

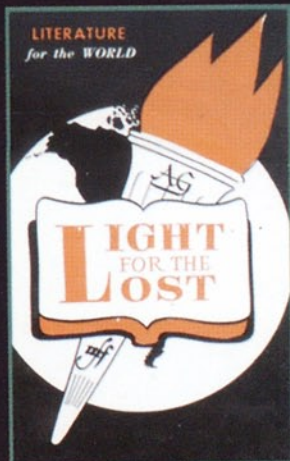
Vol. 23, No. 1, Spring 2003

Assemblies of God

# HERITAGE



**LIGHT FOR THE LOST:  
50 YEARS OF VISION**





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Published quarterly by  
The Flower Pentecostal Heritage Center\*  
1445 N. Boonville Ave.  
Springfield, MO 65802-1894  
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ISSN 0896-4395

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Yearly subscription, \$15.00  
Lifetime subscription, \$160

*Heritage* is indexed in the ATLA Religion  
Database, published by the American  
Theological Library Association, 250 S.  
Wacker Dr., 16th Fl., Chicago, IL 60606;  
E-mail: atla@atla.com  
Web: www.atla.com

ATLA Religion Database (RDB) is avail-  
able on CD-ROM and US MARC format  
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of *Heritage* is available from Theological  
Research Exchange Network (TREN), P.O.  
Box 30183, 5420 N. E. Glisan, Portland,  
OR 97294-3183. *Heritage* on CD is avail-  
able from the Flower Pentecostal Heritage  
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1445 N. Boonville Ave. Springfield, MO  
65802-1894

POSTMASTER: Send address change to  
*Heritage*, 1445 N. Boonville Ave.  
Springfield, MO 65802-1894

\* Formerly Assemblies of God Archives

# Assemblies of God HERITAGE

Spring 2003

Vol. 23, No. 1

PUBLISHED BY THE FLOWER PENTECOSTAL HERITAGE CENTER



## LIGHT FOR THE LOST: 50 YEARS OF VISION

Taking a look at a global ministry born in 1953 after layman Sam Cochran prayed that he could do more for Christ. By *Mel Surface*



## THE ROOTS OF SOUTHWESTERN ASSEMBLIES OF GOD UNIVERSITY

The story of three institutions combining their resources and talents to eventually become Southwestern Assemblies of God University. By *Glenn Gohr*



## ERICKSONS RETIRE AFTER 37 YEARS

A 1964 reprint of a newspaper story on the retirement of long-time pastors of Maywood Assembly (Calif.) and pioneer Christian school administrators, Arthur and Margaret Erickson.



## A 20TH ANNIVERSARY REPRINT

Lifetime subscribers will remember the look and feel of this Vol. 3, No. 1 issue of 20 years ago. Here is that 8-page spring 1983 issue. And we still ask, "Where have the years gone?"

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The *Assemblies of God Heritage* is a history magazine committed to telling the unique story of the Assemblies of God and the Pentecostal movement. Each issue aims to promote understanding and appreciation with a variety of topics and historic photos, most of which are archived in the Flower Pentecostal Heritage Center.

Cover: General Superintendent G. Raymond Carlson (left) congratulates Sam Cochran upon his retirement as executive vice president of Light for the Lost in 1989.



## Heritage Letter

# Coal Miner's Daughter, Anna B. Lock

By Wayne Warner

In looking back on more than 20 years as editor of this magazine, I find some of my favorite stories are of women in ministry: Hattie Hammond, Maria Woodworth-Etter, Aimee Semple McPherson, Lillian Trasher (and scores of other missionaries), and Evangelist Anna B. Lock.

Anna who?

Maybe you've never heard of this woman who was born the daughter of a coal miner in a small southern Illinois town. Or maybe you knew her well.

As you walk past the musical instrument display in the Flower Pentecostal Heritage Center's museum, you'll spot a well-used tambourine that belonged to this late evangelist. Old-timers around the Illinois District remember Anna banging on the tambourine as she led Jericho marches around the old tabernacle at the Petersburg campgrounds. Anna was way ahead of her time with that tambourine. Now even musicians in the more dignified churches tap out a rhythm on the once despised tambourine. And Anna used it, along with her guitar, in evangelistic meetings where she gained a reputation of reaching the "down and outers" and praying believers through to the baptism in the Holy Spirit.

She made a difference as a pastor and evangelist for the last 20 years of her life. But it wasn't always that way

for Anna B. Lock.

Her story, "From the Underworld to the Upperworld," relates the tragic account of a teenager being drawn into a life of sin and crime. "I became a human derelict when 14 years of age," she begins her story, "and spent 26 years among harlots, dope fiends, murderers, and drunkards."\*

I'm updating a vignette I wrote about this remarkable woman and her amazing conversion published in the summer 1994 issue. You might remember the earlier version.

My initial information on Anna B. Lock came from good friends and former members of a church I pastored in the 1960s, the late Jacob and Marie Schmidgall. How could they ever forget that powerful revival in 1939 that Anna conducted at First Assembly, Normal, Illinois? "A great number of people were saved," they told me, "including several members of the Schmidgall family."

Ed and Lora Schmidgall were in that number. Robert, one of their children who was born later, founded Calvary Temple (now Calvary Church), Naperville, Illinois, one of the largest congregations in the Assemblies of God. He pastored the church until his death in 1998. Another son, Ken, ministered with Teen Challenge, and other children are also active in the ministry.

Others converts as a result of that meeting included Walt, Doree, Helen, and Rosie Schmidgall; and Ruth and Earl Cutler. Jacob Schmidgall was saved at the time of the revival—out on the farm near Minier—and Marie came back to the Lord during the revival. (You might remember Forrest Mitchell who was pastor of the Normal church at the time.)



Anna B. Lock's tambourine, now on exhibit at the Flower Pentecostal Heritage Center.

It all started with the Lock revival ministry in 1939. But now, let's spin off from Illinois to Minnesota, Texas, Virginia, and other places.

Lois Doscher was a freshman at North Central Bible Institute when Anna held meetings at the Fremont Gospel Tabernacle in 1944. Lois and several other students attended the meetings and were baptized in the Holy Spirit. And that is not the only blessing she received at North Central. Here she met her future husband Herman Fry, and after they completed their studies, entered the ministry. The Minneapolis meeting evidently made an impression on the Frys because they invited Anna to conduct a campaign in their Keyser, West Virginia, church in 1951.

As a preteen in 1946, Shirley (Ohman) Sha heard a woman evangelist for the first time when she attended one of Anna's meetings in Fergus Falls, Minnesota. It made such an impression that today she is an evangelist and Bible teacher. "God put that inspiration in my heart to be an evangelist. Many years later God did put a calling on my life." The chorus Anna taught the church, "Only to Be What



Evangelist Anna B. Lock playing her guitar



*Heritage* editor Wayne Warner in a parsonage ground-breaking service at Hopedale, Illinois, 1965. Two of the men in the photograph were converted under the ministry of Anna B. Lock in 1939: Earl Cutler, second man from left; and Jacob Schmidgall, far right. The editor was pastor of the Hopedale Open Bible Church at the time.



He Wants Me to Be,” stuck with Shirley and has been one of her desires ever since.

D. V. Hurst, Northwest College president emeritus, likes to tell about his experience in one of Anna’s meetings. Jane Shoults relates the story in her “Remembering Grandmother Lock.”

“He was kneeling at the altar on a clean white handkerchief he had spread on the floor. With hands folded, he was quietly praying in a dignified manner. Anna had never seen anyone baptized in the Spirit in that way and was certain Hurst would go away disappointed. She pulled off his necktie, ruffled his hair, and told him to ‘get serious or get up!’

“He got serious and soon was filled to overflowing with the Holy Spirit.”

A meeting Anna conducted in Dallas turned out to be a blessing in disguise. A brother and sister, David and Louise, were the only two saved in the November 1946 meeting at Oak Cliff Assembly. Anna was discouraged and considered the meeting a failure.

Failure? Not according to David, who had served in Europe as a photographer with the Army Air Corp during World War II. “Had she not obeyed God and come, I might never have had the privilege to preach the gospel in so

many parts of the world.”

His name? Assemblies of God evangelist, David Nunn.

Another testimony comes readily from T. Burton Pierce, retired secretary-treasurer of the Potomac District and now living in Springfield, Missouri. He had described himself as a chronic seeker for the baptism in the Holy Spirit. But that changed when Anna conducted a meeting in First Assembly, Alexandria, Virginia, in 1951.

“She had preached on the experience and emphasized that it was for ‘all flesh,’” he recalled. Pierce, whose father was district superintendent at the time, went with others to a prayer room. After Anna began praying for this 25-year-old chronic seeker, he experienced his personal Pentecost.

“The Spirit flowed like a river,” he told me again recently. “I prayed and laughed and preached for hours.” It just happened that Burton’s father called the church during the tarrying meeting. As Pastor Obie Harrup, Sr. placed the phone near Burton, the father heard his son speaking in tongues and praising the Lord. “This is your son,” Harrup exclaimed. Pierce’s father, who had been out of town, hurried over to the church to get in on the blessing.

Virginia Hunt of Newport News, Virginia, remembers Anna’s services, and especially the music. Virginia said that while Anna preached in Newport News, Virginia, about 1950, she “taught us two choruses which have been so special to me through the years, ‘Only to Be What He Wants Me to Be,’ and ‘My Desire, To Be Like Jesus.’”

The choruses had more impact when Anna taught them. She could relate with a strong determination her commitment to follow the One who had rescued her from the underworld and “prepared me for the upperworld .... I ought to know.”

Anna B. Lock, the converted drug addict and drunkard, died in 1951, while conducting a revival meeting in Macon, Georgia. She did make a difference in the Kingdom once she got on the right track. The people above, and multitudes of others can attest to that.

\*See Anna B. Lock, “From the Underworld to the Upperworld,” in the *Pentecostal Evangel*, Nov. 21, 1942, and a reprint in the summer 1994 issue of *Heritage*. The same *Heritage* issue also has a story, “Remembering Grandmother Lock,” by Jane Shoults.





# Light for the Lost: 50 Years of Vision

*This Global Ministry Was Born in 1953  
After Layman Sam Cochran Prayed  
That He Could Do More for Christ*

By Mel Surface

One man's vision became the passion of thousands in the second half of the 20<sup>th</sup> Century, and Assemblies of God men pumped millions of dollars into putting the printed message of Jesus Christ into hands and hearts around the world. The modest \$392 collected during the first year swelled to more than \$20 million last year and a total of more than \$100 million for evangelism literature since 1953.

Light for the Lost, as the ministry came to be known, began in the fire of revival at an altar of prayer. First Assembly of God, Santa Ana, California, conducted evangelistic services in 1952, and young businessman Sam Cochran felt stirred to seek

God about his specific role in winning people to Christ.

Evangelist Stanley McPherson issued the challenge, and Sam moved forward to pray for God's special touch. He would never be the same. He remembers falling flat on his back and praying "in the Spirit" for an hour and 45 minutes. Tears streamed from his eyes as his heart ached to do more for Christ and His Kingdom.

As Sam prayed, awesome and terrible scenes began to unfold like a movie before him. Throngs of men and women from the nations of the world strained toward the Bible in a huge hand reaching out of heaven. He heard them plead as one, "Give me the Book!"

Give me the Book!"

He watched in horror as, just before the Bible came into their grasp, a door sprung open and they plummeted into flames below. Still shaken, Sam reports he heard their screams and saw their flesh and hair ignite. Fifty years have not erased the stench.

When he came to himself, he sat down on the front pew with Pastor Ben Hardin and recounted the vision. What did it mean?

Pastor Hardin told him, "You come back to me a year from now and tell me what you've done about the vision and I'll tell you what it meant ... If you don't do anything ... it was just a good idea."



Sam did something about it. He and his wife Geri invited a half dozen men to their home the following Sunday afternoon, and Sam shared his vision. Dr. I. J. Harrison, president of Southern California Bible College (now Vanguard University), told the men he had just returned from Guatemala where thousands of new Christians had no Bible literature to sustain them. Sam's vision began to spread as each man joined him in commitment to give \$15 a month to buy copies of the Gospel of John for Central and South America.

An otherwise diverse group, the men united in a common zeal to deliver the Word of God to the lost. Paul Klahr was associate pastor at Santa Ana First Assembly. Everett James was a student at Southern California Bible College. Cliff Collins was a local realtor. John Anderson was a battery company worker and, later, founder of the American Battery Company. Dean Burchett taught at Orange Coast College.

Hollis Lawson, operator of an egg-producing ranch in the area, had been at the altar the night of the vision. He caught Sam's fervor and joined the men with his monthly offering pledge. The group established the giving model that still sustains the ministry.

#### **Prayer Plus Action**

Uncertain how to carry out the mission his vision ignited, Sam prayed

with the need for gospel literature. He found missionaries strapped to raise budgets for travel, food, and housing but with no funds for literature tools to spread the gospel. Fifteen million people learning to read each year made the need even more urgent.

Sam became convinced that the written word is vital to reaching the unsaved millions in every part of the earth. The rapid spread of Communism, largely with a flood of literature, especially distressed and challenged him. "Whoever wins the battle of the books, will shape the minds of the people," he said.

To begin raising money for printed materials, Sam enlisted his Kingsmen Quartet in the battle. The four—Everett James, Dexter Healey, Dean Burchett, and Sam—had been singing at their home church, Santa Ana First Assembly. Now they took to the road, visiting other churches with their missions message.

Laymen backing Sam's efforts with their monthly pledges paid the administrative and travel costs for the group so all the offerings could be devoted to missions literature. Richard Shultz, Danny Thomas, Leroy Bonham, Bill King, Lavonne Kendall, and Terry Sheffield were others who sang with the Kingsmen.

The first fund-raising service netted \$16.66 at Anaheim First Assembly of God. Then other churches began scheduling the Kingsmen to sing and

Peru, Argentina, and Brazil.

Growing offerings and word spreading about the new ministry quickly called for more organization to oversee the efforts and handle distribution of the funds. In late 1953, Sam and his supporters created the Missionary Gospel Society (MGS), incorporated as a California nonprofit organization. Carefully crafted bylaws called for a National Board of Directors with an annual meeting of the National Council.

The charter defined "layman" as "any man whose major time is spent in secular activity from which he derives his major income which is his source of revenue for contributions to the work of the Missionary Gospel Society of the Assemblies of God." From the beginning, these monthly laymen contributions made possible a unique promise: Every penny of every literature offering dollar goes to buy gospel printed materials for missions.

The bylaws allowed other districts of the Assemblies of God to take part in the ministry by forming a District Congress whose members paid \$15 per year. Members of each District Board of Directors were to pay at least \$15 a month.

The new ministry continued to blossom. By 1955 the number of supporting churches in California grew to 40 and contributions climbed to \$1500. Even more exciting, testimonies began to flow back from the mission fields of

**"Our assignment is not complete until every person on this earth has an opportunity to be saved."**

**—National LFTL coordinator Benny Ferguson**

every day for God's will and kept moving forward. He knew, "nothing starts itself." He also believed God enables those he calls as they begin to work with Him. "No amount of wishing gets things done. It takes prayer and action," he said.

Talking to his pastor and various missionaries, he was overwhelmed

receive missions literature offerings. The \$392 raised during the first year after Sam's vision came through the efforts of the quartet, backed by faithful men and their monthly pledges.

The first offerings went to missionaries in Mexico for copies of the Gospel of John. Subsequent monies paid for Gospels in Central America,

hundreds, then thousands, won with the printed Gospel.

Contributions reached \$4000 in 1956 and growing demands outpaced the efforts of the seven men now devoting much of their time to the cause. Sam's vision called for more comprehensive measures. A national organization with the General Council of the



Assemblies of God began to come into focus. That year Sam Cochran met kindred spirit Noel Perkin, another man with a vision.

### A National Organization

Longtime Assemblies of God director of foreign missions, Perkin introduced a new missions strategy for the denomination, Global Conquest. Launched in 1957, Global Conquest shifted missions focus from isolated and rural areas to urban centers. Perkin's three-pronged emphasis called for more distribution of gospel literature, more evangelization of key metropolitan centers, and more efforts to train national pastors and leaders in Bible school programs.

Perkin knew that Global Conquest would demand raising large amounts of money to fully equip missionaries with literature. He noted the early efforts of the Missionary Gospel Society and moved with Cochran to raise the ministry to a new level.

The Executive Presbytery of the Assemblies of God, the board of directors for the denomination, agreed to link its missions literature efforts with the MGS. In July 1958, Perkin and Cochran signed a three-page agreement creating a national fund-raising program, the Missionary Gospel Society of the Assemblies of God.

They dubbed the joint project "Word for the World," with Sam Cochran as national coordinator. Everett James, now graduated from college and an Assemblies of God minister, traveled as MGS field representative. He ultimately would serve 18 years with Cochran in the literature ministry.

The expanded organization continued the founders' commitment to finance the program with laymen's giving and to use all offerings from the churches to pay for missions evangelism literature. Burton Pierce, head of the Assemblies of God Men's Fellowship Department in the early 1960s, would call the ministry "a businessman's approach to accelerating the



Harry Pennington (left) and Watson Argue (right) standing next to a sound truck which was used to announce Light for the Lost crusades conducted by Walter J. Kornelson.



This worker in Nigeria uses a bicycle fitted with a special rack for sharing gospel literature.

harvest in these final days before Jesus comes."

For the next year, MGS operated from California in association with the Men's Fellowship Department in Springfield, Missouri. However the disjointed administration and mushrooming travel expenses militated for merging the ministries. The Executive Presbytery and the representatives of MGS completed the union in the middle of 1959. During the summer Cochran and his closest supporters changed the Word for the World project to Light for the Lost (LFTL).

The National Men's Fellowship Missions Council met in Millbrae, California, in September, 1959, to elect officers and conduct business. The

council included Dean Burchett of the Southern California District, Ben Kelterborn of the Northern California-Nevada District, Everett James, and Jim Scoggins. Bad weather kept Homer Moxley of the Oregon District from attending the meeting.

The men elected Burchett chairman, Moxley vice-chairman, and Kelterborn secretary-treasurer. They named Cochran and Burchett as a Gospel Disbursement Committee to make decisions on expenditures from the LFTL account in Springfield.

Assemblies of God National Men's Fellowship Executive Director Charles W. H. Scott announced the creation of Light for the Lost in the November 1, 1959 edition of the



Missionary Ella Franklin is distributing Bibles in Guatemala purchased with LFTL funds.



Mark Buntain (left) and workers in India prepare literature for a Good News Crusade with Wesley Morton.

**“As a crowd mobbed team members for gospel portions, Sam Cochran saw people like those in his vision. They continued to cry out, but, this time, he gave them the Book!”**

*Pentecostal Evangel*. He wrote, “This new literature project of our Men’s Fellowship ties in with the Global Conquest goal of reaching the world for Christ with the aid of gospel literature.”

With the Men’s Fellowship Department taking on complete LFTL supervision, the new agreement called for Everett James to move to Springfield. He became the first national secretary (ministry coordinator) for Light for the Lost. Cochran

continued integral involvement in the relocated ministry, even providing the money for ministry operations and James’ salary for several years until LFTL grew enough to pay its way. He borrowed the money to cover the first \$7500 budget.

LFTL took a major step forward in 1960 when the new executive director of the Men’s Fellowship Department, Howard S. Bush, determined with Cochran to expand the support base for the ministry. They created

the National Light for the Lost Council and began aggressively recruiting men to pay \$15 per month pledges to underwrite literature fund-raising ministry.

Skeptical at first, Assemblies of God churches began to respond, and by the end of the year dozens of councilmen were signing on each month. The numbers have continued to climb each year to more than 10,000 active LFTL councilmen in 2002.

Income for the ministry also began to multiply. Councilmen giving



for administration and offerings for literature jumped to a total of \$16,851 for 1961. By the end of 1966, the total had reached \$116,473. Just 11 years later, in 1977, total annual giving passed \$1 million.

With more councilmen underwriting more fund-raising efforts, income swelled past \$2 million in 1982, \$3 million in 1988, and \$4 million in 1991. Light for the Lost ushered in the new millennium with a giving total of \$10,634,906 in the year 2000. Total income from all sources last year reached \$21,843,637.

Local churches conduct LFTL events, but the centerpiece of literature fund-raising efforts is the Light for the Lost banquet. Most of the 59 districts in the Assemblies of God conduct annual banquets in each of their sections. The newly established Brazilian District will likely follow suit. The LFTL hallmark "Steak Out" began with Southern California men grilling meat for their banquets in 1968. Today many districts have councilmen teams and steak wagons on call to cook for the Kingdom.

Councilmen dues subsidize ban-

quets so pastors and people can enjoy good food and fellowship, hear missions reports from around the world, and then partner with the missionaries by making individual and church literature faith promises. The faith promise is both a goal and a commitment, "As God makes me able, I will give ..."

Sam Cochran took his first missionary trip outside the United States in 1960. With a group of ministers and laymen in Mexico, Guatemala, and El Salvador, he saw the LFTL impact. Missionary and convert testimonies, and then actually praying with individ-

**“With the press of a button we can literally ‘send’ the gospel anywhere in the world and print it in any language.”**

—National LFTL vice president Jerry Freeman



Don Jacques (right), LFTL president, and teams of workers all across the U.S. are helping churches raise thousands of dollars for LFTL by mobilizing steak wagons in their areas. Wanda Raile and Dallas Conway are on the left.



Sam and Geri Cochran attending 1992 Light for the Lost convention in Springfield, Missouri.



uals accepting Christ, reignited his zeal. As a crowd mobbed team members for gospel portions, he saw people like those in his vision. They continued to cry out, but, this time, he gave them the Book!

Through the years Light for the Lost and Assemblies of God missionaries have forged an indispensable partnership. Missionaries testify they could not do what they do around the world without LFTL. Councilmen argue that sending missionaries without gospel literature equates to sending a soldier into battle without a weapon.

### Gospel Literature Reaching the World

Sam Cochran and his friends launched what came to be Light for the Lost by purchasing copies of the

Gospel of John. For 50 years the ministry has funded salvation tracts and outreach pieces for door-to-door evangelism, street ministry, Good News Crusades, church planting missions, and a variety of special events.

LFTL daily sends gospel literature to the nations. And sometimes the world comes to the literature. LFTL has underwritten specially designed evangelism pieces for the throngs attending the Summer Olympics, the World Cup Soccer Games, the Super Bowl and other sports events.

LFTL produces *Edward the Elephant* and *Danny the Dolphin* comic and coloring books as AIDS prevention and evangelistic tools for Third World countries. LFTL also helps fund PowerMark Christian comics. To qualify for LFTL funding,

print projects must give the Bible plan of salvation.

The ministry that started with the purchase of Gospels of John and other Scripture portions in Spanish, now provides the entire Bible in many languages. Since the late 1990s, LFTL has teamed with the Assemblies of God Bible Alliance and other ministries to fund translation and production of the *Full Life Study Bible* in more than 20 major languages.

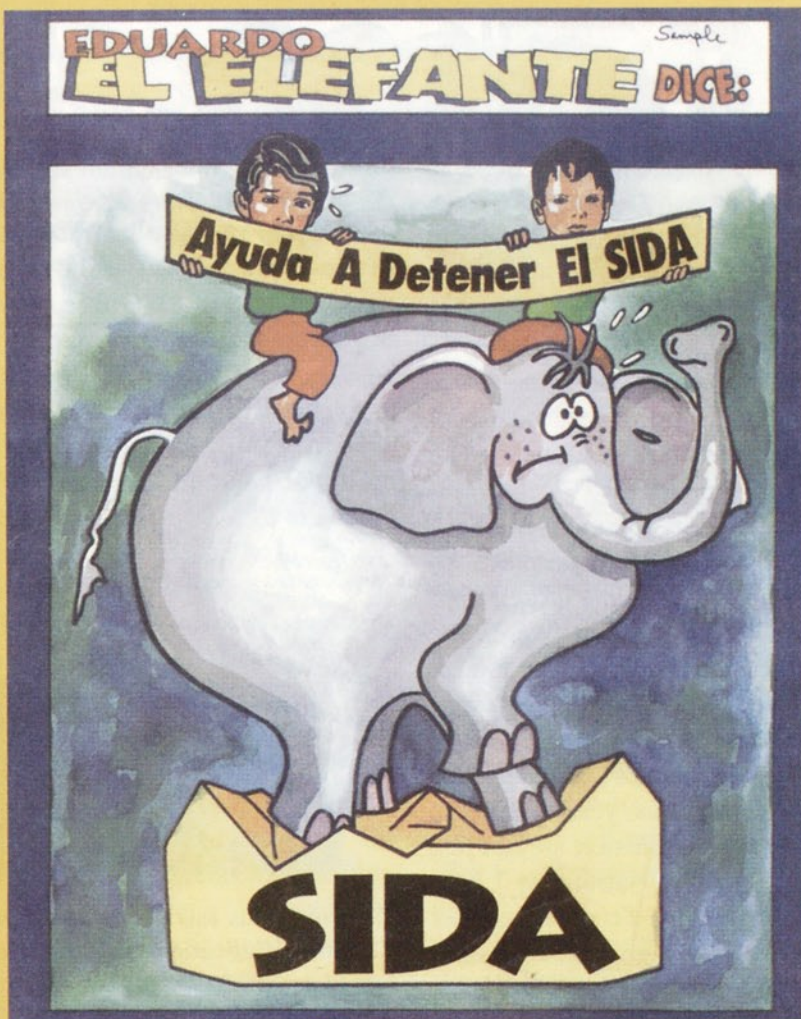
With commentary, articles and notes, the Bibles provide many believers their only Pentecostal study resource. In China, the *Fire Bible* (a name given by the Chinese because of the fire of the Holy Spirit inside the covers), has become the first complete Bible for many pastors. In numerous churches, even the pastor possesses only hand-copied portions of the Scriptures.

With no Bible schools, seminars, or other pastoral training, Chinese workers say the *Fire Bible* is the key to maintaining the thousands coming to Christ and the churches being opened around the nation each month. One pastor implored, "Keep sending the *Fire Bibles* until we say it is enough!"

For more than a decade, LFTL has financed the *Book of Life*, a chronological account of the life of Christ, for distribution in public schools, military bases, government institutions, and prisons as well as in mass campaigns and special outreaches around the world.

In 1997, LFTL embraced the National Youth Department's vision for Campus Missions—to reach every unsaved student in U.S. public schools. LFTL pays to print the *Book of Hope*, an account of the Life of Christ especially for young people, and makes it available to every campus missionary. Students are taking the initiative to share Christ with their peers, and they use LFTL literature tools.

Teaming with International Correspondence Institute (ICI), now a part of Global University, LFTL helps produce the *Great Questions of Life*



*Edward the Elephant Says*, printed in many languages with Light for the Lost funds, is a unique tool to educate people about AIDS and to lead them to Christ.



## Web Extras

Read *Pentecostal Evangel* articles that announced the creation of Light for the Lost and the early work in Bombay, India.

Hear two songs that Sam Cochran and the Kingsmen Quartet sang when raising money for LFTL in the early years.

Look at an early Light for the Lost pamphlet.

[www.AGHeritage.org/webextras](http://www.AGHeritage.org/webextras)

**Benny Ferguson (left), national coordinator for LFTL, preaching at Yangon, Myanmar as Myo Chit (right), general superintendent of Myanmar, serves as interpreter. Missionary Terry Waisner is seated at left.**



Bible study series. More than 590,000 currently are enrolled in *Great Questions*, *Christian Life*, and other Global courses. As of 2002 more than 42 million lessons had been distributed and 1.7 million individuals had written to report accepting Jesus Christ as Savior.

In the 21<sup>st</sup> Century, the “printed page” has taken on new meaning. LFTL and Global University are working to provide gospel literature in 145 languages to the world’s half billion internet users. From anywhere in the world, users will be able to study online and download courses or information.

The 2001 national convention voted to expand the scope of the ministry to include electronic printed literature. National LFTL vice president Jerry Freeman told the councilmen, “With the press of a button we can literally ‘send’ the gospel anywhere in the world and print it in any language.”

Despite dizzying technological and other advances, LFTL councilmen continue resolute in devoting every

penny of every offering dollar to evangelism literature. At each annual convention, they vote to direct even the interest earned on deposits to special evangelism literature projects.

On the other end, missionaries and national workers match their zeal. Kevin Ward, North Texas District youth director, tells of leading an Ambassadors in Mission (AIM) outreach in Latin America and asking a national pastor for a sample piece “to show the folks back home.” The pastor responded, “Oh, Brother Ward, the men of the United States gave money to buy this literature for the lost. Every piece must go to the unsaved!”

Light for the Lost celebrates its 50<sup>th</sup> anniversary this year, but these men of vision and passion are not just looking back. National LFTL Coordinator Benny Ferguson echoes founder Sam Cochran when he says, “Our assignment is not complete until every person on this earth has an opportunity to be saved.”

For additional information see *Give Me the Book! The Story of Sam Cochran and Light For The Lost*, by Chuck Freeman and Bob Burke (2002).



Mel Surface is the North Texas District Christian Education director. He also serves as Men’s Ministries director for the district. Before coming to office in December 1993, he served 9 years as pastor of Floral Heights Assembly of God in Wichita Falls.





# Revivaltime Reenactment Set for General Council

In conjunction with the General Council in Washington D.C., this summer, a reenactment of the long-running radio ministry, *Revivaltime*, is scheduled on July 30, the day before the Council opens. Appearing for the taped production will be former *Revivaltime* regulars: speaker Dan Betzer, narrator Lee Shultz, choir director Cyril McLellan, and a hundred or more former choir members. Arlington Assembly of God, Arlington, Virginia, is hosting the 7:30 p.m. reenactment.

It was 50 years ago this year that the General Council meeting in Milwaukee voted to place the *Revivaltime* broadcast on the ABC Radio Network. With that approval, the invitation went out to C. M. Ward, pastor of Full Gospel Tabernacle, Bakersfield, California, to become the first speaker. The first program on the network began December 20, 1953. Ward retired in 1978, and Dan Betzer was named to succeed him. The program remained on the air until 1994.

Reenactment host pastor Rich Neubauer is inviting persons attending the Council to come early to participate in the *Revivaltime* special. The church address is 4501 N. Pershing Dr., Arlington VA 22203.

The Flower Pentecostal Heritage Center will have cassette and CD copies of the reenactment available at its exhibit and web site.

The choir will also sing at the Senior Ministers Luncheon, Thursday, July 31, Washington Convention Center, Ballroom C, sponsored by the Benevolences Department.

A part of *Revivaltime* that is often overlooked is the pre-ABC production. On Easter Sunday, April 9, 1950, General Superintendent Wesley R.



C. M. Ward at ABC Microphone with *Revivaltime* choir about 1960

Steelberg began that more than 3-year series with the 30-minute program. These early broadcasts were produced on electrical transcriptions, or 16" wax records and shipped to radio stations. It seems pretty primitive in this age of instant communication, but it was the next best thing to having the broadcasts on the networks. The 16" records were soon replaced by reel-to-reel tapes and then the Network took over. But the tapes were still used to send the ministry to independent and overseas stations.

Further information on the *Revivaltime* Reenactment is available from the Flower Pentecostal Heritage Center, 1445 N. Boonville Ave., Springfield, MO 65802; phone 1-877-840-5200; e-mail: srasnake@ag.org

## Coming in Next Issue

Readers who heard the first *Revivaltime* broadcast on the ABC Radio Network have trouble believing it happened nearly 50 years ago. But it is true. This coming December 20 will mark the 50<sup>th</sup> anniversary that C. M. Ward stepped to the "live" microphone and preached his first service.

With that anniversary in mind—and the *Revivaltime* Reenactment scheduled in Arlington, Virginia—the summer issue of *Heritage* will highlight this long and productive radio phenomenon. Don't miss this collector's issue on *Revivaltime*.



# The Roots of Southwestern Assemblies of God University

By Glenn Gohr



Administration building at Southwestern Assemblies of God University at Waxahachie, Texas.

## Introduction

An emphasis on Bible training characterized the Assemblies of God even in its earliest days. One of the five reasons for organizing in 1914 was to set up “a general Bible training school with a literary department for our young people.”<sup>1</sup> Although the young denomination had no formalized institutions, ministers were encouraged to avail themselves of any accessible Bible training. It wasn’t long before Bible schools were started in various parts of the country.

Southwestern Assemblies of God University, one of 19 endorsed educational institutions in the Assemblies of God, has a rich history. It is the result of much effort and many prayers on the part of people who have recognized the great need for Bible education in the Assemblies of God. The school is the outgrowth of three Bible schools which came

under the jurisdiction of the Texas District Council and were brought together in the early 1940s under the name Southwestern Bible Institute (now Southwestern Assemblies of God University). In 1943, the school moved to Waxahachie, Texas, and today it is one of the premier institutions of higher education in the Assemblies of God.

## Southwestern Bible School (1927-1941)

Early in 1927, P. C. Nelson arrived in Enid, Oklahoma and declared, “With these beautiful surroundings made by God, all we need to make it complete is a school in which to worship and study more about God”<sup>2</sup> His congregation at the Enid Gospel Tabernacle held a church business meeting on May 6, 1927, voting to affiliate with the Assemblies of God and also to purchase property for a Bible school. With the assistance of D. A. Griffith, he was able to secure the



Roosevelt Central School building on East Cherokee Street at the extremely low price of \$7,500.<sup>3</sup> It was a two-story brick building 75 feet square with eight large rooms and some smaller ones. Enid Gospel Tabernacle was adjacent to the school.

Nelson reported "We would not have thought of a new Bible school, if we had not been assured that our excellent school at Springfield is already overcrowded."<sup>4</sup> He observed that there were no Assemblies of God Bible schools between Springfield and California. By having a school at Enid, this would encourage students from Oklahoma and surrounding states to attend a Bible school closer to home.

That fall, with 38 students, Southwestern Bible School opened with the stated purpose of training evangelists and missionaries. It was owned and operated by the Oklahoma District of the Assemblies of God. At the special dedication service held on February 6, 1928, District Superintendent James Hutsell offered the dedicatory prayer and General Superintendent W. T. Gaston spoke on the importance of Bible schools. P. C. Nelson traveled throughout the country raising funds for the school. He also purchased books for the school's library, which today in Waxahachie, Texas, is named after him.

A large number of missionaries, pastors, and evangelists attended this Bible training school under the direction of Danish-born Nelson, "Mother" Annie Bamford, W. B. McCafferty, Robert McCutchan, M. A. Nelson, Celia Swank, and other faculty members. The school continued to operate at 316 E. Cherokee in Enid, Oklahoma, for the next 14 years, although by 1932 plans were in the making to expand the school and possibly move it to the Dallas-Fort Worth area to reach out to students in Texas as well.

While Southwestern Bible School was getting its start in Oklahoma, other Bible training schools were springing up in Texas. Shield of Faith Bible Institute was started in Amarillo, Texas in 1931 by Guy Shields. The same year, Southern Bible College opened in Goose Creek (now Baytown), Texas. Eventually both schools moved to Fort Worth and merged to form South Central Bible Institute. In 1941, Southwestern Bible School also moved to Fort Worth and consolidated with South Central Bible Institute. The resulting combined school was called Southwestern Bible Institute.

#### **Shield of Faith Bible Institute (1931-1940)**

Evangelist Guy Shields was pastoring a small church in Amarillo, Texas. He had a burden to start a Christian school in West Texas. Stepping out in faith, one day in the spring of 1931 he announced from the pulpit that on September 15<sup>th</sup> he would open The Shield of Faith Bible and Literary School. The school not only would include a Bible school, but also an elementary and high school department. At that time he had no money, no land in sight for such a project,



**Advertisement for Shield of Faith Bible Institute in Amarillo, Texas in 1931.**

and no teachers. But God provided.

After a season of prayer, he felt led to negotiate for some property across the street from his church in Amarillo. It was 50 by 175 feet, had a house on it, and was valued at \$3,000. His secretary began addressing letters to people who might be interested in helping to start the school. Offerings came in from Texas, New Mexico, and other states to help with expenses. The property was purchased, and in his spare time Shields began digging the basement with a pick and shovel and wheelbarrow, as plans were made to erect a 3-story concrete block school building on the site.

A number of volunteers donated labor to help get the building and school in order, and churches donated truckloads of food and supplies. The teachers offered to give their services for a year without salary to help the school get its start. As previously announced, the school began classes on September 15, 1931.<sup>5</sup> Initially classes met in the church until the new building was completed.

Students were told the threefold purpose of the school was: 1) to form godly characters; 2) to educate for usefulness; 3) to shield their faith for eternity.<sup>6</sup> It was a faith school that charged a small tuition and cheap room and board, but if a serious student lacked money and wanted to attend, they were not turned away.

On January 1<sup>st</sup> of the following year, amid shouts and praises to God for what had been done, the school was moved into the new 40- by 80-foot concrete brick and tile building.

The name Shield of Faith was chosen from Eph. 6:16-17 where the armor of God is described. The school emblem included a shield with this scripture reference along with a sword, helmet, and American flag on top of a Bible. The emblem was designed to remind students to put on the whole armor of God and be loyal to God and country through Christian service.

One outgrowth of this school was a Shield of Faith Bible



School started in New Brockton, Alabama in 1935. The Alabama school operated independently for a couple years before Guy Shields turned it over to the Assemblies of God and it became known as Southeastern Bible Institute. The school was moved to Atlanta, Georgia in 1940 where it merged with Beulah Heights Bible Institute. The merged school became known as Beulah Heights-Southeastern Bible Institute, operating in Atlanta for a few years before separating to a new campus at Lakeland, Florida in 1946. The school today is called Southeastern College of the Assemblies of God. (The original Beulah Heights Bible College, affiliated with the International Pentecostal Church of Christ, is still operating in Atlanta, Georgia.)<sup>7</sup>

During the twelve years that Shields was pastoring in Amarillo, he traveled throughout the panhandle of Texas and eastern New Mexico to open and promote the establishing of Assemblies of God churches. People took a great interest in the Shield of Faith Bible School, donating money and sending beans, potatoes, beef, and other items for the use of the school.

After five years of operation at 901 N. Pierce Street in Amarillo, Guy Shields felt directed to move the school because of the terrible dust storms in West Texas and hard times during the Depression. He looked for a location in the Dallas-Fort Worth area. Finding the All Saints' Catholic Academy for sale, the buildings and two acres of land were exactly what was needed. After a season of prayer, the

Catholic Sisters lowered the price considerably, and a single donor offered \$1,000 for the down payment.<sup>8</sup> Shields and the faculty members were excited about the move to Fort Worth.

The new location was at the corner of 22<sup>nd</sup> Street and Belle Avenue in North Fort Worth. The Bible school division of Shield of Faith moved to Fort Worth in 1935. The high school division did not transfer until the following year. So for a time Guy Shields was in charge of 3 different Bible schools at the same time—Shield of Faith in Amarillo; Shield of Faith in New Brockton, Alabama; and Shield of Faith in Fort Worth.

Local churches such as Exchange Avenue Assembly (pastored by Millard Collins), Boulevard Assembly (pastored by Carl L. Stewart), and Rosen Heights Assembly (pastored by O. B. Braune), in addition to the Texas District, helped to support the new school. Millard E. Collins served as vice president and superintendent of the school and O. B. Braune was business manager. Other key faculty members included W. B. McCafferty, Klaude Kendrick, R. D. Zook, Joseph Gutel, E. W. Moore, and I. L. Fullerton. The school had a strong Bible department as well as a music department and business college. In order for expansion, the school purchased a 47-acre tract adjacent to its property in about 1937.<sup>9</sup>

One important function of the school was hosting the annual Shield of Faith camp meeting held for 10 days prior

**Southwestern Bible School at Enid, Oklahoma, about 1934. P. C. Nelson's car is in front.**



**Band conducted by I. L. Fullerton at South Central Bible Institute about 1941. Ruth Lyon (seated 4<sup>th</sup> from right); Lesley Stubbs (at piano); Fern Mangum Buttram (back center, with accordion). Others unidentified.**



to the fourth of July. Faculty members and local pastors would speak at this event which drew people from all over Texas. Guy Shields continued as president and Millard Collins was vice president in charge of the educational aspects of the Bible institute. Shields spent much of his time evangelizing in churches and promoting the school to help raise funds. In 1939, a new building was added to the campus which housed the library, business college, home economics, and science departments.<sup>10</sup>

Shield of Faith Bible Institute continued to operate until 1940, when Guy Shields, feeling led to spend more time in evangelistic work, turned the school over to the Texas District Council. He continued printing a Bible-based newsletter called *Shield of Faith* and became noted as a radio evangelist and camp meeting speaker.

### Southern Bible Institute (1931-1940)

Another important early school was started near Houston, Texas. Beginning in the latter part of 1930 there was great activity at Trinity Tabernacle in Goose Creek, Texas (now Baytown, about 35 miles east of Houston). Under the leadership of the new pastor, J. T. Little, the congregation aspired to spread the gospel to a larger territory. They made plans to build a larger church and to establish a Bible training center for young men and women. After weeks and months of labor, a beautiful 2-story stucco structure was completed and dedicated. The first floor included

classrooms and offices for the new Bible school which was called Southern Bible College. (The word college was changed to institute in 1936.)<sup>11</sup>

The school officially opened on October 1, 1931 with 40 students. The beginning staff included Pastor J. T. Little, president and instructor; E. M. Pearson, dean and instructor; C. P. Robinson, Arthur H. Graves, G. Max Adams, and Miss Sammie Ashwood, instructors; and Mrs. J. T. Little, matron.<sup>12</sup> The faculty members donated their services, and students were charged nominal fees for room and board, with no charge for tuition.

The second year began in October 1932 with more students and instructors. However, after about 3 months, some difficulties arose that made it necessary to move the school in order for it to continue. With some effort, the school was temporarily relocated at the Houston Bible Institute at 511 West Alabama Street in Houston until better arrangements could be made. While in this location the school assumed the name of that institute for the rest of the year, but continued in its own system of curriculum. E. M. Pearson served as president for six months, beginning in January 1933.<sup>13</sup>

In the summer of 1933, the personnel of Southern Bible College conducted a summer school at the Evangelistic Temple. Afterwards it was decided to move the school to Evangelistic Temple and resume the former name and principles. The church's pastor, E. N. Richey, was selected as president, and a new board and faculty were formed.



Faculty, staff, and students of Southern Bible College at Houston, Texas in 1930s. Seated on front row: C. P. Robinson (3<sup>rd</sup> from left); Andrew J. Richey (4<sup>th</sup> from left); and E. N. Richey, president (5<sup>th</sup> from left).

W. B. and Catharine McCafferty standing next to a sign for Southwestern in about 1942 when it was located in Fort Worth.







**Shield of Faith camp meeting in Fort Worth next to the school in the late 1930s.**

Much prayer and sacrifice went into the reconstruction and continuing work of the school. From 1934-1940 Southern Bible Institute was housed at Evangelistic Temple in Houston. In July 1938, E. N. Richey took the part of honorary president, with his son, Raymond T. Richey, becoming president. One article reported: "Since his appointment as president he has taken hold with all his strength and great things are under way in the school, and greater things are planned for the future."<sup>14</sup> From this small school scores of evangelists, pastors, missionaries, and other gospel workers went out into the harvest field.

#### **South Central Bible Institute (1940-1941)**

In June of 1940, at the Texas District Council, the Shield of Faith Bible Institute in Fort Worth was turned over to the Texas District by its president, Guy Shields. Later in the summer, the Southern Bible Institute of Houston voted to merge with the district school. The new combined school operated in Fort Worth for one year under the name of South Central Bible Institute.<sup>15</sup> F. D. Davis, Texas district superintendent, was named president.

By the following year, Southwestern Bible School in Enid decided to merge with the combined school in Fort Worth.<sup>16</sup>

#### **Southwestern Bible Institute (1941-present)**

P. C. Nelson became the first president of the resulting Southwestern Bible Institute at Fort Worth in 1941. The Texas District retained ownership of the combined school. Annie Bamford, the longtime Dean of Women at the Enid school, continued in that position after the move to Fort Worth. Following Nelson's death in 1942, F. D. Davis, who was Texas district superintendent, also became president of Southwestern, and continued to serve in that position until 1947. Subsequent presidents of Southwestern include J. O. Savell (1947), M. E. Collins (1947-60), Klaude Kendrick (1960-64), Blake Farmer (1964-78), H. A. Brummett (1978-82), Delmer R. Guynes (1982-84; 1991-2000), J. Paul Savell (1985-91), and Kermit Bridges (2000-present).

Upon moving to Fort Worth, the school's facilities soon became inadequate as it housed a high school, Bible school, junior college, and seminary. In the fall of 1943, the Texas District was able to purchase the 70-acre campus of the former Trinity University (Presbyterian) in Waxahachie, Texas, about 30 miles from Dallas for \$50,000. This became the new home of Southwestern. The four-story administration building of English Gothic architecture would house administrative offices, classrooms, and the school auditorium. Waxahachie appeared to be an ideal location at the time, and has continued to be a comfortable and well-suited home for Southwestern for the last 60 years.

The first Assemblies of God junior college was established and incorporated into Southwestern's program in 1944-45. This accounted for about half of the enrollment of the college and helped to pioneer liberal arts education within the Assemblies of God. Attendance burgeoned just after World War II with an influx of veterans wanting to attend Bible school.

In 1948 Southwestern Bible Institute became a charter member of the accrediting association of Bible Institutes and Bible Colleges. This act vitally affected the curricula offered by seeking to standardize course offerings. Southwestern became a regional school in 1954. At that time seven districts of the Assemblies of God—Arkansas, Louisiana, New Mexico, North Texas, Oklahoma, South Texas, and West Texas—owned and operated the school. The Mississippi District was added in 1979.

A new men's dormitory was dedicated in 1954. Additional buildings have been added through the years including the new Foster Music Center. The school adopted "Dear Ole Southwestern" composed by E. Lesley Stubbs as its school song. Other milestones include a name change to Southwestern Assemblies of God College in 1961. The Division of Continuing Education was established in 1983 to allow adult students to earn degrees in the context of their present ministries.

Beginning in the early nineties, Southwestern experienced phenomenal enrollment increases. From 596 students in the fall of 1991, the attendance has grown to over 1700 students in the current enrollment. Along with the enrollment increases came opportunities to expand programs and curriculum.

Southwestern has survived its 76-year history, due in no small way to the sacrificial efforts of hundreds of committed administrators, faculty, and staff. Through the years they have unequivocally committed themselves to the purpose of providing higher education for those with a calling to Christian service. This commitment has greatly impacted the lives of Southwestern's more than 15,000 alumni who have filled both ministry and professional roles over the last 76 years.

Ruth Lyon has fond memories of the 1940-41 school year at South Central Bible Institute. She worked under-



neath Lorraine Wise, who was secretary-treasurer of the school. Ruth was manager of the front business office and bookkeeper for the high school, Bible school, and business college, as well as secretary to President F. D. Davis. Her salary was \$15 per month plus room and board. From there she went to Washington, D.C. to work for the storage and issue division of the signal corps. Later she was involved in evangelistic work and held positions in the National Sunday School Department and in Home Missions at the A/G Headquarters in Springfield, Missouri, where she retired after 33 years.<sup>17</sup>

Raymond Hudson attended Southwestern from 1939 to 1942. This was during the transition period when the school changed names from Shield of Faith to South Central Bible Institute to Southwestern Bible Institute. Although he considers himself just a farm boy from Thornton, Texas, he confides, Ministerial preparation days shall always be times considered well-spent. Systematic study and practical illustrations of the working of the Holy Spirit in the lives of believers contributed much to my preparation for ministry.

He pastored and served 13 years as district superintendent of New Mexico (1955-68) before working in the stewardship and church loans department at A/G Headquarters and then as general treasurer (1973-1988). He has also served on the Board of Regents and the Board of Directors for Southwestern. He recalls one dedicated commitment he fulfilled while serving on these boards: James Ott and I helped to clean a room or two of one of the boys dormitories of Southwestern. We got down on our hands and knees and did a lot of scrubbing.<sup>18</sup>

Klaude Kendrick graduated from Southwestern Bible School at Enid in 1938. Beginning around 1940, he served as a faculty member, dean of men, business manager, and then as president of Southwestern from 1960-64. He helped to move the school from Enid to Fort Worth and was also at the school in 1943 when it moved to Waxahachie. From what he remembers, During the 1940s the school had between 300-400 students. In addition to the Bible school there was a high school. The high school had been started under Guy Shields and continued after the mergers, and was still in operation but was discontinued during the time when I was president. Because of the wide differences in ages, it seemed better not to continue having high school students and Bible school students on the same campus. He has fond memories of the fine faculty. One of his favorites was William B. McCafferty who had a long tenure at the school. He was a self-made man and an excellent expositor.<sup>19</sup>

In December 1994, the Board of Regents unanimously approved the name change to Southwestern Assemblies of God University. With this new identity, Southwestern will be able to more accurately reflect its long-standing commitment to be a Bible university of theological and professional studies as it accepts the challenges of the twenty-first century.



For an in-depth study on the early history of Southwestern, see Blake Lynn Farmer, *Southwestern Assemblies of God College: Founding, Growth, and Development, 1927-1965*. (Ed.D. thesis, Baylor University, 1965).



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

### Notes

- <sup>1</sup> *Word and Witness*, December 20, 1913, 1.
- <sup>2</sup> After Sixty Years ... the Dream Lives On, *Southwestern Outreach*, Fall 1987, 6.
- <sup>3</sup> Southwestern Bible School, *Pentecostal Evangel*, May 26, 1928, 13.
- <sup>4</sup> P. C. Nelson, New Assembly and Bible School at Enid, Okla., *Pentecostal Evangel*, June 25, 1927, 13.
- <sup>5</sup> *Shield of Faith Memory Book*. 2nd ed., 1939, 8.
- <sup>6</sup> *Shield of Faith*, April 1934, 2; Beulah Heights Southeastern Bible Institute, *Pentecostal Evangel*, August 31, 1940, 11.
- <sup>7</sup> Guy Shields, The Hand of God Upon the Life of Guy Shields, typed manuscript.
- <sup>8</sup> Ibid.; Guy Shields, A Vision, A Burden, A Reality: The Shield of Faith Bible Schools, *Latter Rain Evangel*, August 1936, 4-6, 23.
- <sup>9</sup> *Shield of Faith Bible Institute, Inc.* [brochure], ca. 1937.
- <sup>10</sup> *Shield of Faith*, July 1939, 6.
- <sup>11</sup> Glen Max Adams, History of Southern Bible Institute. Typed manuscript, 1990.
- <sup>12</sup> Ibid.; Southern Bible College, *Pentecostal Evangel*, November 21, 1931, 18.
- <sup>13</sup> *Trinity Tabernacle Assembly of God, Inc. 75th Anniversary Celebration, 1919-1994*. Baytown, TX: Trinity Tabernacle, 1994.
- <sup>14</sup> Raymond T. Richey Follows In Father's Steps. News clipping, July 1938.
- <sup>15</sup> South Central Bible Institute, *Pentecostal Evangel*, August 31, 1940, 11. This combined school at Fort Worth operated under the name South Central Bible Institute for only one year. It may be of interest that in 1948 the Arkansas District established another school at Hot Springs, Arkansas, with this same name. The Arkansas school under President Ottie Gaugh lasted until 1953 when due to financial reasons it merged with Central Bible Institute in Springfield, Missouri.
- <sup>16</sup> Two Bible Schools to Merge, *Pentecostal Evangel*, August 2, 1941, 12.
- <sup>17</sup> Ruth Lyon, telephone interview, March 28, 2003.
- <sup>18</sup> After Sixty Years ... the Dream Lives On, *Southwestern Outreach*, Fall 1987, 7; Raymond Hudson, telephone interview, March 23, 2003.
- <sup>19</sup> Klaude Kendrick, telephone interview, March 23, 2003.



In 1964 at the Historic Maywood Assembly

# Ericksons Retire After 37 Years

**Editor's Note.** *Heritage* readers around Southern California between 1927-64 will know what we mean when we publish something about Maywood First Assembly of God. They will identify the church with the ministry of Arthur and Margaret Erickson. One of our readers, Kenneth Hardin, retired minister in Farwell, Michigan, was a part of the church during the Great Depression before launching his own ministry in the Midwest. He sent a newspaper clipping published in 1964 at the time the Ericksons retired from the church. *Heritage* is reprinting it here.

The Ericksons are both deceased. Their daughter Marilynne Reid (Mrs. James) lives in Roseville, California. John E. Scarr, Dana Point, California, assumed the pastorate in 1973 and remained with the congregation until his retirement in 1998. In 1974 the congregation sold its building to Iglesia Bethania and moved to Downey where the church is now Cornerstone Christian Worship Center. Stephen Jordan is the pastor.

The First Assembly of God Church of Maywood has recently been involved in a new experience ... they have had a change of pastors, the first in the 37 years of the church's existence.

In August of 1927, Rev. Arthur Erickson came to Maywood to conduct a six-week revival meeting. He pitched his own tent and began preaching at the grass roots level, for he knew no one in the community. At the end of the orig-

inally planned six-week meeting, he was unable to leave because of the pressure of the people on him to remain and the inner conviction that it was the will of God for him to continue.

Rev. Erickson, with his little group of believers, moved into a hall where they remained for three years. Many lives were miraculously touched by the power of God. As the building became too small, they were faced with the

problem of finding a larger place, when almost without warning the building was sold. This was a blessing in disguise for the little church reached out and purchased a lot on Carmelita Avenue, near Slauson. After a few months of a labor of love, for those were depression days, the first building on the present site was completed and dedicated on March 1<sup>st</sup>, 1931.

During this time, Rev. Erickson was married to Miss Margaret Falconer, a



Arthur and Margaret Erickson, right, with their son-in-law, grandson, and daughter: Merle, Glenn, and Marilynne Reid, August 1957.





Pastor and Mrs. Erickson were proud of their well-trained musicians, and here he is (standing on the right) with the orchestra about 1947; standing on his right is the director, Morris Brown. At the marimba on the platform is Paul Cope, who later became a music teacher at Central Bible College, Springfield, Missouri. Paul's father Albert is seated at the left of the pulpit with the clarinet; Paul's brother Don is on the drums at the far right. At the organ on the left is Selma Brown (Mrs. Morris); Marilynne Erickson, the pastor's daughter, is in the first chair of the violin section; at the piano on the right is Edith Georgianni (Mrs. Frank), now 95 years of age.

PHOTOS COURTESY  
OF PAUL COPE

school teacher, who has worked beside him through the years. To this marriage was born one daughter, Marilynne. She is now married and with her husband, Capt. J. M. Reid and two sons, Glenn and Dean, is in the process of moving to the Air Base in Fairbanks, Alaska.

Through the years, the church has continued to expand and to launch out into many varieties of activities. It pioneered in the opening of Christian day schools. The Maywood Christian School, under the supervision of Mrs. Erickson was conducted for a period of seventeen years. Students from that school are serving in many capacities in various churches. Other denominations have established Christian day schools after the pattern of the one in Maywood.

The First Assembly is not restricted to its buildings on the corner of Slauson and Carmelita. Its outreach has been great. Many ministers and teachers have gone out from it. But, the outstanding characteristic of the church has been its missionary efforts

which the pastors have steadfastly encouraged. Over one half million dollars has been given to missions throughout the world. Besides this, missionaries are serving on foreign fields who were saved and trained at the local church. Regular financial and spiritual support is given to home missionary activity among the Indians, Jews, and orphanages and also to missionary works in the Philippines, Malaysia, Japan, India, Brazil and Africa.

The value of the property on the corner has been estimated at more than 1/4 of a million dollars. But, the real value cannot be estimated in dollars. The impact for good of this church on the city and the surrounding communities cannot be measured. It has stood as a Lighthouse for good. One cannot but ask, What would it be like if Rev. and Mrs. Erickson had not heeded the call of God to come and worship here?

But, the time has come for a change. Rev. Erickson will not leave the church, but will remain as Pastor

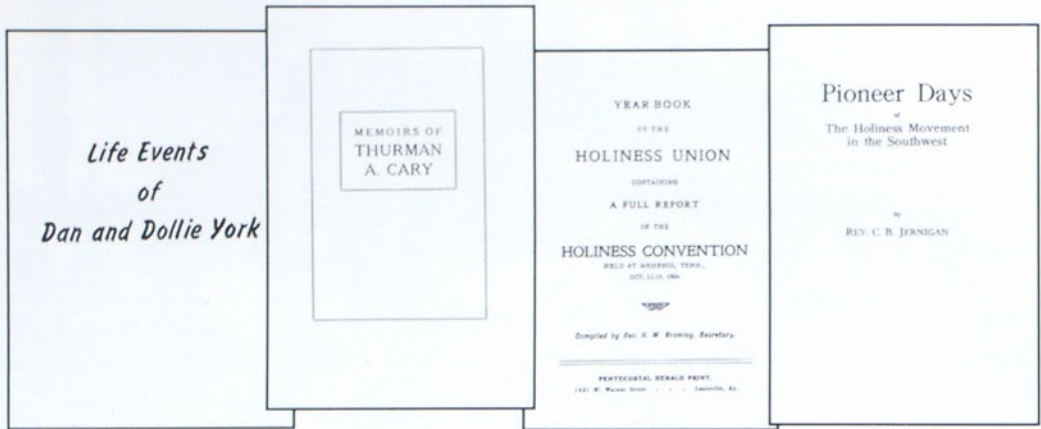
Emeritus. Mrs. Erickson will have the opportunity to fulfill a cherished dream to visit and minister in foreign countries such as Guatemala and Costa Rica, and in Bible schools and women's work throughout the world.

Rev. and Mrs. F. A. Sturgeon have been selected to continue the work in Maywood. They are ministers of wide experience, having served as pastors in this country and as preachers and teachers in foreign lands. Their ministry has taken them to Europe, Asia, Australia and Central and South America. However, they are not strangers to this community, for it was here they began their ministry.

In fact, it was exactly thirty-eight years to the day from the time that they accepted their first pastorate in Bell until they assumed the pastorate here. Rev. and Mrs. Erickson, together with the entire congregation, feel very privileged to have this fine couple ministering to the Church. Greater things than have ever been accomplished before are waiting for fulfillment in the days that are just ahead.



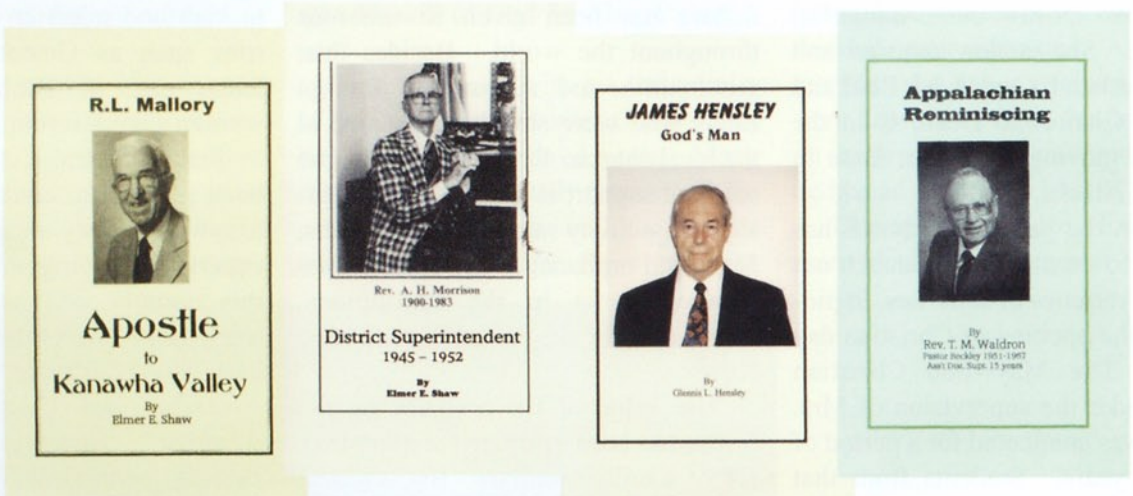
# Seen in Print



## Holiness Reprints

Seeing the need to make available once again the lives of Holiness pioneers and early reports, historian Charles Edwin Jones has reprinted these four books from previous generations: *Memoirs of Thurman A. Cary*; *Life Events of Dan and Dollie York*; *Pioneer Days of the Holiness Movement in the Southwest*, by C. B. Jernigan; and *Year Book of the Holiness Union: Containing a Full Report of the Holiness Convention Held at Memphis, Tenn., Oct. 11-14, 1904*, compiled by H. W. Bromley.

The books are available from Charles Edwin Jones, 12300 Springwood Dr., Oklahoma City, OK 73120.



## More Appalachian District Biographies

In the winter issue we showcased the book, *Troy Cave, Church Builder*, by Elmer Shaw. Now the author has come up with four additional booklets in his Heroes of Faith in the Appalachian District series. The booklets are available from the author at 315 Kanawha Terrace, St. Albans, WV 25177. The titles and costs are listed below.

*Appalachian Reminiscing*, by T. M. Waldon, \$5. *Roy Mallory, Apostle to Kanawha Valley*, \$10. *James Hensley, God's Man*, by Glennis L. Hensley, \$5. *A. H. Morrison, District Superintendent*, \$5.

In addition, the author is writing the life of former superintendent Stanley Lyon, for the sixth book in the series.



Assemblies of God  
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THE ASSEMBLIES OF GOD ARCHIVES

VOL. 3, NO. 1

SPRING 1983

## The 1913 Worldwide Camp Meeting

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

Wayne Warner

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

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

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

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

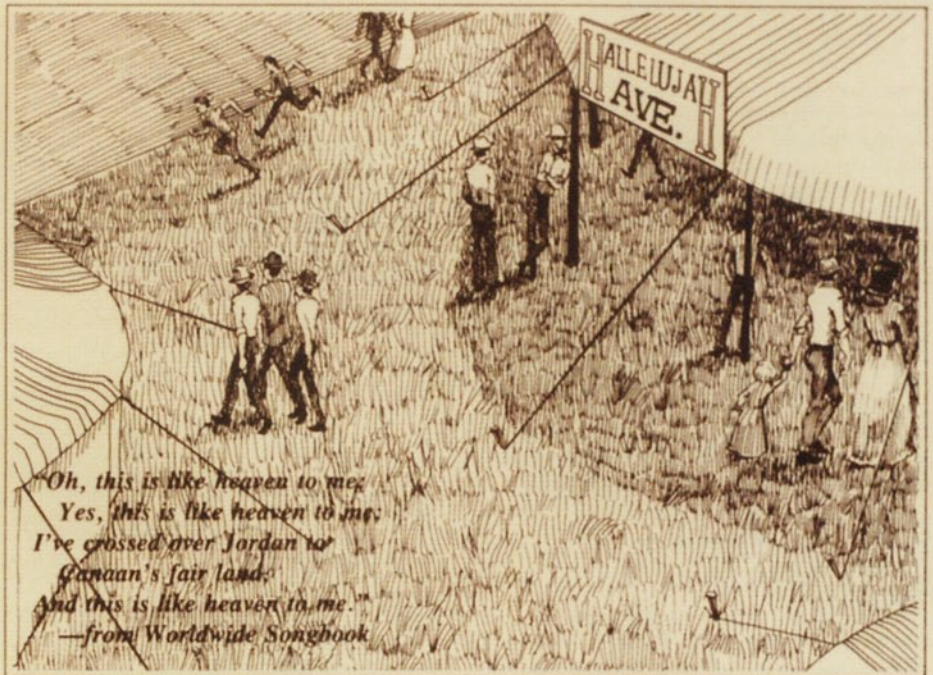
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**"This meeting was probably the high-water mark in the early Pentecostal revival." — David Reed**

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

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



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

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

That is a story in itself.

#### The First Camp Meeting

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

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

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

of good water. You can pray there as loud as you like."<sup>2</sup>

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

#### Preparing for a Historic Meeting

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

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

(Continued on p. 4)



## A Very Special Anniversary

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

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

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

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

Here is how it happened.

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

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

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

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



Mr. and Mrs. Charles Reynolds

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

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

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

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

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

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

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

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

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

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

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

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

## Azusa Mission Papers Given to A/G Archives

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

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

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

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

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



Wayne E. Warner is Director of the A/G Archives



# LETTERS FROM OUR READERS

## Enjoyed Pandita Ramabai Article

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

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

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

R. Bryant Mitchell  
Eugene, Oregon



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

## Reflects on Pentecostal Heritage

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

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

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

Helen M. Earley  
Pittsfield, Illinois

## From a Former Assistant General Supt.

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

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

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

Charles W.H. Scott  
Sun City, Arizona



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

## Appreciates Assemblies of God Heritage

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

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

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

Mrs. Lola G. House  
Warrenton, Missouri

## The E.N. Richey Heritage

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

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

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

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

Joseph L. Gerhart  
Santa Cruz, California

## Heritage Society Pleases Reader

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

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



# 1913 Worldwide Camp Meeting

(Continued from p. 1)

led to bring Pentecostals together in a meeting of unity.

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

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

## The Saints Gather at Arroyo Seco

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

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

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

M.M. Pinson, who the next year would

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

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

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

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

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

## The New Issue

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

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

The "shot" was inadvertently fired by

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

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

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

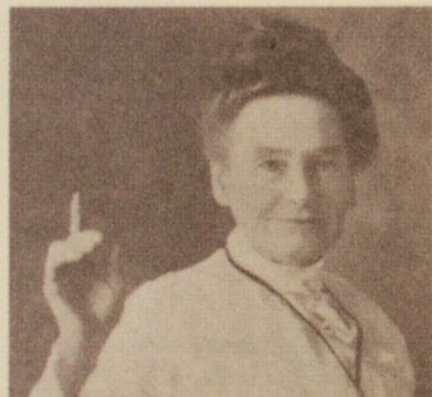
The issue was laid to rest until John G. Scheppe, a minister attending the meeting, ran through the camp before dawn one morning shouting that he had just received a new revelation. Scheppe — who seemed to have disappeared from Pentecostal history as quickly as he had arrived — told the startled campers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

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

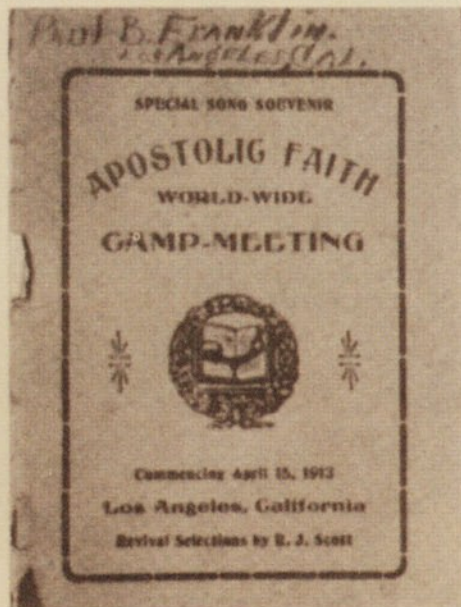
Thus began a separation among Pentecostals which exists to this day.<sup>15</sup>

## Arroyo Seco Postmortem

Despite the controversies which came during and after this 1913 Worldwide



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





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

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

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

That made the Worldwide Camp Meeting worth everything. ♦

#### Notes

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

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

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

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

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

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

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

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

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

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

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

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

13. *Ibid.*, p. 77.

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

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

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

## PRESERVING YOUR CHURCH HISTORY

### Pam Eastlake

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

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

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

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

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

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

### Wanted: A/G Publications

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

Missionary Forum #30-43 (1958-61)

Motif Vol. III, #3

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

Sunday School Counselor 1977 (Dec.)

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

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

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

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

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

C.A. Guide 1945 (2nd quarter)

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

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



Pam Eastlake is Assistant Archivist, A/G Archives

## ARCHIVES ACTIVITIES

### Recent Acquisitions

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

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

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

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

Sermon tapes of PFNA annual meetings, 1960-67.

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

### Recent Visitors to the Archives

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

## 3 Score and 10

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

### ASSEMBLIES OF GOD HERITAGE

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

Wayne E. Warner, Editor  
Pam Eastlake, Assistant Editor

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## The Night God Stopped the Angry Mob

*They Planned to Stop the Revival by Murdering the Evangelists*

**J. Wesley Jones**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

One night about midnight Deputy Dod-

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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



## TIME FRAME

A QUICK LOOK INTO THE PAST

### 10 Years Ago — 1973

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

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

### 20 Years Ago — 1963

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

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

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

### 30 Years Ago — 1953

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

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

### 40 Years Ago — 1943

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

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

(Continued on p. 8)



1445 Boonville Avenue  
Springfield, Missouri 65802

## TIME FRAME

(Continued from p. 7)

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

### 50 Years Ago — 1933

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

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

### 60 Years Ago — 1923

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

### 70 Years Ago — 1913

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



Bert Webb, Convert of 1923 Revival

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

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

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



## Celebrating 50 Years of Ministry

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

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

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

Aged Ministers Assistance  
1445 Boonville Ave.  
Springfield, MO 65802





# District Superintendents Quiz

How well do you know your district superintendents? Here's a little quiz that will test your memory or give you a brief history of district leadership. Please send omissions or corrections to the editor. **Answers are on page 37.**

1. How many fathers saw their sons follow them into a district superintendent's office?
2. Name the women who have served as district superintendents?
3. How many men served more than one district as superintendent?
4. How many district superintendents served terms of 20 years or longer?
5. Who served longest as a district superintendent?
6. How many district superintendents became general superintendent?
7. One general superintendent served as a district superintendent at the same time that he was general superintendent. Can you name him?
8. Three general superintendents served as district superintendents after they left the national office. Who are they?
9. Name missionaries who also served in the office of district superintendent.
10. Name district superintendents who also served as college president (either before, same time, or after district service).
11. Name the district superintendent who became U.S. Attorney General.
12. Name district superintendents whose children entered the ministry.
13. Name the youngest district superintendent and his district.
14. Name district superintendents who were either elected to executive positions or were appointed to Headquarters positions (other than general superintendent).



Woodrow Yasuhara



T. H. Spence



Adolfo Carrion



Carl W. Loenser



# From Our Readers

## Appreciates Needham Feature

I was much interested in the Huldah Needham Story in the winter issue. It brought back memories of visits in the 1930s to Southern California Bible College where several of my friends including Kenneth Haystead and Robert Carrington were students. I heard Kenneth when he was commencement speaker.

The Lord used Brother Harold Needham to give me direction at a critical point in my life. I was thinking of going back to the University of California to get a higher degree in science. Then, one Sunday afternoon Sacramento's Bethel Temple on 21st and W Streets was open for prayer. About 4 o'clock everyone else was gone. Suddenly, I felt an unusual sense of the presence of God and heard an audible voice saying, "I want you to go back to school to prepare to teach in Bible school." My pastor, W. T. Gaston, encouraged me.

Then Harold Needham came to Sacramento. I spoke to him about going to Southern California Bible College. He said, "You already have a university degree. Our Bible schools are going to need teachers with advanced degrees. I suggest that you find a seminary that will give you some good training."

From that point on the Lord led me step by step to a Master of Divinity, a Master of Theology, and a Doctor of Theology. The result has been 46 years of teaching in Assemblies of God schools and wonderful opportunities to write Sunday school quarterlies, articles, and books, as well as to teach on every continent except Australia. I am so thankful that God sent Brother Needham at just the right time and that he pointed me in the right direction for the ministry God had for me.

Stanley M. Horton  
Springfield, Missouri

## Remembering Our Heritage

We enjoy *Heritage* so much and have a great time reading about old pioneers, etc. What a heritage we have as Pentecostals. Our daughter Peggy is nursery pastor at Canyon View Vineyard Church in Grand Junction, Colorado; Our second child, Bob, is superintendent of the Rocky Mountain District; our youngest, Jonathan, is pastor in charge of church operations at Timberline Assembly of God, Fort Collins.

Keep up the good work. We are proud of your efforts to inform us of the great heritage of the Assemblies of God members. God bless you abundantly.

George and Miriam Cook  
Grand Junction, Colorado

*The Cooks are long-time friends of the Flower Pentecostal Heritage Center. He is 83 and she is 79. They identified George's father, Robert F. Cook, Mr. and Mrs. Frank Nicodem, Sr., and Blossom K. Cook, all missionaries to India, pictured in a photograph we published in the fall 2000 Heritage. Miriam's parents were also missionaries to India: J. Edgar and Virginia Barrick. Robert F. Cook wrote his life story, Half A Century of Divine Leading and 37 Years of Apostolic Achievements in South India (out of print).*

## Lifetime Subscriber

Since I am 83, *Heritage* brings a lot of memories of things we experienced early in our ministry. We became lifetime subscribers in 1981. Another woman, Mrs. Martin Gerdes, and I lead the West of 55 group in our church (First Assembly of God in St. Cloud). We will share *Heritage* with them.

I'm in the process of writing our history for our children. It is amazing what God has brought us through. He is Faithful

God bless you in your work for Him.

Lydia Bratvold  
St. Cloud, Minnesota

*Mrs. Bratvold's first husband was Stanley R. Johnson, and her second husband was Claude Bratvold—both ministers.*

## Retired General Moore Writes to Editor

I enjoyed reading the stories about the rescue of your missionaries from the Old Bilibid and Los Banos prison camps in the Philippines published in the copies of your *Assemblies of God Heritage* magazines [*Heritage*, spring and summer 1985]. It must have been a very exciting time for them. I had read about the rescue of the civilians from Santo Tomas, and I visited that old prison site on a visit I made to Manila in 1987. The wife of one of the pilots in my old 20th Pursuit Squadron, was still in Manila when the Japanese took over the city, and she spent the rest of the war in Santo Tomas.

I found the stories of *Ambassador I and II* very interesting [*Heritage*, winter 1985-86; fall 1989; summer 1998; fall-winter 1999-2000]. I had not heard about your organization running its own airline back in those days. I knew that many of our World War II planes were converted for commercial use after the war and they helped make our great commercial airlines of today. Flying across the Atlantic Ocean was almost an adventure back in those days. It is almost commonplace now days.

I appreciate your kind comments about my sister Marjorie [Marjorie Moore Armstrong]. She was an avid and an accomplished writer. She and I were the last two remaining members of our immediate family. I miss her.

It was good to meet and talk with you at Marjorie's memorial service.



Thanks for sending the copies of your magazines.

Major Gen. (ret.) J. H. Moore  
U.S. Air Force  
San Antonio, Texas

*General Moore served in the U.S. Air Force and was in the Philippines before World War II began. His sister Marjorie Moore Armstrong, Springfield, was the widow of former U.S. Congressman O. K. Armstrong. She had written for Baptist publications, and she and her husband wrote books on Baptist history and other subjects.*

#### Fall Issue Cover Photo

Thanks Sharon [Rasnake] and Wayne [Warner]. It's been a while since I made the cover of anything! It's amazing how the Heritage Center has progressed since those earliest days. You've done a great job. Blessings on you and your staff.

Delmer Guynes  
Waxahachie, Texas

*The above is the reaction of Dr. Guynes when he saw the fall issue with his photo, along with Thomas Zimmerman, Harris Jansen, and Pamela Eastlake. Dr. Guynes was the executive vice president of the Assemblies of God Graduate School (now Assemblies of God Theological Seminary) when the Assemblies of God Archives (now Flower Pentecostal Heritage Center) came into existence and was a part of the school. He is past president of Southwestern Assemblies of God University.*

#### Winter Issue a Winner

Received the winter *Heritage* today and it's another winner. I think I have probably told you about Raymond Richey's visiting our house in Lake Charles. I remember him, and, I think, Howard Rusthoi, with a couple other preacher-types at our dining room table, discussing whether drinking coffee was sanctified or not. I was so young at the time (5-7 years old,

mid-1930s); I don't know if they were serious or just cutting up.

I have only vague memories of "Daddy" Richey waving his handkerchief during song services but Mary Frances remembers him quite well. Her folks, William and Catherine Graham, were both saved in a revival he held in Austin for W. J. Lucas at Austin Gospel Tabernacle. That was in the temporary location in an old stone church building at West 8th and Colorado Streets. (My dad, B. A. Waltrip, Sr., held at least one revival there later.)



**William and Catherine Graham, pastors at Luling, Texas, 1943. They were saved in a meeting E. N. "Daddy" Richey conducted in Austin.**

I have always had the impression that Raymond was pastor of the Evangelistic Temple in those days. He seemed to be in charge of everything at any rate, although "Daddy" was on the platform. I can't recall his brother at all, but Mary Frances remembers A. J. Richey handling the music in services. We both remember Raymond's daughter, Rae Marie.

I don't know what the organization was called, if it was a formal thing at all, but Raymond in Houston, Harry Hodges in Beaumont, and Burroughs [Waltrip] in Lake Charles seemed to be connected in some way—although independent of one another. I remember being in Richey's and Hodges' churches fairly often.

Mary Frances had classes with Talmadge McNabb at Southwestern, but I knew him only very casually. This was after my first short Navy hitch, during the one semester (fall of

1946) I was in Southwestern's Junior College. We were *really* disappointed that he only "received higher education" in your column, instead of attending Southwestern. We last saw him at Southwestern's Homecoming two years ago.

B. A. Waltrip  
Buffalo Gap, Texas

*We would have included more about Chaplain Talmadge McNabb but simply ran out of space.—Editor*

#### Sizelove Descendant Says "Thank You"

Hello Glenn [Gohr], I did receive your very generous package of information a couple weeks ago. Want to thank you for your kindness. I enjoyed the book containing many pictures of my dear great-grandparents. The compilation of many different correspondences and writings were very interesting also. I think I have a few photos and writings by my great-grandparents, and I'm willing to make copies of these and send to you. My plate of things to do is rather full right now. Seems like I never get caught up. Many days I feel fortunate to get about half of what I set out to accomplish.

I will try very hard to get a collection of images and data assembled and taken to the post office within a couple weeks. I will try to make email contact with the Corum descendants. I look forward to sharing genealogical information with them. Thanks again for your kindness.

Robert Sizelove, Sr.  
Alexandria, Ohio

*The FPHC has been exchanging materials with Robert Sizelove, a descendant of Evangelist Rachel Sizelove who brought the Pentecostal message from Azusa Street to Springfield, Missouri in 1907. This story is retold in *The Sparkling Fountain* by Fred Corum and Hazel Bakewell. Copies are available from the Flower Pentecostal Heritage Center for \$6.95.*



# Testimony Time

The stories on these pages were adapted from "Pioneer Testimonies," published by the Benevolence Department for the Pioneers of Faith Luncheon, 75<sup>th</sup> Anniversary of the General Council, August 10, 1989, in Indianapolis. These pioneers are now with the Lord. More information is available on each of them at the Flower Pentecostal Heritage Center.

## VERLIN STEWART

### *Jello® a Poor Substitute for Communion Service*



As a missionary in Colombia, even though the national church was not very large, I served as superintendent. It was at the National General Council of the year that we were to celebrate the Lord's Supper with Brother Melvin Hodges with us. We were in a small and out-of-the way city, Sogamoso, where only on market day could we get almost everything. With Brother Hodges we searched the city for grapes, grape juice, grape soda pop, grape Kool Aid®, raisins—anything that would resemble grape juice. Finally we had to accept grape Jello®.

One of our missionary ladies would have understood that it needed to be watered down considerably, but our hostess, a great Peruvian lady, was unaware of the problem. Sogamoso is a rather cool city, and so, after a marvelous moving of the Spirit, a precious message by Brother Hodges and reconciliations made, we prepared to partake of the emblems. Brother Hodges, as honored guest, was to officiate. To our amazement we heard one say, "It's congealed." Then another, "You can hold it in your hand and the warmth will loosen it." And, "If you will take

your finger and run it around the top of the cup, it will come loose."

It was Brother Hodges' job to explain that we had had a bit of difficulty in obtaining the emblems and, in his kind way, was being understood until he gave the word to participate. It had already become amusing with the comments, and the tenseness of the moment was ebbing when I heard a s-l-u-r-p and a giggle. The seriousness of the moment was broken for some of us. However, knowing how some might interpret the matter to a "miracle" (water again into wine, hard wine?), I turned to the wall and shook, trying not to laugh out loud. This was one of my most difficult moments.

Thank the Lord, His work survived!

## HATTIE P. HAMMOND

### *Planting a Pennsylvania Church*



Jesus told me to go into the city of Norristown, Pennsylvania, and give myself to prayer. I was praying and fasting for about a week when the Lord said, "Let's go for a walk." We walked

one block, and I felt led to turn left and walk down the street. At a red light while waiting, a man walked up beside me and remarked about the beautiful day. I said, "This is the day the Lord is giving us today, but all His days are beautiful."

The man turned to me and said, "The Lord. Do you know the Lord?"

"Yes, I do," I said. And under the heavy anointing of the Spirit, I started giving him my testimony. He wanted me to share this with his wife, and I consented if his wife would invite me.

I went to their home that evening, and he asked me to pray. When I was through praying, they, together with another lady, were all weeping. He said, "Don't start talking until I return." He then went from house to house and brought in 12 people from the neighborhood. I gave them my testimony how Jesus healed me of typhoid fever after I had 11 hemorrhages in a day and night and then He saved me and baptized me in the Holy Spirit. They wanted to hear more, and so I invited them to the church. The Spirit prophesied through me that they would see someone receive the baptism of the Holy Spirit.

I really did have a church, but until that time I had no people. One day before this happened, Jesus told me to go to the bank and rent the big empty Methodist church building right downtown. The bank held the mortgage. I talked to the bank manager and told him that I would like to rent the church and that I would pay the bills and Jesus would back me up. He told me I could rent the church for \$1.00 a month.

So we had the first Sunday service and Brother Flem Van Meter, who was pasturing in Philadelphia, came on



Sunday afternoon and brought a dozen from his choir to help us sing. I gave my message and then gave an invitation for anyone who wanted Jesus. A beautiful lady walked to the altar and said she wanted this baptism of the Holy Spirit. Of course Jesus did exactly what He said He would do ... and she was baptized with the dear Holy Spirit.

And thus began the church in Norristown, Pennsylvania.

## MAYME E. WILLIAMS

### *God's Protection While Traveling*



God performed a miracle in saving my coworker and me as our car skidded down a mountain in New York. It was going over a precipice when we both saw an angel standing on the cliff in front of the car motioning with his hand for the car to stop. The car knocked down the barrier and stopped with the front wheels on the very edge.

God gave me the courage to get back into the car and back it away from the cliff while my coworker stood, gripped with fear that the weight of the car would take it over the cliff—with me in it. I am sure that angel's presence was what enabled me to get back into the car and back it away. The angel was tall, dressed in white, and raised his hand with a commanding gesture. Neither of us was hurt and only the bumper and front end of the car needed repairing.

In the Philippines I had some narrow escapes while on evangelistic trips. On one of these, the Lord spoke to me and wanted me to leave this one place to get into Manila, although I planned to stay longer. That night the Communists blockaded the town at both ends of the highway and no one could get through. They ambushed and killed people as they traveled from Manila to the north. That day when we returned to Manila, the Lord sent such a storm of rain that I could hardly keep the car on the road as we traveled for miles through the guerilla area.

But when we got safely through that path of the highway, the rain ceased completely and we got home safely.

Time and again God has given us proof of the faithfulness of His promise: "The angel of the Lord encamps round about them that fear Him."

## HERMAN R. ROSE

### *An Indiana Pioneer Pastor*



When I was only 10 years old, November 1913, I knelt at the altar of a Church of God (Anderson) and was saved. In January 1914 I received the baptism of the Holy Ghost praying with my mother one night at home and spoke in an unknown tongue. I backslid and was reclaimed at the age of 19 in 1922, in the last night of Mrs. Woodworth-Etter's tent meeting in Indianapolis. Then I was asked to organize a youth group for her in her tabernacle.

In September 1925 I enrolled as a student at Central Bible Institute and graduated in 1928. While there, I

organized the first youth group for Harry Cook's large tabernacle.

For a short while I stayed with A. B. Cox who pioneered the first Assembly of God in Dayton, Ohio. Then the Central District (consisting of Michigan, Ohio, and Indiana) had a camp meeting in Youngstown, Ohio, and I was asked to take charge of the singing. After the camp meeting, I was asked to become the interim pastor in Youngstown. I then pioneered churches in the state of Indiana.

Then Superintendent Flem Van Meter asked me to go to Elkhart or Kokomo, Indiana, and start a church. I went to Elkhart and in January 1929 requested Brother Van Meter to come and reorganize Bethel Assembly of God. I left Elkhart in May 1932 at the request of Gayle Lewis, the new district superintendent, to reorganize the Assembly of God in Clay City, Indiana. We had only 10 people to start out and left them on May 30, 1937, with 137 in Sunday school.

After that I traveled as an evangelist to different cities in the Midwest and on January 1938, I took over a Free Pentecost group of people on Calhoun Street, Fort Wayne, Indiana, in a storefront place of worship and left them with a 500-seat tabernacle.\* I also went to Indianapolis and helped them start the First Assembly of God in that city. While there I traveled across the country and helped organize what is known as the Railroad Evangelistic Association. After 8 1/2 years, I gave myself entirely to evangelistic work and to edit the *Railroad Evangelist* magazine, which has gone all over the world where I have done mission and evangelistic work.

\*The museum designer used a photograph of the first Fort Wayne church as a model for the storefront church in the Flower Pentecostal Heritage Center's visitor's center. It even has Herman Rose's name painted on the window. "I wish I could bring Herman back to see his storefront church," Wayne Warner tells visitors to the Center.



# Time Frame

## 1953 Plane Ministry in Alaska

Fifty years ago the National Home Missions Department (now AGHM), under the direction of Fred Vogler, asked the five missionary pilots in Alaska to report on their ministry with the use of airplanes. Their reports were published in the February 22, 1953, *Pentecostal Evangel*. "The missionaries who fly these planes," the story began, "can truly be called men 'that have hazarded their lives for the name of our Lord Jesus Christ.'" Since that time several small planes have crashed in Alaska's treacherous weather. Missionary pilots who died in crashes include Carl Glick, Gary Stevens, George McNevin, Wayne Brockman, Ed Badten, Wayne Campbell, and Kenneth Andrus. For that reason missionaries and pastors are encouraged to let professional flying companies or ministries do the flying.

Here are excerpts from the 1953 reports.



John and Eleanor Phillips of McGrath, Alaska, with their Piper Clipper.

### Roy L. and Marylyn Randall, Fort Yukon

The airplane in Alaska, especially here in the interior, is quite essential, and also a common sight. It is a fast and economical way to carry the gospel to these little villages. The plane we are using is a Luscomb Observer, powered with a 90-horsepower Continental motor. It cruises at 110 miles per hour, consumes approximately six gallons of fuel per hour. It is a perfect plane for this type of flying. It is, of course, equipped with skis and radio.

We carry emergency gear which consists of food rations, a large sleeping bag, one pair snowshoes, a rifle, a small ax, wing covers, fire pot, two red flares, and stove pipe to be used for fire potting. Perhaps I should explain a few of these items. The snowshoes are used for two purposes. First, in case of a forced landing we can walk to a near-

by village—if there is one. Second, we use them to tramp down a runway if we land on a lake or a creek where the snow is deep. The wing covers are made of light canvas, that will fit over the wings for protection from the frost. Frost on the wings of an airplane is very dangerous.

A fire pot is a little blast furnace that burns white gasoline. It heats very quickly. The stove pipe is used to carry the heat from the fire pot into the airplane. Of course when we come in from a flight, we drain the oil from the engine into a can. Then before we start the engine for the next flight, we must preheat the oil before we put it into the engine. Oil that is left out in sub-zero temperatures becomes just like Vaseline. Kerosene gets like honey at extremely low temperatures.

Now as to the gospel work. We have been contacting three villages besides Fort Yukon. We fly to Circle

City, which is about sixty air miles southeast of Fort Yukon, and also to Birch Creek Village and to Beaver Creek Village. Besides bringing the gospel, we take food and clothing, and at times there are some in the villages who need to be brought to Fort Yukon to the hospital.

When we land at one of these villages, we always have a good congregation. Everyone in the village comes out to hear the gospel. Of course, they don't all accept Jesus as their Savior, but they all come to hear about His love for them. Praise God! The children enjoy singing the action choruses.

These little villages would be without the gospel if it were not for our plane. To contact these villages by dog team it takes over a week just to go to Circle City, two days to reach Birch Creek Village, and about three days to Beaver Creek Village. With the plane it is but a few minutes each way.





Claude Malcom of Valdez, Alaska, with his gospel plane, "Wings Over Alaska."



Sky pilot Wilburn Craig of Chugiak, Alaska (left) and Jack Beverlin, mechanic of the "Northern Gospel Crusader."



Ruth (Mrs. Sherman) Duncklee of Fairbanks, Alaska, with the Duncklees' gospel plane, the "Alaskan Missionary."

We hope this will help you to see and understand the need of flying in Alaska. It is truly one way of speeding the Light. We are happy that God has chosen to use us in this manner to spread His wonderful Word. We trust that as this little article is read, God will lay it upon your hearts to pray for your missionaries in this land of the midnight sun.

**Wilburn P. and  
Dora Craig, Chugiak**

Our plane is a Stinson Voyager 150, and is equipped with full instruments, including a good two-way radio. The plane is in tip-top shape, and the license has just been renewed. Skis are being made and will be installed soon.

Brother Jack Beverlin is not only a fine young minister, but a good airplane mechanic as well, and plans to keep our plane, known as the "Northern Gospel Crusader," in top flying condition. As soon as the skis are on, we will be going into the village of Tionic, and other places as the Lord opens up the way.

This plane has been used for some time in the gospel work, carrying missionaries and supplies to various points of Alaska. Please pray that we may rush the gospel to many before He comes.

**John and Eleanor  
Phillips, McGrath**

The plane ministry has been a great blessing. With the Piper Clipper we are enabled to fly to the villages of

Takotno and Nikolai to conduct services and visit the different homes. During our visits we have had opportunity to pray for those sick of sin as well as those sick in body.

Before winter landing was possible in Nikolai, we flew over the village dropping Sunday School literature. How the people do enjoy reading and hearing about Jesus.

On New Year's Day, four of us went to Nikolai for a service. The natives were happy to see us and to hear another "story" of Jesus. After the meeting they came to us to thank us for the "story" and invited us to come again soon.

Other villages are on our prayer list for an open door to enter them and further spread this wonderful gospel of Jesus Christ. Pray for us.

**Claude and Vivian Malcom, Valdez**

God called us from pastoring the Assembly of God Church at Upper Highland, Oregon to the great northland in 1946. A passion to reach the unsaved Eskimos, Indians, and whites gripped our souls with a steady fire that has burned brighter each year. We were privileged to minister in Wrangell and then Seward.

Through the years we became more and more convinced that a plane was necessary if we were to reach the remote Eskimo villages. Friends in California and Oregon met the challenge and supplied the plane. In April of 1952 we took off from the airport at El Monte to follow the air trails over

the Northwest, Canada, and on to Aniak, Alaska, and then to Kuskokwim River, which was to be our base from which to fly. All along the way the beautiful emblem of the Bible against a pair of white wings and the name, "Wings Over Alaska," painted on the hood of the four-place Cessna 170, provided opportunity to witness about Christ.

Missionary planes not only carry the gospel but also much needed supplies since the village of the western interior can only be reached by plane. We were not able to reach as many villages as we wanted to because of having wheels on the plane instead of pontoons. However, we were able to drop gospels down on the villages and also to meet natives from these villages who gathered in larger villages for the summer months. We were also able to distribute gospel recordings in the Kuskokwim dialect.

We thank God that funds have been received with which to purchase skis. We learned during the summer the unprofitableness of taking off from a makeshift runway when we hit a mud hole causing damage to prop, tail piece, and one strut. In time all was repaired and flying resumed. However, souls saved and bodies healed, more than repay for the hazards of the way.

\*In addition to the above missionary pilots, Sherman and Ruth Duncklee, Fairbanks, Alaska, operated a Stinson four-placer.



## Photos From Our Past

### The Morken Family of Audubon, Minnesota

The Morken clan of the 21<sup>st</sup> century has a great heritage. Here A. O. Morken and his wife Anna, on far left, proudly line up their family of 38 (and five horses) on the family farm near Audubon, Minnesota. The gathering is a home Bible study in about 1911. Darliene Morken Johnson (Mrs. M. Earl Johnson), Redding, California, donated this photograph to the FPHC. She is the granddaughter of A. O. and Anna Morken. Her mother is Inga Morken, fourth adult from the left; her father, W. A. Morken, is the fourth man from the right. Mrs. Johnson believes her Aunt Lena, third from left, is holding David Morken, Mrs. Johnson's brother. David was a missionary, pastor, and evangelist and just died in February at the age of 91.



A 1910 oil painting  
by A. Howard Carter  
© L. N. Colbaugh



A 1910 pencil drawing  
by A. Howard Carter  
© L. N. Colbaugh

### Creativity in Our History

Howard Carter (1891-1971), as a British teenager was on the way to an art career when he felt a call into the ministry. The striking work on this page is his creativity while attending an art school in Birmingham, England, when he was 19. Lloyd and Nita (Steelberg) Colbaugh have the 93-year-old originals hanging in their Springfield, Missouri, home.

When Carter was called to Christian service, he totally gave up his art and began preparation for a ministry that took him around the world. He was a pastor, educator, and superintendent of the Assemblies of God in Great Britain and Ireland. In his latter years he was married to Ruth Steelberg, widow of Wesley R. Steelberg, and lived in the U.S.



## Answers to District Superintendents Quiz

(See page 29)

1. J. Roswell Flower: Joe, New York (1954-1975); George, Southern New England (1957-1965), David, Southern New England (1965-1974).
2. None. You're right, that's a trick question.
3. N. D. Davidson (Arizona and Oregon Districts)  
T. E. Gannon (Kentucky, West Central, and Iowa Districts)  
W. T. Gaston (Oklahoma and Northern California-Nevada Districts)  
George W. Harcastle, Sr. (Arkansas and Oklahoma Districts)  
Willie Millsaps (Kansas and Appalachian Districts)  
Floyd Woodworth (Rocky Mountain and Southern California Districts)
4. Russell G. Fulford, Rocky Mountain District, 20 years (1950-1970)  
N. D. Davidson, Oregon District, 20 years (1956-1976)  
Almon M. Bartholomew, New York District, 20 years (1976-1996)  
Howard Burroughs, South Texas District, 20 years (1981-2001)  
H. C. Ball, Latin American District, 21 years (1918-1939)  
W. David Burris, Arkansas District, 21 years (1930-1951)  
Frank J. Lindquist, North Central District, 22 years (1923-1945)  
N. Cleo Tapp, Southern Missouri District, 22 years (1958-1980)  
Vaudie V. Lambert, Alabama District, 22 years (1977-1999)  
F. L. Langley, Mississippi District, 23 (May 1964-1987)  
Aaron M. Wall, Georgia District, 23 years (1966-1989)  
L. W. Dickinson, Nebraska District, 24 years (1951-1975)  
J. Foy Johnson, Peninsular Florida District, 24 years (1966-1990)  
Irvin G. Steiding, Appalachian District, 24 years (1973-1997)  
Philip Bongiorno, Pennsylvania-Delaware District, 24 years (1978-2002)  
Ignacio Marrero, Midwest Latin American District, 24+ years (1979-2003+)  
James K. Gressett, Arizona District, 25 years (1947-1972)  
T. H. Spence, Alabama District, 25 years (1948-1973)  
Herman H. Rohde, Minnesota District, 25 years (1964-1989)  
Jose Giron, Latin and Pacific Latin American District, 25 years (1959-1984)  
Charles H. Cookman, North Carolina District, 26 years (1966-1992)  
Robert J. Gatlin, West Florida District, 26 years (1970-1996)  
S. H. Peterson, South Dakota District, 27 years (1959-1986)  
Walter G. Dixon, South Carolina District, 28 years (1954-1982)  
Samuel R. DiTrollo, Northern New England District, 28 years (1971-1999)  
Robert E. Goggin, Oklahoma District, 29 years (1951-1980)  
Charles E. Crank, Indiana District, 29+ years (1974-2003+)  
Woodrow Yasuhara, Hawaii District, 31 years (1968-1973; 1975-2001)  
Adolfo Carrion, Spanish Eastern District, 32 years (1966-1998)  
Carl W. Loenser, German District, 36 years (1933-1969)
5. Carl W. Loenser, German District, 36 years (1933-1969)
6. A. P. Collins (Tri-State District [Texas-New Mexico-Arizona])  
W. T. Gaston (Oklahoma District)  
Wesley R. Steelberg (Eastern District)  
Gayle F. Lewis (Central District)  
Ralph Riggs (Southern Missouri District)  
G. Raymond Carlson (Minnesota District)  
Thomas E. Trask (Michigan District)
7. A. P. Collins. He was general superintendent from November 1914-October 1915. He served from 1914-1918 and from 1920-1921 as superintendent of the Tri-State District, also known as Texas-New-Mexico District.
8. E. N. Bell (Arkansas District)  
A. P. Collins (Tri-State District)  
William T. Gaston (Northern California-Nevada District)
9. Fred Cottriel (Southern California District)  
Ralph M. Riggs (Southern Missouri District)  
William H. Robertson (Southern California District)  
W. R. Williamson (Illinois District)
10. G. Raymond Carlson (Minnesota District and North Central Bible College)  
E. M. Clark (Illinois District and North Central Bible College)  
Robert Craig (Northern California-Nevada District and Glad Tidings Bible Institute)  
S. A. Jamieson (Oklahoma and Midwest Bible School)  
Frank Lindquist (North Central and Minnesota Districts, and North Central Bible College)
11. You're right, that was another trick question.
12. Too many to compile.
13. Willie Millsaps, age 22, Kansas District (1918-1919).
14. H. C. Ball (Latin American), Spanish publications  
James K. Bridges (North Texas), general treasurer  
Howard Bush (Peninsular Florida), assistant general superintendent  
J. Roswell Flower (Eastern), general secretary  
Joseph Flower (New York), general secretary  
Atwood Foster (Oregon), general treasurer  
Theodore Gannon (Iowa), assistant general superintendent  
Raymond Hudson (New Mexico), general treasurer  
Clarence Lambert (Rocky Mountain), new church planting  
M. B. Netzel (North Texas), general treasurer  
Bartlett Peterson (Minnesota), general secretary  
Kermit Reneau (South Texas), assistant general superintendent  
J. O. Savell (Texas District), assistant general superintendent  
C. W. H. Scott (Michigan), assistant general superintendent  
Everett Stenhouse (Southern California), assistant general superintendent  
Fred Vogler (Kansas), assistant general superintendent, home missions director  
Bert Webb (Southern Missouri), assistant general superintendent



# Prayer Reminders

## *Ambassadors to Other Lands*

Receiving letters and packages from readers is always a treat for the Flower Pentecostal Heritage Center staff. Take a recent letter from Nellie Helton, for example. She sent a packet of materials and wrote, "I've enclosed stuff from an old scrapbook I've kept for the past 60 years. All from Indiana District and Bloomington or Ellettsville, Indiana, churches." Mrs. Helton, who lives in Bloomington and is the widow of pastor Edward Helton, wrote that we could discard it if we couldn't use it. But these items are keepers. And on these two pages you'll see some of the missionary prayer reminders Mrs. Helton has collected. Maybe you'll recognize a few of these ambassadors. Note the reminder for the Zentses. I gave Brother Zents a call and discussed their service in Upper Volta (now Burkina Faso), where they served from 1947-1981 and reared their two children, June and Raymond. Although the Zentses are both 85, they keep busy. They have created an endowment for national workers in Burkina Faso.—Wayne Warner



MR. AND MRS. A. E. WILSON

### *Missionaries to Dahomey* French West Africa

*"Now is the accepted time . . . now . . ."*

HOME ADDRESS  
434 W. Pacific St., Springfield 1, Mo.  
FOREIGN ADDRESS  
Natitingou, Dahomey, French West Africa



Paul and Ava Marie Davidson  
Paul Jr. and David Lee

### *Missionaries to China*

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Home Address:  
Box 262  
Columbus, Kans.

Foreign Address:  
c/o Foreign Missions Dept.  
Assemblies of God  
336 W. Pacific Street  
Springfield, Missouri



*"Go ye into all the World and Preach the Gospel to every Creature."*



Rev. and Mrs. R. L. Zents

Missionaries to Mossi Land  
Republic of Upper Volta

*Foreign Address:*

Mission Protestante  
Tenkodogo  
Republique de Haute-Volta  
West Africa

*Home Address:*

332 E. Philadelphia Avenue  
Youngstown, Ohio 44507  
U. S. A.



*"The fields are white already to Harvest"*



THE JACK GARLIT FAMILY

## Prayer Reminder

*2 Thes. 3:1...Brethren, pray for us, that the word of the Lord may have free course, and be glorified.*

HOME ADDRESS	FOREIGN ADDRESS
P. O. Box 2621	Apartado 1567
South Bend, Ind.	Lima, Peru
46613	South America

YOUR SUBSTITUTES IN PERU

## YOUR MISSIONARIES TO LESOTHO



Lon & Stella Calloway



*"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17*

U.S. ADDRESS  
1445 Boonville Ave.  
Springfield, Mo. 65802

FIELD ADDRESS  
P.O. Box 130  
Maseru, Lesotho  
South Africa



# Verona's Letter

T. Ray Rachels, superintendent of the Southern California District of the Assemblies of God, wrote this feature for the February issue of the district's paper, *Informant*. It is being reprinted by permission.

Today I made a New Year's Day find, an old letter in one of our closets at home, the envelope postmarked March 22, 1937 at 5 pm, Okmulgee, Okla. It was addressed to Mr. Cyril Homer, 900 W. Atlantic, Springfield, Mo., c/o Mrs. Cerie. On the letter's back side was a return address, 1014 E. 9th St., Okmulgee, Okla.

The letter had fallen loose from somewhere, onto some old boxes, in the closet where lots of our family's old things are stored. I'd never seen it before. Slipping the letter out of its 65-year old envelope, I began to read words from a woman whose name was embossed on the stationery: Verona M. Greve. She wrote:

*March 22, 1937*

*Dear Cyril,*

*I did so enjoy your letter and while this one is to you, soon I shall write another "Ruthie - Cy" one. But confess, now, are not some of mine addressed to just one-half of that combination, seen by the other half?*

*I am eagerly looking forward to meeting your Mother and Dad, and from your Mother's letters, she must be an earnest Christian, and seemingly a very sensible mother too.*

*I am glad that Ruth has really found joy in her love, and I am sure I may be forgiven for being a little proud of my pure little girl. You know, Cyril, in ways of the world she is merely a child, and in entrusting her to you, I am putting into your care one of my very prized possessions. I assure you I shall not be a proverbial mother-in-law but I shall trust you and your hope and faith in God, to be good to her, and cherish*

*her always.*

*An old woman like myself, having been alone now for seven years, does rather have to live in the past and I can remember when Mr. Greve and I were just as much in love as you are, and how eagerly we looked forward to being together always. So we made our plans, and while we had to learn the principle of "give and take," we were ideally happy, and I could wish very little more for you and Ruth but a repetition of what we had, multiplied again and again. Also, perhaps more years together than God vouchsafed us.*

*I am happy because you are happy, and I can only close by saying, "Never leave God out of a simple plan."*

*Very much love,  
Verona Greve*

And I can fill in the details. Cyril had just been in Okmulgee, talking to and getting permission from Verona about his great wish to marry her daughter Ruth. She had approved, he returned to Springfield, and had written back to say "Thank you, I promise to take good care of your daughter."

Cyril and Ruth were students at Central Bible Institute at the time, and Verona's letter was a confirmation and blessing to their engagement. And what wonderful words they were: delicate, kind, wise, full of warmth, wit, all with just the right maternal touch.

The truth is, I know a great deal about Verona, Cyril, and Ruth. The two married 6 months later on September 9, 1937. A few years later, Judy, joy of their life, and their only child, was born. Judy grew up and married Ray. Then came Scott, Lance, and Heather. Then came Madison, Lauren, and Katie, and Luke and Josh, and so it goes.

Judy, my wife, had never before seen the letter from her grandmother. I have always loved Verona. Reason,



Verona and her three children in the 1950s: Gladys Couch, left; Ruth Homer, front; and Fred Greve.



Carl Barnes and wife Verona about 1939





Ray and Judy Rachels

simple. Speeding back toward Lakeland, Florida, and Southeastern Bible College where I was a freshman student, in my 1947 Ford Coupe, following a four-day Thanksgiving holiday break from school, I overtook and passed a new stretch Chrysler driven by a smiling older lady with a young college coed in the backseat. I recog-

nized the girl in the backseat, a classmate, caught her eye, waved, and both she and the lady driver waved back. Without warning the big Chrysler pulled off the highway and onto a grassy knoll. I pulled off, too. We all got out and got acquainted there, about 56 miles from Lakeland, on Highway

27, near Brooksville.

It was Verona, the driver, with her granddaughter, Judy.

As we talked there by the side of the road, Verona abruptly suggested that Judy might like to ride the rest of the way to Lakeland in that '47 Ford Coupe. She would, she said, and did. That was Verona's first and last act in my life, because I never saw her again.

She died suddenly not long afterward. But her pulling that big car off the road in Florida was pivotal, and enough. Humble beginnings, I know, but the rest, as they say, is history. Big doors swing on little hinges. Thanks, Verona! I love you!

God has a plan for us all, and sometimes, if you're lucky, you find stories that help document its beautiful and heartwarming side.

—T. Ray Rachels

After the death of her husband, Verona Greve married evangelist and pastor Carl Barnes. Cyril Homer (1914-80) was a pastor, army chaplain, and educator. He served as president of North Central Bible College and Southeastern College of the Assemblies of God. His wife Ruth, mentioned in this letter, is still living in Huntington Beach, California. Their daughter Judy is married to T. Ray Rachels, superintendent of the Southern California District of the Assemblies of God.

## Archives Activities

**Fred Behling:** miscellaneous photographs of Central Bible Institute. **Rhonda Broshuis:** photograph: Mount Calvary A/G (St. Louis) ca. 1945 (now Souldard Restoration Center). **Sally B. Davis:** photograph of her father-in-law, Rev. Ross Davis. **Evangel University Library:** books: *The Reality, Results, and Receiving of the Holy Ghost* by Velmer J. Gardner, 1954; *Worship that Heals* / by Richard D. Dobbins, 1975. **First Assembly of God (Marble Hill, MO):** Fiftieth Anniversary, 1952-2002 booklet. **Gary Flokstra:** cassettes: *The Weapons Of Your Warfare* / Larry Lea; *Bible Positions on Political Issues* / John Hagee; *Increase* / Bob Harrison; *Preparing For Failure* / Jess M. Gibson; *Local Church Helps Series* / Buddy Bell; *Divine Alignment* / Tommy Tenney; *Dealing With Rejection* / Tommy Tenney; videos: *The Lord's Prayer*, Vol. 1 & 2; *The Ten Commandments*, Vol. 1; *David Ring at Cornerstone*; workbook and cassettes: *John (Living in Victory Series)* / Marilyn Hickey; workbook and

videos: *Armed For Spiritual Warfare* / Jamie Buckingham; video: *Dave Roever: From Tragedy to Triumph*; Wisdom Collection of books and cassettes / Mike Murdock.

**Lila Gatlin:** book: *The Plowman and His Daughter: Sharing the Spirit of Simple Wisdom* / by Lila Gatlin. **Deborah Gill:** book: *In the Far East: Letters from Geraldine Guinness* [1889]. **T. A. Richard Glass:** postcard of camp meeting group at dining hall at Green Lane, Pennsylvania in 1930s. **Charles Jennings:** "History of Evangel Temple (formerly First Pentecostal Church of Miami)" / Ruth Dodd Thomas [1992]. **R. W. Johnson:** Newsclipping: 24 Jan. 1948, "Barn yields Lumber for Church with Builder Serving as Pastor" in *The Chanute (KS) Tribune* [Re. H. C. Johnson and the Thayer, KS A/G]. **Peggy Lawson:** photographs of Central Assembly (Springfield, MO) and camp meetings in Missouri.

**Larry Martin:** book: *Revival: Principles to Change the World* / by

Winkie Pratney, 1984; reprint ed. 2002. **Patricia Pickard:** miscellaneous items on Apostolic Faith Mission, South Africa; antipentecostal articles from "The Debunker." **Walt Reimer:** autobiography: *Boots and Bibles* / Walt Reimer [PAOC minister], 2001. **Janice Stefaniw:** oral history interview with Glyn and Norma Davies. **Thomas Trask:** news clip: "Radiant Church (Surprise, AZ) continues to shine," Nov. 12, 2002; video: *Rev. Herman Rohde Memorial Service, Oct. 19, 2002*. **Grant Wacker:** book: *The Foreign Missionary Enterprise at Home* / ed. Daniel H. Bays and Grant Wacker, 2003. **Wayne Warner:** oral history interviews with Dearn Daugherty, William E. Campbell, R. L. Brandt, Leland Shultz, Wendell St. Clair, William J. Roberts, E. M. Clark, Norman Correll, Jack and Jean Risner, Lloyd Colbaugh, and William Eastlake. **James West:** yearbook: *Shield of Faith Memory Book*, 1939.



Assemblies of God  
**HERITAGE**  
1445 N. Boonville Avenue  
Springfield, Missouri 65802-1894

TURN YOURSELF. TURN YOUR FAMILY & FRIENDS.

# TURN AMERICA SUNDAY 08.03.03 APEX OF PRAYER ON THE NATIONAL MALL



**Turn America Sunday  
Schedule of Events:**

- Noon** Family Hour of Prayer
- 1:30 pm** National Fine Arts Festival
- 4:00 pm** Turn America Sunday Apex of Prayer

## SET YOUR SIGHTS ON D.C.

Bring your family and friends and join thousands in our nation's capital as we set an example. *Turn America Sunday* is an apex of prayer on our National Mall, Sunday, August 3, at 4 p.m. We have extended special invitations to President Bush, Attorney General Ashcroft, and other government leaders. We will join as believers, turning to Christ in prayer. Together, we will Pray the Way.

*For complete information and registration visit [ag.org](http://ag.org)*

