

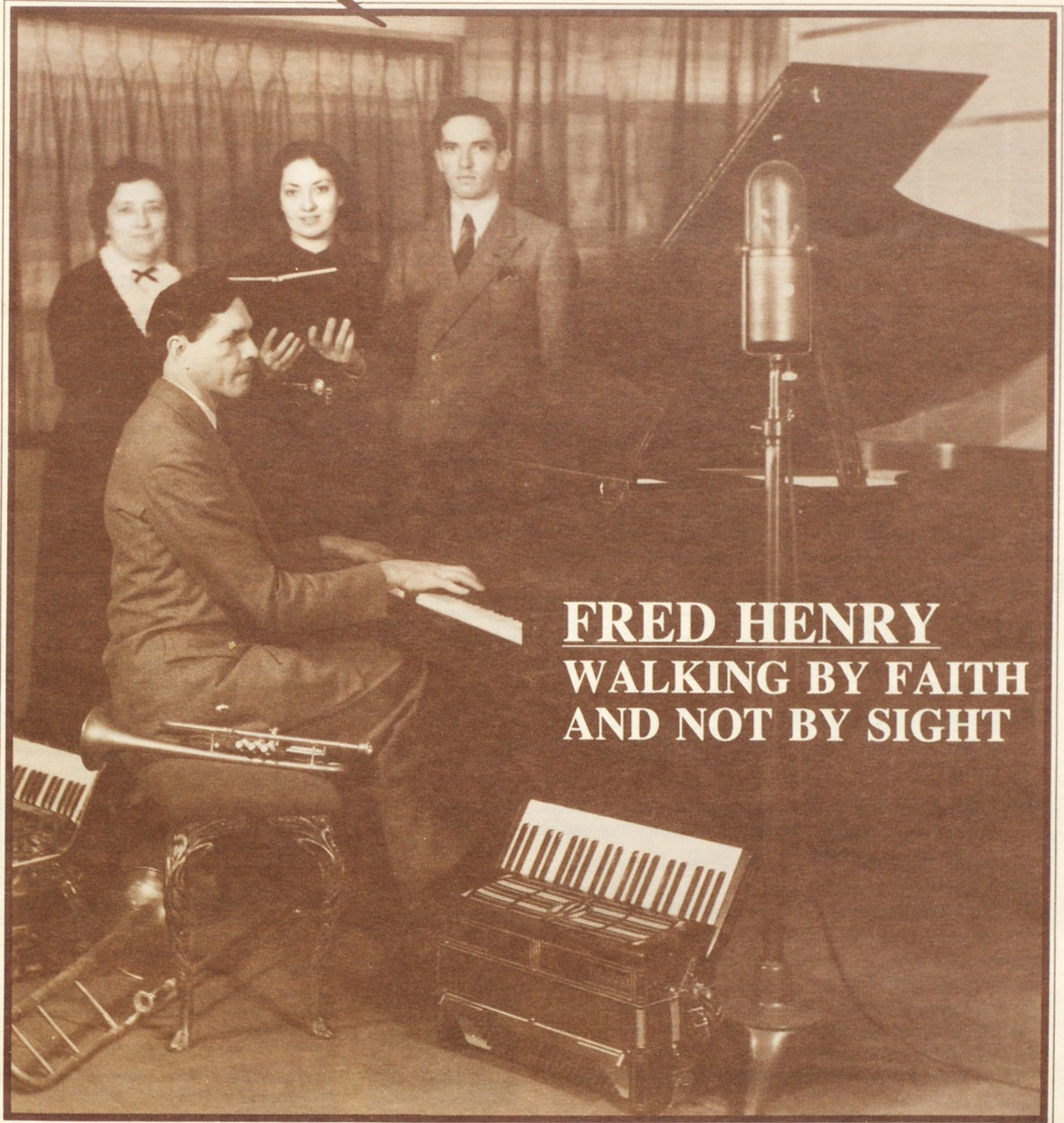
Assemblies of God

# HERITAGE™

*First in a Series*

Parental  
Influence on  
A/G Leaders

Waldo and Bea  
**TRASK**

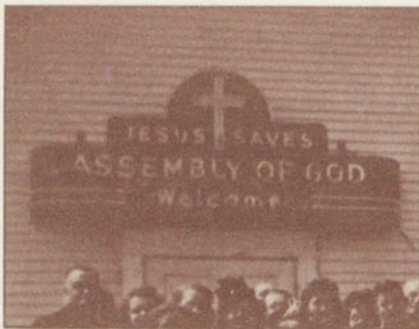


**FRED HENRY**  
**WALKING BY FAITH**  
**AND NOT BY SIGHT**

# HERITAGE™

SPRING 1994

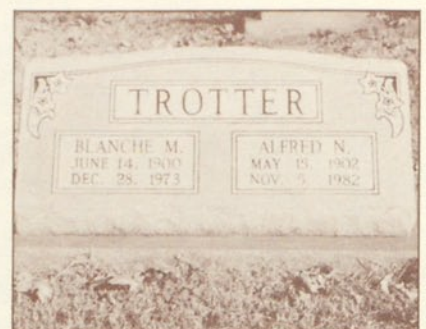
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## The Value of Books

At every opportunity I encourage districts, churches, and individuals to preserve their written and recorded history and then either write the stories themselves or secure writers to put the stories in book form.

In this way the inspiring record of God's dealings with people can be placed in one of the most convenient educational and preservation forms ever invented—a book. A magazine which tells a particular story may have wide initial circulation, but is generally a poor reference work and often discarded after a few days or weeks. Even if it is preserved, the magazine format is not nearly as convenient and lasting as a book.<sup>1</sup>

Have you noticed the magical qualities of a book? These qualities cause the owner to preserve it, give it away, or sell it to another. Even the most outdated textbooks can be found at the Salvation Army Thrift Store or in used book stores. Simply because people do not want to throw them away.

I know because my family is concerned that someday they'll be given the responsibility of disposing of the many books I've collected from sources coast to coast.

And even though a book may go out of print for lack of sales, many of them are given a lasting place in libraries and private collections worldwide.

Eight years ago my biography of Maria B. Woodworth-Etter, *The Woman Evangelist*, was produced by a library publisher. I was pleased that a publisher accepted the manuscript but disappointed with the high price and limited circulation (Scarecrow Press, \$37.50).

But there is a positive side.

While researching in the Yale University Library 3 years ago I was pleased to note that *The Woman Evangelist* was in their collection. The same thing happened at the University of Oregon library in Eugene while I was searching for family history. Mrs. Pavelich, my Oregon high school English teacher would be proud. And more than a little surprised.

Then recently my brother Ellis and his son Bryan demonstrated for me a mind-boggling computer at their Ontario, California home. Bryan, who is an economics major at Cal-Poly in Pomona, explained, "Among other things, this modem gives me access to the college library. What do you want to check?"

With more than a little vanity, I suggested he search for

*The Woman Evangelist*. Within seconds on the screen came my book! Stored as a reference tool in the Cal-Poly Library. Through the OCLC terminal (Online Computer Library Center) at the Assemblies of God Theological Seminary, I also learned that the book is in some 250 libraries.

So even though the high price keeps *The Woman Evangelist* from popular circulation, it has found a place of permanence in libraries around the country. (My next project is to rewrite the book for the popular market.)

And speaking of Maria B. Woodworth-Etter and libraries reminds me of a visit I made to the University of Illinois library in the early 1980s. She had written several autobiographies beginning in the 1880s but only the later ones showed up on the OCLC.

I knew from her later reports and newspaper stories that she had conducted meetings in the Champaign area in the late 1880s, so out of curiosity I searched the card catalog. You can imagine my delight when I found one of her books which I did not know existed. Titled *Life and Experiences of Maria B. Woodworth*, and published in 1885, the slim 80-page volume was stored in this renowned university library. I wish you could have been with me as I took that rickety and squeaking cage of an elevator to the 10th floor and then walked through the long stacks to that rare volume.

The newspapers of the 1880s reveal that the evangelist was a victim of verbal and written abuse when she preached in Champaign a hundred years ago, but wouldn't she be pleased to learn that her book is still in the university library. Maybe one of the angels will pass the word to her about the little book she published 109 years ago.<sup>2</sup>

I like what Helen Keller said about the joy she found in reading her braille books: "Each book is as a ship that bears us away from the fixity of our limitations into the movement and splendor of life's infinite ocean."

Books preserve ideas; they record the bad with the good, failures with successes; they ensure that stories of individuals, churches, institutions, and nations are protected against loss; they educate, entertain, inspire, and spread the Word of God. This is the reason totalitarian governments ban or burn books that disagree with their evil philosophies.

We'll look at four books in this column which have just come off of the presses: a biography, the story of the Assemblies of God in Singapore, the reprint of Azusa Street Mission papers, and a study of modern revivals.

**Aimee Semple McPherson, *Everybody's Sister*, by Edith L. Blumhofer. Wm. B. Eerdmans Publishing Co. Photographs and index. Has 48 photos, index, 431 pages. Hardcover, \$24.99; paper, \$14.99.**

If you were to select the three best-known 20th-century evangelists in North America, you would have to include Aimee Semple McPherson (1890-1944). The other two are Billy Sunday and Billy Graham. Sunday and McPherson were contemporaries, and Graham's ministry began about the time of McPherson's untimely death at the age of 54.

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





Nobody will ever collect all of the articles and books written about the glamorous and controversial Pentecostal evangelist and church planter, Aimee Semple McPherson. Much of the coverage given to McPherson was negative, and she is still the target of many jokes even though she died nearly 50 years ago.

Leaving Canada in 1910 with her husband Robert Semple, Aimee became a missionary to China, but within 3 months the 19-year-old woman was a widow when Robert died of malaria. A month later she gave birth to their daughter Roberta in Hong Kong.

The traumatic experience shook the young Aimee Semple, but she returned to North America and soon became an evangelist in Canada and in the eastern United States. A second marriage failed, but the determined evangelist continued preaching on her own—in 1918 settling in Los Angeles where she built Angelus Temple, began Lighthouse for International Foursquare Evangelism (L.I.F.E. Bible College), the International Church of the Foursquare Gospel, and many other church-related ministries.

While many writers focus on the reported kidnapping and other questionable events in Sister's life, Blumhofer presents a balanced view of one who—despite her faults—gave herself to Christ and His church. Many will agree with Grant Wacker, professor at Duke Divinity School: "This biography will stand for years as the standard treatment of one of the most heralded—and least understood—religious celebrities of the twentieth century."

Early Assemblies of God members appreciated Sister's ministry in their cities because her mass meetings produced converts and helped start many assemblies. (She held credentials with the A/G, 1918-21). Today Sister's Foursquare Church and the Assemblies of God are fraternal Pentecostal organizations.<sup>3</sup>

***The History of the Assemblies of God of Singapore 1928-1992*, by Fred G. Abeysekera. Hardback, photos, 536 pages, \$25, postpaid. Can be ordered from the author, Assemblies of God of Singapore, P. O. Box 35 Towner Road, Singapore 9132, or FAX (65) 241-3953. A limited number of the books are available at the same price from the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802.**

After sensing a missionary call to the Far East, Cecil Jackson left Southern California and sailed for Canton in February 1926—when the Assemblies of God was only 12 years old. Later his fiancée, Edith Pearson, joined him in China where they were married.<sup>4</sup>

Because of the communist terror in Canton, the Jacksons fled for Hong Kong in 1928 and eventually located in the Straits Settlement (a British colony that once included Sin-

gapore and the Malay Peninsula). Thus they became the first Assemblies of God missionaries to the Straits Settlement.

From that pioneering effort came new churches under Jackson's leadership. Later more U.S. missionaries joined the Jacksons before World War II, including Carrie Anderson, Esther Johnson, Katherine Clause, Lula Ashmore (later Baird), and Mr. and Mrs. Lawrence O. McKinney. In 1936 Esther Johnson and Arthur Sandahl—another missionary in China—were married and continued to serve in Singapore before and after the war.

Author Fred Abeysekera was a small boy in 1935 when his family united with the Assemblies of God Mission in Singapore. He was an eyewitness to the rapid growth before the war, the tragic events during the Japanese occupation, and then the recovery of the Singapore church and its place of prominence today. He records that story in this first complete history of the Assemblies of God in that small island country which today has its own General Council. Scores of photographs enhance this book which is chock full of information and inspirational accounts of believers who have often paid a high price for their faith.

When Cecil and Edith Jackson arrived in Singapore from China on Easter Sunday 1928, they were the only Assemblies of God members there. The 1992 statistics show 37 churches, a Teen Challenge, a Bible institute, many other ministries to the country, and some 16,000 people who attend Sunday services—all made possible because of God's dedicated missionaries, national ministers, and lay members.

One of the national ministers for more than 30 years is author Fred Abeysekera. He and his wife have given their lives to minister in rural areas, the jungles, and the large cities of the Far East. They are now offering young Bible school graduates on-the-job training as evangelists in rural ministry. Their many hours of labor on this volume will be appreciated for years to come.



The Azusa Street Mission Papers, 1906-08

***Like as of Fire*, The MAR Press, P.O. Box 6021, Washington, D.C. 20005. Can be ordered from the publisher at \$16.95 plus \$3 postage.**

The late Fred Corum owned one of the few collections available of *The Apostolic Faith*, the Azusa Street Mission paper (1906-08), which he received from his aunt, Rachel Sizelove, a participant in the revival. (The Corum family

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# Still Leaning

## *Reflecting on the Faith of a Small Iowa Congregation*

**By Robert B. Robeson**

**I**t was 1948, and I was 6 years old, when the photo of our Truesdale, Iowa, church congregation was taken after a Sunday morning service. I discovered it while rummaging through old scrapbooks at my parents' home in Lebanon, Oregon. It brought back a flood of nostalgic memories of days long past and reminded me how God can be manifested in the lives of those who place their faith and trust solely in Him.

Truesdale, then, was a tiny hamlet of approximately 150 people tucked away in the all-encompassing embrace of adjoining cornfields 7 miles from

**These good Iowa people learned to lean on God's everlasting arms.**

Storm Lake. Even road maps barely bothered to notice it. This sleepy little town's main street consisted of one block of stores and businesses.

I first became aware of the spiritual aspects of life in that country church, surrounded by people who lived their faith on a 7-day week. At 6 years of age—and being a high-energy kid—it was difficult sitting still for 45 minutes on hard wooden pews listening to my father preach during sun-baked summer Sunday sermons with flies and bugs buzzing overhead and the sweet aroma of hay and freshly cut grass wafting through open church windows

Robert B. Robeson retired from the U. S. Army as a lieutenant colonel and now is a free-lance writer. During his Vietnam tour (1969-70), he flew 987 combat medical evacuation missions, evacuating 2,533 patients. He lost seven helicopters to enemy fire, was twice shot down, earned 35 medals in combat and has been decorated eight times for valor. He also commanded a helicopter ambulance detachment in West Germany. He now lives in Lincoln, Nebraska.

from fields across the road. But those simple, yet profound, messages of grace and hope did touch my young life. They became the foundation upon which my faith has rested for as long as I can remember.

Though this church was so small it resembled a Holiday Inn room that's been through a compactor, each Sunday it was filled with 70-80 people,

and often more—which equated to over half the town's population.

Dad's ministerial beat (he was born and raised on an Iowa farm before attending Bible college) consisted of a maze of backwoods dirt roads primarily populated by individuals who worked the land for a living. Their rural isolation fostered a feisty inde-

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Above, the Truesdale, Iowa, Assembly of God congregation in a 1948 Sunday morning photograph. Author Robert Robeson is seated (left) on the sidewalk. His brother Jerry is circled near the center; Pastor B. B. Robeson is circled near the top, and Winnifred (Mrs. B. B.) Robeson is circled on the left. Courtesy of B. B. and Winnifred Robeson.

Right, the author stands before the former church building 45 years after the above photo was taken. Although the building is now a storage center, the sign in front still carries a message, "Praise the Lord," proclaimed there by many generations of believers. Photo by Phyllis Robeson.



# Waldo and Beatrice Trask

*General Superintendent's Parents Lead by Word and Example*

By Wayne Warner



Nobody in Barnum, Minnesota, could have guessed that the devil-may-care Waldo Trask would grow up and become a Pentecostal minister and raise three children who would follow him into the ministry.

Even though Waldo's mother sent him to the Presbyterian Sunday school—where he had perfect attendance between the ages of 7-11—the family never made it a practice to live out their religion. It was only something with which to identify. But then even that identification was lost when Waldo became more interested in playing baseball, bowling, hunting and fishing during his teen years.

And when Waldo married Beatrice Stith, a non-practicing Roman Catholic from Little Falls, Minnesota, mixing his religion with hers caused hardly a ripple. Both believed they could live without religion.

The odds against Waldo going into the ministry increased dramatically after he became an adult. Running with a worldly crowd, Waldo was hooked on cigarettes and liquor and loved nothing better than hanging out with a rough crowd at the bowling alley or hunting deer out of season. Soon a major beer company recognized his bowling skills and sponsored him in a semi-pro league, which earned him prize money and free beer.

Waldo Trask had the world on a string.

After the repeal of prohibition in 1933, Waldo learned the bartender's trade at Ransford Cocktail Lounge in Brainerd, Minnesota. He was not only serving liquor but also drinking more than his share. Fortunately, circumstances in the business side-tracked his liquor business temporarily and led him into a meat cutting career and a move to Fargo, North Dakota.

It was in a Fargo apartment house that Waldo and Bea Trask first came in contact with a Christian who was deeply concerned about their spiritual

### *First in a Series* **Parental Influence on Assemblies of God Leaders**

How important is the parental influence in the home? *Heritage* will answer that question with articles on the parents of the current executive leaders, General Superintendent Thomas E. Trask; Assistant General Superintendent Charles T. Crabtree; General Secretary George O. Wood; and General Treasurer James K. Bridges. Most of the information used in the articles is based on taped interviews I conducted with the officers following their election at the Minneapolis General Council last August.

The parents of the executive leaders were ministers—missionaries, evange-

lists, and pastors—but did not have the visibility of their well-known sons. How did they influence their children? Each of the sons will give honor where honor is due in this series beginning with Waldo and Beatrice Trask, the only living parents of the officers.

Waldo and Beatrice Trask are retired Assemblies of God ministers who live in Brainerd, Minnesota. In addition to their son Thomas, they have two other children, Ray and Patricia. Ray was an A/G missionary to Indonesia and Burma for 25 years; he is now the pastor of Crystal Hills Assembly, Paynesville, Minnesota. Patricia is married to Melvin Holmquist, pastor of Evangel Church, Sun City, Arizona.

Wayne Warner

condition. A Mrs. Jacobson, their landlady and a member of the Assembly of God, talked to the couple about Jesus every chance she got. "The only phone was in her apartment," Waldo remembers, "and she would witness every time we had to use the phone." Having someone talk about Jesus bothered Waldo, so he distanced himself from Mrs. Jacobson, sending Bea into Mrs. Jacobson's apartment whenever they needed to use the phone.

Later the Trasks moved back to Brainerd when Waldo had an opportunity to become part owner of the Dutch Room, a popular bar. Waldo was making good money, but he was on his way to becoming an alcoholic. "I would often think about that," he said, "my boys would grow up as children of the town drunk."

A vow Bea made during the birth of her second son Thomas on March 23, 1936, would play an important part in her future. She was having a difficult time with the birth, and attendants feared for her life. "God, if You will spare my life so that I can raise

my children," she vowed, "I'll serve You." She spent a month in the hospital, but she and her new son were spared. About 2 years later she said that God reminded her of that vow, which helped her to commit her life to Him.

That happened in March 1938, a week of destiny that altered the young couple's lifestyle and which would eventually affect countless people not only in Minnesota but around the world.

One day a woman in the same apartment house told Bea Trask about revival meetings Evangelist Guy Shields was conducting in the Brainerd Gospel Tabernacle—a church Waldo and his friends jokingly called the "holy roller" church. Others called it the "fill church" because it was built over a ravine.

Despite her Catholic upbringing, Bea reasoned that it would be permissible to attend services in a Protestant church.

Unknown to Waldo, Bea went to the service and at the close walked to the front, knelt at the altar, and began praying her rosary. "Beatrice," someone kneeling with her explained, "you don't have to pray that way. You can talk to Jesus direct."

It wasn't long before Beatrice caught on to the new prayer style and began to ask God to forgive and save her. As she has been telling it ever since,

**Never in their wildest imagination could patrons at Brainerd's Dutch Room see their bartender as a minister. Years later few people would have predicted that the former bartender's son Tom would preach; and they knew he would never become general superintendent.**

she was wonderfully saved and delivered from cigarettes that night.

The first unsaved person to hear her testimony was Waldo later that night. But it was not the response for which Bea had hoped. For more than 10 years he had not attended church, and he was not nearly as excited about what happened at Brainerd Gospel Tabernacle that night as Bea was.

"Oh, you got religion, did you?" he said angrily. "If you've got religion, I want no part of this!" And he grabbed a suitcase and began packing his clothes, ready to leave.

Now a distressed Bea Trask didn't know what to do. She followed him to the door, pleading with him. "Waldo, please stay for the sake of the boys. Please stay. The boys need a father."

Trask was unconverted and living a wild lifestyle, but he knew she was telling the truth. Ray and Thomas did need a father. He turned back into the apartment and went to bed. But a more miserable night he had never spent.

Before her conversion Bea Trask was a chain smoker, needing a cigarette before or during breakfast. That first morning after her conversion was different. A disturbed Waldo Trask sat across the table cursing the preachers and the church, all the time blowing smoke into Bea's face. But she never noticed. Never felt an urge to light up.

It wasn't just the cigarettes. Waldo was beginning to see that Bea was not the same woman he had married. Christ Jesus had changed her. It wasn't just religion, she had experienced a personal relationship with the Lord.

That day was a Saturday, and Waldo Trask went off to his job at the meat market just like he always did. But this time he was under deep conviction. Unknown to him, Bea and a Christian woman were praying for him. That night he came home confused, angry, and under conviction for what had happened to his wife. He finally fell on his knees.

Bea's prayer was about to be answered.

"Our Father who art in heaven," Waldo Trask began to pray as he remembered what the godly Presbyterian Sunday school teacher had taught him. "Hallowed be Thy name. . . ."



Children, grandchildren, and one great-grandchild helped Waldo and Bea Trask observe their 50th wedding anniversary in 1983.

The children grew up memorizing their father's conversion story. Thomas obviously enjoyed retelling it recently: "About halfway through the Lord's Prayer all heaven broke upon him, and he was gloriously saved."

The Brainerd Gospel Tabernacle had seen about 50 conversions during the 1938 revival but no couple had made

### **The Trask children saw a dedication in their parents that they wanted to emulate.**

any greater change and a deeper commitment than Waldo and Bea Trask.

Waldo and Bea's parents knew something had happened to their children but wanted no part of the new-found Christian experience. After Waldo and Bea had entered the ministry and were pastoring in Thief River Falls, Minnesota, Thomas remembers the disruption his Grandmother Trask caused. "She'd get under such conviction that at the close of the service she would interrupt mother who was praying with people at the altar. 'Bea,' she would say, 'I want to go home. Take me home.'"

The children and grandchildren, however, saw the day that Grandmother Trask was saved. "She literally wore out her Bible," Thomas recalled. "And it was a marvelous

witness and testimony how she had changed from her animosity and disdain to a love for the Word of God and love for Jesus."

On Bea's side of the family, Grandmother Stith remained a Catholic and did not want to discuss religion with her daughter and son-in-law. "To her, Mother was an outcast," Thomas said. "She looked at Mother as one who had abandoned her faith, as lost."

After his conversion, Waldo gave up drinking, smoking, and even bowling. Now he began to pour his time and energies into the church. Later under the ministry of R. D. E. Smith he became a board member of the church and served as the church treasurer.\* And he began preaching part-time at the Northern Pacific shop, where he had once worked with his father, and wherever else he had opportunity.

But God had something more for the former bartender.

While working in the meat market, Waldo Trask sensed a call into the ministry. Just as he yielded his heart to the Lord the night he was saved, he eagerly responded to the preaching call.

Waldo never had an opportunity to attend a Bible school, but Tom remembers the many hours he saw his father studying on his own. "Early I could go into the living room . . . and



find Dad reading the Word of God, studying the Word of God, and praying.”

When the Bemidji church needed a pastor, someone suggested sending Waldo and Bea Trask. At first it was a series of meetings, but then the church asked him to stay as pastor. It wasn't much of a building, only a basement church, but Waldo and Bea Trask knew that God wanted them there. They had accepted salvation by faith, and now they were willing to follow God's leading to the mythical Paul Bunyan's city.

As was common in the early days of the Pentecostal movement, persecution went with the territory. A church neighbor who was under conviction used to sit in his yard on warm summer nights and squirt water through a basement window and onto the worshippers. Ruffians would roll boulders onto the low roof and tear the tar paper, causing the roof to leak.

The Pentecostal kids often took verbal abuse from their peers. “We were called ‘holy rollers,’ ” Thomas recalled. “Kids would ask, ‘Well, did you hang from the chandeliers last night in your church?’ Or, ‘Did you roll the aisles?’ ”

Despite the persecution, the Trask children saw a dedication in their parents that they wanted to emulate. They saw their parents under fire and admired their poise. “Pentecostals were not accepted then as we are now,” Thomas explained. “The persecution, though, did not hurt the church. That only gave fervor and tenacity and more determination . . . it put some steel in our spiritual bones.”

The Bemidji church, led by a former unchurched bartender, would serve the Lord no matter what people said or did. “The congregation reacted in love,” Thomas remembers fondly, “and reached out to the people.” Today two churches can be found in Bemidji, made possible in the early years by pastors such as Waldo and Bea Trask.

One does not talk with the general superintendent long before parental pride shows through. And in this case, a deep respect for the man and woman who led by example, often in places nobody else wanted. “Dad's ministry

over the years was usually into situations that were difficult or were small or had problems; they would go into those places, believing God for revival and to found a good work.”

Waldo and Bea's Minnesota ministry took them into Grand Rapids, Duluth, Minneapolis, Albert Lea, and Pine Island. In addition, Waldo conducted revival meetings in 118 of Minnesota's 138 churches.

And they lived what they preached. “I never heard one thing from the pulpit that I didn't see lived out in the home,” Thomas recalled, “And that doesn't mean they were perfect. But I'm talking about standards of holiness and righteousness and godliness, and the priorities of family worship.”

And discipline.

The future general superintendent will never forget the last physical dis-

**“Early in the morning I could go into the living room . . . and find Dad reading the Word of God, studying the Word of God, and praying.”—Tom Trask**

cipline his father inflicted on him when he was 16. But he does not regret it, rather believing that it was needed.

Along with the correction came strong encouragement for Ray, Thomas, and Patricia (Mrs. Mel Holmquist), which helped them in their own ministries. And the encouragement and prayer support from Waldo and Bea Trask continues to this day.

**T**homas was not serving the Lord when he enrolled at North Central Bible College in the early 1950s. When asked how leaders at North Central would have responded if someone had predicted that Thomas Trask would someday become general superintendent, he laughed, “They would have said ‘We've got to believe in miracles!’ ”

But a stirring student revival meeting during his freshman year changed the young man who was more interested in sports than what North Central stood for. “I got back to God. Marvelously saved and received the

call of God as a result of that revival meeting.” And he also met and married Shirley Burkhart, a student from Toledo, Ohio.

In those early years following their 1956 graduation from North Central, Thomas and Shirley were close to his parents and continued receiving strong encouragement and support. For a while Waldo and his two sons pastored in the same section: Waldo at Glad Tidings, Duluth; Ray at International Falls; and Thomas at Hibbing.

The Hibbing congregation changed four times during the time Thomas and Shirley pastored there because of the uncertain conditions in the pit mines. When the mines closed, which they did periodically, the workers moved on to other employment.

“It was tough,” Thomas remembered while sitting behind the general superintendent's desk. “Dad encouraged us to just hang in there. His section and Glad Tidings were supportive and had grocery showers for us.” And they prayed, worked hard, and rebuilt the congregation with new converts.

As a successful pastor, Michigan District superintendent, general treasurer, and general superintendent, Thomas Trask continued relying on the counsel of his parents—who are now in their 80s. But at one critical intersection in his life he did not follow his father's advice.

While Thomas pastored Detroit's Brightmoor Tabernacle, one of the strongest churches in the Assemblies of God, General Superintendent G. Raymond Carlson called and asked him to consider accepting the position of general treasurer. Raymond Hudson had retired, and the executive presbytery was looking for someone to fill his unexpired term. He would give it some thought and much prayer, Trask told Carlson.

And he would talk with his father.

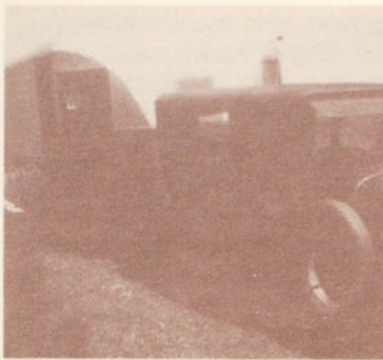
At the time Waldo Trask thought his son had left his senses to even consider the change. It would be leaving the ministry, he argued. Why would he leave Brightmoor Tabernacle where souls were being saved every week? Why leave a church that was alive, where believers were baptized in the

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Fred trying a new baritone in 1924.

PHOTOS COURTESY OF  
VIRGINIA HENRY KUSROW



The Henry family traveled across the country pulling this homemade house trailer.

Right, the Henry family in a Miami, Florida, meeting in 1938. From the left, Nevin, Virginia, Fred, Etta (Mrs. Fred Henry), Esther, and Hilton. Three months later Nevin was killed in a car accident.



Above, Fred and Etta singing during an Idaho church service in 1963.

# A Henry Family Photo Album


Below, a few months before Fred's death, the Henrys at the organ in their home in Seattle. During their 58 years of marriage, Fred and Etta traveled across the U.S. and Canada in evangelistic meetings.



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EXCEPT MONDAY  
AND  
SATURDAY AT  
7:45 P.M.

SUNDAYS AT  
11 A.M. & 7:30 P.M.



FRED HENRY  
Mr. Henry, the well-known blind pianist of Seattle, will be playing each evening.

- INSPIRATIONAL SINGING
- TALENTED MUSIC
- OUTSTANDING PREACHING

Hear the man who has been featured in Robert Ripley's "Believe It or Not."

—AT—

**KINGSTON TABERNACLE**

## *The Story of Blind Musician Fred Henry*

# Walking by Faith . . . Not by Sight

By Glenn Gohr

While Fanny Crosby, a blind musician, has been called the "Queen of Gospel Hymnody" because she wrote more than 8,000 gospel hymn texts, and Herbert Buffum has been termed "The King of Gospel Song Writers" with some 10,000 songs to his credit, Fred Henry's talents at the keyboard likely outshined any other gospel musician of his time.

He had a repertoire of more than 3,000 gospel and classical selections memorized and has been singled out as a blind musician who could play every band instrument. He was even featured in Ripley's "Believe It Or Not."<sup>1</sup>

Who was this child prodigy? What obstacles did he face before achieving international fame for his God-given talents?

William Fred Henry was born in the Smoky Mountains near Maryville, Tennessee, on October 21, 1890. He was the son of George Washington and Lina Jane (Amerine) Henry and also a descendant of Patrick Henry of Revolutionary fame. When he was 18 months old, a terrible affliction called dengue, or break-bone fever, was sweeping through the countryside, leaving many children crippled. Catching the dreaded fever, he battled with it for weeks. And when the fever subsided, he was found not to be crippled—but totally blind.

Even though he was sightless from infancy, this did not deter him from a great calling and ministry.

Early in life, Fred showed an affinity for music and began to develop his God-given musical talents. At just 22

months old, he showed his love for music by escaping from his mother and groping his way down a hillside to a point 200 yards from the house to listen to some songs and instrumental music that he heard. At age 4 he could play several chords on either piano or organ, while at the same time

**Blind from 18 months, Fred Henry became an outstanding musician, memorizing 3,000 gospel and classical selections and playing the piano, organ, and every band instrument. He could even work on the family car.**

singing the song or hymn. By the age of 5 he was playing hymns on an old-fashioned organ in the Methodist Church, and he sang "Peace, Wonderful Peace" at the opera house in Tulsa, Indian Territory, where the family had moved in 1894.<sup>2</sup>

Then one day Grant Colfax Tullar, a composer and evangelist from Chicago, held meetings in Tulsa. He happened to walk past the Henry home and heard Fred singing a hymn. Attracted by the sweetness and rich qualities in the boy's voice, he inquired as to who this was. Dr. C. W. Kerr, pastor of the First Presbyterian Church in Tulsa, was with him and explained, "That is Fred Henry, a blind boy." Together they visited the Henry home where the composer was charmed by

Fred's unusual musical talent and unique personality.<sup>3</sup>

Tullar invited him to sing in the revival meetings he was conducting. And there was not a dry eye in the place as Fred sang, "Face to face shall I behold Him . . . I shall see Him by and by."

Spontaneously Tullar stood up and said, "Friends, I think any boy who can sing like that should have a chance." This was followed by a hearty "Amen" from the congregation, and in a few minutes, several hundred dollars were collected to help give Fred a "chance."<sup>4</sup>

After the meeting, Tullar asked the parents if he could act as the boy's guardian and enter him in the State Line School for the Blind at Jacksonville, Illinois, to cultivate his musical talents. Although Fred was only 7 years old, after some consideration, the parents consented. His musical abilities developed quickly as he learned to read music through the braille method, and a year later, at age 8, he composed words and music for "When We Meet With Joyful Song," copyrighted in 1899.<sup>5</sup>

After completing a 3-year course at Jacksonville, Fred attended the Nashville Institute in Tennessee and the Conservatory for the Blind in Illinois. Undoubtedly he had a "photographic" memory, for he learned things quickly and easily remembered things he had only heard once. In school he was an athlete and somewhat of a daredevil. He excelled in

pole vaulting and the high jump, although music was his main course of study.

He later took a postgraduate course in music at the Oklahoma State School for the Blind at Fort Gibson, Oklahoma. His instructors there asked him, "Fred, why are you here? You know more music now than we do."

Upon completing his schooling, Fred decided that the theatrical world held out a fair reward for his years of study. But after 3 years of vaudeville and some months in musical comedy, he became disgusted and turned his thoughts toward God and the sacred songs he loved.

He rejected many tempting offers to be accompanist for opera singers. One concert singer offered him \$150 a week if he would be her accompanist. He declined all offers, going into concert work alone.

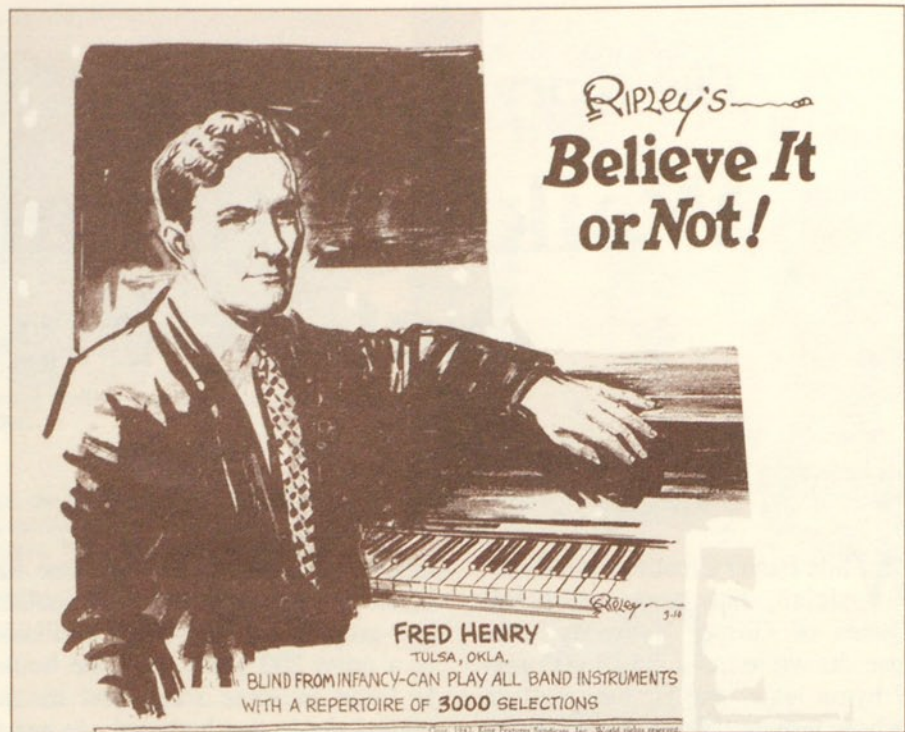
Then came romance! Of course!

About this time Etta Barnett of Allen, Oklahoma, came to Tulsa on a visit. A friend told her, "You must hear the blind boy." The next day they visited the Henry home, and a warm friendship followed. There was something irresistible about this blind man that Etta could not explain. One thing that attracted them was their mutual interest in music. Etta had degrees in voice and could play the violin.

All too soon, the time came for Etta to return home. Typing had been one of Fred's subjects at Fort Gibson, so now he used it. Letters passed frequently, and on May 26, 1915, they were married. Etta became Fred's eyes, and later A. A. Wilson would call her "a singing angel that God had let stay on earth."

In 1917, while playing piano in a Nazarene revival, Fred went to the altar and dedicated his life to the Lord. Etta also went forward. Later, they both were baptized in the Spirit on Christmas Eve 1924.<sup>6</sup>

Just after his conversion, he composed a song, "For Tulsa Jesus Died," which was used in a number of revival campaigns. Later he altered these words to "For Sinners Jesus Died." Many of the songs he composed either came to him in his sleep, or they were done spontaneously for a specific revival campaign. Many of these songs



A secular audience learned of Fred Henry's musical abilities with the publishing of this 1942 Ripley's "Believe It or Not" newspaper feature. © 1942 Registered Trademark of Ripley Entertainment Inc.

were never copyrighted. Other songs he wrote include "Eternal Light," "The Heavenly Message," and "The Birth of a Soul."

In the course of his lifetime, he helped a number of musicians, church pianists, organists, and singers to improve their talents for the Lord. Many have testified that they owed their talents first to the Lord and second to His helper, Fred Henry.<sup>7</sup>

### He and his family conducted gospel meetings from coast to coast and in Canada.

The Henrys were blessed with 4 children: Virginia Ann, born in 1917; Fredrick Nevin (named after musician Ethelbert Nevin) in 1919; Hilton Tullar (named after Grant Colfax Tullar who also had a son named Hilton) in 1924; and Esther Janess in 1932. All of the children could sing, but none was as musically gifted as their father. Virginia, the oldest, sings and can play several musical instruments. And Esther, the youngest, sang in a *Revivaltime* girls trio with Lil Sundberg and Esther McLaughlin in the early 1950s.

With Tulsa as their home base, the Henrys began attending the 5th and Peoria A/G Church when Harry

Bowley was pastor. Fred served as the pianist and choir director at the church. On Sunday afternoons the Henrys would drive to Coffeyville, Kansas, for a weekly radio program over KGDN and then return for the night service at 5th and Peoria. They also had a program on KVOO in Tulsa for a number of years and did radio broadcasts in a number of other towns in which they ministered.<sup>8</sup>

Fred played for the first Raymond T. Richey campaign in Tulsa. Over the next 14 years he played for all of Richey's Tulsa campaigns and in a few of his meetings in Florida and California.

In addition, Fred was the accompanist for most of the Interstate Camp Meetings held annually at Eureka Springs, Arkansas, in the 1920s and 1930s and at two held at Central Bible Institute in 1939 and 1940. And he played for all the General Council sessions from the late 1920s through the early 1940s.<sup>9</sup>

After playing in campaigns and services from early morning to late evening, Fred liked to go on long walks to "unwind." At one of the Eureka Springs camp meetings, Fred and Donald Gee often went for long walks in the hills late at night. Donald Gee, a musician in his own right, taught

Fred many English choruses as they wended their way back to the hotel.

At the 1926 camp meeting, not only did people flock to hear Smith Wigglesworth's messages on faith and healing, but they were astounded by the music of blind Fred Henry who played piano for the services. One night he surprised the audience by playing a trombone and piano duet all by himself!<sup>10</sup> This feat was a carry-over from his vaudeville days. He would rest the bell of the trombone on his knee and play the accompaniment with his left hand. At other times he skillfully played a trumpet and accordion duet or simultaneously played the baritone in conjunction with a piano or organ.

Fred's musical talents eventually led him to travel in gospel music circles throughout the United States and Canada. He could play virtually every musical instrument, and he often gave his life story at meetings and would sing. His wife and children formed a mixed quartet and accompanied him with other instruments.

And that's not all.

While living in Tulsa he played in services for such notable evangelists as Uldine Utley, Aimee Semple McPherson, Smith Wigglesworth, Dr. Charles A. Shreve, Willa Short, and even Billy Sunday. He also was pianist for the Watson Argue campaign in Tulsa in 1935; for A. A. Wilson's campaigns both in Kansas City and at Braeside Camp near Paris, Ontario, Canada; and for Charles S. Price's meetings in Tulsa, California, and Washington.<sup>11</sup>

He had a great knowledge of hymn arrangements, and he often spoke of "keeping gospel music out of a rut." He did this through his own technique of combining classical with the hymns. And he always gave God the credit, for much of his music and anthems came to him in the middle of the night. While others slept, he would play the piano and put words and notes on braille paper, lest it be lost the next day.

Fred accompanied musicians and singers in any key on instant notice and was able to follow. He accompanied soloist Einar Waermo and violinist Joseph Wannemacher. Wan-

**Some of the evangelists who used his talents included Aimee Semple McPherson, Uldine Utley, Charles Shreve, Willa Short, Charles Price, A. A. Wilson, Watson Argue, and Billy Sunday.**

nenmacher used to say, "There's not another man in the world who could accompany me like Fred Henry."

And he could tune a piano with speed and accuracy. Rachel Farley Perry of Roma, Texas, remembers the Fred Henry family musicians. "In the late 30s they were at Woodston Camp in Kansas. He tuned the piano each time before service when he was to play."

**T**ragedy struck in 1938 while the Henrys were evangelizing in Virginia. One Saturday night, Nevin was killed in an automobile accident. He was riding with a man whom he had been witnessing to. It was a great loss, but the Henrys determined to continue on their way to be with A. A. Wilson in a camp meeting in Canada.

So from 1938-1942 the Henrys toured the dominion of Canada. When Pearl Harbor was bombed, they were holding services in Toronto. After conducting a meeting at Vancouver, British Columbia, they intended to return to Tulsa. But because of gas rationing during the war, they were only able to go as far as Seattle. Two of the children, Virginia and Hilton, found work with Boeing Aircraft, and the Henrys made Seattle their home.

After the war, Fred and Etta traveled throughout the U.S., evangelizing on their own. One highlight of their travels was an organ duet they played in the early 1940s. The unique thing about it was that they played on two organ consoles connected to only one set of pipes.<sup>12</sup>

Fred received ordination with the Northwest District, and during the 1950s he appeared on local television a couple times, but he preferred radio broadcasts. When he preached, he quoted Scriptures by memory, but it was always interesting for his audience to feel the braille notes he took with him to the pulpit.

In later years, he served as full-time organist and pianist at Renton Assem-

bly of God, Renton, Washington.<sup>13</sup> At age 82, he memorized all the songs and played organ for the church Christmas cantata at Renton and then made a visit to Tulsa. After Christmas he was diagnosed with cancer and flew back to Seattle. He died a few weeks later at his home on January 26, 1973.<sup>14</sup> Etta Henry passed away in 1983.

At Fred's memorial service, a telegram from the Executive Presbytery was read: "Fred Henry's life and music left an inspiring and lasting benediction to us all. May songs of resurrection and reunion fill the hearts of all left by his homegoing." He was buried at Rose Hill Cemetery, Tulsa, Oklahoma.

**F**red lived life to the fullest. Besides his musical interests, Fred enjoyed fishing and repairing all types of clocks. He also mastered the challenge of electrical wiring and doing the repair work on his car. He would

**"There's not another man in the world who could accompany me like Fred Henry."—Joseph Wannemacher, violinist**

grind the valves and kept his motor in excellent condition. He could even drive a car!

His daughter Virginia confides, "Father used to drive the car from the back of the house to the front. He taught my mother how to drive a Model T Ford, and he taught every one of us four kids how to drive."

When driving in town or across country, Fred and Etta together operated the car.

One time Charles Shreve was in the back seat. He watched as Mother steered and applied the brakes. Dad's foot was on the clutch and he shifted the gears also. Dr. Shreve remarked, "Now that's what I call cooperation." They drove

Continued on page 31

# A Miracle of Healing

By Elva K. Stump



Mrs. Elva K. Stump at age 98, visiting the *Heritage* exhibit at the 1983 General Council, Anaheim, California. She died in 1985 after reaching 100.

The early part of 1928 my physical health became impaired; paralysis started in my left foot and gradually affected my left side, and there were symptoms in my right foot. May I say here, for it needs to be said to understand what is said later, that at this time we had charge of Maple Avenue Mission in Canton, Ohio, which was about 2 years old. The Lord had blessed wonderfully; 37 had been baptized and most of them had a real born-again experience.

May 14, 1928, I was put in bed at the home of Mr. Bradley, 1711 Woodland Ave., N.W., Canton, for I needed special care which could not be given in my home. In the meantime I had been examined and was under the care of four doctors and had been X-rayed by two. All agreed that it was a specially unpromising case, and diagnosed it as spinal infection which would terminate, most likely, in spinal meningitis or brain tumor, which would mean death. Of course they did not tell me all of this, but being a graduate nurse from the Episcopal Hospital, Philadelphia, Pennsylvania, I realized my condition.

This testimony is a reprint from the June 21, 1930, *Pentecostal Evangel*. G. F. Lewis, pastor of Bethel Tabernacle, Canton, Ohio, at the time of Mrs. Stump's healing, endorsed the published testimony. Mrs. Stump began her ministry as an evangelist and ministered in the mountains of West Virginia. She died July 20, 1985, about 2 months after her 100th birthday. Her son John pastors in Ferndale, Washington.

My suffering was very intense. On Wednesday, May 23, many came in to see me, and as they left the sick room I could hear the sobs outside the door, for they thought it would be the last time they would see this mortal body—the ties of Christian love are strong and true.

At 11 o'clock that night two doctors held consultation. All had been done that human skill could do. I was anointed twice, my friends in Christ

**“I could hear the sobs outside the door, for they thought it would be the last time they would see this mortal body.”**

were praying, the mission converts were still holding on by faith. In fact, on Thursday from noon until prayer-meeting time in the evening, the saints went to the prayer room of the mission and read from the Word, and prayers from the depths of their souls ascended to God. They went in relays of twos, and in sweet unity of spirit they prayed.

There was one condition I had been trying to meet and I did meet it; that was submission. I said from my heart, “Thy will be done.” A peace and calm which I can never describe came into my soul, even with the intense suffering. Yes, I was ready to meet Jesus. Indeed I was not only ready but eager

to be ushered into His presence.

Thursday evening the treatment was very severe and I really prayed it would be the last one. During the suffering the Lord was speaking to me from His Word, and reminded me of John 15:2, “Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.” I said to my good Christian nurse, “Is this something like the purging process?” She answered so sweetly, “God moves in a mysterious way His wonders to perform, He plants His footsteps in the sea, and rides upon the storm.” How mysterious and yet how glorious if we walk in His way!

About 6:30 I was left alone in my room. I put my partially paralyzed left hand across my chest with my right hand. Then I took hold of the Lord's promise; I believed every word of His Word to be true.

As I thought of these facts I spoke in an audible though weak voice these words, “Jesus, Your will be done. You are the same today as You were yesterday. You can heal my body. I am not asking You to heal me for my friends, my family, or the mission, but only for Your glory and honor.”

For a few moments He let me live almost in His presence by faith in His Word. It became truly a “light on my pathway.” Precious moments! The paralytic who was borne of four, the man with the withered arm, Peter's wife's mother, and that woman who passed through the crowd and touched

the hem of His garment! At that moment I stretched out my right hand and said, "Jesus, You can do the same for me. You are just the same today."

O glory! At that moment what a touch I had, affecting my whole body. I cannot explain how He did it but I know He healed me. It was supernatural. Immediately I raised my head, took my left hand and ran it down my spine—no pain! I threw back the covers with my left hand and foot, and moved every toe on that foot—something I had not done for months. I got out of bed and walked to the bathroom, walking heavily to see if sensation was really in my feet again. O glory to God! Praise His name! There was life again in those affected parts.

By this time the nurse was coming up the stairs all excited, thinking I had had a convulsion and was dying; I was not aware at the time that her mother had just said downstairs that she did not think Mrs. Stump would be here tomorrow this time. I met her at the door and said, "Praise the Lord, Minnie, I am healed!" Her mother and father came upstairs in great excitement and wonder, and when they saw and heard us walking and shouting and praising the Lord—guess it was something like the lame man at the gate who was healed.

The telephone was kept busy that evening, witnessing and testifying. Many people came in, even until midnight, and joined us in our praises.

This Scripture was given me by the Lord immediately after my healing, "I will praise the Lord with a whole heart. I will show forth His marvelous works." Truly I have such a real, intense, indescribable love for my Savior, Redeemer, Sanctifier, Baptizer, Healer, and all that He is, for He is my all and in all. I have never had a sign of paralysis since, am doing all my work, and I am well.

Here I raise mine Ebenezer;  
Hither by Thy help I'm come;  
And I hope, by Thy good pleasure,  
Safely to arrive at home.  
Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed His precious blood.\* ✠

\*From "Come, Thou Fount of Every Blessing"

**Patricia Pickard:** miscellaneous Pentecostal magazines, 1912, 1919, 1923, 1930, 1934; and information on Mattie Crawford and the United Pentecostal Council. **H. C. Hartjens:** 11 issues of *Voice of Healing* (1950-1963). **Mary Franks:** photos of 1919 Bridgeport, Texas, camp meeting, and Mr. and Mrs. Arch P. Collins. **Pat Sandidge:** Roman Catholic-Pentecostal Dialogue, miscellaneous collection of periodicals and booklets owned by the late Dr. Jerry Sandidge. **E. T. Quanabush:** booklet, "Quiet Waters and Green Pastures," poems, and Christmas letter. **Stephen Bogdan:** newspaper clipping of Maranatha Park building razing. **John F. Mabry, Jr.:** E. J. Dabney's book *What It Means to Pray Through*. **First Assembly, Jamestown, North Dakota:** 50th Anniversary 1943-1993.

**University of South Carolina:** *The Way of Faith* (1895-97), microfilm. **Larry Martin:** Photo of George Brinkman and published articles. **Alexander C. Stewart:** miscellaneous items on United Pentecostal Council of the Assemblies of God, Church of The Lord Jesus Christ of the Apostolic Faith, and Church of Our Lord Jesus Christ of the Apostolic Faith. **Andy Harris:** 75th Anniversary materials, pictorial directory, Kings Corner A/G, Sarpepta, Louisiana. **Jim Teuber:** A. S. Worrell's 1900 book *Full Gospel Teachings*. **Glad Tidings A/G, Lake Charles, Louisiana:** "An Interview with Morris Plotts," by John Bosman, (6 videotapes, 1991). **Robert and Dorothea Lafferty:** miscellaneous Pentecostal magazines, 1935-1979; books; and camp meeting photos, Maranatha Park and Media, Pennsylvania.

**R. G. Batson:** P. C. Nelson's "Guides to the Fourteen Epistles of Paul." **Larry Meeks:** Calvary Temple (Springfield, Missouri) 60th Anniversary video. **W. Grady Mizelle:** book by William George Mizelle, *Scriptural Sanctification*. **Wayne Warner:** books by Don Basham, E. E. Byrum, William Keeney Towner, and Peter Ainslie. **Gary McGee:** paper, "Pentecostal Phenomena in Indian Revivals: Implications for Indigenous Leadership and Holistic Mission"; photocopy of Florence Steidel's "New Hope Town"; article, "The Renewal of Sunday Worship" (A/G); obituary of Paul B. Peterson; student papers on A/G districts, and "History of A/G Missions in Spain, The Canary Islands and Portugal," by Norman Lestarjette. **Odell Jones:** photos of First A/G and brush arbor meeting, Arlington, Texas, 1929. **Joe Martin:** Kathryn Kuhlman video of service at ORU; divine healing book list by P. C. Nelson. **Clarence Strom:** "Our Family Story: A Bit of Yesterday," by Clarence Strom. **Sam Langwell:** *The Triumph*, 1944 C.A. paper, Seminole, Oklahoma.

**Paul Carter:** newspaper clipping on PFNA. **Eliel G. Hurst:** photocopies of miscellaneous tracts, 1929 West Florida ministers letters, William J. Hurst VBS songbook, ministers directories. **Grant Wacker:** book, *Fundamentalism and American Culture*, by George

Marsden. **Victor Smith:** booklet, "From the Still to the Pulpit," by W. Vanzant. **Mary Hamby:** *Southwestern Scroll*, April and May 1948. **Edward E. Helton:** photos, revival posters, prayer cards, and news clips from old scrapbook. **DFM:** photocopy of "Thoughts on the Evangelization of China" (1943), by Howard C. Osgood.

**Lois Hodges:** photos, books, nameplates, and Greek lexicon, owned by Melvin L. Hodges. **Dorothy Johns:** materials relating to Eastern Bible Institute ("The Great Visitation of God in Eastern Bible Institute, 1950-51"); constitution and correspondence on Elim Tabernacle (Rochester, New York); photos of Rochester Bible Training School; and ministerial certificates for her parents, G. Arvid and Frieda (Deem) Lindgren. **Mario Duque:** 1992-93 history and directory of Glad Tidings A/G, Springdale, Arkansas. **George O. Wood:** photocopies of H. E. Hansen letters (1942-43), during war in China. **Ellene Tapp:** news clipping of A/G, Scott City, Missouri. **Nazarene Archives:** autobiographical and biographical sketches on Hiram F. Reynolds, missionary leader.

**Virginia Kusrow:** newspaper clippings and biographical information on her father, Fred Henry. **Smith Haley:** photocopy, *Life Story of Rev. B. F. Duncan, 1874-1949*. **Mr. and Mrs. E. V. Baumgardner:** photocopies from Florence Hilyard's scrapbook (Peniel Temple, Lima, Ohio). **Van Frownfelter:** Lois Shelton's personal papers. **Thomas Trask:** newspaper clippings, Calvary Temple, Naperville, Illinois.

**Gus Cerillo:** *Agora* magazines. **Veneta Grapes:** several issues of *Headquarters House Reporter* (1952-65); clippings of Headquarters personnel and missionaries; rolled photo, Jack Coe campaign in Springfield (1952); dedication booklet for A/G Headquarters (1962). **W. Blaine McVicker:** "History of Hereford Assembly of God," Parkton, Maryland (1993). **David Bundy:** his article, "Pentecostal Missions to Brazil: the Case of Norwegian G. L. Pettersen," from *Norsk Tidsskrift for Misjon* (March 1993). **Mildred Hamill:** video of memorial service and pamphlet for James E. Hamill. **Louis Del Tufo:** historical information on New Jersey District and personal recollections of E. W. Lindale. **Denver Crandall:** Smith Wigglesworth book in Hindi. **George Stotts:** Four boxes of books. ✠

## CORRECTION

"The P. C. Nelson I Knew," by Hugh P. Jeter (winter 1993-94), stated Nelson accepted the pastorate of Conley Memorial Baptist Church in Detroit after World War II. It should have been World War I. Nelson died during World War II.

# Awaiting the

## MEMORIAL DAY 1994

### Remembering Some Who Have Charted the Way

By Wayne Warner

All of us have walked through cemeteries looking for the marker of a loved one. And curiosity has caused us to wonder about the lives of the other people buried there—what they did, where they lived, why this one died at such a young age, or the secret of those who reached the century mark. We've also wondered about their relationship with the Lord.

We'll walk through more cemeteries on Memorial Day. Maybe you'll see some of the markers pictured on these two pages—only representative of untold numbers who died in the service of the King and having the blessed hope of the resurrection.

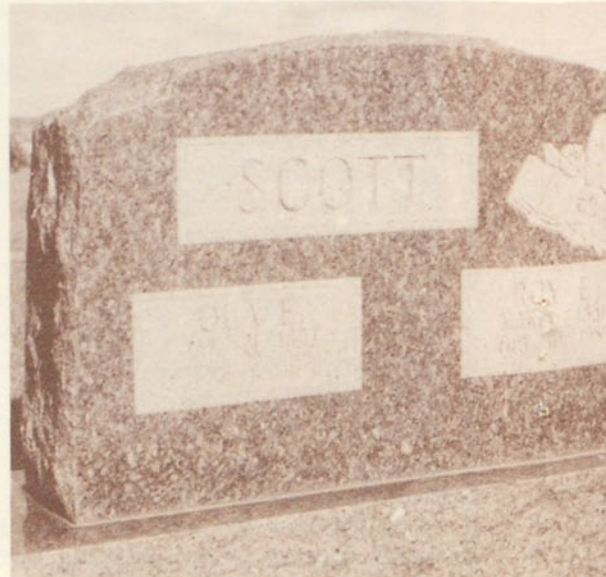
And as we walk between the markers we might even imagine the resurrection day when the graves will be opened. Here's how the apostle Paul described that great day:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18).

PICTURE CREDITS. *John Perdue*: Robert Semple. *Glenn Gohr*: E. N. Bell, Anna Tomaseck, Myer Pearlman, Victor and Ruth Plymire, William and Hilda Evans, Wesley and Ruth Steelberg. *Wayne Warner*: Roy and Ola Scott, William Seymour, Charles and Sarah Parham, William Branham, Alfred and Blanche Trotter



E. N. Bell, first chairman of the Assemblies of God. Maple Park Cemetery, Springfield, Missouri.



Roy and Ola Scott, missionaries to Egypt, pastor, superintendent of the old West Central District. Fairview Cemetery near Princeton, Missouri.



Anna Tomaseck, missionary to India. Greenlawn Cemetery, Springfield, Missouri.



Myer Pearlman, Central Bible College instructor, author. Greenlawn Cemetery, Springfield, Missouri.



Two unusual markers in the Midwest. Left, Charles F. and Sarah Parham (pulpit with Bible), a founder of the Pentecostal movement; City Cemetery, Baxter Springs, Kansas. Below, William M. Branham, evangelist. Eastern Cemetery, Jeffersonville, Indiana.

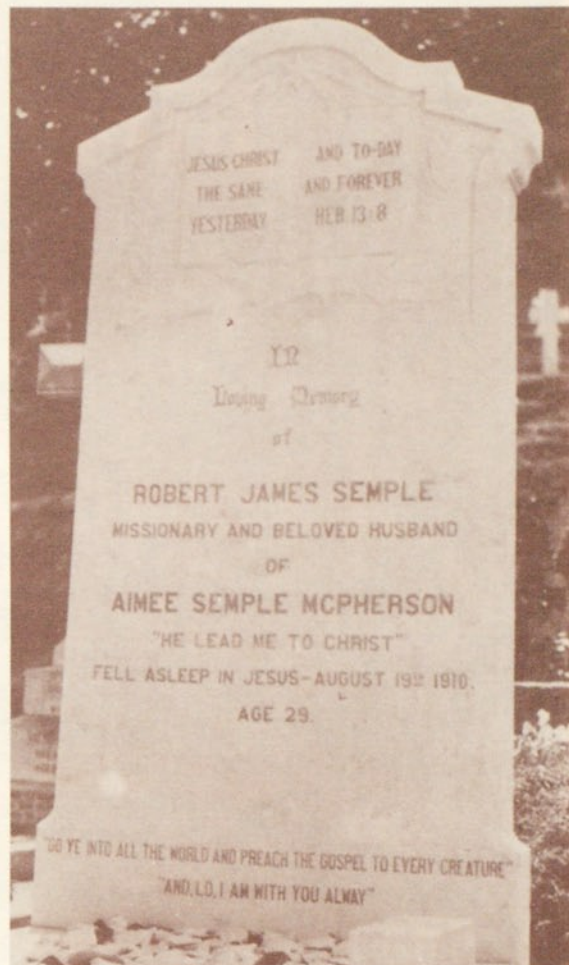




# Resurrection



Alfred N. and Blanche Garlock Trotter; missionaries, pastors, evangelists. Rose Hill Cemetery, Billings, Missouri.



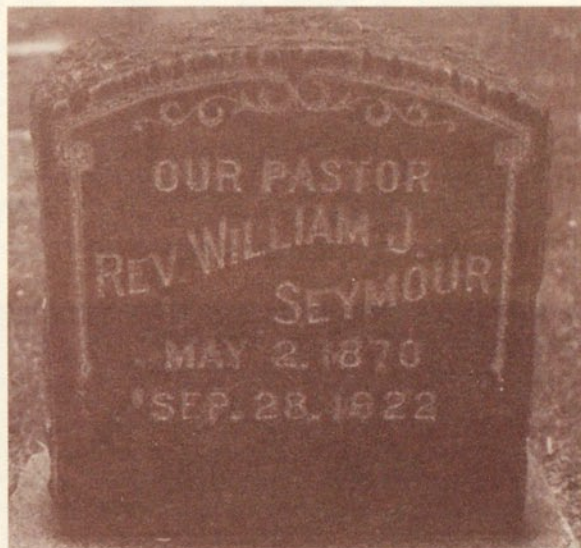
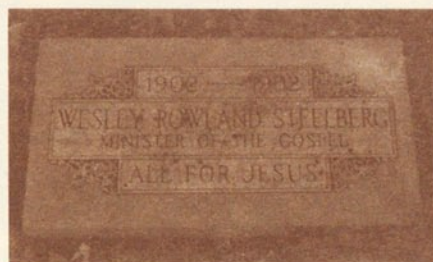
Robert Semple, missionary, first husband of Aimee Semple McPherson. Happy Valley Cemetery, Hong Kong. (Yes, "lead" should be "led.")



Above, missionaries to China and Tibet, Victor and Ruth Weidman Plymire. Note inscriptions on Mrs. Plymire's stone: "Faithful Companion" and "No Regrets." His inscription, now difficult to read, says, "To Do Thy Will." Greenlawn Cemetery, Springfield, Missouri.

William J. Seymour, pastor of the Azusa Street Mission, Los Angeles. Evergreen Cemetery, Los Angeles.

Right, William I. and Hilda Evans; he was an instructor and dean at Central Bible College. Greenlawn Cemetery, Springfield, Missouri. Below, Wesley R. and Ruth Steelberg; pastor, general superintendent of the Assemblies of God. Greenlawn Cemetery, Springfield, Missouri.



CONCLUDING PART

# Fire in the Pines

## *The Origin and Development of the Mississippi District*

By Gary D. McElhany

The call for a General Council at Hot Springs, Arkansas, in April 1914, attracted seven delegates from Mississippi, including W. B. Jessup who represented the state on the conference committee.

Although six other delegates also attended the meeting, few of the state's churches appear to have allied themselves at that time. The following September an encampment of the Churches of God in Christ met near Mobile at Semmes, Alabama. The an-

nouncement made no mention of the new movement, but the meeting no doubt allowed discussion of the recent events. H. G. Rodgers, who had been appointed representative of the General Council to the Southeastern states; W. B. Jessup; Jasper L. Slay; Alex Broadus; W. G. Mizelle; Milton T. Hays; and J. M. and C. R. Rowe invited others to join them for a "General Council of Pentecostal Saints and Assemblies of God, of the Southern States." The meeting was called for

December 15 to 20 in Meridian, Mississippi.<sup>29</sup>

Apparently no documentation of the meeting remains, but leaders appear to have divided the region into what became the Southeastern District, which included most of Alabama, Georgia, and Florida, and the Mississippi District, which encompassed Mississippi, southeast Louisiana, and that portion of Alabama naturally separated by the Tombigbee and Alabama rivers. In the early years of the Move-

*Gary D. McElhany 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 focused on the pre-Assemblies of God activity (1900-1914); this concluding part covers the organization of the district and through 1936.*

*The Mississippi District of the Assemblies of God has 177 churches. Officers are Walter L. Davis, superintendent; Norman E. Hartshorn, assistant superintendent; Pettus T. Palmer, secretary-treasurer. The district office is in Jackson.*

PHOTO ABOVE IS OLD BEESON COLLEGE CAMPUS, MERIDIAN, MISSISSIPPI, WHICH ADJOINS CAMP MEETING GROUNDS. PHOTO TAKEN IN 1940 BY W. B. McCAFFERTY.



ment these boundaries were seldom enforced and held little real meaning. Ministers often visited between the two districts and were usually allowed to vote and even hold office in whichever council they happened to attend.<sup>30</sup>

Although the Mississippi District Council did not officially begin at the second Meridian meeting in December of 1914, the process was set in motion. Within 6 months Rodgers reported to *The Weekly Evangel* that he had "just returned from the southeastern part of Mississippi and Mobile Co., Ala., where we met Brothers Jessup, Slay and others, helping them to group the Assemblies and call pastors." The area corresponds roughly to the area that became the Mississippi District Council.<sup>31</sup>

Jessup had already begun to coordinate ministerial placement in Alabama and Mississippi. As early as December 12, 1914, he wrote to the *Christian Evangel* encouraging those called to pastoral work or those unable to travel on the evangelistic field, because of family obligations, to contact him regarding a pastoral charge.<sup>32</sup> Apparently organization was not universally accepted for Jessup's report to *The Word and Witness* in May 1915 gave clear evidence that opposition remained. Yet he stated that progress had been made and many of the barriers removed.

Some of the brethren have not understood one another nor the work being done by the Church in general, but God has rolled the cloud away and they have confessed to one another, embraced and wept until the fires of God's eternal love have been kindled and all strife and misunderstanding have been dissolved.<sup>33</sup>

In the same report Jessup made his position regarding the new organization very clear. "I am for righteousness, love, unity, fellowship, co-operation, and affiliation, Bible order and government, local, district, national and international. . . . It is the will of God for us to be one in doctrine, faith and government. . . ." He concluded by issuing a call for cooperation with the General Council and the establishment of district conferences.<sup>34</sup>

While Pentecostal leaders patiently preached their message of cooperation and organization, evangelists aflame with the gospel continued to visit cit-

ies and hamlets proclaiming their four-fold message of salvation, healing, Spirit baptism, and the second coming of Christ.

Itinerant ministry, by nature, required a large measure of optimism. Few preachers, however, could rival William M. Red[d], an evangelist from Union, Mississippi, for magnitude of vision. Unable to travel as much as he considered necessary, Redd wrote to the *Weekly Evangel* in March 1915



Dewey P. Holloway, pastor, evangelist, and Mississippi District superintendent (1925-29). He later pastored First Assembly, Cleveland, Ohio.

requesting a coworker to share his burden. In glowing terms he extolled the virtues of ministry in the piney woods. "The State of Mississippi," he wrote, "has hundreds, yes thousands of cities, towns villages and crossroads and rural districts where this Gospel of the Kingdom can be preached, and doors are swinging wide open for the Word of God." In the fall 1915, reports of meetings in Sturgis, Neshoba, and Magnolia appeared in the pages of the *Weekly Evangel*.<sup>35</sup>

J. O. Savell announced the First Annual Mississippi Delta Pentecostal Camp-Meeting for July 8, 1916, at Landing, a small community in Sharkey County. It is apparent from the announcement that differences continued to plague the new Fellowship. Savell stated plainly, "Meetings will be devoted entirely to the salvation of souls and no controverted questions will be allowed to be discussed." Dis-

cussion regarding the formation of a Mississippi District Council may also have been on the agenda, for Savell announced a business meeting, "the nature of which will be of special interest to all those composing this district." Clearly, a decision regarding organization was reached either at this meeting or in the next 2 months for on October 1, 1916, the First Annual Camp Meeting and Convocation of the Assemblies of God convened in Biloxi.<sup>36</sup>

The Mississippi District continued to add churches. L. D. Wells chartered the Oak Street Assembly of God in Biloxi on June 2, 1917, and under the leadership of H. H. Mizelle, the Assembly of God of Leaf, Mississippi, was chartered 8 days later. Alvin and Tom King began works in Oklaholla and Purvis, while M. E. Madison, a woman, carried the message to Lumberton. In 1918, First Assembly of God, Gulfport, and Straight Bayou Assembly of God joined the growing number of "set in order churches."<sup>37</sup>

Reports from the 1919 meetings came from several new locations and seemed to place greater emphasis on the physical manifestations observed in the services. Eugene F. Smith wrote that in Houston, Mississippi, the altars were full in every service and "at one time thirteen lay under the power and eight came thru with the witness of speaking in tongues." George Hicks held a meeting in Pierce, Mississippi, where, "The saints rejoiced, shouted, talked in tongues, danced, and prophesied." J. E. Spence of Mobile reported a meeting in which, "Souls broke down in their seats and got through to God. . . . nine got to the Lord night before last and a number got the baptism."<sup>38</sup>

The name of the district appears to have remained somewhat fluid. The *Pentecostal Evangel*, December 27, 1919, announced the West Alabama, Mississippi, and East Louisiana District Council while in 1921 a short-term Bible school met in conjunction with the Mississippi and West Alabama District Council.<sup>39</sup>

By the time the ninth annual District Council for Mississippi and West Alabama was held in Meridian January

23, 1922, churches had been opened in Water Valley, Noxapater, Stone-wall, Shubuta, and Waller Ridge. A September revival conducted by J. L. Slay gave birth to Central Assembly of God in Biloxi. Slay baptized 75 converts in one afternoon. The church was set in order with 75 members, and work began on a church building. Elsewhere Gulfport and Meridian were busy constructing their own buildings.<sup>40</sup>

W. B. Jessup led the Mississippi District from its foundation in 1916 to 1922. Then at the Ninth District Council the mantle passed to J. O. Savell. In 1922, the church in Meridian hosted the council, and as host pastor Savell not only attended his first council but also became chairman of the district. In the fall, Savell issued the call for a second district council in Meridian. Curiously, the invitation went out to the Mississippi, South Alabama, and West Florida District Council of the Assemblies of God.<sup>41</sup>

The work which had been opened in Sumrall, Mississippi, grew rapidly

and seems to have found favor with the local business community. Strong financial support allowed them to obtain and refurbish a church building. In his report August 1923 to *The Pentecostal Evangel*, the pastor, J. Monroe Graham, illustrated the pioneering spirit of many of his contemporaries. After describing the spiritual and economic success of the church and in-

**Mississippi churches became part of the Southeastern District, which included most of Alabama, Georgia, southeast Louisiana, and Florida.**

dicating that the church was on strong footing, he concluded, "I think now that I shall give up the work here in the near future and again enter the evangelistic work."<sup>42</sup>

Few reports of Pentecostal activity appeared in 1923 or 1924. Mainor Creek Assembly of God in Waynes-

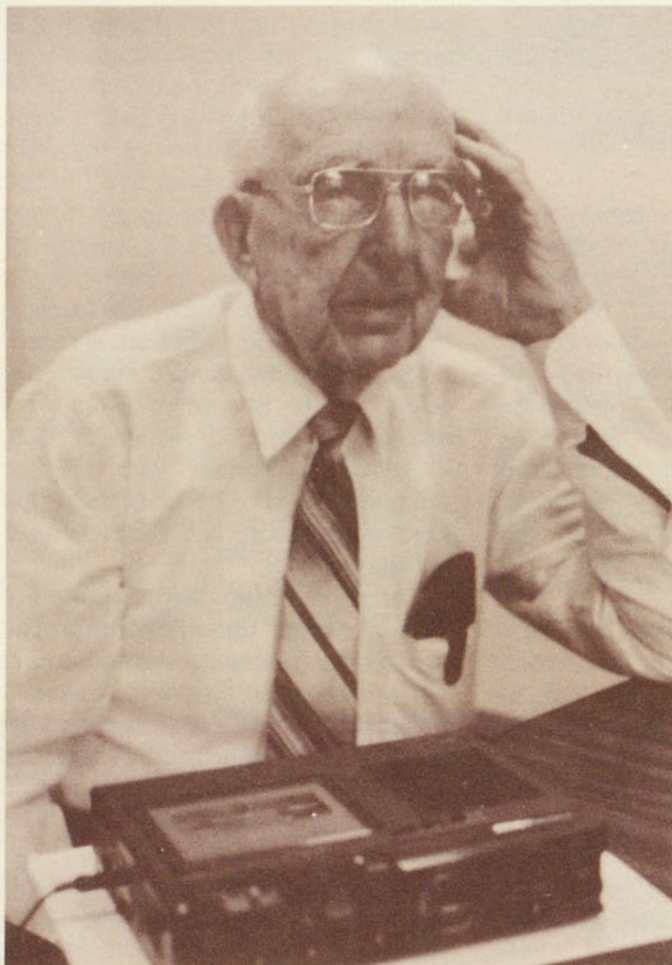
boro was set in order January 21, 1923, with Ance Page as pastor. In the fall, Canadian evangelist A. H. Argue held a citywide crusade in Hattiesburg at the Red Circle Auditorium, and W. S. Montgomery held meetings in Iuka. Waynesboro gained a second church in 1924 when Antioch Assembly of God was set in order. Laurel West End Assembly of God followed in June.

The Mississippi District Council convened in Laurel November 1, 1925, and was well attended. Delegates were present from Alabama, Mississippi, and the New Orleans area of Louisiana. Since Savell, the chairman, had moved outside of the district boundaries, he was no longer eligible to serve in the office. The Council elected D. P. Holloway, noted evangelist and protege of W. B. Jessup, to fill the vacancy. W. M. Stevens succeeded Samuel Noles as secretary.

W. M. Stevens actively did the work of an evangelist. He had set the Yazoo City Assembly of God in order during the previous summer, and when Pentecostal activity accelerated in Louisville in 1926, Stevens was there in the midst of it. Vernon Assembly of God and First Assembly of God, Louisville, were set in order during the summer, and both congregations called Stevens to serve as pastor. Vernon chartered with 116 members.<sup>43</sup>

Minutes of the 1926 District Council suggest that the spirit of change continued. The chairman had served as district evangelist from the beginning, but the practice had not produced the desired results. The actions of the Council indicated satisfaction with the leadership, but a desire for a more aggressive evangelistic program.

The old methodology of itinerant evangelists holding meetings, then deserting the converts had been disappointing. Without an evangelist or pastor, churches had failed. Success demanded a more systematic approach. The Council returned Holloway to office with no opposition, then proceeded to create the new office of assistant chairman. Samuel W. Noles was elected to the post and as such served as the district evangelist. Under the new plan, the district evangelist selected a promising location and with



W. Grady Mizelle being interviewed by the editor, July 1993, Hurley, Mississippi. His father was one of the pioneer Pentecostal preachers in Mississippi.

the support of the district ministers attempted to establish a new work. He then remained with it until a pastor could be found. Ministers were asked to contribute \$1.00 per month of their tithe to support the assistant chairman.<sup>44</sup>

The 1927 District Council met in Meridian, but aside from the reelection of Holloway as chairman and A. T. Hickman, the new pastor at Whistler, Alabama, as secretary it proved uneventful. It would seem that the position of assistant chairman had been a failure.<sup>45</sup>

The problem of effective evangelism had not been solved by the sixteenth annual District Council August 14, 1928. At Crichton, Alabama, the district launched a new home missions program to reach "new and neglected fields." The body turned to the proven ministry of J. O. Savell to lead the effort. He was named field evangelist. It was hoped that since both Holloway and Savell were on the field new churches would be established.<sup>46</sup>

No doubt meetings were conducted in the following months, but no new

**Stephen Vandermerwe told of trying to conduct a tent meeting during a rain storm. High winds ripped the tent and later blew it down. "Offerings have been very meager, but we . . . have kept out of debt."**

churches were added in 1928. Pressure increased, and the 1929 Council brought further revisions in the home missions policies. Previously, the Council had set forth expectations that the chairman visit each assembly during the winter months and evangelize during the summer. The chairman had previously received all of the ministerial tithe for his services. In 1928 the salary of the chairman was restructured and his title changed to district superintendent. The body reduced ministerial tithe support to only 50 percent and required the superintendent to make a monthly report of his income to the secretary.



Two Pentecostal pioneers of the south, William B. McCafferty and H. G. Rodgers, at the Magnolia Springs Camp Grounds, Hurley, Mississippi, 1942.

The body established a home missions fund to provide financial backing for evangelists working in new fields. The program was funded from 25 percent of ministerial tithe. When doing evangelistic work in new fields the district superintendent and other approved evangelists could draw on the home missions fund. With approval of the district officers they could draw a weekly allowance until the meetings became self-supporting.<sup>47</sup>

In 1929 the Council chose Stephen Vandermerwe, a native of South Africa and new pastor of the Assembly of God in Hattiesburg, as district superintendent. Vandermerwe accepted the challenge of church planting and

entered into his role of district evangelist with much zeal. In May he began meetings in Yazoo City. His own words best describe the level of commitment:

Very wet weather, and high winds hindered the first two, and part of the third week of our meeting. The high wind tore the tent one time, and blew it down at another. Several times it seemed as if we were going to be defeated in our efforts to get a meeting started, but the Lord gave us grace to hold on, until finally the weather cleared . . . Several have been saved and some have been baptized with the Holy Ghost. Our offerings have been very meager, but we thank the Lord that we have learned to economize, and live within our income, so we have done without several things

that we could have used, and kept out of debt.<sup>48</sup>

By year's end both the Pentecostal Assembly of God Tabernacle in McComb and the Craig Springs Assembly of God in Sturgis were set in order. The churches had a combined membership of 60. Five additional churches were added before the District Council met in Prichard, Alabama, in 1930.<sup>49</sup>

Although the home missions program had met with modest success under Vandermerwe's leadership, much work remained. Not only were there new fields to reach, but many of the older works had failed to develop. Policies regarding the use of the home missions fund were amended to include evangelists working in new fields, at weak assemblies, or in needy territory. The missions spirit, however, did not include all ministers for it was observed that "a number of ministers, including a few of the leading brethren had likewise failed to cooperate with the Home Missions treasury."<sup>50</sup>

The commitment to home missions was at last rewarded. In 1931 Shubuta Clear Creek, Meridian Full Gospel Tabernacle, Jackson First, Hattiesburg First, New Victory in Rienzi, and Bunker Hill in East Laurel were set in order. Robinson Assembly, Progress Assembly in Buckatunna, and Full Gospel Tabernacle in Yellow Creek were added the following year.<sup>51</sup>

The establishment of the Yellow Creek Church was typical of the home missions efforts. J. D. Courtney arrived July 5, 1932, and began a tent revival of several weeks' duration. Many were saved and filled with the Spirit. In the fall the group of Pentecostal believers rented an old theater and moved indoors. A piano was purchased from the Roseberry Piano House in Hattiesburg, and the church called Thomas Welch as pastor. By year's end the group took its place as a set in order assembly.<sup>52</sup>

In 1934 the district adopted a constitution. District boundaries were officially stated and to better identify the district the name was changed. The Central Gulf District of the Assemblies of God included Mississippi, Alabama west of the Alabama River and

south of the Tombigbee River, and the Southeast portion of Louisiana.<sup>53</sup>

No sooner had the district adopted its new name than the Alabama District petitioned the Central Gulf District to release its Alabama churches. The move met with sharp criticism, particularly since the Alabama churches in question preferred to remain with the Central Gulf District. The Council unanimously voted to oppose any change of district borders, but the following August the General Council voted to redraw the district boundaries. Eleven churches and sev-

**During a time when the Oneness issue was on everyone's mind, J. O. Savell planned a camp meeting which would be devoted to the salvation of souls and "no controverted questions will be allowed to be discussed."**

enteen ministers were transferred to the Alabama District. The Central Gulf District retained six churches in Southern Louisiana and 32 in Mississippi.<sup>54</sup>

In 1936 the District Council released the assembly in New Orleans to the Arkansas-Louisiana District. The actions taken in Prichard were rescinded, and the constitution and bylaws along with its name change were discarded. The body sought the assistance of visiting General Superintendent Ernest Swing Williams and during the Council rewrote the constitution and bylaws. H. M. Sandlin, who had served the district as secretary, became district superintendent on the first ballot.<sup>55</sup>

During the two decades from 1915 to 1936, the Mississippi District Council of the Assemblies of God moved from a loose fellowship of Pentecostal believers to an established denomination with a constitution, strong central leadership, and a statement of faith. Overcoming the hardships of travel, economic deprivation, and at times public ridicule, the Pentecostal

evangelists carried their message to the towns and villages of the central Gulf region. Churches were established and nurtured by men and women of low estate and even after the losses through redistricting, progress continued.

#### Notes

29. *Christian Evangel*, 22 August 1914, 2; 13 October 1914, 2.

30. Spence, *Fifty Years*, 18, 45.

31. *Weekly Evangel*, 12 June 1915, 3.

32. *Christian Evangel*, 12 December 1914.

33. *Word and Witness*, 20 May 1915.

34. *Ibid.*

35. *Weekly Evangel*, 20 March 1915, 2; 2 October 1915, 2; 13 November 1915, 2-3.

36. *Ibid.*, 13 May 1916, 13; 30 September 1916, 15.

37. J. W. Welch to the Assembly of God at Biloxi, 20 December 1917, A/G Archives; H. H. Mizelle to J. W. Welch, 10 June 1917, A/G Archives; *Weekly Evangel*, 2 June 1917, 8; 4 August 1917, 14; 26 January 1918, 15; Secretary, First Assembly of God, Gulfport, Mississippi to J. W. Welch, 4 June 1918, A/G Archives; J. L. Wilson, Jr. to J. W. Welch, 20 September 1918, A/G Archives.

38. *Christian Evangel*, 22 March 1919, 9; 3 May 1919, 14; *Pentecostal Evangel*, 18 October 1919, 12.

39. *The Pentecostal Evangel*, 27 December 1919, 16; 22 January 1921, 16.

40. Church files, A/G Archives: Hight Chapel, Noxapater, 23 April 1922; 18 August 1922; Waller Ridge Assembly, Shubuta, 18 August 1922; *Pentecostal Evangel*, 21 January 1922, 14; 4 March 1922, 15; 27 May 1922, 14; 10 June 1922, 14; 30 September 1922, 10; Benny Jackson to Mississippi District, 21 December 1966, Mississippi Collection; Questionnaire, 29 December 1966, Mississippi Collection.

41. *Pentecostal Evangel*, 4 March 1922, 15; 30 September 1922, 16; Savell Interview.

42. *Pentecostal Evangel*, 13 August 1923, 10.

43. Church files, A/G Archives: First Assembly, Yazoo City, 5 July 1925; Vernon Assembly, Louisville, 16 May 1926; First Assembly, Louisville, 15 July 1926.

44. *Pentecostal Evangel*, 25 September 1926, 12; *District Minutes*, 1926, 5, 8.

45. *Pentecostal Evangel*, 10 September 1927, 5.

46. *Ibid.*, 15 September 1928, 20.

47. *District Minutes*, 1929, 8, 12.

48. *Pentecostal Fellowship*, Florala, Alabama, June 1930, 3.

49. Church files, A/G Archives: First Assembly, McComb, 23 August 1929; Craig Springs Assembly, Sturgis, 12 October 1929; *Pentecostal Evangel*, 27 September 1930, 20.

50. *District Minutes*, 1930, 11, 13.

51. Church files, A/G Archives: First Assembly, Shubuta, 10 March 1931; Northview Assembly, Meridian, 6 May 1931; First Assembly, Jackson, 5 July 1931; New Victory Assembly, Rienzi, 9 August 1931; First Assembly, Hattiesburg, 13 August 1931; Bunker Hill Assembly, East Laurel, 16 September 1931; Robinson Assembly, Vimvill, 15 January 1932; Progress Assembly, Buckatunna, 19 June 1932; First Assembly (Yellow Creek), Waynesboro, 5 December 1932.

52. Questionnaire, 29 December 1966, Mississippi Collection.

53. *District Minutes*, 1935, 10.

54. Spence, *Fifty Years*, 71; *District Minutes*, 1935, 24; *District Minutes*, 1936, 28-30.

55. *District Minutes*, 1936, 23, 26.

## From the Donald Gee Centre

We have now established the Donald Gee Centre. The material continues to grow at a pace. The most important is the Pentecostal Missionary Union Archives from 1908. These consist of many letters from and to Cecil Polhill, A. A. Boddy, Smith Wigglesworth, etc. There are some 30 hand-written letters by Wigglesworth. Last week I took some folks from USA to see Wigglesworth's grave and his house.

There needs to be a correction in David Dorries' article on Wigglesworth (fall 1992, page 8). A. A. Boddy was not baptized in the Spirit in Oslo but in Sunderland, in December 1907, after Thomas Barratt had returned to Norway. Although Wigglesworth was associated with Keswick in that he probably attended the conventions (as thousands did), his holiness connection was with the Pentecostal League of Reader Harris (see J. Ford, *In the Steps of John Wesley*, pages 90-95).

Another misunderstanding should be cleared up. Bowland Street Mission [in Bradford, where Wigglesworth ministered] was never Pentecostal. It was a holiness work. Wigglesworth was forced out in the autumn of 1920, and in 1932 the building was sold and became a Catholic Club, which it remains today. It has a bar in the main room where they used to pray. I was there earlier this year, probably the first Pentecostal preacher to go inside for 50 years. The man in charge was very interested [in the mission and Wigglesworth].

Desmond Cartwright, Director  
The Donald Gee Centre for  
Pentecostal and Charismatic Research  
Mattersey Hall, Mattersey  
United Kingdom

## More on Eureka Springs

**Editor's Note:** We published a photo of participants in the 1934 Interstate Camp Meeting (fall 1993). Several people wrote and helped identify people we did not know (see photo and identification in winter issue). And we received reflections from readers who attended the

meetings at Eureka Springs. Here are selections.

I was [at the 1934 camp meeting] and every year from 1931-40. The first Mrs. Carl Barnes died in 1938 [she and her family are in the photo]. About 1½ years later, Carl Barnes married my long-widowed mother, Verona Greve, and they worked together in evangelistic work and in pastoral work for 18 years. A powerful preacher, Brother Barnes dropped dead in the middle of a Sunday night evangelistic sermon in Nassau, Bahamas, in 1957.

It was my understanding that the city of Eureka Springs built the auditorium to accommodate the Interstate Camp Meeting, and they were not very happy when it was discontinued.

Another interesting incident at the 1934 camp meeting was that my sister, Mrs. Cyril (Ruth) Homer, received her baptism one night, and I received mine the next night (sibling rivalry). I just talked with her on the phone, and we reminisced about Eureka Springs. She is the mother-in-law of Ray Rachels, district superintendent of Southern California. Ruth attended the 70th anniversary of First Assembly, Okmulgee, Oklahoma, which is our home church.

Fred Greve  
Laguna Hills, California

*The writer is a retired professor of Southern California College, Costa Mesa.*

The editor of the *Daily News*, Chickasha, Oklahoma, my hometown, was interested in learning more about the gifts of the Spirit. So he and his wife took Mrs. Burt McCafferty and me to Eureka Springs to attend the 1934 camp meeting. At the time I was learning to go deeper with God.

I was in the choir, and after we sang, someone was talking from the pulpit. A woman burst out speaking in tongues. Brother Gee [Donald] said, "Sit down, lady, you are out of order." The service continued but a qui-



Celia Swank Lotridge, left, with Annie "Mother" Bamford, at Southwestern A/G Bible School, Enid, Oklahoma, about 1934.

etness fell on the audience. We sang another choir number. A cloud from heaven seemed to fall over the people. It fell on me. . . . I knew God wanted to use me. But I was afraid Brother Gee would tell me to sit down.

I wished I could hide, but the Spirit grew stronger. I forgot the crowd, including Brother Gee, and yielded to God, giving a message in tongues. Brother Gee interpreted. People shouted and shouted. I could only cry.

On the way home the editor said, "Just think, I traveled so far [to know more about the gifts of the Spirit], and the answer was in my car." Little did he know that the answer wasn't in his car; it came from heaven, from the Spirit who comforts God's people.

Celia Swank Lotridge  
Bakersfield, California

*Some of our readers will remember the writer as a student and teacher at Southwestern A/G Bible College when it was at Enid, Oklahoma.*

## Sending *Heritage* to a Friend

We thoroughly enjoy reading each issue of *Heritage*. It is a great blessing to learn of our "roots" as a Pentecostal movement and to also read about many of the brethren that we have personally known.

Now, we want to share *Heritage* with Anna du Plessis, David du Plessis' widow. We just showed her our fall issue, and she was interested. We are also ordering back issues [available at \$2.50 post paid].

Paul C. Schoch  
Pleasant Hill, California

An excerpt from the new *Systematic Theology*

## CONCLUDING PART I



# The Pentecostal Movement and Assemblies of God THEOLOGY

## Development and Preservation Since 1914

By Gary B. McGee

**W**hen the General Council (an abbreviated title for the General Council of the Assemblies of God) came into being at Hot Springs, Arkansas, in April 1914, doctrinal consensus already existed among the participants, built on the historic truths of the faith and embellished by Wesleyan Holiness and Keswickian themes. When asked in 1919 what these Pentecostals believed, E. N. Bell, a member of the Executive Presbytery and the first general chairman

This article is an excerpt from chapter 1 of *Systematic Theology, A Pentecostal Perspective* (02FG0319, \$32.95), a new Gospel Publishing House release. Dr. Stanley M. Horton is the editor.

Photo above: Ray Roepke, a 1948 Central Bible Institute student, studying P.C. Nelson's *Bible Doctrines*.

(termed general superintendent later), began his response by saying:

These assemblies are opposed to all radical Higher Criticism of the Bible and against all modernism and infidelity in the Church, against people unsaved and full of sin and worldliness belonging to the church. They believe in all the real Bible truths held by all real Evangelical churches.<sup>36</sup>

**When the Oneness issue threatened to split the A/G in 1916, leaders drew up the "Statement of Fundamental Truths."**

However, the first General Council had not been convened to write a new creed or to lay the basis for a new denom-

ination. Rather, the delegates simply adopted the proposed "Preamble and Resolution on Constitution," depicting their concerns and containing several important beliefs, chose officers, and approved incorporation.<sup>37</sup>

Like other Pentecostals, Assemblies of God members have been characterized by five implicit values: personal experience, oral communication (also reflected in testimonials in church magazines, booklets, Sunday school literature, pamphlets, and tracts), spontaneity, otherworldliness, and scriptural authority. All of them are observable in conceptions of leadership, life-style, worship, and church literature.<sup>38</sup> These values define much of the uniqueness of Pentecostalism and explain why little emphasis has been placed on the academic treatment of theology.



Editors and writers, therefore, have produced periodicals, books, booklets, tracts, and Sunday school curricula to aid in maturing believers. They have also illustrated the victorious life by recording thousands of testimonies of answered prayers, physical healings, exorcisms, and deliverances from chemical addictions. From the very beginning, the challenge to conserve the work of the Spirit has consumed substantial energies. For that reason, their literature has always exhibited a lay orientation, facilitated by many authors trained in Bible institutes and Bible colleges.

#### PRESERVATION OF DOCTRINE TO 1950

When the Oneness issue threatened to split the General Council at its gathering in 1916, church leaders willingly set aside the anticreedal sentiments of the Hot Springs meeting by drawing doctrinal boundaries to protect the integrity of the Church and welfare of the saints. Several leading ministers, led by Daniel W. Kerr, drafted the Statement of Fundamental Truths; it contained a long section upholding the orthodox view of the Trinity.

But even in taking this stand, the authors qualified it (and themselves):

The Statement of Fundamental Truths is not intended as a creed for the Church, nor as a basis of fellowship among Christians, but only as a basis of unity for the ministry alone. . . . The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth . . . is held to be essential to a Full Gospel ministry. No claim is made that it contains all biblical truth, only that it covers our need as to these fundamental doctrines.<sup>39</sup>

Oneness ministers subsequently left the Council en masse.<sup>40</sup>

Apart from the lengthy explanation of the Trinity, other points (e.g., "Divine Healing," "Baptism in the Spirit") are remarkably succinct, despite their distinctive character. This corresponds to the impetus surrounding such documents: All creedal statements arise from controversy and usually highlight the particular teaching(s) under contention.<sup>41</sup>

The Statement of Fundamental Truths, therefore, serves as a framework of doctrine for growth in Christian living and ministry; it was not originally intended to be an outline for

a cohesive systematic theology. For example, the section titled "The Fall of Man" naturally mentions that all humankind has fallen into sin; at the same time, however, it allows the reader some liberty to decide the meaning of original sin and the medium of its transmission from generation to generation.<sup>42</sup>

In the succeeding years, various approaches aided in the preservation of doctrine. Several reasons motivated these efforts. First, Christians must continue to advance in Spirit-filled living to enhance their effectiveness as witnesses for Christ. When the Executive Presbytery recognized the danger of the anti-Pentecostal annotations in the *Scofield Reference Bible*, they banned its advertisement in the *Pentecostal Evangel* for two years (1924–1926) before they were persuaded that the edifying commentary outweighed the unedifying.<sup>43</sup>

Not surprisingly, the denomination's Gospel Publishing House in Springfield, Missouri, produced a considerable variety of popular books with doctrinal themes in addition to Sunday school materials. Examples from this period include *The Phenomena of Pentecost* (1931) by Donald Gee, *Rivers of Living Water* (n.d.) by Stanley H. Frodsham, and *Healing from Heaven* (1926) by Lilian B. Ye-

**The Oneness controversy erupted at the 1916 General Council in St. Louis when this "Statement of Fundamental Truths" was adopted.**

#### A STATEMENT OF FUNDAMENTAL TRUTHS APPROVED BY THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD, October 2 to 7, 1916.

This Statement of Fundamental Truths is not intended as a creed for the Church, nor as a basis of fellowship among Christians, but only as a basis of unity for the ministry alone (i. e., that we all speak the same thing, 1 Cor. 1:10; Acts 2:42). The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth in such phraseology is held to be essential to a full Gospel ministry. No claim is made that it contains all truth in the Bible, only that it covers our present needs as to these fundamental matters.

##### 1. THE SCRIPTURES INSPIRED.

The Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason. 2 Tim. 3:15, 16; 1 Pet. 2:2.

##### 2. THE ONE TRUE GOD.

The one true God has revealed Himself as the eternally self-existent, self-revealed "I AM;" and has further revealed Himself as embodying the principles of relationship and association, i. e., as Father, Son and Holy Ghost. Deut. 6:4; Mark 12:29; Isa. 43:10, 11; Matt. 28:19.

##### 3. MAN, HIS FALL AND REDEMPTION.

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." But man, by voluntary transgression, fell, and his only hope of redemption is in Jesus Christ the Son of God. Gen. 1:26-31; 3:1-7; Rom. 5:12-21.

##### 4. THE SALVATION OF MAN.

(a) Conditions to Salvation.  
The grace of God that brings salvation to all men has appeared through the preaching of repentance toward God and faith toward the Lord Jesus Christ;



Former Christian and Missionary Alliance minister D. W. Kerr drafted the first "Statement of Fundamental Truths" in 1916. He was involved in three of the early Assemblies of God Bible schools.

mans. Alice Reynolds Flower, a founding mother of the Assemblies of God, began writing Sunday school lessons in the pages of the *Christian Evangel* (later the *Pentecostal Evangel*).<sup>44</sup> Over the course of time, the valuable training opportunities afforded by Sunday schools gained more attention. A textbook on the principles of biblical interpretation came in the translation by P. C. Nelson of Eric Lund's *Hermeneutics* (1938), produced by the Southwestern Press, an affiliate of an Assemblies of God Bible institute in Enid, Oklahoma.

For those unable to attend Bible institutes, the plan of redemption could also be studied through the ministry of itinerant evangelists bringing their large (sometimes thirty-foot) dispensational charts and hanging them across church platforms for teaching sessions. The evangelist, with pointer in hand, would then guide the audience across the seven dispensational periods of God's redemptive agenda, explaining biblical truth from the Age of Innocence in the Garden of Eden to the Millennium to come.<sup>45</sup> Among

those who produced material for this kind of instruction, Finis Jennings Dake was probably the most well-known Pentecostal; in fact, his many publications, including printed lecture notes, books, and the later *Dake's Annotated Reference Bible* (1963), have continued to mold the theology of many Pentecostals.<sup>46</sup>

Anecdotal accounts of the spiritual life came from the pens of Elizabeth V. Baker, et al., *Chronicles of a Faith Life* (2nd ed., ca. 1926); H. A. Baker, *Visions Beyond the Veil* (1938); Robert W. Cummings, *Gethsemane* (1944); and Alice Reynolds Flower, *Love Overflowing* (1928), to cite only a few. Poetry was also taken up as a medium for sharing spiritual truths; among the best-known poets were Alice Reynolds Flower and John Wright Follette.

Not surprisingly, songwriters assisted in conveying doctrine. Along with old gospel favorites, congregations were blessed by the songs of Herbert Buffum, such as "The Loveliness of Christ" and "I'm Going Through."<sup>47</sup> The songs of African-American Oneness Pentecostals also found an audience, especially those of Thoro Harris (e.g., "All That Thrills My Soul Is Jesus," "More Abundantly," and "He's Coming Soon") and Bishop Garfield T. Haywood (e.g., "Jesus, the Son of God" and "I See a Crimson Stream of Blood").<sup>48</sup>

A second reason behind the preservation of doctrine is that believers require solid answers in the face of erroneous doctrine. When threats to the faith arose after 1916, the General Council moved quickly to resolve doctrinal questions. When the hermeneutical issue over speaking in tongues as necessary evidence of Spirit baptism resurfaced in 1918, the General Council declared it to be "our distinctive testimony." Furthermore, it adapted Article 6 of the Statement of Fundamental Truths to refer to tongues as the "initial *physical* sign" (emphasis added).<sup>49</sup> In the next few years, several cogent articles by Kerr appeared in the *Pentecostal Evangel*, among other published responses.<sup>50</sup>

Without amending the Statement, the Council passed bylaws as another way of addressing troublesome issues.



Myer Pearlman

**The A/G relied largely on Myer Pearlman's *Knowing the Doctrines of the Bible* (1937) as a doctrinal handbook. It is still available from Gospel Publishing House.**

In the category "Eschatological Errors," found in Article VIII in the Constitution and Bylaws, several condemned teachings are listed. For example, the doctrine of the "restitution of all things" originated outside the Assemblies of God. Charles Hamilton Pridgeon, a well-known minister in Pittsburgh, Pennsylvania, proposed in his book *Is Hell Eternal; or Will God's Plan Fail?* (1918) that hell was of limited duration for the purging of sins, after which all humankind would experience the love of God. Pridgeon, a former Presbyterian and advocate of faith-healing, became Pentecostal in the early 1920s and continued teaching this form of universalism. The doctrine was sometimes referred to as the "reconciliation" of all things or simply "Pridgeonism." The General Council condemned it as heretical in 1925. While it is unknown how many Pentecostals accepted Pridgeon's universalism, the threat appeared to warrant official condemnation.<sup>51</sup>

Another issue had to do with the imminent return of Christ: Could a minister subscribe to a post-Tribulation Rapture? When Benjamin A. Bauer applied to the Eastern District in the mid-1930s for credentials, the presbytery refused his application, saying that his view diminished the nearness of the Lord's return. Ac-

ording to his view, Christians would have to endure the entire seven years of the Tribulation Period, particularly the last three-and-a-half years, the time of the "Great Wrath," before Christ returned for His church. Although some of the district presbytery embraced a mid-Tribulation Rapture, Bauer's view remained suspect despite his voluminous written defense of it. The 1937 General Council approved a motion noting its potential problems for Christian living in the present, since Christians might become complacent if told that Christ's return was not imminent. However, reflecting the interest of early Pentecostals in avoiding division and quibbling over fine points of doctrine, the new bylaw allowed ministers to believe in a post-Tribulation Rapture, but not to preach or teach it. (In the end, Bauer did not receive credentials and remained outside the General Council.<sup>52</sup>)

A third reason behind the preservation of doctrine is that Pentecostals have struggled to balance biblical teaching with their religious experience. Committed to the Reformation principle of biblical authority ("only Scripture") as the standard for faith and practice, they have nonetheless experienced the temptation to elevate personal revelations and other spiritual manifestations to the same level. This struggle is reflected in an early *Pentecostal Evangel* report, describing the expectations of Frank M. Boyd as an early Bible school educator and instructor at Central Bible Institute (College after 1965):

[H]e expected all the students to be more filled with fire and love and zeal and more filled with the Spirit when they left than when they came. He said that when men had the Word without the Spirit they were often dead and dull and dry; and when men had the Spirit without the Word there is always a tendency towards fanaticism. But where men had the Word and the Spirit, they would be equipped as the Master wants His ministers equipped.<sup>53</sup>

This challenge to instruct believers on how to have a mature Spirit-filled life helps to explain the high priority given to publishing.

Detailed doctrinal handbooks, however, did not appear until the 1920s



Beginning in the 1970s, church leaders chose the publishing of position papers to address issues troubling the church. Here are seven of the 22 available from Gospel Publishing House.

and 1930s. One of the best known, *Knowing the Doctrines of the Bible* (1937), was compiled from the lecture notes of Myer Pearlman, an instructor at Central Bible Institute. Theologian Russell P. Spittler suggests that it is "the theological jewel of classical Pentecostalism's middle period."<sup>54</sup> Other books having similar agendas appeared, such as S. A. Jamieson's *Pillars of Truth* (1926), P. C. Nelson's *Bible Doctrines* (1934), and Ernest S. Williams' three-volume *Systematic Theology* (1953; although organized as a systematic theology, it is more accurately a doctrinal manual composed of the author's lecture notes delivered at Central Bible Institute from 1929–1949). Specialized studies on the Holy Spirit included *What Meaneth This?* (1947) by Carl Brumbaugh and *The Spirit Himself* (1949) by Ralph M. Riggs. In a related development, Boyd prepared books of doctrinal instruction for correspondence courses, founding what is now Berean College of the Assemblies of God.

On another front, Alice E. Luce, a missionary to India and later to His-

panics in America, guided the General Council in articulating its theology and strategy of world missions. She was the first missiologist of stature in the Assemblies of God; her three articles on Paul's missionary methods in the *Pentecostal Evangel* in early 1921 prepared the way for the Assemblies of God's acceptance of a detailed commitment to indigenous church principles; this occurred officially that year at the General Council meeting in September. Luce, who received her theological training at Cheltenham Ladies' College (England), also wrote several books, numerous articles in both Spanish and English, lecture notes, and Sunday school lessons.<sup>55</sup>

**B**y the 1970s, the Assemblies of God had become one of the major denominations in the United States—linked to even larger fraternal constituencies overseas. Facing new problems, church leaders chose the method of publishing position papers to address issues troubling the churches; in this way they continued to respond to issues, but without adding more by-

laws to the constitution or amending the Statement of Fundamental Truths. Beginning in 1970, with the publication of "The Inerrancy of Scripture" (with its endorsement by the General Presbytery), over twenty such white papers have been issued. Topics have included divine healing, creation, transcendental meditation, divorce and remarriage, the initial physical evidence of Spirit baptism, abortion, the kingdom of God, and women in ministry.<sup>56</sup> In recent years, members of the denomination's Doctrinal Purity Commission, established in 1979 to monitor theological developments, have prepared the papers.

Obviously, the use of position papers has begun to broaden the confessional identity of the Assemblies of God. Resorting to position papers, however, has not been accomplished without some disagreement.<sup>57</sup> The authoritative weight of position papers in relation to that of the Statement of Fundamental Truths leaves room for discussion. Furthermore, at least one paper could be interpreted as a shift from an original understanding in the Statement when it mentions that some "have tried to set divine healing in opposition to or in competition with the medical profession. This need not be so. Physicians through their skills have brought help to many." Furthermore, Christians cannot reverse the physical effects of the Fall since "no matter what we do for this body, no matter how many times we are healed, if Jesus tarries we shall die."<sup>58</sup>

By the 1940s, many conservative evangelicals realized that theological agreements with Pentecostals outweighed differences and began to welcome their fellowship and cooperation. The Assemblies of God's accepting membership in the National Association of Evangelicals (NAE) at its founding in 1942 represented their entry into the mainstream of American church life (which was furthered by an upward social and economic mobility after World War II). The relationship became tenuous at times due to lingering suspicions about Assemblies of God pneumatology and the generally Arminian nature of its theological anthropology. Nevertheless, the impact of evangelicalism on the

theology of Pentecostalism has been considerable.<sup>59</sup>

#### CONCLUSION

Pentecostalism emerged out of the nineteenth-century Holiness movement. The formulation of the full gospel, concern for world evangelization in the closing days of history, and intense prayer for the outpouring of the Holy Spirit precipitated the revivals at Topeka, Los Angeles, and the many that followed.

The Pentecostal and charismatic movements in this century have indicated that something of unusual significance has occurred at this point in the history of the Church: God has been pouring out the Holy Spirit on Christians everywhere who are seeking a Spirit-filled life characterized by holiness and spiritual power. Spirit baptism's divine empowerment bestows insight into the Spirit's activity in the world, greater sensitivity to His promptings, a new dimension of prayer, and spiritual power to achieve their tasks in mission.

When independent Pentecostals organized the General Council in 1914, they did so to expedite their goal of winning the world for Christ. The urgency and problems of the hour dictated cooperation among the Spirit-baptized. Church leaders recognized the importance of Bible study and doctrine to protect congregations from error, but more significantly to equip believers "for the work of the ministry" (Eph. 4:12, KJV).

The development of doctrine in the denomination has taken several forms: the Preamble, Statement of Fundamental Truths, bylaws, position papers, articles and editorials in magazines, tracts, books, Sunday school curricula, songs, and poetry. From Sunday school teachers to the song leader, pastor, and denominational officer—everyone is called to proclaim the good news of salvation, to share the compassion of Jesus Christ, and to disciple converts.

With the delay in the Lord's return and the changing cultural context bringing ever new challenges to the faith, scholarly responses to theological issues have gained greater appreciation. Correspondingly, the growing identification with evangelicalism has

led to an increasing reflection on the distinctiveness of Pentecostal beliefs. Since World War II, evangelical interest in the biblical teaching on the kingdom of God has enriched the study of doctrine in the Assemblies of God.

The contemporary scene calls the Church to consider anew its faithfulness to God and its mission in the world. Prayerful and exacting study of

the Scriptures, theology, missiology, and church history, therefore, constitutes an important gift of the risen Christ to His church. ✠

Extensive footnotes are 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.

## □ Truesdale, Iowa/ from page 5

pendence to live with its many traumas, a capacity for friendship, and an ability to maintain joy amid general climatic, physical, and often financial hardship. They were warm and caring people who grasped one of God's paradoxical laws of love. Real love doesn't come in limited, finite amounts. It can't be used up so there is no more. Rather, in a manner which defies the principles of physics, the

### Out of only seven families, 17 children went into the ministry.

more love they gave, the more it seemed they were able to give. How deep their river of life ran.

It's been said that nostalgia is like a grammar lesson: you find the present tense and the past perfect. But the past wasn't perfect for members of this congregation. Not by a long shot. It never is. There were few of these people who couldn't bear witness, firsthand, to the tests, trials and tribulations of everyday life during that era. Yet, regardless of personal disasters and difficulties, these people understood that all of our times are in God's hand, even the difficult ones.

Now a baby step beyond the half-century mark, and having lived and flown on three continents as a military officer and aviator for 27½ years, I've gained a little time-island in which to step back and discover perspective on life. I remember this Assembly of God congregation was continually a leader in missionary giving each year far above the goals set by hosts of larger churches in their district. They always had a vision beyond Truesdale, Iowa.

In addition, these parents saw, in extraordinary numbers, their sons and daughters called into various ministries and mission fields. As one example, out of only seven families (Crouch, Fjordbak, Gutel, Hoferman, Illum, Jenson, and Scott), 17 of their children went into the ministry. There were many others, including my brother—Jerry Robeson—who became missionaries. A few became writers of Christian books and magazine articles. Others were involved in Teen Challenge and TV ministries, both foreign and domestic, which touched millions of lives. Some might think little can come from country church congregations and common folk. And they'd be wrong.

I often catch myself thinking of those stalwart parents who raised their kids in a biblically based, Christian atmosphere—surrounded by endless cornfields, chickens, pigs, and the "sshwutt-sshwutt" of cows' milk sloshing into a metal pail between their legs. A majority of them are no longer with us, having passed on to a better life. But their legacy of love reaches beyond their earthly span of time and continues to enrich those temporarily left behind.

My parents are both into their 8th decade of life. They're still singing, playing their instruments, and preaching the same message of faith and love as they did 4½ decades ago in Truesdale. They, and the people of that old, country church, have been a unique gift to me and to millions of others around our world.

While in Vietnam in 1969-70, during times of danger, destruction, and death all around—when I often believed my life was coming to a quick and final end and nobody knew—I'd

often reflect on the people in our little congregation as a child. I remembered them passionately singing that classic hymn of the church "Leaning on the Everlasting Arms." Then it would occur to me there really was nothing to dread or fear as long as God is near, even when existence itself becomes a test of faith.

Not long ago, I brought my wife of 24 years to Truesdale for the first

time. The former parsonage beside the church was torn down long ago, but that familiar white structure still stands on the corner next to the main road into town as it always did. Today it's used as a storage center. Yet the sign outside continues to carry a message—"Praise the Lord"—proclaimed there by many generations of believers.

The dreams of those people captured in that 1948 photo were not just

centered on earth. They were always leaning on God's everlasting arms. Their deep and abiding faith has been passed from one generation to another.

I'm eternally grateful to those special people for providing what every human heart seeks during both good and bad times, whether a person is 6 or 60: a circle of love and acceptance and Someone to look up to. ✠

## □ Heritage Letter/*from page 4*

donated the originals to the Assemblies of God Archives a few years ago.)

Wishing to share the revival accounts with others, Corum self-published the collection. Later the Assemblies of God Archives prepared an index to the papers and sold it separately (which is still available from Gospel Publishing house).

After Corum died, his widow and two sons—James and Kenneth—continued to market the collection until it went out of print. Then Myron Noble, founder and president of the Middle Atlantic Regional Gospel Ministries, Inc., picked up the project. He added a new introduction and more photos.

Now MAR has a third edition ready, and an improved one at that. It includes our index and a quarter page from one issue which was missing in previous editions.

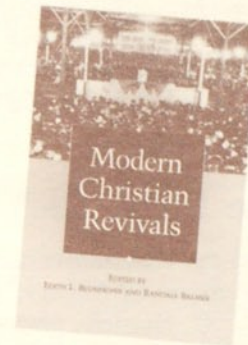
If you are interested in reading first-hand reports from the Azusa Street revival—plus reports from other cities—you should get a copy of this unusual collection. This is a must book for your church library. Especially will it become more interesting as we approach the centennial of that powerful revival.

History lovers everywhere owe a debt of gratitude to the Corum family and now to Myron Noble for keeping *The Apostolic Faith* papers alive. Thanks, friends.

***Modern Christian Revivals*, edited by Edith L. Blumhofer and Randall Balmer. University of Illinois Press, 1325 South Oak St., Champaign, IL 61820. Index. 232 pages. Hardcover, \$32.50; paper, \$14.95, plus \$3 shipping.**

Anyone who has been praying for revival and is interested in studying revivals, will benefit from the scholarly work presented by the 12 contributors of this excellent work. The book had its origin in a conference at Wheaton College, "Modern Christian Revivals: A Comparative Perspective," sponsored by the Institute for the Study of American Evangelicals.

Mark A. Noll, author of *A History of Christianity in the United States and Canada*, has this to say about *Modern Christian Revivals*: "This book goes a long way toward charting the varied dimensions of revivalistic phenomena. Essays on the U. S. are superb, but no more so than the



pioneering chapters on Great Britain, Norway, China, Latin America, and Canada."

Three of the contributors—Edith Blumhofer, David Bundy, and Everett A. Wilson—have contributed articles to *Heritage*. The others are Randall Balmer, David Bebbington, Gerald F. Moran, John B. Boles, Richard Carwardine, Frederick Hale, Daniel H. Bays, David Edwin Harrell, Jr., and George A. Rawlyk. Balmer's book *Mine Eyes Have Seen The Glory* was produced in a 3-part video on PBS, which he narrated. It has been my privilege to meet and share in conferences with seven of the contributors.

Well, there you have it. A synopsis of four of the latest books which will help you learn more about your evangelical and Pentecostal heritage. You'll appreciate having these volumes, and they'll make wonderful birthday gifts or for other occasions.

### NOTES

1. It is encouraging to learn that many of our subscribers treat *Heritage* like you do a book. Some of you have told me that you have saved all 50 copies. Back issues are available at \$2.50, including postage. The *Pentecostal Evangel* magazine is available in annual bound volumes with indexes. See the Gospel Publishing House catalog or write to the magazine at 1445 Boonville Ave., Springfield, MO 65802.

2. Later we borrowed the book through interlibrary loan and copied it for the Archives. Another Woodworth-Etter book came to us a few months ago from longtime A/G minister Helen Wight who lives in Andover, Massachusetts. Titled *Life and Experience, Including Sermons and Visions* and published in 1904, it is a book that I had never seen, and it adds information about Evangelist Woodworth-Etter during a previously thought "silent" period.

3. For an excerpt of this book and five photographs, see "Aimee Semple McPherson and the Decisive Wichita Meeting," *Heritage*, spring 1993.

4. Adele Flower Dalton wrote "The Heart of Pahang," a story of Cecil Jackson's ministry to the Sakais tribe in what is now Malaysia (*Mountain Movers*, October 1987, 10). There a tribe which had never heard an evangelical missionary responded to the gospel which Jackson preached. ✠

# 40 Years Ago—1954

## In the Nation and the World

The Supreme Court ruled that public school segregation is unconstitutional in the *Brown vs. Board of Education* of Topeka. . . . The U.S. Senate censured Wisconsin Senator Joseph R. McCarthy following a 36-day televised hearing in a dispute with the U.S. Army. . . . Indochina War ended with the defeat of French forces at Dien Bien; the country is divided into North and South Vietnam.

## A Look at the First 40 Years

In commemoration of the 40th anniversary of the Assemblies of God, the *Pentecostal Evangel* is publishing a series of articles by C. C. Burnett, pastor of the First Christian Assembly, Cincinnati. "We Pentecostals of today," Burnett wrote, "conscious of our present position in a day of increasing recognition of the need for the Holy Spirit's ministry, should remind ourselves again of the humble, God-fearing origins from which we sprung."

Burnett quoted from H. G. Rodgers, a leader in the South who wrote of a 1911 convention at Providence, near Slocum Alabama: "Up to that time we had never been in conference and knew nothing of parliamentary law. We had no committees—no resolution committee—we did not need one. All of us were living a life of faith and preaching a gospel of love. It was inspiring to hear them give their reports. They had slept on the ground and in stock barns. They had preached under trees in front yards and in brush arbors. They had lived on sardines and vienna sausages . . . had done without food for days to get a meeting started . . . but God was with us. Several times we knelt around our table without a bite of food for wife and the children . . . never one word of complaint out of them about something to eat or to wear . . . God supplied our needs." ("Forty Years Ago," *Pentecostal Evangel*, March 28, 1954, 3, 12-13.)

## Crusade and Church Opening in Manila

Evangelist Clifton Erickson conducted revival meetings in the newly opened Bethel Temple. Crowds were too great for the building, so the evening services were conducted downtown in the open air, opposite the Manila city hall. More than 15,000 people sat on the ground for a 3-hour Sunday service. A later crowd was estimated to be more than 30,000.

Missionary Lester Sumrall reports many were healed and thousands responded to the altar call for salvation. ("Revival in Manila," *Pentecostal Evangel*, March 21, 1954, 8.)

## Revivaltime on ABC Receiving Good Reports

After only a few months on the ABC Network, the *Revivaltime* live radio ministry is drawing positive mail from around North America. In addition, the program is released on foreign broadcast stations by tape delay.

"A young lady, after hearing the program for the first time," Delmar Kingsriter wrote, "accepted the Lord as her Saviour and now is attending our church regularly and has been filled with the Holy Spirit." Kingsriter is a pastor in Little Falls, Minnesota.

Clifford A. Crabtree, pastor of an independent Pentecostal church in Bangor, Maine, wrote that a retired schoolteacher likens C. M. Ward's preaching to the return of John the Baptist. Crabtree added, "A Baptist minister meets me each week and when he sees me he starts quoting part of your sermon. I want to congratulate you on preaching holiness." [Clifford Crabtree was father of David, Hazel Hoskins (Mrs. Bob), Charlotte Carlson (Mrs. Ray), and Charles, present assistant general superintendent.]

Thomas R. Brubaker, district superintendent of the New York-New Jersey District, reports that 56 churches in the district are displaying the *Revivaltime* sign. Thirteen stations within the district are carrying the broadcast. Nationwide, 700 churches have pledged to support the program and display the *Revivaltime* sign. (*Pentecostal Evangel*, April 4, 1954, 18, 23.)

## Korea Offers to Help Build Churches

Arthur Chesnut, missionary to Korea, has written of opportunities in Pusan and Taega to build churches with building materials which the Korean government will donate. All that is needed is \$2500 to pay labor costs.

"We have gone ahead in faith and made application for construction of the church buildings," Chesnut wrote. Buildings are difficult to find because many were bombed beyond repair during the war which ended in 1953. ("Wonderful Building Opportunities in Korea," *Pentecostal Evangel*, March 28, 1954, 7.)

## □ Trask/ from page 9



Holy Spirit? And for an administrative position?

"You can't do that," Waldo Trask told his son. When Thomas asked why he could not, his father answered, "Because there's no general treasurer in the Bible."

Thomas humorously disagreed with his father, reminding him of Judas who kept the money pouch for the disciples. But Waldo Trask was serious. "You can't leave Brightmoor."

Later Waldo would agree that God

has ministry for people in administrative positions as well as the pastorate, on the mission field, on the evangelistic field, and in other areas.

Assemblies of God history will record that at least once Thomas Trask did not take the advice of his wise father, accepting the invitation to move to Springfield in 1988 where he became general treasurer and was elected to the same position in 1989 and 1991.

Last August—at the first General Council they ever attended—Waldo and Bea Trask almost saw the election that placed their son into the top administrative position in the Assemblies of God. But Bea fell and was hurt on the opening morning of the Council and Waldo had to return her to their retirement home in Brainerd about 2 hours north of the convention center.

As he had done so many times before, Thomas Trask called his father for prayer and counsel. "Dad, we're

going into the Council. I don't know what God has in mind, but just pray with us that God's will would be done in our lives and for the General Council of the Assemblies of God."

Unlike the earlier time when Waldo was certain his son was making a mistake to even consider the general treasurer position, the old veteran prayed that God's will would be done. History will show that for the first time a general treasurer was elected to the office of general superintendent.

And in Brainerd, Waldo and Bea thanked God for what they believed was His will during the elections and then prayed that their son would serve well. Above all, that he would be sensitive to the moving of the Holy Spirit.

An appreciative Thomas Trask could ask for no more. ✠

\*For a feature on R. D. E. and Goldie Smith see "Exalt His Name Together," by Edith Blumhofer, *Heritage*, summer 1993. R. D. E. Smith, a former executive presbyter died March 5, 1994.

## □ Blind Musician Fred Henry/ from page 13

all over this way, because he didn't want to just sit there with nothing to do.<sup>15</sup>

One incident Fred liked to relate was the time he was riding at night with several other men, and they had a flat tire. No one had a flashlight and it was very dark.

"Who needs a light?" said Fred. "Just jack the car up, and I'll take care of it." And to the amazement of his friends, he proceeded to change the tire.<sup>16</sup>

Bert Webb, an evangelist and former assistant general superintendent, was well-acquainted with Fred Henry. In 1935, at a revival he held in Hope, Arkansas, Fred Henry was the guest pianist and had a tremendous influence on the meetings. He put on a 30-minute concert before each service.

Fred and I would walk back and forth to the meetings. One night when we were returning, he suddenly stopped and said, "What's that old car doing stopped there by the curb?"

I said, "What do you mean?"

"Well, there is an old car over there, isn't there?"

I said, "Yes, but how did you know that?"

Fred stepped back and snapped his fingers, then walked in front of the car and snapped his fingers again.

"Can you tell the difference in the sound?" he said.

Then I said, "But how did you know it was an old car?"

He told me to lean over and smell. Then he said, "Nothing smells like an old automobile."<sup>17</sup>

Another time Bert asked him, "Do you ever make a mistake in your playing?"

Fred answered him by saying, "When you mean a mistake, you must realize a musician doesn't hit a wrong chord. My mistakes sometimes are an interpretation."

Richard Bishop, formerly a pastor in Seattle, Washington, recalls,

During the 1950s, we had Fred Henry as the guest pianist for the United Full Gospel Fellowship. It was a 3-week tent meeting sponsored by about six of the area churches. Fred Henry was a very pleasant person. He smiled, and he had sort of a low laugh. He walked with a brisk step. His wife, of course, would guide him toward the piano. He played in a lively manner, all from memory. He played with the greatest of ease and put a lot into his music.<sup>18</sup>

Although he was blind, no doubt Fred Henry's God-given talents at the piano and other instruments would compare favorably with contemporary

gospel musicians. But probably no one else would have quite the style or flair that made Fred Henry so popular throughout his life.

### Notes

1. Bob Ripley's internationally known "Believe It Or Not" feature included Fred Henry in a Detroit newspaper on March 10, 1942: "Fred Henry, Tulsa, Okla.—Blind from infancy—can play all band instruments with a repertoire of 3000 selections."

2. Watson Argue, "The Get Acquainted Page," *The Latter Rain Evangel*, September 1935, p. 13.

3. *Ibid.*

4. Grant Colfax Tullar, *Written Because* (Orange, NJ: The Tullar Studio, n.d.), pp. 85-93. Tullar wrote the music to "Face to Face."

5. "When We Meet With Joyful Song" [sheet music].

6. Virginia Henry Kusrow, telephone interview, March 29, 1994; Opal Frances Sievert, "Our Pianist," *Full Gospel Evangel*, March 1930, p. 1.

7. *Ibid.*

8. *Ibid.*

9. Virginia Henry Kusrow, telephone interview, March 31, 1994.

10. E. J. Bruton, "The Interstate Camp," *Pentecostal Evangel*, October 23, 1926, p. 12.

11. Virginia Henry Kusrow, letter to author, January 30, 1994.

12. *Northwest Messenger*, January 1973.

13. *Ibid.*

14. W. Fred Henry, ministerial file.

15. Kusrow interview, March 31, 1994.

16. Argue, p. 13; Bert Webb, telephone interview, March 30, 1994.

17. Webb interview

18. Richard W. Bishop, telephone interview, March 30, 1994. ✠

# *We remember . . .*



Leland Keys



R. D. E. Smith



James E. Hamill



Mildred Smuland



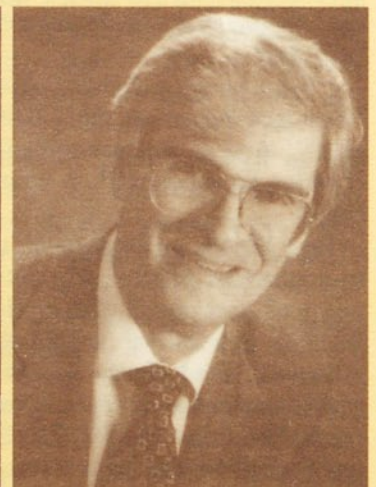
Hardy Steinberg



Sunshine Ball



Grace Walther



Richard G. Champion

These Christian servants are representative of the many who have recently finished their course.

See pages 16 and 17 for another Memorial Day photo feature.