

Assemblies of God HERITAGE™

THE ASSEMBLIES OF GOD ARCHIVES

VOL. 3, NO. 1

SPRING 1983

The 1913 Worldwide Camp Meeting

Seeking Unity, They Found Division With the "New Issue"

Wayne Warner

Few people today who walk through Arroyo Seco Park in Los Angeles have any idea that this spot 70 years ago was the scene of a historic Pentecostal camp meeting.

Other Pentecostals of the new movement had conducted regional camp meetings throughout the United States. But the promoters of this 1913 meeting had the faith and courage to call it the Apostolic Faith Worldwide Camp Meeting.

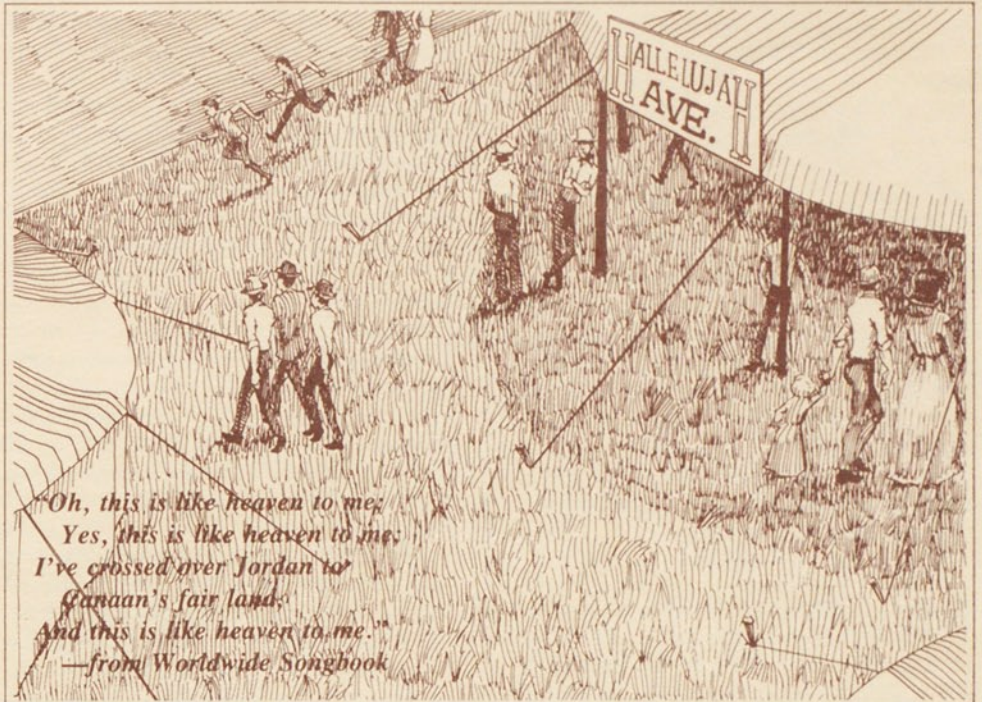
As it turned out, it was truly an international event.

Fred Griesinger, who still lives in Los Angeles and one of the few people around today who attended the meeting, clearly remembers the exciting month-long happening. Hundreds of people flocked to Arroyo Seco from thousands of miles away. More than 200 ministers — many of them well-known in the Pentecostal movement — were there. A big 5,000-seat tent was set up on the temporary Hallelujah Avenue. Scores of smaller tents formed a tent city around the larger tent. Many were saved, healed, and baptized in the Spirit. And a great number of these early Pentecostals left Arroyo Seco with fire burning in their hearts and a zeal to win the world for Christ.¹

"This meeting was probably the high-water mark in the early Pentecostal revival." — David Reed

If anyone ever assembled to meet God, it was this band of Pentecostals at Arroyo Seco in the spring of 1913.

Unfortunately, for all the positive elements of the Worldwide Camp Meeting, historians remember it as the setting for a doctrinal view which later fractured the



*"Oh, this is like heaven to me;
Yes, this is like heaven to me;
I've crossed over Jordan to
Canaan's fair land,
And this is like heaven to me."
—from Worldwide Songbook*

young Pentecostal movement into two major groups: the trinitarians and those who ascribed to what was later called oneness (also called Jesus Only and Jesus Name).

That is a story in itself.

The First Camp Meeting

Pentecostal camp meetings at Arroyo Seco date back to the summer of 1907, just a year after the Holy Spirit was poured out on a group of saints in a home and later at the Azusa Street Mission. The camp meetings continued on an irregular basis until about 1920.

In the beginning the camp meetings were started because the all-day meetings in the Azusa Mission were too crowded and the summer heat was almost unbearable.

The Apostolic Faith promoted the first meeting in the May 1907 issue, describing Arroyo Seco as a place where "the air is fresh with the sea breeze which comes in from the distant ocean, and there is plenty

of good water. You can pray there as loud as you like."²

A woman who lived in nearby Hermon, a Free Methodist settlement, was told the meetings were of the devil. As the music and shouts of praise wafted up to her Hermon home, she thought to herself, "So that is the devil; well, the devil has some sweet singers." She attended the meetings and received the baptism in the Spirit.³

Preparing for a Historic Meeting

R.J. Scott, an early Azusa Mission worker, was one of the promoters of the Arroyo Seco meetings. In 1912 he dreamed of another meeting for the spring of 1913 which would "gather His saints together in one place and deal with them, giving a unity and power that we have not yet known."⁴

Unknown to Scott, a powerful evangelist, Maria B. Woodworth-Etter — who by this time was 69 years of age — also felt

(Continued on p. 4)

A Very Special Anniversary

Maybe you've noticed that this paper frequently features anniversaries of important and, sometimes, not so important events in our history. This issue is no exception.

You will note a 70th anniversary story of the Worldwide Camp Meeting in Los Angeles. Pam Eastlake gives some valuable tips on writing an anniversary book or booklet for your church. The column "Time Frame," as usual, will take you back in 10-year stops to events in our history. And in this column I want to tell you about a special anniversary.

Anniversaries serve as reminders of God at work in our history, and in many instances introduce a new generation to these thrilling events. Calling attention to the events — such as a church anniversary or a monumental General Council or revival meeting — will help us keep our history in focus. Recalling these special events will also help us to appreciate those dear pioneers who blazed a trail in the early years of the Pentecostal movement.

Recently I was reminded of a remarkable healing which happened just a century ago this spring. No, the Assemblies of God is not 100 years old. But the event I want you to know about had a lot to do with the later founding and development of the Assemblies of God.

Here is how it happened.

Mary Alice Reynolds, the wife of a well-known real estate agent in Indianapolis, had been an invalid for a year. Doctors had tried every means at their disposal to help her, but she gradually grew worse.

Mrs. Reynolds was a member of a Methodist church but admitted that she was hardly a model member. God had not left her, however, and He was about to do something that would bring glory to His name — even through a story in the *New York Times*.

One evening in March 1883 during a most discouraging time, Mary Reynolds' thoughts turned to God. A question formed quietly in her mind: "Why don't you take your case to the Lord in prayer?"

At that moment a friend came into her room and suggested that she might like to have a Quaker evangelist, R.H. Ramsey,



Mr. and Mrs. Charles Reynolds

pray for her. Evangelist Ramsey was ministering in the area at that time, and it was his practice to pray for the sick.

Mrs. Reynolds quickly accepted the suggestion. She later told about her meeting with the evangelist: "When Mr. Ramsey anointed me, I urged that he not only pray for me bodily, but my spiritual welfare also." The next day she was overjoyed when she realized that she had been healed — both body and soul.

Naturally, when a well-known family has this kind of an experience, word soon gets around. The editor of the *Indianapolis Journal* (who was a friend of Charles Reynolds) came to the home and interviewed the former invalid who was now up and taking care of household responsibilities.

The editor's long and detailed account, "Another Cure By Faith," was published on the *Journal's* front page, March 24, 1883. The story was also reported in the *Indianapolis News* on the same day. And on the next day a brief story, along with other news from Indianapolis, appeared on page one of the *New York Times*:

"Mrs. Charles E. Reynolds, a Methodist lady of this city, moving in the best society, a sister of Governor Porter's private secretary, announces that she was cured by faith and prayer of a malady of 15 years standing. The cure was effected on March 4, the Rev. Mr. Ramsey an unattached evangelist, being the assistant."

The story published in the Indianapolis papers created a tremendous amount of interest. People began to parade into the Reynolds home — sometimes as many as 30 people a day — to talk with Mary about her healing. Many of these people were looking for spiritual and physical help, and Mary had the joy of pointing them to the Great Physician.

Eight years after Mary Alice Reynolds was healed, she gave birth to a daughter who was given her mother's middle name. The daughter, now 92 years of age and living in Springfield, Missouri, is none other than "Mother Flower," the

widow of J. Roswell Flower, one of the founding fathers of the Assemblies of God.

The Flower children (and grandchildren) have been active in the Assemblies of God all of their lives. Joseph is the general secretary; David pastors Bethel Temple, Dayton, Ohio; Adele Flower Dalton is a former missionary to Spain and now employed with the Foreign Missions Department; Suzanne Flower Earle is the wife of Albert Earle, a field representative for Gospel Publishing House; another son, the late George Flower, was superintendent of the Southern New England District; and Roswell Flower died in 1941 while attending Central Bible College.

Mary Alice Reynolds' healing a hundred years ago this spring was for real. She lived another 35 years and influenced the spiritual lives of countless people — including some of the founders of the Assemblies of God.

Her inspiring experience is just one more reason I like to recall anniversaries.

(We are indebted to Tom Slevin, Whiteland, Indiana, who researched the Indianapolis newspapers for this story. Alice Reynolds Flower gives a full account of her mother's healing in her delightful book, *Grace for Grace*.)

Azusa Mission Papers Given to A/G Archives

A rare collection of an early Pentecostal paper, *The Apostolic Faith*, was recently presented to the Assemblies of God Archives by relatives of the former owner, the late Rachel Sizelove.

The Apostolic Faith was published by William J. Seymour and the Azusa Street Mission, Los Angeles, from 1906 to 1908. The paper was then published in Portland, Oregon, by Florence Crawford.

Donating the papers to the Archives were the Fred Corum and Lawrence Bakewell families. Mrs. Lily E. Corum, Wilmington, Massachusetts, widow of Fred Corum, presented the papers to Wayne Warner, director of the Archives.

The copies given to the Archives were collected by Rachel Sizelove and given to her nephew Fred Corum during the 1930s. Corum reprinted the collection in book form in 1981 under the title *Like as of Fire*, which is available from the Gospel Publishing House (03-1915, \$7.95).

It was Mrs. Sizelove who took the Pentecostal message from Los Angeles to Springfield, Missouri, in 1907. And it was Lillie Corum, the mother of Fred Corum and Hazel Bakewell, who first received the baptism in the Spirit in Springfield. Mrs. Corum became the pastor of the first Pentecostal church in Springfield, which is now Central Assembly of God.



LETTERS FROM OUR READERS

Enjoyed Pandita Ramabai Article

I enjoyed reading William T. Ellis' article, "Pentecostal Revival Touches India." It was wonderful reading about the move of God which crosses sex and color lines. I am praying that many more articles that fully illustrate God's empowering women and girls for His service will be written.

Marguerite Hannah, Pastor
Holy Light Church of
Jesus Christ
Burlington, New Jersey

Your article on Pandita Ramabai brought back pleasant memories of our trip to Mukti almost 10 years ago. Enclosed are photographs I took. The Well of Patience has a fascinating story. Pandita received directions from the Lord regarding the location of a new well. While digging in the hard blue granite, the workmen told Pandita, "It is dry and we will never strike water. There is no use wasting our time and your money." But Pandita gathered her Bible women, pitched a tent near the well site, and began to pray. And the prayer meeting lasted all night. As they prayed, the women marched around the well site. In the morning there was 10 feet of water in the well, and it has never gone dry.

R. Bryant Mitchell
Eugene, Oregon



Mrs. Mitchell with two residents of Mukti at Well of Patience. The well is 25 feet in diameter. The upper left photo shows the entrance to the Mukti compound. At the right is Pandita Ramabai's grave. Photos by R. Bryant Mitchell.

Reflects on Pentecostal Heritage

I was born in 1912 to Christian parents. By age 10 I was saved and Pastor A. W. Kortkamp (my uncle) baptized me in water, and the Lord filled me with the sweet Holy Spirit — still wonderful!

It was my privilege to be under the ministry of dear ministers of God. I've seen Brother Smith Wigglesworth pray for the sick. God blessed. Dr. P.C. Nelson was president of Southwestern in Enid, Oklahoma, when I was a student from 1934-37. I traveled one summer in a ladies trio with him. Wonderful experience. I grew up in the Assembly of God in Alton, Illinois.

Thank you all for "A Grand Heritage." I praise God for a good foundation.

Helen M. Earley
Pittsfield, Illinois

From a Former Assistant General Supt.

Your quarterly *Heritage* is very interesting as it brings back history.

Mrs. Scott and I have pioneered and pastored Assemblies of God churches for the past 56 years.

The Lord richly bless you as you record many happenings that belong in the Archives.

Charles W.H. Scott
Sun City, Arizona



Note: This section of the group photograph taken at the first General Council shows Pauline Giesel being held by her father (left). She visited the Archives last year. On the right is E.N. Richey. (See the House and Gerhart letters below.)

Appreciates Assemblies of God Heritage

I'm glad for the heritage I have in the Assemblies of God. My dad, William E. Giles, and mom traveled the country preaching the Gospel of Christ. They suffered many hardships but counted the joy of Christ greater than all the hardships they had.

My sister, Pauline Giesel, attended the first General Council in Hot Springs when she was three years of age. Brother Willie Millsaps was saved under Pop's preaching.

I have Pop's license from 1931, signed by Brother Evans in Garden City, Kansas.

Mrs. Lola G. House
Warrenton, Missouri

The E.N. Richey Heritage

My mother was the first of grandfather's [E.N. Richey's] eight children. My Uncle Raymond Richey was one of the younger children, I believe the sixth. It is interesting to note that seven of the children were ministers or married to ministers.

The following is from an interesting article which appeared in the *Houston Chronicle* upon the occasion of my mother's death. "She was the daughter of a minister, the wife of a minister, the mother of a minister, the sister to four ministers, . . . the sister-in-law to two ministers.

We are so glad that we are now doing something meaningful about preserving our very rich [Assemblies of God] heritage.

God bless you as you continue to gather and catalog all of the material which is being sent your way.

Joseph L. Gerhart
Santa Cruz, California

Heritage Society Pleases Reader

I am thoroughly enjoying this added feature of the Assemblies of God Archives. I was one of the charter members . . . Thank you. God bless your ministry.

Sincerely,
Rev. Marvin E. Boyce
New York, NY

1913 Worldwide Camp Meeting

(Continued from p. 1)

led to bring Pentecostals together in a meeting of unity.

In the fall of 1912 Scott visited Dallas where Mrs. Woodworth-Etter was preaching a tremendous 5-month campaign for F.F. Bosworth and E.G. Birdsall. Scott watched as numerous people were healed, many received the baptism in the Spirit, and hundreds were converted. One girl who had been blind for 12 years was healed in Scott's presence.⁵

That was enough for R.J. Scott. He knew Sister Woodworth-Etter was the speaker he wanted for his super camp meeting the following spring.

The Saints Gather at Arroyo Seco

On Monday, April 14, 1913, the day before the Worldwide Camp Meeting opened, a freak storm blitzed Arroyo Seco, and for a half an hour the area experienced thunder, snow, pea-size hail, and darkness.⁶

Some could look back and say the storm was a prophetic sign that the meeting would fall short of Scott's unity expectations. Others would probably blame the storm on the devil.

Aside from the oneness element and a few other disagreements, the camp meeting proved very successful. Pentecostals who were unconcerned about the fine points of theology had a grand time in this "heaven-on-earth" atmosphere. Pentecostal periodicals around the world published favorable reports about the many who were saved, baptized in the Spirit, and healed.

M.M. Pinson, who the next year would

become an executive presbyter with the newly created Assemblies of God, described the camp as a battlefield — the anointed saints doing battle with Satan. Pinson added that God was using Mrs. Woodworth-Etter in a "blessed way in laying on of hands and praying the prayer of faith."⁷

A.C. Valdez, Sr., was a teenager at the time of the 1913 meeting, and when he was in his 80's he fondly looked back to the meeting. His family set up a tent at the intersection of Praise and Glory. Valdez recalls that hundreds of children were saved and filled with the Spirit in the tent set up for their services.⁸

Two children who would never forget Arroyo Seco later became well-known Pentecostal evangelists — Watson Argue, Sr. and his sister Zelma. Both were filled with the Spirit here. Years later Zelma recalled the camp meeting, remembering how insistent Mrs. Woodworth-Etter was that those who were prayed for lift their hands in praise.⁹

Among the many who testified they were healed at Arroyo Seco was Alice Frodsham, wife of Stanley H. Frodsham who later was the editor of the *Pentecostal Evangel*. After Mrs. Woodworth-Etter prayed for a severe back problem which had tortured Alice almost continuously for seven years, she was left alone in prayer. She said, "A hand came and laid hold of the middle of my back, and another hand laid hold of the bottom of my spine; and in one short moment the vertebrae that had been telescoped were put into perfect position."¹⁰

There was no formal organization at the Worldwide Camp Meeting. However, several missionaries were there, and a missionary offering of \$4,140.55 — plus jewelry and real estate — was received, demonstrating a sacrificial missionary spirit.¹¹

The New Issue

Frank J. Ewart, one of the Los Angeles ministers at the meeting and later a pioneer in the oneness movement, acknowledged that the camp meeting was successful, with some 364 receiving the baptism in the Spirit during the four weeks. But he and others wanted something new, something more than Maria B. Woodworth-Etter was preaching.¹²

Ewart got what he wanted, which he later described as a shot "destined to resound throughout all Christendom."¹³

The "shot" was inadvertently fired by

The oneness doctrine born at Arroyo Seco was a shot "destined to resound throughout all Christendom." — Frank J. Ewart

R.E. McAlister who, while speaking at a water baptismal service at the camp ground, stated that the apostles baptized their converts in the name of Jesus (Acts 2:38) — not with the trinitarian formula of Matthew 28:19.

After a missionary cautioned McAlister about promoting this view, McAlister explained that he did not feel using the trinitarian formula was wrong. He simply preferred the shorter formula of Acts 2:38.

The issue was laid to rest until John G. Scheppe, a minister attending the meeting, ran through the camp before dawn one morning shouting that he had just received a new revelation. Scheppe — who seemed to have disappeared from Pentecostal history as quickly as he had arrived — told the startled campers that after spending the night in prayer he was "given a glimpse of the power of the name of Jesus."¹⁴

The "revelation" drove the campers to their Bibles as they searched for more light concerning "the name of Jesus." Frank J. Ewart was one of the more earnest seekers. About a year later he began to teach that believers should be baptized with the shorter formula. Soon hundreds of people accepted the "new issue" teaching and were rebaptized according to Acts 2:38.

Thus began a separation among Pentecostals which exists to this day.¹⁵

Arroyo Seco Postmortem

Despite the controversies which came during and after this 1913 Worldwide



Carl Brumback described Evangelist Maria B. Woodworth-Etter as looking "just like your grandmother but who exercised tremendous spiritual authority over sin, disease, and demons." At the right is the 32-page songbook used during the 1913 meeting.



Camp Meeting, R.J. Scott, George Studd, and Maria B. Woodworth-Etter could take comfort in the fact that God met the needs of people. God used the meeting to help spread the Pentecostal message. And that it indeed was a meeting with international influence. David Reed called it "probably the high-water mark in the early Pentecostal revival."¹⁶

Had the three promoters lived long enough to hear this appraisal, they would have been pleased.

The majority of those who streamed from Arroyo Seco 70 years ago at the close of the Worldwide Camp Meeting were unaware of the controversies the meeting had produced. These people were fired up. They were ready to slay the giants. They were ready to evangelize the world.

That made the Worldwide Camp Meeting worth everything. ❖

Notes

1. Fred Griesinger attended the Azusa Street Mission when he was a boy. He is a former real estate commissioner for the state of California.

2. "Los Angeles Campmeeting of the Apostolic Faith Mission," *The Apostolic Faith*, May 1907, p. 1.

3. "Everywhere Preaching the Word," *The Apostolic Faith*, September 1907, p. 1.

4. R.J. Scott, "World Wide Apostolic Faith Camp Meeting," *Word and Witness*, March 20, 1913, p. 1. Scott listed his name along with the name of George B. Studd, the brother of C.T. Studd, as contact people for the meeting. Both of these men later testified that they were healed in this meeting.

5. M.B. Woodworth-Etter, *Acts of the Holy Ghost* (Dallas: By the Author, 1912), pp. 572-73.

6. *Los Angeles Times*, April 15, 1913.

7. M.M. Pinson, "From Los Angeles World-Wide Camp Meeting," *Word and Witness*, May 20, 1913, p. 1. Pinson added other notes about the meeting; a thousand people were camping on the grounds; 2,000 were attending week night services, and many more on Sundays.

8. A.C. Valdez, *Fire on Azusa Street* (Costa Mesa, California: Gift Publications, 1980), pp. 41, 42.

9. Zelma Argue, "Act Your Faith," *Pentecostal Evangel*, July 19, 1959, pp. 8, 9.

10. Stanley H. Frodsham, *Jesus Is Victor* (Springfield, Missouri: Gospel Publishing House, 1930), p. 98.

11. "The Los Angeles Camp," *Word and Witness*, June 20, 1913, p. 4; and R.J. Scott and George B. Studd, "Missionary Offering at Los Angeles," *Word and Witness*, August 20, 1913, p. 4.

12. Frank J. Ewart, *The Phenomenon of Pentecost* (St. Louis: Pentecostal Publishing House, 1947), p. 76.

13. *Ibid.*, p. 77.

14. Vinson Synan, *The Holiness-Pentecostal Movement* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971), p. 154.

15. For more on the "new issue" see *Anointed to Serve*, by William W. Menzies and available from the Gospel Publishing House; and David Reed's chapter in the book below.

16. David Reed, "Aspects of the Origins of Oneness Pentecostalism," *Aspects of Pentecostal-Charismatic Origins*, ed. by Vinson Synan (Plainfield, NJ: Logos International, 1975), p. 143.

PRESERVING YOUR CHURCH HISTORY

Pam Eastlake

This year many churches will celebrate special anniversaries (silver, golden, or diamond) and it may be that in the near future you will be celebrating an important anniversary of your church. You can make the day even more memorable by preparing a souvenir booklet or brochure for the occasion.

In addition to a concise written history of your church, items you may want to include in your booklet or brochure are:

1. Photographs of the current church building and previous buildings
2. Photographs and brief biographical sketches of the various pastors and staff members who have served
3. Photographs and descriptions of the various ministries of your church (bus ministry, outreach programs, foreign & home missions efforts)
4. Photographs of some special activities (church picnic, youth functions, cantatas, etc.)

Some churches also include a short history of how the Pentecostal message first came to their city and its impact at that time.

Check your church files for a list of charter members; perhaps some of them still attend the church and can supply needed information. The church files may also hold records regarding members that have gone into the ministry, or have become missionaries.

You may, of course, contact the Assemblies of God Archives. It is possible that we may have some information about your church that would be of interest. Be sure to contact us well in advance of your anniversary so that we may carefully research your request and return the information in time for your printing deadline. When contacting the Archives be sure to include the current name of the church, previous names, and where the church is located. Please remember to send a copy of your anniversary booklet to the Archives for our files.

Wanted: A/G Publications

Continuing from our last issue of *Heritage*, I have listed below some items we need to complete our holdings in the Archives. Please contact me if you have a copy of these items you would like to donate to the Archives.

Missionary Forum #30-43 (1958-61)

Motif Vol. III, #3

Our Sunday School Counsellor 1941 (Nov.) 1944 (July)

Sunday School Counselor 1977 (Dec.)

Reach Out 1970-72 (all issues); 1973 (#1-3); 1977 (#3)

Revivaltime Pulpit Vols. #1, 10, 11, 13, 17, 19

Superintendent's Assistant 1950 (Jan.-Mar.); 1955 (July-Sept.); 1960 (Oct.-Dec.)

TEAM 1954 (all issues); 1955 (#1,2); 1960-61 (all issues)

Word & Witness (Malvern, AR; Findlay, OH; St. Louis, MO) 1905-11 (all issues); 1912 (#1-5, 7, 9); 1913 (#1, 4, 7); 1914 (#2, 6-9, 11, 12); 1915 (#1-4, 7, 8, 11, 12)

C.A. Guide 1945 (2nd quarter)

The Youth Leader 1976 (#2, 6); 1978 (#4, 6-10)

Any of these materials that you can send to the Archives will be greatly appreciated.



Pam Eastlake is Assistant Archivist, A/G Archives

ARCHIVES ACTIVITIES

Recent Acquisitions

"A History of the Assemblies of God in Oklahoma: The Formative Years, 1914-1929," by LeRoy Wesley Hawkins (Master of Arts Thesis, Oklahoma State University, 1972).

"Attitudes Toward War and Peace in the Assemblies of God: 1914-1918," by Roger Robins, Elkhart, Indiana.

Diary, autobiography, photographs, correspondence, from Jesse Ben Newton Van Winkle, Karnes City, Texas.

The Apostolic Faith, 1906-08 (see article in this issue).

Sermon tapes of PFNA annual meetings, 1960-67.

Video interviews: Marjorie Brown, Grace Walther, Ralph W. Harris, Stanley Horton, and Roy Wead.

Recent Visitors to the Archives

Grant Wacker, Jr., University of North Carolina; Cecil M. Robeck, Jr., Fuller Theological Seminary, Pasadena; Roger Robins, Elkhart, Indiana; Betty Burnett, St. Louis University.

3 Score and 10

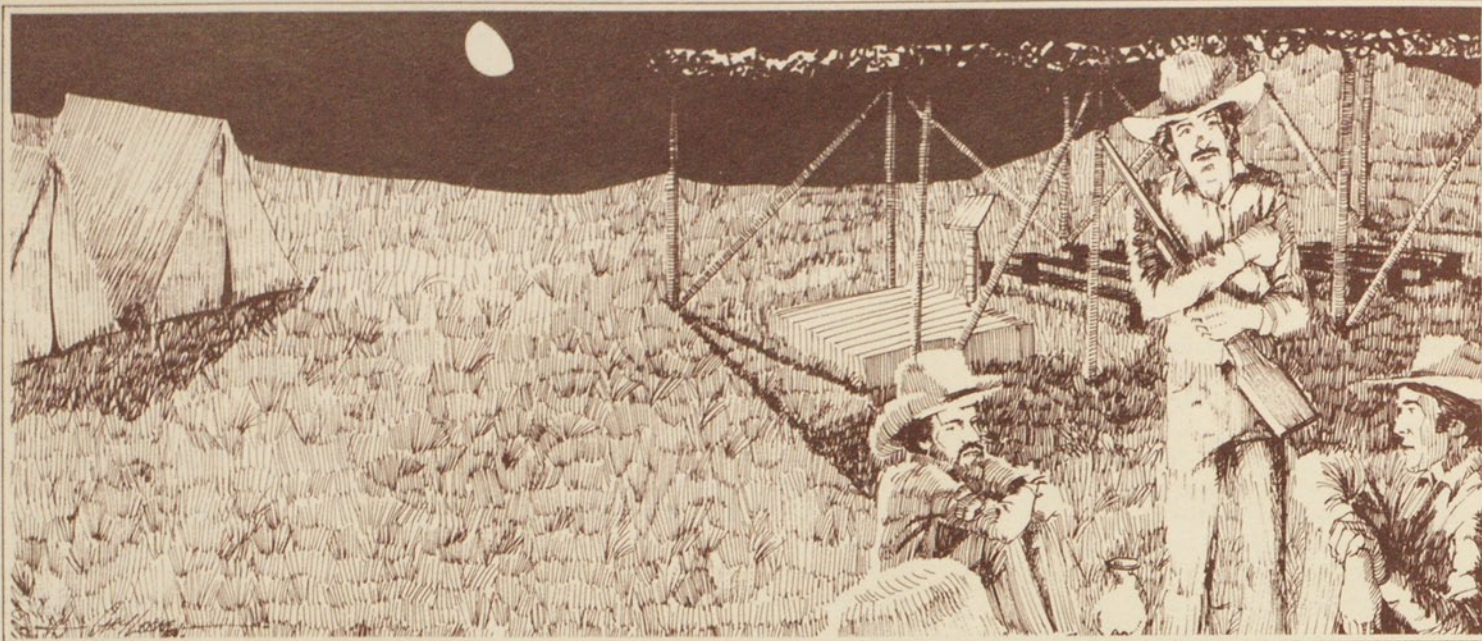
The General Council of the Assemblies of God will observe its 70th anniversary in April 1984.

ASSEMBLIES OF GOD HERITAGE

Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802. Phone (417) 862-2781. This paper is free to members of the Assemblies of God Heritage Society. Information on membership is available on request.

Wayne E. Warner, Editor
Pam Eastlake, Assistant Editor

© Copyright 1983 by the General Council of the Assemblies of God



The Night God Stopped the Angry Mob

They Planned to Stop the Revival by Murdering the Evangelists

J. Wesley Jones

It is hard to imagine the persecution early Pentecostals faced unless you lived during that period. Because my dad was a preacher of that early period, our family often suffered persecution and ridicule. One incident in New Liberty, Texas, when a gang of ruffians planned to kill our family, will always remain in my memory as the most fearful night of my life.

But for the grace of God, we would not have lived to tell about it.

My father, J.L. Jones, began his pastoral ministry in Jacksboro, in north Texas. Dad and Mother ministered wherever they could find a place to preach.

On one occasion we were conducting a meeting at Pleasant Valley, a community west of Jacksboro. Lon Denson, who lived at New Liberty, visited the meeting and was quite impressed with my dad's preaching and the type of services he conducted.

Mr. Denson asked Dad if he would consider going to New Liberty for meet-

ings. He even offered Dad \$50 if he would go. Now, that was quite a lot of money in 1918, but Dad told Denson that he would pray about it and if he came it would be on an offering basis — not the \$50 fee that Denson had offered.

After praying about it, Dad decided we should go to New Liberty. Little did we realize what was in store for us.

The people at New Liberty built a brush arbor to protect us from the hot August sun. There was no shade around the meeting place, and my mother had to cook in the open on a wood-burning stove.

Despite the hardships, God sent a revival to New Liberty, and one of the first

This frightening drama at New Liberty, Texas, in 1918 is a good example of God's watchful care.

converts was the man who invited us to the area, Lon Denson.

As the revival tide ran high, so did the opposition. Rumors were circulating that Dad was in the white slave trade, that he was only one step ahead of the law, and that we were operating a prostitution business in our revival meetings.

These wild stories stirred up a bunch of tough, hard-drinking cowboys who came to the brush arbor services just to cause trouble. A fight would break out every night until finally a Mr. Dodson was deputized to keep order around the arbor.

One night about midnight Deputy Dod-

son crawled up to the tent where Dad and Mother were sleeping. The news he shared was frightening.

A few minutes earlier Dodson had sneaked through a nearby cotton patch where he saw a gang of men gathering. He heard them making plans to raid our defenseless camp.

"They have only one gun," Dodson told Dad, "but they don't intend to use it unless some of you try to escape. They plan to stone you. Not one of you is to escape."

Dodson said there were too many for him to handle, but he assured Dad that he would stay close by to give us what little help he could. He suggested that maybe Dad wanted to try to get the women and children to a safe place before the men attacked.

In addition to our own family, there were two visiting couples helping in the meetings — Fred and Martha Shingler and Morris and Annie Nixon.

Dad called all of us together under the arbor, telling us what he had just learned from Dodson. Then he said, "Let us kneel at these altars and pray quietly for the Lord to guide us."

But our silent praying soon turned into an old-fashioned Pentecostal prayer meeting. The two couples visiting us began to shout and dance. Morris Nixon could shout louder than anyone I knew. And he didn't hold anything back in this memorable midnight prayer meeting.

Their enthusiastic praying turned the rest of us loose, and we all began to shout and praise God.

Editor's Note. J. Wesley Jones is a retired Assemblies of God pastor who now lives in Price, Texas. His father, J.L. Jones, was an early minister in the Assemblies of God and conducted the meeting related in this story. Lora Nixon Tomlin (Mrs. Leslie Tomlin), whose parents were in this meeting, lives in Lewisburg, Tennessee. Opal Jones Locke (Mrs. Arthur Locke) lives in Orange, Texas. Lon Denson, who was converted in this meeting, lives in Bowie, Texas. Oscar Jones, J.L. Jones' brother, was an early superintendent of the Oklahoma District Council.

Suddenly our prayer meeting was interrupted by Deputy Dodson who ran into the arbor waving his gun. "Brother Jones," he shouted, "where are they?"

Dad answered that there was nobody around except the believers. "We started praying, and everybody got happy," he explained to Dodson.

Deputy Dodson broke down and began to cry. He said that just before he heard us begin to shout he saw a group of people dressed in white rush under the arbor. His immediate thought was that it was the Ku Klux Klan raiding our camp.

"Now I know what I saw," Dodson added. "They were angels God sent to guard you!"

You can imagine that this news gave us a big lift. But even though we knew God had His hand upon us, we did not return to our beds but kept our eyes on the raiders who had a lantern in the middle of the road a short distance away. It was a long agonizing wait, but finally at daybreak the raiders came by our camp. They yelled at Dad as they went by, threatening to return. But we didn't see them again.

Several years later Dad and I were in a service in Wichita Falls, Texas, when a tall man walked up to Dad. He confessed that he had been a member of the gang that had planned to kill us at New Liberty. Dad and I rejoiced to learn that this man had been saved and was now an Assemblies of God minister (whose name I cannot remember).

Dad's former enemy and new-found friend then told another chapter of that drama which we had never heard.

As the gang sat making their plans to raid our camp, one of the men — a tough Indian — suddenly stood and said, "Fellows, we are not going to make the raid tonight."

That brought a heated disagreement, and one man accused the Indian of being afraid. The Indian admitted that he was scared. But then he whipped out a long pocket knife and ordered the men to remain seated, that he would use his knife on the first man who stood.

"No one got up," our new friend continued. "We sat there the rest of the night and cooled down. At daybreak we all agreed to disband. And that's why we



The late T.L. Jones. When he asked the surrounded believers to pray quietly, he got an old-fashioned Pentecostal prayer meeting.

didn't kill the Joneses that night in New Liberty."

Persecution was very real in the early years of the Pentecostal revival, but I

can say from experience that God was faithful and kept His hand upon us.

Our frightening drama at New Liberty back in 1918 is a good example of His watchful care.



TIME FRAME

A QUICK LOOK INTO THE PAST

10 Years Ago — 1973

Colonel Robinson Risner, an Assemblies of God layman, was among the Vietnam POWs released. He had been a prisoner since 1965 when his plane was shot down over North Vietnam.

Revivaltime speaker C.M. Ward has accepted the presidency of Bethany Bible College effective September 1. He will continue as speaker for *Revivaltime*.

20 Years Ago — 1963

A joint statement was issued by the Assemblies of God and the Protestant Episcopal Church in the U.S.A. following talks concerning the gifts and manifestations of the Holy Spirit. "We found ourselves a fellowship," the statement said in part, "open to the leading of the Holy Spirit to a degree which we had hardly dared to expect."

After serving four years as president of both Evangel College and Central Bible

College, J. Robert Ashcroft will become full-time president of Evangel.

30 Years Ago — 1953

Missionary A.B. Chesnut, writing from war-torn Korea, is urging Americans to send food and clothing for refugees who have lost everything they owned.

The boys dormitory at the Juneau Childrens Home was totally destroyed by fire on January 14. Mrs. Lyle Johnson, matron of the home, rescued seven boys who were asleep in the dormitory.

40 Years Ago — 1943

R. Stanley Berg has been commissioned as a 1st lieutenant and chaplain in the army. His first duty station is Camp Butner, North Carolina.

Although the war has curtailed missionary activity in the Far East, the Foreign

(Continued on p. 8)

TIME FRAME

(Continued from p. 7)

Missions Department reports that 237 missionaries are serving in 38 countries. In 1942, 28 new missionaries were added to the list.

50 Years Ago — 1933

With only a banjo and a guitar for music, E.B. Cross and George Lathim have started a church in a theater at Nepel, Washington (now *Moses Lake Assembly of God*). Many young people have been saved and filled with the Spirit.

A newspaper in Kansas has described A.R. Farley's preaching style: "He carries spiritual dynamite in both gloves and his opposition to sin and all its charms has the kick of a Missouri mule, the sting of a Kansas rattler, and the searing power of a branding iron."

60 Years Ago — 1923

A Pentecostal revival has stirred the small town of Wellston, Oklahoma. Pastor Dexter Collins reports that more than 300 persons were saved and 200 received the baptism in the Holy Spirit. (*Bert Webb, one of the high school students who was converted in this meeting, said 19 of the converts later went into the ministry. Webb was later an assistant general superintendent of the Assemblies of God and is currently campus pastor at Evangel College.*)

70 Years Ago — 1913

E.N. Bell, editor of *Word and Witness*, has cautioned readers about sending to him



Bert Webb, Convert of 1923 Revival

healing exaggerations or false reports. "We do not want any person reported as healed when the sick person is merely CLAIMING IT BY FAITH and feels better. . . So if your case will not bear inves-

tigation, don't write it to this paper."

Another Pentecostal paper will soon become a reality. J. Roswell Flower will publish the first issue of a new weekly, *The Christian Evangel*, in June.



Celebrating 50 Years of Ministry

The Benevolences Department ministry of Aged Ministers Assistance is celebrating its golden anniversary this year. This ministry was established in 1933 to provide assistance to retired Assemblies of God ministers or their widows who received little or no income. The first recipient was sent \$1 a month for four months.

Over the last 50 years, the ministry of AMA has grown to meet the needs of more than 1,100 aged or disabled ministers. This year alone, 294 aged ministers and their wives receive regular monthly assistance. And our 1983 budget is expected to exceed \$425,000.

Since 1933, AMA has been providing assistance to our retired ministers in need. Only with your help can we continue to minister effectively. Help us celebrate our 50th Anniversary by sending a love offering of \$5,000, \$500, \$50, \$5, or whatever you feel the Lord would have you give. Let's make 1983 the best year ever for our retired ministers!

Aged Ministers Assistance
1445 Boonville Ave.
Springfield, MO 65802

