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Assemblies of God

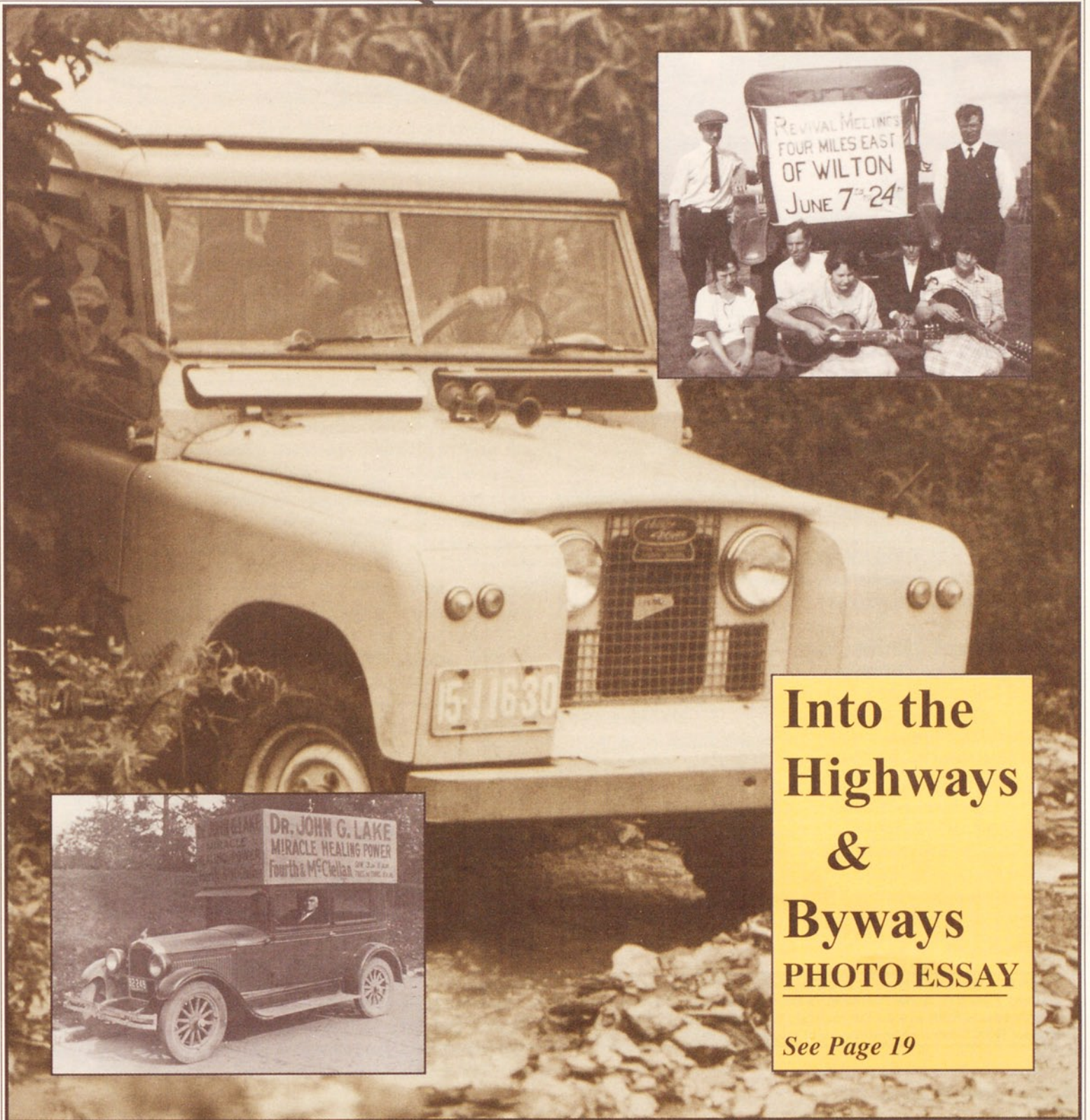
HERITAGE™



A. H. Argue

Hiram & Cousin
Clara Brooks

The Necessity
of the Past



**Into the
Highways
&**

**Byways
PHOTO ESSAY**

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HERITAGE™

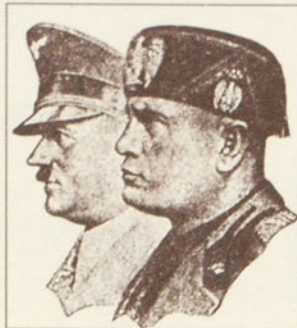
SPRING 1995

VOL. 15, NO. 1

GREAT GOSPEL REVIVAL
Rev. A. H. Argue and Miss Zelma Argue
WELL KNOWN CANADIAN EVANGELISTS
AUGUST 3rd to 17th.
IS THE DAY OF
MIRACLES
PAST?
COME!
and
SEE!
ZELMA ARGUE BIG TENT 15 PIECE ORCHESTRA A. H. ARGUE
BETHEL CHURCH CAMPMEETING
20th and Jefferson Blvd.
Rev. Richard Carmichael, Pastor
GREAT SUBJECTS ON OTHER SIDE.



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COVER. Three vehicles used in taking the gospel to the world. Upper inset, evangelizing by Model T Ford in North Dakota in 1920s; standing at the left is Frank Lindquist, and seated (with hat) is Fred Frank. Lower inset, Evangelist John G. Lake advertising his meetings, about 1930. Center, a Speed-the-Light missionary vehicle in more recent times.

Fads and Revivals

Historians point to the Welsh Revival in 1904 as one of the flames that ignited the Pentecostal revival at the turn of this century. Evan Roberts, a miner-blacksmith and one of the early converts of the Welsh Revival, became the best known leader of the powerful move of God.

One observer wrote that it was not Roberts' eloquence that convicted men of sin but his tears: "He would break down, crying bitterly for God to bend them, in an agony of prayer, the tears coursing down his cheeks, with his whole frame writhing. Strong men would break down and cry like children. Women would shriek. A sound of weeping and wailing would fill the air."¹ Similar experiences during this period were reported in India among orphans and widows.

Two years later it was said that the Azusa Street Revival in Los Angeles was characterized by tears. Tears of repentance. Tears of humility. Tears for the unconverted.

Azusa eyewitnesses told how the humble William Seymour would put his head under a wooden crate, wisely refusing any credit for what was happening.

History tells us that these revivals impacted the world.

Today we see signs of the Holy Spirit's moving here and there. Visitors to revivals in Toronto, England, and Australia during the past few months come away changed and impressed with the obvious move of the Holy Spirit. Some, though, turn on the caution light.

As in past revivals or awakenings, including those in Wales and Los Angeles, some well-meaning individuals emphasize physical manifestations, thus minimizing the Spirit's work. More than a few people have become concerned about the emphasis on current manifestations, including an apparent uncontrollable laughing.

Nicky Cruz, a Teen Challenge convert under the ministry of David Wilkerson, is concerned about the wave of laughing sweeping through many places. He cautioned a Christian TV audience recently about the practice which has even caught the attention of the ABC Network.²

At a time when youth by the thousands are being hooked on drugs, getting involved in gangs, being gunned down in our streets, and the world in general is hell-bent, Cruz believes strongly that many Christians have confused their priorities. The need of this tragic hour, Cruz warned is to cry—not laugh!

Is he reminding us of the outpourings of the Holy Spirit in Wales and Los Angeles and India at the turn of the century?

As Pentecostals, we have always concerned ourselves with being led by the Spirit. We want the Holy Spirit to move through us without quenching His style and work. We want a genuine outpouring of the Holy Spirit but without the "flesh," fads, or fanaticism. General Superintendent Thomas Trask has traveled the length and breadth of this country and overseas stirring people to pray for that kind of

revival. "I see people prostrate before God at our altars," he wrote, "crying out to God for revival."

John Wesley reportedly prayed, "Oh, Lord, send us the old revival, without the defects; but if this cannot be, send it—with all its defects. We must have revival."³

But how do we determine what is right with a revival?

No doubt our knowledge of history and the Word of God can help us avoid some of the defects and fads which could bring reproach on the Church.

One of the revivals within the memories of many of our readers was called "The Revival" or "The New Order of the

fad \ˈfɑd\ *n* [origin unknown] (1834): a practice or interest followed for a time with exaggerated zeal :
CRAZE **syn** see **FASHION**—
fad-dish \ˈfɑd-ɪʃ\ *adj*—
fad-dish-ness *n*—**fad-dism** \ˈfɑd-,ɪz-əm\ *n*—
fad-dist \ˈfɑd-əst\ *n*—
fad-dy \-ē\ *adj*—*Webster's Ninth New Collegiate Dictionary*

Latter Rain." In many ways it was a genuine move of the Holy Spirit—especially in the early weeks and months. Many were saved, filled with the Spirit, healed, called into the ministry, and established churches.

But far too often extreme and unbiblical teachings stumbled new believers, splintered congregations, and brought reproach on the Church. Sincere people mixed strange fire with hot coals off of God's altar, and many could not tell the difference. Seemingly, in some circles, anything went as long as it appeared Pentecostal and sounded spiritual and prophetic.

The Holy Spirit has never failed us. In every spiritual awakening He is eager to guide humble and spiritually sensitive people to glorify God in all things. We still call it being led by the Holy Spirit.

Questionable manifestations in otherwise powerful revival meetings today are sensationalized in the media. And for fear that the current move of the Holy Spirit might degenerate into just another fad, I believe we need to take another look at history. So I dug out a column that I wrote

1. Quoted in Frank Bartleman, *Azusa Street* (Plainfield, NJ: Bridge Publishing, 1980), 34-35.

2. "In the Name of God," ABC Network, March 16, 1995.

3. Quoted in Frank Bartleman, *Azusa Street* (Plainfield, NJ: Bridge Publishing, 1980), 45.

for *Advance* magazine in 1989—the 40th anniversary of the New Order of the Latter Rain.

Perhaps it's time to read it again.

Know Thy Past

Avoid Costly Mistakes Our Forefathers Made

Originally published in *Advance*, September 1989, 8.

History has always been one of our best instructors. Wise men and women have always looked for precedents to help understand the present and make plans for the future.

Sir Winston Churchill observed, "The farther backward you can look, the farther forward you are likely to see." Another wise man, George Santayana, said, "Those who forget history are condemned to repeat it."

That is frightening.

Is the church suffering today because it has rejected history as a guiding beacon and turned to frivolous and exhilarating fads?

Are certain current practices and interpretations not so new after all?

Talk to some of our pioneers, read our history books, spend 2 hours in our Archives, and you'll discover once again that there is nothing new under the sun.

You will read and hear about sincere people who, in an effort to avoid bondage and deadness, accept any kind of manifestation which sounds or feels good and which comes through "prophecy."

The year 1949 was a critical juncture in Assemblies of God history, for it is remembered as a period of confrontation between the Assemblies of God and the Latter Rain Movement.

Beginning in Canada in 1947, by 1949 the Latter Rain Movement had strong advocates inside and outside the Assemblies of God. Strange doctrines were being heard in many pulpits. People were traveling across the country to get in on "the new thing." Much confusion is reflected in many of the inquiries, recordings, and publications of the period which are preserved in the Archives.

So-called apostles and prophets were ordaining novices into the ministry, sending many of them into foreign coun-

tries. God would give them the language, they were told, once they set foot on the land of their "calling."

Other prophets were laying hands on believers, giving gifts or telling sincere supplicants whom they should marry, where they should live or go to school, and how to infiltrate churches.

It was a rigid form of discipleship, which might even sound familiar today.

Members of the the Executive Presbytery grew increasingly concerned when entire churches came under the sway of gifted Latter Rain converts. The executives attended public and private meetings, talked and corresponded with Latter Rain leaders, devoured many articles and booklets on the subject, and listened to hours of wire recordings. On the local level, frustrated pastors were trying to deprogram their members.

Things came to a head in the spring of 1949 when the Executive Presbytery authorized General Secretary J. Roswell Flower to prepare a special 6-page letter to deal with the growing problem. It outlined what the executives believed were errors the new movement taught.

The most serious error, in the opinion of the Executive Presbytery, was the Latter Rain teaching that "God is now setting in the body of Christ the members thereof, through the ministry of the laying on of hands and prophecy." Previous ordinations by district councils were unacceptable unless they were accompanied by prophecy designating the minister's calling and gifts.

A few days after the letter was mailed, General Superintendent E.S. Williams wrote a long letter to Mrs. Myrtle Beall, pastor of the Bethesda Missionary Temple (A/G), Detroit. Williams told Mrs. Beall, who had become a prominent leader in the Latter Rain, of several negative reports he had received concerning the movement.

Drawing on history to help judge this movement, he cited unfortunate precedents he had observed in the Azusa Street Mission as early as 1906. "It did not take some of us brethren any time to know where this new teaching was going to lead," he counseled Mrs. Beall, "for we have seen it repeated at different times during the past 40 years, each time with disaster."

In this case at least, Williams' counsel fell on deaf ears. Four months later Mrs. Beall left the Assemblies of God.

At the 1949 General Council held in Seattle, a resolution was adopted disapproving of the practices of the New Order of the Latter Rain.

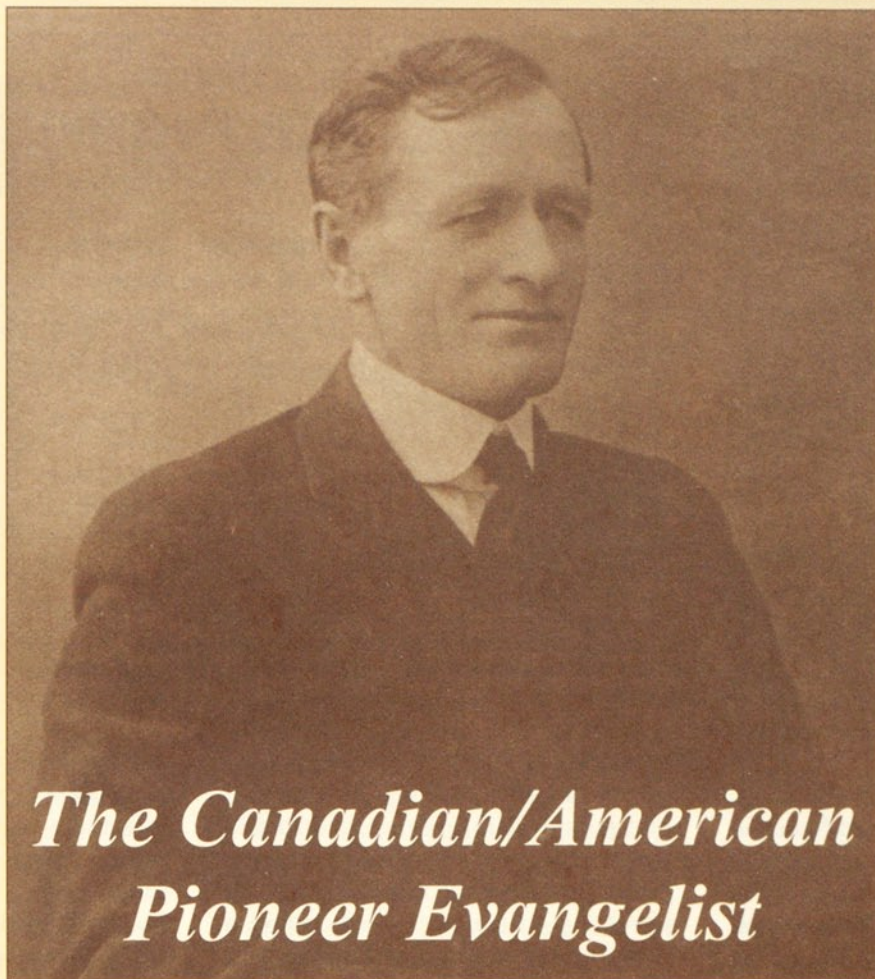
Although it might seem that the Assemblies of God escaped the worst of the Latter Rain fallout 40 years ago, a new generation has adopted some of the same errors that Williams and Flower combatted, much to the sorrow of assemblies and districts across the country.

It goes without saying that an occasional review of history is pretty good preventative medicine for maintaining a healthy congregation. For 1949 and 1989 and 1995, Santayana probably said it best: "Those who forget history are condemned to repeat it."

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



*The Canadian/American
Pioneer Evangelist*

A. H. Argue

By Thomas William Miller

Andrew Harvey Argue has been described as “the greatest Pentecostal evangelist Canada produced” in the formative years of the Latter Rain/Apostolic Faith Movement. ¹ Though a Canadian by birth, “A. H.,” as he was fondly known, was equally prominent among American Pentecostals in the decades following the outpouring of the Holy Spirit at Azusa Street. Indeed, for some years he spent most of his time in ministry in the U.S.A., and was highly regarded by the leading men and women of the new Movement.

A. H. founded Calvary Temple, in May 1907, a Pentecostal congregation in Winnipeg, Manitoba, that was

destined to become one of the largest and most effective of all the early assemblies. It was the center of a widespread evangelistic outreach in

**He was baptized
in the Holy Spirit
while visiting
W. H. Durham’s
Pentecostal mission
in Chicago.**

the Canadian prairies and throughout the Northern States. Within a few years, the Winnipeg assembly began sending zealous workers to overseas

mission fields, and thus helped inaugurate the current missionary policy of the Pentecostal Assemblies of Canada.

Argue also played a significant role in the discussions that led to the establishment of the Assemblies of God in 1914. But it was as a fiery evangelist that he was best known among the first generation of Pentecostals in North America.

A. H. Argue was born in 1868 to a devoutly Methodist family living at Fitzroy Harbor, near Ottawa, Ontario. His great-grandfather, George Argue, had been converted under the powerful preaching of Gideon Ousely in Ireland before emigrating to Canada. Several of the family became

Methodist lay preachers. John Argue, father of A. H. Argue, later moved his young family to North Dakota, where Andrew was himself converted to Christ during a campaign conducted by Salvation Army workers. As a young man, he married a Canadian girl and spent five years as a farmer, before moving to Winnipeg to enter the real estate business. In this venture, A. H. was eminently successful, so that he could devote much time to ministry as a Methodist lay-evangelist, or "exhorter."² It was while sharing preaching duties at a camp meeting with Bishop J. H. King of the Fire-Baptized Holiness Church that he first heard of the strange events at Azusa Street. After discussion, he and the Bishop concluded that "it could be possible" that God was pouring out His spirit in the twentieth century as in the first.

Along with his Methodist heritage, A. H. Argue acquired a firm belief in the doctrines of holiness and divine healing. He personally supported holiness ministries in Winnipeg and formed close associations with prominent Holiness advocates, such as Dr. George Watson. Dr. Watson proclaimed the "deeper truths" of the Second Coming. Other Holiness

A. H. Argue freely used his wealth to spread the gospel. He willed his last \$1,600 or \$1,700 to his three grandchildren preparing for the ministry at the time: Jim and Don Argue, and Bob Smith.

workers who came from the U.S.A. and from Ontario also were well-known to Argue and found him an enthusiastic supporter.

Divine healing became the personal experience of A. H. after being prayed for by Dr. A. B. Simpson. Argue was healed of what he called "a chronic internal trouble" of some years' standing. From that time on, the Argue family were zealous advocates of healing through faith and prayer. Thus A. H. Argue was, like many other early converts to Pentecostalism, already a firm believ-



Miss Zelma Argue



Rev. A. H. Argue

HEAR THE
Argue Evangelists
 of WINNIPEG
 in the
Pentecostal Assembly
 24 Station Street
APRIL 3rd TO 17th
 Week Nights, except Saturdays
 at 8 p.m.
 Sundays, 3.00 and 8.00 p.m.
 SALVATION — HEALING
 POWER for SERVICE
 C. B. SMITH, Pastor

(Over)

A revival poster from the 1930s. Two of A. H. Argue's sermons for this campaign were, "Russia's attitude against God and what it means to the world," and "The reviving of the old Roman Empire—Will Mussolini do it?"

er in the doctrines of salvation, sanctification, divine healing, and the second coming. He only needed to add the teaching of the Baptism in the Holy Spirit, with the evidence of speaking in tongues, to become a full-fledged Apostolic Faith/Latter Rain proponent.

His personal Pentecostal experience took place while visiting the W. H. Durham Mission in Chicago in April, 1907. He sent a telegram to his wife which read, "Received Baptism in the Holy Spirit: coming home on first train." His wife was awed by the prospect of meeting someone filled with the Spirit and when A. H. arrived, she was uncertain how to greet her husband!

When Argue received the Baptism, he was nearly 40 years of age, but he immediately embarked on a 35-40 year career as a Pentecostal evangelist. He arranged his real estate business so as to provide his family with a steady income, and began holding "Apostolic Faith" meetings in Winnipeg. From his home, the meetings moved to ever-larger quarters until the new congregation acquired a church building. A. H. conducted revival meetings in North Dakota and made an evangelistic tour of Eastern Canada and some eastern states. Thousands of people heard about Pentecost through the Argue Mission

in Winnipeg, and scores of early leading workers came to visit and to minister there. Among them were Harry Horton, Franklin Small, A. G. Ward, and Florence Crawford, founder of the Apostolic Faith of Portland, Oregon.

The Pentecostal message received widespread exposure through various papers and articles printed and distributed by A. H. throughout the world. In addition, for a number of years Argue himself published a Pentecostal paper called *The Apostolic Messenger*. Still another means of advertising and promotion was through camp meetings and conventions. The first Pentecostal convention in Western Canada was held in the Argue Mission in the autumn of 1907. Mrs. Crawford attended, and reported that about 20 people received the Baptism, many were healed, and much blessing was received by all.³

In 1912, Argue moved his family to Long Beach, California, probably to enable him to participate more fully in developments in the burgeoning Movement. For some years he traveled extensively in evangelism and gradually his son Watson and daughter Zelma began to accompany him in ministry. Both Argue children later became evangelists in their own right.⁴ Don Argue, the newly elected president of the National Association of

Evangelicals, remembers sitting at his grandfather's knee and listening to stories of the early Pentecostal movement. "My grandfather told me that William Seymour, the leader of the Azusa Street Mission, was the most humble man he ever met." A. H. Argue remembered that when the Holy Spirit was moving at the old mission, Seymour would put his head behind orange crates so he would not receive any of the glory.⁵

A. H. became a friend of Maria Woodworth-Etter, the renowned healing evangelist, and shared in some of her meetings. He attended the 1913 World-Wide Camp meeting at Los Angeles, where he no doubt met many of the Apostolic Faith leaders.

His ministerial gifts, talents as a businessman, and personal integrity brought him recognition, and he participated in some of the discussions that were to lead to the founding of the Assemblies of God in 1914. It was at this period of development that the new Movement began to be characterized as "Pentecostal" to distinguish it from an earlier organization. Both "Apostolic Faith" and "Church of God" were titles adopted by some leaders, but "Pentecostal" came increasingly into favor.

E. N. Bell and H. G. Rodgers represented small groups of ministers desiring more effective means of organization. The groups had discussions in 1913 and set up a credentials committee: by then there were over

350 leading workers. They aimed to set up an "association," not another denomination, and a "Bureau of Information" was established to provide "authentic information from the field." The Bureau was headed by E. N. Bell, and A. H. Argue was one of the leaders listed as members. From these deliberations came the organization of the Assemblies of God. After that date, A. H. concentrated on his primary mission—evangelism. He eventually returned his family back to Winnipeg, but traveled extensively in successful campaigns.

For a time he resumed duties as pastor in Winnipeg, and brought in as guest speakers men like C. O. Benham, J. H. King, and Andrew Urshan. Other Americans who ministered there were black Pentecostal leader G. T. Haywood, L. C. Hall of Chicago, and Frank Ewart of Los Angeles.

In his own meetings in Montreal in 1920, A. H. saw striking conversions and extraordinary miracles of healing. Similar results followed meetings in Arnprior, Ottawa and Kingston in Ontario. At Ottawa, a Commander of the Canadian Navy and his wife became Pentecostal converts. A campaign at Findlay, Ohio, was extraordinary in that a long drought in that region was ended when believers gave themselves to prayer for rain. The events were reported in the local newspaper. In Cleveland, during the hottest July in 40 years, a revival



A. H. Argue's son Wilbur served as pianist and secretary for Dr. Charles S. Price.

broke out. Pastor J. Narver Gortner was both blessed and encouraged. At Granite City, Illinois, just across the river from St. Louis, Missouri, the Argues witnessed the salvation of entire families and reported over 130 filled with the Spirit. At Dallas, Texas, a tent was set up in a park surrounded by a dance hall, an outdoor vaudeville show, and a baseball diamond. Despite the confusion and noise, a glorious revival broke out and Pastor H. E. Alford was ecstatic in his praise for the Argues' ministry.

Racial barriers were then quite strong, so the Argues met the desire of blacks for the full gospel by holding special services for them. Crowds of 3,000 attended those meetings and many were prayed over for healing as well as salvation. They later held a service for Aimee Semple McPherson in her new Angelus Temple in Los Angeles.

Argue's 1923 meetings in Binghamton, New York, were remarkable for the number of outstanding healings that took place. A former congressman was converted and a prominent Binghamton man was so convicted for his possession of alcohol that he smashed \$12,000 worth of bottled liquor. Among the healings was that of a woman healed

Watson Argue, Sr., serving as program chairman at the 1949 General Council in Seattle. At the time he was pastor of Seattle's Calvary Temple. On the left in the front row are Frank Gray, Northwest District superintendent, Wesley R. Steelberg, newly elected general superintendent, and Harry Myers, Christ's Ambassadors national secretary.



Continued on page 34

Hiram and “Cousin” Clara Brooks

Proclaiming the Gospel Through Pulpit and Pen

by Glenn Gohr

Robert Cunningham, former editor of the *Pentecostal Evangel*, has a clear memory of the impact that Hiram and Clara Brooks had through their preaching and writing ministries. In a recent interview he shared that Hiram Brooks “was a good preacher, and his boys were good preachers. I can remember hearing him preach in Toronto at a Pentecostal Assemblies of Canada church in 1935.”

After coming to Springfield to work in the editorial department, Cunningham also attended some services at a local church that Brooks was pastoring in the late 1930s. Clara helped in that church with her husband and did some of the preaching. And Cunningham remembers that even while they were pastoring, Hiram was busy in evangelistic work. Clara, on the other hand, worked for many years in the Gospel Publishing House editorial department. “Her main feature was a column in the *Gospel Gleaners*, a weekly take home paper which later was replaced by *Live*. Her column was ‘Cousin Clara,’ and in it people would write questions to her, and she would answer them. She also wrote stories for the Sunday school papers.”¹

The preaching and writing ministries of the Brookses are just two of the outstanding features of this couple. With ministries that spanned the North American continent, they may be noted as one of the best-loved families who did a great work for God in the early years of the Assemblies of God.

In Carl Brumback’s history of the Assemblies of God, the Hiram Brooks family is listed as one of three typical families who, as a unit, spent years on the evangelistic field. The others mentioned are the James Cardiffs and the W. J. Higginnes.² Hiram and Clara Brooks ministered in Colorado, Oregon, Washington, California, Wyoming, Kansas, and Missouri. They pioneered and pastored a total of 33 churches. In addition to working with her husband and preaching as needed, Clara, was a prolific writer, and contributed articles, Christian fiction, and poetry to a number of Assemblies of God publications.³

Hiram Albert Brooks, Sr., son of Oscar and Jenny Brooks, was born on May 8, 1875 in Low, Quebec, Canada, a small community some 40 miles north of Ottawa.⁴ As a child he attended the community church in

Low and then received salvation at an evangelistic meeting when he was about 21 years old.

He felt a great transformation, for not only was he saved, but he felt the call to preach the gospel. He became a member of the Church of God of Anderson, Indiana, a non-Pentecostal group, and served that denomination as a pastor, evangelist, and missionary to India, Ceylon (now Sri Lanka), Egypt, and the Holy Land prior to being married.⁵ His formal education included one year of business college.

In 1907 he met his wife, Jenny Clara McAlister, born October 9, 1882, while associated with the Anderson denomination. Having previously served as an evangelist in Colorado, at that time she was a clerical employee at the denomination’s headquarters in Anderson. Clara was a poet, and her gift helped produce a songbook for the Church of God called *Truth in Song*. Besides penning the words for some 35 new songs appearing in that volume, she worked in the editing and compiling process. Later, 14 of her poems were included in a compilation called *Treasures of Poetry* (1913), and her poems appeared from time to time in the *Gospel Trumpet*, the official publication of the Church of God.⁶ Hiram and Clara were married in June 1909 at Anderson, Indiana.⁷

By 1910 they had moved to Grand Junction, Colorado, where their first child, Ceylon, was born. A second child, Tasker, was born in Denver in 1912. In 1917 they were listed as pastor and copastor in Denver, Colorado, in the Church of God yearbook.⁸ In 1918 and 1919 Clara was listed as pastor of a church in Gorman, Texas, and Hiram was an evangelist.⁹ The 1920 directory listed Clara as an evangelist living in Anderson, Indiana, and Hiram was listed as being on an evangelistic tour in Europe.¹⁰ During this time Clara again busied herself with editorial work. While her husband was overseas (and throughout her ministry) she had a heart for missions. During this time she wrote on missionary topics for the *Gospel Trumpet* and also reported on the missionary conferences at the 1919 and 1920

Hiram and Clara, the young
Brooks evangelistic team
about 1909. Insets, Hiram in
1960, Clara in 1950.



Anderson Camp Meetings. In one article she wrote, "Yes, missions are ours! They are ours for a lifetime period of service. Ours to cherish, to nourish; the lost millions are ours to bear upward till they reach their home."¹¹ The 1921 and 1922 directories show Hiram as pastor of a church at 300 W. 74th St. in Chicago and Clara as assistant pastor.¹²

While pastoring in Chicago, Clara Brooks, in 1921, received the infilling of the Holy Spirit through the ministry and literature of Aimee Semple McPherson. Hiram was so astounded by her experience that he began to preach on the infilling, although he had not yet received it. Soon they realized it was time to move on.

Loading up their five children in a Model T Ford, they headed to Los Angeles to learn more about the ministry of the Holy Spirit. The road was

These 1931 meetings Hiram Brooks conducted in Springfield, Missouri, resulted in the founding of Glad Tidings Assembly of God. *Springfield Press*, August 22, 1931

LARGE CROWDS ATTEND REV. BROOKS' REVIVAL

An open air revival campaign being conducted by the Rev. H. A. Brooks in the 1600 block, West Atlantic street, has been progressing with large and responsive audiences, despite threatening weather.

Starting last Sunday morning a church school was introduced with over 130 registering. Instructors were selected and the large group divided into 12 graded classes. The younger children were taught by the pastor, who related some of his experiences among heathen children in the far east.

Mr. Brooks reports that arrangements are being made to house the congregation during the winter months. In the meantime, services will be conducted nightly in the huge natural amphitheater.

rugged, unpaved, and very difficult. On some hills, they had to push the car up! And they dared not ride down the other side!

All along the way they witnessed to people they met. "Dad was always stopping oncoming traffic to tell them about Jesus," their son Clair "Hap" remembers. The side of the road was a splendid place to lead others to Christ and pray. Their "motels" were always the

"Dad was always stopping oncoming traffic to tell them about Jesus."

—Clair "Hap" Brooks

mattress they carried on top of the car. The Brooks family would usually spend the night near a farmhouse or a creek. On one occasion, Hap recalls: "Mother awakened us early and we washed in the creek. Then mother said breakfast was ready for us in the farm home nearby. We arrived to find the whole family—man, wife, and two daughters—had been saved during the night as Mom and Dad prayed with them."¹³

That family became so eager to tell everyone of their new faith that a meeting was started in their barn. The Brooks family stayed on for a few weeks with the result that others were saved, some were healed of various afflictions, and a church was started from those meetings

Other churches sprang up along the way as a result of the witness of the Brooks family and were turned over to local ministry.

Arriving in Whittier, California, the Brooks couple met a Pastor Porter who took them to Angelus Temple to meet Aimee Semple McPherson. She took a special interest in Hiram and Clara Brooks and helped to open doors of ministry for them.

From Los Angeles, the Brookses began ministering all along the West Coast where they pioneered churches in California and in Sedro Woolley, Shelton, and Olympia, Washington; and in Portland, Woodburn, Springfield, and Eugene, Oregon.¹⁴

Sometime in 1924, while pioneering churches, Hiram received the bap-



"Cousin" Clara Brooks in devotions with her sons Hiram, Jr., and Tasker, in Ratcliff Studio, Alexandria, Indiana, about 1917

tism of the Holy Spirit. His son Hap recalls, "He was amazed that Mother had never told him how wonderful it was! Dad's whole world changed with that baptism."

While living in Eugene, Oregon, they became affiliated with Fred Hornshuh's church and figured prominently in the beginnings of what is known today as the Open Bible Standard Churches. From R. Bryant Mitchell's history of that denomination we quote:

In the fall of 1927 Clara Brooks became an assistant editor helping Brother Hornshuh with the publication [the *Bible Standard*, now called *Message of the Open Bible*]. She was a very splendid editor and promoted the missionary cause through the pages of the magazine. In later years she was a contributing editor of *The Pentecostal Evangel* in Springfield, Missouri. For 50 years she was well known for her editorial work.¹⁵

In a recent interview, Mitchell expands on this by saying that "most of her articles were devotional and had quite a bit of emotional content." He also remembers their preaching ministry. "They were both strong, eloquent, and fervent preachers. Hiram Brooks held a revival for me when I

was a young pastor. His preaching was fervent, down to earth, and practical. He was quite an interesting preacher, and he taught me a lot about visitation."¹⁶

Clara was ordained by the Bible Standard Churches (now Open Bible) in 1927 and her husband was ordained in 1928. Hiram's ministry at that time was mainly as an evangelist, holding meetings in Oregon, Washington, and Canada.

In 1928, Hiram Brooks moved to Kansas to start a new church. Soon the rest of the family followed. Hap Brooks vividly remembers how God provided: "My 16-year-old brother did most of the driving. The Lord kept us safe across the desert, providing water from a spring near the road when our radiator boiled over. The locals in the next town said there was absolutely no spring of water out there!"¹⁷ Hiram Brooks started a church at Sterling, Kansas, and one in Hutchinson, Kansas. Soon after this, Clara Brooks was invited to come to Springfield, Missouri, to work in the editorial department for the Assemblies of God, so the family moved again.

While Clara wrote for Assemblies of God publications, Hiram evangelized in Kansas City, Missouri; Topeka, Kansas; and other places. Clara and the children attended Central Assembly for awhile, and then for some reason, the children began participating in programs at another church called the Church of God (Holiness) Tabernacle, also called the Gospel Tabernacle, an independent Pentecostal church in downtown Springfield. Son Tasker was in charge of the church orchestra. And Hiram, Jr., became known in the area as the "boy preacher," being just over 15 years old when the family arrived. When he wasn't holding meetings elsewhere, Hiram Brooks, Sr., ministered part-time at the Gospel Tabernacle.

During the time the family lived in Springfield, son Hap remembers his father as being very kind and "interested in what we children were doing. And he 'grew up' with all of us, participating in the things that we were

interested in and the things that we did as children."

When Pastor Walter T. Rimmer of the Gospel Tabernacle delivered his farewell address on June 7, 1931, the deacons elected Hiram Brooks as the new pastor of the Gospel Tabernacle. At that time the church was a large wood frame building on the southeast corner of Boonville and Lynn streets, near where the present-day Assemblies of God Headquarters stands.¹⁸

Upon election as pastor, Hiram and Clara began making provisions to hold a revival out on West Atlantic Street near the end of the electric streetcar line. A natural amphitheater surrounded by oak trees became the setting for the outdoor campaign. Brooks and his sons constructed a large, well-lighted platform. They brought in some benches and chairs and an old piano.¹⁹

The revival began a month later on July 13, 1931.²⁰ Hiram did most of the preaching, but Clara and the Brooks sons also assisted. Glowing reports of the revival continued each week in the *Springfield Press*.²¹ In August the open air revival was "progressing with large and responsive audiences in attendance, despite threatening weather." (At least one meeting was cut short by a thunderstorm.)²²

On Sunday, August 16, 1931, following 5 weeks of the revival, 138 people attended a meeting to organize a Sunday school. For the first two Sundays each class met under separate trees to study their lessons.²³

With the winter months fast ap-

"It was Pentecost in all of its glory. It was what we knew then as the real outpouring of the Holy Spirit."

—Clair "Hap" Brooks on the early 1930s meetings in Springfield, Missouri.

proaching, the newly formed congregation moved a short distance away into a 2-story red brick building that had been a Frisco railway hotel.²⁴ The ground floor (a former restaurant) was used for the sanctuary and the classrooms were upstairs. Behind the church was a closed-in area with a dirt floor which was used by the ladies' Bible class and for prayer meetings. The streetcar line ended in front of the building and provided transportation for many coming to the new congregation.

The church became organized at that time as West Atlantic Street Community Church with Hiram

This Gospel Publishing House Church School Literature photo in 1945 has "Cousin Clara" Brooks standing, fourth from left. Others in back row, from left, Vernon Hale, Art Omans, Margaret McKinney, Clara Brooks, Helen Applequist, Blanche Koon, Alice Crowder, Robert Cunningham, and Harold McKinney, Jr. Front row, from left, Marjorie Finch, Zella Lindsey, Marjorie Frodsham, Stanley Frodsham (editor-in-chief), Dorothy Morris, and Mary Virginia Bryant.



Brooks, Sr., as pastor. His wife, Clara, also did much of the preaching. The Brookses pastored this church until the fall of 1934 when Gypsy Johnson was named pastor. Later the church became known as Glad Tidings Assembly of God.

Hap Brooks, a son of Hiram and Clara, remembers the early services as "old-fashioned, Holy Ghost, holy roller meetings."

It was Pentecost in all of its glory. It was what we knew then as the real outpouring of the Holy Spirit. We had many such meetings there with the manifestations of the Holy Spirit clearly in evidence, and there were many, many people from the community who were saved and filled with the Holy Spirit and were baptized. It was a marvelous beginning for a little church in a storefront building. I remember vividly that when this church started, it started with an outpouring of the Holy Spirit.²⁵

Alda (Brookshire) Reed and her sister, Pauline (Brookshire) Mastries, were attending the Gospel Tabernacle when the Brooks family first arrived in Springfield. They joined the revival held in the grove and became charter members of Glad Tidings Assembly of God. Alda Reed has fond memories of this couple. "Hiram Brooks had a way about him. He made you like him whether you wanted to or not. He was a good, jolly person. One thing that I remember is that he was always happy, and he was a jumping preacher. He'd jump a foot or more maybe when he was preaching, but he'd always land on both feet." She continues: "Clara Brooks was a good preacher in her own right, and she often spoke about the love of God. She loved everybody. She would sacrifice to help others and would take food off her own table to

"They each had their own type of preaching. He was evangelistic and she was a teacher."

—Pauline Mastries

give to those in need. I never saw such love before or since as there was in the church when the Brookses were the pastors." In a time when blacks

were not well accepted in the South, the Brookses reached out to at least one black family who came regularly to the services. They would sit at the back of the church. "The Brookses told them they were welcome."²⁶

Pauline Mastries remembers that both the Brookses were good preachers. "They each had their own type of preaching. He was evangelistic and she was a teacher. All three of the Brooks boys were in the ministry," she adds, "and they were great workers for the Lord. Tasker died of a heart attack in his home, soon after returning from a morning service. And Hiram, Jr. died of a heart attack at his home in California on Thanksgiving day."²⁷

While pastoring in Springfield, Hiram Brooks applied for credentials with the Assemblies of God. When his application was being considered, it was said that "he was a good preacher and preached good clean, straight holy living and real salvation." A. A. Wilson, a Kansas City pastor, said, "I feel he is a man worthy of our Fellowship; he is known here in Kansas City and has a very meek spirit." He was ordained in February 1934. Clara Brooks was also ordained by the Assemblies of God that year.²⁸

Son Hap Brooks says, "I never knew a man who was more totally dependent on God for his ministry or for his sustenance. He was a strong preacher and a preacher of the Word of God. He moved in the spirit of God, and he considered himself very blessed to have God move in his ministry. Many people were saved, healed, and baptized in the Holy Ghost through his ministry."²⁹

Hiram continued as an evangelist and pioneered churches while his wife Clara became somewhat more "famous" than her husband. She became known throughout the Assemblies of God as "Cousin Clara," which was her editorial name used in her articles and children's stories for the Gospel Publishing House. She is best known for her weekly advice column in the *Gospel Gleaners* (which was the forerunner of *Live*). In it she answered questions

for young people. An entire generation of Assemblies of God young people grew up with the advice of "Cousin Clara." Appearing weekly from October 7, 1928, through December 31, 1950, this column probably ran longer than any other

"The Brookses reached out to at least one black family who came regularly to the services."

column in an Assemblies of God publication.³⁰

From 1950 to 1960 Clara wrote the *Family Altar Guide*, a devotional booklet which had daily Bible readings and discussion questions. She also wrote editorials and included her own poetry in this publication which later evolved into *God's Word for Today*. Quite a number of her poems (many of which were on the front page) and some articles appeared in the *Pentecostal Evangel*.³¹ And she wrote two popular books for children: *Alf and His Friends* (1948) and *The Climber* (1951). Each is a collection of short stories which teach important spiritual values to children ages 9 to 12 without being "preachy."³²

She also wrote for *Our Pentecostal Boys and Girls*, *Junior Trails*, and *Intermediate Young People*. She had a story in each of these papers at least once a month. These stories were entertaining and evangelistic in their thrust. While working at the Gospel Publishing House, "Cousin Clara" was known as a prayer warrior, who prayed daily with Stanley Frodsham and others in the editorial department. Zella Lindsey worked with Clara Brooks at the Publishing House and says, "She was a wonderful person. I always admired and respected her because she was a hard worker and had ability in what she did. She had a good imagination and was kind of visionary in her approach. She looked at things differently than the run of the mill person. This outlook showed up in her writings, but in other ways she was very practical."³³

Ralph Harris graduated from Central Bible Institute with son Clair "Hap" Brooks in 1937. Ralph Harris,

Gene Hogan, and Clair Brooks all were pastoring churches in Michigan after they graduated, so the three men and their wives enjoyed some good times of fellowship while pastoring neighboring churches in the late 1930s. Ralph then came back to Springfield in 1943 to oversee the Christ's Ambassadors Department. He remembers that Clara Brooks "would always have the young people's topic for the week. This was kind of like the pastor's sermon notes for the week."³⁴

Robert Cunningham, former editor of the *Pentecostal Evangel* began working in the editorial department in 1937. He remembers that she was "a very sweet and motherly person. She

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A Brooks family portrait about 1940. Seated, from left, Ceylon, Hiram, Sr., Clara, and Claradine; standing, Hiram, Jr., Clair "Hap", and Tasker.

In Parents' Footsteps

Hiram and Clara Brooks had five children. The oldest, a girl named Ceylon, was named after the island of Ceylon (now called Sri Lanka) where Hiram Brooks had once been a missionary. Ceylon is 84 years old and lives in Tampa, Florida.¹

The second child was a boy named Tasker Livingston. He was named after a fellow missionary, George Tasker, and after David Livingstone, the famous missionary to Africa. Tasker was ordained first with the Assemblies of God then for 15 years with the Open Bible Standard Churches. His wife Lorena was the daughter of Fred Hornshuh, one of the founders of the Open Bible.² During the postwar years the musical evangelistic team of Tasker and Lorena Brooks traveled with trombone and concert harp in behalf of missions. In later years he pastored The Little Chapel, an independent church in Tampa, Florida. He passed away in 1963, and his brother Clair "Hap" succeeded him as pastor of the church in Tampa.

Their third child was Hiram, Jr. During World War II he worked with the military chaplains on the base at Carlsbad, California. He also pastored several churches in California. He became a missionary to Mexico and was a vice president of Christ for Mexico, Inc. He was also an editor of T. L. Osborn's *Faith Digest*. He pioneered Bethel Assembly of God in Fontana, California, and served as its pastor until he passed away on Thanksgiving Day in 1961.³

Next is Clair McAlister Brooks (known as "Hap" or "Happy"), who was named after his mother. He graduated from Central Bible Institute, and in 1938 he married Loretta Barnes, daughter of Carl W. Barnes, who was a well-known speaker and song leader at camp meetings and general councils. He was ordained by the Assemblies of God in

1940 and pioneered a number of churches throughout the United States. After World War II (1945), Hap and his two older brothers formed the Brooks Ministers and traveled throughout the U.S. in evangelistic work. Their wives assisted through the ministry of music.⁴ In January 1960, Hap Brooks became pastor of Faith Assembly in Sarasota, Florida. Then in 1963 he became pastor of The Little Chapel in Tampa, which his brother Tasker had formerly pastored. He later changed the name to Calvary Temple and the church was moved to Temple Terrace.

Leaving the church in the hands of their sons, Dale and C. L. Brooks, from the early 1970s until 1991, Hap and Loretta became heavily involved in missions work in Guatemala. Their ministry also took them to such places as Alaska, Cuba, and the Bahamas. And on one missionary trip they traveled throughout Europe for several months with the late David du Plessis. Loretta passed away on April 18, 1992, and since that time Hap has been active on the mission field and in Calvary Temple of Temple Terrace, Florida. He now assists his two sons, Dale Brooks, senior pastor, and C. L. Brooks, who are ministers at Calvary Temple which is attended by about 1,300 people.⁵

The youngest child of Hiram and Clara was a girl named Claradine. She passed away in 1993 at age 72 in Seattle, Washington.

All of the grandsons of Hiram and Clara Brooks are in full- or part-time ministry and several of the great-grandchildren are also in ministry.

Notes

1. Clair M. Brooks, letter to the author, March 3, 1995.
2. Clair M. Brooks, "A History of the Family of Brooks," p. 5; Ray Smith, letter to the author, October 31, 1994.
3. "Rev. Hiram A. Brooks, Jr.," obituary in his ministerial file.
4. Clair M. Brooks, letter to the author, March 3, 1995.
5. Clair M. Brooks, "A History of the Family of Brooks," p. 6.

Pioneering in Montana

Born on Wheels, And Adventures in Faith, by Alfred J. Morrison (published by author, 1994; paper, 249 pages, \$9 postpaid). Available from author at 520 South 13th St., Blue Springs, Missouri 64015.

Retired church planter, pastor, missionary, and evangelist Alfred Morrison, has experienced enough excitement in his 86 years to write a book. In fact, he has.

Born on Wheels is Morrison's autobiography, which he describes as "adventures in faith." His adventures have taken him all over the United States and into many countries of the world. Utilizing another talent, he has included several of his own poems in the book.

A Kansas City area newspaper writer told of Morrison's October 19, 1908, birth in Los Angeles as out of the ordinary. "The birth itself was quite normal but the specific location of the birth was definitely different—the back seat of a taxicab and a 1908 taxicab at that."¹

Remembering the accounts of his birth, Morrison titled his book, *Born on Wheels*.

Receiving training at the old Glad Tidings Bible Institute at the beginning of the Great Depression sparked the evangelistic fires of many a youth. For this San Francisco institution, born in Robert and Mary Craig's local church, pounded evangelism into the minds and hearts of all of its students. Their aim was for every graduate to have a "call" on their lives before graduation day.

Alfred Morrison, along with his preaching partner Dwight Richie, knew God had called him to Montana. He had said, "Go!" And in the middle of the 1932 winter, Morrison describes the dangerous passes they crossed, fighting through high drifts of snow, breaking down on a railroad crossing, and God healing his 1925 Jordan car's transmission while they sat on an Idaho railroad crossing—

The Morrisons with their Anaconda congregation, 1932-34. Later pastors built a new church and moved out of the store building.



First pioneer church for Alfred and Alma Morrison in Anaconda, Montana, 1932. The Morrisons ministered together for 60 years.

all in that wintry journey from San Francisco to Montana. It was the beginning of many adventures in faith for the little musician and gospel preacher.

He would never forget Anaconda, Montana, where he and Richie planted a church. Let's listen in as Morrison tells about pioneering in 1932 in one of Anaconda's vacant store buildings after the Salvation Army told them they couldn't use their building anymore.

We cleaned and scrubbed the place up. Walls were painted, a platform was built, a piano was loaned to us, and we started. A Christian brother had some theater seating. We again advertised in the paper, and people came from all over town, and from many church backgrounds, to hear "the new preachers in town."

Anaconda was a copper smelter town. In those days it was a very rough town—as we found out! Gangs of fellows sometimes came to do nothing but cause trouble. They would sit quietly for part of the service, but the tension grew by the minute. I could feel the devil in them at times, and knew that at any moment all hell could break

Continued on page 15

Pioneer pastor Alfred Morrison with baptismal candidates in Flathead Lake at Polson, Montana, 1945.



loose! I preached to them...and at them. I warned them of God's judgment, and the price they would pay for mocking.

Once when they came, a new convert told me that they were all Catholic fellows. So I welcomed them, and said that if I were in their church I would respect their belief, and be quiet. I expected the same from them, and that although this was just a mission, someday we would build a proper church.

But when we stood to pray, all hell turned loose! They all lit matches...all lighted cigarettes...all screamed and yelled like demons, and rushed for the front glass door. In the stampede to get out, they tore two theater chairs loose from the floor, and knocked an old Norwegian brother flat to the floor on their way out! Such things—in varied forms—were a common experience in Anaconda....Not a dull moment, pioneering in Montana in those days.²

Morrison pioneered seven churches in Montana, two in Hawaii, and another one in Scotts Valley, California.

"We had a good life," says Morrison of the 60 years he and his wife Alma ministered together. "I remember in 1956-58 I was paid \$35 a week plus gas money....that seemed like a great deal compared to early years when we got whatever was collected in the offering plate, plus fruits, meats, and things given to us by church members."³

Alfred Morrison lost his wife 2 years ago, but he is not ready to call it quits. He preaches and plays his ukulele two times a week in St. Mary's Manor and Hospital and the Waterford Ladies Home in the Kansas City area.

"Praise God for every adventure He has permitted us to experience," Morrison concluded in *Born on Wheels*, "and for the many people we have seen accept our Lord Jesus Christ as Savior, Healer, and Baptizer."

1. Dixie Ryan, "Retired Pastor Publishes Autobiography," *Town & Country*, Blue Springs, MO, November 1, 1994.

2. Alfred J. Morrison, *Born on Wheels And Adventures in Faith* (Blue Springs, MO: published by author, 1994), 73.

3. Ryan.

More Reflections on Ben E. Mahan

Editor's Note. The winter issue of *Heritage* carried Glenn Gohr's article, "The Ministry of Ben Mahan," which delighted people who attended his churches in Jeannette, Pennsylvania, Cleveland, Ohio, and Washington, D.C. We are publishing additional reflections on the man who is remembered for his prayer life and convictions.



Mahan's Jeannette Ministry

I just had to let you know how much I enjoyed your article on Brother Mahan and the Jeannette Assembly of God. It brought back a lot of memories. I can remember going to early street meetings and water baptismal services in a local creek.

My parents were saved in one of his early services. Dad [Ralph Volk] went into the ministry, pastored a little church

in Bradenville, Pennsylvania, for 17 years, plus held a full-time job, and raised eight children. Upon returning from Bradenville, he taught the men's Sunday school class and served on the church board until he went home to be with the Lord (November 2, 1994) at the age of 92.

Thank you again for the article; it was nice to have memories refreshed.

Ruth (Volk) Casale
Jeannette, Pennsylvania.

Good Memories in Washington, D. C.

Three things stand out the most in my mind about Pastor Mahan. First, his excellent preaching. I still remember the relief I felt when "special meetings" were over and the pastor was back in the pulpit. Mrs. Mahan gave one of his Bibles and a few sermons to me. On examining the sermons, it is easy to understand why people benefited from his preaching. The sermons are totally biblically oriented. There is never a reference to himself; where he had been or

"Ben Mahan would never embellish smoke by calling it fire and never diminish fire by calling it smoke."

what he had done. No brag, no exaggeration, no personal reference. All Bible. A really unusual preacher.

He preached Sunday morning and evening and also late Sunday afternoon on the radio. Every message deserved undivided attention and left you with a 'deposit of eternity.' Perhaps it was what I needed to hear, but my recollection of a recurring theme was "the will of God and how we should pursue it."

The second is his sense of concern. While Esther and I ministered at Timber Ridge in a pioneer mountain effort, we returned to Washington and attended a Wednesday night service. Afterward, Pastor Mahan asked me just one question: "Are you getting enough to eat, Charlie?" A few days later we received a check in the mail. No splash, no promise, just compassion and concern—and action.

The third clear recollection of B. E. Mahan was his persistent dedication to reality. He had a keen eye to see the difference between smoke and fire. He would never embellish smoke by calling it fire and never diminish fire by calling it smoke. He had that uncanny perception, undoubtedly given by the Holy Spirit, to separate froth from substance.

One of the great privileges of my life has been to be one of Ben Mahan's "boys." I shall always cherish that honor. Another honor for Esther and me was to have Pastor Mahan perform our wedding ceremony.

Our oldest daughter, Carol Cookman Pierce, wife of Pastor Randy Pierce, Wilson, North Carolina, was the last child Ben Mahan dedicated. He was too weak to hold her, so he simply laid his hands on her.

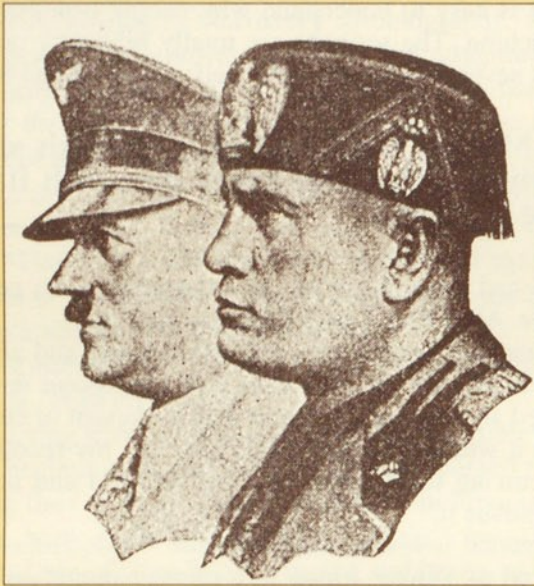
Charles H. Cookman
Dunn, North Carolina

Charles Cookman served as North Carolina District Superintendent for 26 years and retired in 1992.

50 YEARS AGO—1945

Roosevelt, Mussolini, and Hitler Die in April

The deaths of three world leaders during April elicited editorial comments from Stanley Frodsham, editor of the *Pentecostal Evangel* in the May 19, 1945, issue. Recognizing the contrasts in their lives and deaths, Frodsham wrote about Franklin Delano Roosevelt, U. S. President, who died on April 12; Benito Mussolini, Italian dictator, April 28; and Adolph Hitler, German dictator, April 30. Excerpts from "A Contrast" and "The End of a Destroyer" are reprinted here.



Adolph Hitler and Benito Mussolini

We hope [President Roosevelt] was prepared. According to worldly standards he was a great and good man. He was an advocate of charity, of mercy, of helpfulness, and upon his death he was honored as no other American ever has been, perhaps. Whether people agreed with his political views or not, those of all classes wept in genuine sorrow at his passing, and governments of many other lands joined in mourning the world's great loss.

A couple of weeks later a disguised individual was captured in north Italy by anti-Fascist patriots. He was recognized as Benito Mussolini, the man who had brought such misery and ruin upon his country and other countries as well, and he was shown no mercy. He was given a brief trial, then executed along with his mistress and some other Fascist leaders. His body was strung up by the heels and a mob took fiendish delight in kicking it, and spitting upon it. Then it was put in a morgue where it lay unclaimed for several days.

What a contrast in the end of the two national leaders [Roosevelt and Mussolini]! The one preached a doctrine of love, and received in like kind at his death. The other preached a doctrine of hate, and in the end was a victim of

that hate—reviled, dishonored, and abused. How true is the Scripture which says that the wicked "are filled with their own devices." Prov. 1:31.


The death of Adolph Hitler has brought an end to the life of the most infamous man, perhaps, on earth. He left behind the most notorious criminal record in history. He was responsible for more broken hearts, more broken bodies, and more broken homes than any other man who ever lived. He caused the murder of millions in horror camps and other millions on battlefields.

He persecuted the Jews, the Christians, and all who sought to obey God rather than men. He exalted himself to receive worship that should be given to God alone. He foisted upon his people a book of his own to take the place of God's book. He breathed upon the masses his own wicked spirit that was opposite of the blessed Spirit of Holiness and Truth and Love. He imparted to others the evil spirit with which he himself was filled.

Adolph Hitler was a destroyer....Now he has been called before the judge of all the earth, to give an account of his deeds. It is written that God shall "destroy them which destroy the earth." Rev. 11:18. He has been condemned in the court of public opinion. Now he must stand trial in the Court of Eternity. None will envy his lot!

Pentecostal Evangel Editor's Prediction Fulfilled

From Italy in 1938, missionary Grace Agar sent a drawing of Hitler and Mussolini to Stanley Frodsham, editor of the *Pentecostal Evangel*, who published it in the June 18, 1938, issue of the magazine (see at left). Hitler had just visited Rome where he and Mussolini had ridden through the streets, receiving honor and glory. Frodsham cited Isaiah 2:11,12 as a caption for the two leaders: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is lifted up; and he shall be brought low."

As a fulfillment, the drawing and the caption were reprinted in the May 19, 1945, *Pentecostal Evangel*. 

Pentecostal Evangel Editor Stanley H. Frodsham and Marjorie Head (later Mrs. Frodsham), 1928.



People around Barrington, Rhode Island, believe in miracles, for Zion Bible Institute is a daily reminder that supernatural events can shape the destinies of individuals and institutions.

Two events in October 1905 were unrelated at the time, but today friends of Zion view them as more than coincidental. At least having an interesting connection.

In New York harbor a young woman of 26, Christine Amelia Eckman (later Gibson), arrived from British Guyana. "Christine, with almost no funds," wrote Zion historian Pat Pickard, "had come to the United States to recuperate from malaria that she had contracted while a missionary among Indians in her native land."

She would recover from malaria, but she would never return to British Guyana. "She was where her Master needed her," Pickard explained. Her mission was to establish Zion Bible Institute in East Providence, Rhode Island.

As Christine Eckman arrived in New York, workmen in the Rhode Island inlet city of Barrington were busily creating an impressive estate—set off by a stone castle centerpiece—to be known as the Peck Estate. It immediately became an impressive tourist attraction.

But the beautiful estate tucked away from the Atlantic would become better known as Barrington College beginning in 1952 and now as Zion Bible Institute.

Christine Gibson, with the help of a few loyal supporters, created Mount Zion Bible School at East Providence in 1924. The next year Mount Zion became School of the Prophets. Several years later the name was shortened to its present Zion Bible Institute.

President Gibson served the school for more than 30 years, gaining the respect of not only local people but denominations and missions agencies around the world. After her death in May 1955 at the age of 75, others carried her burden to train men and women for the ministry.



Christine Gibson, ca. 1935

Still Living by Faith and Miracles After 70 Years

Zion Bible Institute

Ten years ago Zion took steps that underscored its reliance on God, a way of life since its beginning. First, the board of directors named N. Benjamin Crandall, an Assemblies of God pastor in New York, as its president. Then the big step of faith came when the directors abandoned the small in-town East Providence cam-

pus for the old Peck Estate which more recently Barrington College had developed into an educational jewel set on a lush acreage in an upscale city.

"Zion had no building fund when it learned that the Barrington campus was on the market," Pat Pickard likes to say. "But it did have a faith fund, provided by the same God who had met the school's needs since it was founded in 1924."

Beginning with an indebtedness of \$5,500,000, in 1985, Zion owed only about \$400,000 at the beginning of this year. In addition to the bright financial report, Rhode Island's Board of Governors of the Department of Higher Education granted Zion accreditation which enables the school now to offer 4-year degrees in Bible, ministry, and theology.

But a school preparing men and women for ministry falls short if it settles only for beautiful buildings and degrees, Zion's leaders believe. "Prayer is priority," President Crandall states. "Prayer is victory, and prayer is power." And paraphrasing Matthew 6:33 for Zion, Crandall and his wife Jeanne believe, "Everything else will be added when He is first."

Charles T. Crabtree, assistant general superintendent of the Assemblies of God, will speak at Zion's commencement and spring convention, May 11-13.

During that time of reflection in May, some of the Zion faithful will recall that it was 90 years ago that a young Christine Gibson came to America, and the Peck estate was built. It will also mark the 40th anniversary of their founder's death. And Benjamin and Jeanne Crandall will recall that it was 10 years ago that they assumed leadership at the school and also the year that Zion Bible Institute acquired the Barrington campus.

Faith and miracles is a way of life for Zion Bible Institute. They would not have it any other way.

Pat Pickard, Bangor, Maine, and Zion Bible Institute provided information for this update about a school that has been a close friend of the Assemblies of God for many years.



*Out in the highways and byways of life,
Many are weary and sad;
Carry the sunshine where darkness is rife,
Making the sorrowing glad.
Make me a blessing. . .*

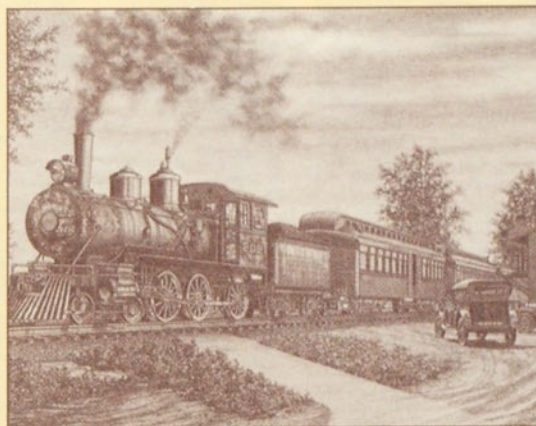
Ira B. Wilson, "Make Me a Blessing"

Into the Highways & Byways



Above, Evangelist John and Hattie McConnell in their chain-driven Gospel Car in Waco, Texas, 1912. Courtesy of John McConnell, II.

Students ready to take the gospel to Poland in 1930s while receiving training at the Danzig Bible School.



RANDY ROLFFS, PELLA, IA

From the earliest days of the Pentecostal movement at the turn of the 20th century, men and women used every means available to take the gospel to the ends of the earth. Pictured on these four pages are representative means of travel that they used—from horses to airplanes. Today the evangelist and missionary still travel with the same gospel but now—with some exceptions—get around quickly and comfortably in air-conditioned cars, motor homes, trains, and jets.

TRAVELING WITH THE GOSPEL 

Into the Highways & Byways

A PHOTO ESSAY

Missionary Leonard Bolton astride his trusty steed while evangelizing and teaching in Southwest China. His story is told in the book *China Call*.



An Evangelist Sherwood in Minnesota preaching for Arthur and Anna Berg, about 1919.



One of many gospel cars used between the World Wars with Scripture passages. This one belonged to Marshall Shedd, Framingham, Massachusetts.



An evangelistic team with horse-drawn mobile home at Hickory Grove, Oklahoma, in 1912. From the left, Della Lacy, Nellie Richey, Zora Robert, Pearl and Homer Coberly, Hocker Smith, and a Mr. and Mrs. Moody.



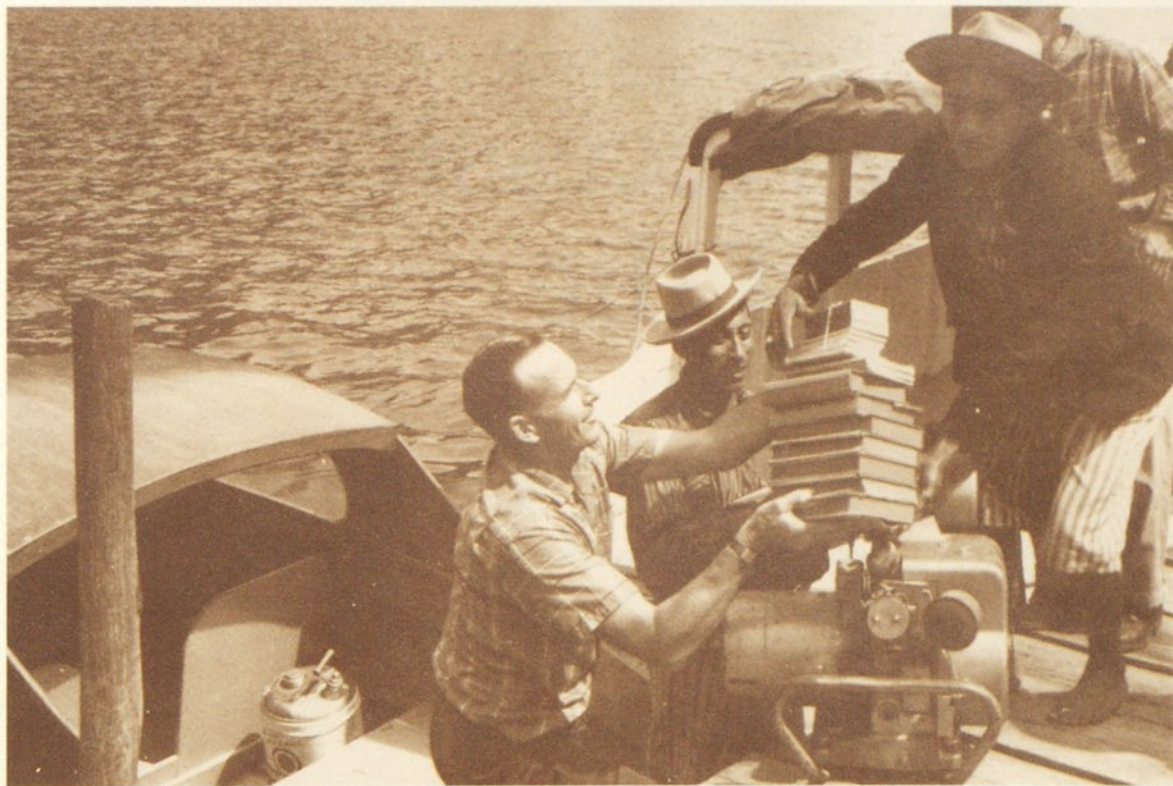
Ernest S. Williams, pastor of Highway Tabernacle, Philadelphia (in light suit, second from left) with his gospel team aboard their motorized gospel car about 1920.

William T. Gaston and family repairing flat on way to California in 1923. Two years later Gaston was elected general superintendent.





A/G Missionary Maynard Ketcham aboard a motor launch in Bengal, India, in 1959. The boat was purchased from funds given in the U.S.



Missionary John Franklin distributing Spanish books and literature in Guatemala in a Speed-the-Light boat, 1950s.



A common sight in the early years of the Pentecostal movement: two women evangelists ready to go on the road. These two evangelists are Myrtle Ward and Daisy Young in the 1930s.



Missionary Ralph Cobb wrote that he took this picture in Nigeria when he was sure they would get his car unstuck. "Didn't feel much like taking a picture when all four wheels were down," he wrote. "It only took 3 hours to get out."

Jimmie and Madge Mayo as evangelists in late 1930s. They later pastored for many years in Atlanta.



Lawrence Larsen, second from left, was one of several missionaries who took the gospel by private plane. Here he is in Maui, Hawaii, in 1957, with missionary Walker Hall, left, and friends.



The Necessity of the Past

*“Only when we have
regained our identity
from the past can we undertake
our mission in the present.”*

BY DAVID C. STEINMETZ

Americans are not as a matter of course oriented toward the past. There are any number of historical reasons why they are not. America represented for the immigrant populations of Europe an attempt to break with the Old World and to make a fresh start, untrammelled by the past. Most of the immigrants to the New World had good reasons for trying to begin again, for wanting to forget the past. Some had been persecuted for their faith, some for their politics. And those who had not been persecuted either left because they were in severe economic straits or because they believed they could improve their economic situation in a land hospitable to new beginnings and careless of the past. After all, why would anyone want to leave Europe and face the dangers and uncertainties of the American frontier, if the

situation in one's native land were comfortable and secure? There were, of course, adventurers who found excitement in the harsh American frontier lands, and indentured servants, especially African slaves, who were compelled to come. More frequently, the immigrant was a person who wanted to begin again and who had reason to forget the past.

The task of nation-building consumed energies and talents that in Europe could be devoted to culture and the arts. Art requires leisure and there was little of that on the frontier. The frontier was egalitarian. It judged people by what they could do and not by what they had been or by what services their families had rendered to society in the twelfth century. If men and women could bear their share of the weight and were



honest in their dealings with their neighbors, no one was inclined to be inquisitive about their past. The talents that were valued on the frontier were useful talents, immediately useful for survival in a harsh and primitive situation. If people wanted to write novels or read history, that was their business—provided they knew how to make an immediate contribution to frontier society and did not expect others to do their work while they read and thought. Folk could live on the frontier without knowing how to read; they could not live without knowing how to hunt, fish, spin, weave, trap, farm, clear land, car-



penter, shoe a horse, and defend themselves.

That does not mean that Americans lived altogether without a sense of history. They commemorated their national heroes and events. But the past played a lesser role for them than did the future. There were no Roman ruins in Kentucky, no castles of robber barons along the Missouri River. Americans were not surrounded by memorials of the past. The great fact for American life was the frontier. Or perhaps I should put that differently; the great fact that confronted Americans on every hand was the seemingly limitless space.

There were new lands to be opened up, new resources to be exploited, new possibilities for movement and migration. The future offered rugged individuals, who were willing to take risks, the possibilities of making their fortunes in a land their ancestors had never seen.

In Europe, the land had been divided centuries before; movement and migration were restricted; national boundaries were clearly known as were social and economic boundaries. A child born in Europe knew what the future held; it held largely what the past had held for the generations of men and women born

FACES OUT OF THE PAST

Oklahoma became the first Assemblies of God district council formed—during August 1914. The setting is the annual Pentecostal camp meeting at Tulsa. Bob Burke, the District historian, has been able to identify only a few of these early Pentecostals. Seated, beginning with third from left, T. K. Leonard, Findlay, Ohio; Fred Lohman, San Antonio, Texas; Kenneth Riddle, Tulsa; William “Bill” Boyles, a Cherokee Indian, Tahlequah, Oklahoma; Sam and Alice Sharkey, Fannie and Willard H. Pope, Broken Arrow; and the last two, Kimbrel and Ted Gray. *Courtesy of the Willard H. Pope family and Bob Burke.*

From, Memory and Mission: Theological Reflections on the Christian Past by David C. Steinmetz, pp. 17-34. Copyrighted © 1988 by Abingdon Press. Used by permission.

before. The possibilities were clearly marked out and they were limited. Not so the American frontier. The future on the American frontier was a time of limitless possibilities or so at least it seemed. And not only so, but the possibilities that confronted the children were always believed to be better than the possibilities that confronted their parents. Americans were future-oriented. The future was hopeful, fraught with new and unknown possibilities. And there was in the indeterminate and hopeful future a solution for every problem. Europeans might feel in advance that a problem was insoluble, if for no other reason than that their forebears thought it was insoluble. But Americans were not burdened with such respect for the opinions of the past. They did not know that a problem was insoluble until they themselves tried to solve it and failed. Even then they were convinced that their own failure did not rule out the possibilities of the later success of someone else. The future was hopeful; no one knew in advance the limits of its possibilities; and for every problem there was a solution.

The American attitude toward Europe and toward the European past has been complicated by still another fact, the belief in American innocence and boundless good will. Puritans came to America to found a Holy Commonwealth, a city that should be set on a hill as an example to the nations. Americans in every generation since have been seeking to build the kingdom of God in America. Europe represented for



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America not only the past, which they were eager to forget, but a corrupt past, from whose contamination they wished to escape. The ocean served as insulation against the influences of a decadent Old World. Here in America they could build the Holy Commonwealth or the Great Society (a secular version of the same thing), unhindered by the baleful influences

“The plain fact is that the Church cannot escape the past, however much it may wish to.”

of the past. Americans believed that God was making in their country a new beginning. Therefore for Americans the past is not so much something to be studied as it is something to be overcome.

These attitudes toward the past place the American church in an awkward position. The plain fact is that the Church cannot escape the past, however much it may wish to. It cannot escape the past because of the nature of the Christian faith that rests on an appeal to certain events in the past. Those events are claimed by the Church (and that claim has, of course, been contested) to be not only decisive for its own faith, but absolutely crucial for the history of the world. That means absolutely crucial for the history and destiny of people who have no interest at all in these events or who have never heard about them. The Apostles' Creed, recited in most Christian churches (if not every Sunday, at least occasionally), is itself evidence of this appeal to history. Consider the verbs that are used: “conceived ... born ... suffered ... crucified ... buried ... descended ... rose again.” When Christians recite the Creed, they point to this history, to this story of Jesus of Nazareth, whom the Church claims to be the Word and Deed of God in history. The Church confesses that the salvation of the world was effected in the life, death, and resurrection of this Man. Not all Christians understand these events in the same way. But regardless of how they explain them, they all without fail appeal to them.

Of course, there are some people who are radically skeptical about knowledge of the past, especially the past that the Church confesses to be important, but also, when pressed, about the past in general. In the nineteenth century, radical historical skepticism was in great vogue. The critical intelligence of historians, for a brief period at least, ran amok. Radical skepticism eventually died a natural death. No one refuted it; indeed, no convincing arguments could be adduced to refute it. As a philosophical position it was airtight. What finally did it in was common sense. Historians found that people who began by doubting whether Caesar crossed the Rubicon ended by doubting whether their latchkeys would fit their front doors. If radical skepticism concerning the first problem did not lead them in time to radical skepticism concerning the second, it was either because they were not logically consistent or because they were cursed with a lamentably pragmatic disposition, untouched by philosophic reasoning and probably untouchable. In short, the arguments of the radical historians proved to be very much like the arguments of a madman. They were logical, flawless

“Memory grasps the past and makes it a part of my present. It does so because I need that past in order to function in the present.”

in their rational consistency, but they were too small to fit reality. Human life is not possible without memory, certainly not in the short run—and not in the long run either.

Memory is not the faculty that enables us to escape from a present that we find distressing or boring into a past no longer strange and therefore manageable. Even Zwingli was too much of an Augustinian for that. Memory is a faculty that takes some aspect of the past and makes it a datum of my present, as real and tangible as the pew on which I am sitting or the neighbor who is seated beside me. Memory grasps the past and makes it a part of my present. It does so because I need that past in

“From the standpoint of the Christian faith, the importance of Jesus of Nazareth is not that he uttered the Golden Rule, but that he was conceived, born, suffered, crucified, died, buried, rose. This means that my faith as a Christian is inextricably bound up with those events of the past.”

—David C. Steinmetz

order to function in the present. It is for the sake of the present that memory lays hold of the events of the past.

Christian faith is based on certain remembered events in history, above all, on the resurrection of Jesus Christ from the dead. The resurrection is that key event on which all else depends. First Corinthians 15:14 is a text that the Church cannot circumvent: “If Christ has not been raised, then our preaching is in vain and your faith is in vain.” No resurrection, no Christianity.

This means that Christianity is not first of all an appeal to philosophy. Early Gentile Christians were not terribly interested in history. They were under the influence of an outlook that tended to depreciate what happened in history and that stressed the importance of eternal and unchanging truth, a realm of ideas above history that could be penetrated by the disciplined reason of a philosopher. In explaining the Christian faith and in recommending it to their contemporaries, Gentile Christians did make use of philosophical ideas and categories so deeply ingrained in them that they could not imagine a way of looking at the world that dispensed with them entirely. But however useful Gentile Christians imagined philosophy to be, they did not lose, except perhaps momentarily, their hold on history. Greek philosophy was used by Christians to explain to themselves and to the pagan world how God had entered history in Jesus of Nazareth. There were then, as there are now, philosophical ideas on which Christians and non-Christians can agree; and philosophy has been used with varying degrees of adequacy as a means of interpreting the Christian faith. But Christian faith does not rest on any single philoso-

phy—not on Platonism, nor on Aristotelianism, nor on Kantianism, nor on Hegelianism, nor on existentialism, nor on process thought. The Christian faith rests on past events, which it believes to be crucial.

This also means that Christianity is not an appeal to ethics. There have been attempts to locate the significance of Christianity in the ethical precepts of the teaching of Jesus, precepts that existed before He enunciated them and that are valid apart from all consideration of the events of his life. History is denigrated, not in favor of metaphysics (with its abstract arguments) but in favor of morality (with its well-scrubbed and respectable face). But to praise the moral teaching and dispense with the figure of Jesus is to turn the New Testament on its head. From the standpoint of the Christian faith, the importance of Jesus of Nazareth is not that He uttered the Golden Rule, but that He was conceived, born, suffered, crucified, died, buried, rose. This means that my faith as a Christian is inextricable bound up with those events of the past. To be a Christian is by definition to be involved in the past, if only for the sake of the present and future.

Whether we know it or not and whether we think it is a good idea or not, our understanding of the Christian faith is influenced by the Christian tradition in which we stand. We inherit more than a New Testament account of the life, death, and resurrection of Jesus Christ; we inherit a traditional understanding of it. What we sometimes naively assume to be a biblical idea is not directly stated in the Bible at all (at least not in the meaning we attach to it), but is either a deduction from selected data or is a probable explanation of certain muddy and

ambiguous passages. Our understanding of the Christian faith, quite apart from the question of whether we find this desirable or not, has been influenced by post-biblical developments in the Christian Church.

The doctrine of the Trinity provides a familiar example of the way in which the later Church reflected on the Bible and shaped our understanding of it. We are all acquainted, more or less, with the outcome of the Trinitarian controversies. It is reflected in the hymn: “God in three persons, blessed Trinity.” Is the word “Trinity” a biblical term? Do we find it anywhere in the Old or New Testaments? The answer, of course, is no. What do we find in the Bible? The Greek Fathers would have said that we find in the Old Testament the confession that God is one and in the New Testament the three names, Father, Son, and Holy Spirit. How are these three names related to the confession that God is one? The Bible does not answer that question. The doctrine of the Trinity is the answer that the early Church hammered out as it tried to reconcile its belief in the oneness of God with its conviction that God was revealed as Father, Son, and Holy Spirit. Anyone who has studied theology knows how difficult this question was to answer and how reluctantly the church came up with its solution.

The doctrine of the Trinity is not found in the Bible, but it represents the attempt of the Church to make sense out of what it did find there. In arriving at its position the Church weighed and rejected dynamic and modalistic Monarchianism, Tritheism, and Arianism, all of which offered alternative explanations of the biblical evidence. When I read the baptismal formula in the Gospel of Matthew (“Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” Matt. 28:19) and think to myself, “Aha, the doctrine of the Trinity!” I do so because my understanding of the primitive faith of the Church has been influenced and shaped by all the generations of

Christian interpreters who stand between me and the apostolic age.

Church history helps us become self-conscious concerning our dependence on the traditions of the past. It hereby gives us the freedom, when necessary, to become critical of **“People who believe that they have no creed except the Bible will, I am sorry to say, be victimized by the past.”**

those traditions. People who believe that they have no creed except the Bible will, I am sorry to say, be victimized by the past. So too will those innocent souls who believe that the history of the world begins with the birth of their own consciousness.

Let me quickly add that I do not think that it is a bad thing for the Christian Church in the present to be influenced by the Church of the past in its understanding of the Christian faith. Quite the contrary, it is not only inevitable that the Church in the present will be influenced by the past, it is even desirable. What is intolerable in a Christian theologian or pastor is to be unaware of that influence. As long as we do not understand the role of tradition in shaping our faith and influencing our actions, we will allow it to control us unconsciously. That is not to say that this is always reprehensible and may not be turned to good use by a wise providence. We may be under the influence of traditions that lead us into a faithful apprehension of the gospel and that provide reliable guidelines for responsible action in the present. But we may also be misled and misguided by tradition. As long as we accept uncritically what we have received from the past, we put ourselves unreservedly in its power. Tradition can obscure as well as clarify the gospel. The study of Church history gives us freedom vis-à-vis the past, freedom to appropriate the wisdom of the Church's past wisdom, when we can, and to overcome its faithlessness and sin, when we must. The aim of Church history as a theological discipline is to provide the Church with a

more universal and self-critical perspective within which to make responsible theological and pastoral decisions in the present. The study of Church history ought to be a liberating experience as the Christian learns, in the phrase of Adolf von Harnack, “to overcome history with history,” always bearing in mind that unexamined history operates as fate.

Church history has an indispensable role to play as a theological stimulus and corrective. In freeing us from theological parochialism, it also results in a loss of innocence. We see how the tradition that we learned in our parish evolved over the course of the centuries and discover, sometimes to our chagrin, that our tradition, whatever else it may be, is not simply a repristation in the twentieth century of the primitive apostolic faith. As we become acquainted with traditions other than our own, we are painfully disabused of the idea that tradition A (our own) is the only possible option that the Church has followed or, indeed, can follow. When we place tradition A alongside traditions B, C, and D, we realize for the first time what tradition A really is. Through the study of Church history we become aware of the diversity of traditions in the Christian church and we become self-critical of our own tradition. The very existence of other traditions, all claiming to be faithful to the gospel (and each with some undeniable right to do so), puts our own tradition in question. If at the end of this self-criticism we once again affirm, albeit in a modified form, tradition A, we do so because we have tested it in the light of divergent and often conflicting interpretations that challenge our own point of view. This loss of innocence is absolutely essential to responsible theological work.

It is not the task of Church history to reformulate the Christian faith anew for this generation or to prescribe policies for the Church's action in the present. But by interpreting what the Church believed, it provides us with a more universal perspective within which to clarify

our own faith and to formulate our own actions in the present. The first task of Church history as a theological discipline is to free us from our own parochialism and make us truly catholic.

The study of Church history also teaches us to make modest claims for our theology. There is a sense in which theology is a humble science. It is human reflection about divine revelation. No one can, by taking thought, initiate divine revelation nor is there any way to bypass it. Even theologians who are keen on constructing a natural theology only do so because they believe that God has previously been revealed in nature and is therefore prehensible to human reason and imagination. The Christian Church has claimed from the beginning that there is no knowledge of God apart from revelation. Theology waits humbly, hat in hand, for that revelation.

Perhaps that is not the best image. Christian theologians are not waiting for divine self-revelation, because they believe it has occurred already. Revelation is the presupposition and precondition of theology. Theology begins with a

“If...we learn to come to the past on its terms and not on ours, and if we learn to ask the questions the documents were written to answer, we will find more than answers to our questions.... Over the bridge of the past we will enter a newer and richer world.”

given: unless revelation, no authentically Christian theology is possible. Theology is a human enterprise. God is revealed in nature and history, and theology is reflection in time about that revelation. All theological decisions are historically conditioned; that is to say, they are the decisions of people who live and think in the categories of their own time. Christians do not simply borrow their philosophical categories



The Fayetteville, Arkansas, First Assembly Sunday school attendance reached 212 when this photograph was taken during W. R. Porter's pastorate (1938-46).

from pagans in order to make their faith intelligible. They are converted along with the categories, which are embedded in their own existence. These categories partly obscure and partly clarify the revelation of God with which they deal.

Church history reminds us that all Christian doctrine, including the theologies of hope, revolution, the future, play, and the city, is historical. The norm for Christian theology is not logical consistency but faithfulness to its origin: God's revelation in time and under the conditions of finitude. Church history forces us to admit that our reflection about that revelation is inevitably a human enterprise and therefore only partly true. It is not simply the weight of the past from which the study of Church history frees us, but also from the weight of an undue and inauthentic attachment to the present.

In part we study the history of the Church in order to find answers to the questions that perplex us. But in the process of finding answers to our questions, we are opened up to new problems and learn questions that had never occurred to us before. That means that though we study the past for the sake of the present, we proceed methodologically as though we were studying the past for the sake of the past alone. Our questions drive us to the sources in the first place, but if

we hope to learn from those sources then we must discover the questions that they were originally written to answer. Only arduous labor, an

“A Church that has lost its memory of the past can only wander about aimlessly in the present and despair of its future.”

active application of the historical imagination to the writings of the past, will teach us what we hope to learn. It is not true that the documents of the past speak to us without any involvement on our part. The past is mute until it is cross-exam-

ined. A merely passive reading of an old theological text will teach us very little. We must learn to ask it the kind of questions that will spark it into life. If we ask it wrong or foolish questions, we will be given misleading or foolish answers.

It is both necessary and dangerous to ask our questions of the past. If we search the past with our questions uppermost in our minds, but do not trouble to learn the context in which those questions were raised in earlier centuries, we will, to be sure, find some light on our questions. But we will misunderstand much of what we read, and unnecessarily and prematurely limit what we can learn from



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A very capable evangelist will be speaking each evening 7:30 (except Sat.) Her Message, Music and Songs will bless you so come to

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1943 --- Scheduled Campaigns --- 1943

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BETHANY TEMPLE
 Oakes Ave. at 26th
 Everett, Washington
 February 28 to March 14

Rev. E. Wm. Anderson
OAKLAND TEMPLE CHURCH
 13th and Market Sts.
 Oakland, California
 April 11 to 25

Rev. Donald G. Weston
BETHEL GOSPEL CHURCH
 Fifteenth and G. Str.
 Modesto, California
 May 23 to June 6

Rev. Henry H. Ness
HOLLYWOOD TEMPLE
 E. 69th and 8th Ave. N.E.
 Seattle, Washington
 March 21 to April 4

Rev. Leland R. Keys
GLAD TIDINGS TEMPLE
 1441-1451 Ellis St.
 San Francisco, California
 May 2 to 16

Rev. Louis F. Turnbull
BETHEL TEMPLE
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 July 2 to 11

For information and open dates, write the Evangelist's father, Rev. Harvey McAlister, 1848 Berenice Ave., Chicago, Ill., or to the Evangelist direct in care of the above pastors.

Calendar for
 1943

JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

Camp-Meeting ANNOUNCEMENT

THE SIXTEENTH ANNUAL CAMP-MEETING OF SOUTHEASTERN DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD WILL BE HELD AT DOTHAN, ALA. OCT. 1ST to 10TH UNDER LARGE GOSPEL TENT, AS LAST YEAR.

We are expecting a large attendance this year, and we want all to be perfectly free and expect a blessing from the bountiful hand of God.

Elder D. J. Dubose, of New Brockton, Ala., will be in charge of the Camp, together with others of our very Spiritual Ministers, as Mrs. Martha R. Joiner, W. F. Hardwick, G. C. Courtney, K. D. Johns, and others.

Let's All Come Together Expecting Great Things of God.

We ask that all our people pray much for the success of this Camp.

THE CAMP-MEETING COMMITTEE.

C. H. JOHNSON, Secretary.



Above, a northern Missouri camp meeting about 1912. From the left, Frank Crouch, Roy Scott, James Crouch, Agnes (Mrs. Frank) Crouch, Mary Crouch, and Pearl Cox at the organ. Mary Crouch, who later became Mrs. Hugh Cadwalder, died April 26, 1995, at the age of 101.

The Christ's Ambassadors of the Pentecostal Tabernacle, Buffalo, New York, 1935.



the wisdom of the past. If, however, we learn to come to the past on its terms and not on ours, and if we learn to ask the questions the documents were written to answer, we will find more than answers to our questions. We will find ourselves in turn questioned by our sources. Through strange and unfamiliar debates of the past, on the pages of ancient commentaries, in dusty and unread books, we will suddenly find ourselves engaged by the insights of men and women long forgotten or at best dimly remembered. In a flash, our questions will be transformed by theirs. Over the bridge of the past we will enter a newer and richer world.

Historians, unlike systematic theologians, are left with historical materials that will not conform to their finer theological instincts and with results that force them to conclusions that they find personally disagreeable. There is one commandment and one only that Church historians must scrupulously observe: honor thy father and thy mother. They must accept the past as it offers itself to them. They have no god-like prerogative to bowdlerize and "improve" history. It may be true that we understand the arguments between disputants in the past better than they themselves did, but we labor under handicaps that they did not have. Luther and Eck may have lacked irenic dispositions, but they shared the same language, the same undivided Church, similar education and cultural opportunities, were acquainted personally, and must assuredly have had friends in common. With all that in their favor, they still disagreed, not once but repeatedly. I may applaud that disagreement or bemoan it; I may understand it or explain it away; but one thing I cannot do: I cannot alter it. The historical event is beyond the reach of the historian at the level of its sheer givenness.

We study the past for the sake of the present and the future, though we proceed methodologically as if the present were not our real concern. We study the past because it is able to instruct us, if we learn to ask it the

right questions and discover how to engage it on its own terms. It opens us to insights, ideas, and questions we would have encountered in no other way.

Once attended a party where I was called on to introduce all the guests. I knew everyone there, so that was not an unreasonable request. I went around the circle of guests easily calling off the names. Then I noticed from the corner of my eye a young woman sitting on a window

"Only when we have regained our identity from the past can we undertake our mission in the present."

ledge. Suddenly I panicked. I could not remember her name. There were five guests to go. Four, three, two, and at last in shame and confusion I had to ask her to introduce herself. My lapse of memory meant that I could no longer function effectively in the present.

I thought at the time what an awful thing it must be to lose one's memory completely. People who have lost their memories can no longer remember who they are. That means that they can no longer function effectively in the present and that they have no secure plans for the future. They have lost their past and that has emptied their present of meaning and clouded their future. We must have contact with the past, if only for the sake of the present and the future.

The Church could, I suppose, lose its memory as well. It is certainly tempted to do that often enough. But a Church that has lost its memory of the past can only wander about aimlessly in the present and despair of its future. The Church needs the past, if only for the sake of the present and the future.

The invitation to study the history of the Church is not an irrelevant call to forsake the mission of the Church and to lose oneself in a past no longer recoverable. It is rather a call to abandon peripheral matters, to put an end to aimless meandering and nervous activism, to learn once again

who we are and to whom we belong. Only when we have regained our identity from the past can we undertake our mission in the present. ✦

Information Needed **District Superintendents**

Heritage is searching for information on the scores of men who have served as district superintendents (chairman in earlier years). Readers who can provide information are asked to share it with the editor.

A future article will take a cursory look at the ministries of superintendents since 1914, such as who served the longest and shortest time in office; how many sons followed their fathers into the superintendent's office; occupations of their parents; the youngest and oldest to serve; men who served more than one district as superintendent; how many district superintendents became general superintendents; how many former missionaries became superintendents; how many former superintendents became missionaries; what unusual occupations helped prepare superintendents for their positions.

Readers with information to contribute on the above and other topics, and others, are invited to write to the editor, A/G Heritage, 1445 Boonville, Springfield, MO 65802-1894.



FROM OUR READERS

Greetings from Brazil

I am writing to you mainly to thank you from the bottom of my heart for the nice package I got by mail containing a wealth, namely: your most welcomed letter, the 1993-94 issues of *Heritage*, a copy of *Dictionary of Pentecostal and Charismatic Movements*, my lifetime membership certificate for *Heritage*.

You know there are "Big Fours" everywhere throughout the world: people, places, events, etc. But this is my "Big Four," for the time being, from the Assemblies of God Archives!

My work with editing and prepress on the Portuguese edition of the Full Life Study Bible is going full steam ahead. Please keep on praying for our whole team at work.

Thank you for your invitation to have lunch when I come to Springfield later this year.

Antonio Gilberto
Casa Publicadora
Das Assembleias De Deus
Rio de Janeiro, Brazi

Heritage gives a copy of the Dictionary of Pentecostal and Charismatic Movements for new lifetime subscribers to the magazine (\$100).

Researcher Sends Thanks

Last month I visited the Archives to research for my thesis. I am writing to say thank you for your help. The entire staff at the Archives was extremely courteous and helpful. Glenn Gohr was especially helpful in locating and copying materials while I was in Springfield. My research work was greatly facilitated by the efforts of your staff.

Bill Davis
Vernon Hills, Illinois

Clifford and Helen Crabtree

A "snow bird" from Bangor, Maine [Pat Pickard], and a member of Glad Tidings Church, brought a copy of the summer 1994 *Heritage*. I am a mem-

ber of Calvary Assembly of God, Winter Park, Florida, where [Pat] worships in the winter; she knew I would be interested in the Crabtree article ["A Powerful Witness in New England," by Wayne Warner] as I am a niece of the Davis twins, Carro and Susie, who were mentioned many times in the article. I am 74 years old and surely have a wonderful heritage, as Charles Crabtree has.

I am enclosing a check for membership in the Heritage Society and for extra copies of the summer issue for my brother and sister.

Heritage is a well-kept secret of the Assemblies of God as this is the first I've heard of it. I read and reread every word. Thank you.

Elizabeth (Mrs. Clifton)
Ackerman
Zellwood, Florida

Heritage is not intended to be kept a secret. Thank you for publicizing it in your area. Editor.

Saves Heritage for Coming Generations

I am a lay person, 80 years old. I enjoy *Heritage* so much and am keeping all of the issues. I think they will be important for my grandchildren in years to come.

The spring 1994 issue told of General Superintendent Trask being saved in the meeting Guy Shields conducted. Guy Shields was my father's younger brother.

I worked as Guy Shields' secretary and in the Shield of Faith Bible School which he founded (later becoming a part of Southwestern Bible College, Waxahachie, Texas). Later I'll write my story, which will include information about the early years of the school under Guy Shield's supervision.

Vera O. Young
Fort Worth, Texas

Still Active at 80

I want to thank you for the book *Touched by the Fire*. It has blessed

me, especially the account about the girl who was healed of cancer in John Alexander Dowie's ministry. [*Touched by the Fire* was later released as *Revival*, but both editions are out of print.]

I just turned 80 at the end of January, and I am still active for the Lord. I preach and sing and give tracts when I can. When you're an evangelist, you can't stand still. Hilda and I worship at First Assembly, Mansfield. When Pastor Tom Blair came, he immediately began a renovating program, and now we have a new building again. To God be all the glory. Maranatha.

Alfred L. Tedeschi
Mansfield, Ohio,

Couldn't Do Without Heritage

Heritage is a very important magazine in the Assemblies of God. I would not want to be without it. I am enclosing a gift to show my appreciation for the magazine.

Goldie Smith
Vestal, New York

Recalls Gee and Wigglesworth

Thank you for your letter and for the copies of *Heritage*. David Dorries' article on [Smith] Wigglesworth [fall 1992 and winter 1992-93] is enriching. I very much appreciate it. David Bundy on Donald Gee also gave me great pleasure. I knew Gee even better than I knew Smith Wigglesworth.

[Gee and I] tangled sometimes. Always in good spirit. At a question and answer time in my church in Leigh-on-Sea, Essex, England, a man asked if a "message in tongues" could be given in more than one part. Gee replied, "I can see no reason it couldn't be in twelve parts."

When we got to my home after the meeting, I teasingly said, "Brother Gee, aren't you called 'The Apostle of Balance'?" "Yes," he replied hesitantly. "Tonight I will give you a new title, 'The Apostle of Imbalance.'"

He was puzzled until I pointed out

the possible consequence of allowing a message in tongues in twelve parts. "Two, or at the most three utterances in one meeting." Hardly what Paul was driving at in 1 Cor. 14! He acknowledged the point, but was unrepentant.

What a delightful companion he was. A walk with him on a starlight night during World War II was an education in astronomy. He seemed to know the name and course of every star and constellation.

When visiting our church to preach, Brother Gee stayed in our home. After mid-day dinner he rested a while, then went to prayer for the evening service. In the room he used for prayer we had just installed a new white Indian carpet. These shed their

A walk with Donald Gee on a clear night was an education in astronomy.

wool for quite a while. Donald Gee innocently knelt to pray. He wore a dark suit. When he rose from prayer, he saw the knees of his pants were almost white with clinging strands of wool. He was slightly annoyed, and asked for a brush, saying testily, "Brother, these carpets should not be used in rooms where people pray!" We apologized for our ignorance and the cloud passed.

In answer to your request about a recording of Brother Wigglesworth, my unhappy answer is, No, I don't know of one. I've inquired of his grandson, Leslie, a dear friend of mine, and of other preachers who knew our Apostle of Faith, and the reply is a consistent, No! Perhaps it is as well. Admirers might have done with Wigglesworth what Branham's admirers have done with him: listen only to his tapes.

George Stormont
Duluth, Minnesota

George Stormont, now 85, is the author of the best-selling Wigglesworth, A Man Who Walked with God and Smith Wigglesworth Biography Teaching Tapes (Harrison House, Tulsa).

Photos From Our Readers

Lucille Erdmann, widow of former Wisconsin pastor Erwin Erdmann, pulled out an album and reproduced these photos for the Archives. How many people do you recognize? Mrs. Erdmann, now 84, retired from the national Benevolences Department in 1991 and lives in Springfield, Missouri.



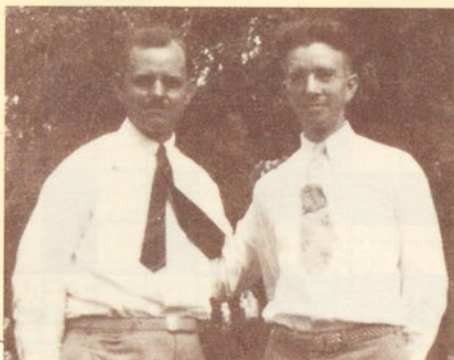
Right: No, they are not twins, but they are both Scandinavians. On the left is Wesley R. Steelberg, who became general superintendent of the Assemblies of God (1949-52), and singer Einar Waermo. The picture was taken at Camp Byron (Wisconsin) in the mid-1940s.



Erwin and Lucille Erdmann, on the left, are shown here with Howard and Edith Osgood at the Assemblies of God Youth Conference in 1942. The Osgoods had just returned to the States from war-torn China where they had served as missionaries.



During a missionary meeting in Fond du Lac, Wisconsin, two of the participants posed with the pastor's wife, Lucille Erdmann, left. In the center is Mrs. Joseph (Margaret) Chow, missionary to British Guiana (now Guyana); on the right is Victor Plymire, veteran missionary to China and Tibet. The Erdmanns hosted the meeting in about 1950.



A missionary and pastor pause for the photographer in a Camp Byron (Wisconsin) camp meeting in the 1930s. On the left is India missionary James Modder, and pastor Erwin Erdmann is on the right.

Heritage Crossword Puzzle By Joyce Lee

A/G Heritage readers who saw the magazine throughout 1994 should have little trouble completing this puzzle because all of the answers can be found in those four issues. Check accuracy on page 35.

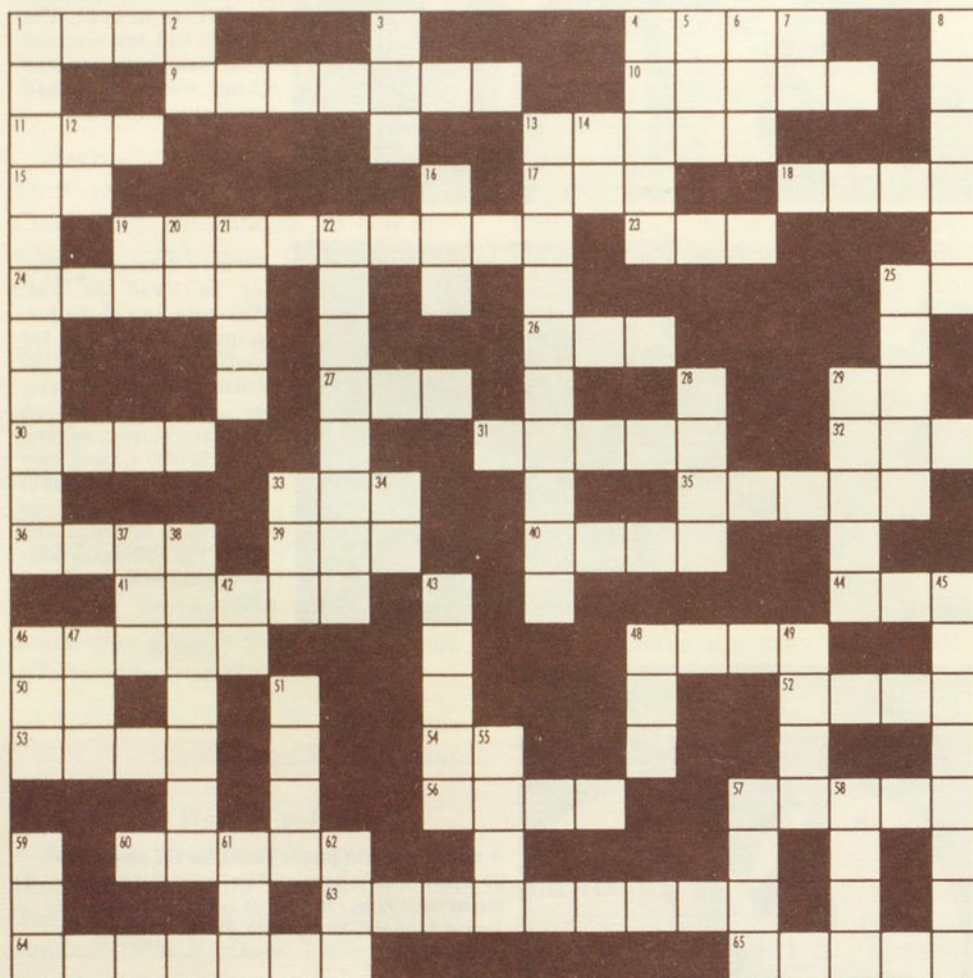
ACROSS

1. Pentecostal Fellowship of North America
4. Former Revivaltime speaker
9. General Treasurer's birthplace
10. A mighty oak tree, formerly
11. Not old
13. Mother of 22 Down
15. Postal abbrev. for Tennessee
17. Not young
18. "_____ Side of Heaven"
19. A/G children's home
23. Not on
24. Mission field of parents of 64 Across
25. Personal possessive pronoun
26. Parent Teachers Assn.
27. Necessary at an auction
29. Postal abbrev. for D.P. Holloway's district
30. Song written by 33 Across: "We'll _____ it Over"
31. An instrument played by 60 Across
32. Another word for broadcast
33. A well-known songwriter & A/G minister
35. Acronym for Church of God in Christ
36. A weaving machine
39. Allow
40. Stare
41. On display at 1950 S.S. Conv.: Handwritten _____
44. To recede
46. "I press toward the mark for the _____" (Phi. 3:14)
48. He drafted the first Statement of Fundamental Truths

50. Not off
52. Prefix meaning all
53. Travel by sea
54. Indefinite article
56. _____ meeting (Summer revival, sometimes)
57. Our General Superintendent
60. The blind evangelist
63. Our General Treasurer's mother
64. Belonging to General Secretary Wood
65. A month in the Jewish calendar

DOWN

1. _____ Partners (1994 meeting in Memphis)
2. Expression of relief
3. Had lunch
4. General Superintendent's father
5. A pilot who excels
6. President Reagan to friends
7. An M.D.
8. A/G artist
12. El, em, _____
13. Location of 19 Across
14. City transportation, sometimes
16. British Pentecostal leader
19. Informal greeting
20. The Hoosier state
21. "Behold the _____ of God"
22. Our Assistant Gen. Superintendent
25. Type of ministry for 33 Across
28. Evangelist Anna B. _____
29. Home state of 22 Down
33. Under the weather
34. A word to indicate presence
37. Japanese sash
38. An early leader in 29 Across
42. To exist
43. Son of Abraham
45. An early Pentecostal publisher in Chicago
46. Opposite of Neg.
47. Ribonucleic acid
48. Musical tone or pitch
49. Cry of a lion
51. Twelve months
55. Assemblies of God is a good one
57. Adolescent
58. A minor prophet
59. A child's game
61. To find fault incessantly
62. Affirmative



ANSWERS
ON PAGE 35

Hiram and Clara Brooks/ from page 13

was very big-hearted, and she'd do anything to help someone. She would invite bunches of young people over to her house for social gatherings and to feed them. She'd take her coat off and give it to you if you needed it."³⁵

Clara Brooks also had a popular local radio program. An interesting story told about Clara's radio program is that she always had an appeal for salvation. Finally, she received a letter from someone who had responded to her appeal. She was so excited on the airwaves as she

“Dad’s ministry started in 1897—almost 100 years ago. Ever since that time, one or more of his family has been preaching in the pulpit every Sunday of this century.”

—Clair “Hap” Brooks

announced that a new soul had come into the Kingdom. Unknown to her, the letter was bogus and a fictional name had been given. Later she found out that one of her own sons had written the letter as a mischievous prank.

In addition to pioneering Glad Tidings in Springfield, during the late 1930s Hiram Brooks pastored Community Gospel Assembly (later known as Stone Tabernacle) at the corner of St. Louis and Delaware in Springfield. That work began with an open-air revival meeting on a vacant lot. At the close of the revival an auditorium was secured over an implement store. The first service in this building (October 18, 1936) showed an attendance of 40. Within two months the number surged to 161. In an ad in the *Pentecostal Evangel*



Glenn Gohr is a staff member of the A/G Archives.

Brooks attributed the growth of this new work to: “An incessant burden of prayer that the lost may know God, sound adherence to the Word, and the untiring efforts of those who are sponsoring the [Sunday] school.”³⁶

While Clara worked in the Gospel Publishing House, Hiram, together with his son Hiram, Jr., started several other A/G churches throughout Southwest Missouri, including Branson and Bolivar. He also held meetings in Carthage, Republic, and Lebanon, Missouri, and continued evangelizing in many other parts of the country, including the Northwest. In all Hiram and Clara Brooks pioneered and pastored a total of 33 churches.

The Brookses maintained a residence in Springfield until the late 1950s, when they moved to Tampa, Florida, to help their son Tasker with his church, The Little Chapel. On October 1, 1966, Hiram, Sr. went to be with the Lord at the age of 91.³⁷ Fourteen years later on March 20, 1980, at age 97, his wife Clara joined him to be with the Lord.³⁸

Recently Hiram and Clara's son Clair “Hap” marveled about the four generations of ministers in the Brooks family: “Dad’s ministry started in 1897—almost 100 years ago. Ever since that time, one or more of his family has been preaching in the pulpit every Sunday of this century.”

Notes

1. Robert Cunningham, telephone interview, February 17, 1995.

2. Carl Brumback, *Suddenly...From Heaven, A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), p. 275.

3. “With Christ,” *Pentecostal Evangel*, November 13, 1966, p. 31; “Ministers With Christ,” *Pentecostal Evangel*, June 22, 1980, p. 24.

4. Clair M. Brooks, “A History of the Family of Brooks,” [unpublished manuscript, August 1991], p. 1.

5. *Ibid.*

6. “Clara M. Brooks: With a Burden For the Lost.” In: Kathleen D. Buehler, *Heavenly Song: Stories of Church of God Song Writers and Their Songs* (Anderson, IN: Warner Press, 1993), pp. 69-73. The introduction to *Truth in Song* includes this tribute: “We are thankful for ... the competent assis-

tance of Sister Clara McAlister and Brother C. W. Naylor, whose earnest and patient efforts in the way of criticism and revision have brought the words of these hymns to a degree of superior excellence.”

7. Clair M. Brooks, letter to the author, August 28, 1991.

8. *Church of God Yearbook*, 1917, pp. 14, 52.

9. *Church of God Yearbook*, 1918, pp. 20, 175; *Church of God Yearbook*, 1919, pp. 10-11, 179.

10. *Church of God Yearbook*, 1920, p. 11.

11. “Clara M. Brooks: With a Burden For the Lost.”

12. *Church of God Yearbook*, 1921, pp. 48, 151; *Church of God Yearbook*, 1922, pp. 35, 135. Hiram and Clara Brooks must have been well esteemed by other pastors in the Church of God denomination as the yearbooks indicate that they gave endorsement to several ministers in the areas where they lived between 1917 and 1922.

13. Clair M. Brooks, letter to the author, March 3, 1995.

14. *Ibid.*

15. Robert Bryant Mitchell, *Heritage & Horizons: The History of the Open Bible Standard Churches* (Des Moines, IA: Open Bible Publishers, 1982), p. 81.

16. R. Bryant Mitchell, telephone interview, February 17, 1995.

17. Clair M. Brooks, letter to the author, March 3, 1995.

18. Lee Roy Thurman, interview, July 28, 1991.

19. Huba Emerick Mears, “History of Glad Tidings, 1931-1990,” p. 1.

20. “Revival Will Begin Monday: Rev. Brooks to Preach in Amphitheater on West Atlantic Street,” *Springfield Press*, July 11, 1931, p. 8.

21. “Revival Will Begin Monday: Rev. Brooks to Preach in Amphitheater on West Atlantic Street,” *Springfield Press*, July 11, 1931, p. 8; “Brooks to Continue Revival Two Weeks,” *Springfield Press*, July 18, 1931, p. 8.

22. “Large Crowds Attend Rev. Brooks’ Revival,” *Springfield Press*, August 22, 1931, p. 8.

23. 50th anniversary booklet of Glad Tidings Assembly of God, 1981.

24. “West Atlantic Revival,” *Springfield Leader*, August 29, 1931, p. 2.

25. Clair M. Brooks, “A History of the Family of Brooks,” p. 3.

26. Alda Reed, telephone interview, February 6, 1995.

27. Pauline Mastries, telephone interview, February 2, 1995.

28. Hiram A. Brooks, Sr., ministerial file; Clara Brooks ministerial file.

29. Clair M. Brooks, “A History of the Family of Brooks,” p. 4.

30. Clara Brooks, “My Problem,” *Gospel Gleaners*, October 7, 1928, p. 4; Clara Brooks, “My Problem,” *Gospel Gleaners*, December 31, 1950, p. 4. Her column ran for a total of 22 years and 3 months.

31. For a sample of her poetry, see: Clara M. Brooks, “A Paean of Praise,” *Pentecostal Evangel*, November 19, 1949, p. 5.

32. Robert C. Cunningham, “Recommended Books,” *Pentecostal Evangel*, December 11, 1948, p. 11.

33. Zella Lindsey, telephone interview, February 2, 1995.

34. Ralph Harris, telephone interview, February 10, 1995.

35. Robert Cunningham, telephone interview, February 17, 1995.

36. “From Small Beginnings to Thriving Schools,” *Pentecostal Evangel*, January 16, 1937, p. 16.

37. Hiram A. Brooks, Sr., ministerial file.

38. Clara Brooks, ministerial file.

□ Argue/ from page 7

of an open wound in her side. Three children in one family were healed: two of them were deaf and dumb and the third was paralyzed. A woman crippled by infantile paralysis was healed after prayer. Others claimed healing from tumors, brass poisoning, tuberculosis, goiters, crossed eyes, liver disease, eye problems, rheumatism and a deformed foot. Most of the claimants were examined by Dr. Mary Snowe, a Chicago specialist, and verified as genuine.⁶

In the years that followed, A. H. Argue became one of the best-known and beloved of all early North American evangelists. When Walter E. McAlister, later to become a general superintendent of the PAOC, first met A. H., he was deeply impressed by the man.

I can still remember how I sat in the services and looked upon the shining face of this man of God ... he seemed to me that he was the most saintly man that I had ever seen. His face reflected the glory of God.⁷

When the Argue Team ministered at the Ebenezer Camp Meeting near Buffalo, New York, there was what



Thomas William Miller is a Canadian educator and historian. His new book, *Canadian Pentecostals, A History of the Pentecostal Assemblies of Canada*, was published in 1994 by the Full Gospel Publishing House, Mississauga, Ontario. His academic background includes a diploma from Central Pentecostal College, Saskatoon; BA, University of London; MA (history) and PhD (education), University of Saskatchewan; and MST, Lutheran Theological Seminary, Saskatoon. He has taught in Bible colleges and served as superintendent of Heritage Christian Schools in Calgary. His two-part series, "The Canadian Jerusalem," appeared in *Heritage*, fall and winter 1991.



Veteran evangelist A. H. Argue on his 90th birthday in 1958, the year before his death.

participants called "a heavenly visitation." Many had received the Baptism in the Holy Spirit, and on the closing night "Wave after wave of glory" swept over the people. Many more were then healed and still others received the Baptism and spoke in tongues. His revival campaigns led to the establishment of several churches including Evangel Temple, Toronto, in 1927. Extraordinary events like those mentioned above characterized many of the Argue evangelistic campaigns until advancing age forced A. H. to retire in Winnipeg.

His contributions to the establishment of 20th century Pentecostalism cannot be overrated. He founded one of the first and largest Pentecostal assemblies in North America. He supported the establishment of both the Assemblies of God and the Pentecostal Assemblies of Canada. He was a promoter of overseas missions and a proponent of the first Bible schools set up by Pentecostals. He had a keen interest in prophecy and helped make it one of the domi-

nant features of early Apostolic Faith theology.

And his success in praying for the sick was extraordinary. It was his earnest contention that the Atonement covers not only the sins of mankind but its sicknesses as well, and he urged on the needy the practice of what he called an "active faith," not a mere passive, intellectual agreement about healing. Not as well-known to the public was his life of prayer and intercession. His daughter Zelma credited this prayer life with her father's successes in ministry. One of the curious aspects of A. H.'s life is that he himself suffered an illness that required amputation of his legs. In spite of his handicap, he continued to pray fervently for the progress of Pentecostalism and the success of younger workers. His interest led him, in his 90th year, to attend the 1958 Pentecostal World Conference in Toronto, Ontario.

When he died on January 24, 1959, he had become a legend to two generations of Full Gospel workers and lay people. Many, like Walter E. McAlister, considered A. H. Argue to be the epitome of all that was best in early Pentecostalism in North America.

Notes

1. Thomas William Miller, taped interview with Gordon F. Atter, Niagara Falls, Ontario, April 30, 1984.

2. Don Argue in interview with Wayne Warner, March 20, 1995. When A. H. Argue arrived in Winnipeg, the area was in a recession, so he was able to invest in property at bargain prices. Later when the economy recovered, Argue was worth several million dollars. He used the money to support the ministry, often in small communities that could not otherwise afford to bring in evangelists or start churches. When he died in 1959, all except about \$1,600 had been used for his family support and for the Kingdom. Don Argue said his grandfather willed the remaining money to his three grandchildren who were preparing for the ministry at the time: Don and Jim Argue, and Bob Smith.

3. Florence Crawford, "Account to Wm. Seymour," reprinted in *The Apostolic Faith*, 2:13 (May 1908), 1.

4. Watson Argue, Sr., led song services for Aimee Semple McPherson's crusades and later filled in as speaker at her Angelus Temple during her disappearance in 1926. Zelma Argue was a popular speaker and was a frequent contributor to Christian publications.

5. Don Argue in interview with Wayne Warner, March 20, 1995.

6. "Argue Campaign in Binghampton," *Canadian Pentecostal Testimony* (April 1923), n.p.

7. W. E. McAlister, "A. H. Argue With the Lord," *Pentecostal Testimony* (March 1959), pp. 7, 15, 26.

Persons wishing to donate historical materials to the Archives—such as correspondence, photographs, recordings, films, magazines, books, minutes, diaries, etc., are urged to write to the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, ext. 4400. Information about the Archives Building Fund is also available on request.

Alice Shedd: photographs. **Donna Hayward:** Willard Cantelon cassette album (12 tapes, 1974 Oregon District Council). **Tom Sanders:** newspaper clippings. **First Assembly, Newcastle, Pennsylvania, Kenneth M. Meyer, Pastor:** booklet, *Heritage Week*, 1994. **South Texas District: Beaumont Section News.** **Norman D. Tosten, Superintendent, Iowa District: Chronicle,** Iowa District, 1994. **Charles Askew:** 1940 A/G Interstate Camp Meeting, Springfield, Missouri. **Gary McGee:** India revivals (from Church Missionary Society, 1878). **Central Bible College:** dedication booklet for Thomas F. Zimmerman Center, November 1, 1994; 1994 report to General Presbytery, August 1994.

Thomas E. Trask: invitation to dedication of new facilities, First Assembly, Nevada, Missouri. **H. C. Hartjens:** *Golden Grain*, December 1950, January 1951; video, *I Am a Witness*, Eddy Byskal, July 1984; Clifton Erickson's sermons on three cassettes. **Springfield-Greene County Library:** book manuscript, *Breaking the Stained-Glass Barrier* by David Womack, 1973. **George O. Wood:** two poem books by Grady V. Adcock. **Leona Van Winkle Key:** obituaries and memorial materials on her father, Jesse B. Van Winkle. **Denver Crandall:** book, *The Double Cure*, by B. G. Drake, Jr. **Madelaine Bergin Groves:** newspaper clipping, "Missionary Marks 50 Years" (Lillian Capener), *Cleveland Plain Dealer*. **David Bundrick:** Post secondary education certificates of endorsement for Great Lakes Bible Institute (from estate of Hardy Steinberg). **Brian Stromsoe:** obituary of Naomi Dorcas Gibson (daughter of Agnes Ozman), September 11, 1994. **Daniel Lane:** materials on A. C. and Annabel Lane. **Bessie Woods:** obituary of her husband Chaplain James Woods.

Elizabeth Phillips: copy of her 1994 honors paper for Wright State University, "Bethel Temple [Dayton, OH]: A History of the A/G Through the Life of a Local Congregation." **First A/G, Marion, IL:** photo of first Speed-the-Light plane and CAs, 1946. **Douglas Rudd, PAOC Archives:** "The Family Tree of James McAlister" by Jessie (McAlister) McLean, 1954. **Patricia Pickard:** photographs; "The History of Camp Woodhaven in West Boylston, Massachusetts"; miscellaneous newspaper clippings; 1990-94 correspondence between Patricia Pickard and Roberta (Semple) Salter; newspaper clippings on Carro and Susie Davis; *The Pentecostal Messenger* (Sept. 15, 1934); *Full Gospel Weekly News Letter*, Mars Hill, ME (Feb. 28, 1934); photos of Kathryn Kuhlman, Nora and Billy Gardner, Mattie Crawford, Mattie's daughter Alma and her husband; photocopy of book, *In the Land of Topsy-Turvy*, by Mary L. McLellan; newspaper clipping on Clifford Crabtree; two recordings by Clifford Crabtree (life story and sermon).

Philip and Ruth Egert: newspaper clippings and correspondence on PTL and Jim and Tammy Bakker; information on Pat Robertson. **Guy Trower:** 10th Anniversary booklet, Fremont Tabernacle, Minneapolis, Minnesota; A. A. Allen record album, "Sounds of Revival"; book, *Tried...but Freed! The True Story of the Arrest and Case Against Jack Coe*, 1956. **Lloyd Colbaugh:** souvenir chorus sheet, City-wide Revival Campaign, Shenandoah, PA, Feb. 7-28, 1943 (with photo of Evangelist and Mrs. W. R. Steelberg on cover); 1975 letter from Ruth Steelberg Carter relating early days of Christ's Ambassadors in California. **Wayne Warner:** article, "Kathryn Kuhlman with ECA [Evangelical Church Alliance] for 42 Years," from *The Evangel*, fall 1994; book, *Divine Healing*, by Robert G. Witty. **James Bridges:** Homecoming '94 booklet, First Assembly, Midland, Texas. **Clifford Merrill Johnson:** "In Those Days: My Life Story," by Clifford Johnson; *The Total Connection: Theology and Science in Harmony*, by C. Merrill Johnson. **Kenneth Cain, Sunny Slope A/G, Phoenix:** story, "Spirit Led," about missionary Maude Florida, by Judith Ann Crews. **Philip Wannemacher:** musical arrangement by Les Barnett; invitation and announcement of breakfast banquet, Sunday School Convention, Sept. 3, 1955 (words and music compiled by Oren Munger and H. C. McKinney, mimeographed); *The Gospel Broadcast* (North Central District magazine), March and May, 1936, and April 1939.

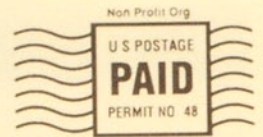
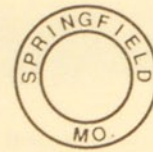
Paul Feller: 1994 letter from his sister Helen McCartney regarding the Ash Avenue A/G, Findlay, Ohio. **Ted Gourley:** personal data on Thomas H. Gourley; newspaper clipping on Hunter's Bay, WA; copies of *Midnight Cry* paper, Aug. 1908 and two

undated issues. **Jim Richardson:** copies of *La Luz Apostolica*, 1965-73. **Marjorie Ketcham Jones:** Bengali song book, about 1928, belonged to Maynard Ketcham. **Beverly Clute, First Assembly, Beaver Falls, PA:** materials which belonged to Pansy Blossom, former missionary to China and South America. **James and Francine Dodd:** 149 cassette tapes, mostly of Lakewood Assembly, Tulsa (including four of Thomas F. Zimmerman, two of Dave Roeber, and one of Robert Goggin). **Lyle Murphy:** his research materials on Charles Parham. **T. Burton Pierce, Potomac District:** recorded testimony of Iris Skipper. **Dean Osterberg:** miscellaneous historical materials; newspaper clippings from *Los Angeles Times*, 1960s and 1970s; 1956 Constitution and By-Laws, Full Gospel Tabernacle, Bakersfield, CA. **Mabel Ashcroft:** photo of Lillian Trasher; newspaper clipping of F. Christie and K. Burt; clipping and photo of Joseph Tunmore; materials on the life and ministry of Evangelist Hattie Hammond.

George W. Murry: William B. McCafferty materials; 1949 A/G list of ministers; debate between Aimee Semple McPherson and Ben Bogard. **Charlene DeLoach:** souvenir song book from 1953 Bethany Park Camp Meeting, California. **Jim Teuber:** newspaper clipping; "Bakker Builder Indicted," *Kansas City Star* (Feb. 10, 1995). **Robert Cunningham:** International Pentecostal Press Assn. materials; origin of "We Believe" in the *Pentecostal Evangel*. **Alice Joyce Jorgenson (daughter of Frank Small):** book, *Our Apostolic Heritage*, by Robert A. Larden; and miscellaneous PAOC items. **Greg Smith:** facsimile of Minnie Kennedy's death certificate, 1947. **Paul Schoonmaker Family:** five boxes of books from Paul and Harriett Schoonmaker library.

Crossword Puzzle Answers

1	P	F	N	A				3	A				4	W	A	R	D		8	R			
	E				9	H	O	U	S	T	O	N		10	A	C	O	R	N	A			
11	N	E	W							13	H	E	L	E	N					M			
15	T	N						14	G				17	O	L	D		18	T	H	I	S	
	E		19	H	I	L	L	21	C	R	E	S	T		23	O	F	F				A	
24	C	H	I	N	A															25	M	Y	
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	S					B														27	B	I	D
30	T	A	L	K																28	L		
	A																				29	M	S
36	L	O	O	M																			
46	P	R	I	Z	E																		
50	O	N	E																				
53	S	A	I	L	E																		
59	T																						
	A																						
64	G	E	O	R	G	E	S																



We remember... Theodore E. Gannon
Charles W. H. Scott
Thomas F. Zimmerman
Bert Webb



These four executive officers are leading the 1969 General Council memorial service for deceased ministers. At the microphone is General Superintendent Thomas F. Zimmerman. Assistant superintendents from the left are Theodore E. Gannon, Charles W. H. Scott, and at the far right, Bert Webb. With the passing of Webb in January, all four are now with the Lord. *Photo by John Morar*