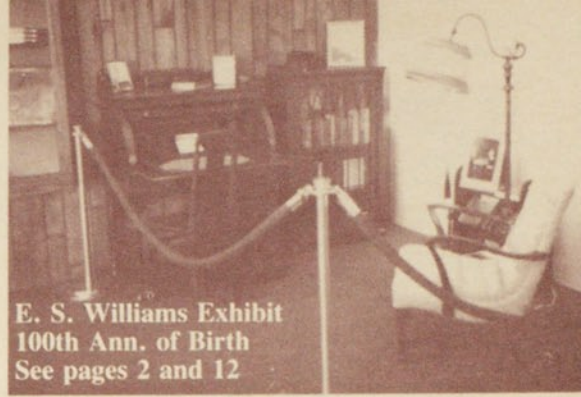


# Assemblies of God HERITAGE



E. S. Williams Exhibit  
100th Ann. of Birth  
See pages 2 and 12

Vol. 4, No. 3, Fall 1984

## 1907 — When Pentecost Came to Alabama/page 3

By Robert H. Spence

Photos of early Alabama history. Clockwise beginning at right: Evangelist M.M. Pinson; early camp meeting poster; James DuBose (right) with seminary group about 1900; Mr. and Mrs. P.M. Stokely; history of Alabama District by Robert H. Spence; two young preachers, Dan DuBose and Bill Hardwick, about 1910.



## Camp-Meeting ANNOUNCEMENT

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

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

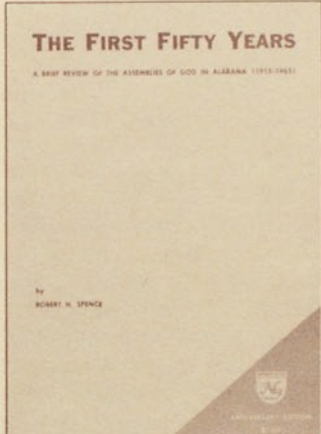
Elder D. J. Dubose, of New Brockton, Ala., will be in charge of the Camp, together with others of our very Spiritual Ministers, as Mrs. Martha R. Joiner, W. F. Hardwick, G. C. Courtney, K. D. Johns, and others.

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

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

THE CAMP-MEETING COMMITTEE.

C. H. JOHNSON, Secretary.



## THE HERITAGE LETTER **Wayne Warner**

This is a brief story of a man and his God-given ministry performed during the Great Depression of the 1930s and the decade of the 1940s when the human race was plunged into a nightmarish world war.

We are reminded of this man's vital contribution to the kingdom of God because Monday, January 7, marks the 100th anniversary of his birth.

Our story begins a month before the stock market crashed in October 1929. The General Council delegates had gathered in Wichita, Kansas, for the 13th Council. Here they heard many encouraging reports which indicated that the Assemblies of God was on the threshold of a great worldwide evangelistic thrust.

During the previous 4 years (1925-29), 703 new churches had been established and church membership had almost doubled. Nearly 300 missionaries were serving on foreign fields.

Things were looking up.

Then the delegates in Wichita learned that their popular young superintendent, W. T. Gaston, was stepping down. They would have to elect a new leader. This was a decisive moment in the history of the Assemblies of God.

The pastor of one of the biggest churches in the denomination suddenly came into focus. In 1920 he had taken a struggling Highway Mission Tabernacle in Philadelphia and had transformed it into a dynamic big city church.

This man would make an excellent general superintendent, the 1929 delegates were convinced. The pastor, however, didn't share their enthusiasm and confidence. He told me one day that he loved his church and didn't want to give it up. Besides, he wasn't certain he was God's man to lead the Assemblies of God. It would be more than he could handle, he tried to tell himself.

The delegates knew that he could handle the assignment and elected him as the 5th general superintendent of the Assemblies of God.\*

But he wouldn't give up Highway Tabernacle for almost a year. Finally, however, he accepted the election as being in

\*Until 1927 the highest elected position was chairman. At the 1927 General Council the title was changed to general superintendent.



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

the will of God and moved to Springfield.

The rest is history. And if you haven't guessed by now, that 45-year-old pastor of Highway Tabernacle was Ernest Swing Williams. He would distinguish himself as an outstanding spiritual leader for the next 20 years.

With a spiritual sensitivity and keen business practices, E. S. Williams kept the Assemblies of God on an even keel through the world's most troublesome times. Despite the many problems facing the world between 1929 and 1949, the Assemblies of God experienced phenomenal growth: from 1,612 churches to 5,950; from 91,981 members to 275,000; and the number of foreign missionaries jumped from 279 to 670.

E. S. Williams would have been the first to give credit to others. And credit did belong to others as well. But Brother Williams — like a contemporary, Winston Churchill — seemed to have come along at just the right moment to lead others to greatness.

We are fortunate indeed to have this Azusa Street Mission veteran in our heritage. Thank God for the pleasant memories of this gentle and beloved man.

The Assemblies of God Archives was established by the Executive Presbytery in 1977. Since that time thousands of items have been dusted, sorted, cataloged, and stored in our fast-filling vault.

The person primarily responsible for the archival work from the beginning has left us. But it's for a great reason. Pam Eastlake became Mrs. Brian Hayes on August 11.

This lovely and talented couple now live in St. Charles, Missouri. Brian is an engineer for McDonald Douglas in St. Louis. We appreciate Pam's outstanding contribution in getting the Archives organized.

As Pam moved into a new chapter of her life, her position was filled by Jodie Loutzenhiser who has been with the Archives for the past 3 years. Joining our staff in August was Andre Rigden. Andre's home church is First Assembly, Conneaut, Ohio — a church once pastored by two former general superintendents, E. S. Williams and G. F. Lewis.

Evangel College, by the way, deserves a pat on the back for sending Pam, Jodie, and Andre to the Archives staff. Thank you, Evangel History Department, for contributing these three well-prepared history majors to this ministry.

In another matter involving the Archives, general superintendent Thomas F. Zimmerman recently announced that the Executive Presbytery approved the appointment of an Assemblies of God Archives Advisory Board. Named to the Board are Joseph R. Flower, chairman; G.

Raymond Carlson; Thomas F. Harrison; and Bartlett Peterson.

In closing I want to say how much I appreciate the life and ministry of the recently retired editor of the *Pentecostal Evangel*, Robert C. Cunningham. During his nearly 50 years in Springfield he made history, reported history, and helped us in our efforts to preserve history. I join with thousands of others who wish him God's best.

## LETTERS

### Oregon Pioneer Remembers Early Years

I just read the latest *Heritage* and enjoyed it very much. I attended the Centralia, Washington, camp meeting in the early 1930s when Dr. Charles Price was the speaker. I have heard several camp meeting evangelists that were mentioned in this issue: P. C. Nelson, A. A. Wilson, and Arthur Arnold.

I was saved in 1925 in a storefront mission at Vancouver, Washington (a branch of John G. Lake's Portland mission). The Vancouver mission was the only Pentecostal church in Clark County at that time.

I have been saved almost 60 years and have been in the ministry over 58 years. I am now 80 and am still pastoring a church.

Floyd J. Huntley  
Coquille, Oregon

*Brother Huntley's autobiography, Pioneering for the Lord in Oregon, gives an interesting account of a Pentecostal preacher's experiences in the Northwest. His address is 825 E. 10th Place, Coquille, Oregon 97423. A future issue of Heritage will carry a story of Pentecost in the Northwest by Dr. Ward M. Tanneberg.*

### 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. Yearly memberships are available for \$10; lifetime memberships are \$100.

Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

### ARCHIVES ADVISORY BOARD

Joseph R. Flower, Chairman  
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Thomas F. Harrison  
Bartlett Peterson

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The earliest Pentecostal activity in Alabama' beginning in 1907 can be attributed to two sources. There was a spontaneous "outpouring" of the Holy Spirit in various unrelated areas of the state, and there was a penetration of ministers and messengers from outside the state.

There is considerably more evidence of the latter. The pattern of this external penetration develops from three directions: the northeast, from the Carolinas into Birmingham; the northwest, from Memphis into Clanton; and the southwest, from Texas into the Gulf Coast area and Mobile.

One of the first persons to receive the baptism in the Holy Spirit in Alabama was Irene Stuckey (later to become the wife of O. N. Todd, Sr., a respected and influential leader with the Pentecostal Holiness Church).

In the summer of 1902 Miss Stuckey attended a tent meeting near Vernon, about 75 miles west of Birmingham. Although there was no preaching of the Pentecostal doctrine, Miss Stuckey experienced a spiritual baptism and spoke with other tongues. She drew no particular doctrinal conclusions from the experience, feeling that it was just a unique, individual bestowal of divine favor.

About this same time an outstanding holiness preacher, Mack M. Pinson, invited Miss Stuckey to become his revival team organist. She accepted this opportunity and ministered with the team for 5 years.<sup>2</sup>

Pinson conducted holiness revivals in such places as Coffee and Conecuh counties in the southeastern part of the state. Some of these places would later receive outstanding Pentecostal revivals. However, through 1906, the Pinson position was that of genuine repentance leading to salvation and sanctification, or the "second blessing."

In an attempt to sense and appreciate the groundwork that was laid for future Pentecostal activity, it is well to examine the success M. M. Pinson enjoyed and the contacts he made. During the summer of 1906 Pinson and G. G. Miller conducted a tent meeting in the Brownville community north of Evergreen in Conecuh County. Pinson found a warm reception for his message on sanctification among the Methodists in the area.

Several men who later became ministers in the Assemblies of God were definitely

*Editor's Note. The material for this article was adapted from The First Fifty Years, the story of the Assemblies of God in Alabama (1915-1965), by Robert H. Spence. Spence, whose great-uncle and father both served as superintendent of the Alabama District, is president of Evangel College. The concluding part of this early history will be published in the next issue of Heritage.*



Here is a group of Pentecostals attending a camp meeting at Brownville, Alabama, near Evergreen, in 1912. Inset is of James J. Dubose, his wife, and their son William. They were early preachers in Alabama. Photos courtesy of Rachel Johnson Rigby and Laurelle Dubose Weatherford.

# When Pentecost Came to Alabama

*1907 Is Remembered as the Year of a Pentecostal Explosion*

By Robert H. Spence

## PART 1

influenced by the ministry of Pinson while he was still a holiness preacher and before his acceptance of the Pentecostal message. At Brownville these included Isaac Jordan, longtime Assemblies of God preacher; C. Herbert Johnson, outstanding layman; my great-uncle James Elijah Spence, and my father Thomas Herman Spence, both of whom served as superintendent of the Alabama District.

And the history of Pentecost in Alabama is incomplete without telling of the Dubose brothers, Daniel and James.

These young men attended the first meeting Pinson conducted near the Old Tabernacle community north of New Brockton in August 1906. That night Pinson preached from John 19:30, and his theme was, "It Is Finished." Conviction seized the hearts of those present, and this became the night of nights for Daniel and James Dubose. Daniel left his woman companion, walked to the altar, and made things right with God. The assurance of

salvation filled his soul with joy, and with considerable motor movement he praised and glorified God.

James Dubose did not respond to Pinson's invitation. But outside the tent when he reached to untie his horse, he was convicted by the Holy Spirit. He left the horse, walked around the tent three times, ran inside, threw himself down at the front of the platform, and cried out, "O, God, have mercy on me, a sinner."

And so in that first night of M. M. Pinson's 1906 revival in Coffee County, two men who would later become prominent in the Assemblies of God found peace with God. They became extremely interested in the things of the Lord and Daniel began to preach immediately.

Although the Pentecostal movement can be traced to January 1, 1901, at Topeka, Kansas, it was not until 1907 that there is any record of Pentecostal activity in Alabama. The early Pentecostal



A 1913 camp meeting in Geneva County, Alabama. Photo donated by Rachel Johnson Rigby whose parents were C. H. and Sadie L. Johnson, pioneers in Alabama.

workers, however, frequently met people who testified to having spoken in tongues in previous years. These people, such as Irene Stuckey, spoke in tongues without having specifically sought the baptism in the Holy Spirit.

In 1906 G. B. Cashwell, who was active in the Holiness Association of North Carolina, went to Los Angeles and there received the baptism in the Holy Spirit at the Azusa Street Mission.

When Cashwell returned to the South, he became a flaming firebrand for the Pentecostal movement.<sup>3</sup> Under his ministry, A. J. Tomlinson, founder of the Church of God (Cleveland, Tennessee) received the Baptism. Other people and groups were influenced, including the Fire-Baptized Holiness Association, the Pentecostal Holiness Church, and the Free-Will Baptist Church.

In the spring of 1907 Cashwell went to Birmingham and conducted meetings in an upstairs hall on the Magic City's southside. Whatever contact and connection Cashwell had previously had with M. M. Pinson is not clear, but when the Carolinian preached the Pentecostal message in Birmingham, Pinson was receptive to the doctrine.

The first person known to have received the Baptism in Birmingham was Anadean Cole. She reportedly spoke in tongues for several days. Soon others received the experience, and a local Pentecostal church

was established. This was an independent religious body which issued ministerial credentials.

Men who would later play important roles in the leadership of major Pentecostal denominations were involved in the early Pentecostal meetings in Birmingham. M. M. Pinson would later become a prominent figure in the formation of the Assemblies of God; N. J. Holmes, founder of Holmes Bible College,<sup>4</sup> Greenville, South Carolina, contributed a great deal to the Pentecostal Holiness Church; Anna M. Deane, became a missionary to China; others at Birmingham who became

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*When G. B. Cashwell preached the Pentecostal experience, M. M. Pinson and many other holiness preachers received the baptism in the Spirit.*

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active in the Pentecostal movement included Henry G. Rodgers, R. E. Massey, and O. N. Todd, Sr.

By June 1907, M. M. Pinson had embraced not only a doctrine but also had a personal experience of Pentecost. It was time to begin his summer's evangelistic schedule. He would be preaching a different message, one that would not find favor in all holiness congregations. He decided to avoid unnecessary conflicts, so he wrote letters as "feelers" to determine how the Pentecostal message would be accepted. One letter went to Daniel J. Dubose, one of the Dubose brothers who had met God in Pinson's Coffee County meeting the year before.

Pinson told Dubose that he had been in error regarding sanctification, that he had accepted the Pentecostal teaching. Now he wanted to return to south Alabama and conduct Pentecostal meetings. Daniel Dubose was receptive to the idea because he was interested in a deeper spiritual experience.

Apparently the first place the Pinson team held Pentecostal services was at Coffee Springs.<sup>5</sup> The response, however, was poor. After 2 weeks in Coffee Springs, the Pinsons moved to Highfalls, a community near Hartford in Geneva County, at the invitation of a leading Methodist layman. For several nights Pinson preached the new doctrine without seeing much response. And then one night the Holy Spirit took control.

Irene Stuckey and Anna Deane, two of Pinson's helpers, were staying with a family whose daughter Iva had suffered serious burns years before. So severely had the child been burned that she could not dress or generally take care of herself. She wanted to attend the revival services, but the family objected because of the difficulty of getting her dressed and carrying her to church.

Irene Stuckey recognized Iva's spiritual interest, so she volunteered to dress her and take her to the service.

That night when Pinson made an appeal for people to receive the baptism in the Holy Spirit, there was no response. After what seemed to be a long time, Iva painfully arose, stepped to the platform, and said, "Rivers of living water are flowing through my soul. Come to the fountain! Come to the fountain!"

The altar immediately filled with earnest seekers, and one of the first to respond was Daniel Dubose. Daniel and James both received the baptism in the Spirit during this time, Daniel at the Highfalls revival and Jim while at home.

The Highfalls meeting was highly significant in that it provided a base of operation for the Pentecostal message and movement in southeastern Alabama. From this one revival and nucleus for what is today the Highfalls Assembly of God was formed. Individuals such as Daniel Dubose received personal experiences that



Robert H. Spence  
is President of  
Evangel College

would help them form other local churches.

It did not take the community long to notice the change in the Dubose brothers. Family members had mixed emotions about the change. James' wife thought he was becoming fanatical. Their father, Joshua Dubose, could not understand this new religious experience.

A local Baptist church which was holding a revival meeting at this time heard about James' experience and invited him to tell about it. His testimony became the talk of the entire area. People who were not in the habit of going to church came just to hear the Dubose boys talk in tongues.

Immediately after the Baptist revival closed, the Old Tabernacle Methodist Church began its revival. Perhaps out of respect (this was the home church of the Duboses) or perhaps in recognition of results the Baptist church had experienced, the Methodist evangelist invited the Dubose brothers to assist in the meeting.

The Dubose brothers went to the church early to conduct a prayer meeting before the scheduled evening service. But the prayer meeting became an evangelistic service, and by the time the Methodist evangelist arrived the altars were filled with people seeking salvation and the baptism in the Holy Spirit. When the preacher drove his buggy into the church yard, he was astounded by the unusual sound coming from the church building. He jumped from his buggy and frantically asked the first man he met what was happening. The man replied, "The Dubose boys have come, and they are praying."

That was enough said.

For Methodist purposes, the summer revival was ruined. When the evangelist would ask for those who wanted prayer to come forward and shake his hand, the altars would quickly fill with earnest seekers for salvation and the deeper things of God. In desperation the preacher closed the meeting on Thursday of the first week.

But the next day a deacon of the nearby Enon Baptist Church invited the Duboses to start a revival in his church that night.

By the second night of the revival at Enon there were so many people seeking God that benches had to be moved outside to provide room for the people to pray. Soon the building could not contain even the seekers, so the meetings had to be held outside.

Estimates of the number responding to the altar call each evening ran as high as 100. Unusual manifestations were witnessed. One night James Dubose ran backwards at an uncanny pace among those who were praying without touching any of those on their knees. Another man began to run after Dubose. He explained, "I believe Jim Dubose is going to be translated, and I want to catch on and go with him!"

People prayed all night. Families returning home from the services in their wagons would frequently stop along the road to pray some more. Others would join them and it was common to see as many as a hundred people in these roadside prayer meetings.

There is no accurate count of the number of people who were saved and who received the baptism in the Spirit during these 1907 meetings. Tragically, there was

*When Daniel and James Dubose held a revival at Enon Baptist Church in 1907, as many as 100 people responded to a single altar call.*

*"I believe Jim Dubose is going to be translated, and I want to catch on and go up with him." — a man who attended 1907 revival at Enon Baptist Church*

no church started immediately to serve their specific needs. Those new in the faith maintained some degree of Pentecostal fellowship but for the most part functioned within the framework of the existing community churches. The Spirit-filled core was present at this time, but it was many months before a separate place of worship was constructed and a distinct fellowship established.

The year 1907 remains as a memorable time as it marked the beginning of Pentecostal activity in Alabama. As we have seen, G. B. Cashwell pioneered in Birmingham, M. M. Pinson carried the message into southeastern Alabama, and the Dubose brothers evangelized in Coffee County.

But we must not overlook the contribution of G. G. Miller.

During the summer of 1907, Miller, who had accompanied Pinson on his 1906 trip to Brownville in Conecuh County, returned to Brownville and preached the full gospel. Miller's revival continued for 5 or

*Continued on page 10*

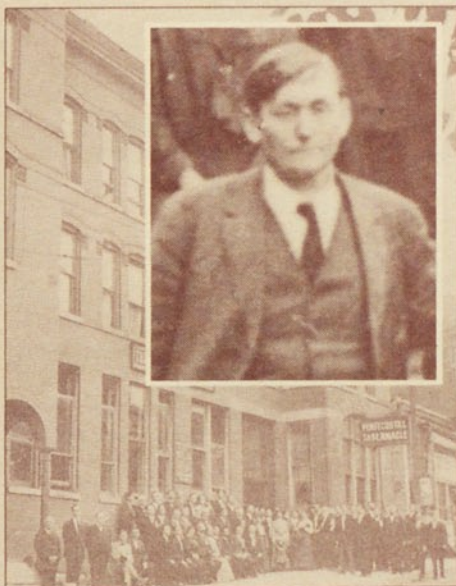
## M. M. Pinson and the Pentecostal Mission, 1902-1907

By Ralph G. Leverett

In the spring of 1907 M. M. Pinson prematurely closed a revival in a Kentucky Methodist Church. He did so at the urging of an inner voice directing him to Birmingham, Alabama, where G. B. Cashwell was conducting revival services. His initial reaction to Cashwell's Pentecostal teaching is recorded in his autobiographical sketch:

I was a holiness preacher and claimed the baptism of the Holy Spirit but I decided I owed it to myself and to the people to investigate and if he was wrong to find out where he was wrong and if I was wrong I wanted to get straightened out on doctrinal points.<sup>1</sup>

As a result of his investigation, Pinson shifted from the Wesleyan perspective on entire sanctification as the baptism of the Holy Spirit to a position identified with classic Pentecostalism.



Trevecca College student body and faculty in 1910. M. M. Pinson (inset) at Hot Springs, 1914.

### Pinson Aligns with the Mission

The meeting Pinson closed before his trip to Birmingham was an outgrowth of his association with the Pentecostal Mission of Nashville, Tennessee. Pinson had met the superintendent of the Mission, J. O. McClurkan, at McClurkan's meeting in Birmingham in 1902. This encounter resulted in a 5-year association between Pinson and the Pentecostal Mission.

The first mention of Pinson in the minutes of the Mission is in the meeting of April 30, 1902:

The application of Bro. M. M. Pinson of Jasper, Alabama was also recorded and the Secretary requested to write him that we were very glad to hear from him & that he try to meet us at the Camp-meeting in Birmingham, Alabama so that we might get better acquainted with him.<sup>2</sup>

*Continued on page 10*

# Leonard Bolton A Man Sent From God



Missionary Leonard Bolton traveling by mule in Southwest China.

## How a Missionary's Revulsion Changed to Love

One day three Tibetan men came into the Wei-hsi mission compound and asked to talk to the foreign pastor. These travelers had come from La-p'u, a village located near a famous lamasery (Tibetan Buddhist monastery) five days' journey away. In the exchange of greetings the visitors startled me by sticking out their tongues at me! I soon learned this was the customary Tibetan greeting.

The men had first heard about the gospel through a medical missionary, Dr. Albert Shelton, who served under the Foreign Christian Missionary Society (Christian Church). (Tragically, Dr. Shelton was later shot by bandits in Tibet.) The visitors begged David and me to bring the good news to the people in their area.

I was interested in learning more about these burly Tibetans. Then, too, my sister Vicky and I were currently serving under the Tibetan Border Mission (TBM). The incentives being strong, I readily accepted the invitation.

Some Tibetans could read Chinese, so David (my Chinese evangelist) and I took a large supply of Chinese Bibles and hymnbooks. And since we would be passing through Lisu country, we also packed Lisu literature. Mary Lewer urged me to ride Jerry, her strong, reliable mule, which she had ridden on many trips up-country. "Jerry seems to know the trails in those remote areas," she said. "He has more than once saved the caravan from getting lost."

Other mules were hired to carry supplies

and literature. Saying good-bye to the women, we started on our evangelistic trip. We rode up one steep mountain range after another. On the third day we lost the trail. Soon it became dark. I was learning that darkness descends quickly when it's aided by the long shadows of high mountains. I grew somewhat apprehensive and swung off my saddle to be on foot. David lit his kerosene lantern, an invaluable item on trips, and we struggled on in the dark. In the distance wolves and jackals howled, their strange cries echoing in the night. I held on to the tail of "faithful Jerry," hoping Mary was right about his knowing the trails.

She was! Around midnight we saw a welcome sight — men bearing pine torches coming toward us. They were Lisu Christians looking for the lost travelers. Since David and I had been on the road for fifteen hours, we were quite happy to reach our destination among the Lisu. The villagers exclaimed again and again, "We're so glad you have come to teach us the Book!" A steaming meal of rice, meat, and corn had been prepared for us. Eagerly our Lisu friends gathered around, inviting us to eat.

I immediately attacked some of the big chunks of meat served with the rice. Suddenly I stopped, looking questioningly at David. He laughed at my expression. "What kind of meat is this?" I asked.

"Monkey meat."

I prayed to the Lord to help me eat it, knowing that it was considered a breach of etiquette to refuse food. Being very hungry helped.

With our appetites satisfied, we placed our bedding on large boards in a log cabin, slung up our mosquito netting, and soon fell asleep, utterly exhausted.

The next morning I awoke to the sound of singing. David was already teaching the young people choruses and songs from the hymnbooks we had brought. They asked eagerly for copies, giving in return eggs, corn, or millet. We stayed several days, holding services and instructing villagers in the truths of the gospel. About twenty people found Christ as their Saviour. Older men in the group were appointed elders to help watch over the new converts. Then we left to continue our journey, promising to return the following year to give the converts further teaching and baptize them.

We journeyed on to Tibetan territory, in high altitudes where few trees grew. Herds of yak dotted barren mountainsides and wide plateaus. Well suited to the high altitudes and the harsh climate, the yak resembled a small buffalo.

The Tibetans rode the yak, milked the yak, and ate the yak. They used its fur for boots and clothing (the fur facing inside)

This story is from *China Call*, Leonard and Ada Bolton's legendary experiences among the Lisu people (1919-49). Published by Gospel Publishing House, ©1984 (02-0509, \$4.95). Used by permission. See page 12 for information on obtaining a free copy of *China Call*.



Tibetan lama with his rosary (Notice the bump on his forehead which resulted from bowing before the idol Buddha.)

and its dung for fuel. They even used its butter as a kind of human insulation, smearing it over their bodies. (Because the Tibetans normally never took a bath from birth to death their odor could be quite overpowering.)

At last the La-p'u monastery came into sight. One of the Tibetans in our small caravan knew the head lama (priest), and through him we gained entrance into the temple precincts. Inside, red-robed lamas with shaved heads chanted rituals. A huge golden Buddha occupied the chief place in the large room. Incense smoke filled the air. Illumination came from yak butter lamps suspended from the ceiling.

After the chanting ceased, the lamas welcomed us and asked us to be seated. A servant passed around a large bowl to each guest. I asked David, "What kind of soup is this?"

David replied, "It is Tibetan tea with yak butter. The hot drink will do you good!"

As the bowl of brown liquid was placed in my hands as a gesture of hospitality and friendship, I noticed some hairs floating gracefully on top, along with a chunk of yak butter — and even a few lice. The rancid odor of the butter made me feel sick. I watched David drink from his bowl, slurping as though he enjoyed it! I realized that I, too, must drink from mine; to refuse would seriously offend our hosts.

Desperately, I prayed two prayers: first, after blowing off some of the top layer that included the hairs and lice, I said, "Lord, thank You! Help me to accept their hos-

pitality and to drink this stuff"; then, after gulping most of it down, "Lord," I pleaded, "help me now to keep it down!"

The head lama, a huge man, greeted us by bowing low, sticking out his tongue, and putting up his two thumbs. We bowed low in return. David addressed him through our Tibetan friends. Then David presented a copy of the Tibetan New Testament to the head lama, holding it in both hands and bowing low. The lama also bowed and received it with both hands. Then he began to finger it curiously.

The head lama and his colleagues probably had never before seen a white man or this strange book. They asked many questions: "From where does the white man come?" "Why have you come?" "Who wrote this book?" "From where does it come?" "What does the book teach?"

David seized the opportunity to explain the gospel very simply to them. However, their interest was superficial.

The more we conversed the more we realized a barrier stood between us. Although their religion demanded extreme dedication and rigorous asceticism, spiritual darkness prevailed. The lamas we saw there were firstborn sons who had been given by their parents to the cause of Tibetan Buddhism. They would spend their lives in prayer, meditation, memorization of their sacred texts, and chanting rituals. The only change from this routine would be when they roamed the area outside begging for alms, and when they participated in the devil-dancing celebrations, wearing grotesque masks.

We watched the lamas whirl their prayer wheels containing written prayers, which they believed would ascend to their deities as the wheel revolved. Their religion consists of building up merit through incessant

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**"As I prayed, I experienced a baptism of love; His love was shed abroad in my heart by the Holy Spirit."**

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prayers, celibacy, repetition of chants, and performance of rites. In this manner they seek a state of illumination that Buddha himself is said to have attained. At the end of many cycles of reincarnation lies the highest goal: *Nirvana*, a state of utter extinction, illustrated by the flame of a lamp being blown out.

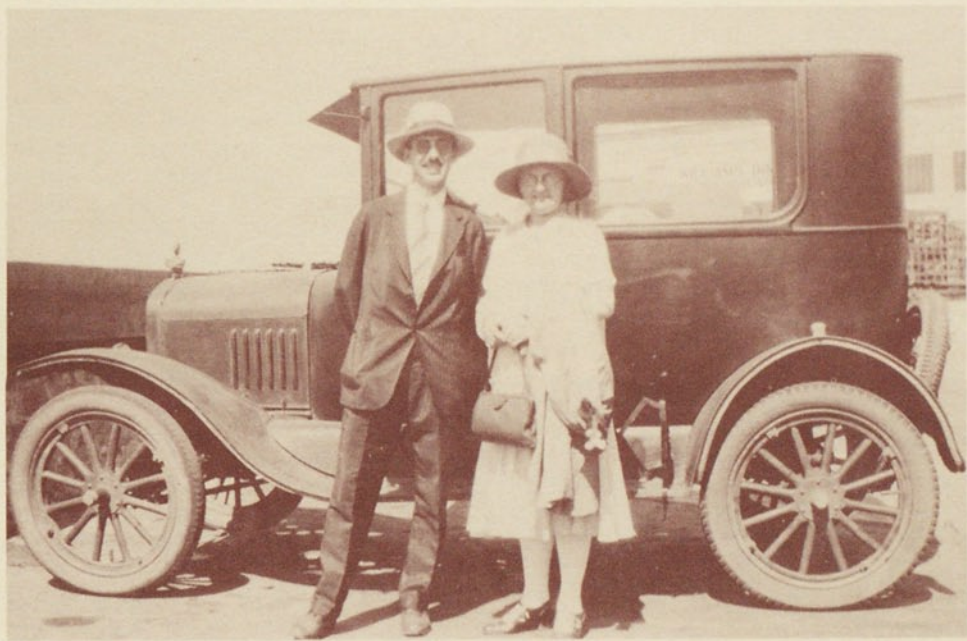
The show of hospitality completed, the lamas returned to their mournful chanting, accompanied by the occasional beating of a large drum hung on ropes from the rafters. They were repeating the phrase, "Om Mani Padme Hum!" ("Honor to the Jewel in the Lotus!") I learned this was an utterance of praise to "Lord Buddha." I watched one lama bowing to the ground in worship until his forehead bumped on a stone before the idol Buddha. The continual repetition of this act of obeisance had formed a large callus on his forehead. Our presence had already been forgotten.

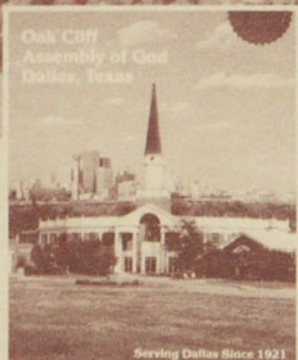
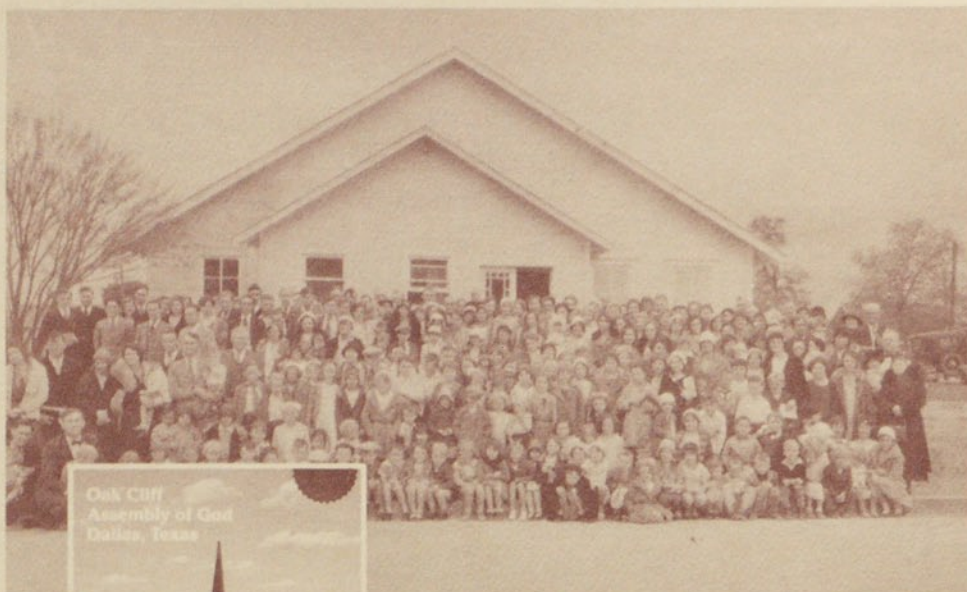
As we turned to leave, my heart was heavy. *Can these men ever be freed from this spiritual bondage? Oh, that they would discover life and light in the Lord Jesus Christ!*

As we left this famed lamasery we saw vultures hovering overhead. The sickening, rancid smell of butter-smearied bodies lingered in my nostrils. To this was added the stench of dead bodies. David explained that Tibetans often place their dead on the lamasery roof where vultures

*Continued on page 12*

Leonard and Ada Bolton, 1928, while itinerating in the U.S. with their Model T Ford.





Oak Cliff Full Gospel Church, Dallas (now Oak Cliff Assembly of God), April 10, 1932. The church published the book at the left in 1981, the 60th anniversary of the church.

# The Need for a Written History of a Church

*Future Generations Will Benefit  
If We Research and Write Now*

By Davis C. Woolley

How old should a church be before its history is written? This question is answered by different churches in different ways. For instance, one church observed its first anniversary by having a history written. Again, on its fifth anniversary it had a new history written. These historical sketches have been preserved, and the written history of this church — now forty years old — is readily available. Annual sketches, five-year sketches, and twenty-five-year sketches have been preserved, and several rather complete statements of the church's history have been published.

1. *The history of a church is important.* — You cannot understand your church

From *Guide for Writing the History of a Church* by Davis C. Woolley, chapter 1. ©Copyright 1969 Broadman Press. All rights reserved. Used by permission. This book can be ordered from Gospel Publishing House, 1445 Boonville Avenue, Springfield, Missouri 65802 (\$2.95 plus postage and handling).

until you know something of its history. The church that accepts itself and its history is much more likely to make progress and achieve goals than one which endeavors to cover up part of its history or refuses to acknowledge the weaknesses and failures of the past. It is important, therefore, for a history to be written in order that the members who have not been affiliated with a church from its beginning may know something of the difficulties that have been faced, the obstacles that have been overcome, and the victories that have been won. This enables the new member to appreciate the church of which he is a part. It also assures the older members, who have received the new members into their fellowship, that the newcomers have joined with them in the work of the church with an understanding of past experiences. In addition, the written history will enable members to understand why their church has not made certain kinds of progress or has failed at certain points. Thereby, they

can become aware of the pitfalls and the mistakes of the past and avoid them as plans are made for the future. History is important, and it is important that the church members understand the history of their church and the development of its program of activities.

2. *Four kinds of history.* — There are four kinds of history that may be identified in connection with a church.

(1) *Oral history.* Every church has a history, but every church does not have a written history. Before there is a written history there is some oral history. This is the report of past events and activities that has been handed down from one person to another but has never been written down in historical records. Sometimes one generation will pass on to another generation the story of interesting events in the history of a church. An older member may say, "I remember my father told me about something that happened in the church when he was a young man." This, then, is an occasion for the sharing of oral history. Such oral history should be recorded.

Oral history is not always reliable, for people have a tendency to let the stories that have been told of the past grow with each recounting, becoming enlarged and embellished with details that cannot be documented. But oral history oftentimes preserves experiences of the past that ought to be recorded and looked at with a critical eye to discover the germ of truth in the account that has been passed down. The history committee, therefore, should make tape recordings of interviews with the older members of the church. These recorded oral reports then become part of the permanent records of the church.

(2) *Pictorial history.* Most churches have a pictorial history. This may not be an organized set of photographs telling the story of the church; but there are pictures available of buildings, persons, activities, and events related to the church. Usually these pictures are in the hands of the members of the church. The members have perhaps taken these pictures themselves, or they have purchased the pictures, or they may be part of a family's collection. Such pictures related to a church should be gathered together, properly identified, and kept in a safe place. If a family does not want to part with its collection of pictures, the church might have duplicates made to be added to the church's picture collection. The pictorial history is graphic. As the Chinese proverb says, "One picture is worth a thousand words." No history is really all that it ought to be unless it contains some pictures, especially pictures of buildings, pastors, deacons, and special church groups with their leaders. The pictorial history of the church ought to be preserved carefully and permanently.



(3) *Recorded history.* Every church has some recorded history. Minutes of business meetings that have been kept are primary source materials. Often the records do not tell the entire story, or the documents that were written have not been preserved. Therefore, the recorded history, important as it is, will be incomplete and insufficient to tell the entire story of the church. The church history committee should encourage the keeping of the best possible records. Not only should the church minutes be kept but also other records such as bulletins, newsletters, publicity materials, minutes of the deacons' meetings, Sunday School records, and church council minutes. Encouragement and suggestions need to be given regarding these records that they be written accurately and in detail. They will

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*History will not tell the story of achievements unless somebody makes a record of it, takes a picture of it, or tells the story so that it can be recorded.*

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then be available to anyone who desires to write the history of the church.

(4) *Written history.* The written history of the church is an account of the activities of the church from the beginning to the end. Luke, in writing his Gospel, tells us that he set out to give an account "in order" of the things concerning Jesus. The well-written history is an orderly account of the activities that have been a part of the oral history, the pictorial history, or the recorded historical materials.

Many times someone will say, "History will show that this has been our best year." But will it? History will not tell the story of achievements unless somebody makes a record of it, takes a picture of it, or tells the story so that it can be recorded. Unless the information is written, the excellent achievements of the past year may be lost to history. Churches have been great on making history, but they have not measured up in recording and writing history. The purpose of this book is to help churches and other Christian organizations write more histories and make them available. These accounts can inspire others and help those of the future to avoid mistakes of those who lived before them.

3. *No substitute for written history.* — It is easy to see that there really is no substitute for a written history of a church, whether the church is ten years old, twenty years old, or one hundred years old. There should be a written history, a drawing together of all of the items of oral history, pictorial history, and recorded history into one presentation of the story of God's dealings with his people in this specific body of believers.

Nothing can take the place of the formal statement called a historical sketch or the history of the church — the story of the progress of God's people. Whatever it is called, it should be written and preserved for those who come afterwards. One word of caution: Making a chronicle of events at the end of the year and adding it to the chronicles of former years really is not writing history. It may be a complete chronological listing of the happenings within the church, but a history will seek to evaluate and present, not only in order but in importance, the activities, the accomplishments, the failures, and the blessings of the Lord's people over a given period of time.

4. *Present-day responsibility.* — The future generation cannot carry out the responsibilities of this generation. Only this generation can be faithful to its stewardship as a recorder and reporter of its time. There may have been those who failed in the past to measure up to their responsibilities, and this generation may be poorer because some important points have been omitted from the account in the historical record.

Future generations will look to those who are recorders today and will rise up and call them blessed if they have been

faithful in their stewardship of recording and writing history. On the other hand, the generations of the future may look back and wonder in amazement and disappointment that no better job was done and no greater contribution was made to the accumulation of written records by this generation.

Many Christians are now aware of their history and appreciative of their heritage. Indeed, many have a keen desire to know more about their history and they are willing to contribute to the making of historical documents and books of history. You and your church have the opportunity to get involved in writing church history. It is possible that you, though only one person in your church, may be the key to arousing an interest in its history and may be used of God to create enthusiasm for writing that history. ♦

This book can be ordered from Gospel Publishing House, 1445 Boonville Ave., Springfield, MO 65802 (\$2.95 plus postage and handling).

Guide  
for Writing  
the History  
of a Church  
DAVIS C. WOOLLEY

## **Wanted: Pentecostal Preachers** *As Advertised in a 1917 Evangel*

**T**he *Weekly Evangel* (now the *Pentecostal Evangel*) often published help wanted notices in the early issues of the publication. An example of this type of service was published in the March 17, 1917, issue. You will note that the prerequisites and fringe benefits vary in the five selections below.

### **Clean Living, Clean Teaching**

RECTOR, ARKANSAS. Brother Gal, who is in charge of the work in the district is leaving and they would like to hear from a clean-living, clean-teaching Pentecostal preacher, one who is in full sympathy and fellowship with the General Council of the Assemblies of God. There are a number of saints who will stand by the right man.

### **A Single Young Man**

OSBORNE, KANSAS. Brother and Sister J. R. Evans have resigned from the pastorate and are moving to Broken Arrow, Oklahoma, where they expect to take up pastoral duties. They much desire to correspond with a single young man to take up the work at Osborne.

### **E. N. Bell Will Share House and Income**

GALENA, KANSAS. The undersigned needs a young consecrated single man

as assistant at Joplin and Galena. A young man who can lead singing, hold prayer meetings, visit the sick, work at the altar and take a preaching service now and then. Need not be a great preacher but must be faithful and filled with the Spirit. Right party will be taken into my home as a member of the family, and income shared with him. — Pastor E. N. Bell

### **Fight Against Sin, Devil**

PAMPA, TEXAS. Help wanted to declare war against sin and the devil. Anyone who teaches in accordance with the last General Council held at St. Louis and is on fire for God should write P. O. Broxton. The population is about 1,000; country thickly settled. Anyone who has a tent would be especially welcome this spring.

### **Straight, Old-line Pentecostal Evangelist**

SAN JOSE, CALIFORNIA. Tent work. Gospel tent, 40'x60', wired for electric lights, seating 500, ready for summer campaign. Owner willing to take it anywhere for use in the service of the Lord. Would like to hear from some straight, old-line Pentecostal evangelist willing to join in the work. — J. D. Wells

If any of our readers responded to the above 1917 advertisements, or know of others who did, *Heritage* (out of a historical curiosity) would like to hear from you.

## □ M. M. Pinson and the Pentecostal Mission/ from p. 5

His application was approved, and by October of that year he was granted a certificate "in the Home Work".

In October 1902, following his initial meeting with McClurkan, Pinson moved his family to Nashville to attend the training school established by McClurkan's group. Tuition was free and numerous preaching opportunities were available for earnest Christian workers. Pinson apparently attended classes from October until early spring and evangelized throughout the region until near the beginning of the

### □ Alabama/ from p. 5

6 weeks during which time 75 received the baptism in the Spirit.

The Brownville church would produce more than 30 preachers and a host of influential laymen during the next 70 years. A building was later constructed under the leadership of Isaac Jordan. It was at Brownville that James Elijah Spence, my great-uncle, received his baptism in 1908. And this is the place that C. Herbert Johnson was filled with the Spirit, July 28, 1908.

Alabama enjoys a rich Pentecostal heritage. If anyone ever establishes a hall of fame for early Pentecostal pioneers in the state, they would certainly want to add the names of Cashwell, Pinson, Spence, Miller, Dubose, Stuckey, Deane, Rodgers, Massey, Todd, Jordan, Johnson — just to name a few.

### To Be Concluded Next Issue

#### Notes

1. And the territory to be known later as the Southeastern District of the Assemblies of God: Alabama, Florida, and Georgia.

2. Mack M. Pinson founded the Pentecostal paper *Word and Witness* which, along with J. Roswell Flower's *Christian Evangel*, became an official paper of the Assemblies of God in 1914. Pinson was one of the five men who signed "the call" to Hot Springs which resulted in the organization of the Assemblies of God.

3. Cashwell defected from the Pentecostal Holiness Church in 1909 and returned to the Methodist Church. Vinson Synan, in his *The Holiness-Pentecostal Movement*, writes, "Before his death in 1916, Cashwell denounced the pentecostals and tried to disclaim the part he had played in their beginning," p. 138.

4. Holmes founded the school in 1898 as Altamont Bible and Missionary Institute. Before entering the Presbyterian ministry, Holmes had been an attorney in South Carolina. He withdrew from the Presbyterian Church because of the pressure the denomination had placed on him for his emphasis on entire sanctification.

5. Coffee Springs is 10 miles south of Enterprise. Today it continues to support two rural Assemblies of God congregations. ♦

fall term. He was ordained by the Mission at the annual Convention in October 1903.<sup>3</sup>

### The Unconventional Mission

J. O. McClurkan, founder of the Pentecostal Mission, defied narrow doctrinal categorization. Although the early years of the holiness movement were characterized by interdenominational cooperation, McClurkan, more than most early holiness leaders, was especially tolerant of doctrinal differences. He adopted a Wesleyan position on the baptism in the Holy Spirit including its emphasis on eradication. However, he distinguished between a sinful self and a human self — the former to be crucified by God's power, the latter to be disciplined by the believer. He was concerned that many holiness advocates emphasized the crisis experience of sanctification to the neglect of the disciplined life following that experience.<sup>4</sup>

McClurkan was a Cumberland Presbyterian who had been sanctified under Beverly Carradine's ministry. Although he remained a life-long Cumberland Presbyterian, McClurkan integrated elements from various theological positions into the Mission. Among the most prominent of these theological traditions were Keswick theology, dispensationalism, and both "standard" and Wesleyan fundamentalism.<sup>5</sup>

The earliest years of the Mission (1898-1901) were aligned with the Christian and Missionary Alliance. The Mission had been known as the Pentecostal Alliance during these years, and its Christian workers were trained in C and MA schools. It seemed likely that McClurkan's group would strengthen its ties with the C and MA. However, in 1901 the two groups parted amicably but apparently remained doctrinally similar. In fact, the character of McClurkan's group was remarkably like the C and MA until its merger in 1915 with the Pentecostal Church of the Nazarene.<sup>6</sup> Two key issues contradictory to the prevailing mood of the holiness movement were the Mission's strong premillennialism and its acceptance of healing in the atonement, C and MA distinctives.

The Mission was an open community of holiness believers from several denominations. The Cumberland Presbyterian McClurkan and John T. Benson, Sr., a Methodist, representing somewhat different theological perspectives, set the tone for broad fellowship. The ideal for McClurkan was an independent body of believers united by the common experience of sanctification and a synthesis of

the "best" of Calvinism and Arminianism. Several parallels exist between this philosophy and early non-Wesleyan Pentecostal groups, especially in view of McClurkan's emphasis on growth in grace in the Spirit-filled life.

### Pinson's Changing Role

Pinson remained active in the Mission from 1902 through 1907. By 1905 he was a member of the General Committee of the Mission, representing Nashville. During the General Convention of 1905 he was appointed as "supervisor" of the Betsytown District.<sup>7</sup> He served as one of "the brethren on ordination" (one of three in that position) in the 1906 Convention. His wife, also active in the fellowship, was listed among those holding "Homeland" Certificates in 1907. Women were allowed to preach and evangelize but were excluded from ordination.

Pinson opened the annual pre-convention meeting with prayer on October 2, 1907. He had received the baptism in the Holy Spirit in the traditional Pentecostal experience 6 months earlier. He informed the Mission of his new doctrinal position and offered them "his papers." McClurkan suggested that he remain with the group until the fall meeting, and at that time the officials could determine Pinson's future association with the Mission.<sup>8</sup>

By the fall convention, several other ministers and students had received the "tongues experience," among them N. J. Holmes of Altamont Bible College in Greenville, South Carolina. Ministerial certificates were denied to those whose experience included tongues, although this apparently was not a unanimous decision. The "tongues issue" surfaced again in 1908 and 1909. Tim H. Moore, secretary of the Mission, had refused to sign certificates in 1907, so it seems that he was probably responsible for similar action during the following 2 years. During the 1909 meeting, John T. Benson, Sr., favored granting certificates to the "tongues brethren."<sup>9</sup> Benson was McClurkan's "strong right arm" and had served several years as Mission Secretary before Moore.

The separation of these members was not without pain to McClurkan, but John T. Benson, Jr. (son of McClurkan's associate) reported that O. N. Todd, Jr., characterized the parting as being in Christian love. Of interest is Pinson's mention of a Franklin, Tennessee, meeting in 1908 attended by John T. Benson, Sr., and Tim H. Moore. During that service a young lady had spoken in tongues, "Her face

*Continued on next page*

# TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

## 10 Years Ago — 1974

Two world Pentecostal leaders died in September: Lewi Pethrus, 90, founder and pastor of the Philadelphia Church in Stockholm, Sweden; and W. T. H. (Billy) Richards, 58, founder and pastor of Gospel Tabernacle in Slough, England.

## 20 Years Ago — 1964

Assemblies of God missionary J. W. Tucker, 49, was beaten to death by Congo rebels on November 24. He is survived by his wife Angeline, and three children, John, Carol, and Melvin.

## 30 Years Ago — 1954

Springfield, Missouri, was host to the 7th annual convention of the Pentecostal Fellowship of North America. Speakers included Nicholas Bhengu, J. A. Synan, Harry M. Strachan, C. M. Ward, Robert Lichty, and Howard Courtney. E. J. Fulton was elected chairman for the coming year.

## 40 Years Ago — 1944

The General Presbyters heard a report by Miss Gladys Henson concerning her burden for a national children's home in Hot Springs, Arkansas. The Presbyters voted to buy a building in Hot Springs for \$11,500.

## 50 Years Ago — 1934

An Assemblies of God layman, J. B. McMath, has engineered and supervised the installation of a 30- by 40-foot Mobil Flying Red Horse sign atop the 29-story Mobil Building — the tallest building in Dallas. After engineers had told him it was impractical and hazardous, McMath asked God for help. The help came in the form of a vision or dream in the night. McMath later told *The Dallas Morning News*, "I give God the honor for helping me." He attends First Assembly of God whose pastor is Albert Ott. *Sign photo by William J. Davis.*



J. B. McMath's Flying Red Horse

## 60 Years Ago — 1924

The 17th Annual Pentecostal Convention of Glad Tidings Tabernacle, New York, will be held during November. Speakers are J. S. McConnell, William K. Bouton, W. I. Evans, Ernest S. Williams, and Joseph Tunmore.

## 70 Years Ago — 1914

The second General Council was held in Chicago's Stone Church, November 15-29. Arch P. Collins was elected chairman.

Bible students are looking at the war in Europe as possibly having prophetic significance. An editorial in the *Latter Rain Evangel* asks, "Is this the final conflict? Are we at Armageddon?"

## Pinson/from p. 10

aglow." Moore approached Pinson after the service and offered by apology to "sign your papers now."<sup>10</sup>

### Reflections

Nashville apparently held few unpleasant memories for Pinson. In 1910, after some years of evangelization, he returned to make his home there. It was during this year that Pinson finally accepted "the finished work" position that served as the basis for his keynote address at the organizational General Council in Hot Springs in 1914. Pinson wrote kindly of his relationship with McClurkan, Benson, and others associated with the Mission. Benson served briefly as proofreader and publisher for Pinson's Pentecostal paper, *Word and Witness*. As Benson's own publishing business grew he discontinued the association with Pinson.

The precise contribution of Pinson and the Mission to each other cannot be traced. However, Pinson's ultimate embracing of "the finished work" position was "enough to throw us out of line with the second blessing people."<sup>11</sup> Whether he considered the Mission to be fully in the second blessing camp is uncertain. It was his earlier

Ralph G. Leverett is professor of Special Education, Trevecca Nazarene College, Nashville, the school M. M. Pinson was associated with between 1902-07.



## ARCHIVES ACTIVITIES

### Recent Acquisitions

Copy of scrapbook compiled by Evangelist John McConnell, donated by his son John McConnell, Brooklyn, New York.

Audio interviews: Vercel R. Ledbetter, Ozark, Missouri; Mabel and Bob Tremble, Galena, Kansas.

Annual reports of Christian and Missionary Alliance (1897-1916), donated by Gary McGee, Springfield, Missouri.

Historical materials from Alabama, donated by Rachel Johnson Rigby, Pensacola, Florida.

Booklets by early Pentecostals, donated by Nelson Memorial Library, Waxahachie, Texas.

Eastern District and Bible school materials, donated by Rebecca M. Beisel, Emmaus, Pennsylvania.

Periodicals and other materials relating to ministry of Aimee Semple McPherson, donated by Ralph G. Leverett, Nashville, Tennessee.

Correspondence files on New Order of the Latter Rain, from Assemblies of God Secretariat.

### Recent Visitors

Grant Wacker, professor at the University of North Carolina, Chapel Hill; J. Gordon Melton, director of Institute for the Study of American Religion, Evanston, Illinois.

experience, however, that caused what McClurkan considered a painful separation between the Mission and the "tongues brethren."<sup>12</sup> The minutes of the Mission do not record McClurkan's own position on tongues, but in genuine concern he encouraged Pinson's continued ministry with the Mission until the decision of the board revoked his ordination.

It is conceivable that even Pinson's "finished work" position might have found a place in McClurkan's experiment in Calvinistic-Arminian synthesis had he been granted the opportunity to remain with the Pentecostal Mission.

### Notes

1. M. M. Pinson, "Sketch of the Life and Ministry of Mack M. Pinson," unpublished ms. submitted to J. Roswell Flower, September 6, 1949, p. 8.

2. Minutes of the Pentecostal Alliance/Mission, April 30, 1902.

3. M. M. Pinson, letter to H. G. Rodgers, Little Rock, Arkansas, January 23, 1949.

4. Timothy L. Smith, *Called Unto Holiness*, Kansas City: Nazarene Publishing House, 1962, p. 183. (Slightly different interpretations were recorded by John T. Benson Jr. and Mildred Wynkoop both of whom chronicled the growth of the Pentecostal Alliance/Mission.)

5. Mildred B. Wynkoop, *The Trevecca Story, 1901-1976*, Nashville: Trevecca Press, 1976, pp. 27-38.

6. The term "Pentecostal" was eliminated in 1919.

7. Minutes of the Pentecostal Alliance/Mission, October 9, 1905. (The term "superintendent" is synonymous with pastor.)

8. Pinson, "Sketch of the Life and Ministry of Mack M. Pinson," pp. 11-12.

9. John T. Benson, Jr., *A History (1898-1915): Pentecostal Mission, Incorporated*, Nashville: Trevecca Press, 1977, p. 94.

10. M. M. Pinson, "Sketch of the Life and Ministry of Mack M. Pinson," pp. 11-12.

11. M. M. Pinson, Letter to J. Roswell Flower, Springfield, Mo., February 2, 1950.

## ☐ A Man Sent From God/ from p. 7

pick the flesh from the corpses. They believe that the souls of the deceased are helped by the birds as they ascend skyward, to heaven — only to be reincarnated again.

We took the path down the mountain to La-p'u to spend the night in the dirty inn. But I could not sleep. The Tibetans in this area appeared to me even more filthy than any of the Lisu I had met. Having been raised in a home where cleanliness was taught as being next to godliness, I was now being affected by the accumulation of all I had experienced. A revulsion was rising up and growing stronger within me, undoing all the progress I had made in adjusting to the cultures. I felt myself drawing back, not wanting to mingle with these people any more. But how could I minister to the people when I felt I could never love them? Praying desperately, I cried, "Lord, help me!"

**T**hat night the Lord spoke to me in a dream. I saw a filthy individual standing before me, draped in an assortment of rags. Everything about him was repulsive. I exclaimed, "This must be one of the

filthiest persons I've ever seen!"

Then the Lord Jesus spoke softly, "Leonard, that is how you appeared in My sight. But I loved you when you were unlovely. I left the ivory palaces of glory and came down to earth. I died on the cross for you. Before My precious blood was applied to you, you were just as unclean as any of these people who have never washed. But I loved you. Can you not love these less fortunate people for Me?"

Then I awoke. This experience made me realize how inadequate was human love and how much I needed God's love. I bowed my head humbly before the Lord and asked forgiveness. As I prayed, I experienced a baptism of love; His love was shed abroad in my heart by the Holy Spirit. From that time on my attitude changed completely. God gave me such a love for the Tibetans and the Lisu that I was able to eat with them, sit with them, sleep in their homes, and accompany them for days at a time.

Out of my revulsion the Lord planted His love. ✠

## Exhibit Honors E. S. Williams

### 100th Anniversary of Birth, January 7

An exhibit to mark the 100th anniversary of the birth of the late Ernest S. Williams is now open in the Assemblies of God Archives, Springfield.

Among Williams' personal items on display are a rolltop desk, bookcase and study books, antique lamp, briefcase, Bibles, chair, hand-written sermon notes, mantle clock, books which he wrote, and other memorabilia. A selection of photographs tracing his life and ministry from the Azusa Street Mission to Maranatha Manor is also included in the exhibit.

Visitors to the Archives are invited to view a video-taped interview which Del Tarr conducted with Williams in 1980.

The former general superintendent (1929-49) was born January 7, 1885, in San Bernardino, California, and died in Springfield, October 25, 1981, at the age of 96. ✠

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Ada Bolton (Mrs. Leonard) demonstrates her skill on one of the mules used in the mountains of Southwest China. Mrs. Bolton died in February 1984.

