

Assemblies of God
HERITAGE

“Mr. Sunday School”

MARCUS L. GRABLE



SUNDAY SCHOOL DEPARTMENT

Early Periodicals



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"MR. SUNDAY SCHOOL"

Marcus Grable was a layman whose Sunday school enthusiasm was unbounded. From 1935-1949 he directed the National Sunday School Department and spearheaded the huge national Sunday school conventions sponsored by the Assemblies of God in the 1940s.

By *Sylvia Lee*



REMEMBERING DECEMBER 1941

What do you remember of this month, one of the most critical in the history of the world? These writers tell where they were and what happened then and in the next few months.



L. WAYNE PITTS

As a teenager, L. Wayne Pitts committed his life to full-time ministry. Throughout 63 years of continuous ministry, he has been willing to walk through each open door of opportunity to reach others with the gospel.

By *Glenn Gohr*



PLANTING AN A/G CHURCH IN FORKS, WASHINGTON

A story of how God called the Wakefield family to a small town during the Great Depression.

By *Bonnie Fenton Lovo*



WESLEY R. HURST, SR., A PENTECOSTAL MINISTRY

For years a young man sought for a deeper walk with God. Here in his own words is that journey of faith.

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Cover: Early in 1942 the National Sunday School Department mailed this new Lighthouse Sunday School poster to 5,000 A/G Sunday schools. Promoting the Lighthouse idea are Marcus L. Grable, "Mr. Sunday School," seated; J. Z. Kamerer, left; and Loine Honderick, center.

Heritage Letter

By Wayne Warner

With the September tragedy still fresh in our minds, and the war against terrorism that has followed, our senior readers are reminded of a tragic Sunday so long ago. Pearl Harbor, December 7, 1941. It's hard to believe, but that was 60 years ago!

For that reason we are reprinting from the winter 1991-92 *Heritage*, "Remembering December 1941" and excerpts from "Heritage Letter." Our intent is not to glamorize war nor to reopen wounds of belligerent nations and again polarize the winners and losers of the world's most destructive war. We do want to present, however, a slice of an important part of our history, as painful as it was.

Several readers contributed accounts of their Pearl Harbor Day memories for "Remembering December 1941," which I hope you will read. Of the eight who contributed memories 10 years ago, only two are still living: Cecil Janway, Monroe, Louisiana, and Curtis W. Ringness, Palm Desert, California.

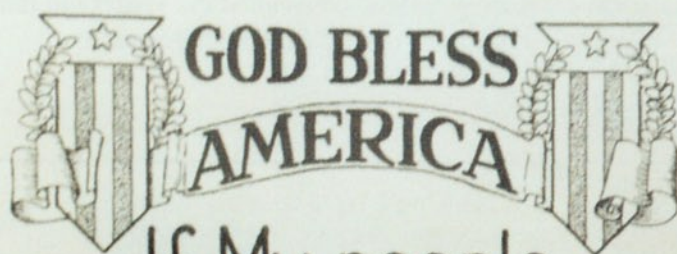
One of the contributors, James Handy, was a sailor at Pearl Harbor that day and had a front-row seat. Elizabeth Galley Wilson and her missionary coworkers were in an even worse situation in the Philippines and were interned for the duration of the war. Howard and Edith Osgood, in Southwest China, had been living under bombings since the Japanese-Chinese conflict began in 1937; he tells in his diary (excerpt published here) of heavy bombings on December 16, 1941, in which he and his daughter barely escaped. Missionary Hilda Wagenknecht tells how it took her more than 4 months to get back to India. Other accounts are from readers who reminisce about Pearl Harbor Day here in America.

As an 8-year-old Oregon boy, I remember hearing about the attack that evening when my family returned for the Sunday evening church service. If you are about my age, you probably echoed my question, "Where is Pearl Harbor?"

Because we were on the west coast, I recall having to cover the windows with dark cloth so Japanese bombardiers couldn't spot our house.

Now as we look back, it is doubtful whether Japanese intelligence knew where Wendling, Oregon, was located. And even if they did get that far over the West Coast, they would no doubt strike the Kaiser shipyards in Portland and the Boeing B-17 plant in Seattle, long before bombing our little mountain community with its big sawmill and 900 population.

Schoolteachers drummed patriotism into our young minds and it took hold. One old shovel, we were told, would help make four hand grenades (the Bible says that the human race will someday "beat their swords into plowshares"). Motivated by our teachers and ministers and World War I veterans, and seeing our big brothers march off to capture Hitler and Tojo, we scoured the countryside for old junked hay mowers, discarded logging equipment, car parts, paper, tires, zinc



If My people...
shall humble themselves
and pray...then will I hear
...and will forgive

2 Chron. 7:14

This Scripture promise and patriotic symbol illustrated Editor Stanley H. Frodsham's article, "Praying for World-Wide Revival," which was prepared sometime in November 1941 for the *Pentecostal Evangel* and distributed on Pearl Harbor Day, December 7, 1941.



An “A” windshield sticker authorized the driver to purchase three gallons of gasoline per week during World War II. The red and blue stamps in background were used when making purchases of rationed items.

jar caps, and the lowly tin can.

As a fourth grader I was named “Tin Can King.” I had gathered and flattened more tin cans than any other boy in school, which earned me the title. My queen, an eighth-grader, and I were fitted with crowns cut from large tin cans (what else?) and honored at a school assembly. No doubt we would have made the evening news had TV been around in 1943. Alas, some of us were born and lived before the world knew we were here! The pile of scrap metal the kids gathered filled a vacant lot between the school building and the old white covered bridge and was eventually hauled off for the war effort.

Our town wasn’t big, but Civil Defense said we needed two enemy airplane spotter stations. Even though we knew the shapes of enemy planes and knew how to report them, we never saw one. As it turned out, not one ground-based enemy plane was ever within combat range of the United States during World War II.

Thousands of us still treasure certificates that state we planted Victory Gardens, a program to encourage everyone to raise his or her own produce. Our little 3-acre plot of ground along Mill Creek was blessed with fruit trees, thanks to my Grandfather Bowers’ efforts 40 years

earlier.

Speaking of food, are you old enough to remember the government rationing books with their red and blue stamps and the red and blue tokens, which were used for change? Because my parents had nine children to feed, we were issued more coupons than say a family of three. I’ll never forget the woman who tried to talk my mother out of some of her meat coupons, reasoning that we had far more than we would need. I’ll let you guess how my mother handled that one.

If you had a car (we didn’t) and were an “average” driver, the government issued an “A” sticker for your windshield and limited you to three gallons of gas per week. (Preachers and other professionals qualified for more.) Rubber was hard to get, and the military was in need of millions of tires and other rubber products. Civilian motorists had to get along with smooth tires, often inserting a “boot” to keep the inner tube from being punctured. (Way before tubeless tires, of course. See Lloyd Colbaugh’s contribution in “Letters from Our Readers.”)

The war hit home in December 1942 when we stood at the close of a church service while the pastor and congregation shed tears and prayed over my brother Lawrence and two

other young men. They had been drafted and were leaving that week for basic training in California. Lawrence eventually wound up in the South Pacific. My brother Ellis joined the navy and was at Okinawa during the fierce fighting in 1945. We worried and prayed for their safety, especially after learning that Buddy Star and Ralph Rogers, two of our neighbors, were among the more than 400,000 Americans who died during the war. No church service ever went by that someone didn’t request prayer for the men and women in uniform.

I relate these few memories of the tragic 1940s with the hope and prayer that the world’s present and future generations will not become embroiled in another global war. As in most wars, seldom is anything accomplished except more hatred, destruction, pain, death, and sorrow.

Maybe it’s about time to beat our “swords into plowshares.”



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

Marcus L. Grable

“Mr. Sunday School”

for the Assemblies of God

By Sylvia Lee

Even a cursory study of the Assemblies of God’s history would be incomplete without considering how the Sunday school ministry figured in the Movement’s growth. Although a prescribed approach to establishing and enriching Sunday school in the local churches was years away, the leaders of the new Pentecostal denomination determined that churches needed full gospel literature and teaching helps. In 1913, before the Assemblies of God was organized, Alice Reynolds Flower was writing a Sunday school lesson commentary in *The Christian Evangel*, forerunner of the Fellowship’s *Pentecostal Evangel*.¹

Although many were skeptical of formal education, early Pentecostals came to realize that the Sunday school was not a foe of revivalism but an ideal tool for evangelizing their communities, discipling converts, and indoctrinating their youth.² At rural crossroads and in major cities, Sunday school outreaches grew into preaching points and eventually into established congregations.

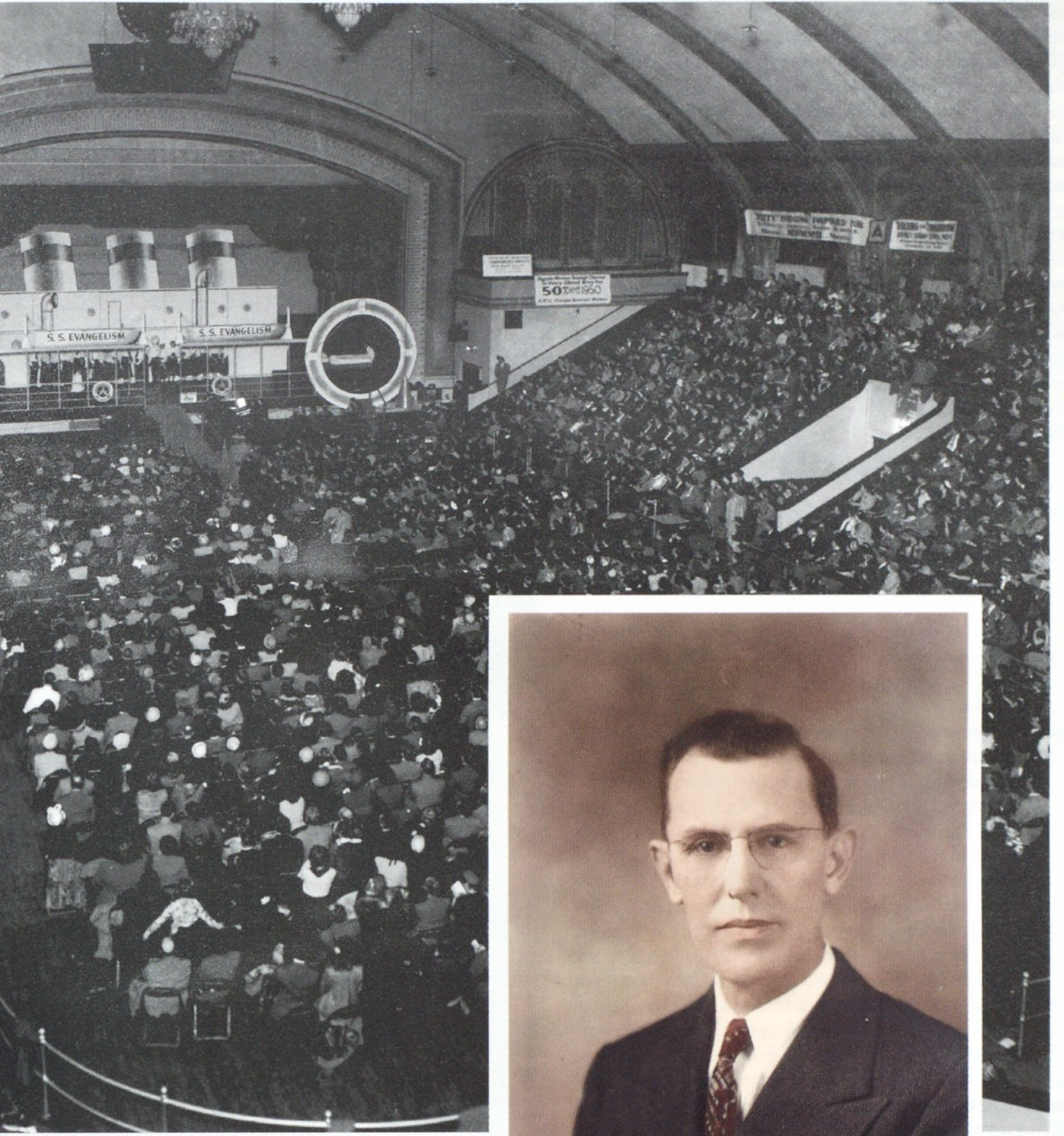
In *Anointed To Serve*, William W. Menzies notes that the early 1930s were a crucial time for Assemblies of God Sunday schools. In 1933, Ralph Riggs, pastor of Central Assembly in Springfield, Missouri, wrote *A Successful Sunday School*, a manual that “quickly found its way into the hands of church workers throughout the Fellowship.”³

Ernest Williams, general superintendent, told the delegates to the 1933 General Council in Philadelphia, “Sunday school interest has become almost a revival in our assemblies since the last General Council, resulting in larger enrollments and an addition of approximately 600 new Sunday schools.”⁴

In 1935, J. Z. Kamerer, general manager of Gospel Publishing House, set up a promotional office to stimulate interest in Sunday school and to advertise Assemblies of God Sunday school curriculum.⁵ This visionary step required a person of equal vision to carry it forward. The Executive Presbytery found such a person in Marcus L. Grable, a layman in whom Sunday school



National Sunday School Convention in
Springfield's Shrine Mosque, March 15-19, 1950.



Marcus L. Grable who became known as "Mr. Sunday School."

enthusiasm was unbounded.

Grable's introduction to the Assemblies of God came at an interdenominational revival in the Shrine Mosque in Springfield in 1933. Deeply moved by the invocation offered by Ralph Riggs, Marcus said to his wife, Bina, "That man knows God!" He soon left his socially prominent church and joined the Assemblies.⁶

With only a desk, typewriter, and chair in a corner of GPH and six letters to answer, the new promotional director laid the foundation of a national program that would result in decades of Sunday school growth and excellence.

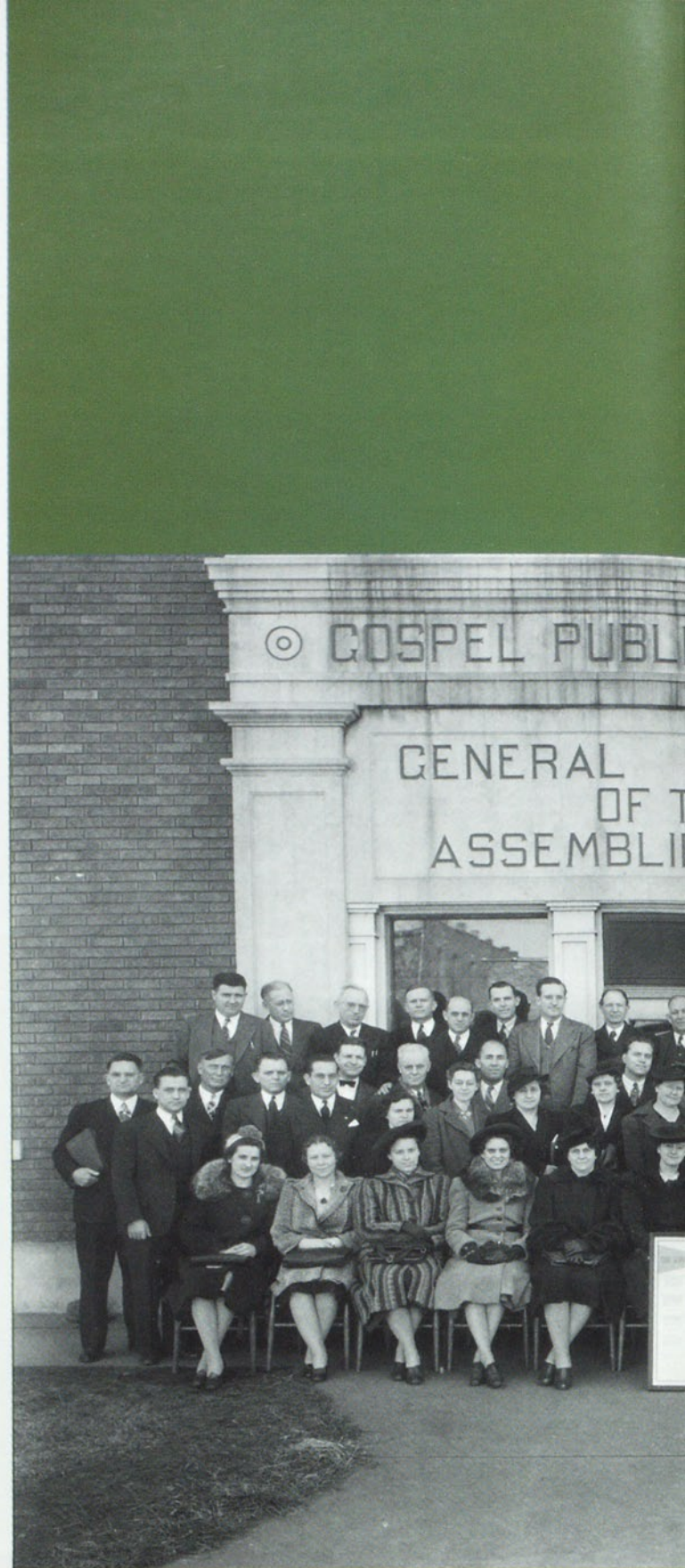
The department's training emphasis was launched when Grable mailed a copy of *The Successful Sunday School* to every Assemblies of God pastor. He followed this by initiating the "Training for Christian Service" course. Always a hands-on leader, Marcus and his wife spent many weekends traveling to churches within driving distance of Springfield training teachers in local churches. Frequently accompanying the Grables were two young women from Gospel Publishing House's editorial staff: Zella Lindsey and Dorothy Morris.⁷

Soon Sunday school growth was gaining momentum in the Movement. During 1938, nearly 1100 Sunday schools opened; there were 1000 additional new schools in 1939. Grable realized he needed a more universal means of instructing, informing, and inspiring the administrators and teachers who were staffing the schools. He introduced *Our Sunday School Counsellor* in May 1939 and gave it away free. He described the magazine as "a toolbox and a picture album through which Sunday school workers across the Assemblies of God could become acquainted with each other." Grable continued to publish the magazine sporadically as he had time and enough material until 1943, when he hired an aspiring journalist named Billie Davis to help him produce the *Counsellor* every month.⁸

Although Assemblies of God Sunday schools were growing in an era of general decline among other denominations, Grable saw much work needed to be done if the growth were to continue. From his observation, the three weakest points of the local Sunday school were: 1) Pastors and superintendents were not holding workers conferences; 2) They were not training teachers; and 3) They did not have home departments to reach and teach those who could not attend the regular Sunday school classes at the church.

Consequently, these were key emphases in "The First-Class Sunday School," a plan for developing efficient and quality Sunday schools. This plan was succeeded in turn by the "Lighthouse Plan," the "National Standard," and "Guidelines for Sunday Schools."

The first of the great Assemblies of God Sunday school conventions convened in February 1940. Grable had attended the last International Sunday School Convention that was held in Kansas City in 1924. He envisioned bringing local church workers together for practical



Sixty years ago in January 1942, district Sunday School representatives met with Headquarters personnel to gain ideas about kicking off the Lighthouse program. Here they are in front of the old headquarters and Gospel Publishing House building on Pacific Street. Marcus Grable, "Mr. Sunday School," is standing in the back row, sixth from the left.



Marcus Grable is assisting in the Gospel Publishing House mailroom in this 1938 photo.



workshops and inspiring mass meetings. He aspired to *network* Sunday school people 50 years before that term became a buzzword among church leaders.

With magazines to publish and conventions to plan, Marcus Grable needed to add personnel to his department. Lou Bina Stoner was among the first. Lou Bina's relationship to the Grables was unique. Her mother and Bina Grable had been roommates at Warrensburg (Missouri) Teachers College. They had promised to name their children after each other. The Grables never had children, but Mrs. Stoner named her daughter for her friend. Lou Bina recalls how the staff came together to meet the department's needs:

Marcus Grable produced ideas like chickens produce eggs! Long before such methods were widely used, he supplied his district Sunday school representatives with posters, charts, visual demonstrations, and large flannelboards. He employed sign painters and artists so the visuals had professional quality. Statisticians studied trends and attendance reports so his staff had good, hard data to work with. Clerks opened the mail, handled requests from new Sunday schools, and arranged for them to receive a 6-month supply of supplies at half-off prices. Writers prepared copy for promotional material, and others looked after the needs of Sunday school representatives. An elderly woman—who had created quality quilts—traced, cut, and glued the flannel strips for the visuals.⁹

Those who came under Marcus Grable's tutelage in the department were made to appreciate the importance of what they were doing. Most of them became active in local Sunday schools and some even traveled with him and Mrs. Grable to conduct training conferences throughout the country.

Grable valued the service of the volunteer. Robert Raikes, the Englishman who is often considered the father of the modern Sunday school, had paid the teachers in his schools. But Grable followed the model of John Wesley, basing the success of his Sunday school plan on the lay volunteer. "Marc elevated the position of the Sunday school superintendent, giving him special helps," says Lou Bina Townsend. "There were some women superintendents, but he had a special interest in developing men as teachers and leaders in the Sunday school."¹⁰ The *Superintendent's Assistant* quarterly magazine and the annual Sunday school calendar were two innovations Grable introduced to help the local Sunday school superintendent.

A layman himself, Grable admired the business leaders who were champions of the Sunday school during its Golden Age in the mid- to late 1800s. He often spoke and

The Lighthouse Plan for Sunday Schools

A reprint from the January 31, 1942 issue of the *Pentecostal Evangel*



In the past two *Evangel* issues you have noticed large blank spaces with words, "Coming Soon" in large bold face type. Perhaps you wondered what was coming. You need not wonder longer for in this article we introduce what is new in Sunday Schools.

In 1939 General Council

When General Council convened in Springfield (1939) it adopted a resolution recommending that each group of General Council district executives appoint a competent Sunday school worker to be known as District Sunday School Representative, a representative for each district. This worker was to be responsible for the advancement of Sunday school work in his own district. Most districts appointed their representatives who have done some

constructive work. Some of these include such workers as: Ernest L. Friend and Bernice Mast in the California Districts; Miss Miller of Louisiana; Agnes Stokes of Arkansas; N. T. Spong of the Eastern District; Anna Schmidt of Kentucky; etc.

In February, 1940, the first nationwide Sunday school conference of the Assemblies of God was held at headquarters, attended by workers from many states. This conference equipped workers to go back to their local fields inspired to do more effective work for the Sunday school cause. As a result, countless district and sectional Sunday school conferences have been held throughout the nation.

Regional Conferences, 1941

In addition to these, the Gospel Publishing House sponsored a series

of regional Sunday school conferences during January, February, and March of 1941. They sent their representative from the Sunday School Department at headquarters on a 4500-mile tour. In these conferences workers from approximately 25 states were reached.

General Council, 1941

When the General Council Sunday School Committee met in Minneapolis last September, they carefully weighed what had been accomplished by means of the conferences held in the past two years; and they felt that still more good could be done if a full-time Sunday school representative from the Gospel Publishing House could be placed on the field in interest of Sunday school conferences throughout the nation. Therefore, a resolution to that effect was presented and passed by the

Minneapolis General Council.

Action of Executives

In fulfillment of that General Council recommendation Gospel Publishing House executives met in General Superintendent Ernest S. Williams' office and during a number of sessions gave serious consideration to the furtherance of Sunday School work for 1942.

Therefore, the first week in February, they are sending Rev. Robert L. Hillegas on a Sunday school tour of the field. Plans are being made for him to spend a week both in the East and the West Texas Districts, a week in each of the New Mexico and Arizona Districts. He will spend two weeks in both the Southern California and Northern California-Nevada Districts. In districts having General Council Bible schools he will spend an extra week; thus making possible (if it is desired) a week's ministry to students in those schools—students who soon are to be pastors, evangelists, and teachers on the field. His tour will also include the Northwest and the Northern States, finishing in Minnesota and at North Central Bible Institute, before the close of the current spring term of that school. Details of the tour are incomplete.

Making Our School a Veritable Lighthouse

In executive sessions held at headquarters (in December) an outline for improvement of local Sunday schools was presented and highly endorsed by executive brethren. There are twelve features built around the thought of "Making Our Sunday School a Veritable Lighthouse," from which the light of God's Word should shine forth to warn and to beckon a storm-tossed nation of people. The first six improvement features seek to correct and adjust what already exists of working material in the school, getting the organization and working staff in the best possible shape. Thus, following suggestions of the first 6 features, a school can lay definite

foundation stones for permanent growth. This done, the school will be ready to participate in the 6 fruit-bearing features of the Lighthouse Plan.

A Beautiful Chart Free

Five thousand beautiful lighthouse charts have been printed, one for each school. About February 1 they will be mailed (free) to the secretaries who ordered the January quarter's literature from us. Pastors and superintendents should keep in touch with their literature secretary and get the chart.

A Lighthouse in Four Vivid Colors

The chart is printed in striking red and black colors on white cardboard, size 25 1/2 x 30 1/2 inches. In the center will be merely the black outline for a lighthouse, divided into four sections from bottom to top. With the chart you will receive a blue section of the lighthouse base marked off with black mortar markings. This you will cut out and paste on the lower section of the stone base. In June we will send (free) the rest of the blue base for you to trim and paste as before. In September we will send (free) the vermilion red section of the lower part of the tower. Then in December we will send (free) the fourth section, thus completing the superstructure of your lighthouse. Windows and doors are printed in black.

Each one will be interested

Even the children in your school will be delighted as you receive the varicolored sections of your lighthouse. Everyone will watch it grow. But best of all, as your lighthouse grows in vivid colors, we trust your school will be growing in numbers and in spirituality. This will be accomplished as you follow the twelve features printed on the left and right sides of the lighthouse chart. And there are full instructions found in the lighthouse folder accompanying the chart.

Hanging the Light in the Tower

So throughout the months ahead you will be busy "making your school a veritable lighthouse!" This will be joyous work for every worker and every member of your school. Undoubtedly you will improve your school and complete (?) your lighthouse chart by December, 1942. It will be a beauty, but what good is a lighthouse without its soft, yellow, beacon lights?

We have them for you! We are anxious to send them to you. free! In fact your lighthouse will be incomplete without the beacon light. So if you follow the 12 features as outlined and if you acquire as many as 80 of the 100 credits offered, you may report to us and we will send you the lights. They are soft yellow light rays on paper stock, 21 1/2 inches wide. They will reflect lights from the windows and doors. The light will stream forth from the topmost portion of your lighthouse tower. And in striking black letters across the light beams will be an announcement to your friends and visitors, "Our School is a Veritable Lighthouse."

The Second Nationwide Conference

In this connection and at this writing, executive brethren have extended invitations to all district Sunday school representatives to come to Springfield during the third week of January for our second nationwide conference. These representatives will be schooled concerning the lighthouse and the best methods of Sunday school endeavor. Many striking colored pictures are being made of the Sunday school in action! These district representatives will be fully equipped to go back to their own districts and throughout 1942 conduct district and sectional conferences in their own field of labor. Please watch for further announcement in the *Pentecostal Evangel* and *Our Sunday School Counsellor* concerning the developments and suggestions for furthering the Sunday school cause.

wrote of Marion Lawrance, H. J. Heinz, John Wannamaker, and Russel Colgate. "These Christian businessmen were God's men—men through whom God could work—spiritual men!" he wrote in *Our Sunday School Counsellor*. "Their business training linked with their passion for lost souls made them most successful leaders, not only nationally, but they were successful superintendents in their local schools."¹¹

Friends and staff members remember Grable as having a certain naïve quality about him, a freshness, a non-professional attitude that made him a "no threat" to pastors and helped him to be accepted by the lay teachers and leaders. He was reared on a farm, and many of his illustrations came from that setting. For instance, he urged Sunday schools to keep good records by appealing to the farmer who knows exactly how many chickens he bought, how much feed was dispensed, and how many fryers and eggs were sold.¹²

Without much formal education, Marcus Grable was able to write and speak persuasively. This is perhaps most evident in his ability to convince both Assemblies of God executives and Springfield community leaders to bring the conventions to town year after year. George Davis, Sunday school field representative in the mid-1940s, described how Grable courted the civic leaders' cooperation by inviting them to lunch with him at the publishing house on West Pacific. A staff member would be dispatched to a nearby "greasy spoon" to carry back plate lunches to Grable and his guests. Over these meals, he shared his vision for the Sunday school conventions and their potential nationwide impact.¹³

The 1949 convention was the last one Marcus Grable spearheaded. After 14 years of service, he resigned his post as director of the Sunday School Department. Paul Copeland, Oklahoma district Sunday school director, succeeded him. From then until his death at 79 years in June 1970, Grable maintained a high level of interest in the local Sunday school program. Also taking a large share of his time and work was Gideons International.

Unfortunately Marcus Grable's accomplishments often are overlooked when histories of the Assemblies of God are compiled. The omission would not trouble this modest man. He thought of himself simply as one of God's laymen, who now and then would offer "a mere suggestion" for improving the Sunday school ministry. Perhaps it is more fitting that his influence would be acknowledged by the people he touched. In one tribute to Grable, William Kirschke, Sunday School Department secretary from 1966-1973, wrote:

As a young evangelist in 1945, it was a special privilege to visit the Gospel Publishing House. I was very graciously welcomed at the Sunday School Department by Brother Grable and spent several hours



Headquarters leaders are preparing for one of the big Sunday school conventions in the early 1950s. Seated are Gayle Lewis and Ralph Riggs; standing from the left are J. Z. Kamerer, William Kirschke, Marcus Grable, and Bert Webb.



Building Sundays schools is on the minds of these men in 1941. From the left, Pastor Ernest Sumrall; Sunday school promoter Clarence Benson; national Sunday school director Marcus Grable; Southern Missouri District Superintendent Ralph M. Riggs, and pastor Willard Peirce.



Marcus Grable and Frances Foster preparing for a regional Sunday school convention in 1959. Mrs. Foster was director of the Boys and Girls Missionary Crusade (BGMC).

with him, at which time he communicated to me much of his heartfelt concern and burden for the Sunday school. I was specifically interested in what an evangelist could do on the field to make a Sunday school grow. I left the Sunday School Department with some Sunday school books to study in preparation for the work the Lord was laying upon my heart.

Looking back over 30 years of ministry, I can honestly say that the original spark and enthusiasm came from my acquaintance with Marcus L. Grable.¹⁴

Just 4 days before his death, Marcus Grable took part in a parade promoting a kids crusade at his church, Calvary Temple, Springfield, Missouri. Dressed as a farmer, he walked the 3 miles of the parade route pushing a wheelbarrow carrying a display he had designed himself. The display appropriately summed up the scope of Mr. Sunday School's life's work. It read, "Pushin' for our kids."¹⁵

Sylvia Lee retired from the General Council in 2001 after 36 years of employment. She was editor of the Christian Education Counselor.

Notes

1. Richard G. Champion, "Sunday School Department—Teaching and Evangelizing," *The Assemblies of God at 75* (Springfield, MO: Gospel Publishing House, 1989), p. 48.
2. William W. Menzies, *Anointed To Serve* (Springfield, MO: Gospel Publishing House, 1971), p. 266.
3. Ibid.
4. Ibid.
5. Ibid, p. 267.
6. "Marcus L. Grable Is with Christ" *Pentecostal Evangel*, August 9, 1970, p. 26.
7. Interview with Zella Lindsey and Dorothy Morris, August 1984.
8. Sylvia Lee, "Billie Davis—Voice for Education and Appreciation," *Assemblies of God Heritage* 19:2 (summer 1999): 4-8.
9. Interview with Lou Bina Stoner Townsend, November 2001.
10. Ibid.
11. M. L. Grable, "Christian Laymen and the Golden Age of the Sunday School," *Our Sunday School Counsellor*, August 1944, p. 4.
12. Interview with Lou Bina Stoner Townsend, November 2001.
13. Sylvia Lee, "Sunday School Conventions—A Quest for Quality," *Assemblies of God Heritage* 12:2 (summer 1992): 15-19.
14. "We Will Remember Marcus L. Grable," *Sunday School Counselor*, October 1970, p. 4.
15. "Marcus L. Grable Is with Christ," *Pentecostal Evangel*, August 9, 1970, p. 26.

A REPRINT FROM 1991 FEATURE

Remembering December 1941

Reflecting on Dark Days 60 Years Ago

Everyone can tell you where they were and what they were doing when they heard about the September 11, 2001, attack on New York and Washington. Likewise, millions of senior citizens can give you similar memories when they heard the news about Pearl Harbor being bombed 60 years ago.

An article in the fall 1991 *Heritage* requested readers to write about their memories of the bombing of Pearl Harbor and the days which followed and which forced America into World War II. Except for the feature on the Osgood family—which is from a diary—these memories came by letters, interviews, and FAX. The contributions have been edited for this issue, 10 years after they were first published. Of the contributors in this feature, only Cecil T. Janway and Curtis W. Ringness are living.

If you are 65 or over, perhaps you can identify with some of these narratives.

Forty Men Preserved During World War II

BY JAMES K. GRESSETT

I was pastoring in Taft, California, on December 7, 1941, and after a good Sunday morning service we went home for dinner. As we sat down at the table, my wife turned on the radio for the 12 o'clock news. President F. D. Roosevelt was speaking, giving details of the attack on Pearl Harbor. It was the first we had heard of the Pearl Harbor raid; and as for many others, it was one of our lowest days.



James K. Gressett

Our church boys began to enlist; and before it was over, a board we had placed in the front of the church had 40 silver stars, each representing a man in the service. In the beginning I asked the church to pray continually that they would all return. And we did not have a single gold star on our board [gold represented military personnel who had died]. I talked with some of our members recently about the Taft servicemen. They said no other church in Central California had such a record.

One of my cousins (who was 6'5", and 195 pounds) did not want to become a combatant, so was placed in the ambulance corps. Those who worked with him said many times he would come in from a battlefield with a wounded soldier under each arm. He was decorated twice and never received a scratch in the entire war.

James K. "Cactus Jim" Gressett began preaching in 1921 and pastored in California and Arizona. For 25 years (1947-72) he was the superintendent of the Arizona District Council.

War Reaches Baguio, Philippine Islands

BY ELIZABETH GALLEY
WILSON

As the sun rose, Doris Carlson, Gladys Knowles, and I ate a hurried breakfast and prepared to go to the College of Chinese Studies where we were students. The sound of footsteps on the stairs and the pounding on the door caused us to rush to answer. On the threshold stood Robert Tangen. "Girls," he said, "Japan has just bombed Pearl Harbor." This news left us all aghast, and we pondered what the future might hold.

There were nine of us Assemblies of God missionaries serving in Baguio in the Philippine Islands. Blanche Appleby and Rena Baldwin, senior single missionaries were designated the "ladies." First termers Gladys Knowles, Doris Carlson, and I were designated the "girls." Leland Johnson was the superintendent. His wife Helen and their children, Connie and Sammy, were a blessing to us all. Robert and Mildred Tangen were a valuable asset. All of us were originally assigned to service in China but transferred to the Philippines due to unsettled conditions prior to World War II. How would this startling news affect us?



Elizabeth Galley Wilson

We trudged on to school in a quandary. Soon we heard airplanes flying over Baguio. Many housewives ran out in the streets and waved cup towels and aprons to welcome the planes. What a shock when a short time later bombs began to fall on Camp John Hay and its surrounding area. We knew then that war had begun for us.

The apartments in which “the girls” and the Tangens were living seemed to be a place that would likely be in a bombing area. It was decided that we should move to a safer spot. The Tangens would move into the Johnson home and share this house, and a place was sought for the “girls.” Doris Carlson and Gladys Knowles left to hunt for quarters while I was to begin packing.

In all the chaos it was difficult to find a mover. However, the Tangens were able to find one and were soon loading the truck. As I worked, I was fervently praying. I went outside to speak to the Tangens. Imagine my surprise when a truck pulled up before me and offered to move us. Somehow, I felt this incident was ordained by the Lord and accepted the offer. I had no word from Doris and Gladys as to whether they had found a place.

Later we learned that they were detained because they had been in several air raids and had spent some time in the ditches. Imagine their surprise to find us partially packed and loaded, ready to move.

It was dark when we settled into a small Filipino house situated near the Johnson home. The Johnsons had a hot supper waiting for the weary travelers, and we all rejoiced at God’s provision. Later, the truck driver came by. He told us that he did not know why he had volunteered to move us. In fact, his employer for taking on an unscheduled job had reprimanded him when they had more business than they could handle.

Truly the Lord makes a way where there seems to be no way. He meets the needs of His children even in the time of war.

The Baguio missionaries were interned in late December 1941, and were prisoners until the U.S. military and Filipino guerrillas rescued them early in 1945. Elizabeth Galley later married A. E. Wilson, and served with him as a missionary to Africa. She taught at Southwestern Assemblies of God College, Waxahachie, Texas. Of the nine adult missionaries who were interned at Baguio, only Gladys Knowles Finkenbinder and Helen Johnson are still living. *Heritage* published two articles on the rescue of the missionaries in the Philippines (spring and summer 1985), which are available at \$4 each

An Unlikely Turn of Events

BY U. S. GRANT



U. S. Grant

I was 31 years old and was pastor of First Assembly, Bartlesville, Oklahoma. After the morning worship service, Sunday, December 7, 1941, my family and I were enjoying dinner in our home. The radio news was disturbing to us because much of the world was at war. As we ate, the program was interrupted with a bulletin stating that the Japanese had made a surprise attack on our installations at Pearl Harbor.

I learned later that Mitsuo Fuchida was the pilot who led the raid on Pearl Harbor. I didn’t know him from millions of other Japanese people, and I suppose my fierce American pride dictated that I would hate him.

Never in my wildest dream or imaginations would I ever dream that

Fuchida’s path would cross mine. But years later he had become a devout Christian and had become my brother. And it was one of the high points in my ministry when Mitsuo Fuchida graced my pulpit at First Assembly, Kansas City, Kansas, and witnessed to his love for Jesus.

Oh, the marvels of the providence of God!

U. S. Grant began preaching at the age of 20, pastoring in Texas and Oklahoma before accepting the pastorate of First Assembly, Kansas City, Kansas, in 1946, where he remained for 31 years. He also served as the assistant superintendent of the Kansas District and was a member of the Foreign Missions Board. He died September 20, 2001.

This Sailor Had a Front-row Seat

BY JAMES HANDLY

James Handly was transferred to Ford Island, Pearl Harbor, in November 1941. On Sunday morning December 7, he made plans to attend chapel on the *U.S.S. West Virginia*, a battleship on which he had formerly served. And he was looking forward to seeing some of his old friends.

Then from his Ford Island barracks he heard the roar of several airplanes. He didn’t pay too much attention because the U.S. Navy carriers at sea would often send their planes to Ford Island. When he looked out the barracks window, he couldn’t believe his eyes. “A plane flew by, and I saw the Japanese rising sun on the side.”

Bombs and torpedoes began to explode along battleship row not very far from his barracks. “We could see ships on fire and men jumping overboard. We had no weapons and could only sit and watch the disaster, which was like watching a movie.”

The *West Virginia*, the ship Handly would have been on for chapel service, was hit by torpedos and sank in the shallow water but remained upright (was later repaired and put back into service). The *U.S.S. Arizona*, which was anchored next to the West

Virginia, took a direct hit and to this day is the memorial tomb for more than 1,000 men.



James Handly

When the Japanese planes had dropped all of their bombs, they strafed the barracks with machine gun fire. Later Handly was given a weapon in the event there was an invasion. "I never felt hatred for them," he recalled 10 years ago, "even though I did not like what they did." Within 10 days he was aboard his ship, the *U.S.S. Tangiers*, an airplane tender, headed for Midway Island and eventually New Caledonia.

James Handly joined the U.S. Navy in 1929 and became an aviation machinist. His wife and three children were preparing to join him at Pearl Harbor when the war started. He retired from the navy in 1949 and attended Central Bible College. From 1960-72 he was a layout artist for Gospel Publishing House. He and his brother—who was in the army air force at Hickam Field on December 7—were members of the Pearl Harbor Survivors Association. He died in 1994.

War Comes to Winn Parish

BY CECIL T. JANWAY
Monroe, Louisiana

As I got into Murphy T. Smith's new car following the Sunday morning worship service, I asked, "How much did you pay for this one?" The answer was \$900.

"Too much, that's too much," I answered. "Yes," he answered, "but this car has a heater plus a radio."

I laughed when he said radio because I couldn't believe a radio would work in a car without a ground connection, like our radio had at home.

But he assured me that a radio would work in a car. "Watch," he said as he flipped on the radio switch. Out of the speaker we heard sounds of planes and bombs exploding.

I stared and listened and then said, "It must be a soap opera." As we continued to listen, we learned that it was for real; the Japanese were attacking Pearl Harbor, and we were listening to a description of the raid.



Cecil T. Janway

It's a morning I shall never forget. I was 20 years old and was pastor of my first church, Antioch Assembly of God in Winn Parish, Louisiana. The church was located in Kisatchie National Forest where thousands of American troops were already playing war games at nearby Camp Polk. Brother Smith had started a revival that morning; but because of the anxiety and turmoil in our community, we closed the revival on Monday night.

When I think back about that fateful Sunday, I think of the words of Jesus who said, "In such an hour as you think not, the Son of man cometh." Though our nation had been warned, we still were not prepared. Pearl Harbor Day speaks to me of constant preparedness for the return of Christ.

Cecil T. Janway is a former superintendent of the Louisiana District Council (1976-1994). He began his ministry

at the age of 18. A month following the above incident, he accepted a call to pastor First Assembly in Winnfield. The church attracted many servicemen, and he conducted tent meetings near Camp Polk. Every day for the next year the Winnfield church sponsored prayer meetings especially for servicemen and their families. In addition to his superintendent's role, he was a pastor, district youth director, and ministered to seniors. (See *Heritage*, spring 1999, for a feature on the Janways.)

Fleeing the Bombs in Kunming, China

BY HOWARD C. OSGOOD

The panic in the streets was indescribable. We [with 10-year-old daughter Anita] went slowly, watching lest we be trodden down. Broken rickshaws, spilled baskets, loud bawling, till we were just outside the East Gate. "The enemy planes have come!" We lay flat, face down, on the dirty sidewalk and prayed as we heard the machine guns and the exploding bombs. It was soon over. We rose to run again, crossed the bridge ... and were soon in the midst of carnage! Had we been two minutes earlier, we might have been right there where hundreds of dead and wounded lay all about us. It was terrible! But how God had kept us!



**Howard and Edith Osgood
with Anita and Brenton**

This is an excerpt from the late Howard C. Osgood's diary, December 18, 1941. Howard and Edith Osgood went to China in the 1920s. After they had moved to the country because of the air raids, their Kunming home was destroyed by a bomb April 8, 1941.

Anita is the wife of Gerritt W. Kenyon, pastor of First Assembly, Millville, New Jersey. Her brother Brenton is a consultant with Master Plan Stewardship Services of the Assemblies of God.

Four-Month Return Trip to India

BY HILDA WAGENKNECHT

Yes, I remember Pearl Harbor Day. I was speaking in a Milwaukee church that Sunday morning and evening, giving my farewell messages before leaving for my third term in India. After the last service, someone came to me and said, "You won't be able to leave for India; haven't you heard about Pearl Harbor?" No, I had not heard.

Two days later I received a letter from the State Department in Washington, D.C., asking me to return my passport at once as overseas civilian travel had been cancelled. Then the steamship company wrote asking me to return my ticket as they had cancelled all bookings.



Hilda Wagenknecht

It was a traumatic experience, and for the next year and a half I tried every possible way to get back to India. Then I heard of a shipping company in Argentina; so I wrote asking for a booking to India, but the reply came that it would not be safe. I replied that I was not afraid as the Lord would be with me and that I wanted to get back. "The Lord may be with you," they

replied, "but the devil is surely down here. No booking."

Finally I was able to sail on a Portuguese ship from Philadelphia to Portugal. After more than 3 weeks of waiting, I boarded another Portuguese ship, which traveled down the west coast of Africa (struck by lightning en route), then around Capetown and up the east coast. After another month's delay, I was able to board a warship at Durban, East Africa, for Bombay, India.

It took 4 months from Philadelphia to Bombay, but God protected me and brought me safely to my destination.

Hilda Wagenknecht served as a missionary in North India from 1922 to 1960. Her sister Edna served under appointment to North India from 1926-58.

"I gazed down at the beloved territory of Wei Hsi and the surrounding area and felt sick at heart at leaving the land of my calling."—Leonard Bolton while aboard a Flying Tiger plane with his family being airlifted from Southwest China to India after start of World War II. They caught a ship in Bombay for the United States and then returned to China 5 years later. This quotation is from an unpublished manuscript by Elsie Bolton Ezzo, *Watchman, What of the Night?*

Revival Stirs Flint

BY CURTIS W. RINGNESS
Palm Desert, California

Pearl Harbor Day found me in the middle of an evangelistic crusade in Flint, Michigan, with Pastors Kenneth and Paula Brown. It was the first revival in their beautiful new sanctuary.

Just prior to the Flint meetings my wife and I had conducted a series of revival meetings in Oklahoma and

Kansas. The crusade in Baxter Springs, Kansas was going so well that the pastor asked us to continue at least another week. I remained until the following Friday, November 28, and left on a midnight bus out of Joplin, Missouri, for Flint to open the meeting on Sunday. Ruth, an excellent evangelist in her own right, closed out the meetings in Baxter Springs and then drove with our infant daughter to her parents' home in Coffeyville, Kansas, where I would join them for the Christmas holidays.



Curtis W. Ringness

The first week of the Flint meeting went well, but from Pearl Harbor Day on we had a mighty move of the Holy Spirit. Almost immediately the church filled up with newcomers. Night after night souls were saved. It seemed that people were greatly concerned, not only about the security of our country, but also about their own personal security—physical and spiritual.

Curtis W. Ringness and his wife Ruth continued their evangelistic ministry until June 1942 when they accepted a call to pastor Bethel Temple, Tampa, Florida. He later served in several leadership capacities at the A/G Headquarters, including director of Home Missions. After leaving Springfield, he pastored First Assembly, Santa Monica, California (1973-88). Now 85, he lives in Palm Desert, California with his wife Gigi.



An Open Door

The Ministry of L. Wayne Pitts


By Glenn Gohr

It was 80 years ago, in 1921, when George Washington Pitts and his wife, Lina, attended an open-air full gospel meeting conducted by O. W. Edwards, a Nazarene preacher who had received the baptism in the Holy Spirit. The singing, rejoicing, and shouting along with the good solid Bible preaching had attracted them. The meetings at Farmersville, Texas, lasted for 3 months, and during this time they both received the baptism of the Holy Spirit. They also brought their newborn son, Logan Wayne Pitts, and dedicated him to be used in the Lord's work. George Pitts had been a minister with another denomination, but in 1921 he began pioneering and building churches for the Assemblies of God.¹

Born at Farmersville, Texas, on March 9, 1921, L. Wayne Pitts, from an early age, had an awareness of God's call on his life to be a preacher of the gospel. Many times he had heard his parents recount the story of his being dedicated to the Lord in a revival meeting when he was a newborn baby. In a prayer service that lasted past midnight, he accepted Christ as his savior and was baptized in the spirit on March 16, 1937.² He publicly committed himself to the calling of God to preach at age 16 and looked for any open doors for evangelism. Soon afterwards Guy Shields invited him to enroll in his Christian high school in Fort Worth, Texas, which he did.

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L. Wayne Pitts was licensed as a minister in Texas in 1940. He was ordained as an evangelist by the New Mexico District on July 15, 1943, and began holding street meetings at Farmington, Artesia, and other places.³ From 1943-1944 he served as District C.A. President for the New Mexico District.⁴

From there he studied at Southwestern Bible School in Waxahachie, Texas. While attending school he continued to evangelize and hold street meetings. During his second week of Bible school he was arrested for preaching on the street without a permit. After that he rented a vacant store to hold meetings. He also attended one year at Central Bible Institute (when he also pastored a church at Ash Grove, Missouri) and completed his studies at Southwestern.⁵

In 1945 Pitts intended to go to North India as a missionary, but he found that he could not grasp the language. He had taken missions related courses at Central Bible Institute for this purpose. He did meet with Noel Perkin and the missionary board in Springfield, but it was decided that he should go back to pastoring and evangelizing. Still with a heart for missions, Pitts was later directed to pastor a church in the Bahamas and was able to do some overseas evangelistic work in the Caribbean and in Japan and Korea.

Pitts held evangelistic meetings in a number of

different places during the next few years.

At the close of a revival, L. Wayne Pitts and Evelyn Baker were married on June 1, 1947 at Big Stone Gap, Virginia. She has been a true helpmeet to him through the years.

After traveling for quite a period of time, Pitts felt God placing a desire in him to pastor a church. In 1948 the door was opened for him to lead the Southside Assembly of God in Jacksonville, Florida. Two sons were born while they ministered in that city. It was an open door of small beginnings, but proved to become a large door of growth. While there, Pitts conducted a broadcast on WOBS radio called "The Old Camp Meeting." This broadcast was the key to church growth and winning many souls in this city.

In a letter sent to A/G headquarters in 1950, Pitts reported that he had been in Jacksonville for 2 1/2 years. "This was a small and new work with 32 members. The Lord helped us to build a nice lovely new auditorium that will seat over 300 people. At the present we have over 90 members and since being in our new building the past 5 months we have averaged 180 in Sunday school. God is blessing in a remarkable way. Over 50 have received the baptism in the Holy Spirit in the past 5 months. Also we have two radio programs every Sunday."⁶

While pastoring at Southside Assembly, Pitts found that he became too busy. The church was growing and had just completed a building project. The radio ministry was operating every day, seven days a week. There were no

tapes or back up, so it was necessary for Pitts to be present at every broadcast. At the same time, the congregation was growing, and the church began a second building project. All this busyness took its toll on Pitts and his wife, Evelyn, as they became extremely tired and weary. An encourager came in the form of J. Foy Johnson, who was the District Youth President at that time (before he became district superintendent). He released them for a whole month's vacation while he took full responsibility of the radio programs, preaching, and pastoring. Wayne and his wife returned rested and refreshed. After that the church entered into a spirit of real revival. This was like a breath of fresh air.⁷

Pitts continued as pastor until 1953, when he felt a call to accept a position in Key West, Florida, at Glad Tidings Tabernacle. At Key West he had a live broadcast at the local radio station on Rock Island which helped to encourage and win souls. During the next 9 years, Pitts helped to oversee two building projects as the church continued to expand.

Several outstanding men and women of God got their start in this church during the time when Pitts was the pastor. One of these was Ernie De Loach, who became a missionary to the Bahamas and an outstanding pastor in Florida.

After his early morning broadcast, Pitts would take his station wagon and pick up boys and girls for Sunday school. Usually his car was loaded. One Sunday morning as about 12 children were crowding into the station wagon, he

Revival team in 1941, l-r: L. Wayne Pitts with Bible, Bill Cox (violin), and Bob McCutchen (guitar).



Known as the "Gospel Jubilee Duet" in the 1940s, Wayne Pitts (left) and Bob McCutchen (right) shown here in August 2001, still preach and sing together occasionally.

The evangelist at age 20.



Picking up children for church at Key West, Florida, about 1961.

noticed a young boy trying to fix the chain on his bike. His feet were bare, his hair was uncombed, and he had no shirt on. Pitts invited the boy to Sunday school, but he said, "I can't go looking like this." So Pitts said, "What about next Sunday?" He responded with a simple "o.k." but he seemed pleased to be asked. All week Pitts kept the boy in his thoughts and prayers.

The next Sunday he was there anxiously waiting with the others. From that time on, Ernie was in Sunday school, church services, and all youth activities. It was during those first few weeks that Ernie made a whole-hearted commitment of his life to Christ. He was later baptized in the Atlantic Ocean, baptized in the Holy Spirit, and called into the ministry. After serving as a missionary on the Island of Eleuthera in the Bahamas for a number of years, De Loach built a thriving church in Kissimmee, Florida. His ministry has gone full circle, and currently he is pastoring Glad Tidings Tabernacle at Key West, Florida.

From Key West, Wayne Pitts went to St. Petersburg First Assembly of God, which later became known as Suncoast Cathedral. He had a vibrant ministry there from 1963-1968. Some great men and women of God have come out of that church as well. Gary Chapin is a fine pastor in Texas today, and Bill Wilson pastors Metro Assembly of God in New York City.

From the fall of 1968 to 1974 the Pittses pastored Sulphur Springs Assembly of God (later called Evangel Temple) at Tampa, Florida. One of the outreach ministries

was to go into the city parks to reach troubled youth of the area. Many Korean people were baptized in Tampa, which resulted in a Korean congregation being established there. Colonel Sanders was one of the guest speakers who came to give his testimony at the church. The Pittses also celebrated 25 years of marriage while pastoring in Tampa.

In 1974 Pitts and his wife accepted the pastorate of Evangelistic Temple in Nassau, Bahamas. He accepted the call to be pastor, and then the building was destroyed by fire the following weekend. By November of the next year, the congregation dedicated a beautiful new building. Through this experience, the congregation worked together and developed a strong bond of unity. The work blossomed and has continued to grow. While in the Bahamas, Pitts was able to go to other lands to preach and visit. These included Cuba, Jamaica, Korea, and Japan. It was so exciting to see people accept the Lord in each of those places. The Pittses stayed at Nassau until 1976 when Gary Curry, former superintendent of the Bahamas Assemblies of God, followed as pastor.

Next they accepted the pastorate of Berea Assembly of God at DeLand, Florida, in the fall of 1976. Although DeLand is a well-known tourist attraction, Pitts and his wife did not go there for recreational purposes. There was a desperate need since the congregation had lost many people, and the church property had a large debt. Something had to be done quickly or the congregation would lose its property. Pitts decided to sell real estate for several months in order to



Pastor Pitts at pulpit during dedication of Evangelistic Temple, Nassau, Bahamas, November 30, 1975.



L. Wayne Pitts baptizing his youngest grandson, Troy Goldsmith, on March 12, 2000.

help the church get out of debt. With this income and other resources, the congregation was able to pay off the debt in record time. The church also built a fellowship hall debt free. Once the church was on its feet again and new people were coming in and getting saved, Pitts turned the work over to another pastor.

In the fall of 1979, Pitts became pastor of Trinity Assembly of God in Lakeland, Florida. The congregation was not very large, but it had men with a vision. In the meantime, Northside Assembly of God invited Trinity to merge and build together with them. The invitation was accepted, and the two congregations merged. With the sale of the Trinity building, they were able to build the present Northside building. Pitts continued as pastor until 1982.

Late one night in 1982, Pitts received an unusual invitation from Waymon Rodgers, a close friend of his for many years. Rodgers asked him to come and be the director of a new ministry called "Prayer Mountain," located at Shephersville, Kentucky. Pitts says, "We visited for 3 days, agreed to come for 3 months, and stayed for 4 years."⁸

During that time he witnessed great miracles and saw thousands of people have their needs met by God as they traveled to Prayer Mountain to seek the Lord. This retreat center included a lodge, kitchen facilities, sleeping quarters, walking trails and over 600 acres of land designated as a place for anyone to come for fasting and prayer. While directing Prayer Mountain, Pitts also taught Bible classes at Evangel Bible Institute, which was a ministry of Evangel

Tabernacle (now Evangel World Prayer Center) at Louisville, Kentucky.

Among those who have used this facility are Dr. Cho from Korea and a prayer summit involving many leaders from Washington, D.C. during the 1980s. The ministry of Prayer Mountain grew until over 10,000 people a year were coming there to fast and pray. This ministry continued for several years under the direction of Bob Rodgers, son of Waymon Rodgers, but now the property has been sold.

For a couple years Pitts was involved in evangelistic work, and then, after some 50 years in the ministry, he took on the pastorate of a lively country church at Alturas, Florida where many souls were saved. An addition was built on to the church structure while he was there. He stayed from 1988-1991.

After leaving the church at Alturas, Pitts filled in at various churches when their pastor was away. He has filled in three different times at Kissimee, Florida—the last time he was there for 3 months while they were looking for a pastor.

For the last 5 years he has been an associate pastor at Harvest Assembly of God in Lakeland, Florida, where he is the minister to seniors. He also teaches the adult Bible class every Sunday morning.

Wayne and Evelyn Pitts have now been married for 54 years. They have 3 children, spouses, and grandchildren who are all committed Christians. Their oldest son, Darrell Wayne Pitts, is retired from the telephone company and



L. Wayne and Evelyn Pitts and family at their 50th wedding anniversary, June 8, 1997. L-r: Son Dan and wife Becky Pitts; grandson Daniel Pitts and wife Stephinie; Son Darrell Pitts; Evelyn and Wayne Pitts; Daughter Rebekah and husband Cliff Goldsmith with their sons Troy and C. J. Goldsmith.



L. Wayne and Evelyn Pitts at Harvest A/G, Lakeland, Florida, December 2, 2001.

lives in Lakeland. Son Daniel has been a building contractor for 35 years and lives at Lutes, Florida near Tampa. Their daughter, Rebekah is minister of music at Evangel Temple in Jacksonville, Florida. Her husband, Cliff Goldsmith, works for the Trinity Broadcasting television station in Jacksonville.⁹

In 1988, upon reaching 50 years in the ministry, L. Wayne Pitts preached a message in Tampa, Florida to a group of Senior Citizens. The message was titled, "50 Years Old and Still Growing." The emphasis was on one's experience with God being up-to-date. According to Pitts, "It doesn't matter how long a person has been a Christian. What matters is if he is growing and active in his Christian walk." And Pitts continues to hold to this message.

Even though he is past 80 years old, he remains active. Living in Lakeland, Florida, his calling card promotes his "I Can't Quit! Ministries." Although currently on staff at Harvest Assembly, he is available for evangelistic services.

J. Foy Johnson has known Wayne Pitts and his wife for

over 50 years. "Wayne Pitts has been an excellent pastor, a real good presbyter and evangelist. He has a well-rounded ministry and pastored a number of churches in Florida," says Johnson. "In most cases he was involved in a building program at the churches he pastored. Once he had built a church and the congregation was well established, he would move on to a newer challenge."¹⁰

Bob McCutchen who now pastors Maranatha Chapel in Wentzville, Missouri, has known Wayne Pitts for almost 60 years. While Bob was attending Southwestern Bible School, Pitts asked McCutchen to accompany him in evangelistic meetings. McCutchen would play the guitar and sing in the services and Pitts would do the preaching. This went on for several summers in the early 1940s. Bob went on to serve as an evangelist for the next 50 years. Through the years they have kept in contact. Bob has preached for Wayne at Jacksonville and Tampa, Florida. Wayne has preached for Bob in St. Paul, Virginia; Wentzville, Missouri; and other places. "Wayne has been in

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my estimation one of the great soul winners—he is very active in evangelism and witnesses everywhere he goes,” says McCutchen. “He has been a very successful pastor and has won lots of people to the Lord.”¹¹

“When I was 18 years old, I responded to the invitation given by Evangelist Wayne Pitts. I was seated on the back row of the church but made my way to the altar where I was saved. Brother Pitts has been a source of encouragement to me and countless others as they started in the ministry,” reports Cecil Wiggins. “Now his daughter, Rebekah Goldsmith, serves as the Minister of Music at Evangel Temple in Jacksonville, Florida, where I pastor. Brother Pitts continues to be a blessing. I am grateful to be his friend.”¹²

Bob Rodgers, pastor of Evangel World Prayer Center in Louisville, Kentucky says, “Pastor Pitts has always been a pioneer and has laid the foundation for some of the greatest churches in the world.”

Now, some 63 years have passed since L. Wayne Pitts responded to the call of God to be a preacher of the Gospel. As a young teenager still in high school, he looked for opportunities to minister. He said, “Where is the open door?” Like so many other pioneer preachers, evangelists, and missionaries, L. Wayne Pitts was willing to step out in faith and walk through the open door of opportunity. He took hold of the vision to win souls, and he obeyed God’s leadings. His life has been and continues to be a testimony of how God can bless through the ministry of one of his faithful servants.

Notes

1. L. Wayne Pitts, *An Open Door* (Lakeland, FL: the author, 1991).
2. Ibid.
3. L. Wayne Pitts ministerial file.
4. Ibid.
5. L. Wayne Pitts, *An Open Door* (Lakeland, FL: the author, 1991).
6. Ibid.
7. L. Wayne Pitts letter to J. Roswell Flower, August 14, 1950.
8. L. Wayne Pitts, *An Open Door* (Lakeland, FL: the author, 1991).
9. L. Wayne Pitts, telephone interview, November 29, 2001.
10. J. Foy Johnson, telephone interview, November 29, 2001.
11. Bob McCutchen, telephone interview, November 29, 2001.
12. Cecil Wiggins, letter, December 4, 2001.

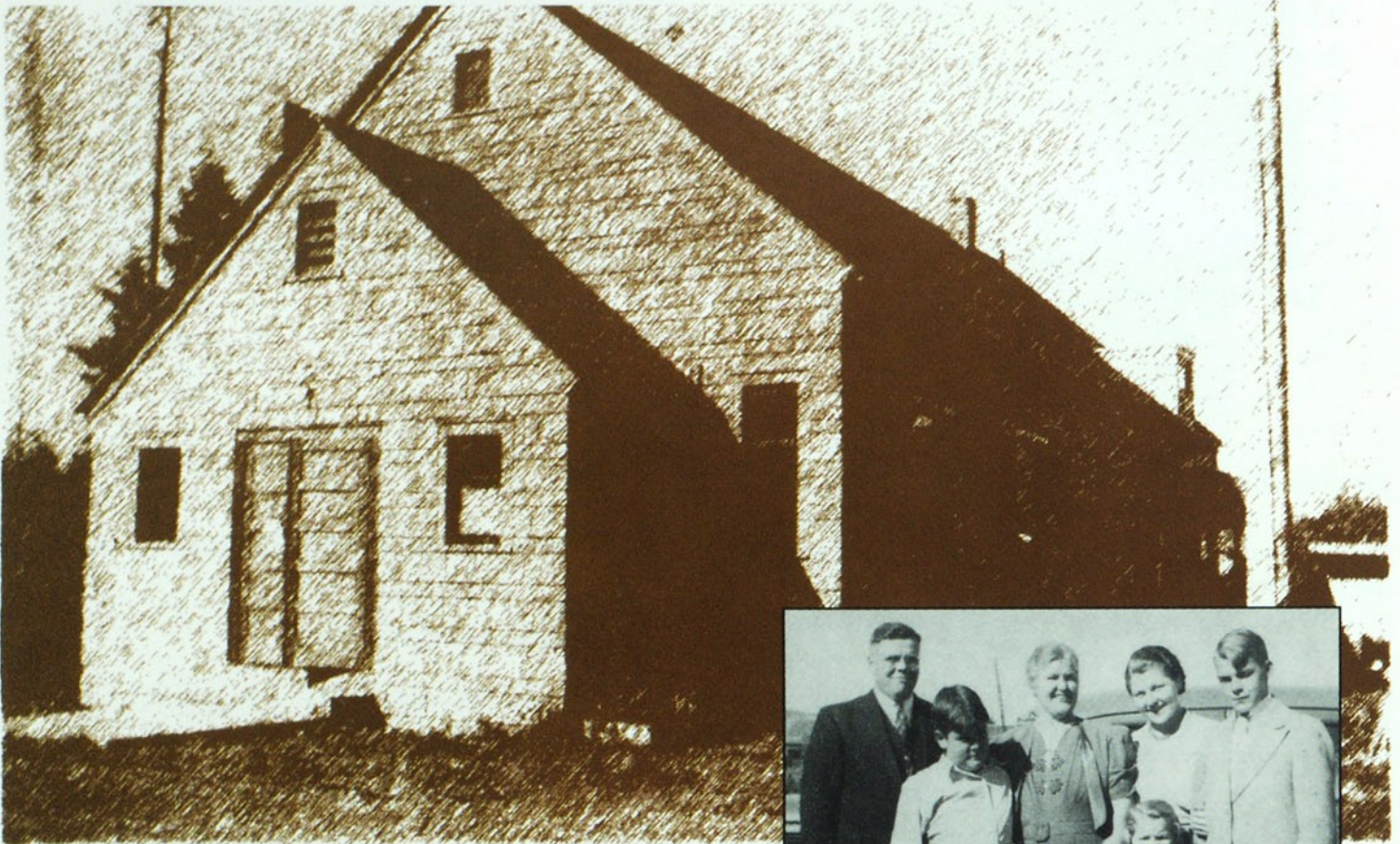


Glenn Gohr is assistant archivist and copy editor for the Flower Pentecostal Heritage Center.

Planting an A/G Church In Forks, Washington

How God Called During the Great Depression

By Bonnie Fenton Lovo



The church building at Forks, Washington, in the 1940s.



Harry and Ruth Wakefield and their children—Phyllis, Glenn, Dick, and Emma—about 1939.

“Stop, stop,” shouted the man wildly waving a bill of currency as he ran after the 1927 Buick and its overloaded trailer.

The young preacher stepped from his car to face a man whose wife was a devout Christian. “Please take this,” the man said, thrusting a bill toward the minister. “I have not been able to sleep for two nights. Something keeps telling me to give you this. I told my wife and she says, ‘It’s God talking to you and you had better do it.’”

The rather startled preacher, Harry Wakefield, looked down at a \$100 bill. Having graciously offered his thanks,

Wakefield slipped back behind the wheel to share the good news with his wife Ruth and four children. Songs of praise ascended as they headed toward the town of Forks, Washington.

This particular journey of faith over U.S. Highway 101 toward the Washington coast had started several months earlier. As Wakefield had sought God’s guidance in fervent prayer, the Lord had spoken the words, “Forks, Washington,” to him. With a map before them, the young couple discovered it to be a small isolated hamlet of about 300 population, far out on the Olympic Peninsula’s point,

only 10 miles from the Pacific Ocean.

When the young minister mentioned Forks to Frank Gray, then superintendent of the combined Oregon and Washington District, Gray kindly suggested that Wakefield accept the pastorate of an established church that was

**The town prostitute was saved
and returned to her old haunts
with a Bible under her arm.**

seeking a pastor. There he would have a challenging ministry, a comfortable parsonage and adequate support for his family. The young man answered, "I will pray about it." He did, and the Lord said, "Forks."

Loading their belongings into their car and trailer, the family began the trip from Siletz, Oregon, stopping over in Yelm, Washington, with fifty cents. The Yelm church was in the midst of a building program, so Wakefield rolled up his sleeves and went to work. In about 2 months, the project was finished, and God again began nudging him toward Forks.

A love offering received at the farewell service netted the Wakefields exactly \$20.00. "What shall we do?" the young mother asked. "We are 200 miles from Forks, we won't know a soul when we get there, and we have no money to rent a house or buy food for the children." "We are already loaded and the Lord says go," replied her husband. "Let us start with the \$20 and see what happens." At this point is where God provided the next \$100 when the man flagged down their car as they left town.

The tedious journey almost behind them, the little family sighted in the distance the town of Forks. What is this? Someone beside the road is flagging them down! A man steps to the car and asked, "Are you the new preacher who is coming to town?" "Yes," answered Wakefield. "Then follow me," he said and returned to his car. They stopped in

front of a small home, and the man stepped out of his car to introduce himself. "I am Brother Clark, and I live in Port Angeles. We have been praying that God would send a preacher here. When I received a letter saying you were on your way, I rented a house for you and the Legion Hall, so you can begin services immediately. I have unsaved relatives in this town and I want to see them saved."

The Wakefields stepped into their little cottage, with two beds and a couch, a table, a cook stove and an airtight heater. Interested folk had gotten together a grocery shower. The table was loaded with bags and boxes of food, enough to last for several days. The Wakefields were settled in Forks.

God blessed! Souls were saved! The first convert was the town prostitute. She used to go to sick friends' houses with a bottle of whiskey and a deck of cards to cheer them up. After her conversion, she found a better way to minister to others. With her Bible tucked under her arm along with some anointing oil, she returned to her former haunts to proclaim the good news of salvation. Her alcoholic husband accepted Christ, and together they became ardent workers for the Lord. On the opposite end of the spectrum, the second convert was the most influential lady in the town, the superintendent of the local hospital.

"Build a church on that lot!" God commanded the young preacher. "But, Lord, you know I don't have a cent to buy a lot, let alone build a church," he answered. He could have reminded the Lord that the country was suffering through the Great Depression. Several weeks later an out-of-town visitor was riding beside the minister. "Preacher, why don't you build a church in this town?" "Because I don't have any money," he answered. Pointing to a choice lot the man said, "See that lot over there? I own it. I'll deed it to you free and clear, if you'll build a church on it."

It was the same lot the Lord had already chosen.

The little nucleus of believers started a building fund. The pastor looked at the offering and then went down to buy

**This new building now houses the
Forks Assembly of God.**



\$18 worth of material and started the building program. The money trickled in while the townspeople stood aloof. The foundation was laid. The framework for one wall was ready to raise. Turning to his wife, the pastor said, "Honey, I believe if we wait until the children come home from school, that all of us together can raise that wall."

Late that afternoon the townspeople looked at a strange sight. In the midst of a pouring rain, the pastor, his wife, and three children, hands and shoulders against the two by fours, were raising the first wall of the church. Unconcerned people and hardened sinners alike were both ashamed and inspired. From that day on both material and labor poured in to finish the church. Wooden pews and altar included. Both the pulpit and piano were donated by unsaved friends.

Several weeks before the church was finished a man stopped in front of the church to greet the pastor. "You know that big sign board on the main highway as you come into town? I own it. If you will tell me the name of the church and the date of dedication, I'll advertise it for you." The pastor hadn't thought that far ahead so he said the first thing that popped into his mind. "Assembly of God Tabernacle to be dedicated May 30th." "But we can't possibly have the church finished by then," his wife objected. "I said what the Lord gave me," answered the now confident preacher and they speeded up their efforts to meet the announced date.

It was Saturday night, May 29, 1937. A group of happy people, some believers, some not, had gathered for a service of thanksgiving and praise, and to offer prayer for the next day's dedication. In walked Brother Clark from Port Angeles. He entered heartily into the service, and then he called Brother Wakefield aside. "Please give me all the unpaid bills," he said. "This church is going to be dedicated free of all debt."

As the work expanded, so did the hearts of these faithful pioneers. Their love reached out to include the American Indian Villages along the coast. Four preaching points were established: Quileute, Hoh, La Push, and Qunalt, along with the Forks Assembly. They stood as testimony to the faith and labor of these daring pioneers.

On September 20, 1951, a forest fire traveled 18 miles in 6 hours. Coming from the northeast, it burned over 30,000 acres. When it reached Forks, the town was evacuated, but before the fire reached the church, the wind changed direction and the church was saved.

Since those pioneer days both the congregation and the town have grown. The Assembly of God has a new building. The outreach to the American Indians continues. Pastor Dennis LaMance and his wife Dorie have led the church for the past 4 years. The fellowship hall was dedicated to the memory of Harry N. Wakefield—the man who was called to Forks before he knew there was a Forks.

The Wakefield children have all worked in the church in one capacity or another. The oldest daughter, Phyllis, has taught Sunday school, worked with the youth, and as a

bookkeeper. Her husband Tom Shaw has been the chief builder on the churches that were built in Salem. Both are graduates of Northwest College of the Assemblies of God, Kirkland, Washington.

Glenn, who is deceased, and his wife Maxine pastored several churches. He was the dean and taught in the Black Hills Indian Bible College, Rapid City, South Dakota, until retiring.* Glenn's son David and his wife Fran are with Wycliffe Bible Translators. David is on loan from Wycliffe Bible Translators to Southern California College as professor of anthropology. They have been Bible translators with Wycliffe in Papua, New Guinea, for more than 30 years.

Richard and his wife Jean have worked with the American Indians. They have also been active in the Sunday School work. Emma has been Sunday School superintendent for a number of years, while her husband Lloyd Becker has always worked with sound systems and is able to build almost anything.

And the ministry goes on. Most of the grandchildren and great-grandchildren are busy in some kind of service in the church.

*Formerly Central Indian Bible College, Mobridge, South Dakota.



Bonnie Fenton Lovo interviewed Ruth Wakefield, the widow of Harry Wakefield, and heard this fascinating account of the beginning of the Forks, Washington, Assembly of God. Unfortunately, the Wakefields and Mrs. Lovo did not live long enough to see the story in print.



Bonnie Fenton Lovo

LITTLE FREDDIE'S CHRISTMAS

A True Story

By his daughter, Irene P.
Pearlman

Most people who have enjoyed singing the hymns "Honey in the Rock" and "He Was Nailed to the Cross for Me" are probably unaware of the tragic childhood of the composer of those beautiful songs. Listed in the hymnbook as F. A. Graves, he is the "little Freddie" of this true story. One of his sons, Arthur Graves, was a pastor and president of Southeastern College of the Assemblies of God. Another son, Carl Graves, was a pastor and a missionary to Sri Lanka. His daughter, Irene, the author of this story, was the wife of Myer Pearlman, a well-known teacher and writer in the Assemblies of God. Mrs. Pearlman printed this story in tract form in about 1982. All three of the Graves children are now deceased.

One day, when Freddie was just 6 years old, his daddy went to live in his heavenly home. With a sad, brave heart the frail little mother undertook the difficult task of providing, not only for little Freddie, the youngest child, but also for Frankie, Eddie, Charlie, and Anna. Her courageous efforts resulted in tuberculosis, and within three years, she kissed her little boy good-bye, and she too went to her heavenly home.

Before her death, realizing that she would soon be leaving her precious children, she had managed to find homes for all except Freddie and Anna. Now that she was gone, Anna was given a home with friends, and Freddie went to live with a Mr. Hollis.

Unfortunately, it was no feeling of compassion that prompted Mr. Hollis to take the 9-year-old orphan boy. He simply wanted help with the chores on

the farm. Consequently Freddie did not always receive the same treatment that the Hollis children received. But, though he missed his own mother and daddy so very much, yet he tried hard to keep his troubles to himself, and to please Mr. Hollis—which wasn't always easy.

Christmas time came, and there was happy excitement among the Hollis children. On Christmas Eve there were the stockings to be hung. After they were hung, Mr. Hollis said, "Freddie, why don't you hang up your stockings, too?" Freddie's heart pounded faster and faster. He was fairly trembling with excitement as he hung his stocking beside the others.

That night he could hardly sleep, wondering what would be in his stocking in the morning.

Early Christmas morning the children came rushing downstairs and began opening their stockings. Freddie's was the last to be opened. It was just bulging—with something. While the family watched, Freddie proceeded to find out what it was.

First he pulled out some shavings; then some more shavings. Still more shavings—until he reached the toe. Surely way down in the toe there must be some little present! But no—only more shavings! "Ha, ha, ha! That's a good joke on Freddie," laughed Mr. Hollis.

Stunned with grief and disappointment, Freddie slipped quietly out of the house and ran to the hay mow in the barn, where he sobbed out the anguish of his boyish heart.

Freddie's mother had told him that there was a kind Heavenly Father who loved little boys. Surely He would understand. He did understand! And just telling Him all about it somehow brought comfort to the little boy, as he went about his morning chores.

As time passed Mr. Hollis became increasingly moody and unhappy. Could it be that his unkind treatment of little Freddie had anything to do with it?

Anyway, one day he went out to the barn and hung himself.

Years later Freddie and his lovely wife had a cozy little home of their own. And on Christmas morning there was always sure to be something in each of the stockings of his three little children, Irene, Arthur, and Carl. Memories of his

own childhood made him unusually sensitive to the feelings of little children.

Mr. Hollis's little son, Walter, had been greatly attached to Freddie during the few years that he had lived in their home. They were pals! And when Walter grew up he too learned to know and love Freddie's kind heavenly Father.

And, unlike his father, Walter loved little children too. He loved them so much that he wrote for them a lovely evening prayer, which Freddie's three little grandchildren, Eunice, David, and Donald, used to pray at bedtime, many years later.

*Dear Lord, I come at close of day,
Before Thee bow, and humbly pray.
My sins forgive, and through the
night
Guard and protect till morning
light.
And when the day begins anew,
Be Thou my help, Lord,
Keep me true!*

The sorrows of Freddie, "the little orphan boy," became only memories in comparison with the pleasure he experienced in later life in the writing of beautiful hymns. Perhaps his best known hymns are, "Honey in the Rock," and "He was Nailed to the Cross for Me."

My father and my late husband, Myer Pearlman, himself a writer, were not privileged to meet in this world. But, to me, it is a wonderful thought that they are together—in heaven.



Songwriter F. A. Graves (1856-1927)
as a young man.

WESLEY R. HURST, SR.

A Pentecostal Ministry



Wesley R. Hurst, Sr. (1884-1973)

A wonderful experience of Holy Spirit anointing developed like a leaf, a bud, and blooming flower, over a period of time. Each experience led to the final miracle of Holy Spirit baptism, which occurred in November of 1924.

The first soul-shaking event came in the year 1911 at 5 o'clock in the morning. Tuberculosis had wasted her body, she was emaciated and as weak as a baby. Suddenly with superhuman strength, she sat up and her face lighted with inexpressible glory, beautiful to behold. With arms extended and strong voice she shouted, "Oh, how beautiful!" She then fell back on her pillow, as the spirit of this loved one departed.

This sorrowing man was left with a baby girl. He

Wesley R. Hurst, Sr., wrote this account of his baptism in the Holy Spirit, the dynamic turning point in his life and ministry, in 1960. On his father's side he was the great-grandson of a praying layperson in England, and on his mother's side the great-grandson of a Baptist church founder in Wisconsin. After pursuing work as a butter maker and then sales, he responded to the call to ministry, attended what is now Aurora University in Illinois, and ministered in the Advent Christian Church.

He had sustained the heartbreaking loss of his first wife and was left with a young daughter. He later married Frieda Wendtland, a schoolteacher, and together they entered the ministry. Four children were born to this union: two sons and two daughters. The late Wesley R. Hurst, Jr., served for many years in the Assemblies of God World Missions. And the other son, D. V. Hurst, served for 15 years at the Assemblies of God Headquarters and then as president of Northwest College for 25 years.

In his later ministry W. R. Hurst, Sr., was a pioneer Pentecostal minister in west-central Minnesota for years and also in Lincoln, Nebraska, serving as pastor of Advent Christian churches and an independent Tabernacle. He served as pastor of Assemblies of God churches in Cambridge and Paynesville, Minnesota, and then founded the Assembly of God in Moorhead, Minnesota. He later served as pastor in Superior, Wisconsin. After leaving that charge he continued ministering as an evangelist, the role he felt was his primary calling.

Dr. D. V. Hurst has set up the memorial in the Flower Pentecostal Heritage Center's Hall of Honor for his father and mother and their ministry.

had not attended church for a number of years. Although he had grown up in the Baptist church of Augusta, Wisconsin, that was founded by his great-grandfather in 1861. The death of his loved one started a spiritual chain reaction.

During the next 4 years he made three definite decisions at Chetek, Wisconsin, where he was born in 1884: First, a real experience of salvation; second, a definite consecration, yielding his life to Christ; and third, response to a definite call of God to preach the gospel, that had been very vivid as a young man in the Baptist church. Finally, after attending Aurora College for 4 years, strong convictions and understanding of the great responsibility of preaching the gospel almost resulted in

this young man's giving up the call of God.

In March 1920, with a family consisting of a wife and two daughters, he accepted a pastorate, the Advent Christian Church in Mineral, Illinois. During this period of ministry the teaching of divine healing in Jesus' name became real. Also the book, *The Three-fold Secret of the Holy Spirit*, started him on an independent search for deeper spiritual truth.

While serving as pastor of the Advent Christian Church in Annandale, Minnesota in 1922, he analyzed the literature of Aimee Semple McPherson [founder of the International Church of the Foursquare Gospel]. These publications emphasized the stories of the great Holy Spirit revivals taking place across the nation at that time. This was the only contact he had with the Pentecostal Movement of that generation and which created a deep hunger for the power of the Holy Spirit.

[At this point, Wesley Hurst, Sr., continued the narrative but in the first person.]

In the spring of 1924 as I continued seeking earnestly, I encountered new spiritual experiences, very evident and very difficult to describe—however, very real. During special evangelistic meetings in July, I personally experienced new Holy Spirit manifestations. One of these manifestations was the swaying of my body like a tree during a wind. About 10 o'clock on Saturday night at prayer meeting I had freedom in prayer, as I had never known before. Soon I burst forth in waves of holy joy and laughter that came in wave after wave for about 2 hours. Later, as I was walking home with the evangelist, I staggered and exclaimed, "Now I know why they said, 'They are drunk'" (Acts 2:15).

Ten days later, while alone in my study I kneeled to pray. The Holy Spirit, whom I now understood, came on me, and my whole body shook powerfully at intervals. Later, as I lay on the bed, the shaking continued and the bed rattled. This unusual manifestation of the Holy Spirit continued for 3 and a half hours. [DVH Note: My sister Polly distinctly recalls its being told, in later years when the scene was discussed, that Mother went into the room and repeatedly, said, "Wes. Stop that!" Dad said, "I can't!"]

In October, when we were holding special prayer meetings and seeking for the Holy Spirit, several miracles occurred. One night my wife, who was sitting in a rocking chair, began speaking in tongues, and at intervals gave interpretations. She was the first one we had ever heard do this. She also had a vision that she explained to us. Miss Betty Davis, a country schoolteacher, was with us at the time. (A few years later she went to India as a missionary. Nine years later after she returned, she was in

our home and related an experience she had in India that corresponded with the vision given that night to my wife.)

Ten days later while in prayer, I started speaking freely in tongues with perfect articulation that seemed to be more than one language. This experience continued about 2 hours, with only a few breaks of silence.

In over 40 years I have never ceased to manifest this gift. Through the years I have given many wonderful messages in different services that have been interpreted by others.

For 13 years God had led me from one experience to another to the great climactic miracle of the Holy Spirit baptism and speaking in heavenly languages. There are times in recent years when my whole body has been charged with the dynamic power of the Eternal God. There are no words to express perfectly these great spiritual experiences; but we do know they are divine revelations that God, alone, can give.

As the full blooming of the flower gives forth a pleasing aroma, likewise the sweetness of the Holy Presence of God can be known by experience, but remains inexplicable.

Notes by D. V. Hurst

1. Dad added this note to his testimony: "I joined the Assemblies of God in Hastings, Nebraska, in May of 1934. My sons, Wesley R. Jr., and 'Dewey' V. have been in official positions for several years at its Headquarters in Springfield, Missouri." This underscores what Dad felt and said to Wes and me when we asked him why he joined the Assemblies of God. He responded: "I saw you two boys coming along and sensed you would need a place for ministry."

2. I can also testify that Dad regularly exercised the gift of speaking in tongues in his personal prayer life and in his ministry. Once when he was in the hospital and we talked long distance, he said, "I am learning that God does not necessarily heal you all of a sudden." A bit in fun I said, "Dad, if you had listened to my sermon on the 'five healings' you would have known that." Then we talked on and then he began to pray in tongues—long distance—and it was on my "nickel." I said, "Dad, this is long distance." His simple reply was, "I know."

3. Dad experienced his personal Pentecost and Mother did as well in the early 1920s as he reports. The Pentecostal Movement was in its infancy then. And, as Dad recounts his and Mother's experiences, he clearly indicates he had not met any Pentecostal people but had to work his way through on the experience "on his own." He truly was a pioneer in Minnesota and Nebraska.



Christmas Greetings

From the FPHC Files

Selected from the Flower Pentecostal Heritage Center photo collection are these Christmas greetings from couples and families *Heritage* readers might recognize.



Wildon and Florence Colbaugh and their children, Keith, Phyllis, Philip, and Carol. Wildon served as an editor at the Assemblies of God headquarters.



“Saludos, De Navidad,” say Henry C. and Sunshine Ball, longtime ministers to Hispanics. Here their greeting in 1970 comes from the Holy Land.

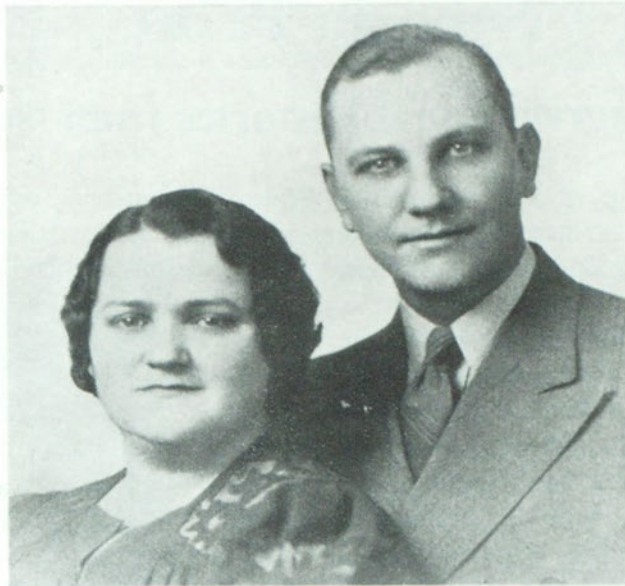


Some of our readers will recognize the U.S. Attorney General, John Ashcroft, left, in 1949, with his parents, J. Robert and Grace Ashcroft, and brothers Bob (center) and Wesley. J. Robert Ashcroft was instructor at Central Bible Institute at the time and later became president of the school and of Evangel College, Springfield, Missouri.



Pastor and Mrs. Frank J. Lindquist, Minneapolis, greet their congregation and friends with this 1950 card.

We didn't want to send
a card,
So tho't we'd come
instead;
And wish you a Merry
Christmas,
With Christ's Own
Presence blest.



"Unto you is born
this day in the city of
David a Savior, which is
Christ the Lord."

Luke 2:11

Rev. and Mrs. Bert Webb

He started as a young evangelist in Oklahoma, served as pastor of churches in Arkansas and Missouri, and was assistant general superintendent of the Assemblies of God. Who are they? Our older readers will remember them as Bert and Charlotte Webb, pictured here in 1939.



Season's
Greetings

The Bishops

1958

Writer and Bible college instructor, J. Bashford Bishop, with his wife, Ruth, and children, Jim, Miriam, and John in 1958.

Mr. and Mrs. Herman Johnson and five sons in the early 1940s. Back: Joe and Herman. Sitting on piano bench: Dan and Ellen. Seated in front: Clayton, Sam, and David Johnson.



Rev. and Mrs. D. A. Hastie



Philip David

Christmas
1953



Best
Wishes

for the coming year

Pastor and Mrs. David Hastie and their two children at home, Philip and David, in 1953.



Merry Christmas



Seen in Print

Two New Congregational Histories from Newfoundland

Did you know the founding of the Pentecostal movement in Newfoundland Province predates the organization of the Assemblies of God in Hot Springs, Arkansas, in 1914?

And who was the man, you might wonder, to take the Pentecostal message to this island? How about a woman!

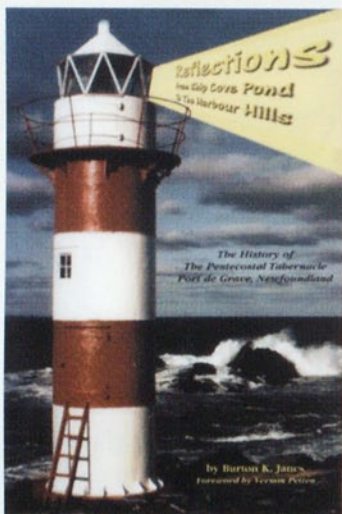
A former schoolteacher in New England, Alice Belle Garrigus (1858-1949), responded to a missionary call at age 52 to leave the U.S. for Newfoundland. She arrived by ferry on December 1, 1910, and by April 1911 she was conducting services in St. John's, the capital of Newfoundland. Called Bethesda Mission, the church made few inroads outside of the capital city until another woman, Evangelist Victoria Booth-Clibborn Demarest, conducted meetings in the Gower Street Methodist Church in 1919. That dynamic campaign numbered as many as 2,000 converts.

Methodists, who became Pentecostal converts and who were removed from their churches as a result of their

spiritual experiences, were just the people who could help spread the Pentecostal message throughout Newfoundland. One of these was Robert C. English who later became Garrigus' copastor. Others helped start and develop what became the Pentecostal Assemblies of Newfoundland.

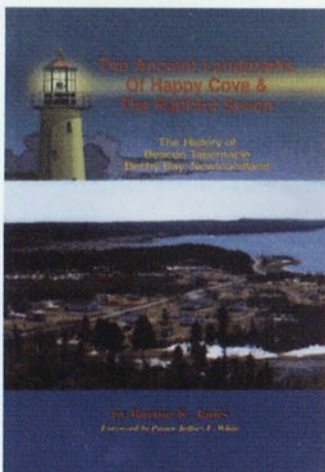
Today, as a result of the early church planting and expansion, Newfoundland has 134 assemblies and a constituency in excess of 40,000.

Two of these congregations recently were blessed with the publication of well-researched histories by Burton K. Janes, managing editor of *Good Tidings* magazine and archivist for the Pentecostal Assemblies of Newfoundland. A prolific writer, Janes is the author of the two-volume story of Alice Belle Garrigus, *The Lady Who Came*, and *The Lady Who Stayed; History of the Pentecostal Assemblies of Newfoundland; From Hinder's Hall to Emmanuel* (Deer Lake, Newfoundland); *A Russian Adventure*; and *King of Baffin Land* (with John Parsons).



Reflections from Ship Cove Pond to the Harbour Hills. Beginning in 1925, the history of the Pentecostal Tabernacle, Port de Grave, Newfoundland, is told in these 246 pages as a 75th anniversary book. The volume is illustrated with a section of photographs, including the congregation, buildings, pastors, documents, ministry, and other activities.

This book is available from Pentecostal Tabernacle, P.O. Box 62, Port de Grave, Newfoundland, Canada AOA 3J0; \$12 postpaid.



The Ancient Landmarks of Happy Cove and the Faithful Seven. Similar to the Port de Grave history above, this is the history of the Beacon Tabernacle in Birch Bay, Newfoundland. The faithful seven are the charter members of 1936 who remained with the church. Reports of revival meetings, conversions, healings, business meetings, and other church activities fill these 232 pages.

This history is available from Beacon Tabernacle, P.O. Box 9, Birch Bay, Newfoundland, Canada A0G 1E0; \$12 postpaid.

Oldest Living A/G Minister Passes Away



Nina Englund at Midwest Bible School in 1921.

Nina (Englund) Renick, the oldest living ordained Assemblies of God minister, passed away August 23, 2001, at Maranatha Village in Springfield, Missouri. She was 103 years old.

Soon after being ordained by the Assemblies of God in 1921, Nina left the U.S. to be a missionary to Brazil. Three years later, she returned due to serious illness. However, she went on to join the Renick Tent Revival Team and become pastor of Bethel Chapel, Bethel, Missouri.

In 1929, Nina married Glenn Renick of the revival team. The Renicks pastored a number of churches in northern Missouri—Nelsonville, Edina, Ewing, and for 37 years, the Assembly of God in Hannibal.

Glenn passed away in 1974. Since 1976, Nina resided at Maranatha Village, while staying active in the Central Bible College and Evangel University auxiliaries.

Nina was preceded in death by her parents, Andrew and Lisa Englund; eight brothers and sisters; and her husband Glenn. She is survived by two sons, Glenn, Springfield, Missouri, and Harry, Longview, Washington; three granddaughters, two great-grandsons and four great-granddaughters. Burial was at Greenlawn Memorial Gardens, Springfield.

In her honor, contributions may be made to the Renick Endowment Fund at Central Bible College, 3000 N. Grant Ave., Springfield, MO 65803.

Photos From Our Past

65 Years Ago. Kathryn Vogler, 89, retired missionary to India, now making her home in Rolla, Missouri, recently ran across this photograph of her father Fred Vogler and his secretary. Taken on January 1, 1937, it is the beginning of the Division of Home Missions, with Vogler as director. Readers able to identify the secretary are invited to contact the editor.



Testimony Time

Brush Arbor Services

Heritage magazine means a lot to me. Thanks so much for publishing it.

I am now 80 years old. I grew up in east central Oklahoma. My teen years were spent during the Great Depression and dust bowl days of Oklahoma. I have never been ordained to the ministry or had any formal training for the ministry, but I have done lay preaching along with my work. I have pastored a few small country churches that needed someone to help them.

In the fall issue you invited readers to write about experiences with brush arbors. I was saved at a brush arbor revival Assemblies of God people held in 1938 when I was 17. Eastern Oklahoma was surely a great place for brush arbors. As I began to reflect, I am able to recall 10 different locations in the area where brush arbor meetings were held. Some of them were several miles from where I lived. We had no car and didn't even have a horse to ride. I walked and was in attendance at some of the services at 9 of those 10 locations.

I was saved at a place called Cooper Hill. It was very rural. They built a log church house with logs cut in the area. All labor was donated. No modern conveniences, of course. Not even electricity. That was my first home church. It was known as the Cooper Hill Assembly of God. I read my first *Pentecostal Evangel* that year. They passed it out under the old brush arbor.

My first pastor there was a Choctaw Indian woman, Cornelia F. Cooper.... I was surprised to learn that you had a folder in the deceased ministers file on that dear sister. We learned that she was ordained in 1924 with the Assemblies of God. My pastor never embraced the Pentecostal doctrine, but that dear old sister certainly gave me a good start for this long, wonderful walk with the Lord.

Besides the brush arbors I mentioned, I recall four different locations where revivals were held in the yards of farm homes. People sat in the yards with the front porch of the farm house being used as the platform. May God richly bless you.

Loran D. Wimbish
Diamond, Missouri

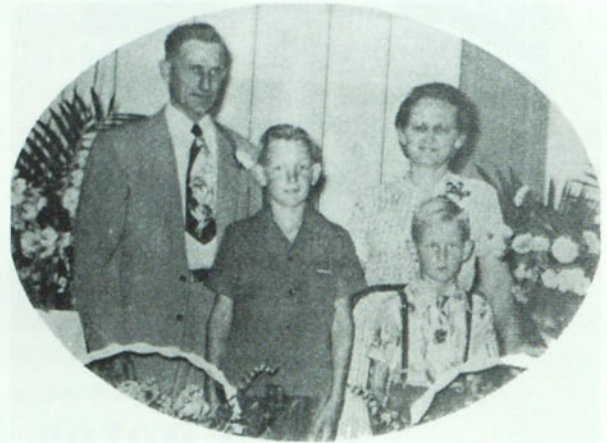
Began Ministry in the 1930s

Thank you for sending *Heritage* magazine. I read every article and pass it on to others. My background is Pentecostal from my youth. I was a member of Dr. Charles Price's orchestra in Tacoma, Washington in 1931. I also attended several services in Aimee Semple McPherson's Angelus Temple in Los Angeles.

Between 1935-37 my two sisters and I, Thora and



The Waag Sisters in 1936.



The Enoch Nicholson family, Clarkfield, Minnesota, 1954.

Austa, traveled as the Waag Sisters with Evangelist Hildur Johnson. Revival fires burned and many accepted Christ as Savior in tent meetings we conducted in Canada, Minnesota, and Wisconsin.

During our ministry I became acquainted with Enoch Nicholson, and in October 1938 we were married in Ebenezer Church, Mason, Wisconsin. We pastored in Sheldon, Wisconsin, and from 1953-59, we pastored the Assembly of God in Clarkfield, Minnesota. We built an outpost church at Milan, Minnesota, that proved to be a great blessing in that area. Enoch also conducted a radio program every Saturday in Montevideo, Minnesota. In 1957 we built a new parsonage at Clarkfield. Enoch served as the presbyter in the section with a great heart for evangelism.

He also pastored in Dayton and Yakima, Washington, and we made several ministry trips to the Philippines and the Hawaiian Islands.

On June 2, 1996, Enoch took his last trip when he was

ushered into the pearly gates. I am nearing 90 but still involved in various ministries at my home church, Christ Memorial Church, Poulsbo, Washington.

Arna Nicholson

Poulsbo, Washington

Check for \$50 for this special ministry enclosed.

60 Years in the Ministry

This is a 93-year-old credential holder who has just received my "Credential Renewal Form" after 60 years of full-time service as an Assemblies of God minister. And I am thanking God from the deep of my heart for being so privileged by God to preach His wonderful Word for all of these many years.

On my application I am asked for the date of my wife Hilda's birthday. God took my wonderful little lady home to be with Him on May 15, 2001 (after more than 66 years of marriage). So I am now alone.

Hilda had been a member of an Assembly of God for about 85 years, ever since 1916 when she was only 8 years of age. She began to attend just 2 years after the Assemblies of God was formed in Hot Springs, Arkansas in 1914. And for all of these years she has been a wonderful God-loving and God-serving person.

She attended Highway Tabernacle, Philadelphia, when Ernest Williams was the pastor. Brother Williams baptized Hilda in water when she was about 12.



Frank G. and Hilda Sharp



And it was this wonderful God-loving and God-living little lady whom I married on January 12, 1935. She had led me out of another church and into Pentecost—where I received "an old-fashioned Holy Ghost and power baptism." It has been an experience that absolutely transformed my life.

God called me to preach His wonderful word full-time in July 1941, and I have on the wall of my Maranatha Village study my first Exhorter's Credentials, License to Preach, and Ordination.

In His Wonderful Service,

Frank G. Sharp

Springfield, Missouri

Brother Sharp wrote this letter to General Secretary George O. Wood. We have excerpted it for use in this column.

A Church Planted in Brady, Texas

In 1943 David Utiz came to Brady. He rented a store building downtown and started an Assembly of God. Ora Lean [Roberts] Williams was saved and filled with the Holy Spirit that same year. Her brother Roy Roberts, my husband, was saved and filled with the Holy Spirit in 1946. They are the only two left of the first congregation.

We still have a good assembly here, Calvary Temple, with Gaylon Morris as pastor. Ora Lean Williams is the wife of Melvin, and they pastor the Assembly of God in San Saba, Texas.

Mrs. Roy Roberts



Brady, Texas

This brother and sister, Roy Ray Roberts and Ora Lean Williams, are the only two surviving original members of the Brady, Texas, Assembly of God.

Prayer Heals Sick Sow; Saves Illinois Corn Crop; Provides a \$500 Offering

By J. Paul Bruton

This article is a reprint of "Some Results from Tithing" published in the April 26, 1941, issue of the *Pentecostal Evangel*.

When I was pastor at Macomb, Illinois, a farmer who was a stranger to me called at the parsonage. His first question after assuring himself of my identity was, "Do you believe in paying tithes?" Being assured that I certainly did, he asked, "Do you practice what you believe?" When I told him I certainly did, and that I considered a preacher who preached tithing who did not pay tithes a very poor representative of that exalted profession, he remarked with feeling: "You are just the man I want to see. I have paid my tithes faithfully ever since I began farming. My church does not believe in tithing and that has sent me to YOU."

He was raising blooded stock for the market, and was in distress because a very valuable sow was sick. She had been given up by the veterinary. "He says she will die, and I came to ask you if you would come and pray for her," he blurted, in some embarrassment.

Many miles away in his fine barn I looked at the dying sow. I knew God's promise to the tithing payer as recorded in Malachi 3:10, 11 covered a case like this. I felt the presence of God in that barn as distinctly as I should have done in a church.

Weeks later I found slipped under my door an envelope containing a substantial sum of money, with a note from this farmer saying the sow got well in answer to prayer, that he had sold her, and that this was the tithe of what she brought.

Later this same farmer called again. "I am here this time," he grinned, to ask you to come and pray the

chintz bugs out of my corn."

The country was being devastated that year by vast numbers of chintz bugs, and the farmers were cutting up the immature corn for fodder before it should be rendered worthless.

Encouraged by my looks he rushed on: "I have paid tithes on every dollar invested in that eighty acres of corn, and I believe God will answer prayer to save it from the bugs."

We went out into the center of that great field of

His neighbors on all sides harvested no corn or next to none, while he gathered 65 bushels to the acre in answer to prayer.

corn, evidently being rapidly ruined by the swarms of bugs, and knelt down in the soft earth. His neighbors on all sides harvested no corn or next to none, while he gathered 65 bushels to the acre.

I was raised in a preacher's home. My dad practiced tithing [E. J. Bruton]. Once there came a dry time when not enough was coming in for us to keep food in the house. Dad refused to borrow or buy on credit. He fasted and prayed, and Mother fasted with him as much as she could with all her work. A week passed. I felt sure God would bring us a good offering that Sunday. I believed in the promise of God to prosper him who pays tithes. But no, the offering plates came back with \$2.75.



J. Paul Bruton
(1915-1996)



E. J. Bruton
(1890-1976)

Dad fasted another week, and once more the collection plates came back substantially empty. Walking home from church that second Sunday Dad was so weak from fasting that his hands trembled. Reaching home we found a brother of Dad's with his family in possession of the house. Dad hadn't seen this brother for 15 years, and the last time he had seen him he had warned Dad that he would starve his family if he persisted in preaching for those Pentecostal folk.

This brother announced that he and his family had come for a visit, and intended to stay 2 weeks. There was nothing in the house. We all were hungry. None of us had had enough to eat for a week. Here was the last straw. Could Dad stand up under it?

He said to me, "Paul, go to the post office and see if there is any mail." We had a lockbox. I came back in a few minutes with a letter, which, boy-like I threw

down on the porch and rushed away to play with my cousins whom I had never seen. Excusing himself, Dad tore open the envelope and a blue slip fell from his trembling fingers to the floor. It fell so that both he and his brother saw that it was a Post Office Money Order for \$500.

"You said I would starve my family," Dad said quietly to his brother, "if I kept on preaching for Pentecost. That is the way He allows His people to starve."

The letter was from a woman in New York whom father did not know. She said she had seen Dad's name in the *Pentecostal Evangel*, and that a week and a half before God had told her to send Dad \$500. She said she had spent the week and a half making herself sure that she was not mistaken, and asked him to write telling whether he needed the money.

From our Readers

Donates 1940s Revival Clippings

Enclosed you will find clippings of revival notices that I found while cleaning out files.

The large one featuring Brother [A. N.] Trotter took place in 1947 at the First Assembly of God, Norman, Oklahoma. I happened to be the pianist for the meeting. A wonderful revival as I remember it. Brother Trotter was at his peak.

The smaller one, "Beware of Dogs," was in my home church, Southside Assembly of God in Oklahoma City, OK. [This is now home of the Spanish congregation, El Tabernaculo De Fe.] This was in 1946 and brought quite a few comments from some of the other churches in town. Brother Carl Alcorn was the pastor.

I just retired from Victorville First Assembly where I pastored



Tommy Anderson at the piano.

for 23 years. I didn't retire from the ministry, just the church.

I enjoy *Heritage* so much and look forward to each issue.

Tommy Anderson
Victorville, CA

Tommy Anderson began his piano playing in his home church and was part of Oral Roberts' original Healing Waters singers. He later was pianist for the A. A. Allen salvation-healing meetings, 1951-55. He is now pastor emeritus, of the Victorville congregation.

T. L. Osborn's Visit to FPHC

"Everywhere we go we talk about Christ to all who will listen... We can do it because Christ's mighty energy is at work within us." Col. 1:28-29 LB.

I thank you very much for your kindness while visiting your headquarters, and the Flower Pentecostal Heritage Center museum. It is a beautiful, informative, and inspiring memorial that will bless all who visit the premises, and will, I believe, plant valuable seeds in the hearts of youth.

It was an honor to present our collection to the institution. Thank you for motivating me to do this, and also for being present for both presentations, at Headquarters and at AGTS.

I am enclosing a check in gratitude for the prized collection of the *Heritage* magazine that you sent to me, and for the tapes

of dear Rev. [Hattie] Hammond. I greatly value the collection, and it will be a prized addition to our OSFO International Headquarters office. Thank you very much.

Your special friend and co-worker with Christ,

T. L. Osborn
OSFO International
Tulsa, Oklahoma

T. L. Osborn wrote the above letter to Wayne Warner, director of the Flower Pentecostal Heritage Center. See page 38 for story and photographs of T. L. Osborn's visit to Springfield.

Hart Armstrong's Ministry

Just a note to compliment you on the fine article on Hart R. Armstrong [book review in the fall issue], and to say how very much we appreciate your dedication to preserving the historical aspect of the great outpouring of the Holy Spirit in America. The articles on the ministers, evangelists, missionaries and teachers of that long ago era, are inspiring to read and heed. We gave one copy to Iona Armstrong for the Armstrong family, and kept one for the CCI files. I would like to order two more copies, one for Ruth Keeler, and one for Herbert Hildebrandt, Dr. Armstrong's long-time employees. Thank you!

The work here is going well, we are shorthanded without our beloved Hart, but keeping up the pace famously! I must credit dear

Ruth Keeler, Hart's associate for 27 years, and now 77 years old herself...for holding my hands up, and praying for me, and we work and look to the Lord for the future. Iona is also famous for her prayers and intercession.

Beth Ann Williamson
Christian Communications,
Inc.
Wichita, Kansas

The book review is on I Still Remember, My Early Days in Pentecost, by Hart Armstrong, former editor of Church School Literature for Gospel Publishing House. The book is available from CCI at P.O. Box 1601, Wichita KS 67201-1601, for \$10 postpaid. See "Looking Back" Feb. 17, 2002 in the Pentecostal Evangel for a story on Hart Armstrong and other missionaries leaving Sumatra at the beginning of World War II.

There were many remembrances as I scanned the fall issue. Among which was about Dr. Hart Armstrong. I first became acquainted with Brother Armstrong in 1977.... Since then I became a regular correspondent, receiving his newsletter from Christian Communications. As to his contact both with the Assemblies of God and Foursquare, I had written him of my conversion in June 1931. When I told him that Sister Aimee Semple McPherson baptized me at Angelus Temple [Los Angeles], he said in all probability he had been in that service, for he seldom missed any of the services.

What a blessing the Flower

Pentecostal Heritage Center is, ever bringing so precious memories. Thank you.

Kenneth L. Hardin
Farwell, Michigan

Remembering World War II

One of the fears in Oregon [during World War II] were incendiary bombs carried on balloons that floated on the winds above the Japanese current. My dad was a spotter who looked for such things. One actually landed somewhere along the coast I was told. Nita and I were in CBI during this time.... When we went to North Carolina to pioneer [a church] we had all the rationing stuff.

Verne MacKinney was pioneering in Salisbury, a little town about 30 miles from us. We had been over to their place and were returning home when I heard a terrible flapping sound. I stopped and found a big boot (a section cut from an old tire placed inside one of my tires) had actually protruded through the hole in my tire and was hitting the pavement and my fender. I had a handsaw in the car so I took it out and sawed off the protruding piece and headed on back to Lexington. About the time we reached the city limits the whole tire exploded. I had to go in and appear before the rationing board to get a permit to buy another tire! We were so poor then that we could hardly afford our meat ration! (We averaged \$7.50 a week for the three years we were there!)

Lloyd Colbaugh
Springfield, Missouri

1915 Topeka Camp Meeting

On behalf of my family and me, I wish to thank you for the magazine [summer 2001] with my father's photograph on the cover.... My Dad, Louis Romer, passed away January 8, and my husband and I recently returned from Oregon where we took care of his business and property.

I had heard this story ["Stormy 1915 Topeka Camp Meeting Recalled"] and read the article in the *Capital Journal* [August 1981], which I still have. His faith never wavered; and when his body wore out, life held nothing but illness. He was anxious to go home, where I am sure he is teaching angels a few things.

Gladys Grisell
Topeka, Kansas



Louis and Carl Romer on the cover of the summer issue. Louis was healed in 1915 during a meeting conducted by Evangelist Maria B. Woodworth-Etter in Topeka, Kansas.

T. L. and LaDonna Osborn

Present Faith Library to FPHC



Evangelist T. L. Osborn addressing the Assemblies of God Headquarters employees chapel service, October 9, 2001. Seated are his daughter LaDonna and George O. Wood, general secretary.



Few empty seats were available during the Osborn presentation.



Following the chapel presentation, the FPHC staff hosted T. L. Osborn and his daughter LaDonna at a reception. Here T. L. Osborn responds to questions and comments from employees in attendance. On the right is general secretary George O. Wood.

Missionary-evangelist T. L. Osborn, Tulsa, Oklahoma, a veteran of more than 50 years of international salvation-healing crusades, presented a 24-volume Faith Library to the Flower Pentecostal Heritage Center, on Tuesday, October 9, 2001.

The presentation, given during the weekly Tuesday chapel at the Assemblies of God Headquarters in Springfield, Missouri, also includes 180 video tapes of overseas ministry and teachings, and 17 books produced by T. L. and his late wife Daisy, and their daughter LaDonna Osborn.

"This is a significant gift to FPHC," said Wayne Warner, director of the Flower Pentecostal Heritage Center. "Inasmuch as we collect Pentecostal materials from groups besides the A/G, this will mean quite a lot to researchers. People studying the salvation-healing movement of the 1950s and world evangelism will want to study these materials."

The vast Faith Library contains 22,954 pages of Osborn's magazine *Faith Digest*, diaries, brochures, letters, pictorial reports, tracts and other materials published between 1947-97. Each three-inch thick volume has a hardback binding.

The Osborns also presented a second set of the Faith Library to the Assemblies of God Theological Seminary at its chapel service later in the morning.

For more information about FPHC, see www.agheritage.org



General Superintendent Thomas Trask visits with T. L. Osborn.



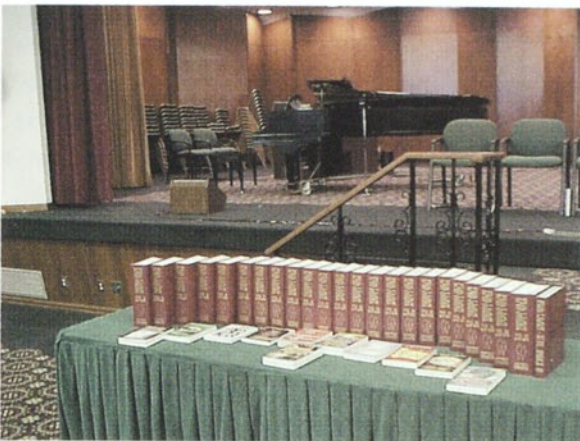
LaDonna Osborn makes a point during the reception.



T. L. Osborn laughs with the employees gathered in a reception in his honor.



T. L. Osborn answering questions from leaders in the Assemblies of God Headquarters. From the left, James K. Bridges, general treasurer; Thomas Trask, general superintendent; Osborn; George O. Wood, general secretary; and Osborn's daughter LaDonna.



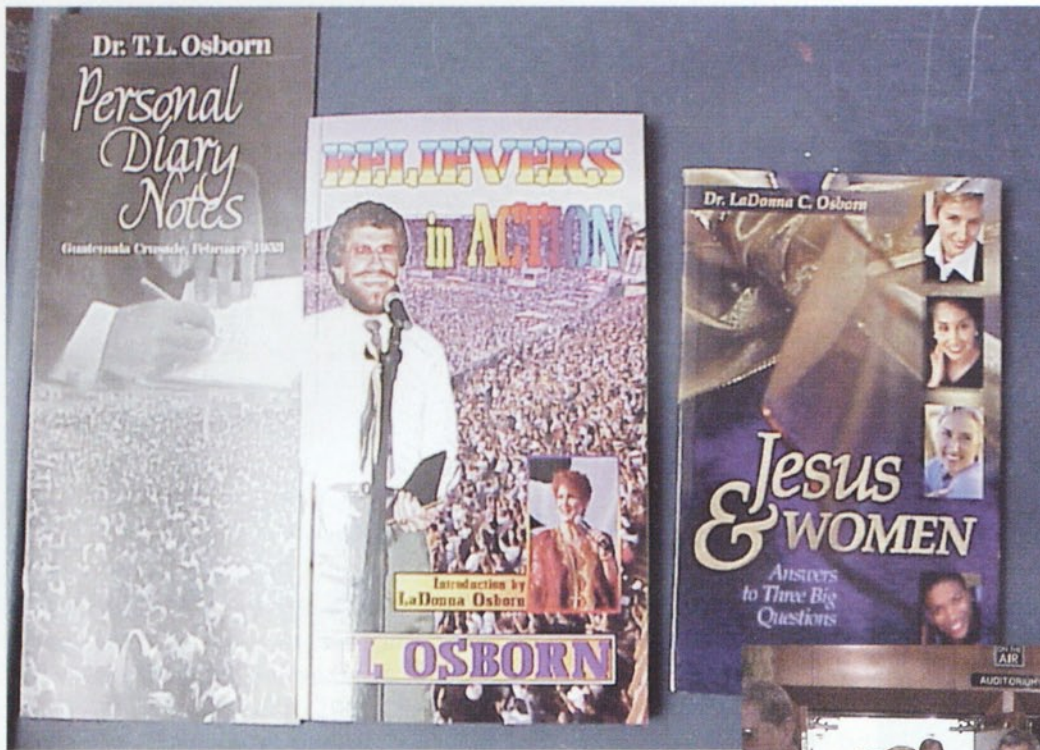
Placed on a table in the chapel was the 24-volume Faith Library and other books the Osborns have authored. The Faith Library has 22,954 pages of the Osborns' *Faith Digest*, diaries, brochures, letters, pictorial reports, tracts, and other materials published between 1947-97. Each 3" thick volume has a hardback binding.



These video tapes and teaching books are also part of the collection the Osborns donated to the Flower Pentecostal Heritage Center.



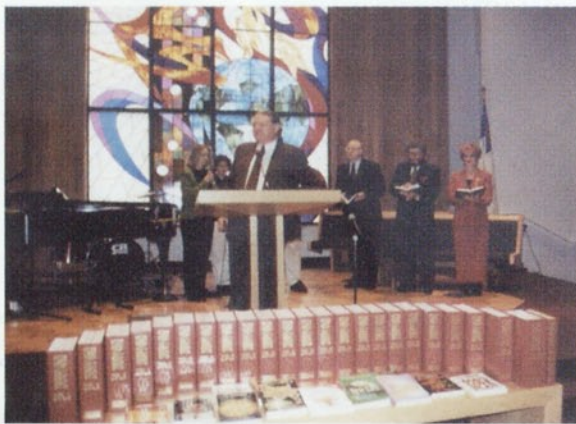
Wayne Warner (left), director of the Flower Pentecostal Heritage Center, accepting the 24-volume Faith Library and other items from Missionary-Evangelist T. L. Osborn (center) and his daughter, LaDonna Osborn (right).



The Osborns gave copies of these two books and the tract to each employee.



Employees lining up for copies of the Osborn books.



During the chapel service at AGTS, President Byron Klaus leads in singing. Behind are LaDonna and T. L. Osborn and Dr. Gary McGee, professor of church history at the seminary. The Faith Library is in the foreground.



Dr. Byron Klaus presents Evangelist T. L. Osborn with an appreciation certificate on his visit to the Assemblies of God Theological Seminary, October 9, 2001.

Archives Activities

Saied Adour: early reel-to-reel tapes of various speakers at Glad Tidings Tabernacle, New York City including William Booth-Clibborn, William Branham, and others. **Madeline Adams:** early camp meeting photographs from Green Lane, Pennsylvania. **Eddie Anderson:** *Golden Grain* (duplicates, 30s & 40s); sermon notes (typed): Genesis-Job of Rev. L. J. Miller; Central Assembly (Springfield, MO) "70 Great Years: A historical review, 1914-1984"; booklet: Glad Tidings A/G (Pocomoke City, MD): Bob Harrington Crusade; items from Glad Tidings Tabernacle, NY; *The Healing Word* magazine of the Lorne Fox Party, Apr/May 1953; *The Michigan Messenger*, July/Aug 1955; *The Berea Beacon*, July 2, 1933 (Berea Tabernacle, Detroit, MI); church bulletin: Bethel Temple (Dayton, OH, A. B. Cox, pastor), 1933; news clipping: Uldine Utley meetings at Grace Methodist Church, Springfield, MO (date ?); article: "The Pentecostal Movement: Who We Are and What We Believe" / Gordon F. Atter; brochure: "Little David" revival crusades; publication: *Contact* (Gordon-Conwell Theological Seminary), summer 1997 honoring Dr. Robert E. Cooley; ICI Study Guide: *Worship: A Biblical Survey*, 1987; dedication brochure: Assemblies of God Theological Seminary, Sept. 16-19, 1997.

Benevolences Department: miscellaneous photographs of Bethany Retirement Home and other old department photographs. **Lynn Bowman:** historical materials on El Bethel Assembly, Staten Island, New York; photographs of *Revivaltime*, etc. **Steven J. Brooks:** church bulletin: Church of the Living Hope

(Shoreview, MN), 1993; notice of Brooks' church membership in Living Hope Assembly, 1995; land dedication for Fergus Falls (MN) A/G, 1995. **John R. Davis:** books (1 box) included several duplicates. Titles added to our collection: *Bible Numerics* / Oswald T. Allis, 1944; *Coming Soon Third World War Unless* / E. J. Daniels, 194?; *Coming great prophetic events* / S. de Klerk, 1962; *An hour with Jonathan and Rosalind Goforth* / Theodore W. Engstrom; *Will Russia invade America?* / Kenneth Goff, 1951; *Present world events in the light of prophecy* / Gordon Lindsay, 1951; *Gleanings, selected meditations and sermons by the pastor* / Rev. Floyd McWhinney (A/G); *Where are we now in Bible prophecy?* / Guy Peacock, 1967; *There is a sin unto death* / Morris Plotts, 194?; *My deliverance from atheism* / Morris Plotts, 1949; *What every Christian should know about soul winning* / Fred H. Wight & Karl Sabiers, 1944; *An hour with Billy Bray* / A. Sims.

Randy Davis: wire recordings of sermons of his father, John Davis, speaking at Larned, Kansas in 1950s, etc. **Wilma Dieball:** photograph of Charles Parham and Fred Campbell at Perryton, Texas in 1920s. **First Assembly of God (Lubbock, TX):** video: *Favorite Stories of Haskell Rogers*. **W. David Higgins:** rolled photographs of camp meetings, etc. in Arkansas, Oklahoma, and California; 1943-1944 handbook of Great Lakes Bible Institute, Zion, Illinois. **Ruth E. Kent:** GPH tract: "Speaking in Tongues: The Initial Evidence of the Baptism in the Holy Spirit: An Analysis of the Doctrine" / by Pastor Donald Gee. **Shiela Kuehnle:** LP record albums of Les Barnett, Neil Eskelin, Gordon

Matheny, the McDuff Brothers, *Revivaltime* Choir, The Speer Family, Bob Watters, Youth For Christ, etc. **Sylvia Lee (Division of Christian Education):** videos: *Vote Sunday School* (promotional); *Opening Comments for Arise and Build*. **Glen Menzies:** article: "Baptism With the Holy Ghost. The Gift of Tongues and Sealing of the Church and Bride" / Charles F. Parham, Jan. 1901. **Elaine Overturf:** C.A. souvenir program from Minneapolis Gospel Tabernacle, Sept. 1940; photographs of the G. Raymond Carlson family.

Pentecostal Evangel Office: miscellaneous photographs from various events and photographs from Religious News Service. **Gordon Preiser:** booklet: *Clarence T. Maloney, Ready to Go*, 194? **Mark Roberts, Holy Spirit Research Center:** video tapes of plenary sessions of Society for Pentecostal Studies 2001. **Melvin B. Todd, Life Publishers International:** Spanish S.S. curriculum, 1938, 1946-1953. **Ted Schultz:** video: *Funeral service of Geoffrey Tomtania*. **Secretariat:** miscellaneous photographs of pastors and district officials from various A/G districts. **Thomas Trask:** videos from 14th Annual Minister's Conference; video of Pat Robertson on ordination. **Wayne Warner:** photographs from Pentecostal World Conference and Los Angeles, May 2001; photographs of T. L. Osborn visit to A/G Headquarters and AGTS, October 9, 2001; cassette interview of R. L. Brandt (2 tapes). **Daniel Woods:** tract: "Taking Our Religion Along When We Travel" / A. W. Orwig. **Virgil and Donna Zeigler:** photographs of Silas and Charlotte Putnam Hornbuckle.

Merry Christmas and a Happy New Year

From the Staff of the
Flower Pentecostal Heritage Center



Seated, left to right, Janice Stefaniw, Joyce Lee, and Ellie Thomas; standing, Brett Pavia, David Ringer, Sharon Rasnake, Glenn Gohr, and Wayne Warner.