



Assemblies of God HERITAGE™

DAPHNE BRANN

She's a youthful

105

- Ministry Began
79 Years Ago
- Still Ministering
- Toured the Holy Land
Last Year and Wants
To Return!



HERITAGE™

FALL 1995

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COVER: Daphne Brann, the widow of Oliver P. Brann, is shown on the cover when she was 99. ABOVE: From the left, A. B. Cox and Gayle F. Lewis, former leaders in old Central District; Charles S. Brown, oldest A/G minister at 104; co-pastors Helen Funk and Ruth Lindblad, Choteau, Montana, 1933-36.

Taking a New Look at Our Past

"A heritage has been left to us by the generation which is now passing away, and this heritage ought to be much more to us than a tradition. I believe that God is going to hold us responsible for what we do with our inheritance. If we fail to seek the face of the Lord with all our hearts and to court the power and presence of the Holy Spirit as our forefathers did, we shall fail to pass on to the next generation a true conception of real Pentecost. They will inherit the doctrine of Pentecost without knowing anything about the real power of Pentecost."

Do the above words sound familiar? Maybe you heard this familiar theme at the last General Council or from your pastor last Sunday. Or maybe you've preached this theme yourself.

Actually, this cry is from the heart of J. Roswell Flower 50 years ago when the Assemblies of God had reached the ripe old age of 31. I took this excerpt from an article that Flower wrote in 1945, and you can read the complete text beginning on the next page.

Pentecostals had been around only 45 years when the venerable J. Roswell Flower—who himself was only 57—took it upon himself to evaluate the Movement for a General Council session in 1945. He gained his viewpoint from an association with the Movement since 1907, being about as Pentecostal as one could get, it seems. You might say that he observed the Movement's history, created some, defended it at times, and reported it. Oh, yes, he lived every moment of it.

At the time Flower presented his views, he was general secretary of the Assemblies of God; and if you remember your history, he was elected to that position when the Assemblies of God was formed in 1914. He had two interruptions in his executive position and then returned in 1935 where he remained until his retirement in 1959.

You might recognize his wife's name, Alice Reynolds Flower, who was a prolific writer and beloved Sunday school teacher for decades. How well I remember them both at Central Assembly and an occasional visit at Headquarters during the late 1960s.

For a time frame as you read the 50-year-old article on the next page, keep in mind that when Flower presented



J. Roswell Flower at his desk in the early 1920s

this evaluation, World War II had officially ended about 2 weeks before; Ho Chi Minh had proclaimed independence from North Vietnam; there was no Cold War yet; North Korea would not invade the South for another 5 years; China was open to foreign missionaries; Blacks had fought in the war yet practices in certain parts of our country kept them out of "white" restaurants, neighborhoods, churches, and schools; it predates the Pentecostal World Conference and the Pentecostal Fellowship of North America; George Wood, the present general secretary was 4 years old. And lastly, Flower's paper predates the charismatic movement by some 15 years.

Now, 50 years after Flower's evaluation, *Heritage* reprints this paper so you can make a sort of evaluation on your own. How similar are we to the organization Flower and other first generation Pentecostals knew 81 years ago? Even 50 years ago? How different? What would they like and dislike about the Movement today? Would they and the others recognize the Movement they helped found and develop? Do we or should we want to identify with Flower and his friends?

If God should let the first generation of Pentecostals peek back through a window and give us a report card, what kind of marks would they give us today? More important, of course, is how God himself grades the Pentecostal movement.

Thank God for what He has accomplished through our forefathers—and what He continues working through us. ✠



Wayne Warner is the director of the Assemblies of God Archives and editor of *Heritage*.

*See J. Roswell Flower, "An Evaluation of the Pentecostal Movement," beginning on next page. Flower's article was first published in the October 13, 1945, issue of the *Pentecostal Evangel*.

An Evaluation of the Pentecostal Movement

An A/G Pioneer's Views 50 Years Ago

By J. Roswell Flower

FORTY-five years have passed since that memorable night in Topeka, Kansas, when the Holy Spirit fell upon a group of spiritually-hungry Bible students, and one of the number was filled with the Spirit and spake in other tongues as the Spirit gave utterance. Since then, hundreds of thousands of earnest Christians have received a similar experience, and the "Pentecostal Movement" has grown to such proportions that it can no longer be ignored by the Christian world. Forty-five years ought to be sufficient time for testing and we should now be in a position to properly evaluate the movement as to its scripturalness and spiritual worth.

Let us read again the first 20 verses of the second chapter of the Acts of the Apostles:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as

of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.... And

"We have a responsibility to the present generation to give a sane, scriptural answer [to the question, 'What meaneth this?']"

they were all amazed, and were in doubt, saying one to another, What meaneth this?"

"What meaneth this?" That question has been asked again and again, both by worldlings and the followers of the Lord Jesus Christ. We have a responsibility to the present generation to give a sane, scriptural answer. The younger generation has received a heritage from the generation past, and this generation has a responsibility to the generation which shall follow us. It is said that the first generation has a revelation, the second generation inherits a tradition and the third generation has a headache, or in other words, is bored and uninterested. But that need not be the case if we are faithful to the vision which God hath given to us.

Yes, we have a heritage which has been left to us. We are now living just about 45 years after the time that the

Spirit of God was outpoured upon that little band of Bible students in Kansas. There had been other similar outpourings of the Holy Spirit prior to that date, and these have been recorded in S. H. Frodsham's book, *With Signs Following*, but the outpouring of the Spirit on the first day of January, 1901, was unique and far-reaching in its influence because at that time a doctrinal stake was set which laid the foundations of a movement which has since encircled the earth. From the records which have come down to us we learn that a little band of Bible students were devoting themselves to the study of the Book of the Acts of the Apostles in the fall of the year 1900. The instructor [Charles F. Parham] was to take a journey and he admonished the students to search the Word and, on his return, give him an answer to the question, "What is the Bible evidence of a believer's having received the baptism in the Holy Ghost?"

The students went to work and when their instructor returned home, they informed him that they were confident that "speaking in tongues as the Spirit gives utterance" is the scriptural evidence of the baptism in the Holy Ghost. It was not the teacher who arrived at the conclusion, but the students themselves, after having compared Scripture with Scripture in their study of the Acts of the Apostles.

That was a momentous decision



J. Roswell Flower (1888-1970) presented his evaluation of the Pentecostal movement at the 1945 General Council, and the *Pentecostal Evangel* reprinted it in the October 13, 1945, issue. Flower was general secretary-treasurer at the time.

Continued on page 6



This mansion was home to a short-lived Bible school in Topeka, Kansas, 1900-01, which Charles F. Parham directed.



The General Council of the Assemblies of God began in this Opera House, Hot Springs, Arkansas, in April 1914.

Part of the crowd that gathered in Hot Springs, Arkansas, to form the Assemblies of God.



for it gave birth to a movement. There had been outpourings of the Holy Spirit in widely scattered places, over a period of years prior to that time, but when believers were filled with the Holy Spirit and spoke in tongues, the speaking was looked upon as merely a "gift of the Spirit," and of no greater significance than prophecy, or healings, or other spiritual phenomena. But with the decision that when a scriptural baptism in the Holy Ghost is received, the believer should speak in tongues as an evidence of the Holy Spirit taking full possession, a pattern was set for all time to come.

When that decision was reached, the students immediately appointed tarrying meetings, in which they humbly sought God for His fullness. These meetings continued day after day and night after night. The conviction grew that a Pentecostal Baptism similar to that described in the second chapter of Acts was possible of obtainment.

And then it came. The time was January 1, 1901. The first to receive was a young woman [Agnes Ozman]. She was filled with the Spirit, speaking in other tongues in an ecstasy of spirit until she lost the use of her English tongue for 3 days. The overflow of divine joy in praise and worship set afire the expectation of the rest of the students and stimulated them to renewed seeking for a similar baptism which they had seen their fellow student receive. And one by one, they too received until there was quite a company of them.

In the year 1941 I was on my way to the West Coast, when I picked up a newspaper. It was the *Kansas City Star*. I very seldom see that newspaper and it did not interest me nearly so much as my hometown paper would have done. But I glanced over the headlines and then my eye fell on a column entitled "Forty Years Ago."

There was no particular reason for my reading about what had happened in Kansas City 40 years ago, but, having nothing else to do at the time, I read on and was startled to read "that a group of evangelists had come to Topeka, Kansas, and these people

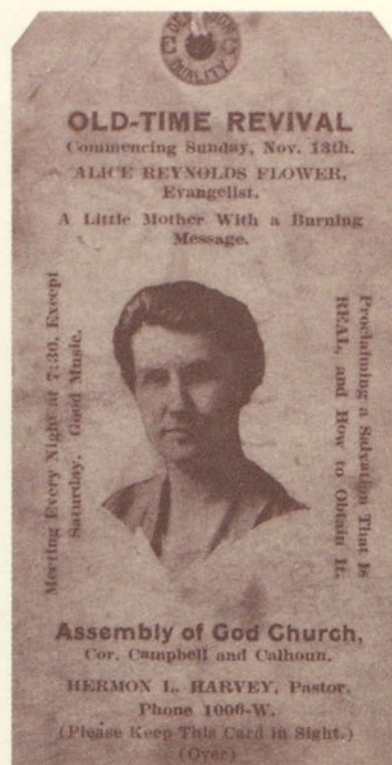


An early evangelistic team, Fred Vogler, seated, and J. Roswell Flower, about 1910.

were speaking in other tongues, claiming that they had received a Baptism in the Holy Ghost."

It was only a brief statement, but it was of great interest to me. It seemed strange that I should pick up that special paper and my eyes should light on that one small item, which could have been so easily overlooked. But it confirmed the facts which had already been related to me.

Now we can look back and see the importance of the conclusion that had been reached by those students. It had set the standard for a movement which was to spread west and east, south and north until it reached not only every state in the Union, but every continent and almost every nation on earth. There are more than 5000 Assemblies of God in the U.S.A. besides thousands of similar churches in the Church of God, the Pentecostal Holiness, the International Church of the Foursquare Gospel, the Open Bible Standard, the independent Assemblies of God and many similar organizations. All of these teach and believe that the speaking in other tongues as the Holy Spirit gives utterance is the evidence



Alice Reynolds Flower (Mrs. J. Roswell) was billed as "A Little Woman With a Burning Message" for these 1920s meetings at what is now Central Assembly, Springfield, Missouri.

of a scriptural baptism in the Holy Ghost.

There are also Pentecostal churches in Canada, Alaska, in Mexico and Central America, British West Indies, Cuba, and Puerto Rico. Missionaries of the Assemblies of God have gone abroad to some 45 definite mission fields, and the adherents of this faith in the Assemblies of God mission fields exceed 160,000. Then there are the Assemblies of God in Great Britain, the Filadelfia Church in Sweden and Norway, the Assemblies of God of South Africa, New Zealand, Australia and Brazil. Two similar church communions in South Africa with thousands of adherents are the Apostolic Faith and the Full Gospel Churches. The movement is here and still growing, and evangelical Christianity must recognize it and evaluate it. It cannot be ignored nor laughed off. It has existed for 45 years and has survived every attack from without and every weakness found within.

The Assemblies of God were not organized until the year 1914. The Pentecostal experience came to two holiness bodies in the Southeast, and the doctrine of the speaking in

tongues being the evidence of the baptism in the Spirit was adopted by them prior to that time. They were the Church of God of Cleveland, Tennessee, and the Pentecostal Holiness Church.

In the year 1914 there were hundreds of independent Pentecostal and Apostolic Faith and Full Gospel Assemblies which had nothing in common with the exception that they had received the teaching and were experiencing the same spiritual phenomena. The call for a General Council was made with the idea of stabilizing fellowship, establishing doctrine and practice, and for the purpose of united effort in the publication of gospel literature and the propagation of the evangelical, Pentecostal message to the mission fields. The growth of the movement since that time has been phenomenal.

Now there are some things in connection with the early days of Pentecost that I think it will be well to meditate upon. There is one expression found in the Book of Acts which is almost peculiar to that book. It is "one accord." It is a translation of the Greek word *homothumadon* which is found but twelve times in the New Testament, once in Rom. 15:6 and eleven times in the Book of Acts. It is found in Acts 1:14; Acts 2:1 and 2:46. It is also found in Acts 4:24 and 5:12. It seems to be an expression peculiar to the Book of Acts and therefore is of special significance.

"One accord" means more than a mere agreement of ideas. You will recall that when the Lord Jesus sent out His disciples, He sent them out two and two. You may wonder at that provision for the propagation of the gospel message, but there was a reason for it. He also said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Did that mean that if there be simple agreement between two persons who want something they are sure to get it? No! It meant much more than that. It means that when two hearts flow together in one purpose, in a fervency of prayer and

faith, the courts of heaven will be opened to them.

The significance of the term "one accord" is seen in Acts 7:57, also Acts 19:29. One-accordness is a flowing together of the spirits of men to one purpose until it becomes a passion. When the church prayed with one accord (Acts 4:24) the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and spake the word of God with boldness.

When the disciples were gathered together in the Upper Room, they were there with a purpose. They had

"[The Pentecostal movement] has existed for 45 years and has survived every attack from without and every weakness found within."

been instructed to wait for the promise of the Father. "These all continued with one accord." Then the same expression is repeated in Acts 2:1, "They were all with one accord in one place. And suddenly..." As they continued in one-accordness, the power of God fell on them, and they were all filled with the Holy Spirit, and began to speak with other tongues.

One-accordness is not passivity, it is passion. There may be a value in a unity of spirit in a passive state, but it will not produce very much; but when there is a flowing together of spirits in a united passion for God there will be a Pentecost. Now we have almost forgotten that secret. Our tendency is to lay a huge responsibility upon the individual seeker. We tell him there is a Pentecostal Baptism for him and expect him to get down and pray through until he touches God, but he does not get very much help from us.

But listen! There is a responsibility resting upon Spirit-baptized Christians to court the presence of God, so that the seeker, when he is pressing through to God, will have the help of our prayers and the influence of the Spirit dwelling in those

who are gathered about him. We can make it easy for him to press through and be baptized in the Holy Spirit. We must seek God with him in a one-accordness of spirit and the Holy Spirit will come as He did upon the Early church (see Acts 4:24-39).

Pentecost in its initial manifestation was a baptism upon a group rather than upon a single individual, although there were individuals baptized in the Spirit, who were not members of a group (Acts 9:17). It was a group of about 120 tarrying in an upper room until the Spirit of God was outpoured upon them. It was an undetermined number who prayed in one accord until the Spirit fell in such power that the very building in which they were assembled was shaken with the impact. It was a group gathered in one accord in the house of Cornelius, waiting eagerly, expectantly to hear the Word of the Lord, upon whom the Holy Spirit fell in power as the disciples had experienced it in the beginning.

When the news of the Latter Rain outpouring of the Holy Spirit was spread abroad, it was received by many groups of spiritually hungry people, who tarried before God in prolonged prayer meetings, until the Holy Ghost fell upon them. At times, there were newly baptized believers present who had brought the message to them. In many instances faith and expectancy were born in the hearts of earnest Christians through the message of the printed page only. But when the people met together and prayed earnestly, in one accord, their passion for God resulted in an outpouring of the Holy Spirit which fully satisfied every desire. The pattern was the same everywhere. There were prostrations, holy laughter, and overflowing of joy and ecstasy, fiery zeal, and the inevitable speaking in other tongues as the Spirit gave utterance.

I remember well a story that was told to me by one who had been present in such a meeting. As I recall, a picnic had been announced, but a group of young people who had been attending a Pentecostal revival meeting came to their pastor with the

request that he meet with them in a prayer meeting instead of going to the picnic. They had been aroused to spiritual desire by the preaching of the Pentecostal message and the seeing of others receive a Pentecostal baptism in the Holy Spirit.

They went into an upper room, got down on their knees and waited silently, intently upon God. I heard the pastor himself tell the story afterward. He said they were there in prayer for some time, it may have been for several hours. There was some weeping and subdued praying. While these young people were on their faces before God, the pastor stood up and raised his hands toward heaven.

He stood there before God with upraised hands when suddenly he felt something touch his fingers. It was like a blanket coming down out of heaven, which passed down his arms to his body. When it came to the level of the heads of the kneeling people, they began to fall on the floor all over the place. One by one they were filled with the Spirit, singing and speaking in other tongues, with such expressions of rapturous joy as to be indescribable. Many of those young people launched out into the ministry and have continued to this day—30 years have not dimmed their consecration and zeal for God.

Now there is the original pattern. And over again in many places in America and in many other lands.

The story of Azusa Street in Los Angeles, California, has been repeated many times, and yet it may be possible that that story is not fully known. In the year 1906 W. J. Seymour, a colored holiness preacher, had been attending Apostolic Faith meetings in Houston, Texas, when he was invited to come to Los Angeles. He found a little group of colored holiness people in a mission on Bonnie Brae Street, and although he himself had not experienced the Pentecostal Baptism, his message of what God was doing for the people in Texas inspired his hearers to seek for a similar experience.

They entered into a "one accord" of desire and purpose and their faith



J. Roswell Flower, speaking at the 1965 General Council.

"The farther we get away from the original pattern of Pentecost, the farther we get away from the expectancy of the supernatural."

bore fruit. The first one to receive a Pentecostal baptism in the Holy Ghost was a woman named Jennie Moore. W. J. Seymour did not receive his Baptism until some time later. The move was made to an old building on Azusa Street and the revival that ensued was publicized so that many people are under the impression that the Azusa Street revival was the beginning of the Pentecostal Movement.

In January of 1907, a man [Glenn A. Cook] came from Los Angeles, California, to Indianapolis, Indiana. He attended a meeting in the Christian and Missionary Alliance Church and when the opportunity was given he stood up to testify. We learned that he had come to make restitution of a wrong. He had not come as an evangelist but to make wrongs right. Those were the days of deep heart searchings, and repentance and restitution were given emphasis in our services. The heart searchings of the Holy Ghost were deep and the results lasting.

Then he told the people that he had come from Los Angeles where God

was pouring out of His Spirit and those baptized in the Holy Spirit were speaking in other tongues as the Spirit gave utterance. It was a simple testimony but it electrified the entire church. For months there had been a band of earnest Christians in that church meeting weekly for intercessory prayer and the message which had been brought to them met the desire of their hearts fully. Tarrying meetings were begun and God began to pour out His Spirit upon them. Time and space will not permit the recounting of the story now, but the results of that outpouring of the Holy Spirit abide until the present day.

No one can preach about Pentecost consistently without folk getting hungry for a Pentecostal experience. And when they get hungry, they are going to pray. Need is the mother of desire and desire is the mother of prayer. One cannot pray long until faith in the promises of God springs up in the heart, and faith brings the blessed experience of the baptism in the Holy Ghost.

There is a difference between the normal presence of God when "two or three are gathered together" in His name and the presence of God in an active sense. It was when the "power of the Lord was present to heal" (Luke 5:17) that many of the mighty miracles were performed by the Lord Jesus. At Ephesus, when the power of God was present in an active sense, special miracles were wrought by the hands of Paul. How was it that the power of God was present on those occasions more than on other occasions? Was it not true that all the newly baptized Christians had the presence of God with them after the day of Pentecost? Then why was there a necessity for a special coming of the power of God, when persecutions arose against them? They prayed with one accord (Acts 4:24) because they sensed their need, and God answered with fire by refilling them with the Holy Ghost so that they spake the Word of God with boldness.

If there be no sense of need of the power and presence of God, the

Continued on page 30

50 YEARS AGO—1945

Opposition to Anti-Semitism

The Assemblies of God passed the following resolution at the 21st General Council held in Springfield, Missouri, September 13-18, a few days after World War II officially ended:

Whereas, we have witnessed in this generation an almost universal increase in Anti-Semitism, and this has resulted in the greatest series of persecutions perpetrated in modern times; and

Whereas, even in the United States there has been an alarming increase in Anti-Semitism;

Therefore, be it resolved:

That we as a General Council declare ourselves as being opposed to Anti-Semitism, and that we disapprove of our ministers becoming identified with those who proclaim this propaganda.

That the editor of the *Evangel* be instructed to prepare an article including Section I of this resolution and stating our position in the matter, and that it be published in the *Evangel*. (*The resolution and an article under "The Editor's Notebook" were published in the October 20, 1945, issue of the Pentecostal Evangel.*)

Quotation From a General Council Message

O God, give us back old-fashioned religion. God, give us back repentance from sin, when the Holy Ghost grips men's hearts in the congrega-



Wesley R. Steelberg

tion, and they say, "What Shall I do to be saved?" I have seen them come running down the aisles. I remember when Brother Franklin, who sits in the congregation, and I were just youngsters, back in the days of Barbary Coast in San Francisco, we were down on old Howard Street. We preached the best we knew, scarcely knowing how to construct a sermon. But I tell you, men would come up with their whiskey bottles

and their playing cards, the great, hot tears would run down their faces, and they would confess their sins and get right with God. That kind of confession is only produced by supernatural conviction, by the operation of the Holy Ghost. Hallelujah! Wesley R. Steelberg, "Omnipotence at Man's Disposal," *Pentecostal Evangel*, December 1, 1945.

This Troubled World

With the surrender of Japan the world looked for an era of peace, but what a delusion that dream has proved to be. Communists have loosed civil war in China. Anti-Zionist riots flare in Cairo and Palestine. The Greek-Albanian border is afire with armed sorties. Indonesia is rife with conflict and threats of dangerous revolt. Yugoslav-Italian feuds break out in Trieste. Revolutions rock Argentina, Venezuela, and Brazil. The restless Balkans seethe. A troubled world may wail, as did Israel of old: "God hath given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble!" Confused nations vainly seek to come to terms with each other, when what they need to do is to come to terms with God!

"The Passing and the Permanent," *Pentecostal Evangel*, December 1, 1945.

FROM EVERY STATE

The following editorial appeared in the *Springfield Leader and Press* during the 1945 General Council held in Springfield, Missouri.

To its own residents, Springfield is well known as a dairying center, a railroad center, a medical center, and a trading center from pioneer days, for it always has been—as it still is today—a major crossroads in this region.

But throughout the length and breadth of America, with its Springfields in every state and millions who never heard of Springfield, Missouri, perhaps our pleasant and beloved hometown is known to more people as the headquarters of the Assemblies of God than for any other one thing.

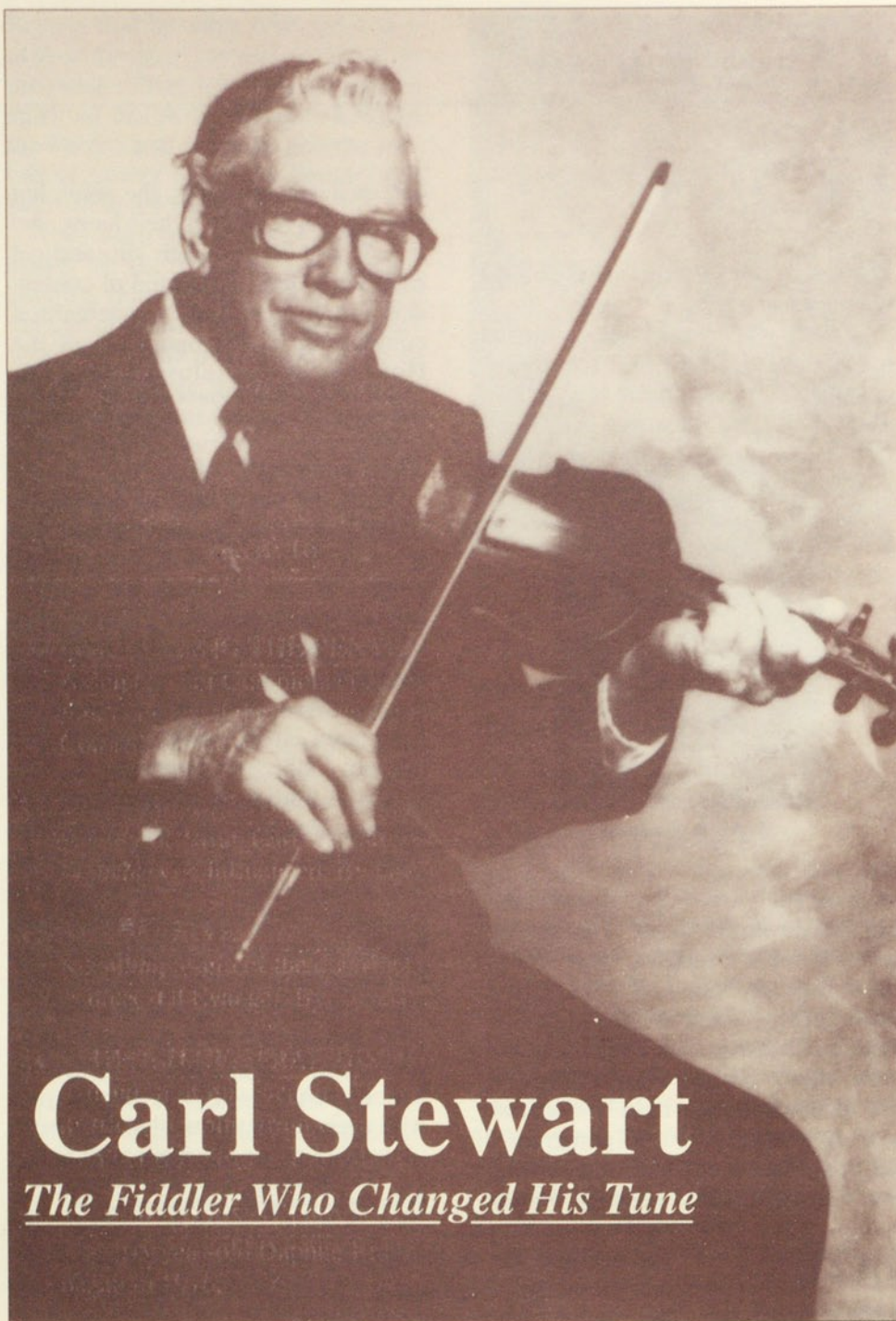
Not a state in the union but has Assembly of God ministers in direct contact with the denomination's headquarters here—and, indeed, few nations in the world but have Assembly of God missionaries assigned from Springfield

and accountable to the missionary headquarters here—so that the name of Springfield probably is carried farther by this church than by any other agency.

And Springfield is aware of the fact and proud of it—considers the Assemblies of God one of its outstanding organizations and finest assets, with their great publishing house here, their training school, perhaps soon to become a standard college, and the international headquarters offices.

Periodically the biennial general council of the denomination meets here—as it is doing now—and these meetings always are a great event. Visitors come in by many hundreds to spend rich days together in preaching, prayer, praise and fellowship, and to transact the business of their great denomination.

This general council has now been in session here since Thursday, and these newspapers join the entire community in extending its members hearty welcome and most cordial greetings and wishes for the success of their undertakings.



Carl Stewart

The Fiddler Who Changed His Tune

by Glenn Gohr

“Carl Stewart was a one of a kind, classic Pentecostal preacher...who greatly influenced young people in Texas throughout his life.”—J. Don George

Carl Stewart, along with his many other talents, was a gifted musician and preacher. He is often remembered for his fiddle playing, but in his early years, he also gained some notoriety by singing in a quartet at Bonnie Parker and Clyde Barrow's funeral. He helped in the preparations for their funeral and saw their bullet-riddled bodies firsthand. Yet he was not the only Assemblies of God preacher who chose to be associated with the well-known pair of gangsters. Clifford Andrews, pastor of what is now Oak Cliff Assembly of God, Dallas, Texas, preached their funeral. And Charles E. Worthy, another Assemblies of God pastor, witnessed to the two outlaws in jail only a few months before they were gunned down. Carl Stewart lived a colorful life. And this is but one of the unique true life incidents which he loved to tell.

Carl Lucas Stewart was born in a log house in De Leon, Comanche County, Texas, on November 16, 1902. In his 1975 autobiography, *The Fiddler Changed His Tune*, he explains how he rose from a very obscure beginning near De Leon to the limelight of being a successful and respected Christian leader. His parents, Mr. and Mrs. W. H. Stewart, were charter members of the St. Joe Baptist Church. Growing up in the early part of this century, Carl Stewart and his siblings traveled to church in an old hack or horse-drawn wagon.¹ The family was always faithful to attend church. Spiritual food was just as important as physical nourishment.

Life was not all roses for Stewart. As a child he contracted whooping cough, measles, and chicken pox, and then suffered from chronic throat and tonsil troubles. The accepted treatment was a sound dose of castor oil. Yuck! The remedy must have worked, because by the time he was school-age he was past this problem.

Carl, from his youth, loved the outdoors. He had fond memories as a lad of 7 when he began going on night possum hunts and swimming events with his older brothers. As he grew older, he participated in all-night wolf

chases with his dad, brothers, uncles, and "Old Blue," the lead dog in the family's pack of wolfhounds. Old Blue was the prized family dog who knew how to tree possums with ease and once led a pack of dogs that killed the largest wolf in Comanche County. Carl had a great admiration for Old Blue. And when Old Blue passed on, Carl wished that in the end he might be counted as faithful to his calling as a minister as Old Blue had been loyal in his place as the lead dog in the pack of hounds.

When Carl was nearing his 8th birthday, his father became seriously ill and required surgery. The surgery was unsuccessful, and his father died on November 29, 1910,² leaving a wife and seven young children to carry on by themselves.

Times were hard as most of the cattle had to be sold, and the two oldest children had to drop out of school to help provide for the family.

Another chapter in Carl's life unfolded as A. D. Williams, the song director at the St. Joe church, took him under his wing. Carl spent a summer with Mr. and Mrs. Williams and learned all about shoeing horses, sharpening plows, and blacksmithing.

One day while helping in the blacksmith shop, he heard some very sweet music. A group of people arrived on the street in a great horse-drawn wagon with a big flat bed. They were singing, playing, hollering, and telling stories.

Mr. Williams said, "They are going to stop right out there. If you would love to hear them play and sing, you can go out there and watch them."

The title of the first song was "Just Plant a Watermelon on My Grave and Let the Juice O-o-ooze Through." What a title! But the name fit, for the chorus echoed out: "Rabbit is mighty, mighty good, and possum's mighty fine; but gimme, oh! gimme, how I wish you would, that watermelon smiling on the vine."³

The singing was great, but what captivated Carl was the little instrument one of the men played. He soon learned that it was called a fiddle. It sounded good and looked so easy to

play. He decided that someday, somehow, he had to get a fiddle of his own.

When he learned that an elderly man had a fiddle that never had been played, he asked the price. All he needed was \$5.00 to buy the fiddle! When cotton picking time came, Carl found extra work picking cotton, and after several weeks he had saved enough to buy the fiddle.

He got the fiddle ready to play, but he found that playing was not as easy as it first had seemed. But with persistence and practice, in a few weeks he was able to master his first tune, "Go Tell Aunt Nancy Her Old Grey Goose Is Dead; the One She's Been Saving to Make a Featherbed."

Carl's fiddle playing continued for months to come, but the music was

When Carl's father died, Mrs. Stewart had to sell the cattle; the two oldest children dropped out of school to help support their large family.

not so beautiful to others of his family. He had no encouragement to become a great fiddler. Before long his mother's high-pitched voice exclaimed, "Carl, you are driving me crazy! We can't stand that noise." From then on, Carl found solace in the old storm cellar where he could practice by himself and try to come up with new tunes.

One night he went to a community night of entertainment at the schoolhouse. A string band performed, and there Carl learned some more fiddle tunes, such as "Arkansas Traveler," "Turkey in the Straw," "Black-eyed Susie" and "Cotton-eyed Joe." He began to have high hopes of being a world-famous fiddler.

At this same community get together, he watched intently as one of the entertainers wearing a fake mustache and "specs" stood up to "preach." He was using an old Sears-Roebuck catalog for his "Bible," and his text was found in the 32nd chapter of Aggravation. The man's voice became shrill, and he moved about slinging his arms and clapping his hands in a way which parodied real

preaching. Although some might have seen this as sacrilegious or in poor taste, Carl Stewart was inspired by this "preaching" and had a desire from then on to be a real preacher someday.⁴

His first attempt at "preaching" was at a schoolhouse play, where in fun he read his text as follows: "Verily, verily I say unto you, he that sitteth down on a red hot stove shall surely rise again." He delivered similar "sermons" to his schoolmates on several occasions "just for fun," yet it gave him practice which would prepare him to be a great preacher later on in his life.

Carl's father had loved gospel singing, and both Carl's parents saw to it that each of their children attended the summer singing schools. Here it was that Carl cultivated his life-long love for gospel singing. And after he was called into the ministry, he sang and played his fiddle often at revivals and church and district functions.

Eventually boll weevils, drought, poverty, and other things forced the Stewart family out of farming the North Texas plains, so in 1918 they decided to pick up and move to California to work with Carl's uncle in the Imperial Valley near El Centro. They said good-bye to their friends and left behind Carl's brother Jake who was planning to be married soon. But within a few months, Jake fell ill with the dreaded flu which had reached epidemic proportions that year. Before long he was gone and was buried near their father's grave at De Leon, Texas.

A few months later, when California did not work out, the Stewart family returned to De Leon, and Carl began working in the oil field near Desdemona where an oil boom was in full force. There he started running with a rough crowd. He began to gamble, shoot craps, play poker, smoke cigarettes, and drink moonshine liquor. He was very musically talented and by this time he had become a ballroom fiddler. He could play the fiddle with the best of them. Many of the old West Texas tunes,

such as "Arkansas Traveler" and "Turkey in the Straw" were his favorites. Next he landed a job with the Texas Central Railroad Company in De Leon. But he seemed to be getting further and further away from God.

Carl's mother told him about a great revival being held in Suez, not far from De Leon. People were being saved, healed, and baptized in the Holy Ghost. They were talking in an unknown tongue and people were calling them "Holy Rollers." So many unusual things were happening at these revival meetings, that curiosity must have gotten the best of Carl Stewart. A short time later, in the summer of 1922, he attended a brush arbor meeting at De Leon. It was conducted by the same evangelists who had been at Suez. There he witnessed testimonies of healing, heard beautiful singing, and learned more about the marvelous grace of God. He went back for many nights, not missing a service. The seed was being planted.

The next year, the summer of 1923, Carl was 21 and found work with the M.K.T. Railroad to help support his mother. He mainly spent his spare time in going to dances, fiddling for square dances, and attending big singing conventions. He also began attending services at a Pentecostal church. The singing and testimonies were still very thrilling.

One night at a revival meeting he heard a moving song sung by a couple of young people at the church:

*How I came to love these pilgrims,
Is to me a great surprise,
And the way the Lord has led me,
Is a wonder in my eyes.
Oh! I never thought I'd be one,
But I'm happy now to say;
That although I used to hate them,
I am one of them today.⁵*

This song seemed to express some of Carl's own feelings, and he wondered if someday he might sing as these Pentecostals were singing: "I am one of them today."

At this same service, Carl met the speaker, E. B. Crump, who would become one of his dearest friends. But he didn't care much for the sermon because his eyes were fixed on



Two ministering friends, Carl Stewart and Jeff Gibbs, with their musical instruments in Fort Worth.

the 16-year-old pianist. After the service he introduced himself to her. He found out her name was Jewell Crain, and she was the daughter of John Crain, a railroad engineer whom he had previously worked for. She soon captivated the imagination of the ballroom fiddler. He returned to the revival the next night and borrowed a friend's Model T to escort his new girlfriend to her home. Soon friendship blossomed into love, and the two were married on May 24, 1925, in Comanche County, Texas.⁶ After the ceremony, the couple celebrated by participating in the annual Round Grove Singing Convention which was being held at the Round Grove Baptist Church and was conducted by their good friend, Dean Gardner.

Six weeks after their marriage, a revival started at the Pentecostal church a block away from their home. Hundreds of people were attending the open-air revival each night. A young evangelist, H. H. Wray, was conducting the meeting, along with some other well-known Assemblies of God ministers (Troy Frazier; Miss Josephine Kay, later Dr. Josephine Williams of Waxahachie, Texas; James K. Gressett) and a fine group of singers and musicians. Carl's young bride

Jewell suggested they should attend, and they did. This was to be a turning point in their lives. At one of these services the message was on the Rapture and the fact that some would be left behind. This made Carl uneasy and unable to sleep that night. The next night Carl went forward when the altar call was given. As the crowd sang "Only Trust Him" Carl did just that by repenting of his sins and calling upon the Lord for salvation.

The revival continued nightly, and Carl felt a hunger to receive the baptism of the Holy Ghost like the other Pentecostals had. Altar workers prayed with him for several nights, even into the wee hours of the morning. Then, when it was announced that the ladies were having a Wednesday afternoon prayer meeting, he decided to go. He thought if he could get among some great praying women, he would surely receive the Pentecostal baptism. Besides, he just couldn't wait any longer.

So the next day Carl and Jewell and a friend, Bob, went to the ladies' prayer meeting. Carl told them, "I feel that I can get the baptism of the Holy Ghost and not have to wait till tonight." The ladies all agreed to pray, and before long Carl began to utter a language he did not know, and he was gloriously filled with the Holy Spirit. Carl loved to tell about his salvation experience and receiving the Holy Spirit. His sermons would often be punctuated with the phrase: "I was in Comanche County when the fire fell." From then on Carl in good faith could sing the familiar Pentecostal song, "I am One of Them Today."

Carl soon became the song director at the church, and Jewell was the piano player. That July they assisted H. H. Wray with the music and singing at a revival he was conducting in Eastland, Texas. After one night of the revival, while on the 30-mile trip back to De Leon, Jewell received the Baptism while they were singing a song, "Our Lord's Return To Earth Again." She began to tremble, and her words changed to a new language which flowed out of her mouth. She continued praising God

in a heavenly language throughout that night.

In the fall of 1927, Carl and Jewell felt called into evangelistic work. Carl quit his job, and they sold their farm animals and other belongings. Knowing they were in the Lord's will meant everything to the Stewarts, although many times on the field they had to struggle financially. When the Great Depression hit in 1929, times got rougher. At first Carl did not preach, but he would assist with singing, and Jewell would play the piano. The evangelists he worked with were some of the leading pioneers of Pentecost in Texas: Troy Frazier, F. D. Davis, E. B. Crump, Frank R. Anderson, James K. Gressett, C. A. Lasater, and C. L. Musgrove.

Although Carl did not consider himself a preacher at this time in his life, this all changed when he had a dream one night. He dreamed that a Western Union boy delivered a telegram stating that the church at Olney, Texas, had called him to be their pastor. In his dream he accepted the offer. In the morning he awoke to find the dream was coming true. A Western Union boy did come and deliver that message. Sensing this to be God's will, Carl accepted.⁷

It didn't take long for the Stewarts

Carl paid \$5 for a fiddle and learned to play, but his family offered little encouragement.

to make the move. It was late September when they started their duties at Olney. Early in life Stewart had shown unusual talent in leadership abilities. Now was his chance to put those skills to work. From a congregation of 12, the number soon increased to 75. And with God's help, Carl did become an eloquent preacher. He was licensed in October 1928 and was ordained June 12, 1930, while pastoring in Olney.⁸ Also in 1930, the Stewarts began a Sunday afternoon radio broadcast from Wichita Falls, Texas. This attracted new people for every church service, and the congregation continued to grow.



Pastor Carl Stewart, left, and his radio group broadcasting "live" on Sunday morning over KFJZ, Fort Worth, in 1935. Seated at the piano is Stewart's wife Jewell. The two boys on the floor are Don Stewart and Jackie Ellis.

The Stewarts' first child, Donald Lee, was born at Olney on March 13, 1931.⁹ That same year, they hosted a 7-week revival at the church with a fiery evangelist, George Hays, an ex-prize fighter. Crowds came by the hundreds, and police had to help control the people. Because of this revival, the Sunday school attendance exceeded 300 and continued to grow. From 12 people to more than 300 in less than 3 years!

Another child, Johnnie Marie, was born in 1932 in Olney, and in 1933 Carl Stewart was elected presbyter of the Wichita Falls Section. The Stewarts also helped start churches in nearby towns such as Archer City, Holliday, and Graham.

After 5 years in Olney, Carl received a call from the congregation at Boulevard Assembly of God in Fort Worth to be their pastor. He accepted, and in August 1933 a new chapter unfolded in his life.

He would preach 3 or 4 times a week and directed the Sunday night choir before preaching. Huge crowds began attending each service. In 1934 plans were in the makings for a larger facility to house the growing congregation. About this time, Carl became good friends with C. H. Asher, an independent Pentecostal

preacher. The two men held revivals together and shared their pulpits with each other. The result was that Asher joined the Assemblies of God, and his congregation decided to merge with Boulevard Assembly.

In the latter part of May 1934, the news came out that Clyde Barrow and Bonnie Parker had been killed by officers in Louisiana. Their bullet-riddled bodies were transported to Dallas for burial. A private funeral service was held, and Carl was asked to help with the arrangements. Carl, funeral director Dudley Hughes, and 2 others formed a quartet and sang at the service. Another Assemblies of God minister, Cliff Andrews, preached the message. Police officers with guns joined the crowd at the service for fear of danger, but the funeral went off without a hitch.¹⁰

Carl also began a radio broadcast in Fort Worth on station KFJZ which continued for almost 40 years. He started with a quartet of gospel singers, which included Jack Ellis, Mr. and Mrs. Henry Hatcher, and himself. His wife Jewell was the pianist. The theme song of the broadcast was "Tell Me the Old, Old Story."¹¹

Early in 1935, with his great love for music, Carl felt an urge to start

Continued on page 27

FROM OUR READERS

Appreciates Her *Heritage*

Heritage magazine is so interesting that it is hard to lay down. I reviewed the article in the spring 1994 issue about my grandfather D. W. Kerr and the Statement of Fundamental Truths. I appreciate the respect given to my grandfather and wish I had known him better. I appreciated too the research, article, and photos of the headstones of Pentecostal pioneers.

Last June my husband Pat, an alumnus of Glad Tidings Bible Institute [now Bethany College of the Assemblies of God], was invited to go with about 25 others to see the burial place of Mary Craig in Oakland. She was the wife of Robert Craig [together they founded Glad Tidings in San Francisco and pastored Glad Tidings Church]. The purpose of the trip, which was led by Bethany president Tom Duncan, was to set a stone in Mary Craig's honor. At the grave, the group remembered this fine lady who helped found the school. During the activity, the original marker was found, which was removed and taken to Bethany as one of the school's memorials.

Thank you for keeping the torch of God burning brightly.

Eleanor Kerr Phay
San Jose, California

Sister McPherson's St. Louis Meeting

We deeply appreciate the summer issue [with article on Aimee Semple McPherson's 1921 meeting in St. Louis by Edith Blumhofer]. Dr. McPherson [Rolf] is so pleased with the cover picture you have used. You have done an excellent job.

And you are to be commended for the booklet "In Memoriam" [honoring A/G ministers who died during the 1993-95 biennial]. It must have been a huge task but one really appreciated.

Leita Mae Steward
Secretary to Rolf K. McPherson
International Church of
the Foursquare Gospel
Los Angeles, California



Enjoys Article on A. B. Cox

Thank you, Brother Warner, so much for the article about A. B. Cox (By Glenn Gohr, summer, 1995). I've been going to Bethel Temple (Dayton, Ohio) since 1934. Is the article A. B. Cox wrote on worldliness in the General Council Bylaws available? He was very strict when we were growing up. Thank God for his faithfulness to God. Thank you.

Mrs. Annie Jacobs
1130 Sharewood Ct.
Dayton, OH 45429

The current Article VIII, Section 6 of the Constitution and Bylaws is titled "Worldliness" and was adopted in 1927. The origin is from a resolution from the Central District Council, August 10, 1927. The original resolution is given below:

We, the Presbyters of the Central District Council of the Assemblies of God, feel the need of lifting and maintaining a high standard of holy living in our assemblies. We therefore urge all our people to give voice to the following:

"Inasmuch as there has been much worldliness creeping into many of our assemblies, and often the pastor meets with much opposition as he holds to the Bible standard against popular sins;

"Be it resolved that we, as a body, unitedly declare ourselves against all forms of worldliness; but particularly against modern immodesty and extremity in dress, bobbing or undue

waving and curling of the hair, the use of paint and rouge or such things as change the complexion; also that we discourage our people from attending the present day bathing beach where both sexes mingle, and that we all agree as pastors, evangelists, licentiates, exhorters, Sunday School Superintendents and teachers, to speak the same things and voice ourselves against these sins."

Appreciates *Heritage*

We faithfully read each issue of *Heritage*. In fact, I copied the material on A. B. Cox in the summer issue and distributed it to our people. [The late A. B. Cox pastored Bethel Temple, Dayton, Ohio.] There was great interest, even though a majority of the present congregation did not know him. Enclosed is a little booklet, "Christmas Devotionals," our church published. You might want to tuck it away in the Archives.

Keep up the good work. God bless you.
David W. Flower, Pastor
Bethel Temple
Dayton, Ohio

In every issue I can relate to people and events. Most of the old-timers I was privileged to meet and to know and love. Last week we had our Senior Adult Camp [Southern California District], and it was the best ever. Derald and Peggy Musgrove were both outstanding speakers, and our people loved them. J. K. Gressett, Arizona District superintendent for 25 years, was present even though he has been quite ill and has suffered the loss of a leg. But at 94 years young he still has the spark that made him so unique.

Curtis W. Ringness
Highland, California

We feel that *Heritage* is a very necessary publication. We tell others (particularly fellow pastors) about it whenever the opportunity arises. Thank you for your dedication and hard work. We appreciate it!

Jeff and Carol Green
Lebanon, New Hampshire

Many, many thanks for the copies you sent of Loafer's Glory column [summer 1995]. I'm enclosing a check to subscribe. I have known many of the people mentioned. Who could forget "Cousin Clara" in the *Gospel Gleaners*? Also I knew Zelma Argue in California. And your article about knowing the past was excellent [spring 1995].

Leroy and Elaine Atwood
New Braunfels, Texas

The Atwoods enclosed an audio tape with H. C. Ball speaking. Ball was a leader in the Latin American districts. They also enclosed a story of long-time missionary Pansy Blossom.

We Believe

Robert C. Cunningham Recalls Origin of the Doctrinal Statement That Appears Regularly in the *Pentecostal Evangel*



Editor Robert C. Cunningham, left, checking *Pentecostal Evangel* pages with artist Lloyd Colbaugh, 1953.

CORRECTIONS

The spring issue incorrectly reported that James and Francine Dodd donated 149 cassette tapes "mostly of Lakewood Assembly." It should have stated that the tapes were from Brother Dodd's ministry at Broken Arrow, Oklahoma, where he pastored for 36 years. Lakewood Assembly, Tulsa, duplicated the tapes for the Archives.

Ruth Mahan Spence (Mrs. Oswald Spence) called attention to Glenn Gohr's article on her father, "The Ministry of Ben Mahan" (winter 1994-95). On page 34, paragraph 2, it states incorrectly that the wife of an admiral taught a Bible class at Mahan's church in Washington, D.C. The former teacher, Ernestine Rossiter, actually is the daughter of Admiral Percival Rossiter, the one-time surgeon general of the U.S. Navy. Admiral Rossiter often attended services with his wife and daughter. Ernestine Rossiter White now lives in California. Also, Dr. and Mrs. Oswald Spence live in Alexandria, Virginia, not Arlington.

I have been asked about the origin of the statement "We Believe" that first appeared in the *Pentecostal Evangel* of January 1, 1956. I doubt any action was ever taken by the Executive Presbytery to authorize it, so I must depend on memory to tell how it came about.

I was the editor of the *Evangel* at the time and J. Roswell Flower was the executive director. I noticed there was a statement titled, "This We Believe," in each issue of the *United Evangelical Action*, the official magazine of the National Association of Evangelicals, of which the Assemblies of God has been a member from its beginning. It occurred to me that a statement of this kind was needed in the *Evangel* so that anyone picking up the magazine for the first time might be assured that our doctrine is biblically sound.

So I offered this suggestion to Brother Flower. He favored the idea and suggested we should pattern our statement on that of the N.A.E. magazine. This we did, using the same phraseology in most of the sentences, but we added two sentences, as follows:

"(We believe) the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it."

"(We believe) the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer."

Later on, it was suggested by a good number of readers that additional emphasis ought to be given to the Second Coming. As a result, the following sentence was added, beginning May 12, 1963:

"(We believe) in the blessed hope—the rapture of the Church at Christ's coming."

The statement continued to appear in this form for many years. More recently, in response to letters from many readers, a further sentence was added, as follows:

"(We believe) in water baptism by immersion."

In each case, the decision to enlarge the statement was made by the editor in consultation with the current executive director. I do not recall any action being taken by the Executive Presbytery. From time to time there have been suggestions by readers that further additions be made, such as statements concerning the Lord's Supper, spiritual gifts, world missions, etc., but to lengthen it further might reduce its usefulness.

—by Robert C. Cunningham
Springfield, Missouri, March 15, 1995

Like most other segments of the Assemblies of God, the old Central District can trace its roots back to the 1901 outpouring of the Holy Spirit at Charles F. Parham's Bible school in Topeka, Kansas, and William J. Seymour's Azusa Street Mission in Los Angeles. Comprised of 3 states, Ohio, Michigan, and Indiana, plus parts of Illinois and Kentucky, the Central District was well represented at the first General Council of the Assemblies of God in 1914.

At the 1917 General Council, it was recommended that district and state councils be formed to assist in carrying out the General Council purposes of cooperative fellowship in each region of the U.S. It was 2 years later, in 1919, that delegates from Michigan made their first attempt to organize the Central District. The roster included 13 ministers and 7 lady delegates.

After electing J. R. Kline of Detroit as chairman and W. D. Bechtel of Romeo, Michigan, as secretary, the delegates passed their first official resolution. They declared themselves to be: "The Central District Council of the Assemblies of God in affiliation with the General Council of the Assemblies of God."¹

Other pertinent business included:

Article I: A credentials committee would be established to review applicants for the ministry and membership in the Council. Only male ministers who had received credentials from the General Council could vote.

Article II: The preamble of the General Council as adopted in 1916 was approved. Items covered included rules on violation of ministerial courtesy; lady delegates and rights and offices of women; and ordination to the ministry.

Article III: They adopted the fundamental truths approved at the 1916 General Council. The problems of fanaticism and extreme demonstrations were dealt with by declaring such expressions as fleshly evils from the human spirit through a misunderstanding of the Word of God.

It was recommended that ministers discourage any such behavior and

75 YEARS AGO

The Old Central District Council

By Roger L. Culbertson

A handful of ministers met in October 1920 to organize a huge district stretching from Ohio to Illinois and Michigan to Kentucky.

instruct their people in scriptural demonstrations of the Holy Spirit according to 1 Corinthians 12, 13, and 14, inclusive. Guidance in personal affairs in the assembly was not by shakings and mutterings, but by guidance of the Holy Spirit in harmony with the Word of God. This was seasoned by "sanctified common sense" (Colossians 4:4-5; Titus 2:7-8; Romans 12:2-4).

Article IV: Ministers were discouraged from allowing other ministers to preach in the pulpit who did not hold credentials with the General Council. This would decrease the risk of

"tramp preachers" causing havoc in the Assemblies.

Some were advocating at the time the doctrine of "marriage purity" disguised as "social purity." This false doctrine advocated that since the coming of the Lord was so near, married people in the church should live as though they were not married. This doctrine also held that marital relations in their ordinary design were sinful.

The district proclaimed this to be thoroughly unscriptural, and as being "deplorable in the extreme"—a misinterpretation of the Word of God.

Article V: The district also lashed out at the heresy of baptism in the "Name of Jesus only."

Article VI: "Seventh Day Pentecost." The brethren called it Galatian heresy of Paul's day—an interjection of legalism. The district encouraged ministers not to cater to the seventh-day heresy by admitting in any official way that Saturday was the Christian sabbath to satisfy those who have such tendencies.

The next year in 1920, the Central District Council was reorganized to include the states of "Michigan, Ohio, Indiana and the parts of Illinois and Kentucky not included in any other District Council."² This is when the old Central District, as we know it, was organized.

Elections were held with J. Narver Gortner, Cleveland, being elected as the first chairman. J. R. Evans was elected secretary. A roster committee, resolution committee, ordination committee, and home missionary committee were appointed.

The following brethren were elected district presbyters: L. V. Roberts, Indianapolis; J. R. Kline, Detroit; T. K. Leonard, Findlay, Ohio; George E. Smith, Chicago; A. B. Cox, Dayton; Harry Long, Zion City, Illinois; and C. A. McKinney, Akron.

The preamble and constitution and other fundamental regulations already adopted by the General Council were adopted at this meeting.


And so, as the doughboys came marching home from World War I, and America swept into the "Roaring Twenties," the Central District of the



Above, the 1927 Central District Council in Akron, Ohio. Left, elected as the first Central District superintendent was J. Narver Gortner, far left; others in the photo are Owen "Irish" Lee and J. R. Evans. The photo was taken about 1920, the year the District was formed.

PENTECOSTAL CAMP MEETING - AUG. 1 to 13, 1935

 MRS. IRENE DEBELOW <small>General Dist. Sec.</small> <small>A special feature of the Camp Meeting will be the presentation of a special award to the woman who has the most children in the Pentecostal Church. Mrs. Debelow has had seven children, six of whom are Pentecostals.</small>	<p>The Texas Evangelist</p>  REV. GUY SHIELDS <small>of Louisville, Texas</small> <small>Will be the Camp Meeting Evangelist</small>	 EVANGELIST MINNA SEABORN <small>Evangelist Minna Seaborn, who has served in capacity of "Special" District in the Pentecostal Church, will be the special feature of the Camp Meeting.</small>
<p>Ruler of the Camp</p> <small>Under the direction of the Camp Meeting, a special feature will be the presentation of a special award to the woman who has the most children in the Pentecostal Church.</small>	<p>Daily Bible Studies</p> <small>Will be one of the main features of the Camp. This feature of the Camp Meeting will be a special feature of the Camp Meeting.</small>	<p>Missionary Day</p> <small>Special feature of the Camp Meeting will be the presentation of a special award to the woman who has the most children in the Pentecostal Church.</small>
<p>Prize Dinner</p> <small>A special feature of the Camp Meeting will be the presentation of a special award to the woman who has the most children in the Pentecostal Church.</small>		



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 beginning
Mar. 1st to Mar. 29th, inc.
 Every night except Saturdays,
 at 7:30
DR. OTTO J. KLINK
 of Miami, Fla.
 at
The Pentecostal Church
 Corner Lexington Ave. and E. 55th St.
You are Welcome
 Good vocal and orchestral music.
 REV. D. P. HOLLOWAY, Pastor
 OVER

Above, a revival poster for the Pentecostal Church, Cleveland, in 1936. Left, 1935 Central District camp meeting. Below, the last Central District Council, Bloomington, Indiana, in 1946.



Assemblies of God came into existence. A complete roster of all who attended in 1920 is as follows:

J. R. Kline, Detroit; J. Narver Gortner, Cleveland; J. R. Evans, Cleveland; C. A. McKinney, Akron; T. K. Leonard, Findlay, Ohio; A. B. Cox, Dayton; R. W. Hudson, Toledo; L. V. Roberts, Indianapolis; H. W. Espy, Akron; George E. Smith, Chicago; J. M. Campbell, Bloomington; C. W. Pelton, Conneaut, Ohio; John Waggoner, Warren, Ohio; Harry Long, Zion City, Illinois; J. B. Gordon, Elyria, Ohio; Harry E. Bowley, Jasonville, Indiana; Fred Vogler, Martinsville, Indiana; Percy McGill, Muncie, Indiana; J. J. Sell, Cleveland; Mrs. J. B. Gordon, Elyria, Ohio; Mrs. J. R. Evans, Cleveland; and Ella Ryan, Detroit. Visitors: B. K. Robbins, Conneaut, Ohio; and missionary A. V. Cook, Danville, New York.

Thus, the Central District Council came into being with a voting constituency of 19 men, 3 non-voting women credential holders, and 2 visitors.³

For the next 26 years the old Central District held district councils annually and survived the hardships of the Great Depression and World War II. During this time each individual state became more and more autonomous. In Ohio the home missions committee would oversee the planning of new churches; the camp committee would conduct camp meetings and eventually purchase the campground at Big Prairie, Ohio; and the Christ's Ambassadors president would oversee the youth program.

Because of the Great Depression and World War II, however, each local pastor operated very independently with little fellowship with other brethren, and almost no supervision from the district officials. During these early years of the Movement, prejudice against "those Pentecostal Holy Rollers" ran high. It was a time when antagonists threw rotten eggs and rotten tomatoes, but it was also a time when believers fasted and prayed.

In spite of these hardships, there were many men who were faithful to God and the ministry He had given them. Some excelled and established

great churches that are still in existence today. In the larger cities of Ohio this was especially true, and these men eventually became the "bishops of their own religious dynasties." The following is a sketch of a few ministers from this period.

Thomas K. Leonard: The man who named the Assemblies of God. Introduced to Pentecost in 1906 by C. A. McKinney, Leonard sold his farm so he could purchase a tavern in Findlay, Ohio, and convert it into a church. A student of the Word, he believed that the King James Version was incorrectly translating the Greek

**Former Methodist
J. Narver Gortner, a
Cleveland pastor, was
named first part-time
chairman.**

word "ekklesia" as church instead of assembly. Apparently no one remembers the exact date Leonard began to teach this, but written records show in 1912, 2 years before the first General Council, the Findlay Apostolic Temple was renamed "The Assembly of God."⁴

The role Leonard played in the first General Council is well documented. Suffice it to say that the Council not only adopted his name, but also E. N. Bell and J. R. Flower accepted his invitation to move their offices and print shop to Findlay. So, thanks to T. K. Leonard, Findlay, Ohio, had the honor of being the first home of the International Headquarters of the Assemblies of God.

A. B. "Daddy" Cox: A. B. and Dora Cox arrived in Dayton on a warm Saturday afternoon in September 1918. After holding tent meetings, cottage prayer meetings, and street meetings, Cox and his small congregation established their first permanent location in a store room overlooking a canal near Fifth and Stone Streets.

Revival fires soon broke out, and Cox preached every night for the span of 3 years, supporting his family by contracting electrical work during the day. The church was further

expanded in May 1920 when Evangelist Aimee Semple McPherson conducted a revival in Memorial Hall. Such tremendous throngs packed the hall it was necessary for Cox to minister to the overflow crowds on the steps outside. Large numbers were saved, healed, and filled with the Holy Spirit.

Cox pastored Dayton's Bethel Temple for almost 28 years. During this time approximately 40 pastors and evangelists entered the ministry from the church. Lula Bell Hough, a missionary to China, was also being supported by the church.⁵

Dewey P. Holloway: He was born April 16, 1898, in Coffee Springs, Alabama, the eighth of nine children. He accepted Christ at the age of 13 when evangelists came through the area conducting Pentecostal revival meetings.

D. P. (as he was affectionately called) practiced preaching in the peanut fields on his father's farm. At the age of 16, he began traveling with W. B. Jessup in tent meetings. Prior to coming to Ohio in 1935, Holloway traveled as an evangelist, served as Mississippi District superintendent for 5 years, and pioneered churches in Meridian, Stonewall, and Vernon, Mississippi. It was a world filled with snow, coal bins and furnaces, icy streets, tall skyscrapers, and a church made up of 29 different nationalities.

Holloway pastored the First Pentecostal Church of Cleveland, Ohio, for 16 years. During this time he served as general presbyter and then assistant superintendent of both the old Central District and Ohio District councils. When the office of nonresident executive presbyter was created, Holloway was elected to serve in that capacity, an office he held until his death.

One of the things which endeared D. P. to his friends was his sense of humor. At times he even resorted to practical jokes. He liked to tell about the time he slipped a piece of hot pepper chewing gum to Daddy Cox during a business session at a district council in Dayton.⁶

Oscar E. Nash: He was saved in Milwaukee under the ministry of Joseph Wannemacher. Through

mutual friends in Milwaukee and Cincinnati he was asked to pastor the Cincinnati Christian Assembly in 1927.

Two years later Nash felt called to conduct a missionary outreach in the Kentucky mountain area. By 1931 when the first worker's conference was held, 7 full-time missionaries were serving under his direction. As a result of this ministry, a Bible school was established to prepare native Kentuckians for mountain ministries. Later an orphanage was established. When the state of Kentucky became a district of the Assemblies of God, Nash served as its first district superintendent while continuing to pastor his church in Cincinnati.⁷

Time and space do not permit the telling of the hundreds, yes even thousands, of human interest stories connected with these pioneers of Pentecost. It was a time of laughter and tears, a time when the pastor responded to each knock on the door with a mixture of hope and fear. Sometimes the caller brought an answer to prayer in the form of a financial gift, a live hog, or a pot of leftover soup. At least one pastor, Dale E. Neller, experienced all of this and more. On one occasion he opened the door only to have the caller point a gun at his head and say, "If you don't get out of town, I'll blow your head off."

In spite of all the hardships, God blessed. By 1946, the old Central District had come a long way from its inception. It started with 22 ministers who came from 5 states. The portions of Illinois and Kentucky originally included had long since become part of their respective state district councils. In May 1945, ministers and delegates in Michigan had formed their own district. Indiana and Ohio soon followed their lead.

As the delegates returned from the 1945 General Council held in Springfield, Missouri, they began to think about the need for yet another change in the Central District. Gayle F. Lewis, their beloved superintendent, would soon be leaving them for Springfield as an assistant superintendent, and many saw it as the perfect time for change. Resolutions to this effect were circulated among the churches. The issue was settled at the

The district lasted 26 years, beginning to break up when the Illinois District formed in 1923; then Kentucky in 1935; followed by Michigan in 1945; and Indiana and Ohio in 1946.



Gayle F. Lewis left the Central District superintendent's office in 1945 when he was elected as an assistant general superintendent. He is with his wife Mary in this photo taken at the 1947 General Council in Grand Rapids, Michigan.

27th annual district council held in Bloomington, Indiana, on May 6-9, 1946. The delegates voted unanimously to dissolve the Central District to form separate districts for Ohio and Indiana.

Thus, the Ohio District Council came into being on May 8, 1946. Earl E. Bond, who had served as the last superintendent of the Central District, was retained as Ohio's first district superintendent; D. P. Holloway became its assistant superintendent; and T. E. Hartshorn, its secretary-treasurer. Ohio's first presbyters were: W. J. Domm, Cecil M. Good, C. W. Hahn, and D. G. Scott.

Not above showing their affection and appreciation to the early pioneers who were now attaining the rank of elder statesmen, the new Ohio District Council selected Flem Van Meter, A. B. Cox, and O. E. Nash as honorary presbyters.

In the spring of 1946, there were 121 churches in Ohio and 233 credentialed ministers. At the same time the missionary force of the Assemblies of God was over 600. The national missionary budget was approximately \$132,000 per month.

Because of the important nature of its business, the final district council of the old Central District was packed with emotion. Recently elected Assistant General Superintendent Gayle F. Lewis returned home to serve as the evening speaker. Before

the district ceased to exist, one final tradition was observed. In the closing ordination service, the following were ordained into the ministry:

Anne Eberhardt, Edna Dice, Carl Malz, Donald Manley, James Miller, Ethel Norris, Mrs. Flem Van Meter, William L. Thornton, W. H. Day, Clarris Horst, Gordon H. Matheny, Leonard R. Nowell, Paul E. Paino, Thomas Paino, Jr., Steven J. Rech, and Lawrence Shaw.⁸

Notes

1. Official minutes of the Central District Council, 1919.
2. Combined minutes of the Central District Council, 1920-21.
3. Roster of the first annual Central District Council, 1920.
4. From a personal history of the nation's first Assembly of God. Prepared for its 75th anniversary by Dwight Snyder.
5. A personal history of A. B. Cox written by David W. Flower for *The Vineyard*, Ohio District Council anniversary book, 1983, p. 24.
6. A personal history of D. P. Holloway, compiled by Roger L. Culbertson for *The Vineyard*, p. 28.
7. A personal history of Oscar E. Nash, compiled by Roger L. Culbertson for *The Vineyard*, p. 29.
8. Official minutes of the 27th annual Central District Council, May 6-9, 1946.



Roger L. Culbertson is pastor of First Assembly of God, Defiance, Ohio.



HAPPY MEMORIES OF A PENTECOSTAL MINISTRY

Oliver and Daphne Brann Began Their Ministry 79 Years Ago

By Daphne Brann

Daphne Brann is 105 and has been a widow for 44 years, but she is still going strong. Last year she fulfilled a lifelong dream by going to the Holy Land. Now she wants to go back!

Oliver P. Brann and I were married October 25, 1916, in the little pioneer Pentecostal church at the corner of Lee and Wallace Streets in Cumberland, Maryland, by D. R. Moreland, my brother-in-law. The

Daphne E. Brann is a remarkable woman of 105. To talk with her by telephone, you'd think you were talking with a woman half her age. She still speaks occasionally and is not content to spend all of her time at home in Florida. Last year she took a trip of a lifetime when she toured the Holy Land with her grandson and others. This year she attended the Potomac District camp meeting. *Heritage* asked her to reflect on her ministry with her late husband, Oliver P. Brann.—Wayne Warner

reception was at my home on Henderson Avenue. That night we went to Westernport, Maryland, where we had rooms rented in the home of Joe and Della Strickler. We lived there until a parsonage was built on Waverly Street just behind the church. It was there our three children were born: Oliver Kenneth, November 12, 1917; Leona Marguerite, October 25, 1919; and Naomi Pearl, October 22, 1921.

In Westernport we had a large congregation. I will never forget the Saleskies, Stricklers, Reeves, Howes, Michaels, Smileys, Trenams, Reckleys, Shrouts, and a lot of others too numerous to mention. Our church

in Westernport was filled every Sunday, both morning and evening. It was there that a meeting was held to bring the "Assemblies" closer together by forming a district council and Oliver was voted in to become the first district superintendent of Maryland in 1920.

It was shortly after this that Aimee McPherson was holding a meeting in Canton, Ohio, in November 1921, and at the close of that meeting A. B. Cox phoned to us and said that that was the best place in Pentecostal circles that he knew of to start an Assembly of God church, and wanted us to move immediately to become the pastor. (We were close to

A. B. Cox; Oliver's sister was married to Brother Cox's brother.)

Even though Naomi was just a few months old, we left Westernport, almost without saying good-bye. Not one person wanted us to go. About December 5, 1921, we were on our way to Canton, Ohio.

I felt I could never love a congregation like I loved the one in Westernport. Everything was so strange and new. We had never lived in a big city. Brother Cox and Oliver rented a big hall on the third floor. After a large tent meeting with Aimee McPherson many were hungry for the Holy Spirit. It wasn't long before we had a flourishing congregation. During 2 weeks' time about 70 received the baptism in the Holy Spirit.

We moved from hall to tent and from tent to hall. Finally we built a new church on Elgin Avenue. We named the church "Bethel" and the church in Canton bears the same name today (Bethel Temple). The present pastor, Robert Graber, still sends me the church bulletin.

When I think of Canton, I think of Loren B. Staats, the Goughnours, Beacons, Mosts, Baughmanns, Matt George (he was both contractor and builder of the church), and many more. About 70 went out from that church into the ministry.

Pastor Robert Brown, from New York City, preached the dedication sermon at our new church.

In 1923 we answered a "call" to Cincinnati, Ohio. It was there we had a meeting with Evangelist Smith Wigglesworth. Our son Kenneth was healed of a skin disease overnight. We were worshipping in an old theater building then and lived in the suburb of Norwood. It was there that all three of my children started to school. During our pastorate in Cincinnati, names that come to mind are Erma Erwin, the Nells, Bonds, and of course the Sheltons whose son later built a church in Cincinnati.

We then left Cincinnati and with the help of Brother Karl Most, we pioneered a "work" in Mansfield, Ohio. It was late in August of 1927 when we set up a tent on the corner of 6th and Main Streets, South,



Oliver and Daphne Brann used this tent to help start a church in Canton, Ohio, and then later constructed the building to the left. It is now Bethel Temple Assembly of God and pastored by Robert Graber. Photos courtesy of June Most Knowles

thanks to the Baughmann brothers and Karl Most, a businessman in Canton who took care of a lot of incidentals that have to be taken care of before starting a tent meeting. This was the same tent we used when we pioneered in Canton, Ohio, just a few years before. We wanted to send postal cards to people in Mansfield inviting them to the meetings so Karl

**"In Mansfield, Ohio,
the crowds kept coming,
and our God kept
blessing, saving souls,
and baptizing believers."**

went to Mansfield and got a city directory. We wrote a nice card, made a stencil, copied several hundred on an old Rotospeed that Karl had in his office, stamped and mailed them a few days before the meeting started.

Well, our first night came, Saturday night, and a big crowd! Our

young evangelists, who were invited a few weeks before, were all fired up. A Brother Smith preached and William Emenegger played his guitar and sang. A number came for salvation. Glory! On Sunday afternoon we had another big service. The crowds kept coming, and our God kept blessing, saving souls, and baptizing believers. We found one woman among the crowd who was Pentecostal, a Sister Banks, a lovely person. She stayed with us and became active in the work of the Lord.

We stayed in the tent until cold weather drove us indoors, but we could find nothing but a basement room under a garage. We called it the "Four Fold Gospel Hall." And, oh, the faithful that came with us from the tent: Browns, Shonauers, Earl & Frances Bard, Charlie Hasenzahl, and Sister Estees, just to name a few. God was with us, praise His wonderful name! A Sister Hammond and her family from the Volunteers of



America came to us and became our pianist. We had revival! Our church boys liked to sing "Get the glory, sing and shout and testify, get the glory from on high."

A young man, Gale Allenbaugh, a mechanical draftsman at the "Ohio Brass" was taking catechism from one of the priests in order to join his church. The last time he went, he found the priest smoking, so he said to him, "If you are God's servant, why are you smoking?" He went home, picked up the Saturday evening news. My husband's text for the Sunday morning service was in the paper: "The Necessity for the Baptism of the Holy Spirit." The word "necessity" struck him, so he said, "I think I'll go to hear that preacher at the Four Fold Gospel Hall in the morning." He did and he and his little family were still coming when we left Mansfield. They didn't seem to mind the water running down the walls from the garage above. My husband kept that sanctuary spotlessly clean.

Some months later the Allenbaughs came to town on a Saturday afternoon and bought a brand-new

car. He and his wife decided that the Branns needed the car worse than they did. On Monday morning the salesman brought the car to our home and told my husband that all he had to do was drive his old car to the garage. Great! Our God is so good! Nothing had ever happened to us like this before.

It wasn't all sunshine though. I remember one week, after all the

One week all they had to live on was their son's paper route earnings of \$6.

bills were paid, all we had to live on was the \$6.00 that our son Kenneth made selling papers in front of the bank on Main Street.

During the next couple of years we had revivals with Flem Van Meter, Stanley Cooke, William Gierke (with his song leader, Emil Balliet) from California, Bert Williams, and many others. Our membership had grown and we desperately needed a nice church building, but the Depression hindered.

My husband felt a "call" from Faith Tabernacle in Binghamton,

New York, was the will of the Lord. This was much to the disappointment of the family, as we all loved Mansfield and the children loved the schools there. Nevertheless, it was hard to say good-bye. We turned our lovely congregation over to a Sister Maffet.

In 1930 we moved to Binghamton, New York, where we pastored 4 years. So many friends come to mind, such as the Stocks, MacAlmons, Schullers, Barnards, Terrys, Saunderses, Tinkapaughs, Upholds, Adamses, Griffiths, Duffords, Hardings, Nortons, Sister Lord, Sister Trays, Sister Hubbard, Helen Delafield, and the Russell Lindermans.

During our pastorate in Binghamton, we lived on High Street next door to the church, which was on the corner of High Street and Conklin Avenue, along the Susquehanna River. The dampness proved too much for my husband, and he contracted arthritis. His ministry ended at Faith Tabernacle in April 1934, and he went into the evangelistic

Continued on page 31



Daphne Brann, with her daughter Naomi, is seated at the right on the first row with women of the Canton, Ohio, church in 1922. Photo courtesy of June Most Knowles

O. P. Brann, front row on right, with a group of ministers in Maryland.



Archives Searching for Price and Wigglesworth Sermon Recordings

Have you ever heard recordings of Dr. Charles S. Price or Smith Wigglesworth? These two prominent Pentecostal evangelists ministered in many parts of the world during the first half of the 20th century, but no known recordings of their powerful ministries are available.

The Assemblies of God Archives is not ready to give up in their search, however, for any kind of recording that has the identifiable voices of these men of God. Both of them were still preaching in 1947, the year that they died. And even though this predates the wide use of tape recordings, various forms of recordings were being used before that time.

If you know of recordings of these and other early Pentecostal preachers,

Readers wishing to donate historical materials to the Archives should address letters to the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802, or call (417)862-1447, extension 4400.



Wigglesworth



Price

you are urged to contact Glenn Gohr at the Assemblies of God Archives, 1445 Boonville, Springfield, MO 65802-1894; E-mail: GGohr@admin.ag.org or call him at (417) 862-1447, Ext. 4400.

Golden Grain Needed

The Assemblies of God Archives is missing copies of the *Golden Grain*, a periodical Dr. Charles S. Price and others published between 1926 and at least 1957. If you have any of the issues listed below, please contact the Archives:

1926: November; 1927: August, September, and December; 1928:

February, April, May, July, August, September; 1929: September; 1932: June, August, November; 1933: September; 1936: August, September; 1937: January; 1938: December; 1944: April; 1950: May, June, August, September; 1952: November; 1954: May, December; 1957: any after April.

Historical Materials Available From Readers

Heritage readers frequently offer the Archives materials that are already in our holdings. And from time to time we are able to provide the donor (or seller) names of people who might be interested in the materials. As a service to our readers, we will list materials that are available. The Assemblies of God Archives assumes no responsibility on the transactions. If interested in the materials below, contact the owner direct.

Bound *Pentecostal Evangel*s from 1939-66; copies of *Golden Grain*, published by Dr. Charles S. Price. For information, write to Rev. Philip Wannemacher, 1130 East Sunset Lane, Springfield, MO 65803.

DONATIONS

Alice Shedd: photos of Dudley Bible Institute, Dudley, MA. **H. C. Hartjens:** recordings of Richard Vinyard and George Jeffreys. **Euna Gibby:** "Pentecost in Houston" [Arkansas], by Cleo C. Clayton and interview with Tumpsie Harris. **Naoma (Cox) Caldwell:** photos of her parents, A. B. and Dora Cox; tracts, news clippings, and "The Brush of Angel Wings" (unpublished manuscript about her parents' life and ministry). **Tom Fawbush, Jr.:** research paper, "The Assemblies of God and Their View of the State." **Ruth Casale:** funeral recording and photos of her father, Ralph Volk; 50th Anniversary booklet of A/G, Bradenville, PA. **Mrs. Andrew Rahner:** photo prayer card of Andrew Rahner, and copy of *Pentecostal Evangel*. **Thomas E. Trask:** materials from Brooksville A/G, Brooksville, FL.

Steve Graner: materials on his grandparents, Fred and Laura Mae Leonard, missionaries to Argentina and pastors/evangelists. **Linda Gross:** her booklet, "Introducing the Kmhmu People: From the Spirits to the Savior." **Stephen Kersting:** booklet, "The Confusing World of Benny Hinn." **Gary McGee:** booklets, "The Voice of God in the Great Crisis of Your Life," and "Israel's Divine Destiny," both by Lester Sumrall. **Juanita Stetz:** early *Pentecostal Evangel* copies that belonged to her mother, Salea Brown. **Irene Hanson:** correspondence on her husband's ministry with DFM. **Peter van Niekerk** (South Africa): books, *God in*

Action: Revival in South Africa, by Cathy Crompton, and *Take Your Glory, Lord: William Duma, His Life Story*.

Ralph Harris: materials on E. S. Williams Chapel, C.B.C.; 1955 Evangel College convocation; letter to Thomas F. Zimmerman on his retirement; materials on the establishment of a Senior Adult Ministries Department. **Postsecondary Education:** Board of Higher Education Dockets; Faculty/Admin. Directories for Endorsed A/G Colleges, 1993-94 and 1994-95; Christian Higher Education Leadership Summit, 1994. **Paul Feller:** booklet, "The Valley Park Story: A History of First Assembly (Valley Park, MO) 1931-1966." **North Texas District Council:** 1995 District Memorial Booklet. **Donna Smoot:** obituary of her mother, Ruth Smith, ordained with Oklahoma District.

William B. Davis: M.A. thesis, "J. Roswell Flower's Theology of the Holy Spirit" (Trinity Evangelical Divinity School), 1995. **Glenn Gohr:** typed copy of funeral home record for E. N. Bell; news clipping, "Community Focus of Glad Tidings" (Springfield, MO). **Marty Gould:** Oral Roberts songbooks. **Almeda Elliott:** personal daily textbook belonging to missionary Bernice Lee. **Albert W. Wardin, Jr.:** his article, "Pentecostal Beginnings Among the Russians in Finland and Northern Russia (1911-1921)" from *Fides et Historia* 16:2 (1994), 50-61.

David Grant: statistics and brochures on A/G

ministers in Southern Asia. **J. L. and L. M. Wade:** materials on Mrs. Wade's grandfather, Ben F. Collins (A/G ordination, 1914). **Mr. and Mrs. Rollin Burns:** correspondence from Irene Pearlman. **Lee Shultz:** Dan Betzer's last *Revivaltime* script, August 27, 1995. **Roger Rosenkrans:** 1967 dedication program for Evangel Temple, Springfield, MO. **Billy O. Hall:** sermon tape, "The Baptism in the Holy Spirit." **Dr. Calvin Holsinger:** Herbert Carter's article, "Perspectives and Reflections" on 1973 Society for Pentecostal Studies (SPS) meeting; collection of other materials on SPS, Catholic charismatics, ecumenical movement. **Lois Anderson:** two scrapbooks on First Assembly (now Willamette Christian Center), Eugene, OR, in 1950s. **Edward J. Gitre:** senior honors thesis, University of Michigan: "Over the Horizon: Pentecostalism, Evangelicalism, and American Culture at the Dawn of the Twentieth Century." **Wayne Warner:** books, A. J. Gordon, *The Ministry of Healing*, first printed in 1882; Ernest B. Gordon, *Adoniram Judson Gordon: A Biography*, first printed in 1896; Robert Hall Glover, *The Progress of World-Wide Missions*, 4th ed., 1939. **Joe Martin:** audio tapes of Hattie Hammond and others; and books and other materials owned by Hattie Hammond. **Naomi Thomas:** miscellaneous photos, news clippings, periodicals. **Glenn Traylor:** early photo collection from Full Gospel Tabernacle, Fresno, California.

A Study in Longevity

By Wayne Warner

Have you ever wondered what it takes for a person to reach his 90th milestone? And have you ever wondered how many Assemblies of God ministers have celebrated their 90th birthday? Would you guess 100? How about 150? Try again.

As of August 24, 1995, the number of living ministers 90 and over totaled 215! That, of course, means they were born in 1905 or earlier. The oldest minister on the list, at 104, is Charles Brown, Daytona Beach, Florida, who was born July 16, 1891. Maybe you'd like to break down his longevity to smaller increments. Here's something to think about. When our oldest minister reached 104, he had lived through 1,248 months, and 37,986 days. Looking at it in another way, James A. Naismith invented basketball the year of Brother Brown's birth; Benjamin Harrison was president; the U. S. and several other countries passed the International Copyright Law; Thomas A. Edison applied for a patent on a moving-picture camera. And the birth of the Assemblies of God was 23 years away.

Right behind Brown is Sudie R. Crawford, Ashdown, Arkansas, who celebrated her 101st birthday last June 17. Others who have reached the century mark include Waymon Taylor, Humble, Texas (November 30, 1994); William F. Chapman, Chandler, Oklahoma (May 21, 1995); and Maurilio Gutierrez, Stockton, California (September 13, 1995).

Then comes a list of 210 men and women who have celebrated at least 90 years. You might see your own name or know some on the list.

Naturally, the health of these ministers is not what it used to be. But often one hears of some who are still very active. Take Hilda Wagenknecht, Las Vegas, Nevada, as an example. She served as a missionary

to India from 1923 to 1963. When she retired from the mission field, she began teaching in La Mesa, California, and later in Las Vegas. Today at 96 she is still active, donating her time in the church office and teaching a Sunday school class at Trinity Life Center, Las Vegas. Last year she was named one of the "Sunday School Teachers of the Year" for the Northern California-Nevada District.

Here's another thought for some on our list.

One of the rarities of life is having lived in parts of three centuries, and 40 on this list could accomplish that feat. Because the 19th century ended December 31, 1900, anyone born that year and earlier and is still living on January 1, 2001, will have lived in

three centuries.

Some might just want to do that.

Others, knowing of the joys that await them in heaven, might feel like A. C. Bates, the old Texas brother of a few years ago. People who knew Bates usually remember him for his height (6' 6"), as a pioneer pastor, as a district superintendent, and one whose theme song in his closing years was, "I'm Tired and I Want to Go Home."

Some of our elders—if not singing that song—are expressing the sentiments of the apostle Paul who called believers to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

That will be better than living in three centuries.

Deceased A/G Ministers Who Reached 100 Years

Arranged according to age at death, from oldest to the youngest. Compiled and verified with the A/G Statistician mostly from records of the last 15 years. No doubt others have reached the century mark which we were unable to verify. Anyone knowing of other A/G ministers who have reached 100 should contact the Archives.

Horace M. Reeves (4/29/92-12/10/94)	102 yrs. 7 mos. 11 days
Docia M. Noles (1/5/93-7/14/95)	102 yrs. 6 mos. 9 days
Horace J. Carter (10/8/89-4/2/92)	102 yrs. 5 mos. 25 days
Walter W. Teeters (8/4/87-1/26/90)	102 yrs. 5 mos. 22 days
Harry A. Stemme (7/13/90-2/7/92)	101 yrs. 6 mos. 15 days
Elizabeth Rape (8/14/87-2/25/89)	101 yrs. 6 mos. 11 days
Mary B. Cadwalder (10/29/93-4/25/95)	101 yrs. 5 mos. 27 days
Nancy Verna Sigman (8/15/81-10/18/82)	101 yrs. 2 mos. 3 days
Samuel S. Scull (7/16/63-8/28/64)	101 yrs. 1 mo. 12 days
Florence M. Heatter (1/3/94-12/23/94)	100 yrs. 11 mos. 20 days
Isaac E. Ayers (8/24/83-7/19/84)	100 yrs. 10 mos. 25 days
Oscar E. Carwile (11/10/88-5/20/89)	100 yrs. 6 mos. 10 days
Alice Reynolds Flower (11/21/90-1/29/91)	100 yrs. 2 mos. 8 days
Elva K. Stump (5/30/85-7/20/85)	100 yrs. 1 mo. 20 days
Frank M. Boyd (12/24/83-1/13/84)	100 yrs. 20 days
Jose C. Caballero (4/15/94-5/3/94)	100 yrs. 18 days

Reaching the 90th Milestone

THIS LIST COMPILED AUGUST 24, 1995.

90

Adams, Rachel L., Kerrville, TX
 Allen, Harold E., Mc Cook, NE
 Arnold, Leonard H., Mc Alester, OK
 Barstad, Dewey E., Prineville, OR
 Bates, Omar, Mountain View, MO
 Beckskei, Julia, Detroit, MI
 Brewer, M. E., Memphis, TN
 Brooks, Homer, Palatka, FL
 Buck, Joshua J., San Francisco, CA
 Carrington, Fred R., Westville, OK
 Collins, Mable C., Indianapolis, IN
 Cooley, Everett D., Hemet, CA
 Diamond, Clifford L., Madera, CA
 Douglas, Jesse R., Green Forest, AR
 Drake, James W. C., Kirbyville, TX
 Dyer, Theodore E., Minnetonka, MN
 Edwards, Fred M., Bridgeport, NE
 Ellsworth, Irene B., Baltimore, MD
 Fojt, Bertha M., Snook, TX
 Galarza, Domingo O., Mayaguez, PR
 Garrison, Frederick L., Centralia, WA
 Greene, B. L., Tyler, TX
 Hall, Cuba H., Springfield, MO
 Havner, La Vera S., Tyler, TX
 Haycook, Lela B., Springfield, MO
 Hemminger, Helga F., Easton, PA
 Henley, Ruby E., Beaumont, TX
 Hertweck, G. P., Mount Vernon, MO
 Hill, Elmer A., Bloomington, MN
 Huacuja, Anastasio, Brownsville, TX
 Hugh, Doris M., Canyonville, OR
 Jones, Margaret E., Ukiah, CA
 King, Ferman P., Dallas, TX
 Krist, Harvey A., Flint, MI
 Lafferty, Henry C., Eureka, CA
 Lynd Jr., James W., Chico, CA
 Marks, Ray O., Eugene, OR
 Martinez, Frances., Tampa, FL
 Mc Laughlin, Dwight H., Lynnwood, WA
 Mercer, William F., Arlington, TX
 Murphy, James M., Notasulga, AL
 Parker, Bert, Phoenix, AZ
 Pepper, Beulah M., Sidney, MT
 Pepper, James F., Sidney, MT
 Posey, Nellie, Snohomish, WA
 Powell, David F., Oklahoma City, OK
 Pulley, Symphy A., Athens, TX
 Rhodes, Lorraine A., Riverside, CA
 Ritchie, John J., Van Buren, AR
 Shoemaker, Herschel W., Houston, MO
 Stark, Bernice M., Tucson, AZ
 Vanley, John M., Bartlesville, OK
 Wallace, Lloyd, Paris, TX
 Williams, Betty V., Milwaukie, OR
 Williams, Eugene C., Dallas, OR

Four Ordained by 1920

Four ministers listed on these two pages have something in common. Waymon Taylor, Nellie Bazan, Fred Burke, and Adele Carmichael are not only in their 90s, they also are the only four living Assemblies of God ministers who were credentialed by 1920.

General Council records indicate that Waymon Taylor was ordained August 2, 1917. No other living minister who still holds credentials can top this record for longevity in the ministry. Not far behind is Adele Boatwright Carmichael who was ordained January 5, 1918, when she was only 16 years of age. Fred Burke was ordained in May 1918. At age 95 he is still ministering in South Africa where he has lived for many years. Nellie Bazan, 96, who is the widow of Demetrio Bazan, was ordained January 25, 1920.

For more information on Adele Carmichael, see "After 70 Years in the Ministry, Evangelist Adele Carmichael Is Still Going Strong," by Wayne Warner (*Pentecostal Evangel*, January 10, 1988); on Fred Burke, see "Blessings and Hardships," by Ruth Burke Rill (*Heritage*, winter 1993-94); and on Nellie Bazan, see "A Dedicated Ministry Among Hispanics" (*Heritage*, fall 1989).



Nellie Bazan



Fred Burke



Adele Carmichael



Waymon Taylor

Heritage received news at press time that Nellie Bazan died on October 6. Her devotion to Christ, her family, and the church set an example that will live forever.—Wayne Warner

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Acevedo, Rafael, Mission, TX
 Arellano, Pedro B., Fond Du Lac, WI
 Armstrong, Blanche, Saint Thomas, PA
 Becker, Karl S., Newport, OR
 Benjamin, Ella, Siloam Springs, AR
 Bolger, Gottlieb J., Torrington, WY
 Booher, Alvin R., Phoenix, AZ
 Brooks, Walter E., Jayton, TX
 Capeci, Pasquale, Mount Laurel, NJ
 Carter, Orville E., Rochester, MN
 Cole, Wendell S., Phoenix, AZ
 Collins, Ida S., Springfield, MO
 Dubose, Bessie L., Columbus, GA
 Eberhardt, Anne Rose, Aurora, OH
 Ford, Irving F., Oakland, CA
 Freeman, Henry F., Thomaston, GA
 Frerking, Earl L., Lake Placid, FL
 Gilmore, Leon G., Pensacola, FL
 Goodwin, Wesley A., Ponca City, OK
 Gookin, Harold D., Pasadena, TX
 Hammock, Mattie J., Newton, TX
 Henry, Hazel, Vian, OK
 Hinecker, W. G., Charlestown, IN
 Hixenbaugh, Velma, Cheyenne, WY
 Jack, Jane G., Lakeland, FL
 Keener, Otis R., Visalia, CA
 Mc Pherson, Arletta H., Bossier City, LA
 Nicholson, Carl A., Camp Hill, PA
 Nixon, Paul L., Montgomery, AL

Perez, Pedro L., Greeley, CO
 Perkins, Thomas C., Mendon, MO
 Pitts, John P., Cherry Valley, AR
 Schneider, Arthur V., Augusta, KS
 Simmons, Edward H., Lakeland, FL
 Simmons, Ross P., Fond Du Lac, WI
 Skiles, Donald E., Bowen, IL
 Slatten, Etta, Dardanelle, AR
 Snodderly, Claude, Andersonville, TN
 Stokes, George W., Muskogee, OK
 Sutton, Myrtle M., Fullerton, CA
 Tanon, Ricardó, Tampa, FL
 Wallace, Bertha O., Paris, TX
 Walton, Annie M., Shelton, WA
 Weaver, Claude, Palo Alto, CA

92

Boyd, Nellie H., Parsons, KS
 Boyle, Joseph L., Glendale, AZ
 Brooks Sr, James A., Pensacola, FL
 Burgess, John H., Springfield, MO
 Carlson, David M., Lakeland, FL
 Clendenen, Robert E., Waco, TX
 Clingings, Floy, Owasso, OK
 Corder, Travis F., Lake Dallas, TX
 Curtis, Marion A., Bellingham, WA
 Fulfer, H. M., Mountainair, NM
 Hoy, Frances, Costa Mesa, CA
 Lucero, Abdon, San Bernardino, CA
 Luker, Annie M., Eight Mile, AL
 Madrona, Paul P., Ontario, CA

Mardock, Chester G., Blue Mound, KS
 Masters, Ted A., Pismo Beach, CA
 Morrison, Vida M., Wichita, KS
 Olson, Russell H., Minneapolis, MN
 Penny, J. M., Center, TX
 Prather, Veola F., Springfield, MO
 Rueck, Katherine M., Hillsboro, OR
 Samuelson, George E. H., New Bern, NC
 Sawyers, Lucille B., Springfield, MO
 Shirley, Clarence R., Orlando, FL
 Smith, Virgil F., Brazil
 Speake, Eulish, Springfield, MO
 Stovall, Homer A., Schertz, TX
 Thompson, Russell L., Waterloo, IA
 Underwood, Gerald R., Seminole, OK
 Vandermerwe, Stephen, Kaufman, TX
 Vidaurri, Sirilo, Sacramento, CA
 Villanueva, Felix, National City, CA
 Waknitz, Marie M., Bazine, KS
 Walker, Clair L., San Diego, CA
 Walker, Henry L., Houston, TX
 Webster, Charlotte, Dearborn, MI
 Weston, Louis E., San Diego, CA

93

Alcantara, Rosendo, Kahului, HI
 Allen, Logan, Eldon, MO
 Brotton, Thelma, Tempe, AZ
 Burns, A. Neal, Sacramento, CA
 Byrd, Jasper H., Mc David, FL
 Carmichael, Adele F., Thousand Oaks, CA
 Cox, Wilbur J., Laurel Hill, FL
 Darling, Lila S., Rome, NY
 Davis, Willie R., Denison, TX
 Eastes, George W., Garland, TX
 Goad, Rose E., Riverside, CA
 Haas, Ruth G., Mountainhome, PA
 Halvorson, L. E., Riverside, CA
 Herman, Harold C., Eugene, OR
 Holloway, Sybil L., Pensacola, FL
 Hume, M. Marie, Dayton, OH
 Lawson, E. Lee, Bakersfield, CA
 Lotridge, Celia E., Bakersfield, CA
 Moore, Paul H., Canfield, OH
 Nikoloff, Martha, Springfield, MO
 Pape, Laura R., Topeka, KS
 Paul, Tommie G., Bald Knob, AR
 Reddick, James W., Mustang, OK
 Salazar, Maria, Weehawken, NJ
 Smith, Elva, Bowlegs, OK
 Stockton, Lola B., Shawnee, OK

94

Beauford, Ruth A., Seminole, OK *
 Bowman, Oscar H., Pangburn, AR
 Cross, Orville R., Portland, OR
 Downs, Eleanor T., West Monroe, LA
 Eliker, Audrey V., Greenville, OH
 Gressett, James K., Escondido, CA
 Hart, Oral A., Salinas, CA
 Heetebry, Charlotte, Lower Lake, CA
 Johnson, Rose, Bella Vista, AR
 Moore, Thomas H., Claremont, CA
 Nelson, Florence C., Dallas, TX
 Osgood, Edith B., Millville, NJ
 Richardson, Dolpha, Little Rock, AR
 Schmidt, Robert E., Bakersfield, CA
 Stokley, Arintha, Waynesboro, MS
 Thomas, Amey A., Wewoka, OK

95

Ayala, Jose J., Brush, CO
 Burke, Frederic H., South Africa

Johnson, Glenn H., Leavenworth, WA
 Jones, Sylvia G., Eldon, IA
 Lake, Harriet M., Klondike, TX
 Leitch, Opal, Akron, OH
 Livingston, Ollie T., Monroe, LA
 Mc Elyea, Ewell O., Floydada, TX
 Peck, John W., Sanger, CA

96

Bazan, Nellie T., Vista, CA
 Bond, Ethel, Oklahoma City, OK
 Bostrom, Dorothy S., Blue Jay, CA
 Byers, Frederick, Nipomo, CA
 Garrett, Ruth T., Durant, FL
 Kelso, Marguerite E., Tacoma, WA
 Mc Kenney, Ruth L., Grand Island, NE
 Tackett, Raymond, Russellville, AR
 Wagenknecht, Hilda, Las Vegas, NV
 Wall, Harold B., Davenport, WA
 Waller, Laura L., Waynesboro, MS

97

Blaise, Albert E., Stafford, VA
 Dunbar, Erwin V., Omaha, NE
 Gomez, Octaviano, Taylor, TX

Pottorff, Russell B., Martinsburg, WV
 Renick, Nina C., Springfield, MO
 Stokes, Lee F., Bethany, OK

98

Garlock, Ruth E., Dallas, TX
 Jackson, Alice L., Franklin, TX
 Nykiel, John, Dorchester, MA
 Snyder, Fred F., Salem, OR

99

Gray, Louise C., Sandpoint, ID
 Nickerson, Merritt, Windsor, CO

100

Chapman, William F., Chandler, OK
 Gutierrez, Maurilio, Stockton, CA
 Taylor, Waymon D., Humble, TX

101

Crawford, Sudie R., Ashdown, AR

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Brown, Charles S., Daytona Beach, FL

Congratulations and best wishes to our older ministers! —Heritage Staff



Oldest Assemblies of God Minister is 104 Years Old

When *Heritage* told 104-year-old Charles S. Brown that our records show that he is the oldest living ordained minister in the Assemblies of God, he didn't seem ready to retire. "I want to keep active so that I may be able to do some preaching," he answered.

For the record, Brown was born on July 16, 1891, in Centerville, Michigan, and then in 1932 moved with his wife Gladys to Florida. He makes his home in Daytona Beach, where he helped found an Assembly of God. He also founded the Lighthouse Gospel Church in National Gardens and pastored in the Ocala area. He is a veteran of World War I.

Brown's family includes his daughter Evelyn, South Daytona; seven grandchildren, 15 great-grandchildren, and two great-great-grandchildren. His wife Gladys and daughter Eleanor Hart are deceased.

□ Carl Stewart/ from page 13

publishing gospel hymnbooks. In June 1935, he published *Rays of Glory*, and other songbooks such as *Choice Gospel Songs* (1959) followed.

When Guy Shields brought his Shield of Faith Bible Institute from Amarillo to Fort Worth in 1936, Carl was asked to serve on the board of directors. Stewart also helped to see this school through a merger with Southern Bible College of Houston in 1940 when the name was changed to South Central Bible Institute. The next year Southwestern Bible School moved its campus from Enid, Oklahoma, to Fort Worth and united with the school already started there. Carl remained on the board of directors for Southwestern Bible Institute until it moved to Waxahachie in 1943.

Great sorrow came when the Stewarts' 3½-year-old daughter, Johnnie Marie, contracted diphtheria and died. But the Stewarts continued in the work God had called them to. Carl was much in demand as a camp meeting and revival speaker. People seemed to like his homespun humor and easy-going, unpolished style of preaching. He often would play his fiddle. This is what people liked. Good music and good preaching. Scores were saved, healed, and filled with the Spirit at his meetings. Some of the people he worked with now could easily form a Who's Who of the Assemblies of God. They included W. B. McCafferty; A. A. Wilson; E. S. Williams; J. Roswell Flower; P. C. Nelson; F. D. Davis; W. I. Evans; Myer Pearlman; Thomas F. Zimmerman; T. J. Jones; Fred Henry, the blind pianist; Fred Vogler; William F. McPherson; V. O. Stamps of the Stamps Quartet; and many others. He was asked to be the song leader at a citywide revival at the Richey Tabernacle in Houston. He also was the song director for the Interstate Camp Meeting in Springfield, Missouri, in 1940.¹²

On March 2, 1939, God smiled on the Stewarts, as another daughter, Carole Jo, was born into their home.

After World War II ended, the congregation at Boulevard got larger, and Carl Stewart and his congregation made plans for another building program. In 1946 Willis Berry and Bonnie Berry joined the staff as associate pastors. Willis had previously been an Air Force lieutenant stationed at Fort Worth and then was the youth leader at the church. He had married Bonnie Burke, the church pianist.¹³ Willis declares that Carl Stewart "was one of the most powerful influences on my life. He was one of the most godly men I knew. He always had something humorous to share, yet



Helping Carl and Jewell Stewart celebrate their 60th wedding anniversary are their children, Carole (Pruitt) and Don Stewart, May 19, 1985.

there was always a spiritual undertone behind the things he said." He continues by sharing how Carl boosted and encouraged him to go forward in the ministry. "He saw the blessing of God on my life. I was working for Pan American Airlines and thought I'd do some missionary work on the side. But Carl Stewart went out and got me a license to preach without my knowledge and told me I was going to be his assistant pastor."¹⁴ He remained on staff for 3 years before going to Victoria, Texas, to pastor. Later he became secretary-treasurer of the South Texas District and eventually district superintendent.

The next associates were Jimmy and Barbara Morrison, who saw the church through to a \$100,000 building program when the church moved

to the corner of Northwest 14th Street and Circle Park Boulevard. Other associates followed, including Jack Pruitt, Weldon Coker, Jack Dial, J. R. Higginbotham, M. R. Barrons, Jesse K. Moon, Zane Causey, and Jerry Groom.

Throughout his life Carl Stewart was a robust outdoorsman. He was a hunter, a fisherman, and a world traveler. He led numerous groups of people through the Holy Land. After reaching age 50, he began to take more time out for leisure. He was an avid fisherman and went deep sea fishing off the Texas coast several times. Another one of his favorite pastimes was hunting. He hunted big game such as buck deer and elk and sometimes wild turkey. He did most of his hunting in Texas and Colorado, but sometimes he traveled as far as Wyoming and Montana. Several laymen from the church such as E. C. King, Curtis Young, and Jeff Gibbs accompanied him on hunting and fishing expeditions. And preacher friends like George Brazell and Elbert R. Wilkinson were also his hunting buddies. In later years, his two grandsons, Jackie and Scott Pruitt, also treasured going on hunting excursions with "Big Dad," as they called him.¹⁵

Another milestone was when the Stewarts' daughter, Carole, was married on September 21, 1957, to Jack Pruitt, a young preacher-student from Southwestern Bible Institute. They went into evangelistic ministry for a few months, and then Carl asked them to serve as associate pastors at his church.

During the 5 years the Pruitts served as associates, Carl and Jewell Stewart celebrated 25 years as pastors at Boulevard Assembly. Jack Pruitt and others secretly planned a "This Is Your Life" program to honor Carl. Carl's sister and brothers, an aunt and some cousins, his former grade school teacher, and others came for the event to share anecdotes and stories from Carl's past. Carl's mother-in-law, Ora Crain, shared about the day she lost her daughter to a ballroom fiddler. Later in the program some fiddle music came over

the speaker. The song was "The Eighth of January." Suddenly a new character came to the platform. It was none other than Dr. Josephine Williams from Southwestern Bible Institute. She shouted out, "Stop it! Stop it! He doesn't play that anymore." She then related about the open-air revival in De Leon, Texas, where Carl and Jewell had been converted in July 1925. She had been one of the revival speakers.¹⁶

In 1961, Carl and Jewell were privileged to attend the Pentecostal World Conference in Jerusalem. On this trip they enjoyed seeing the places where Jesus walked; riding camels; visiting the pyramids in Egypt; standing at Mars Hill in Athens, Greece; and visiting historical sites in Rome and London.

The next year, 1962, Carl celebrated his 60th birthday and announced an old-fashioned Pentecostal Pioneers service, as he realized that he himself was one of those pioneers, having worked with many of the pioneer pastors in the early days of the Assemblies of God. On these special days he would bless the older preachers by honoring and remembering them. He continued to hold a Pentecostal Pioneers day each March until he retired from Boulevard in 1973. He also saw the need to bless the young preachers by encouraging them and putting faith in their hearts.

J. Don George, who is now pastor of Calvary Temple in Irving, Texas, is one of the young preachers whom Carl Stewart took under his wing. George declares: "In 1958, could I preach? No way! But not to hear Carl Stewart. He would come to me after every sermon and say, 'Son, that's one of the greatest sermons that ever fell from human lips.'"

J. Don George continues by saying, "I've heard him say again and again, 'You know, Son, that's the kind of sermon that E. S. Williams would preach.'"¹⁷ Even when George had held a difficult service which had undoubtedly gone flat, Carl Stewart would encourage him and build a fire into his heart, putting faith in his spirit to make him ready to go back out and face the crowd the next night. In George's estimation, "Carl Stewart

was a one of a kind, classic Pentecostal preacher in Texas who greatly influenced young people in Texas all throughout his life."¹⁸

In 1965 Carl was elected to serve as sectional presbyter for the North Fort Worth Section. He held this position for 5 years. He ended all duties as a district official in 1970, and several of his pastor friends planned a special "C. L. Stewart Appreciation Rally." It was held at Christian Temple in Hurst, Texas. The guest speaker was General Superintendent Thomas F. Zimmerman. Special gospel singers, district

A funeral director asked Carl to sing at the funeral for the infamous gangster duo, Bonnie Parker and Clyde Barrow.

officials, and ministers and wives from all over Texas came for the tribute service. In June 1971, Carl was elected an honorary presbyter of the North Texas District Council.

Carl continued to pastor at Boulevard Assembly of God. He was slowing down some with age, but he was still getting calls to preach revivals in churches and camp meetings. He felt constrained to continue, just as the familiar song says: "We'll Work 'Till Jesus Comes."

He finally did retire in 1973, after 40 years as pastor of Boulevard Assembly of God in Fort Worth (now Fountain of Life Assembly). During that time his church outgrew its facilities three times. And from 1933 until 1973 he filled his pulpit with music, singing, fiddle playing, and sound doctrine and Scriptural preaching. He was well-liked by his parishioners, many of whom stayed for the duration of his term as pastor there. He is remembered for his humor, wit, serious talk, and religious fervor, which were hard to match.

In his "retirement" he continued to be in demand as a speaker at camp meetings and revivals. And thus he ended his life's call to the ministry, just as he had begun: "If God would furnish the grace, I would furnish the man."¹⁹

In addition to pastoring, he demonstrated his leadership abilities by serving on the Board of Directors at Southwestern Assemblies of God College and as a presbyter of the North Fort Worth Section.

After 63 years of marriage and ministry together, Carl Stewart's dedicated and faithful wife Jewell passed away on December 30, 1988. She was 80 years old. Carl passed away at Plano, Texas, on September 11, 1992, at the age of 89.²⁰

The Stewarts are survived by one son, Don; a daughter, Carole, wife of Jack Pruitt; and two grandsons, Jack Pruitt, Jr., and Scott Pruitt, all of Dallas.

Carl Stewart was a true Texas gentleman. He was true grit. He was a southern charmer and a rugged individualist. His grandson, Scott Pruitt, heard a song that reminded him so much of his grandpa, "Big Dad," that he requested that it be recited at Carl's funeral. This is a part of that song:

You know they said he was a cowboy when he was young

And that he could handle a rope and he was good with a gun.

And if the story is told, only Heaven knows;

But his old hat seemed to be an old halo.

And I thought his wings were really never seen,

And I really thought that he could walk on water."²¹

Apparently not only his family, but many of Carl's friends and acquaintances felt the same way. His halo was not always obscure. You just had to have a little perception and then you could see that there was a halo.

The image of Carl Stewart, the fiddling, preaching, laughing, praying "man sent from God" is indelibly stamped in the hearts and minds of innumerable people around the world. "The fiddler" really did "change his tune" and will be fondly remembered as a great leader, a great preacher, and a great pastor.

Elbert Wilkinson was one of the many who gave tributes at Carl's funeral. In a recent interview he revealed, "I sure miss Old Carl. He

and I were two of the closest friends in Fort Worth. We spent an awful lot of time together." Carl had been at Boulevard Assembly about 20 years when Wilkinson started at nearby Christian Temple. Wilkinson stayed at Christian Temple for 42 years and credits Stewart for his longevity at that church. "It was over the coffee cup and in deer hunts that I received a lot of wise counsel from Carl Stewart."²²

At the funeral, George Brazell shared that "Pastor Stewart touched the lives of multiplied thousands, and the vastness of his ministry reached out to multitudes. His influence has reached around our globe." The two had agreed that whichever one passed away first, the other one would preach their funeral. Over and over again in his message, Brazell stressed how Carl Stewart would challenge, motivate, and uplift people by the things he said. He always had a word of encouragement.²³

G. Raymond Carlson, former general superintendent of the Assemblies of God, says: "The life and ministry of Carl L. Stewart have been God-given gifts to the Assemblies of God.

He was a great Pentecostal pastor and his message influenced thousands of lives. Truly an ambassador of the Pentecostal message, God used him to touch the city of Fort Worth, the state of Texas and beyond. The impact of his ministry will continue to bless our Fellowship until Jesus comes."²⁴

General Treasurer James K. Bridges knew Carl Stewart when serving as North Texas District superintendent. Bridges declares: "He was one of the great Pentecostal pastors and camp meeting evangelists of the 20th century. He was a giant in our times. He was 'Mr. Pentecost' in Texas and the Assemblies of God."²⁵

Notes

1. Carl L. Stewart, *The Fiddler Changed His Tune* (Forth Worth, TX: the author, 1975), p. 10.
2. *Ibid.*, p. 15.
3. *Ibid.*, p. 19.
4. *Ibid.*, p. 22.
5. This song, "One of Them Today," which celebrates the happiness of joining the once despised band of Pentecostals, later became one of Carl Stewart's favorite songs. He and Jewell sang it often in camp meetings and churches.
6. *Ibid.*, p. 33.
7. *Ibid.*, p. 46.
8. Carl L. Stewart, ministerial file.
9. Stewart, *The Fiddler Changed His Tune*, p. 51.

10. *Ibid.*, p. 55.
11. *Ibid.*, p. 56.
12. "Inter-State Camp Meeting, August 22 to September 2, 1940" [brochure].
13. Willis Berry, telephone interview, September 7, 1995.
14. *Ibid.*
15. Carole Pruitt, telephone interview, September 11, 1995.
16. Stewart, *The Fiddler Changed His Tune*, p. 78.
17. J. Don George, "Reverend Carl L. Stewart Eulogy," September 14, 1992, p. 6. E. S. Williams was general superintendent of the Assemblies of God (1929-49).
18. J. Don George, telephone interview, September 8, 1995.
19. Stewart, *The Fiddler Changed His Tune*, p. 89.
20. Carole Pruitt, telephone interview, September 6, 1995.
21. George, p. 7.
22. Elbert Wilkinson, telephone interview, September 7, 1995.
23. George Brazell, memorial message, September 14, 1992.
24. Carl L. Stewart memorial pamphlet.
25. *Ibid.*



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

PHOTOS FROM OUR READERS



Helen Funk Mallory, left, and Ruth Lindblad Crawford at their Montana pastorate.

Women Preachers During the Depression

A story about a church in Wolf Point, Montana, published in the summer issue of *Heritage*, brought back old memories for Ruth Crawford, a reader in Kirkland, Washington. She wrote to tell about going with a friend to pastor the Assembly of God in Choteau, Montana, in 1934.

"Helen Funk and I graduated from Glad Tidings Bible Institute in San Francisco in 1933," Mrs. Crawford explained, "but we had to stay in the Bay area for a year to pay off debts." Helen Funk was from Wolf Point; so after their debts were paid, the two women headed their Ford toward Montana and became co-pastors in Choteau, which is some 43 miles northwest of Great Falls.

Ruth and Helen pastored the church for 3 years and then moved on to Idaho for evangelistic meetings. They enjoy memories of a meeting in Wendell, Idaho, in 1936 that netted 21 converts.

Ruth married Claude Crawford, a pastor, and later served as the Northwest District Women's Ministries director. Helen continued traveling as an evangelist for several years and then married Roy Mallory, a pastor in the Appalachian District. She lives in St. Albans, West Virginia. Claude and Roy are deceased.

When talking about Choteau, Montana, Ruth and Helen both remember the extremely cold winters. But they also remember the converts. They returned to the church recently for an anniversary and were happy to meet some of the faithful people who started attending the church 60 years ago.

That made it all worthwhile for both of them.—Wayne Warner

Pentecostal Evaluation/ from page 8

church will drift along in contentment of spirit, but you need not expect very much of the supernatural workings of the Spirit of God. But if there be a sense of need and the church is willing to seek the face of God for an endowment of power from on high, there is no reason why we should not again have the mighty workings of God among us. The prophet Isaiah made the lament that "there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee, for Thou hast hid Thy face from us." That lament could be voiced very well in many of our churches today.

Now there were several distinct things which characterized the work of the Holy Spirit in the Apostolic Church which were found also in the early days of the Pentecostal Movement. I must refer to them briefly in this message.

First of all, when the Spirit of God came upon the early disciples, they had all things in common. Looking back upon that event, we believe they made a mistake in the method they followed, for it was only a short time until the financial resources of the church were consumed and it was necessary for other churches to contribute means for the support of the poor saints in Jerusalem. But take note, the principle that was back of what they did is important. God had removed from their hearts the spirit of covetousness. No man claimed that the things he possessed were his own, but it was the desire of all that there be an equality of possessions. The concern was for one another rather than for one's own self. The principle underlying the act of selling all was a sound principle and it came as the result of the love of God which was poured into their hearts when they were filled with the Holy Ghost.

We had much of the same thing in the early days of our Pentecostal Movement. Success was not measured by the amount of salary we

received, but by the fruit of our labors in the salvation of souls. It was a common thing for newly baptized souls to sell out all their possessions, pack a suitcase and start out to witness for Christ, trusting God for the future. Many even gave up their life insurance. Whether they were wise in doing so is not the question before us. The spirit which prompted this action is what I am talking about. The motive back of the disciples' putting their all in the common pot came from God. It was in direct contrast to the spirit of covetousness which is so evident in many quarters today.



"May God grant that we of this generation will be true to the vision that God has given us, and that there will be no decline in our vision, our consecration, our doctrine, nor in the enjoyment of the power and presence of the Holy Ghost in Pentecostal fullness."

—J. Roswell Flower

There was another thing apparent in the early apostolic church which had its counterpart in the early days of the Pentecostal Movement—an abiding consciousness of the presence of the Lord Jesus Christ in their midst as the head of the church. While He had gone into the heavens, He was abiding with them through the Spirit, guiding them, directing, and leading them in the details of their service. They did not depend upon human wisdom, nor the forming of committees for the creation of plans, etc. They leaned hard upon the direction of the Spirit, and the verdict was rendered again and again, "It seemed good unto the Holy Ghost and unto us."

We have an example in the story of Ananias, a disciple dwelling in Damascus. Saul was on his way to Damascus to hail before the magistrates all the Christians he could find, and on the way God stopped him and he heard the voice of the Lord Jesus saying, "Saul, Saul, why persecutest

thou me?" It was a demonstration of the personal interest of the Lord Jesus not only in the man Saul, but the welfare of the church. And this same Jesus also spoke to Ananias, directing him to Saul who was dwelling in a house on a street called Straight. The fact that Jesus spoke to him, evoked no surprise on the part of Ananias, so far as the record goes. It was taken as an ordinary experience.

With the coming of the Holy Spirit in these latter days, a sense of the imminence of the Lord Jesus was also apparent in many lives. There was a definite looking to God for an

indication of His will in minute details of both life and service. The will of God for us was the most important thing in the world and no sacrifice was considered to be too great for its fulfillment. And if God is actively moving in our midst, why should there not be an expectation of divine guidance and help?

And then there was another thing that was outstanding in the early apostolic church. The doctrine was exceedingly simple. There was nothing complex about it. It centered in the story of Jesus Christ, crucified, risen, ascended and sitting at the right hand of the Majesty on high. It was this Lord Jesus, through whose blood and in whose name only can be found remission for sins, who had poured out the blessed Holy Spirit. The presence of the Holy Spirit in power was a proof of the resurrection of the Lord Jesus from the dead. And that was about the sum of it. It was also the same message that was in evidence in the latter day Pentecostal

Movement. The coming of the Holy Spirit introduced us to the supernatural so that there was an expectancy of the unusual. We have a supernatural God and He could do supernatural things.

In those early meetings, the unexpected was always happening. There were rarely two services just alike. When we went to church, we crowded into the front pews. We almost sat on the edge of the platform in our eagerness to be where the power of God was falling. The services were alive with the presence of the Spirit of God. Speaking in tongues and interpretations were taken as the ordinary thing, for such manifestations were but natural results of the presence of the Holy Spirit in power in the midst of His people.

Yes, a heritage has been left to us by the generation which is now pass-

ing away, and this heritage ought to be much more to us than a tradition. I believe that God is going to hold us responsible for what we do with our inheritance. If we fail to seek the face of the Lord with all of our hearts and to court the power and presence of the Holy Spirit as our forefathers did, we shall fail to pass on to the next generation a true conception of real Pentecost. They will inherit the *doctrine* of Pentecost without knowing anything about the real *power* of Pentecost.

It is this very declension which comes in the second and third generation which is responsible for the raising up of new movements. History repeats itself. Movements arise, reach their zenith and then decline. Then another movement is started and the process is repeated. It seems that it has to be that way.

The farther we get away from the original pattern of Pentecost the farther we get away from the expectancy of the supernatural. Our children are Pentecostal. Why are they Pentecostal? Is it because they have been born in Pentecostal families? But it is quite a different thing for our children to have a real Pentecostal experience, and unless they can see their parents enjoying such an experience there is little likelihood they will be attracted to it.

May God grant that we of this generation will be true to the vision that God has given to us, and that there will be no decline in our vision, our consecration, our doctrine, nor the enjoyment of the power and presence of the Holy Ghost in Pentecostal fullness.



Daphne Brann Reminisces/ from page 22



field for a while. I moved with the children to Euclid Avenue, on the south side of Binghamton. The young people of the church were frequent visitors.

In the fall of 1934 Oliver launched an evangelistic campaign for a period of 5 weeks in Westernport, Maryland, the church that he had pioneered years before. At the close of that meeting, he, by request of the church, agreed to remain and act as pastor until April 1st. In February of the following year, he engaged Evangelist D. R. Moreland and his two daughters.

That campaign lasted for 7 full weeks, proving to be one of the most successful revivals the church had witnessed in many a year. At this time Oliver felt definitely led to remain as permanent pastor, the church also feeling the same. It was made official March 3, 1935. God moved and blessed with some of the most effective and far-reaching revivals in the church's history.

Realizing the great need for a proper edifice, my husband launched a building project. Many difficulties arose to block the way, but God went before us. In 1940 we rejoiced in the mortgage burning—our building was debt free. Praise the Lord! When we dedicated the church the general superintendent, E. S. Williams, spoke at the main dedicatory service. Also R. E. McAlister from Toronto, Canada, (being the first Pentecostal preacher Oliver had heard) was one of our speakers. What a time of rejoicing!

We saw about five couples go out into the ministry from the Westernport church, including our own son Kenneth and his wife Harriett.

Due to ill health in about 1950, after 40 years in the ministry, my husband retired, and on August 2, 1951, he went on to his reward. He had many sheaves to lay at his Master's feet.

I lived with my daughter Naomi a number of years. I cared for my sisters, Etta Heinrick and Virginia Barrick, both in Cumberland, Maryland. Then I lived with my daughter Naomi and her husband Herb in Harrisburg, Pennsylvania. From there I lived with my niece, Lourenna (Moreland) Smith, in Somerset, Pennsylvania. Then for a while I lived with my son Kenneth and his wife Harriett, in Elizabethtown, Kentucky. At present, I live with my daughter Marguerite and her husband Sam, in Holiday, Florida.

In November 1994 I thoroughly enjoyed a trip to the Holy Land with my grandson, Kenneth Chichester. It was such a blessing I'd like to go back!

On August 4, 1995, I reached 105 years young and I'm waiting the Lord's soon return!



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