mrs. Joseph E.) in recalling experiences on their first trip to Malawi in 1933, including an unusual baptismal service followed by attacks of the dreaded malaria. The little sister Evelyn mentioned in the

story has served as a missionary to Taiwan with her husband Robert Bolton for 35 years.

Friends wishing to remember Fred Burke on his 94th birthday (January 27) may write to him at P.O. Box 263, Witbank, 1035, Republic of South Africa.

The new converts in Malawi had never seen a baptismal service. And we had never seen one quite like the service Dad conducted on our first visit to the country in July 1933. We will never forget the wonderful sense

After they were baptized in the river, new converts fell back into the water while praising God. "Dad was worried that someone might drown."

of God's presence along the banks of that crocodile-infested river.

While Dad went down into the water to find a good place to perform the

holy ceremony, Mother, baby Lydia, and I stood on the bank—resolutely trying to put all thoughts of crocodiles out of our minds. In those days we did not even know about the hazards of bilharzia, a tropical parasite that has invaded all the rivers in Africa. The disease is transmitted by snails and enters the human body through the skin. Many Africans suffer from the disease but do not know it.

The cheerful singing of the people took away our fears of possible hidden dangers.

As the first candidate walked into the water, the remaining 85 formed a line which extended to the top of the embankment. After learning the name of the first candidate, Dad then opened the ceremony with prayer. He immersed the man and was ready to baptize the second candidate. But the first man began praising the Lord and fell back into the water, evidently under the power of the Holy Spirit.

After a group of volunteers entered the water and carried the man out of the water and up the embankment, they laid him on the grassy bank. He continued praising God and seemingly was

unaware of what was happening to him.

Dad told the next person not to fall back into the water as that was not part of the ceremony. But his counsel had no effect. The man came out of the water but immediately fell back repeating the first convert's experience. It seemed as if everyone fell back into the water. Dad was worried that someone might drown.

Despite Dad's instructions, they continued to fall back into the water as soon as he let go of them. They were all praising God with tears streaming down their faces. So each one was carried out of the water and laid on the grass where they were under the power of God for a long time. A holy awe prevailed.

Later Dad learned that in the early days of the Pentecostal movement people were "slain in the Spirit" after being baptized in water. Then in 1933 we were witnesses to the outpouring of His Spirit on Malawi people, most of whom were illiterate but certainly aware that He was in their midst. It was the beginning of the Pentecostal move for this country.*

Although the people begged us to remain, it was soon time for my folks to return to the work in Venda. Dad had started a Bible school at Beth-

Eight-year-old Ruth Burke with her parents Fred and Lydia Burke, baby sister Lydia Anne, and Malawi pastor Laiton Kalambule while on the July 1933 trip described in this article.



Fred Burke and his missionary car on the way to Malawi, July 1933. The author, Ruth Burke Rill, is in the car.

PHOTOS COURTESY OF RUTH BURKE RILL

any, and students were attending from Zululand and Rhodesia.

As we bid farewell to our new-found friends, they loaded our car with paw paws (papaya), homegrown rice and tea. Dad promised national pastor Laiton Kalambule and his fledgling church that he would return as soon as he could, although he had no idea when he could undertake such a long journey again.

Fred Burke at age 79



As we drove along the long dirt road toward Salisbury (now Harare, Zimbabwe), we did not know what new vicissitudes awaited us. First it was the heat. The Zambezi Valley was like an oven. Then after we crossed the river at Tete, I began to hallucinate. The winding dirt road ahead of us became a river of mustard, and the noise was deafening.

At last we reached Salisbury where Dad began looking for a room to rent because our finances did not permit the luxury of a hotel. People in the city could tell that I was ill and needed to rest, as did all of us. Eventually Dad found a room which provided me with a comfortable bed.

But by morning I was delirious with a high fever, prompting my parents to call a doctor. The doctor diagnosed my illness as malaria fever and dysentery and admitted me to a hospital. All I can remember about that experience is that they gave me enemas and huge doses of quinine, which has to be the most bitter medicine known to

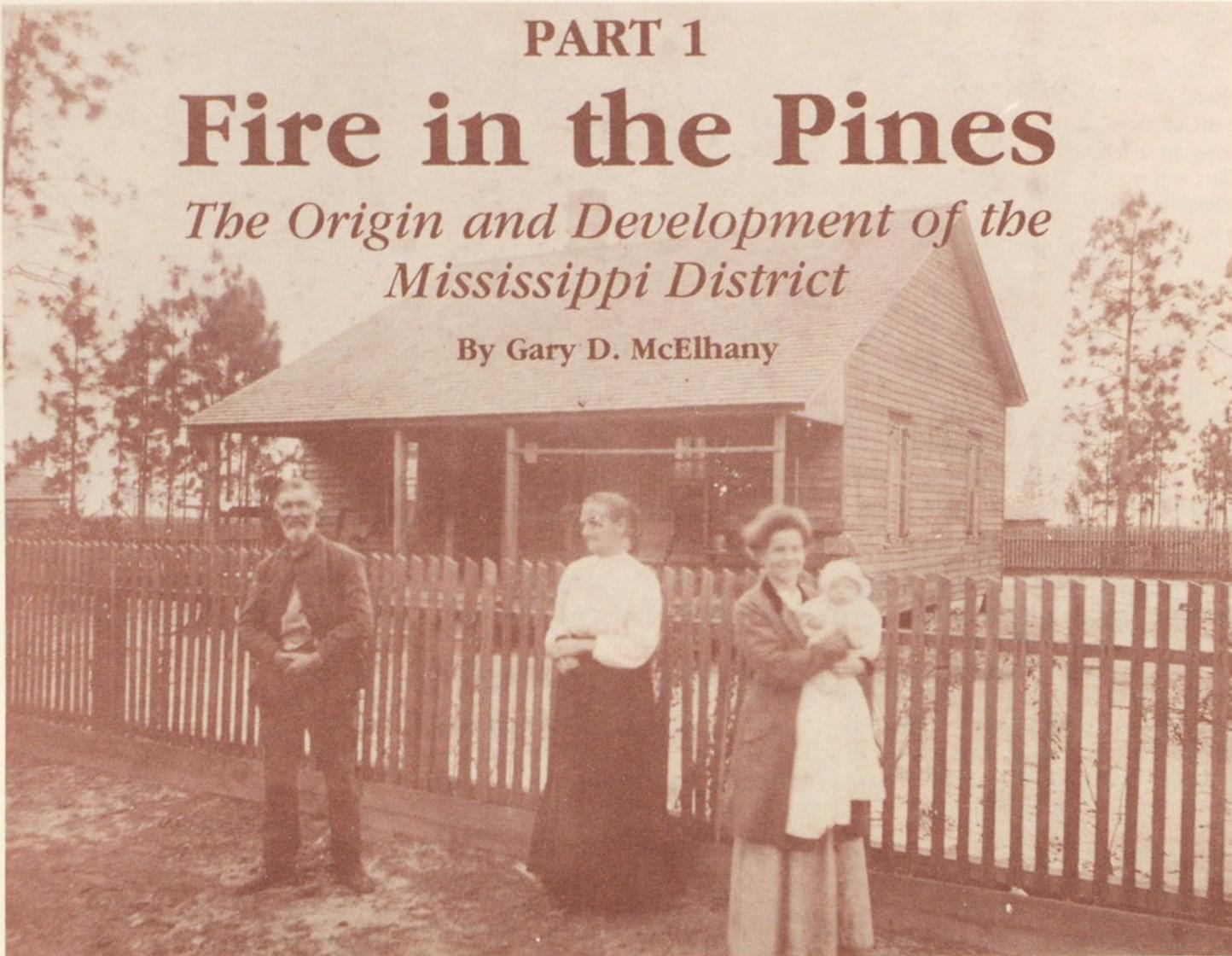
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PART 1

Fire in the Pines

The Origin and Development of the Mississippi District

By Gary D. McElhany



Luke Mizelle helped start a holiness campground at Hurley in 1899. Later it became a Pentecostal center. Here Mizelle is with his wife, daughter-in-law, and grandson. Courtesy of W. Grady Mizelle

On January 1, 1908, *The Bridegroom's Messenger* made the belated announcement that the Pentecostal fire had spread and the rain had fallen in West Point, Lexington, and other parts of Mississippi. By that time, Pentecost already had been preached in several locations by men such as Mack M. Pinson and Henry G. Rodgers, and this same Pentecostal fire had spread from the Van Ness Campground near DeSoto to the Magnolia Springs Holiness Campground in Hurley.¹

Elmer A. Van Ness, founder of the Van Ness Camp Meeting, heard and accepted the holiness message after he moved to Mississippi. Van Ness then associated himself with James O. McClurkan and his Pentecostal Mission in Nashville. In 1902, The

Pentecostal Mission ordained Van Ness, and in 1904 he served as superintendent of the Hopkinsville, Kentucky District. Van Ness learned

Holiness campgrounds at DeSoto and Hurley became centers for the Pentecostal revival as the 20th century opened.

that some holiness people had received Spirit baptism separate from sanctification. It appears that he invited M. M. Pinson, a former McClurkan student, to speak at his own camp meeting. Van Ness accepted the Pentecostal message when he heard Pinson preach. Soon the Van Ness Holiness Camp Meeting be-

came a platform for emerging Pentecostal leadership and an oasis for those seeking Spirit baptism.²

People in the Hurley community trace the origins of Magnolia Springs Assembly of God to a revival meeting just north of Gulfport. In 1898, four Methodist men—Alfred F. Jones, Luke Mizelle, James Carter, and J. Garner Roberts—rode their horses more than 50 miles to attend the meeting. They were impressed with the speaker, Will O. Newman, and invited him to preach in Hurley. The group built a tabernacle for the meeting, and by fall 1899, Magnolia Springs Holiness Campground opened its first camp meeting.

Many attended the meetings, including William George Mizelle, a board member in the Methodist

church. When Newman gave the altar call, Mizelle responded. He soon received his call into the ministry, preaching in homes and brush arbor throughout Southeast Mississippi.

In 1906, Mizelle read about the Pentecostal revival in California and studied the Scriptures for confirmation that Spirit baptism was of God. Then, circumstances brought him in direct contact with Pentecost. He had continued to support his family with a lumber business, but a storm blew down much of the timber in the Hurley area. He temporarily transferred logging operations to the DeSoto, Mississippi, area where he had purchased timber during his ministerial travels. In September 1907, he attended a meeting at the Van Ness camp near DeSoto. M. M. Pinson and H. G. Rodgers conducted the services, and after four days Mizelle received Spirit baptism, "singing and speaking in tongues."³

When Mizelle returned to his home in Hurley, he apparently carried the Pentecostal message with him. By the following year Magnolia Springs stood firmly within the Pentecostal camp. In September 1908, Gaston Barnabas Cashwell attended the gathering and, at that time, reported to *The Bridegroom's Messenger* that a number of people were Spirit baptized.⁴

The following year, Will O. Newman revisited Hurley, and his letter



Gary D. McElbany is the pastor of Aberdeen First Assembly of God, in east Mississippi. This 2-part series is an excerpt from his Mississippi State University master of arts thesis, *Fire in the Pines: A History of the Assemblies of God in Mississippi, 1900-1936*. Part 1 focuses on the pre-Assemblies of God activity (1900-1914); Part 2 will cover the organization of the district and through 1936.

to *The Bridegroom's Messenger* revealed that he also had entered the Pentecostal ranks. The holiness preacher declared with discernible enthusiasm that God, "has mightily baptized me in the Holy Ghost and given me the Scriptural evidence by speaking in tongues. He speaks, sings, and shouts as it suits him. . . ."⁵

The Pentecostal message also came to Mississippi from the West. Daniel Charles Owen Opperman and his team of workers climbed the steps of an eastbound train and, on August 25, 1909, left Texas to begin an evangelistic thrust into the South. According to plan, Walter Byrum Jessup stopped in Louisiana and Opperman and his

A 1909 short-term "School of the Prophets" in Hattiesburg drew 45 eager students, some of whom founded churches and later became A/G pastors in the state. Leaders of the school included D. C. O. Opperman, Hugh Cadwalder, Joseph Rosselli, William B. McCafferty, Walter Jessup, Frank Anderson, M. M. Pinson, and Howard Goss.

family in Gulfport, Mississippi. Frank Anderson with his associates went on to Crichton, Alabama, near Mobile. The group agreed to meet in Hattiesburg, Mississippi, in mid-September.⁶

At the appointed time, the Oppermans boarded the Gulf and Ship Island Railroad for Hattiesburg. Towering yellow pines lined the track, and only an occasional sawmill or wood yard interrupted the emerald stream flowing by the passenger car windows. Finally, the train slowed then stopped at the platform behind the five-story brick Hotel Hattiesburg. The beauty of the piney woods contrasted sharply with the mixture of brick, mud, and rail in the bustling town.

Making their way through the hotel which served as the railroad depot, the Oppermans walked along the dirt streets to the holiness mission on East Pine Street. It was September 18, 1909, and they had to make preparations for the scheduled "School of the Prophets." Hugh Cadwalder, Joseph Rosselli, William

Burton McCafferty, and Howard A. Goss soon joined them.⁷

Spirits soared as nearly 45 students including: Alvin King, Admiral S. Knott, James L. and Vesta McNair Roseberry, Belle Sullivan Stewart, Allie Fields Andrews, Walter and Effie Madison Glenn, M. E. Madison, Eva Patterson Jolley, Ralph M. Riggs, Mary Crouch, Will O. Newman, and George H. Hicks attended the school. King, Knott, and Roseberry were later instrumental in beginning many of the Pentecostal churches in the Hattiesburg area.⁸

Cadwalder held a revival concurrently with the School of the Prophets. When crowds outgrew the holiness mission, he moved the services down Pine Street to the

Rebel Theater. An additional thirty persons received Spirit baptism after the school closed. King and Knott held cottage prayer meetings for the new group of Pentecostals. Opperman reported to *The Bridegroom's Messenger* that during the Hattiesburg school many had been converted, sixty had been baptized in the Spirit, and the holiness mission had entered the Pentecostal camp.⁹

Numerous evangelists held meetings in Mississippi, but few were as influential as W. B. Jessup, James O. Savell, and Dewey Preston Holloway. They pioneered churches, trained ministers, and, in time, held positions of leadership in the Mississippi District.

Jessup was born in Bowling Green, Kentucky, and moved to Alvin, Texas, sometime before 1905. There his mother influenced the boy toward religion, taking him to numerous camp meetings near the small Texas town. In 1905, a group of Charles Parham's students took advantage of a long train layover and

conducted a "street meeting" in Alvin. In a follow-up meeting, Jessup was converted; and, sensing a call to preach, the lad joined the band of Pentecostal workers and moved to Houston.¹⁰

Attending Parham's Houston Bible school, Jessup received ordination that winter by the Apostolic Faith Movement. At the Parham school, young preachers were often assigned to preach on street corners. Then Parham or other leaders stood at the back of the crowd and heckled the preachers. Jessup learned his lessons well and soon gained a reputation for his ability to keep order. Seldom showing fear, he did not hesitate to call disturbers down.

Jessup completed the short term school and, convinced that the world was waiting for his message, conducted his own evangelistic meetings. On at least one occasion, he interrupted the service to pick up a heckler and eject him from the tent.¹¹

"Few [evangelists] were as influential as Walter B. Jessup, James O. Savell, and Dewey P. Holloway."

By 1907 Jessup had preached his way eastward along the Gulf coast. Arriving in Mobile, Alabama, he erected a tent and presented one of the first Pentecostal messages to that city. Later he moved the tent to the Old Crichton section of Mobile, where a group of believers responded to the message and received Spirit baptism.¹²

The young, curly-haired preacher then held meetings in Gulfport, Mississippi. While Jessup no doubt found satisfaction that a church developed from his efforts, that particular meeting had additional importance. Maude, the daughter of R. K. Stribling, attended. The Striblings had been some of the first settlers in the Gulfport area and members of the Methodist church. The deeply religious family visited Jessup's meetings after hearing that many of the town's incorrigibles had found religion. The event was important



Mack M. Pinson, the keynote speaker at the Assemblies of God organizational meeting in 1914, preached in Mississippi.

for Mississippi, for Walter and Maude married. Her ties to the Gulfport area may have kept the young evangelist in the South.

The Jessups returned to Mobile and assisted in the construction of a new church. From that base Jessup, not yet twenty, continued evangelistic meetings in Alabama and Mississippi. In 1909 he traveled to Texas, perhaps for the camp meeting, and returned with Opperman in advance of the Hattiesburg school.¹³

In May 1911, the Jessups visited Laurel, Mississippi, where they found living quarters on Third Avenue. Unable to obtain a building for services, the Jessup team preached on the street corners until A. S. Knott, an Opperman student, loaned them a tent. Knott stayed with them for two weeks, then returned to his job in Hattiesburg. The Jessups continued their meetings throughout the summer.¹⁴

The meetings produced converts; and many, including a Baptist deacon and his wife, received Spirit baptism. Some were dismissed from membership by their churches, but greater opposition came from the angry husbands of many of these converts. When Jessup dismantled the tent and left the city for new fields, a small but determined group of believers remained. Former Opperman students Knott, King, and

Roseberry served the group at various times as temporary pastors.¹⁵

Jessup succeeded in establishing centers of influence throughout the Mississippi region. From Mobile, his co-workers began efforts in Biloxi and Westwego, Louisiana. Jessup worked temporarily from a base in Hattiesburg to expand the work into both Laurel and Meridian. This pattern of organizing evangelistic meetings from an established base became standard procedure. When possible, the local pastor recruited workers, trained them, then set up meetings in the neighboring towns. The workers sang and preached, gaining valuable experience. In time, many of those same workers launched out on their own and repeated the process.¹⁶

J. O. Savell was reared near Anguila, Mississippi, but as a young man he moved to San Antonio, Texas, to work as a carpenter. While there, he heard the gospel message and, in 1913, received the baptism of the Holy Spirit. Savell wrote his family to explain his experience. At their request, he returned to Mississippi in the fall of 1914 to tell them more. He held services under the trees, then later in storefronts. The offerings were small, often less than 50 cents, but he managed to establish several preaching points in the area around Anguila.¹⁷

The *Meridian Star* wrote that two persons unable to walk were healed in Evangelist Woodworth-Etter's 1913 meeting.

The young preacher experienced a breakthrough in the fall of 1915. In an announcement to the *Word and Witness*, Savell wrote, "The fight still continues and we are following the enemy's retreat . . . once more in the history of time God has repeated Phillip's journey to Samaria for this whole country is glorifying God. . . ." About fourteen received the Holy Spirit, and even unbelievers had begun to support the work financially. Some gave as much as one hundred dollars, to build a place

to worship. In October, Savell announced that thirty more had received the Holy Ghost, making an assembly of nearly 45. Later, Savell and his brother-in-law, Frank Merritt, held services at Noxapater, Mississippi. Again their efforts were rewarded. Noxapater became the base for ministry in Sturgis and Louisville.¹⁸

Another bright star appeared in the person of D. P. Holloway. After Holloway was converted and filled with the Spirit in 1911, he felt a desire to preach. At first, the 13-year-old, would-be evangelist practiced preaching in the peanut fields of his father's Alabama farm. Recognition of his ministry came 3 years later when Jessup invited him to join his evangelistic team. In each meeting Jessup gave the boy 10 minutes to "fire away." Compensating for his lack of formal education, Holloway spent hours in Bible reading and memorization. In his lifetime, he read through the Bible more than 100 times. Spreading "Holy Ghost fire" through Alabama and the Mississippi pines, Holloway gained a reputation as one of the region's finest Pentecostal preachers.¹⁹

By the end of the first decade of the 20th century a number of workers had accepted the doctrine of Spirit baptism. Many had been trained at the Opperman schools in

Hattiesburg, Mississippi, and Anniston, Alabama. Others attached themselves to one of the emerging leaders of the Pentecostal movement. Small bands of itinerant preachers dispersed from the original centers of Pentecostal activity. Generally following the railroads and logging spurs, these evangelists carried their message throughout the state, and scattered pockets of Pentecostalism developed.

At first, few actual churches existed. Isolated groups of Pentecostal believers practiced their faith at home or in cottage prayer meetings. Periodically, travelling evangelists held services in tents or brush arbors. Gradually a network of Pentecostal groups developed, aided in part by Pentecostal publications and camp meetings.

Pinson and Rodgers clearly contributed to the early Pentecostal work by bringing the apostolic message to the South via numerous holiness camp meetings. Both the DeSoto and Hurley camps adopted Pentecostalism, due in part to the influence of Rodgers and Pinson. Both men also played a role in uniting the scattered missions and ministers into a loose fellowship of Pentecostal believers.

Rodgers, Pinson, and other workers in the deep South organized several fellowships in short succession. The Alabama Pentecostal Associa-

tion formed; then quickly changed its name to The Southern Pentecostal Association, in September 1908. The group included members from Alabama, Georgia, Florida, and Mississippi. The following year Rodgers called a 3-day council of ministers in Dothan, Alabama. The group elected Rodgers as moderator and organized itself as the "Church of God." They used the name until 1912 when confusion with Tomlinson's Church of God convinced them that a change was necessary. The group then adopted the equally confusing "Church of God in Christ."²⁰

By 1913, Rodgers had apparently reached an informal agreement with the Texas-Arkansas Apostolic Faith group also calling themselves The Church of God in Christ. He had begun to issue ordination certificates in the name of the Churches of God in Christ and in unity with the Apostolic Movement.²¹

Efforts to merge the two white branches of the Church of God in Christ produced a call for an interstate meeting east of the Mississippi River. The *Word and Witness* announced "The Fourth Interstate Encampment of the Apostolic Faith

Continued on page 30

The author refers to these two men, James O. Savell and Dewey P. Holloway—along with Walter B. Jessup—as influential Pentecostal evangelists in Mississippi.

Twenty-fifth Annual

Missionary Convention and Evangelistic Campaign

Each Afternoon, 2:30
Each Evening, 7:30

Oct. 20 to 30, 1938

REV. J. O. SAVELL

will speak each evening during the Campaign. He is pastor of one of the largest Pentecostal churches of the South. Formerly Superintendent of the Mississippi District, and a General Presbyter. He is one of the pioneers in the Pentecostal movement and an interesting and forceful speaker.

YOU are invited to attend all
of these meetings.



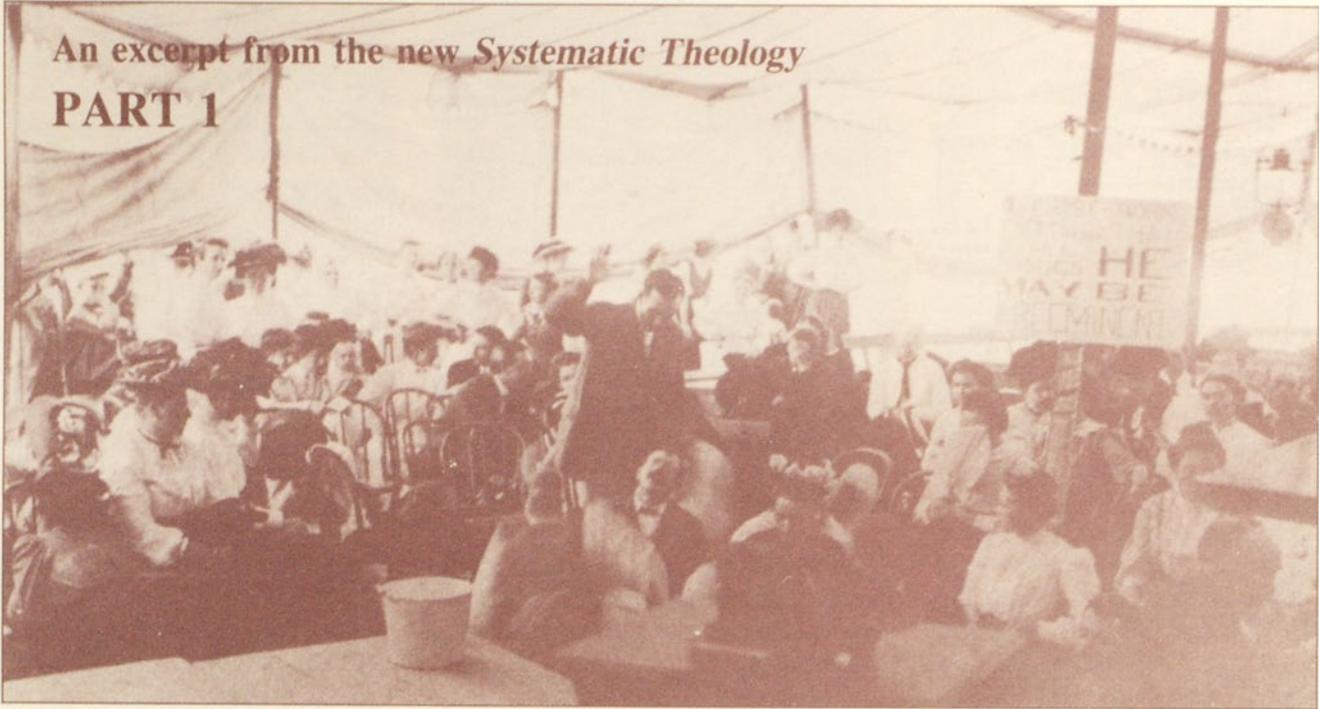
REV. J. O. SAVELL



REV. D. P. HOLLOWAY

An excerpt from the new *Systematic Theology*

PART 1



Pentecostal William H. Durham, shown here leading a prayer meeting at a California camp meeting about 1909, popularized what became known as "finished work" sanctification—the doctrine which the Assemblies of God embraced.

The Pentecostal Movement and Assemblies of God

THEOLOGY

Exploring the Historical Background

By Gary B. McGee

Someone once remarked that Pentecostalism is an experience looking for a theology, as if the movement lacked roots in biblical interpretation and Christian doctrine. Research on the historical and theological development of Pentecostal beliefs, however, has revealed a complex theological tradition. It bears strong commonalities with evangelical doctrines while testifying to long-

This article is an excerpt from chapter 1 of *Systematic Theology, A Pentecostal Perspective* (02FG0319, \$32.95) which Gospel Publishing House will release next spring. Dr. Stanley M. Horton is the editor. For more information see advertisement on page 31.

neglected truths about the work of the Holy Spirit in the life and mission of the Church.

Beginning with the theological background of Pentecostalism, this chapter then focuses on the growth of Assemblies of God theology since the organization's founding in 1914. Factors considered include paramount concerns, influential personalities, significant literature, and various means employed to preserve doctrine.

THE CONTINUANCE OF THE CHARISMATA

Throughout the history of Christianity, there have always been individuals seeking for "something more"

in their spiritual pilgrimage, occasionally prompting them to explore the meaning of Spirit baptism and spiritual gifts. Recent scholarship has shed new light on the history of charismatic movements, demonstrating that such interest in the work of the Holy Spirit has remained throughout the history of the Church.¹

At least two revivals in the nineteenth century could be considered forerunners of modern Pentecostalism. The first occurred in England (beginning in 1830) during the ministry of Edward Irving and the second in the southern tip of India (beginning around 1860) through the influence of

Plymouth Brethren theology and the leadership of the Indian churchman J. C. Aroolappen. Contemporaneous reports on both included references to speaking in tongues and prophecy.²

In part, the conclusions of this research correct the belief in some quarters that the *charismata* necessarily ceased with the Apostolic Era, a view most forcefully proposed by Benjamin B. Warfield in his *Counterfeit Miracles* (1918). Warfield contended that the objective, written authority of Scripture as inspired by the Holy Spirit would inevitably be undermined by those who taught a subjective concept of the Spirit.³ In recent years, this perspective has steadily lost ground in evangelical circles.⁴

With the coming of late seventeenth- and eighteenth-century revivalism in Europe and North America, Calvinist, Lutheran, and evangelical Arminian preachers emphasized repentance and piety in the Christian life.⁵ Any study of Pentecostalism must pay close attention to the happenings of this period and particularly to the doctrine of Christian perfection taught by John Wesley, the father of Methodism, and his associate John Fletcher. Wesley's publication of *A Short Account of Christian Perfection* (1760) urged his followers to seek a new spir-

itual dimension in their lives. This second work of grace, distinct from conversion, would deliver one from the defect in one's moral nature that prompts sinful behavior.

This teaching spread to America and inspired the growth of the Holiness movement.⁶ With the focus on the sanctified life but without the mention of speaking in tongues, Pentecostal imagery from Scripture (e.g., "outpouring of the Spirit," "baptism in the Holy Spirit," "the tongue of fire") eventually became a hallmark of Holiness literature and hymnody. One of the foremost leaders in the Wesleyan wing of the movement, Phoebe Palmer, a Methodist, edited the *Guide to Holiness* and wrote, among other books, *The Promise of the Father* (1859). Another popular writer, William Arthur, authored the best-seller *Tongue of Fire* (1856).

Those who sought to receive the "second blessing" were taught that each Christian needed to "tarry" (Luke 24:49, KJV) for the promised baptism in the Holy Spirit; this would break the power of inbred sin and usher the believer into the Spirit-filled life. Furthermore, Joel had prophesied that as a result of the outpouring of God's Spirit "your sons and daughters will prophesy" in the last days (Joel 2:28).⁷

Belief in a second work of grace was not confined to the Methodist circuit. For example, Charles G. Finney believed that Spirit baptism provided divine empowerment to achieve Christian perfection⁸ at the same time that his theology refused to fit comfortably in either Wesleyan or Reformed categories. Although historic Reformed theology has identified Spirit baptism with conversion, some revivalists within that tradition entertained the notion of a second work for empowering believers, among them Dwight L. Moody and R. A. Torrey.

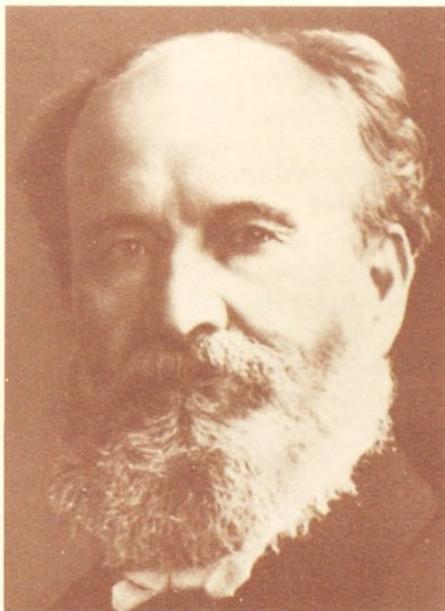
"A. B. Simpson, founder of the Christian and Missionary Alliance, strongly emphasized Spirit baptism and had a major impact on the formation of Assemblies of God doctrine."

Even with this endowment of power, however, sanctification retained its progressive nature.⁹ Another pivotal figure and former Presbyterian, A. B. Simpson, founder of the Christian and Missionary Alliance, strongly emphasized Spirit baptism and had a major impact on the formation of Assemblies of God doctrine.¹⁰

Similarly, the Keswick conferences in Great Britain (begun in 1875) also influenced American Holiness thinking. Keswick's teachers believed that baptism in the Holy Spirit brought an ongoing victorious life (the "higher," or "deeper," life), characterized by the "fullness of the Spirit." This became the interpretation they preferred rather than the Wesleyan concept, which maintained that Spirit baptism brought "sinless" perfection.¹¹

In the nineteenth century, medical science advanced slowly, offering little help to the seriously ill. Belief in the miraculous power of God for physical healing found a reception in a few circles. In nineteenth-century Germany, ministries that highlighted prayer for the sick (especially those of Dorothea Trudel, Johann Christoph Blumhardt, and Otto Stockmayer) gained attention in America. Holiness theology, with its belief in instantaneous purification from sin or spiritual

A. J. Gordon, left, and A. B. Simpson were strong advocates of divine healing before the Pentecostal movement came into existence. A Baptist pastor heavily involved in foreign missions, Gordon founded what are now Gordon College and Gordon-Conwell Theological Seminary. Simpson, a Presbyterian, founded the Christian & Missionary Alliance.



empowerment, provided a warm environment for the teaching of immediate healing by faith.¹²

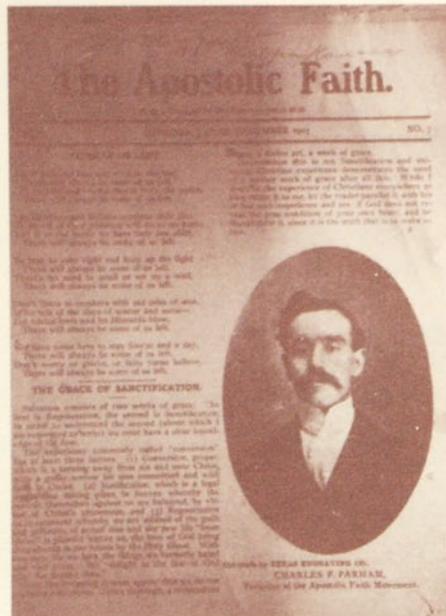
For many believers, Spirit baptism fully restored the spiritual relationship that Adam and Eve had with God in the Garden of Eden. Significantly, the higher life in Christ could also reverse the physical effects of the Fall, enabling believers to take authority over sickness. Healing advocates such as Charles C. Cullis, A. B. Simpson, A.

Many of the early Pentecostals believed that when one spoke in tongues it was in identifiable languages.

J. Gordon, Carrie Judd Montgomery, Maria B. Woodworth-Etter, and John Alexander Dowie based much of their belief on Isaiah 53:4-5, as well as New Testament promises of healing. Since Christ was not only the "sin-bearer," but also the "sickness-bearer," those who lived by faith in God's promise (Exodus 15:26) no longer required medical assistance, clearly betraying a lack of faith if they did.

The increasingly "Pentecostal" complexion of the Holiness movement disposed adherents to a consideration of the gifts of the Spirit in the life of the Church. While most assumed that speaking in tongues had ended with the Early Church, the other gifts, including healing, were available to Christians.¹³ Nothing but unbelief now could prevent the New Testament Church from being reestablished in holiness and power.

But when the radical Wesleyan Holiness preacher Benjamin Hardin Irwin began teaching three works of grace in 1895, trouble lay ahead. For Irwin, the second blessing initiated sanctification, but the third brought the "baptism of burning love" (i.e., baptism in the Holy Spirit). The mainstream of the Holiness movement condemned this "third blessing heresy" (which, among other things, created the problem of distinguishing evidence for the third from that of the second). Even so, Irwin's notion of a third work of grace for power in Chris-



Two early papers introduced Pentecostal theology to Christians around the world. On the left is the December 1905 issue of Charles F. Parham's paper which was published in Houston at the time. On the right, above, is William J. Seymour's first issue of the Los Angeles-published tabloid. At the right is William J. Seymour at his home in Los Angeles; published for possibly the first time, this photograph was given to the Archives by Doris Long.

tian service laid an important foundation for the Pentecostal movement.¹⁴

PENTECOSTAL THEOLOGY AND MISSIONS

Although nineteenth-century evangelicals generally adopted amillennial or postmillennial views, it was the latter that caught the spirit of the age. Writers of all kinds, from Charles Darwin to John Henry Newman to Charles Hodge, saw the positive values of progress in science, formation of doctrine, and eschatology, respectively. Others, however, concluded that the condition of humankind would get worse before the imminent return of the Lord.¹⁵

Premillennialists' gloomy assessment of the immediate future generated serious concerns among those committed to world evangelization. The larger part of the missions movement had spent considerable time and energy on civilizing the native populations—in preparation for their conversion—by building schools, orphanages, and clinics. Because of the secondary emphasis on conversionary evangelism, the actual number of con-

Continued on page 27



“Since Christ was not only the ‘sin-bearer,’ but also the ‘sickness-bearer,’ those who lived by faith in God’s promise (Exodus 15:26) no longer required medical assistance, clearly betraying a lack of faith if they did.”

THE P.C. NELSON I KNEW



By Hugh P. Jeter

One of the great "Heroes of the Faith" of our times was P.C. Nelson, evangelist, author, pastor, educator, and founder of Southwestern Bible Institute (now Southwestern Assemblies of God College, located in Waxahachie, Texas). He was a man of great knowledge, yet very humble and approachable; a man whose life was beyond reproach; a man of great vision and faith; a man of God and still well-balanced in his doctrinal views and daily life.

How did I come to know Brother Nelson, as he liked to be called, well enough to write about him? My father, John E. Jeter, a Presbyterian minister, went from Arkansas to Galesburg, Illinois, where Brother Nelson was holding an evangelistic meeting, specifically to seek the baptism of the Holy Spirit. He received the baptism of the Holy Spirit and as a result had to end his association with the Presbyterian church. Later, when Brother Nelson wanted to start a Bible school in Enid, Oklahoma, he invited my father to be the principal of the school, and my mother, a college graduate with a lifetime teaching certificate, was to be an

English teacher. My sister Ernestine and I were students in 1927, the first year of the school.

Not only was Brother Nelson one of my teachers, but I was also privileged to drive his car for him many times, taking him to speak at different churches, conventions, fellowship meetings, etc. I learned much from him on these trips. Also, while my wife (formerly Gertrude Dudte) was in Bible school, she was Brother Nelson's secretary, so she too had the opportunity to work very closely with this dedicated man of God.

Peter Christopher Nelson was born in Denmark in January 1868. When he was 4 years old his family migrated to the United States and settled in Shelby County, Iowa. His father was one of the first Baptists in Denmark and was persecuted and even jailed for his faith. Young Nelson was converted when he was 11 years old and even at that early age wanted to preach. For a time he became cold and indifferent to the things of the Lord, but in

1888 he came back to the Lord and had a very definite, life-changing experience of salvation.

In 1889 he received his license to preach in the Baptist Church. He studied in a Baptist theological seminary and then attended Denison University in Granville, Ohio, where he received his A.B. degree. He spent 3 years at Rochester Theological Seminary, Rochester, New York, and graduated from that prestigious institution in 1902.

In 1893 he married Myrtle E. Garmong, who had been one of his classmates in high school and was an organist in the Baptist church. He had to work hard to support his wife and growing family while working his way through colleges and seminaries. One of his jobs was to rise very early in the morning and build fires in furnaces during the long cold winters. Despite all this extra work he told me that he always took as many hours of elective studies as he did of the required subjects.

Brother Nelson was an accomplished linguist. He could read in 22 languages. During World War II he

worked as a secretary for the YMCA in Battle Creek, Michigan, and corresponded in many languages. Spanish was not one of his main languages; however he translated a book on hermeneutics from Spanish to English. He asked me to review it. It was a very good translation.

According to one report, the *Literary Digest* classified him as one of the very top men worldwide in the field of theology; yet he taught in very simple terms. He would tell us, "If you use the terminology of a lawyer in your teaching, the children will not understand. But if you use the terminology of a child, both the lawyer and the child will understand."

After pastoring for a short while he recognized that the Lord was leading him into evangelistic work. He began holding campaigns first as a Baptist evangelist. Later he held union meetings with the cooperation of churches of different denominations. He built tabernacles for these meetings and took with him a team of workers. In those pre-prohibition days he was also in demand as a temperance speaker, so much so that his life was threatened by liquor companies.

After World War II he accepted the pastorate of the Conley Memorial Baptist Church in Detroit, Michigan. One day, while getting off a street car in Detroit, he was struck by an automobile and badly injured. After blood

poisoning set in there was talk of amputating his leg. He suffered intensely for a week and at one point was near death. A group of believers visited him and told him that the Lord heals today. Each one of them had personally experienced supernatural healing. They gave him Scriptures which he checked carefully with his Greek New Testament. When he found that it was all biblical they prayed for him and he was instantly healed. His testimony caused quite a stir.

Later, this same group of believers told him of the baptism of the Holy Spirit, with the evidence of speaking in other tongues. This too he checked out very carefully. Being convinced of this truth, he sought and received the baptism of the Holy Spirit as the believers did on the Day of Pentecost. He highly valued this experience.

Then he began to hold evangelistic meetings, which were usually union meetings sponsored by several churches. Divine healing was stressed and prayer was offered for the sick. Many miraculous healings took place. Crutches and braces, left by people who had been healed and no longer needed them, adorned the walls of the old Enid Gospel Tabernacle. In a display cabinet in his office at Southwestern there was a special shoe with a 5-inch sole. The Lord had instantly

lengthened the leg of the person who had once worn it.

Brother Nelson had a simple faith in God and mighty things took place. He told us that while he was being used most in praying for the sick, he was constantly reading in the Gospels about the healings Christ performed. When it came time to pray for the sick, it seemed perfectly natural to expect to see miracles take place.

Brother Nelson left the evangelistic field to establish a Bible school. Why? He wanted to train many workers who would go out into the harvest field with the same message and the same power to evangelize the world. The motto of Southwestern from the beginning was "The Whole Gospel For The Whole World."

He was a man of vision. Many times he would say to our class, "Children, do you know what you are doing here on this hill? You are building an institution!" Since there were very few students that first year, and finances were so low they had to go to the dime store and get another cup, plate, and silverware every time a new student enrolled, I was personally quite skeptical! But he was right. If he could only see Southwestern now!

His great desire was to have a place where any young person who had the

Continued on page 29

Southwestern's First Student Body

The author can be seen in this first student body photograph (1927-28) in the belted jacket, fourth from the right in the second row. His parents, Mr. and Mrs. John E. Jeter, were faculty members and are seated at the left; others in the front row are Mrs. P. C. Nelson, President P. C. Nelson, Annie ("Mother") Bamford, Ruth Campbell, and Murl Nelson.

Second row: Mrs. Paige, Mildred Paige, Thelma Kelley, unidentified, George Baker, Hugh P. Jeter, W. O. Jackson, Mrs. Bradshaw (?), Mr. Bradshaw (?).

Third row: Edwin Eichman, unidentified, Malinda Yost, Ernestine Jeter, Beadie Grindstaff, Celia Swank, next three unidentified, Altha Mae Baker, next two unidentified, Bill Brewster, Mabel Tarpley, and a Little (first name unknown).

Fourth row: Ben Livengood, Ted Vassar, W. E. Davis, unidentified, Winston Gilbert, A. N. Burns, and unidentified.

Courtesy of Southwestern Assemblies of God College





Above, Cyril McLellan leads the 1952-53 *Revivaltime* Choir, his first year as director. Inset, C. Morse Ward, speaker (1953-78). Left, McLellan is honored on his retirement at the 1993 General Council in Minneapolis.



Revivaltime Goes on ABC Network, December 1953

The Assemblies of God went on the air in 1946 with its first national radio program, the 15-minute *Sermons in Song*, which was distributed to radio stations on 16" records commonly called "transcriptions." In 1950 the name was changed to *Revivaltime* and expanded to 30 minutes. Three years later approval was given to put *Revivaltime* on the ABC Radio Network and to name C. M. Ward as the speaker. The first live program was aired December 20, 1953. Ward retired in 1978 after speaking on 1,306 broadcasts. Dan Betzer, current *Revivaltime* speaker, followed Ward.

Another era ended at the 1993 General Council in Minneapolis when Cyril McLellan stepped down as choir director. Hired in 1952, McLellan has produced numerous books of choir arrangements, a violin album *Celebration Praise Strings*, and 28 record and tape albums for *Revivaltime*. He has won numerous awards for his music and was named Central Bible College alumnus of the year in 1971.

Name That Missionary

The fall issue of *Heritage* featured an evangelist photo quiz, men and women who had criss-crossed the country in revival meetings. Because the feature was one of the most popular in the issue, the staff has pulled together for these two pages photographs of missionaries who have served, or are still serving, on foreign fields. How many can you name? For the answers turn to page 23.



1. _____



2. _____



3. _____



4. _____



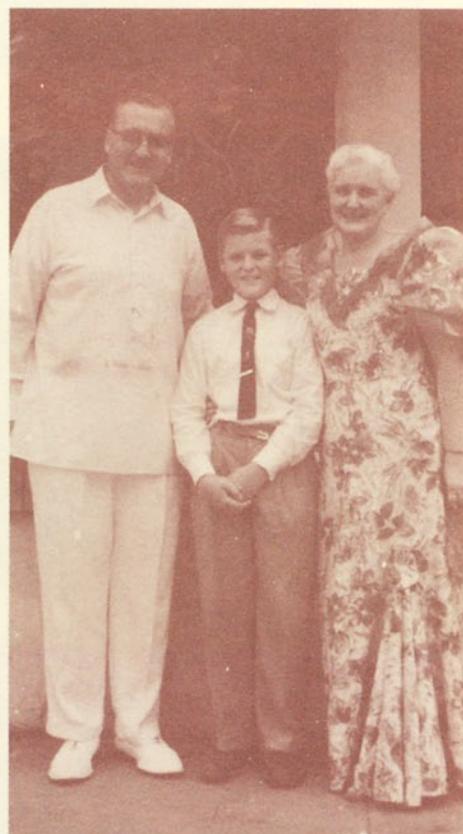
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6. _____



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8. _____



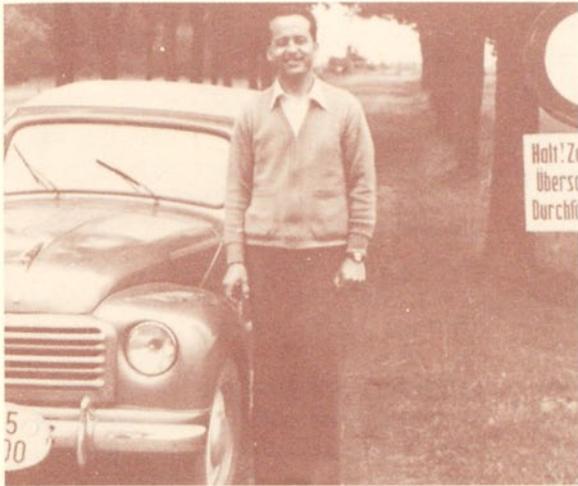
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10. _____



11. _____



12. _____

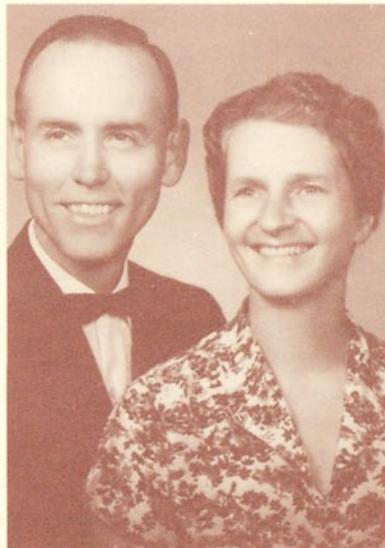


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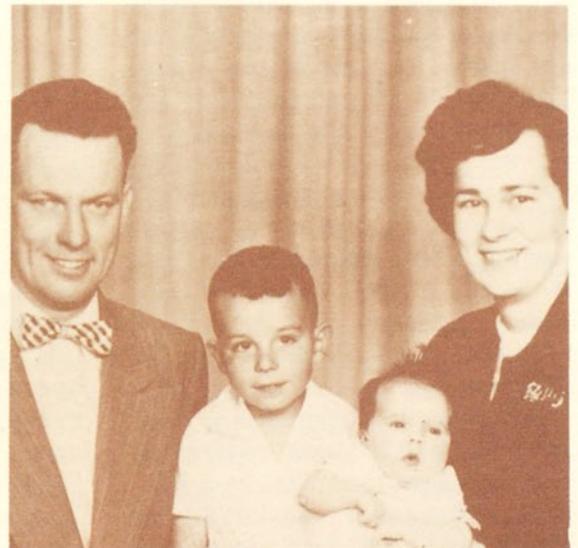
FOR ANSWERS SEE PAGE 23



14. _____



15. _____



16. _____

Taking Your Brother to Court

Arthur Rice

VS.

The General Council

Assemblies of God leaders found themselves in a St. Louis courtroom in 1918 after they allegedly libeled an evangelist in the pages of *Word and Witness* and the *Pentecostal Evangel*.

CONCLUDING PART

By Glenn Gohr

AN UPDATE FROM PART 1. Because the *Weekly Evangel* (now *Pentecostal Evangel*) in its April 3, 1915, issue published a brief article stating that Arthur A. Rice, an evangelist, was not endorsed by the Pentecostal movement, Rice sued the General Council. He claimed that the charge was false and that he had lost income because of the notice. The lack of an endorsement, the statement read, was because Rice was not a widower as he had allegedly claimed but had a wife and four children in Georgia. An earlier warning in the December 20, 1913, *Word and Witness* quoted an Iowa leader who wrote that Rice was a "fanatic and disturber" of the churches.

The year-old Assemblies of God faced no small challenge: defending itself in a libel case filed by a Pentecostal preacher who asked for \$25,000—\$12,500 for damages and \$12,500 in punitive damages. This

would probably amount to a quarter of a million dollars today.

Rice finally got his day in court. And that's what this final part is all about.

The Arthur Rice case finally came to trial on May 6-8, 1918, 3 years from the time that he had begun litigation.

It would have been intriguing to be in court to view the proceedings of the

Arthur Rice sued the A/G for \$25,000. He might as well have asked for a million because the young organization struggled even to pay attorney fees and court costs.

final hearing of the lawsuit. The court minutes are very revealing.

A jury was sworn, and the second amended petition of the plaintiff, Arthur Rice, was read to the court. Rice's attorneys were D. Franklin Garber, Horace A. Taylor, and George L. Vaughn. The attorneys representing the Assemblies of God were Charles A. Smith and John J. O'Connor.

As court evidence, several depositions had been taken. A number of these sworn statements were made in April 1918 in the office of Nell Tuten, notary public, at Hartford, Alabama.

One of the Alabama witnesses was J. W. Ledbetter, who was an early leader in the Pentecostal movement in the South. Ledbetter declared that he had first met Rice in a camp meeting at Dothan, Alabama, in October 1914. At that time Ledbetter was pastor of the Pentecostal Church at Hartford.

While at the Dothan meeting, Rice had arranged with Pentecostals at Hartford to hold some services. Soon after this Ledbetter arrived at his church and found Arthur Rice holding a meeting without his knowledge, invitation, or consent. He confronted Rice at the home of one H. S. Hatcher and among other things learned from Rice that his wife was dead, and that he had two children who were staying with a brother in Gainesville, Georgia. Rice further stated that he had been married to another woman but had left her because she was not a Christian. He told Ledbetter that he was not married at present and that for the sake of the gospel he was not seeking a wife.

However, while at Hartford Rice began to pay respects to a Miss Sadie Lammons and then invited her to play the organ for him at a meeting in Graceville, Florida. Rice continued to display his affections toward Miss Lammons, so Ledbetter decided to contact Mrs. E. A. Sexton of Atlanta, Georgia, who was editor of *The Bridegroom's Messenger*, a well-known Pentecostal paper. Since Atlanta was Rice's home town, Ledbetter thought she would know whether Rice was a reputable person or not.

He received a letter from Mrs. Sexton dated December 18, 1914, which read in part: "Replying to yours of the 15th, the man you have made inquiry about, has a wife and some children here in Atlanta. . . . He has neglected her for some time, and perhaps never has provided for her as he should."¹⁸

Upon receiving the letter, Ledbetter notified William F. Lassiter of Hartford and T. V. Graham of Enterprise, Alabama. He requested that Lassiter convey this information to Sadie Lammons, so that she would know the truth about Arthur Rice.

In a second letter from Mrs. Sexton, she told Ledbetter that H. D. Spencer of Atlanta could give further details about Rice deserting his wife. She also mentioned that Rice's mother-in-law, a Mrs. Allen of Gainesville, Georgia, could verify this information.

After Rice learned of the information that was being sent out, he wrote a letter to Ledbetter telling him that the people of Enterprise, Alabama, did not believe the letters that he had sent. He then asked him if he did not know that it was a big fine and imprisonment to slander a man through the mails. Later Rice wrote a threatening letter from Columbus, Georgia.

In the affidavit, Ledbetter affirmed that Rice had already been rejected as a minister by the Pentecostal movement in Alabama before the notice appeared in the *Word and Witness*. Ledbetter, who had been secretary of the Alabama and Florida District of the Assemblies of God, further declared that Rice was not endorsed by the Assemblies of God in 1914 and 1915.

The next day a deposition was taken by Mrs. Malinda Austin of Hartford. She remembered Rice holding a meet-



Arthur Rice named these A/G leaders as defendants in his \$25,000 suit against the General Council. At top are E. N. Bell and J. W. Welch; below are J. Roswell Flower and Bennett F. Lawrence.

ing just before Christmas in 1914. She had heard him say that he was a widower, and that his brother was keeping his two children while he raised their support. Later, through her pastor, R. E. Massey, and from Ledbetter, she learned that Rice was a married man who had deserted his wife and four children. She also stated that he had acted as a single man in showing his affections toward Sadie Lammons of the community. She declared that Rice had a bad reputation and she already knew that he was not endorsed as a minister before the notice appeared in *Word and Witness*. Malinda Austin closed her remarks by stating that in her own home Rice told that he "had been married once, but that his real wife was dead, but that he had lived since then with two other women as man and wife, but that he was never married to either of them."¹⁹

Another witness was T. V. Graham of Enterprise, Alabama, who had first met Rice at the Dothan convention in October 1914. Later he heard him speak at a meeting in the Pentecostal Church at Enterprise on or about December 20. The next day after the meeting, Rice had told him that he was a widower and that his brother in Americus, Georgia, was keeping his children. A few days after this Graham had received a letter from J. W. Ledbetter which included remarks from Mrs. Sexton, and her son-in-law,

Paul Barth. They claimed that Rice had a bad reputation in Atlanta and was not endorsed by the Pentecostal movement there. Graham received another letter from Mrs. Sexton which stated that Rice had a wife and children in Atlanta.

After Rice learned of the letters from Mrs. Sexton and Paul Barth showing the charges of false pretenses, and before the publication of the notice in *Word and Witness*, he went to see O. C. Doster, a lawyer in Enterprise, Alabama. Rice tried to get a case in Federal Court against Mrs. Sexton and Paul Barth for writing the letters, but the case never materialized.²⁰

When Graham confronted Rice about the letters from Mrs. Sexton, he was told that "he did have a supposed wife, but was not lawfully wedded to her, that he went through a mock marriage in the back end of a grocery store, at eleven o'clock one night and he could not live as he was living, that he was living in adultery, and had to leave this woman before he could preach the truth that he was preaching. He said that she was not his legal wife." Rice also had told Graham that he was currently corresponding with Sadie Lammons.

As to Rice's reputation, Graham declared that it was bad. Not only had he lied about being a widower, but he had corresponded as a single man to a single girl. And "after he closed the meeting at Enterprise, he went six miles out in the country to hold a meeting at Stinson Church, got into trouble and had a fight and was arrested." Graham too said that Rice had already been rejected as a minister before the notice appeared in *Word and Witness*, and "the facts we knew on him were far worse than was published in *Word and Witness*." Graham further produced a letter from Rice written to his brother, J. M. Graham, which was made court evidence. Among other things, it stated:

I thought I explained this woman proposition to you, you remember when I was tangled with this woman I was in sin, and the ceremony was performed by a Grocery Clerk late one night. The third day I left her, and never lived with her very much. . . . I have never told her that we were not legally married,

and I don't know whether she knows it or not.²¹

Other testimony was received from R. E. Massey, William F. Lassiter, Mrs. Mittie Lassiter, J. W. Hause, Mrs. Ellen Hatcher, Miss Alice Hatcher, Mrs. Lillie Godfrey, and Mrs. Okeeth Lammons which substantiated the statements given by the others who had given depositions.

Mrs. Lammons declared that Arthur Rice "claimed himself to be a single man, or a widower, and went with my daughter Sadie Lammons." She also provided a letter from Rice dated May 17, 1915, addressed to "Dear Sister Sadie" and signed "A. A. Rice." In part the letter said, "I want to prove that God has blessed my work, and that I have not deserted a wife and children, and that I have no wife: The Lord being my helper I will."²²

J. M. Graham, an ordained Assemblies of God minister, and brother of T. V. Graham, gave testimony that Rice "told me more than twenty-five times that he did not have any wife, and that he never had been married but one time." Later, he obtained a copy of a book Rice had written called *Life and Experience of A. A. Rice*. In the book he told of the death of his first wife in 1904. Then he told of falling in love with Della Adams and marrying her on December 24, 1907, at Gainesville, Georgia.

Graham then wrote to Rice, telling him that his book did not agree with his testimony. In reply, Rice said that "he went through a mock marriage, but was never legally married. He said that he never did tell the woman that they were not legally married."

Graham next wrote to the county judge of Hall County, Georgia, who answered that Rice was legally married and that it was on record there. From then on Graham and others believed that Arthur Rice was untruthful and would not endorse him. Later Graham said that he met Rice's brother in Atlanta, who said that he and Arthur had married two Adams sisters and that "Arthur's wife was a mighty fine woman, and he could not understand why his brother had left her and done as he had."²³

In a deposition taken from M. R. Perry, he stated this about Rice: "I

know of a little trouble that they had with him in Mrs. Woodworth-Etter's meeting at Atlanta, Ga., regarding his assuming authority on the platform and in the meeting, that had not been granted him. And he was ordered off of the platform by those in authority." Later he told that Rice came to Jacksonville, Florida, soliciting funds for some evangelists from Orlando to come and hold a meeting there. After he had collected the funds, it was determined that he had not been authorized to collect any money, and the parties mentioned had no intention of holding a meeting there. A card was

A/G leaders learned the hard way not to use the *Evangel* to warn about alleged scoundrels in the ministry.

received from Orlando stating that Rice was not legitimate.

It seems that the affidavits taken in Alabama would be enough evidence to tip the case in favor of the Assemblies of God. But further depositions were taken in the courthouse at Gainesville, Hall County, Georgia. Elbert A. Spencer, former county sheriff, stated:

I had a warrant for Arthur Rice in 1915 and 1916 on the charge of wife desertion. In May 1916 he slipped in here to Gainesville and registered under a false name at the Mountain View Hotel. I had my deputy, H. S. Buffington to go to arrest him when I found out he was in town. The police were also assisting. Rice ran out of the hotel and we chased him all night. I, personally, engaging in the chase, but we never did catch him. He left his hat and grip at the hotel and ran away bareheaded. I had, before this time, a number of inquiries by letter concerning Arthur Rice. He was dodging me to keep from being arrested, and every now and then I would hear of him claiming to be a preacher and running around with some other woman who was not his wife. He is of bad reputation here in Gainesville, Georgia.²⁴

Mrs. Olive Clark, proprietor of the Mountain View Hotel, substantiated the sheriff's testimony and further added that Rice "told me his name was Brown, as best I remember, took a room without registering for the night, as it was late,

told me he would not be up for breakfast, as he was tired and wanted to rest. He got up for dinner and registered under the name of J. H. James of Macon, Georgia."²⁵

Austin F. Vandiver reported that Rice was never approved or endorsed by the Pentecostals in Gainesville because of his bad reputation and because of his desertion of his wife and children in the winter of 1914 and 1915. Mrs. Nancy Camp also gave testimony that Rice had deserted his wife, Della, and children. She added that "Della Rice has worked like a slave to take care of herself and Rice's children."

The final deposition came from W. D. Whelchel, the ordinary of Hall County, who certified that Arthur A. Rice and Della Adams were legally married and offered as evidence a copy of their marriage license as recorded in *Marriage Records, Book 1902 to 1909*, page 450.²⁶

After all this negative testimony, would anyone come forward to help Rice in his cause?

Only two depositions, both recorded in February 1917, were produced to offer support for the plaintiff.

J. F. Wood, a drayman and holiness minister of La Grange, Troup County, Georgia, stated that he had known Rice for 7 years. He, along with H. D. Spencer and some others, had ordained Rice as a holiness minister in 1910 at Atlanta. Later he attended a meeting in Atlanta where Rice assisted in 1912.

When asked about the statement published in the *Evangel*, Wood said: "I never heard of said publication. Never heard that anything affected his study as a minister." He added; "He preached in Atlanta, Georgia about 2 years. The character of his services was very acceptable."

The court objected to much of Wood's testimony because most of his statements and conclusions were based on opinions rather than fact.

The other supporter of Rice was Saul Andrews, also of La Grange, Georgia. Andrews' deposition says he is a cotton mill worker and an exhorter with the Pentecostal Holiness Church. He was present at Rice's ordination and remembered that "he conducted meetings in Atlanta on Marietta St. Also

in Griffin, Georgia.” Andrews was unaware of the notice in the *Evangel*, but stated that Rice “was endorsed” by the Pentecostal movement.

Again, many of this witness’s statements were stricken from the record, because his answers were based on opinion and not fact.²⁷

On a separate list, names of court witnesses for the plaintiff are given. They were Ben Pemberton, Mrs. M. G. Moise, Sanford Elrod, W. E. Booth-Clibborn, and Amos Adams. We do not have their testimony, but it is interesting to note that Mother Mary Moise was a well-known Pentecostal leader who ran a girls home in St. Louis. Ben Pemberton worked with Mother Moise at the rescue home. And William Booth-Clibborn was a highly respected Pentecostal evangelist. The other two witnesses are unknown.²⁸

Witnesses for the defendants were H. D. Spencer of Hayti, Missouri; T. W. Lawson of Joplin, Missouri; J. N. Hutchison; Earl W. Clark of Indianapolis; and Ed Atwood. Spencer was mentioned in the original notice in the *Weekly Evangel* and was a Pentecostal preacher who had ordained Rice in Atlanta. Earl Clark was an Assemblies of God minister who had worked closely with Maria Woodworth-Etter and was married to her granddaughter. The other three are not known.²⁹

As the trial progressed, the plaintiff, Arthur A. Rice, agreed to dismiss all charges against three of the defendants, J. W. Welch, J. Roswell Flower, and Bennett F. Lawrence. After 3 days of testimony from both parties, the trial concluded.

The verdict was in favor of the plaintiff, Arthur A. Rice. But the judgment asked for the General Council only to pay actual damages of \$1.00 and no punitive damages. The verdict also was in favor of defendant E. N. Bell, who was declared innocent of any charges.³⁰



Glenn Gohr is archives assistant at the A/G Archives and Heritage copy editor.

The outcome was rather surprising, in light of the testimony given, but possibly the court wanted to issue a warning to the Assemblies of God and other publishers that they should not



These two well-known Pentecostals testified in behalf of Arthur Rice in his suit against the General Council. “Mother” Mary Moise operated a girls’ home and Bible school in St. Louis (for feature on Moise see spring 1986 *Heritage*); William E. Booth-Clibborn was a popular evangelist and grandson of Salvation Army founder William Booth (for feature see winter 1990-91 and spring 1991 *Heritage*).

The court awarded Arthur Rice the sum of \$1 and ordered the A/G to pay court costs.

print items which might damage a person’s reputation, even if the statements were true.

Still, the judgment of \$1.00 for damages was much better than the \$25,000 sum which Rice had asked for. Also, since the court ruled in favor of Rice, the General Council would have to pay the court costs. A notice in the *Weekly Evangel* explains the outcome of the lawsuit.

The Council proved very much more than was ever published in the papers. The evidence caused all the brethren sued to be exonerated and dismissed from all damages. However, the General Council, as a corporation had \$1.00 and all costs assessed to it. If we have to meet this it will require several hundred dollars, besides the expense we have already been to. But we are assured by good counsel that the verdict is contrary to the law and can be set aside by a new motion in court to arrest judgment.³¹

The General Council officers had already spent about \$500 in defending themselves in this matter. The idea of

paying further court costs seemed an injustice.

As mentioned in the *Evangel* article, the General Council officials did file a motion on May 11 for a new trial. But a month later, on June 17, the judge overruled their motion for a new trial.³²

One of the early employees of the Gospel Publishing House when it was located in St. Louis was Carl O’Guin, who later became Illinois District superintendent. He currently lives at Granite City, Illinois, and remembers Arthur A. Rice.

We were here in St. Louis at that time on Easton Avenue. He came in there one time. The office was just an upstairs and downstairs.

He didn’t have much force or much of a following. He was just looking for some easy money—that’s why he made the lawsuit. All Rice gave us was a little worry, but the legal part didn’t amount to very much.³³

Although the Assemblies of God weathered this lawsuit without too much financial loss, it probably caused the officials to step back and guardedly assess the type of notices which appeared in the *Pentecostal Evangel*, its official organ. Personal notices and items of warning such as those which appeared in the *Evangel* in the formative years of the Assemblies of God gradually began to decrease. Today they are nonexistent.

NOTES

18. *Court Case: Arthur Rice vs. General Council of the Assemblies of God.*

19. *Ibid.*

20. *Ibid.*

21. *Ibid.*

22. *Ibid.*

23. *Ibid.*

24. *Ibid.*

25. It is interesting to note that there was a Pentecostal evangelist named John H. James. In 1914 he attended the first council at Hot Springs, Arkansas, listing his residence as Faulkner, Kansas. He also attended other camp meetings in Oklahoma and Arkansas. Possibly somewhere in Rice’s travels the two men had met, and then Rice decided to use the name as an alias.

26. *Rice vs. General Council of the Assemblies of God.*

27. *Ibid.*

28. *Ibid.*

29. *Ibid.*

30. “Minutes of Proceedings,” *Rice vs. General Council of the Assemblies of God.*

31. “Rice Case Tried,” *Weekly Evangel*, May 18, 1918, p. 8.

32. “Minutes of Proceedings,” *Rice vs. General Council of the Assemblies of God.*

33. Carl M. O’Guin, telephone interview, May 7, 1993.

FROM OUR READERS

Reminiscing About Northwest Church

Our son Gary and his wife Marjorie gave to us a *Heritage* subscription last year. It has been one of the greatest blessings we could have received. We read it from cover to cover and have found that we have sat under the ministries of several ministers you have featured.

I want to tell you about the beginning of the Wapato (Washington) Assembly of God. My mother and father moved their family from North Dakota in 1920 to Wapato, in the Yakima Valley.

When I was 11 years old in 1926, Pastor and Mrs. C. D. Waters started Pentecostal revival services in the old abandoned telephone building. People flocked to the meetings and packed out the old building. Many were saved, including my mother and brothers (I was saved the next year). Because everyone in town was attending the meetings, the bars and saloons closed their doors.

In 1927 the church building was erected (see photo), and Brother Waters was our pastor for 11 years. Out of the Wapato church came a number of ministers, including our son and daughter-in-law Gary and Marjorie. They minister in the Oregon District. Missionaries out of the church were my brother Robert E. Miller and his wife, and Mr. and Mrs. Bill Brown.

Now, 73 years after it was founded, the Wapato Assembly [pastor Richard L. Schmautz] is very active and on fire for God, leading people to the Lord.

May God bless you richly as you continue to bless others.

Mrs. Earl Randall
Yakima, Washington

Revival Inspires Newspaper Editor to Write Poem

Along with her letter on this page, Mrs. Randall sent a copy of a poem which the editor of a local paper wrote during the early revival (also reprinted in Ward M. Tanneberg's *Let Light Shine Out, The Story of the Assemblies of God in the Pacific North-*



west). *The editor's explanation and poem follow.*

I have been requested in the last 10 days to write poems on everything from the new depot to my well-known cow, but more numerous requests were for a poem on the revival meetings. About 25 citizens have asked for a poem on these meetings.

I could easily have turned down the men but when the women get after you—that's different—my one weakness—I just can't refuse the women.

I didn't want to write this poem as it is a very delicate subject, and entirely out of my line, but I couldn't resist the incessant requests and my desire to cater to the public demand and so here you are.

Roll On

The Pentecostal meetings are the gossip of the town,
Lots of folks uphold them, while others run them down,

The Wapato, Washington, congregation under the ministry of C. D. Waters constructed this building in 1927. Revival meetings in about 1938, as advertised on the banner, were being conducted by Levi A. Larson. The pastor at the time was E. M. McLaughlin. Larson, who is now retired and living in Maryville, Washington, said recently that services would run late, that "things didn't begin to happen around the altar until about 11:30."

Left, Floise Miller (now Mrs. Earl Randall), on the right, is with pastor and Mrs. C. D. Waters and Floise's mother in this 1930 photograph. Photos courtesy of Floise Randall

Some folks think their worship is over emphasized.

While others tell you they are hypnotized. The people seem to go there just to look on at the show.

But the more they see and hear, the less they seem to know.

They just can't seem to understand what makes them act so queer,

But they are in dead earnest, I believe they are sincere.

They think the way they worship is the right and proper way.

And whether they are right or wrong is not for me to say.

The preacher should not be condemned, he's surely done his part.

The knockers are a singing their little knocking song,

They prophesy the converts won't keep faith very long,

They may be right for all I know, but I think they're off a mile,

If a man resolves that he'll be good, he's done a thing worth while.

I think the man is better off who hits the saw-dust trail

Continued on next page

Readers Identify 1934 Group at Eureka Springs

This photo ran in the fall issue, along with a request for help in identifying nine of the group. Several readers responded and gave *Heritage* the following identifications: kneeling, from the left, E. J. Bruton, Stanley H. Frodsham, Fred Vogler, Howard Carter, and Otto J. Klink; standing, Maxeen and Kathleen Barnes (twins), Mrs. Carl W. Barnes (Sarah), Loretta Barnes, Carl W. Barnes, Virginia Henry, Fred Henry, Etta Henry, and Nevin Henry.



Than getting into mischief and doing time in jail.

And I'd say that they were doing good if they never saved a soul,

A man is better off in church than out a stealing coal.

I stopped in at the church one night and got a great surprise,

As I looked at the congregation, I could hardly believe my eyes.

There was Hank and Sam and young kid Oakes
And lots and lots of other folks, that hadn't been to church, I know

For 10 or 20 years or so.

And long and far you'd have to search

To find a whole town in a church.

So I guess its clearly understood

That I think this church is doing good.

From The Netherlands

In May I was appointed president of the Centrale Pinkster Bijbelschool at Lunteren. I have succeeded my brother Paul, who unfortunately had to resign because of illness. In July our school received government recognition for "Hoger Beroeps Opleiding" (Higher Professional Education—B.A. level). This is an important step forward for which we thank the Lord.

Your *Heritage* is much appreciated. Congratulations with this excellent work you are doing.

Dr. Cornelis van der Laan
President

Dr. van der Laan earned an M.A. in Biblical Languages degree at the Assemblies of God Theological School and a Ph.D. at the University of Birmingham, United Kingdom, under Professor Walter J. Hollenweger.

Cornelis and Paul van der Laan are the authors of Pinksteren in Beweging: vijfenzerentig jaar pinkstergeschiedenis in Nederland en Vlaanderen (in Dutch), the story of the Pentecostal movement in The Netherlands.

J. Bashford Bishop Feature

We look forward with great excite-

ment to *Heritage*. It seems always to have something about someone or place we know. The spring 1993 article on J. Bashford Bishop brought back great memories. The woman in 1924 who introduced the Bishops to Pentecost [in Washington, D.C.] was my mother-in-law, Edna Sprague

Continued on next page

Missionary Photo Quiz Answers

(SEE PAGES 16-17)

1. Edward and Ruth Washington, Germany. Retired.

2. Fred and Lillian Merian, India. Deceased.

3. Marie Juergensen, Japan. Deceased.

4. Nicholas (deceased) and Martha Nikoloff (retired, Springfield, Missouri), Eastern Europe; children, Paul and Ruth Marie.

5. Bob (president, Life Publishers) and Hazel Hoskins, Middle East; children, David (standing) and Robert (Life Publishers).

6. Paul and Virginia Weidman, Africa and Japan. Deceased.

7. Anna Tomaseck, India. Deceased.

8. Alfred (deceased) and Elizabeth Cawston (retired, Edina, Minnesota); David (pastor in Philadelphia).

9. Lillian Trasher, Egypt. Deceased.

10. John (deceased) and Cuba (retired, Springfield, Missouri) Hall, Africa.

11. Norman (director, International Relations, World A/G Congress) and Norma Correll, Africa; children, Brian (missionary to Kenya) and Joylene (wife of minister, Duane Miller).

12. Paul Williscroft, Germany. Deceased.

13. Bob (area representative for Russian Commonwealth and Baltic Republics) and Bonnie Mackish (deceased), Eastern Europe.

14. Arthur and Ruth Sholtis, Korea. Retired, Springfield, Missouri. Children, Philip and Arthur, Jr.

15. Paul (deceased) and Harriet (retired, now Mrs. Sydney Bryant, Springfield, Missouri), Schoonmaker, India.

16. Vernon and Martha Pettenger, South Africa. Retired, Springfield, Missouri. Children, Alan (missionary to Lesotho); Glenda (Mrs. Steve Evans, missionary to Zimbabwe).

Hadden. William and Edna Hadden were members of the McKendree Methodist Church, and received the baptism in the Holy Spirit there during the Aimee Semple McPherson revival [1920]. Sunday afternoons they attended Pastor Harry Collier's Mission Hall services.

After Dr. Charles A. Shreve left the McKendree pastorate, William Hadden anointed and prayed with a woman at her request. The new pastor told Brother Hadden, "We will have no more of that." The Hadden family and others then began attending the Mission Hall services. The congregation grew and purchased a church building at North Capitol and K Streets, which was called Full Gospel Tabernacle. [Now relocated and called Christ Church.]

J. Bashford Bishop dedicated our son John while he was filling the pulpit for Pastor Lloyd Christensen in 1954. John is the founding pastor of New Life Assembly of God, Roanoke Rapids, North Carolina.

We appreciate you and all of your staff. God bless you.

Jewel Hadden (Mrs. Charles)
Red Springs, North Carolina

I just want you to know how very much my wife and I are enjoying those two issues [with Bishop feature]. Many of the articles take us back in memory a long time ago, and to people we have known for years in many different places.

Your work, we know, is being a blessing to countless people. May the blessing of the Lord continue to rest on you and your capable staff.

Leland DeSpain
Springfield, Missouri

Heritage Enjoyed at Teen Challenge

Your publication is a blessing; we enjoy receiving it. Enclosed is my article, one of many, against the worldliness that has invaded our churches and the people of God.

James Thomas
Teen Challenge
Salinas, California

Thanks from a Researcher

I would like to thank you and your staff, Glenn and Julie, for wonderful assistance I had while spending time

in your archives. I was extremely pleased to learn that valuable heritage is carefully recovered and maintained by history-loving hands. This certainly will be a good model for other sister General Councils to preserve their history.

Wonsuk and Julie Ma
Pasadena, California

Wonsuk and Julie Ma have ministered to tribal people in northern Luzon, in the Philippines, and taught at Asia Pacific Theological Seminary in Baguio. They are now at Fuller Theological Seminary working on doctorates. They donated to the Archives a copy of Men in My Life by Olga Robertson, the story of her ministry among inmates of the New Bilibid Prison in the Philippines.

Wants Feature on William Grum

First, according to your picture [Wayne's on page 3], you are older than I thought. Of course, I think you looked better without the beard. [The Archives staff is never in the dark as

to where Brother Herring stands on the important things in life.]

Please research and write an article on William Grum who wrote several good songs, including "Shut In With God." That would make a good history story. Thank you.

I am sincerely looking for Jesus to end time on earth soon.

C. A. Herring
St. Louis, Missouri

Readers having information on William Grum are asked to share it with the editor for an article consideration: A/G Archives, 1445 Boonville, Springfield, MO 65802.

SEEN IN PRINT

A History of First Assembly of God, Dallas: 1912-1992. By Carrie (Wagliardo) Loftis. Photos, 40 pages. Prepared for 80th anniversary last year. \$2, postage paid. Order from the church: 721 Easton Road, Dallas, TX 75218.

Restoring the Faith

The Assemblies of God, Pentecostalism, and American Culture

Edith L. Blumhofer



Edith Blumhofer uses the Assemblies of God, the largest classical Pentecostal denomination in the world, as a lens through which to view the changing nature of Anglo Pentecostalism in the U.S. "The cool precision of Blumhofer's scholarship offers a model for doing denominational history in new and illuminating ways." — Grant Wacker, University of North Carolina, Chapel Hill

"Along with an excellent denominational history of the Assemblies of God, Blumhofer offers a thoughtful look at the growth of Pentecostalism in the 20th century. . . . Each chapter presents a period from the 1880s to the present. . . . This is a well-researched, readable work with some new thoughts on the subject. Recommended." — *Library Journal*

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□ Heritage Letter/ from page 3

tobiography or had been interviewed on tape.

We and future generations are the losers for this oversight.

In our beginnings, we had no way—except in written form—to preserve the experiences and preaching of the likes of E. N. Bell, S. A. Jamieson, Elizabeth Sisson, Daniel W. Kerr, or Christian Schoonmaker. Many people are shocked that no known recordings of Dr. Charles S. Price and Smith Wigglesworth are available—evangelists who were still preaching in 1947, the year they died.

With technology what it is today, we have no excuse for not doing more to preserve our history. It is an unusual home or church that does not have an audio tape recorder, and more and more are adding video recorders.

Fortunately, some people go to great lengths to preserve our history.

Dr. George O. Wood, the new general secretary, went to China following the General Council, and while there he and his cousin, missionary David Plymire, interviewed a Chinese

pastor who is the product of post-World War II Assemblies of God missions. Because of his Christian faith, this Chinese brother was imprisoned for years. As Dr. Wood asked questions about his life and ministry, Plymire interpreted.

You can imagine the historical significance of this moment in faraway China being captured on a small plastic cassette. But you don't have to go to China to find people whose stories should be preserved.

In your church or city is at least one older person who has given his or her life to Christ with ministry in the Assemblies of God. Maybe a retired pastor, missionary, Sunday school or Bible school teacher, layman, or evangelist. You probably talked to one this week. You've enjoyed hearing their interesting experiences with the thought that these narratives should be preserved.

Unfortunately, most of their stories are limited to oral retelling—here today and gone tomorrow. Or, if they are retold by others, the stories soon

become unrecognizable and of course unreliable.

If you agree with me that this loss is a shame, you can do something about it. You can approach that brother or sister and request the privilege of tapping their life story, which can be transcribed for use in the church, the interviewee's family, the district, and then preserved in the Archives.

Even if the life story cannot be transcribed at the moment, at least it has been captured on tape.

If you will spend an hour or more with a senior minister or lay person, you might get so inspired that you will want to try it again with someone else (especially after you see the joy that it brings to the interviewee).

Simply jot down an outline and notes, test your recorder, and go after that interview. Or if you need some help, we can provide instructions and a sample outline you can use for your interview to fulfill your part in Project "Each One Record One."

Then a copy of the finished product should be sent to the Archives where we'll catalog it, place it in our vault, and make it available to researchers.

□ Burke/ from page 5

man! The quinine tablets are bad enough, but an ounce of the liquid form was terrible.

Only after several days was I permitted to eat—a Marie Biscuit, a cookie usually fed to babies as their first solid food. After what I had been through, the cookie was the most delectable thing I had ever tasted. In the States they can be found only at import stores, and I still have a nostalgic feeling whenever I happen to find them.

I was in the hospital for 10 days, but what I did not know was that my mother and baby sister had also become seriously ill with malaria. They were still in the boarding house where Dad nursed them both. The manager allowed him to sleep in the lounge at night with the baby so Mother would rest better.

Dad was certain that little Lydia Anne was dying. In agony he cried to God to spare his family. He too knew what it

was like to suffer from the dreaded fever which had ended the lives of so many missionaries. When he felt he was about to have another attack, he more earnestly cried to God for help.

Finally one night, when Lydia Anne appeared to be dying, his prayers were answered. Her fever began to subside,

Traveling through Salisbury, Lydia Burke and her two daughters were afflicted with malaria. Fred cried out to God for help.

and the crisis was past. How happy and thankful he was to hear a normal cry come from his baby. Then she began to drink a little water and opened her beautiful blue eyes. Although her blonde curls were drenched with perspiration, Dad knew she would live. Tenderly he laid her on the couch and went to Mother. She opened her eyes and smiled. "Lydia Anne is much bet-

ter," he told her as he gently wiped her forehead with a damp cloth. Mother breathed a sigh of relief and fell asleep.

After 10 days, I was released from the hospital and only then learned how seriously ill my mother and baby sister had been. We rested in the city for a few more days until Mother was ready to travel. During that time someone lent me two books, one of which was *Just William*. I laughed so much while reading of William's mischief and pranks that the bed shook.

We received a warm welcome when we finally arrived home. Especially happy to see us were the two women who were taking care of my little brother and sister, Geoffrey and Evelyn. After the long but inspiring trip to Malawi and the bout with malaria, it was great to be back in my own bed at last.

*Today the Assemblies of God in Malawi has 26,000 members in 365 churches and 460 preaching points. A Bible school has 71 students.

ARCHIVES ACTIVITIES

John Carver: Nine A. A. Allen TV programs on video. **Joseph R. Flower:** 1953 newspaper story of J. Roswell Flower. **Everett Stenhouse:** video, 60th Anniversary, Samburg (Tennessee) A/G. **Jerry Robeson:** materials from his Life Ministries, including his four books. **Charles and Naoma Watson Matlock and Nelda Watson:** early photographs from Barnsdall, Oklahoma.

Smith Haley: two books, *Ashes to Gold*, by Patty Roberts; *Baptized with Fire: A History of the Pentecostal Fire-Baptized Holiness Church*, by Wood and Preskitt; typed transcript, "Advice to Ministers and Other Subjects," by John J. Carter. **Virginia Sasser:** Zion Bible Institute Yearbooks, 1946-48, 1951, 1952, 1956, 1983, and 1984. **Howard Davidson (Ohio District Archives):** *Ohio C.A. News* (1939-1951). **Daniel Donelson:** Photographs, *The Pentecostal Teachers' Quarterly*, Vol. 1, #1 (1927). Myer Pearlman's *Why We Believe the Bible Is God's Book*, Resolutions on Worldliness, and video of his father Roy Donelson preaching at Mercer (Missouri) A/G.

Adele Flower Dalton: photographs and reel to reel tapes from J. Roswell and Alice Flower collection. **David Houghton:** two *Golden Grain* magazines. **Grant Wacker:** book, *When Time Shall Be No More: Prophecy Belief in Modern American Culture*. **BGMC:** foreign language publications, and materials from ICI and Continental Bible College. **Joe Spickard:** booklet, "Sonship: The Mystery of the Age," by Evangelist E. M. Howell, with photo of the evangelist and "presence of Christ." **H. C.**

Hartjens: 16 photocopied issues of *Voice of Healing*. **Becky Everhart:** book, *Christian Religion Among the Stockbridge Munsee Band of Mohican Indians*.

Pennsular Florida District: handwritten minutes, 1925-27; Pleasant Grove A/G membership roll, 1933, 1935; District Minutes for 1932; and other miscellaneous notes. **Evangel College Archives:** List of administrators, teachers, librarians and coaches since college opened. **David Flower:** "Precious Memories," 75th Anniversary, Bethel Temple, Dayton, Ohio. **Cecil M. Robeck, Jr.:** cassette, Memorial Service for Jerry L. Sandidge, 1993 Roman Catholic-Pentecostal Dialogue, Paris, and memorial pamphlet. **Pauline Mastries:** Southern Missouri District materials; GPH publications; Central Bible College materials; Long Beach Sunrise Service (1940) program with Emma Taylor as speaker.

Dorothy Johns: photos of Rochester Bible Training School and Bible school notes of her father, Arvid Lindgren. **Larry Martin:** photos and information on John C. Sinclair; *Pentecostal Herald*, July 1921. **Burton K. Janes:** preaching and teaching cassettes. **Kathryn Vogler:** photo of Eureka Springs, Arkansas, group. **Stephen and Florence Bogdan:** photos of Highway Mission Tabernacle, Philadelphia. **Ron and Suzanne Cornutt** (for Effie Creswell): *Our Pentecostal Boys & Girls*, September 23, 1934. **Norman Seaton:** 1993 Homecoming booklet, First Assembly, Dallas; 50th Anniversary booklet for Horace and Ruth Wil-

liams. **Della Stine:** "Sands of Time, A Spiritual Odyssey" booklet (life of Harold Stine).

Church of God Opens Finis Dake Collection

A recent donation to the Hal Bernard Dixon, Jr., Pentecostal Research Center, Cleveland, Tennessee, makes available to researchers materials from the collection of the late Finis Jennings Dake.

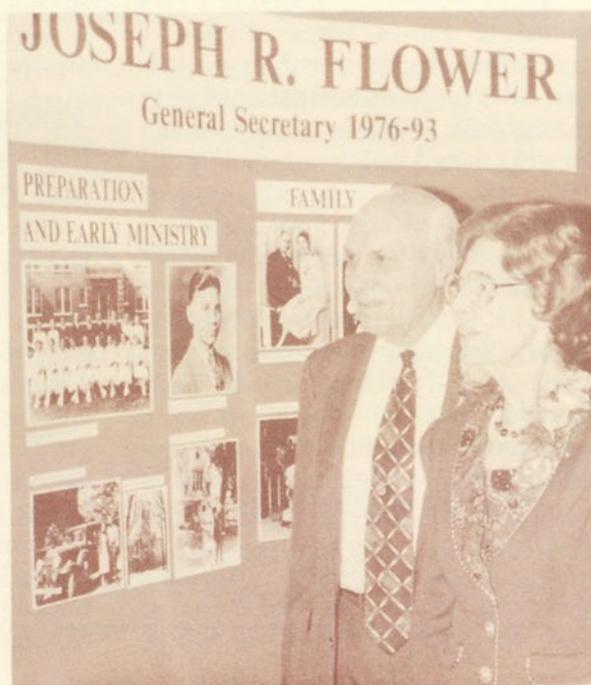
Dake family members presented copies of 20 pamphlets, 72 booklets, books and original manuscripts, 595 audio tapes, and video tapes on *The Anti-Christ*, and *The Book of Daniel*.

Author of *Dake's Annotated Reference Bible* and other books, Dake formerly held credentials with the Assemblies of God. He died in 1987.

The Hal Bernard Dixon, Jr., Pentecostal Research Center collects, preserves, and facilitates research in Church of God, Pentecostal and charismatic documents, records, and literature. The center is open to the public.

Farewell

Below left, former assistant general superintendent Everett Stenhouse and his wife Alice visit with a former national director, Bill Eastlake, at a Headquarters reception for Stenhouse and retiring general secretary Joseph R. Flower, November 4, 1993. On the right are Joseph and Mary Jane Flower. Stenhouse and Flower were honored at a banquet 2 weeks later. At the General Council in August, retiring general superintendent G. Raymond Carlson was guest of honor at a banquet. Three retiring non-resident executive presbyters—J. Foy Johnson, Paul Lowenberg, and Herman H. Rohde—were honored at a third banquet, November 15.



verts proved to be alarmingly small.¹⁶ Premillennial expositions of Daniel, Zechariah, and Revelation; the rise of the Zionist movement; the arms race of the 1890s; and the approaching end of a century caused many to wonder aloud how the unreached millions would hear the gospel message to save them from eternal destruction.

The blending of the themes of Christ as Savior, Baptizer (Sanctifier), Healer, and Coming King, described as the "full gospel" or the "fourfold gospel," reflected the desire to restore New Testament Christianity in the last days. The widespread interest in the Spirit's baptism and gifts convinced

In 1895, the widely read Holiness author and editor W. B. Godbey predicted that the "Gift of Language" was "destined to play a conspicuous part in the evangelization of the heathen world, amid the glorious prophetic fulfillment of the latter days. All missionaries in heathen lands should seek and expect this Gift to enable them to preach fluently in the vernacular tongue, at the same time not depreciating their own efforts."¹⁸ Many others shared the same hope.

Another advocate of this missionary use of tongues was Frank W. Sandford, founder of the Holy Ghost and Us Bible School at Shiloh, Maine, in

B. Simpson], and we got this too. We see all they see, but they don't see what we see."²¹

With little difficulty, Pentecostals continued reading Holiness literature and singing such favorite songs as "The Cleansing Wave," "The Comforter Has Come," "Beulah Land," and "Old Time Power": New wine had been poured into old wineskins.²²

Also hoping that they too would receive the power of the Spirit to quickly evangelize the world were the Kansas Holiness preacher Charles Fox Parham and his followers. Convinced by their own study of the Book of Acts, and influenced by Irwin and Sandford, Parham reported a remarkable revival at the Bethel Bible School in Topeka, Kansas, in January 1901.²³ Most of the students and Parham himself rejoiced at being baptized in the Spirit and speaking in tongues (i.e., *xenolalia*). Just as God had filled the 120 with the Holy Spirit on the Day of Pentecost, they too had received the promise (Acts 2:39). In fact, the "apostolic faith" of the New Testament Church had at last been *fully* restored. It followed then that Bennett Freeman Lawrence would name the first history of the Pentecostal movement *The Apostolic Faith Restored* (1916).

Parham's distinctive theological contribution to the movement lies in his insistence that tongues represents the vital "Bible evidence" of the third work of grace: the baptism in the Holy Spirit, clearly illustrated in the pattern of chapters 2, 10, and 19 in Acts. In his *A Voice Crying in the Wilderness* (1902, 1910), Parham wrote that recipients were sealed as the "bride of Christ" (2 Cor. 1:21-22; Rev. 7; 21). Sanctified and prepared now as an elite band of end-time missionaries, they alone would be taken by Christ at the (pre-Tribulation) rapture of the Church after they had completed their role in fulfilling the Great Commission. Other Christians would face the ordeal of survival during the seven years of tribulation to follow.²⁴ Despite the eventual relegation of this teaching to the fringes of the Pentecostal movement, it did raise an issue that still lingers: the uniqueness of the Spirit's work in those who have spoken in tongues as

As D. W. Kerr Saw the Pentecostal Experience

"During the past few years God has enabled us to discover and recover this wonderful truth concerning the Baptism in the Spirit as it was given at the beginning. Thus we have all that the others got [Luther, Wesley, Blumhardt, Trudel, and A. B. Simpson], and we got this too. We see all they see, but they don't see what we see."

some that God would bestow the gift of tongues to outfit them with identifiable human languages (*xenolalia*) to preach the gospel in other countries, thereby expediting missionary evangelism.

In one instance, revival at the Topeka, Kansas, YMCA in 1889-1890 triggered the organization of the Kansas-Sudan Mission, whose members shortly left for missionary work in West Africa. Passing through New York City, they visited A. B. Simpson's headquarters, where they heard his views on healing and became confident that the simple faith life and the power of the Spirit would prepare them for whatever lay ahead. One observer reported that "two of their main principles were Faith-healing, and Pentecostal gifts of tongues; no medicines were to be taken, no grammars or dictionaries made use of; the party was attacked by malignant fever; two died, refusing quinine."¹⁷ And though the expedition ended in tragedy, the ideal lived on.

1895. Through his teaching and mission endeavors (publicized in *Tongues of Fire*) Sandford also hoped to speedily evangelize the world. Not only did he pray to receive the gift of tongues for evangelism, but others did as well.¹⁹

By the turn of the century, the Holiness movement had become preoccupied with the "Pentecostal reformation of Wesleyan doctrine" and the four themes of the full gospel. In fact, when the Pentecostal movement began a few years later, only the priority given to the gift of tongues distinguished it theologically from Holiness beliefs.²⁰ Daniel W. Kerr, the most influential theological voice in the early years of the Assemblies of God, remarked in 1922:

During the past few years God has enabled us to discover and recover this wonderful truth concerning the Baptism in the Spirit as it was given at the beginning. Thus we have all that the others got [i.e., Luther, Wesley, Blumhardt, Trudel, and A.

compared with those who have not.²⁵

Topeka contributed to the later internationally significant Azusa Street revival in Los Angeles, California (1906–1909). Its foremost leader was the African-American William J. Seymour,²⁶ and news of the “latter rain” (of Joel 2:23) quickly spread overseas through Seymour’s newspaper, *The Apostolic Faith*, and the efforts of many who traveled from the Azusa Street meetings across North America and abroad.

Although other important Pentecostal revivals occurred (e.g., Zion, Ill.; Toronto; Dunn, N.C.), the complexity and meaning of the Los Angeles revival still challenges historians. Its themes of eschatological expectancy and evangelistic power (Parham’s legacy) mapped the path taken by white Pentecostals in their aggressive efforts to preach the gospel “unto the uttermost part of the earth” (Acts 1:8, KJV).²⁷ African-American Pentecostals, on the other hand, have drawn attention to the reconciliation of the races and the outpouring of power on the downtrodden at Azusa, evidenced by the uncommon interracial makeup of the services, catalyzed by the fruit of the Spirit (Seymour’s legacy).²⁸ Both are vital parts of the story. Even though the burden for evangelism inspired global outreach, Pentecostals have much to learn from the message of reconciliation that also highlighted the revival.²⁹



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DIVISIONS OVER THEOLOGICAL DIFFERENCES

Theological differences did not evaporate in the excitement of announcing the coming of the latter rain. Three major controversies faced the new movement in the first sixteen years of its existence.

The first issue to divide Pentecostals arose in late 1906. It centered on the theological value of narrative literature (Acts and the longer ending of Mark 16) in building the case for the doctrine of tongues as the “initial evidence” of Spirit baptism. Those who followed in Parham’s wake consid-

The doctrinal issues which divided the young movement included the “finished work” on sanctification and the “oneness” teachings.

ered tongues evidential and the pattern in Acts authoritative, as much as any propositional passages. That is, tongues in Acts seemed to have the function of being evidence of the baptism; whereas tongues in I Corinthians had other functions: for the individual’s prayer life (14:4, 14, 28) and (with interpretation) for the congregation’s edification (14:5, 27). But to those who scrutinized the Book of Acts from what they considered a Pauline point of view, the tongues in Acts was not different from the gift of tongues in Corinthians.³⁰

Those who believe in tongues as initial evidence of Spirit baptism have followed the hermeneutical pattern of other restorationists: elevating factors in the life of the Church to doctrinal standing. After all, how could one possibly deny that the theme of Acts is the Spirit’s work of sending the disciples to preach the gospel to the whole world, accompanied by “signs and wonders” (Acts 4:29–30)? In this doctrine, and in some circles the doctrine of footwashing, Trinitarian Pentecostals appealed to a doctrinal pattern in narrative literature.

During the years after 1906, more and more Pentecostals recognized that in most instances of tongues, believers

were actually praying in unidentifiable rather than identifiable languages (i.e., *glossolalia* rather than *xenolalia*). Although Parham retained his view of the preaching nature of tongues, more and more Pentecostals concluded that tongues represented prayer in the Spirit, intercession, and praise.³¹

The second debate revolved around the second work of grace, sanctification: Was it instantaneous or progressive? Predictably, the lines were drawn between those Pentecostals with Wesleyan sympathies (three works of grace) and those with Reformed sympathies (two works). In the sermon “The Finished Work of Calvary” (preached in 1910 at the Pentecostal Convention at the Stone Church in Chicago, Illinois), Baptist-turned-Pentecostal William H. Durham declared that the problem of inbred sin had been dealt the fatal blow, having been crucified with Christ on the cross. By placing faith in the efficacy of that event, a person could continue to bear spiritual fruit from Christ’s imputed righteousness.³²

The third contention among Pentecostals resulted from the restorationist impulse and the heavy Christological emphasis of the full gospel. Questions about the nature of the Godhead manifested themselves at the international Pentecostal camp meeting at Arroyo Seco (near Los Angeles). During a baptismal sermon preached by R. E. McAlister, he observed that the apostles had baptized using the name of Jesus (Acts 2:38) instead of the Trinitarian formula (Matt. 28:19). Those who felt they had discovered more light on the restoration of the New Testament Church were rebaptized in the name of Jesus, following what they considered another pattern in the Book of Acts. Several people, including Frank J. Ewart, continued their study of water baptism and from this a new grouping of churches developed.³³

These believers emphasized the “oneness,” or unity, of the Godhead in contrast to the orthodox Christian view of one God in three Persons.³⁴ In addition, Oneness theologians maintained that since Jesus Christ is the redemptive name of God, it is through that name that salvation and

God's blessings are bestowed. Two camps have existed within the Oneness movement from the beginning: those who believe that conversion and water baptism in the name of Jesus are followed by a second experience of empowerment and those who maintain that the three elements of Acts 2:38 (repentance, baptism in Jesus' name, and receiving the Holy Spirit [speaking in tongues]) converge in one act of grace, the new birth.³⁵

With the condemnation of the Oneness issue, the fathers and mothers of

the Assemblies of God assumed that the restoration of the apostolic faith had been protected from error. In the years that followed, they concentrated on preserving the truths of the revival.

TO BE CONTINUED

Extensive footnotes will be available in the book. Readers may request a photocopy of the notes by writing to the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802. Please include \$1 for copy and handling.

□ Nelson/ from page 14

call of God on his/her life could come, whether they had any money or not. Then the school would pray and believe with him until he received training for the work of the Lord. My sister, Ernestine, was holding some meetings in New Mexico and southern Colorado. A young man told her he felt the call of God and wanted to prepare, but a Bible college had turned him down for lack of funds. Ernestine advised him to write Brother Nelson. He did. And Brother Nelson replied, "Just pack up your tools and come." (He was a carpenter.) The young man did just that. He got his training and then served over 20 years on the mission field of India.

It is to be regretted that Brother Nelson could not find time to write more.

Hugh P. Jeter has served as a pastor, Bible college instructor, missionary, and author. His missionary career began in 1932 when he and his wife Theola were appointed to Peru. During the 1940s he was superintendent of the A/G missionary efforts in Cuba. His missionary ministry also included service in Spain and several other Spanish-speaking countries. He has written numerous books, including *By His Stripes*. He is semi-retired but teaching three missions courses for the Continuing Education Department, Southwestern A/G College, Waxahachie, Texas, where he resides. His five children are graduates of Southwestern.



His works that have been published have been a great blessing to the Pentecostal Movement. Among his published works are: *The Young Minister's Guide*; *Does Christ Heal Today?*; *The Baptism in the Holy Spirit*; *The Epistles of Paul*; *Life and Letters of Paul*; *Hermeneutics*; *Word Studies in Biblical Hebrew, Aramaic, Greek and Latin*; and *Bible Doctrines*. He also

"I gave the school to the Oklahoma District, and later they gave it back with a mortgage. I'd just as soon they would have kept the mortgage."

—P. C. Nelson

wrote many articles for the *Pentecostal Evangel* and other magazines.

Perhaps the best known of his books, and the one that is most circulated today, is *Bible Doctrines*. This book is an explanation of and commentary on the 16 Fundamental Truths that are foundational for the Assemblies of God. Some wonder why a man of his theological stature would write such a simple treatise. The explanation lies in the fact that it was not written for a textbook on theology.

The youth of the Assemblies of God were called Christ's Ambassadors. Their monthly publication was *The Christ's Ambassadors Herald*. Brother Nelson was asked to write an article on each of the 16 Fundamental Truths to be published serially. This he did, keeping it all in simple form due to his reading audience. The articles were

then published in book form and have helped give doctrinal guidance to people all around the world.

One of the cautions Brother Nelson gave to his ministerial students was, "Stay clear of speculative theology. There is so much in the Bible that is clear and edifies, so don't waste your time on that which is speculative." I remember when people in our circles began to discuss the doctrine of "pre-creation." One of the teachers at Southwestern was teaching this theory, and many of the ministers of the Oklahoma District were quite upset about the matter. In our class one day, Brother Nelson said, "When I get up to heaven I'm going to look up Moses and say, 'Moses, what about that pre-creation theory?' " He was willing to wait! We were duly warned not to major on minors, but preach the gospel in the power of the Spirit and expect God to do great things.

Few people realize the extent of the dedication of this servant of God. I was driving him from Enid down to Ft. Worth where he was meeting with some leaders to discuss the possible consolidation of Southwestern with two other schools that had merged and were operating in Ft. Worth. John Campbell and I, both graduates of Southwestern, were with him and he began to discuss with us the future of the school. He said, "There is the problem of a successor. My sons can't carry it on. I gave the school to the Oklahoma District and later they gave it back to me with a mortgage. I'd just as soon they would have kept the mortgage," he said with a chuckle. "Then there is Brother _____ . I believe he could do a good job with the school, but I doubt seriously that he would give up the \$75.00 a week that his church pays him for \$50.00 a month at the school. That's what I get."

It was decided that the schools should merge. Southern Bible College, of Houston, Texas, and Shield of Faith, of Amarillo, Texas, had already consolidated in Ft. Worth to become South Central Bible Institute. In 1941 Southwestern Bible School, of Enid, Oklahoma, united with South

Continued on page 31

□ Mississippi/from page 9

Movement" to be held in Meridian, Mississippi, 18 to 29 June 1913. D. C. O. Opperman wrote,

The Lord so greatly blessed the Texas state encampments that they out-grew the home field and became interstate in their sphere of influence . . . so many states east of the Mississippi have consolidated with the western work, it seemed providential to hold this meeting east of the Mississippi River.²²

During the early months of 1913, workers busied themselves with the work of God. In January Will G. Mizelle began meetings at Magnolia Springs Camp, and the following month D. C. O. Opperman joined W. B. Jessup in Crichton, Alabama for a Pentecostal convention. While there, the delegates endorsed the upcoming Interstate Encampment in Meridian.²³

Howard A. Goss, business manager for the meeting, shipped his tent to Meridian. He also collected tents, cots, and sufficient foodstuffs for the 2-week event. As the date for the encampment approached, workers erected those tents on the campground near Meridian's Female College. Representatives from both the Southern and Western groups were present when the meeting convened June 18, 1913. Small groups quietly discussed the need for organization.²⁴

Perhaps encouraged by the Meridian gathering, work in Mississippi continued with renewed strength. William "Burt" McCafferty and W. B. Jessup worked in Meridian. Ten persons received Spirit baptism following the camp meeting and nine awaited water baptism. C. O. Waltman spent three weeks in Quitman with similar results. Finis Yoakum, visiting the state from his home in California, held meetings in Hurley and Hattiesburg. Sponsors made arrangements in December for Maria Woodworth-Etter's healing crusade in Meridian.²⁵

When Woodworth-Etter arrived in Meridian at the end of 1913, her reputation for laying on of hands and

prayer for the sick had already been noted in the press. The Meridian Star reported that in her Dallas, Texas, meetings, "more than 1,200 persons are said to have received the Baptism of the Holy Spirit and hundreds healed of diseases." Unable to transport her own gigantic tent, arrangements had been made to borrow one in Meridian. This smaller version seated 600 to 700 people and soon proved inadequate to contain the crowds. Workers added panels to the tent to accommodate an additional 400 listeners.²⁶

The Meridian Star favorably reported the activities of the meeting. In one service a young lady walked alone for the first time since child-

The Mississippi Pentecostals unite with the new General Council of the Assemblies of God. Look for Fire in the Pines, Part 2, Spring 1994.

hood. The reporter assured his readers that the healing was genuine and that on her way home, she walked down the aisle of the street car and got off the car unassisted.

According to another report, a young man stood entranced before the audience, talking to Jesus for two hours, and a little girl stood erect and walked for the first time in five years. The audience, which included "a number of the best people of the city," watched in amazement.²⁷

It is difficult to determine how great an effect the meeting had in opening doors to the Pentecostal movement, yet attendance suggested that many were interested in Pentecostalism. In at least one case, a Presbyterian woman from Laurel received the Holy Spirit at the Woodworth-Etter meeting. She returned to Laurel, purchased a home for a new Pentecostal pastor, and made arrangements for George H. Hicks to move to the town. Hicks had been ordained with the Methodist Church, but had received heal-

ing and Spirit baptism in a Woodworth-Etter meeting. He had also attended the Hattiesburg school in 1909.²⁸

NOTES

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2. *Ibid.*, 15 April 1908, 3; 15 November 1908, 2.
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12. *Ibid.*; J. Charles Jessup, Mae Bell Jessup, et al, *The Real J. Charles Jessup: The Story of My Life and Calling* (N.p., n.d.), 1.
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15. *Ibid.*
16. *Ibid.*
17. Ibbie Savell, interview by Gary D. McElhany, 18 October 1990.
18. *Word and Witness*, 20 September 1915, 3; Savell interview.
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21. Ordination certificate of Will G. Mizelle issued by the Church of God in Christ (in the possession of W. Grady Mizelle, Hurley, Mississippi).

22. Synan, *Holiness-Pentecostal Movement*, 151-152.

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□ Nelson/ from page 29

Central to become Southwestern Bible Institute with P. C. Nelson as president.

The school's facilities in Ft. Worth soon became inadequate, so in 1943 the campus of Trinity University in Waxahachie, Texas, was purchased. Southwestern has remained at this location for the last 50 years. Literally hundreds of missionaries, ministers, teachers, and leaders have gone forth from this beautiful campus to the ends of the earth with "The Whole Gospel For The Whole World."

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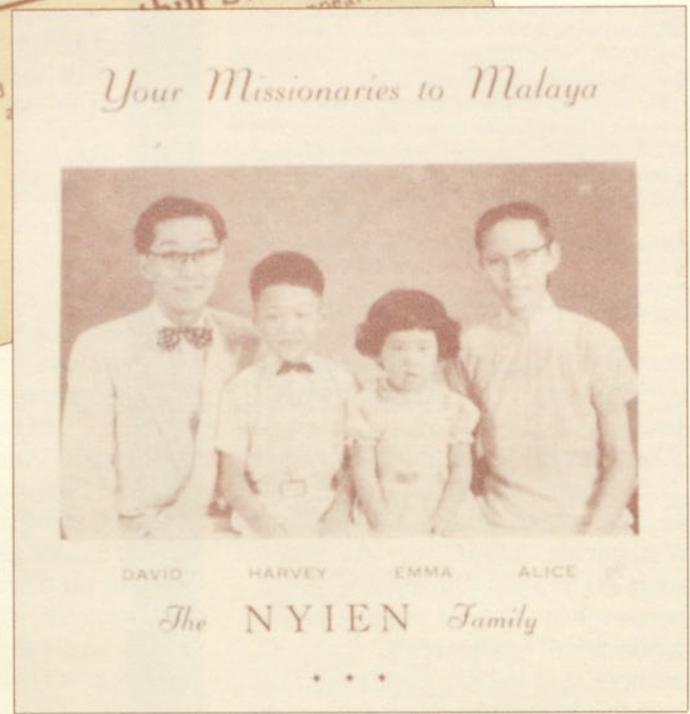
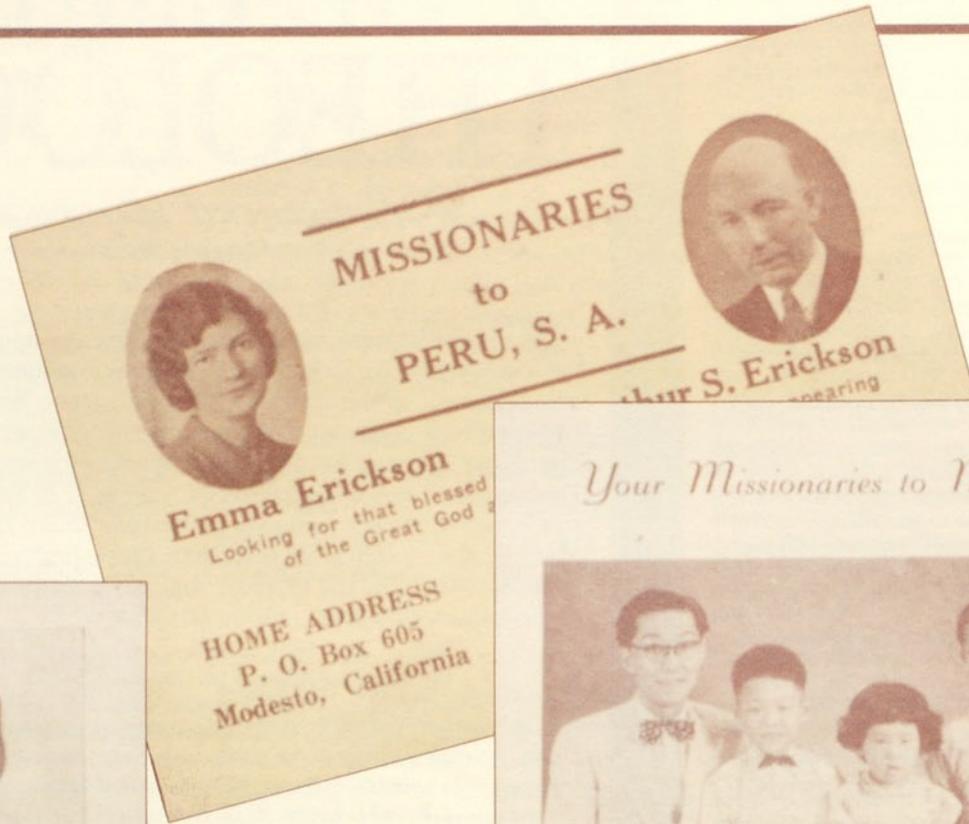
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Below, missionaries on furlough at Fremont Tabernacle, Minneapolis, 1961. From left, Ruth and Russell Schirman with their daughter Linda; Andrew Hargrave; Thelma Tate; Cheryl Lund and her grandmother Myrtle Lund.

