

Assemblies of God

HERITAGE

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PERSECUTION
IN THE HILLS
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Revivaltime

33 Years of
Reaching People Across
the Nation and Around
the World — Page 6

C.M. WARD
Revivaltime Speaker
1953-78



THE HERITAGE LETTER Wayne Warner

We often hear our senior ministers tell how things have changed since they began to preach, say back 50 or 60 years ago. They would like to return to some of the things they left behind.

But persecution isn't one of them.

You probably won't hear anybody sing, "Give me that old-time persecution." Believers in various parts of the world today are suffering for their faith, but it has been a while since Americans suffered what you'll read about in Carl Brumback's "Violent Persecution in the Hills" (see next page).

If it ever comes again, I hope we will be able to stand as well as Walter C. Long and other believers did around Flintstone, Maryland, in the early 1920s. Unquestionably these believers knew what it was to depend on the grace and keeping power of God.

And what about the preacher's kids?

They didn't ask to be taken into such dangerous situations as the Long family found themselves in. But most of the children — I am guessing — jumped right in and supported their parents. Maybe they couldn't always understand what Jesus meant in Matthew 5:10. Maybe they couldn't see the point in building a church only to see it scattered all over the countryside.

But still the children united with their parents to let the enemy know that it would not be an easy victory.

Joe Long was one of these.

The early 1920's around Flintstone, Maryland, form some of Joe's earliest memories. There he soon learned that his dad was not the most popular man in these hills that straddle the Maryland-Pennsylvania border just east of Cumberland. In fact, Walter C. Long was hated almost as much as the revenue officers who would sneak around the hills looking for moonshine stills.

The devil himself was more popular than Walter C. Long and the revenueurs.

One thing about it, though, young Joe Long never found it boring around Flintstone like he might in other small towns. You never knew when the next bomb would explode or the next church would be burned to the ground.

Joe, now a retired military man who lives in Florida, remembers waking one morning to see a hole in the ground and mud splattered all over the side of the woodshed. His mother, not wanting to scare the pre-schooler, cautiously began to explain. "Joe, we had some trouble last night."

While Joe and his family slept that night, the Flintstone Bomber, as he was

known, threw a home-made bomb into the Long yard from a moving Model T pickup.

Even young Joe could read the Bomber's message. Flintstone didn't need preachers, especially one with the courage of Walter C. Long. And the detonation seemed to echo through the hills that this preacher had better leave or he would be carried out in a box.

Some preachers would have left immediately. But not Joe's dad. He was tough, a former boxer, and it would take more than the Flintstone Bomber to chase Walter C. Long away from his calling. Call off your bombers because Walter Long was here to stay.

It was difficult being a pastor in that area and during that time, Joe reminds us. "Anyone who complains about the ministry today — or being a preacher's kid — ought to take a closer look at what Dad and some of these other pioneers experienced." There might be less complaining and more work accomplished for the Kingdom, Joe added.

Take it from Joe Long. He was there.

It was a delight to meet many of our Heritage Society members at the 40th General Council. I appreciate the many who stopped by our booth just to visit and offer historical materials.

One of my most enjoyable experiences came when members of the Wesley R. Steelberg, Sr., family visited our booth to look at a 1951 *Revivaltime* promotional film. Brother Steelberg was general superintendent of the Assemblies of God at that time and was also speaker for *Revivaltime*. His two daughters, Marvel (Mrs. Cameron Wilson) and Esther (Mrs.



Marvel and Cameron Wilson enjoying 1951 *Revivaltime* promotional film. Cameron is now director of the Church Satellite Network.

David Pearlman) were thrilled to see their father again on film. Erika Munger, the 1951 *Revivaltime* director also stopped by to see the film.

And David Pearlman had quite an emotional experience when he just happened to walk by our booth while we were showing a video interview. The woman being interviewed on tape, he thought, looked like his mother, Mrs. Myer Pearlman.

A closer look revealed that it was Mrs. Myer Pearlman.

David had no idea that we had interviewed his mother for the Archives oral history project. To say that he was pleasantly surprised is to put it mildly. He called his mother in Springfield late that night so she could share in his happiness.

Before we left California, David gave us an 8- by 10-inch photograph of his mother and her two brothers, Carl and Arthur Graves, and their grandfather, which was taken about 1910.

Experiences like we had at Anaheim make my job extremely rewarding.

This issue of *Heritage* has a concluding story on radio programs produced by the Assemblies of God. In the last issue you read about *Sermons in Song* and *The Gospel Rocket*. Be sure to read about *Revivaltime* in this issue.

And don't forget to order your free copy of the 90-minute *Gospel Radio Classics* cassette, which has four complete programs produced in the 1940's and 50's. To get your free copy, simply renew your membership or become a member of the Assemblies of God Heritage Society.

Your membership in the Heritage Society is the lifeline of the *Heritage* and other historical projects.

Thank you very much for your support.

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

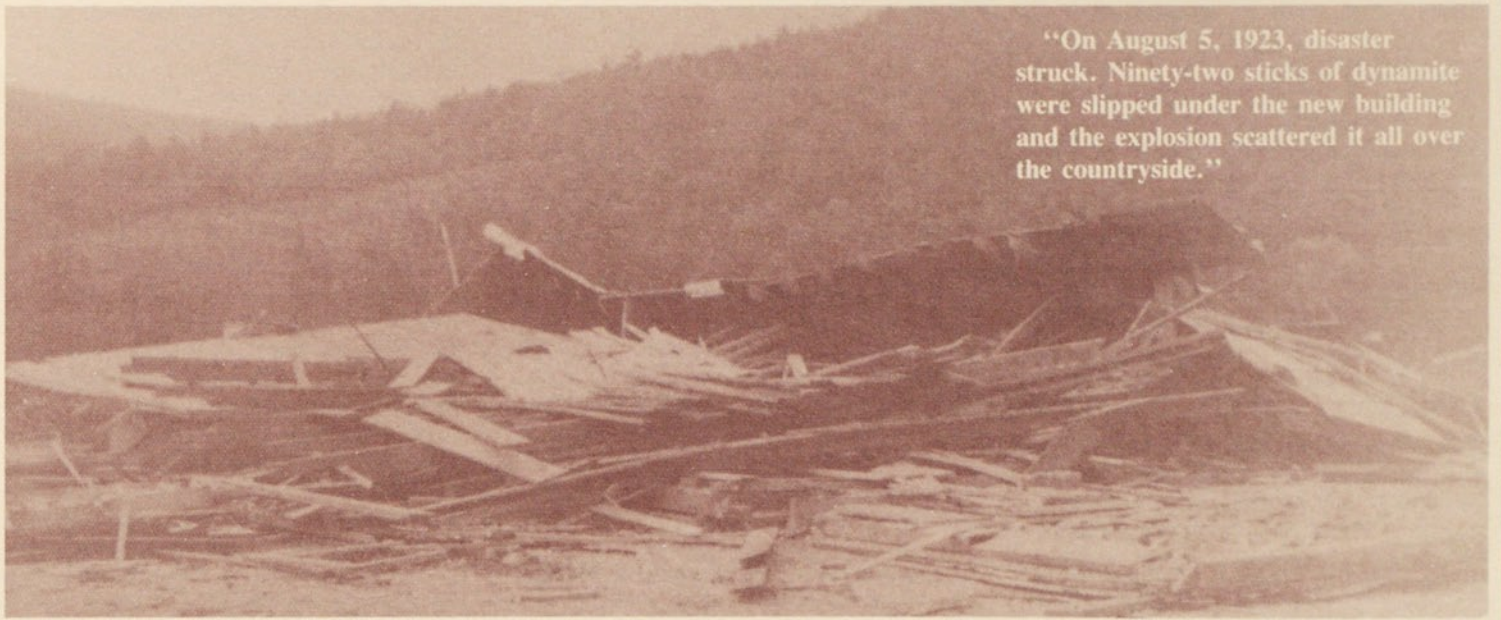


ASSEMBLIES OF GOD HERITAGE

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“On August 5, 1923, disaster struck. Ninety-two sticks of dynamite were slipped under the new building and the explosion scattered it all over the countryside.”

Violent Persecution in the Hills

W. C. Long's Die-hards Survive Fires, Bullets, and Bombs in 1920's

By Carl Brumback

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.¹

The “hundredfold” expansion of the 1920's was accompanied by persistent and, at times, violent persecution. Early Pentecostals “received the work in much affliction,” but also, “with joy in the Holy Ghost.” They learned to take the bitter with the sweet.

One of these was the late Walter C. Long, a Pentecostal pioneer who later became superintendent of the Potomac District of the Assemblies of God. Few believers in America have had to withstand such bitter and prolonged persecution as did Long and his co-workers in the Flintstone, Maryland, area beginning just six years after the Assemblies of God was formed.

It all started during the spring of 1920 when Long, with a group of workers from the assembly in South Cumberland, Maryland, pitched a gospel tent in Flint-

stone, a distance of about 10 miles to the East. This is mountain country on the border between Maryland and Pennsylvania and the tent lot was called “The Devil's Half-Acre.” Thirty-five were saved and 12 received the fullness of the Spirit. Two sons of a moonshiner were converted, and to add insult to injury, one-third of his wheat crop was destroyed by a storm. Blaming Long and his meetings for his misfortunes, he persuaded a gang of men to burn down the store building to which the services were shifted.

The flames shooting into the mountain sky on April 20, 1921, signalled the start of two and a half years of guerilla warfare.

Long was awakened about four o'clock one morning, a few weeks later, by the sound of someone at the door of his home. Thinking that it was a sick call, he hurriedly dressed and came to the door just in time to hear an object land at his feet, and to hear a car drive away. When he saw the object spluttering, he knew that it was a bomb. He picked it up, failed to extricate the fuse, so threw it into a field just before it exploded. A second bomb thrown from the car he was able to defuse with two stones. Running to his

deacon's house down the road, Long saw another bomb under it, and he managed to toss it away just in time. Just then, a third bomb exploded under Long's own house, blowing out the windows and damaging the wall. The Flintstone Bomber meant business! A subsequent bomb knocked two small sons of a Pentecostal believer out of bed. The frightened father came running to Long, “What are we going to do? They're going to kill us yet!”

Clearly, this was no place for softies. Harold Moss, principal of the Beulah

W. C. Long and rebuilt Chaneyville church, about 1955.



Editor's Note. This story is an excerpt from *Suddenly... From Heaven* (pages 282-293) and *Like a River* (pages 140-151), by Carl Brumback. *Like a River* is available from Gospel Publishing House (#02-0564).

Heights Bible School, in New Jersey, once brought a group of students into this danger-filled area. Long warned him: "If you see me get excited watch out! Otherwise, whatever happens is just routine." Nothing unusual occurred during the day or in the early part of the service, so Moss began to preach with the feeling that perhaps the danger had been exaggerated. Suddenly the night was shattered and the building was rocked by a terrific explosion. Moss turned as white as a sheet. Long looked at him calmly, "Preach on, my brother, you're still standing!"

Ten miles northeast of Flintstone lay Chaneyville, Pennsylvania, where the embattled Pentecostal believers sought to establish a second assembly. For three weeks there was no break. Eating no "pleasant bread," spending days in fasting and prayer, the little group fought against the powers of hell. One night, as Long stood up to preach, a strange heaviness fell on all the people. One by one, the workers went to sleep, and it was not because of the length of the sermon or the lateness of the hour. Long himself felt as though he was being choked.

Suddenly, Long threw both hands into the air, and cried, "In the name of Jesus, I rebuke this thing!"

At that instant, according to people outside the tent, a ball of fire came down from the sky and struck the tent. Saints and sinners fell to the ground as though machine-gunned, both within and without the tent, even in the buggies. One frightened woman ran 100 yards to her home, fell across the doorway and was immediately filled with the Holy Ghost. The "slain of the Lord" were crying, shrieking, screaming for mercy. The few unaffected ones ran to those on the ground, lifting their heads and giving them water to drink. One big timberman strode down the aisle. "What's going on here?" he roared. At that moment the power of God hit him, and down he went like a huge tree. The service which lasted far into the night stirred the whole countryside.

Long was permitted to conduct afternoon service in a lovely church in Chaneyville, even though some of the members of the church were in violent opposition. Seventeen men signed an ultimatum, demanding that he discontinue his meetings there. As he approached the building one afternoon, six armed men barred his way.

"Long, you can't go into this church."

"Why, what evil have we done?"

"You're Pentecosters, and this is a _____ church."

"Yes, but no one else is holding services here now. Are you all members of the church?" The leader, obviously

drunk, nodded his assent.

Long saw a man draw a gun, and he quickly said, "Put that up. We don't want any trouble here. We are not going to force our way into your church. All I want to know is, would you rather have the bats and moles take over this place, or have the gospel preached here?" Their answer was a sullen mutter, "You're Pentecosters."

Waving his arm toward the church, Long cried, "Then let the bats and moles have it," and walked away.

This beautiful church, valued at more than \$100,000, became the scene of drunken orgies by this crowd; not one service was ever conducted therein, and it served as a habitation of bats and moles until it was torn down in 1957.

The "Pentecosters" lived in a state of siege, in circumstances similar to those of the pilgrims who took their guns to church in early America. To protect their families, the men were forced to leave the place of worship and fight off the ugly mobs that stormed against the doors. Returning, they resumed their seeking of God, "lifting holy hands" that

**When a moonshiner's two sons
were converted, he became angry
and persuaded a gang to burn the
church building.**

were bruised and bloody, and if not "without wrath," at least "without doubting!" It must be remembered that these men were mostly lumberjacks who took care of the situation in the only way they knew. Considering the situation, one can be tolerant about their adopting Old Testament methods to defend the New Testament gospel.

Two unsaved men, whose wives,

mothers, and sisters were members of the congregation, kept constant vigil in the building that the "Pentecosters" were seeking to erect. World War I veterans, these men slept in the unfinished church for several months. One night a car drove up — the Flintstone Bomber and his wrecking crew. "Sure would make a pretty fire, wouldn't it?" growled a voice. Picking the leader out in the dark, one of the guards had his gun leveled at him, but his buddy whispered that he must hold his fire until the intruders actually committed some crime. The attackers heard the whisper and dived for cover under a nearby bank, and opened fire. After a furious, hour-long exchange, one of the defenders slipped quietly out of the back of the building, outflanked the enemy, lined up all five in his sights and let go with a blast of buckshot that sent them all howling for home!

A truce prevailed for a time, and the building was finally completed. Long journeyed to Martinsburg, West Virginia, to conduct a revival campaign. He planned to return soon to dedicate the edifice which the men had toiled so agonizingly to erect, dragging the heavy timbers from swamps up to the horses' bellies. The men, tired of fighting and hoping that the truce was permanent, relaxed their vigilance. On August 5, 1923, disaster struck. Ninety-two sticks of dynamite were slipped under the new building and the explosion scattered it all over the countryside!

It was four long years before the broken-hearted congregation succeeded in putting up another house of worship, but this one stayed up. Meanwhile, the persecution continued unabated. Five men were wounded when 23 shots were fired into a temporary building. One believer, stopping for gas on the way home from church, discovered three sticks of dynamite wired to his battery. Providentially,

Present Flintstone Assembly of God, about a block west of original site. Pastor is Pete Macinta. Picture on the right includes members of the Long family who attended the 60th anniversary of the Flintstone Assembly of God which was held in 1982. Back row, left to right, Philip, Paul, Dan, Mary Lou, and Ruth. Two longtime members of the church in the front are Edna Elbins and Zerah Dolly Barnes.



the battery wasn't working, so he had used the magneto. "Brother," he exclaimed, "I was a lot nearer to heaven than I knew when I was driving down the road tonight singing and shouting!"

Informers were planted in the services. Buggies were burned, harnesses and even the horses cruelly slashed, automobile tires punctured and cut to ribbons. Wheels were loosened so that they would come off on the precipitous mountain roads. The law always seemed to arrive after the trouble was over.

Nevertheless, the undaunted soldiers of the Cross took the message to Green Ridge, Maryland, thus completing a triangle. Here they met not only the old Flintstone crowd but also the local toughs. All preachers but one, a Methodist, had been run out of the town in the past years. That parson had watched one horseman ride into the church, up the aisle and across the platform. Quietly following him outside, the preacher yanked him off his horse, and disposed of him with one punch, and knocked out two of his companions. He, for obvious reasons, was permitted to stay!

Long, a former heavyweight prize-fighter, was also able to defend himself. Hence, the opposition decided to import a huge fellow who had beaten the best man in Bucks County, Pennsylvania. Half-drunk and mean, he came raging into the tent one evening just after the altar call. Three rows of praying people knelt between him and Long. The two stood eyeing one another. Suddenly, the intruder gave a cry of pain, and, clutching his thigh, limped out into the dark. After the service, a constable accused Long of stabbing the fellow.² Long disclaimed any knowledge of such a thing, supposing that the Lord had dealt with the man. Still, the next night, as a tiny, frail woman with a sailor hat came into the tent, his suspicions were aroused.

"Sister, did you see that fellow that came in last night at the close?"

"Yes, that big bully spat tobacco juice on my shoes, and I jabbed him with a pin."

Somewhat shaken, Long asked to see the pin.

"Oh just this little old pin." From her handbag the dainty little sister drew a murderous looking six-inch long, blue-steel hat pin.

"Bless God," she cried, "I ran it right through him!"³

Two events contributed to a halt in this violent persecution. A deacon whose patience had reached an end, went to the general store and asked to buy all the 30-30 shells in the store. "Why?" asked the owner rather suspiciously. "Well, we Pentecostal people have been taking and



A Long family reunion in 1958. Walter Long and his wife are on the right. Seated, left to right, Ruth, Jim, and Joe. Standing, John, Dave, Paul, Mark, Phillip, Daniel, and Mary Lou. Long pastored in Mt. Morris, Pennsylvania, for almost 35 years. He died in 1965.

taking — about 10 blows for every one that we felt that we just had to give back. Now I'm tired of taking. All we want to do is to worship God and we are going to protect that freedom in the only way that is open to us." When word got around the hills that the church folks had 40 dollars worth of 30-30 shells, it became a little more difficult to assemble a crowd of attackers.

The second event was the assistance of a converted son of the Pentecostal Enemy Number One, the Flintstone Bomber. Assured that the church people would not physically hurt his father, the boy led Long and the men of the congregation to the straw pile where the church-wrecking and house-destroying bombs were stored. It proved to be identical with the bomb which Long had preserved and, when presented in court in Cumberland, Maryland, at the trial of the Bomber, it resulted in a \$3,000 fine. This hurt him badly enough for him to call off the war.

Paul's warning that "all that live godly in Christ Jesus shall suffer persecution" was literally fulfilled in these

pioneers. Their faith, courage, determination showed that they were willing to "hazard their lives" for the Lord Jesus. The early days were marked by fierce persecution, but assemblies were established and the opposition was finally overcome. Well might the 20th century persecutors have accepted the wise counsel given to their counterparts in the first century by Gamaliel:

Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.⁴

NOTES

1. Mark 10:29, 30.
2. The law always seemed to side with the persecutors. When a telegram was received at the 1959 General Council conveying greetings of the President of the United States to the delegates, a speaker from the floor observed: "Today we receive a telegram from the President, while it seems only yesterday that we received an order from the sheriff to get out of town!"
3. Remember, we are not advocating — only reporting!
4. Acts 5:38, 39.

LETTERS FROM OUR READERS

David J. duPlessis Likes Fall Issue

When I came home after 3 weeks at the 6th Assembly of the World Council of Churches, I found stacks of mail that took me days to glance through. So I came across your *Heritage*, Vol. 3, #3. This is definitely your BEST number yet. I was thrilled to see the pictures and read the reports.

The very youthful picture of Lake [John G.] and Hezmelhalch [Tom] I have never seen.

I have 8 and 16mm films of meetings where my most precious friend Wesley Steelberg and I traveled together.

Enlist me as a lifetime member for

which I enclose \$100. I am proud of my charter membership certificate, and I hope you also have a lifetime certificate.

I pray God's blessings on all of you, always and all ways, till He comes.

With deep Christian AGAPE,

David J. duPlessis
Oakland, California

Editor's Note. The above is excerpted from a gracious 3-page letter from David duPlessis. We have sent him a lifetime membership certificate.

more letters on page 12

After almost four years of broadcasting the weekly 15-minute *Sermons in Song*, the Assemblies of God Radio Department was looking for a change.

Not that *Sermons in Song* was ineffective. It was very effective, as many listeners would tell you.

But times change. Methods improve. And people of vision have a 6th sense — maybe being led by the Spirit is a more accurate explanation — regarding the timing for needed changes. For radio in the Assemblies of God, that timing was in 1950.

Official action for change began at the 23rd General Council in Seattle, September 8-14, 1949. There the radio committee recommended increasing the length of its *Sermons in Song* from 15 to 20 minutes. The Executive Presbytery, however, saw the need for expanding the program even more. They authorized the Radio Department to increase the program to 30 minutes.

This called for a complete revamping of the *Sermons in Song* format.

The Executive Presbytery indicated their seriousness about wanting a first-class radio program by selecting a blue-ribbon committee. Charged with the responsibility of creating a brand-new radio program — which would be called *Revivaltime* — were W. A. Brown, general treasurer; Emil A. Balliet, pastor of Central Assembly, Springfield; Bert Webb, assistant general superintendent; Bartlett Peterson, president of Central Bible Institute; and Marcus Gaston, director of the Radio Department and choir director for *Sermons in Song*.

This committee, together with the Executive Presbytery, chose newly elected

“They were looking for a more aggressive-sounding name than *Sermons in Song*, and *Revivaltime* seemed to fit the new program.”

— Lloyd Colbaugh

General Superintendent Wesley R. Steelberg, Sr., as the speaker. Emil A. Balliet was tapped as the narrator. Marcus Gaston continued as director of both the Radio Department and music for the new program.

Seemingly lost in the excitement of a new program was the man who came up with the dynamic program name *Revivaltime*. He was none other than Lloyd Colbaugh, a longtime creative artist and designer and son-in-law of Wesley R. Steelberg, Sr.

Marcus Gaston, now pastor of Foot-hills Christian Center, Glendora, California, remembers Lloyd suggesting the name to him. Gaston then took it to the



Wesley R. Steelberg, Sr.
Revivaltime Speaker, 1950-52

Revivaltime

*33 Years of Reaching People
Across the Nation
And Around the World*

By Wayne Warner

CONTINUED FROM LAST ISSUE

committee which recommended it to the Executive Presbytery.

“They were looking for a more aggressive-sounding name than *Sermons in Song*,” Lloyd said recently. “And *Revivaltime* seemed to fit the new program.”

And it has been *Revivaltime* ever since.

A New Sound for Radio

Christians around the world celebrated the resurrection of Christ on Sunday, April 9, 1950. But there was another celebration taking place that Easter Sunday. The new 30-minute *Revivaltime* was on the air for its first release.

A full-page advertisement inside the front cover of the *Pentecostal Evangel* for that Sunday underlined the urgency of getting the gospel out as soon as possible. A cross was pictured against the clouds with a captivating headline: “Into a troubled world comes *Revivaltime*.”¹

The advertising copy reminded the readers that with the pending develop-

ment of the hydrogen bomb, scientists were warning that the entire world was in the shadow of death.

“How desperately,” the warning continued, “the world needs the message of life and hope that is found in the gospel of Christ our Saviour.”²

One of the fastest ways to reach the world, the *Evangel* reader was told, was radio, “a God-given medium of sending out salvation’s eleventh-hour call into the ‘highways and hedges.’”³

Wesley R. Steelberg’s message for the first *Revivaltime* broadcast was titled, “The Victorious Christ.” His text was from 1 Corinthians 15:12-17, citing four reasons why Christ rose from the dead:

1. It confirms prophecy.
2. It is the foundation message of all Scripture.
3. It vindicates the claims of Christ.
4. It vanquishes death.

Steelberg closed the first *Revivaltime* broadcast with a challenge to unbelievers, thus setting an evangelistic precedent for the nearly 1,800 programs that would follow during the next 33 years.

That first *Revivaltime* release was hardly an international explosion, what with but 41 stations making up the radio log. Only one station, for example, in the entire state of Texas — KMAE, McKinney — carried the program. A lot of promotion would be needed before the program could truly be called an international ministry.⁴

One of the promotional efforts used was a 16 mm movie which was designed to show congregations what their offerings could accomplish through *Revivaltime*.

Then came a shock, the sudden death of Wesley R. Steelberg, Sr.

In the spring of 1952, Steelberg suffered a heart attack, but he recovered sufficiently to resume some of his activities. A short time later while ministering in Cardiff, Wales, he suffered a second attack and died July 8, 1952, at the age of 50.

Those who knew Wesley Rowland Steelberg agreed that the title selected for his biography — *All for Jesus* — was an appropriate motto for this 6th general superintendent of the Assemblies of God and first speaker for *Revivaltime*.

With the death of the popular Steelberg, Wilfred A. Brown assumed the speaking responsibilities. And a man whose voice would be identified with *Revivaltime* for many years — Bartlett Peterson — became narrator.⁵

One man who joined the *Revivaltime* staff in September 1952 is still doing what he began 31 years ago. His name is Cyril McLellan, director of the choir. An accomplished violinist and assistant professor at Central Bible College, McLellan

has published 19 choral compilations, 50 octavos, and has helped produce 23 *Revivaltime* long-play albums.⁶

Revivaltime Takes a Bold Leap

December 20, 1953, remains in the radio history of the Assemblies of God as an important turning point. On that night, *Revivaltime* expanded its 75-station coverage to 275 stations, reaching into metropolitan and rural areas where it had never been.

While the choir sang and Evangelist C. M. Ward preached, their voices went "live" over the ABC radio network. It was a first for the Assemblies of God. It was also the day C. M. Ward officially became *Revivaltime's* first full-time broadcast speaker.

Four months before this historic event, the radio committee reported to the 25th General Council in Milwaukee that a steady advance had been made since the Assemblies of God began broadcasting *Sermons in Song* in 1946.

But now the committee recommended something bigger, an outreach on a radio network.

It was a bold appeal, but the Council unanimously and enthusiastically endorsed the report and authorized the Executive Presidency to put the program on a national network and to secure a speaker who would give his full time to the broadcast ministry.

The network would be ABC and the man would be C. M. Ward.

"If ever the right medium and right man met," wrote historian Carl Brumback, "it was radio and Ward."⁷

Ward was enjoying a productive ministry at Full Gospel Tabernacle in Bakersfield, California. Several months before

the 1953 General Council, Ward told his wife that he had a funny feeling that 1953 would probably be their last year in Bakersfield. Then he was invited to speak at the General Council.⁸

After the Council, Ward received a call from the newly elected general superintendent, Ralph M. Riggs. Riggs told Ward that the Assemblies of God had been offered time on the ABC radio network and called it a "marvelous opportunity."⁹

Riggs, acting in behalf of the Executive Presidency, asked a question that was destined to change the ministries of both Ward and *Revivaltime*. "Would you be interested in being the speaker?"¹⁰

The rest is history. Ward accepted the call and for the next 25 years preached the gospel to untold numbers of people around the world. And during that period he traveled as many as 200,000 miles a year to preach and promote *Revivaltime*. His radio sermons were placed in book form and offered to pastors whose churches supported *Revivaltime*. In addition, Ward authored dozens of booklets which were used to evangelize and edify. In 1955 he would introduce the World Prayermeeting which remains as an annual feature.

The right medium and the right man had met.

Two months after C. M. Ward became the *Revivaltime* speaker and the program went on ABC, the Radio Department secretary, E. M. Clark, hired C. T. Beem as office manager and program director.

Beem was a pastor in McCook, Nebraska, and had gained considerable ex-



Full-page advertisement in *Pentecostal Evangel*, Easter Sunday, 1950.



Revivaltime speakers, Wilfred A. Brown, left, who followed Steelberg in 1952; and Dan Betzer, right, who followed Ward in 1979.

A *Revivaltime* program originating in Billings, Montana, 1964. Narrator at the far left is Bartlett Peterson; Lee Shultz is directing the program below; C. M. Ward is at the pulpit; and Cyril McLellan is directing the choir.



perience with radio through his local church program. As office manager he was placed in charge of a growing staff which included answering mail from listeners. He was never heard on the broadcast, but his important contribution behind the scenes was essential for a smooth and cohesive program.¹¹

Within a year after *Revivaltime* went on ABC, the clerical staff had grown from four to 14.

Radio Secretary E. M. Clark later became superintendent of the Illinois District and then president of North Central Bible College. Clark's replacement in the Radio Department, D. V. Hurst, became president of Northwest College of the Assemblies of God in 1966, a position he continues to fill.

No report on the Radio Department would be complete without mentioning Lee Shultz who followed D. V. Hurst as secretary of the department and narrator of *Revivaltime* in 1964. During 1963 he was college representative for the youth department. While pastoring in Sherburn, Minnesota, he conducted a weekly, half-hour radio broadcast.

With the realignment of Headquarters departments in 1972, Shultz was named director of the Division of Communications, which includes the Radio and Television Department, Audiovisual Services, Office of Information, and the two major periodicals, *Advance* and *Pentecostal Evangel*. Shultz also narrates *Revivaltime* and *Every Day With Jesus*.¹²

In 1968 ABC cancelled all network-sponsored religious programs. It was then necessary to tape *Revivaltime* and mail duplicates to individual stations.

Despite having to give up the network, *Revivaltime* continued to gain listeners and additional stations through promotional efforts of men like Jack Risner, Ed Caldwell, Ron Rowden, Steve Vaudrey, Jewell Tucker, and others. The program is now heard on 561 stations, which is a far cry from the 75 which were carrying the broadcast before it went on ABC.

C. M. Ward, the "voice" of *Revivaltime* since 1953, retired at the end of 1978 after a quarter of a century behind the microphone.¹³ He would be sorely missed, but the Radio Department had an excellent replacement waiting in the wings in the person of Dan Betzer.

The Beginning of a New Era

How do you replace a speaker who has occupied the same radio pulpit for 25 years? Where would you find a new speaker who could maintain the listening audience and attract new supporters?

These are questions the Executive Presbytery were asking when they thought about C. M. Ward's retirement. They could hardly expect to find another

National Radio Highlights

- 1936 — KWTO, Springfield, releases new General Council program.
- 1943 — Committee studying possibility of a national broadcast.
- 1945 — General Council establishes radio department with T. F. Zimmerman as director.
- 1946 — *Sermons in Song* originates from Springfield with E. S. Williams as speaker.
- 1947 — *Sermons in Song* produces first record. NRB names *Sermons in Song* as "Best All-around Religious Broadcast."
- 1948 — Radio department creates *The Gospel Rocket* children's program.
- 1950 — *Revivaltime* replaces *Sermons in Song* with Wesley R. Steelberg, Sr., as speaker.
- 1953 — *Revivaltime* joins ABC network with C. M. Ward as new speaker.
- 1978 — C. M. Ward retires from *Revivaltime* after 25 years of ministry. Dan Betzer replaces Ward.
- 1980 — Daily broadcast *Every Day With Jesus* is launched with Dan Betzer as the speaker.



speaker just like Ward. C. M. Ward's mold had been thrown away somewhere in his native Canada.

Revivaltime needed someone who could keep the evangelistic fires burning, someone who would begin a new era with this popular radio program.

For that reason attention was centered on the gifted Dan Betzer. The executives saw that he could sing, preach, write, teach, knew radio inside out, and — above everything else — he had a compassion for people who hurt.

Dan Betzer became the man of the hour to start a new era for *Revivaltime*. So on the night C. M. Ward preached his last sermon, Dan Betzer was introduced as the man who would be at the microphone the next week.

Betzer's practical and Biblical messages are presented in a sincere manner. He has kept established listeners and attracted new listeners, many of whom were not born when *Revivaltime* was introduced in 1950.

While maintaining the basic *Revivaltime* format and sound, Betzer has not been afraid to try new ideas, like bringing in special singers such as the

Blackwood Brothers and the Haven of Rest Quartet.

It has been 5 years since Betzer preached his first sermon on *Revivaltime*. He has preached more than 250 sermons. It is his voice that now seeks hidden receivers and lonely hearts with the same Good News which other speakers have proclaimed.

Personnel in the Radio Department have changed through the years, but the mail coming and going through Box 70, Springfield, Missouri, is proof that the original purpose remains unchanged. *Revivaltime* reaches people . . . across the nation and around the world.

Notes

1. Advertisement, *Pentecostal Evangel*, April 8, 1950, p. 2. Within 3 months "a troubled world" would be even more troubled when North Korean forces crossed the 38th parallel and launched a murderous attack against South Korea, thus starting a war that would drag on for 3 years.

2. Ibid.

3. Ibid.

4. Before *Revivaltime* began its ministry over ABC on December 20, 1953, the radio log had grown to 75 stations.

5. Emil A. Balliet resigned as narrator early in 1952. Marcus Gaston left the program in 1951, and Erika Eichler Munger became the music director. Bartlett Peterson served as general secretary of the Assemblies of God (1959-75).

6. Cyril McLellan's violin LP, "Praise Celebration Strings," will be released this month.

7. Carl Brumback, *Suddenly . . . From Heaven* (Springfield: Gospel Publishing House, 1961), p. 318.


8. Douglas Wead, *The C. M. Ward Story* (Harrison, Arkansas: New Leaf Press, 1976), p. 109.

9. Ibid, p. 110.

10. Ibid.

11. Don Upton, a former pastor in Wisconsin, replaced Beem in 1977.

12. *Every Day With Jesus*, a 15-minute Monday-through-Friday Bible study broadcast, began on three pilot radio stations in 1980. Today it is carried on 115 outlets.

13. C. M. Ward is often seen on the PTL Satellite Network programs. 

Frank M. Boyd to Observe 100th Birthday, Dec. 24

Frank M. Boyd, who taught in several Assemblies of God Bible schools and directed the Berean School, will observe his 100th birthday, Saturday, December 24.

Friends wishing to remember Brother Boyd with a card can use the address below.

Rev. Frank M. Boyd
Maranatha Village
233 E. Norton
Springfield, MO 65803



PRESERVING YOUR CHURCH HISTORY

How to Protect Materials Against Damaging Light Rays

By Pam Eastlake

In previous issues we have discussed the dangers fire and water can present to your archival materials. However, something which you may not be aware of is the damage done by light.

All light is damaging to paper, but ultraviolet (UV) radiation, which is not visible, is the most harmful.* The primary sources of ultraviolet radiation are the sun and fluorescent lights. Fluorescent lights may emit three to seven percent ultraviolet radiation while sunlight contains up to 25 percent. Any exposure to light speeds up the chemical breakdown in paper causing brittleness, yellowing, darkening, or bleaching of color, and fading of ink or pencil until it may become illegible. Damage to your materials is determined by the wavelength of the light rays and the length of exposure.

The best means of protecting your archival records is to store them in a cool, dark area, never exposing them to light. This will probably be impossible since most of your facilities will have windows, fluorescent lights, and the records will be used by office staff and/or researchers. However, there are precautions you can take to minimize the amount of light exposure to which your records are subjected.

Windows may be heavily curtained or painted over to block as much sunlight as possible. If your storage area has windows, be sure to keep the materials in closed boxes instead of lying open on the shelves.

You can also protect the materials by using UV-filtering materials such as UF-3 Plexiglas. It is manufactured in sheets and thin film and can be applied directly to windows to absorb ultraviolet light. The fluorescent lights in your storage or office area may be covered with flexible sleeves of UF-3 Plexiglas. Cases may be constructed of rigid sheets of UF-3 Plexiglas to protect materials while on display. There is a slight yellowish color to UF-3 but it does not usually adversely affect the visual impact of the display. The Plexiglas sheets and sleeves do not last indefi-

Pam Eastlake is
Assistant Archivist,
A/G Archives



nately; they should be replaced every seven to ten years to ensure maximum protection of your archival materials.

*(This information is from Mary Lynn Ritzen-thaler's *Archives & Manuscripts: Conservation, a Manual on Physical Care and Management*, a part of the Basic Manual series published by the Society of American Archivists; and from brochures published by Rohm and Haas, manufacturers of Plexiglas.)

I have recently returned from the annual conference of the Society of American Archivists, held this year in Minneapolis. One of the sessions I attended concerned preparing for and coping with disasters. In the next issue of *Heritage*, I will be giving some tips on how to prepare for fires, floods, or other disasters and thus minimize the damage.

We have been receiving a few church anniversary booklets from around the country, but I am sure there are many more churches celebrating anniversaries this year. Help us preserve your heritage by sending a copy of your booklet to the Assemblies of God Archives. ✦

ARCHIVES ACTIVITIES

Recent Acquisitions

Church records, scrapbook, photographs, songbook, and other materials from Malvern (Arkansas) First Assembly and Mrs. Paul Bowdle.

Photographs and other materials donated by Ruth Rose, Indianapolis.

Slides, tape, book, sheet music, and other materials donated by Alton M. Smith.

Early *Revivaltime* and *Sermons in Song* radio transcriptions donated by Bill Tuter.

Dr. Charles S. Price's scrapbook, photo album, song book, book, and healing testimony cards. Donated by Marjorie Price.

Oral history interviews: Ruth Rose, Mabel Collins, John McPherson, Oscar Knutson, J. D. Woody, Paul Ferguson, Thomas C. Gameson, and Paul J. Bicket, interviewed by Wayne Warner; Ethel E. Hardin (Mrs. Ben), interviewed by Stephen Rexroat; Frank and Irene Lindquist, interviewed by Brian Bopp; Horace M. Reeves, interviewed by Claudy Spilman; John Richards, Louise Jeter Walker, Melvin L. Hodges, and Maynard Ketcham, interviewed by Gary McGee; Terry and Athena Raburn, interviewed by radio station WCIE, Lakeland, Florida.

Four recorded sermons by Jack Coe (1955): "A Brand-new Name," "Keep Knocking," "Wilt Thou Be Made Whole?" and "Do It Again, Lord."

Help Wanted

Also needed: early Pentecostal paper, *The New Acts*. Published by Levi Lupton, Alliance Church, Alliance, Ohio, from about 1906 to about 1912. It eventually merged with *The Latter Rain Evangel*.



Dr. Charles S. Price

Archives Receives Dr. C. S. Price's Collections

Miss Marjorie Price, daughter of the late Dr. Charles S. Price (1887-1947), has donated to the Archives rare historical materials documenting the salvation-healing meetings Dr. Price conducted during the 1920's and 30's.

Included in the collection are a scrapbook containing newspaper clippings from 1922 to 1938; a photo album; a campaign song book; a copy of Price's book, *The Real Faith*; and original, handwritten healing testimony cards from the 1923 and 1929 Vancouver, B.C., campaigns.

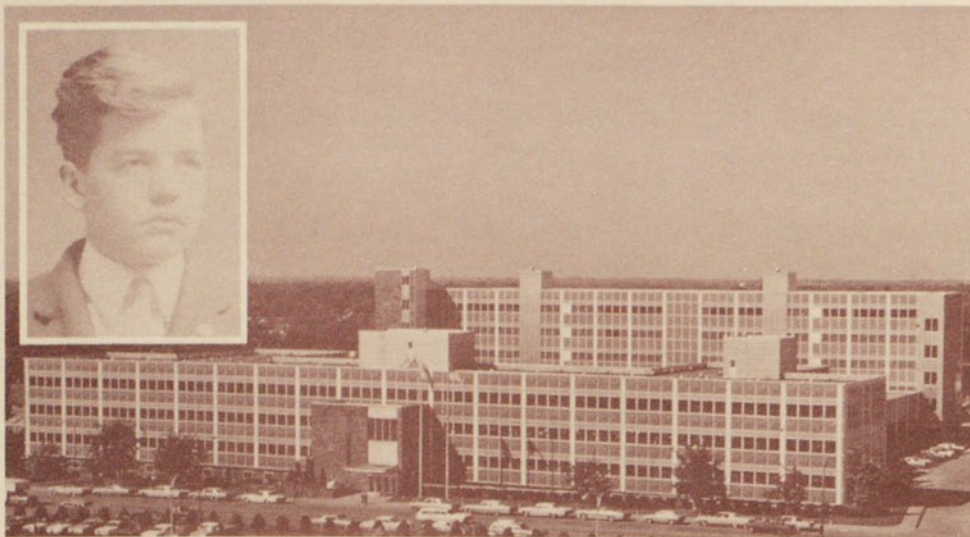
In 1981 Miss Price donated 42 issues of her father's magazine *Golden Grain* and several books.

"I was praying," Miss Price told the Archives, "that someone would want these items so that the record can be preserved for this and coming generations."

By his own admission, Dr. Price was a modernist preacher when he attended a meeting conducted by Aimee Semple McPherson in 1922. There he was saved and received the baptism in the Holy Spirit.

Soon after his transforming spiritual experience, Dr. Price began conducting revival meetings across the country and in Canada. Some of his meetings attracted as many as 12,000 people. He was a favorite camp meeting speaker throughout the Assemblies of God.

The Price materials are now accessible to researchers who are interested in this important phase of the Pentecostal movement.



The Assemblies of God headquarters complex occupies property once owned by White City, an amusement park. The author of this story, the late Fred Corum, is pictured in the inset; he was an attorney for many years in Wilmington, Massachusetts.

An Unforgettable New Year's Prayer Meeting

Five Teenage Boys Claim Present Headquarters Property

By Fred Corum

Our little group of Pentecostal believers in Springfield had just finished the Watch Night service, and the new year (1915) was just a few minutes old.

Our pastor was Bennett F. Lawrence. We had sent Brother Lawrence as our delegate to the meeting at Hot Springs, Arkansas, the previous April at which time the General Council of the Assemblies of God came into being. Brother Lawrence was one of the youngest presbyters. Upon his return to Springfield, our church affiliated with the new Assemblies of God fellowship which had its first headquarters in Findlay, Ohio.

Near midnight Pastor Lawrence told us the new year that we were about to enter might be the year the Lord would return. The first World War was raging in Europe, and the Pentecostal people were

looking for the second coming of Christ. After the service there was not room for all of us to ride home in the two-seated buggy, so my brother and I and three other teenage boys started walking home, a distance of about 3 miles.

One boy suggested we could save time going from Campbell Avenue to the corner of Boonville and Division if we cut across White City. This was a large amusement park. It was fenced, but some of the boards were loose, and we crawled through.

The place was deserted by this time. It was a carnival type of park with a large roller coaster. It had a bad reputation as it also had been a burlesque place. Many years later it was turned into a baseball park.

We knew it was a wicked place, and we felt we were crossing the devil's territory.

One of the fellows said, "This place is unclean." Another asked, "Do you suppose it could ever belong to God?"

Then my cousin Laurel Taliaferro, the oldest of us boys, said, "Let's claim it for the Lord."

So we agreed, and there beneath the stars we knelt and started praying.

One boy said, "How much shall we claim?"

Another said, "Let's claim the whole block."

My younger brother Paul said, "Let's claim the other block too — from Boonville to Campbell and from Division to Calhoun."

I spoke up and said, "We shouldn't take the greenhouse at the corner of Boonville and Calhoun. We sold peaches to the people living there, and they are nice people."

Laurel said, "Why not? God will take care of them. Let's claim it all."

There in the early morning we prayed that all this land should be used for the work of the Lord so that His gospel might go out to the end of the earth from this place.

It was a clear, crisp night. The stars were bright above. One boy remarked, "Just think; when the Lord told Abraham to look up and see if he could count the stars, they were the same stars we can see tonight."

Another said, "Let's pray that the gospel will spread over all the earth and reach as many people as there are stars."

Here's the Answer to the Prayer

By R. C. Cunningham

God must have been listening to the prayers of those boys. The spot where they knelt and prayed is now the site of the national headquarters of the Assemblies of God.

Piece by piece, all the land they claimed has come into the possession of the church and is being used for the gospel.

The first parcel was the corner of Campbell and Calhoun. Here Central Assembly was built. Later the church bought the adjoining lots (including the greenhouse on the corner of Boonville and Calhoun) on which to erect the present edifice.

It was in the old church at the corner of Campbell and Calhoun, in 1922, that Central Bible College came into being. Thousands of young people have gone out from this school to preach the gospel around the world.

For a number of years White City Ballpark was the home of the Springfield Cardinals, a minor league team, but after the baseball club disbanded it became a sort of "white elephant." In 1945 the Assemblies of God acquired the site and erected the Gospel Publishing House on the portion facing Campbell Avenue.

In 1961 the Assemblies of God erected a 4-story office building on the portion facing Boonville and this became its national headquarters.

The Southern Missouri District of the Assemblies of God erected a 2-story of-

Editor's Note. We are pleased to call your attention to this outstanding story which first appeared in the Pentecostal Evangel, December 31, 1978. A short time before Fred Corum died in June 1982, he reprinted the old Azusa Street Mission paper, The Apostolic Faith. The first 13 issues are bound and available from Gospel Publishing House, 1445 Boonville Ave., Springfield, MO 65802. Order Like As of Fire, number 03-1915, \$7.95.

fice building on the southwest corner of the same block for its headquarters and purchased a house across the street for its district parsonage.

Business properties at the southeast and northeast corners of the block were purchased and added to the General Council complex.

In 1972 a 6-story distribution center was added to the Gospel Publishing House. The fifth and sixth floors house the Assemblies of God Graduate School where more than 2,680 students have already taken courses of study, including approximately 820 missionaries.

Two apartment buildings on Campbell Avenue were purchased to house students of the Graduate School. Central Assembly purchased additional property for a youth center and parking area.

The last portion of the 2-block area to come into the possession of the Assemblies of God was the National Auto Supply in 1978, where the attractive Radiant Book and Bible Center now stands.

After the bookstore was completed in 1978, Fred Corum and his wife visited Springfield and saw the transformation that has taken place on the land he and his young friends claimed in the new year's prayer meeting 69 years ago.

"When I look on this area now and see the General Council headquarters complex, Central Assembly, and the district headquarters all on this property, I am overwhelmed," he said. "When I see the presses turning out the printed word, and the missionaries being commissioned, and the radio programs going to the ends of the earth, I know there is a God who hears our sincere prayers. How insignificant one feels to behold His mighty works that are exceedingly and abundantly above all that five teenage boys — or grown folk either — could ask Him to do."

Archives Needs Your Books

Have you written a book?

If you have — whether it was published by Harper & Row or your local printer — the Assemblies of God Archives should have a copy.

The Archives is interested in books written by people associated with the Assemblies of God and the early Pentecostal movement; in addition, books about some aspect of the movement and its people are important records for the Archives.

Authors and others who have copies of books that fit the above categories and who would like to donate them to the Archives, are asked to write, giving a list of titles available.

TIME FRAME

A QUICK LOOK INTO THE PAST

10 Years Ago — 1973

Over 137 Pentecostal denominations were represented at the 10th Pentecostal World Conference hosted by Central Assembly in Seoul, Korea. An estimated 70,000 people met in Hyochang Stadium for the final service.

The new Assemblies of God Graduate School officially opened in September. The school is in the Headquarters complex in Springfield. General Superintendent Thomas F. Zimmerman is president, and C. C. Burnett is executive vice-president.

20 Years Ago — 1963

Sam Cochran, an insurance broker in Costa Mesa, California, was elected president of the National Council of *Light for the Lost*.

Gospel Publishing House has introduced a unique sign-language book, *Talk to the Deaf*, by Lottie Riekehof, instructor at Central Bible College.

30 Years Ago — 1953

One of the highlights at the 25th General Council in Milwaukee was the "mortgage-burning" ceremony on the Gospel Publishing House printing plant. The 90,000-square foot plant was built in 1948-49 at a cost of nearly \$1,500,000. (*Otis Harrell, 81, who was plant superintendent in 1961, remembers borrowing a metal platter from a Milwaukee restaurant to use for the ceremony.*)

Glad Tidings Tabernacle, New York City, contributed \$82,110.52 during 1951-52, to lead all Assemblies of God congregations in foreign missions giving. Marie Brown is pastor of the church.

40 Years Ago — 1943

Ralph M. Riggs, superintendent of the Southern Missouri District Council, was elected assistant general superintendent at the 20th General Council held in Springfield, Missouri. He joins four others who were reelected: E. S. Williams, general superintendent; J. R. Flower, general secretary; Noel Perkin, foreign missions secretary; and Stanley H. Frodsham, editor.

The Biennial Report shows 5,106 churches, an increase of 758 over the past two years; the church membership total is 226,705, an increase of 17,156. (*The totals for January 1, 1983 are 10,173 churches and 1,119,686 church members.*)

50 Years Ago — 1933

The first General Council to meet east of Chicago convened at Highway Tabernacle, Philadelphia, September 14-20. The Great Depression has taken its toll on Home and Foreign Missionary offerings, showing a drop of 13% over the 1929-31 contributions.



Evangelist Willa Short and daughter Rosa Mae (later, Mrs. Roy Wead) in early 1940's.

Pastor Henry Hoar, Bethel Temple, St. Louis, reports two campaigns at his church brought many blessings. Otto J. Klink conducted a 3-week campaign in which more than 400 people signed a "Purity Pledge" card. In a summer campaign conducted in a tent for eight weeks, Willa Short and her daughter Rosa Mae were a great blessing.

60 Years Ago — 1923

R. E. Winsett has released a new song book, *Songs of Oldtime Power*, which is selling briskly at 35¢ each or \$3.50 a dozen.

C. W. Doney writes that the Apostolic Mission School in Cairo has grown from 12 to 100 students in one year, forcing them into larger quarters. "Last Sunday," Brother Doney wrote, "we all marched from the old school to the new, singing, 'Jesus Loves Me,' in English and Arabic."

70 Years Ago — 1913

W. T. Gaston is conducting tent meetings in Tulsa. "Souls are weeping their way to the Cross nearly every night." Another faithful evangelist, Uncle Jacob Miller is throwing out the net in a stirring revival in Jenny Lind, Arkansas. At last report 17 had received the baptism in the Spirit in the Jenny Lind meeting.

Three Pentecostals were arrested at a camp meeting sponsored by the Christian Workers Union, Framingham, Massachusetts. Arrested and charged with obtaining money under false pretenses were Cyrus B. Fockler, Earl W. Clark, and Maria B. Woodworth-Etter. After a sensational 4-day trial, which produced many witnesses who testified they were healed or saved in the meetings, Judge W. A. Kingsbury dismissed the case.

80 Years Ago — 1903

An evangelistic and healing campaign has stirred the mining town of Galena, Kansas, through the ministry of Charles F. Parham. *The Cincinnati Enquirer* reports that many people attended the meeting "to scoff but remained to pray." According to the paper, 1000 people had been healed and 800 converted.

A 50th Anniversary in Wisconsin

By U. S. Grant

Last fall I was with Pastor Wesley Lvagle in Paynesville, Minnesota, when a young pastor and his wife, George and Lily Makela, came for a visit. I came to attention when they told me they were pastoring at Gillette, Wisconsin.

"Would you believe," I asked, "that 50 years ago in the dead of winter, in 32 degrees below zero, with some 30 inches of snow on the ground, I preached the first full gospel message in Gillette in a Methodist church?"

Meeting the Makelas brought back more old memories.

Let me tell you about the 1927 Model T Ford we were driving. My wife and I were married in June 1932, and the Model T was a gift from her mother. The tires were very worn and all of them had at least one "boot" in them. I had to hand-pump the tires every time we went anywhere.

In September 1932 we started north from our home in Dallas. We spent some time in South Dakota and then worked our way east through Minnesota and into Wisconsin. We stopped in New London to help a friend in his new church.

Someone suggested that we conduct meetings in Gillette. So we went.

In Gillette the Methodist congregation let us use their building free of charge. And they treated us very kindly. We stayed with the Ben Miller family, some eight miles from town. I waded in deep snow to pass out hand bills advertising the meetings. We fired the furnace with green wood brought in by the Miller family. We got the temperature up to about 40 degrees inside the church building. That was warm when the temperature outside was 32 degrees below zero.

We had to coax the old car to and from the farm. The radiator would not hold water very long; and by pouring hot water into the radiator, I could crank it and get it running.

After the meetings in Gillette during the winter of 1933, we drove back to Dallas. We had been gone 8 months. And



U.S. and Lillicn Grant enroute to Gillette, Wisconsin, in their 1927 Model T.

would you believe we made the whole journey — over 3,000 miles — without a single flat tire! That Model T was a miracle on wheels.

Now 50 years later Pastor and Mrs. Makela told me, "You must come back to Gillette."

And I did.

To go back after 50 years was something! I wished my wife could have had the same experience, but she was too ill for me to even think about that.

I found the old farm house where we stayed in 1933, with its well of wonderful water. And that Methodist Church invited us to have a service along with a nice dinner.

And the service turned out to be a John Wesley meeting. People were slain in the Spirit all over the church. One who had this experience was the pastor's wife. The aftershock of that service is still being felt.

What a happening! It is like a dream. And the beautiful fellowship with George and Lily Makela and their Assembly of God congregation was great.

Hallelujah!

LETTERS FROM OUR READERS

Pioneer Preacher Enjoys Heritage

I am glad to be a member of the Assemblies of God Heritage Society. My wife and I enjoyed the membership tape and book. To read about the experiences of others is uplifting. And we enjoy the issues of *Heritage*; we read them from cover to cover.

I am glad to have a little part in so great a movement. We have a lot to thank the Assemblies of God for.

J. Floyd Schaeffer
 Duncan, Oklahoma

On the Crouch Family Tree

Thank you so much for your thoughtfulness in sending the special *Heritage* issue (Summer 1983). I will cherish this publication as it contained interesting information on my family, some of which was new to me.

Paul F. Crouch, President
 Trinity Broadcasting Network
 Tustin, California

A Letter From Jim Bakker

Thank you for the copies of *Heritage* which you sent to our office along with your letter of July 25.

I certainly appreciate your sending these to me, and they do bring back a great deal of memories. Time goes by so quickly and you don't realize it until you stop to see where you have come from. God truly continues to minister in many different ways.

Again, thank you for sending these copies to me. I do appreciate your thoughtfulness and know that God will continue to bless you in all that you do.

Jim Bakker, President
 PTL Television Network
 Charlotte, NC

Editor's note. Jim refers to the summer issue of Heritage which has a note about a meeting he conducted in Faith Temple, Taylors, South Carolina, in 1963. In one week 75 people were saved.