

Assemblies of God HERITAGE™



Assembly of God
PASTOR
GEORGE HENTSCHER

Sunday School	9:30 am
Morning Worship	10:45 am
Evening Service	6:00 pm
Bible Study (Wed)	7:00 pm



HILLCREST'S
50
REMARKABLE
YEARS



HERITAGE™

FALL 1994

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Cover: Gladys Hinson, founder of Hillcrest Children's Home, Hot Springs, Arkansas, is surrounded with some of the first children to live at the home in mid 1940s. Inset, current director of Hillcrest Thomas Gotcher and his wife Glenda. For more photos see back page of this issue.

A Call for Love, Tolerance, and Cooperation

We have all experienced paradoxical attitudes in church settings.

It may be the only place in the world where one minute it is possible for us to sing "Whosoever will may come" and the next, wonder why the Afro-American, Hispanic, Asian, or Caucasian worshipers across the aisle are attending *my* church.

I discovered 30 years ago that "whosoever" does not always include everyone.

Trying to learn about methods for reaching prospective Sunday school pupils, I asked a respected Sunday school superintendent if his school conducted attendance contests? "Oh, no," he replied. "The few black children attending would go out and bring in a lot of blacks."

This selective evangelism setting was in the upper Midwest—not in the deep South.

And it is amazing how some can find "scripture" to defend intolerance and rejection of a group of people simply because of their skin color, national origin, or religious tradition.

A few years ago I interviewed on tape a former district superintendent, who was then in his 90s. While the tape rolled and the VU meter bounced back and forth, we discussed his long and productive ministry. We covered his boyhood, conversion, call to preach, pastorates, and several other subjects. It was a typical oral history interview.

Then I asked him about facing racial issues in his pastorates and district—especially during the turbulent 1960s.

He replied that he always took the scriptural view. "Blacks were cursed and are to be servants," he explained, basing his view on Noah's cursing of his son Ham (Genesis 9). It wasn't that I had never heard Genesis 9 interpreted this way (many of us grew up with that teaching), but it amazed me that this old saint in 1990 still clung to it—and was willing to put it on tape.

The church can hardly be blamed for all racial discrimination and tensions. But it is interesting to imagine how much more effective the church could have been had we

seen all people as God sees them: men and women, boys and girls whom He loves and for whom Christ died.

If God loves blacks, Hispanics, Orientals, and every other racial group, who am I to say they don't belong with my crowd? If outsiders could see us practice what we preach—as loving brothers and sisters—they would be more inclined to listen to the One who said, "Come unto me."

So much for the meddling. Now for more history and a look at a meeting which promises to create harmony and a more effective force to reach our world.

The Pentecostal Fellowship of North America was formed in 1948 to create better relations between Pentecostal denominations. The membership has always included Trinitarian classical denominations. But no black groups apparently were invited to the organizational meeting, and none has ever belonged.

Now, there is a plan to change that, and perhaps you have read about the meeting scheduled for Memphis, October 17-19. Called "Pentecostal Partners," the meeting is designed to "lead the Pentecostal Movement in America back to its roots as an interracial expression of the body of Christ."

Speakers are from the Church of God in Christ, charismatic churches, International Church of the Foursquare Gospel, Assemblies of God, Church of God, Pentecostal Holiness Church, and other groups.

Quite a change from PFNA's all white classical image.

A great number of people are working toward the success of these 3 days in October, meetings which could help turn bias and intolerance into understanding, respect, cooperation, and love.

Wouldn't that be a great message to send to the world! Maybe it will even go down in history as "Three Days in October."

Charisma magazine editor Stephen Strang has long supported a PFNA with broader appeal. In his February 1994 column, "Let's Heal the Wounds of Racism," he called for the disbanding of the PFNA and a restructuring to include not only classical Pentecostals but also independent charismatic groups—and which would be racially inclusive. "By starting fresh," he concluded, "I believe the PFNA will be making great strides toward healing the wounds of racism in the church."

Despite Strang's good intentions, I questioned some of his historical statements. You might wish to look over my shoulder at the letter I wrote.

Dear Stephen:

I commend you for your column, "Let's Heal the Wounds of Racism" (February 1994) concerning the recent talks on unity in the Pentecostal Fellowship of North America. Because there is no question concerning God's will in the matter, let all of God's people pray and work to see that the current unity efforts will be successful.

Your plea sent me into the PFNA records which are preserved here. The race question is not apparent in records from the two

Wayne E. Warner is director of the A/G Archives and editor of *Heritage*.



Two Cases We'd Like to Forget

A good example (or more precisely, a bad example) of intolerance and racial hatred happened at the Magnolia Springs Campground, Hurley, Mississippi, around 1920. A former medical doctor, Finis Yoakum, while conducting meetings at the campground, invited blacks and whites to the meeting. Retired A/G minister W. Grady Mizell, who was a small boy at the time, told me that they came out of a meeting one night to find a group of white men about to lynch a black youth because he dared to accept Yoakum's invitation to worship with whites.

Yoakum and others talked the men out of the lynching; but before the meetings ended, a group of adversaries jumped Yoakum under the cover of darkness and beat him—doubtless for his attempt at integrating meetings. Of course, the mob had probably heard other preachers expound on Genesis 9 (blacks were to be cursed and servants to others) and were determined that there would be no mongrelization of the races in Jackson County.

Often in those settings the sheriff and his deputies looked the other way or were too busy on other matters to check on beatings and lynchings and fire bombings.

Here at home, an unfortunate mark on our own history came in 1939 when the General Presbytery disapproved the ordination of black ministers in the Assemblies of God.* It took outside pressures—the Civil Rights Movement and Supreme Court decisions of the 1950s and 60s—plus the efforts of several compassionate and progressive A/G leaders before the denomination reversed that deplorable ruling.

There is still room for improvement, but we have come a long way since that unfortunate day in 1939 when the General Presbytery tried to steer the Assemblies of God down a segregated road.

Wayne Warner

*General Presbytery Minutes, 1939, p. 2. For more on the racial issue see Howard N. Kenyon's "Black Ministers in the Assemblies of God," *A/G Heritage*, spring 1987, pp. 10-13, 20.

□ Continued from page 3

exploratory PFNA meetings of May and August 1948 and later meetings, despite the fact that at this time the Assemblies of God—one of the PFNA members—and Bishop Charles H. Mason's Church of God in Christ had discussed ways of working closer together. Why the black groups were not invited in the PFNA is probably indicative of the times, six years before the *Brown vs. Board of Education* of Topeka case and seven years before Dr. Martin Luther King led a bus boycott in Montgomery. It might seem like a weak excuse, but I wonder if whites today, including myself, would have handled it any differently if we were in denominational leadership positions nearly a half century ago.

Now allow me to go back to the beginning of this century and comment on your statement that "the Pentecostal movement was totally integrated," and that the whites soon returned to their segregationist practices—made clear with the formation of the Assemblies of God in 1914.

It is true that Afro-Americans, Orientals, whites, and Hispanics worshiped together—at least in the beginning—at the Azusa Street Mission under the ministry of William J. Seymour. But you must remember that Los Angeles in 1906 was not Montgomery nor Jacksonville—and was not segregated by law as was the South. Could an integrated Azusa have happened in Little Rock, Birmingham, or Pascagoula? Perhaps, but it no doubt would have been a short-lived integrated revival.

It is also true that a white group of ministers used the name Church of God in Christ, with permission of Bishop Mason. I have not seen documentation, however, that they were ever considered organically one. Given the Jim Crow laws of that day, I

do not believe anyone in either group viewed themselves as belonging to the same organization.

Look at their publications, for example. Bishop Mason published *The Whole Truth*, and the white group published *Apostolic Faith* (later *The Word and Witness*). Issues I have seen from 1911 to 1914 contain no hint that the two groups considered themselves as one. Mason's October 1911 paper has a lengthy report on the Annual Convocation at Lexington, Mississippi, but says nothing of any white brothers attending. Likewise, the December 1913 *Word and Witness* reports on the Annual Convention of the white group at Meridian, Mississippi, in June 1913, and lists the members and their cities. This report says nothing about Bishop Mason, the black COGIC, or Memphis. Interestingly, at least one black couple joined the white COGIC, Isaac S. and Mattie Neeley, missionaries to Liberia (later Assemblies of God missionaries).

It is obvious that the groups enjoyed fellowship; as you correctly note, Bishop Mason spoke at the 1914 organization of the Assemblies of God, and his musicians participated. If the white group was splitting from membership in Mason's organization

C. H. Mason gave Howard Goss permission to use the name Church of God in Christ for a white group.



Howard Goss



C.H. Mason

in 1914, it is unlikely that he would attend the meeting to "invoke God's blessing," as you suggest.

The people organizing [the Assemblies of God] in 1914 were interested in creating a stronger organization than they were then a part—which was no more than a credentialing arrangement. (Bishop Mason was an honored guest at the 1937 Assemblies of God General Council held in Memphis. That's not to say that all white Pentecostals gathered there approved of even this token integration.)

Cannot we simply accept the fact that the organizations (Church of God in Christ) were two separate entities using the same name?

How the white group was founded, obviously, should be explored. Unfortunately, few records are available, but here is what I have been able to pull together from diaries, oral histories, ministers records, dissertations, and Pentecostal papers.

After the Apostolic Faith Movement was rocked in 1907 with rumors and charges of misconduct against its founder Charles F. Parham, the organization continued issuing credentials without Parham. E. N. Bell and Howard Goss signed Apostolic Faith Movement ordination certificates as late as December 1910. At one point Goss talked with Bishop Mason about using his Church of God in Christ name for issuing ministerial credentials. Mason granted Goss permission to use the COGIC name for a white group—which would qualify the ministers for a railroad discount. The last certificate in our files using Apostolic Faith Movement credentials was issued to Miss Ethel Wright (later Mrs. Howard Goss) on December 10, 1910. And the first credentials we have using the Church of God in Christ credentials were issued to Frank and Agnes Crouch (Paul's grandparents), March 25, 1911, and signed by D. C. O. Opperman, Howard A. Goss, E. N. Bell, and Arch P. Collins (four of the five men who in December 1913 issued the call to Hot Springs for the organization of the Assemblies of God). None of these certificates mention Mason or Memphis.

To illustrate how loose the early Pentecostals operated, I noted

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Reflecting on a Godly Heritage

The Important Roles Parents, Grandparents, and In-Laws Played in the Life of James K. Bridges

Wayne Warner, Interviewer

James K. Bridges is the general treasurer of the Assemblies of God. His father and mother, Forrest and Estelline Bridges, were also credentialed A/G ministers. After his first wife died, Forrest married May Dell Walker, the widow of another A/G minister Hovis C. Walker. The editor interviewed James Bridges about his heritage last January and adapted it for this feature, the third in our series dealing with the parental influence on the executive officers. Before his election as general treasurer, James Bridges served as superintendent of the North Texas District Council, the largest district in the denomination. James and Joyce Bridges have three sons: Kermit Stanton Bridges pastors First Assembly in Grand Prairie, Texas. Kendall Sterling Bridges is the founding pastor of the Assemblies of God Worship Center in Houston. And Keenan Storey Bridges lives in Waxahachie, Texas, where he has a valet service and lawn care service. James and Joyce Bridges have seven grandchildren.

Some people think they know when others should retire. But as James Bridges discovered, the advice is not always welcome.

God called Forrest Bridges to preach while he was a deacon. He went into the ministry while James was attending Southwestern A/G College.

A few years ago, Bridges, who was elected general treasurer at the 1993 General Council, thought it was about time for his father to get out of the pastorate and into a less regimented lifestyle. His stepmother con-

curred. After all, few ministers continue pastoring after they reach 80.

"Dad, have you thought about retiring?" James asked his father the next time they met.

Forrest Bridges had worked hard all of his life. Retirement was not something which he anxiously awaited. He had no rocking chair. He had no RV to tour the country. He could have retired, but in his late 70s he took the challenge of trying to resuscitate a church that had all but closed its doors. Not only did he inspire new life and growth, but he also led a building program for an educational unit.

Now he faced his son who had thought the work of the church was

too much for him. "Retire? No. Why?" he shot back. The old veteran's tone and countenance told his son that the issue was closed.

But not quite closed.

Later Forrest Bridges approached his wife and began, "May Dell, this business of retiring. You know, you're a wonderful woman. You know James is a good boy."

May Dell did not know where Forrest Bridges was going with the conversation but soon learned. "You didn't call me to preach. And James didn't call me to preach," Bridges reminded her. "Now, until the One who called me tells me that it's time to retire, I want you and my son to get off my back."

People who knew the Caleb-like Forrest Bridges are not surprised at his reaction. He did eventually retire, but it was in what he believed God's timing. Not according to a schedule his wife and son had set.

James Bridges likes to talk about his spiritual heritage—a heritage which shaped his life and had a great deal to do with his going into the ministry.

His father was a native Texan, reared by a staunch Methodist couple in the eastern part of the state. "When I was a small boy, I visited my grandparents in the summers," he reminisced. "They would take me to what was called Methodist protracted meetings."

And his mother's parents, the Cliftons, were also devout believers, converted in a Pentecostal brush arbor service near the rural community of Bokchito, Oklahoma—15 miles east of Durant on U.S. 70. Unknown to them in those early days, of course, was that their daughter would one day cross the nearby Red River that separates Oklahoma and Texas and fall in love with a Texas boy, Forrest Bridges.

One branch of that fascinating network wound its way through rural Texas and Oklahoma, up to Wichita, Kansas, for 2 years, and eventually to Springfield, Missouri. That's the branch our journey will take us in this feature which is an abridged



Forrest and Estelline Bridges at one of their pastorates, Woodland Park Assembly of God, Conroe, Texas (near Houston).

Grandmother Clifton's healing of a snake bite was instrumental in bringing his mother's family into the Pentecostal experience.

interview I conducted with James Bridges, January 11, 1994.

WW: Let's talk about the circumstances surrounding Forrest Bridges meeting your mother Estelline Clifton. I believe they met in Texas.

JKB: Yes, they met in a cotton field close to Lubbock, Texas, where both families had gone there to pick cotton. Dad became greatly enamored with the Clifton girl, and before the families returned to Oklahoma and East Texas, Dad and Mother were married. Then they decided that work was more plentiful in Houston, so they moved there. I was born in Houston in 1935.

WW: I know your Grandmother Clifton had a strong influence on your parents—and on you. Let's talk about those early days in the Pentecostal movement, even before the Assemblies of God was formed in 1914.

JKB: My Grandmother Clifton was led to the Lord by some independent Pentecostal preachers—preaching brush arbor meetings in the Bokchito-Bennington, Oklahoma, area. A miracle in one of those brush arbor services led my grandmother into the Pentecostal movement. It happened during a prayer meeting before a service. The practice was that the women would go to one side of the brush arbor for prayer, and the men would go to the other side. While Grandmother Clifton was praying with a group of women, she was bitten on the leg by a rattlesnake.

The others brought her back to the brush arbor where they began to pray for her. Rather than her leg beginning to swell, the bite just closed up and was healed. That personal miracle caused her to open her heart to the Pentecostal message, and she was baptized in the Spirit. She became a powerful factor in our whole family.

In their latter years my grandparents moved into Durant. Granny had a great influence on me. She had so many ways of just loving me into the Lord. She was a powerful prayer warrior.

WW: Your parents came off of the farm, but after they were married, they moved to Houston. What kind of work did your father get into?

JKB: He did a lot of different things to earn a living. He was a shoe cobbler and then got a job in a lumberyard in North Houston. He worked his way up to managing the lumberyard.

He and my mother both worked in the blueprint division for Brown and Root, a ship-building company, during World War II. Dad also sold insurance.

WW: Were they involved in church when they moved to Houston?

JKB: I guess in those early years they were not nearly as churched as they should have been. But we moved to an area in Houston just two blocks from Kashmer Gardens Assembly of God, whose pastor was Brother Leonard McLamore. Getting into that church, they recommitted themselves to the Lord. They came

A 1945 Bridges family portrait in Pasadena, Texas. Parents, Forrest and Estelline; children, Jo Marie and James. Daughter Patricia Lea was born later.



into a new experience of Pentecost. And as a young boy, I also was baptized in the Spirit. So, our family began living the Pentecostal life and experience.

WW: We haven't mentioned siblings. I believe you have two sisters.

JKB: Yes, Jo Marie Phelps is 7 years older than I am; and Pat Williams is 11 years younger. We kind of raised each other. I used to kid my parents about having brought us along where we could raise each other. Jo Marie attends First Assembly in Roswell, New Mexico, and Pat is a member of The Worship Center (Assemblies of God), Houston, where my son Kendall pastors.

WW: You have been in the Assemblies of God all of your life. During the early Houston years did you stay with Kashmer Gardens Assembly?

JKB: My dad bought a home in the northwest part of town in an area called Airline. Because we were now close to Airline Assembly of God, our family began attending there. My dad became a deacon in this church.

WW: Apparently your dad became active in the church because he later went into the ministry.

JKB: He did many things in terms of servanthood-jail ministry, hospital ministry, and in those days a lot of street ministry. Our pastor would get a permit to preach on the street, and we would all take part. So, you might say that I cut my teeth preaching on Houston's streets.

WW: Did your father talk about his call to preach?

JKB: It developed while he was an active deacon. Out of the ministry experiences, he felt the Lord nudging him toward the ministry. He had a powerful experience at the altar one Sunday evening in which God just clearly impressed him. He said it was like Paul's heavenly vision that he felt the call into the ministry.

WW: How did he begin to fulfill that call?

JKB: Shortly after that experience, doors opened, and he began to not only preach revivals, but he also took a pastorate. All of his ministry was in

the North Houston Section. He pastored in Conroe for about 16 years. He was in New Caney for 2 years; and in Cleveland 3 or 4 years. He was presbyter of the North Houston Section for about a dozen years.

WW: Apparently your mother supported him in the ministry.

JKB: Oh, yes. And while they were pastoring in Conroe, she felt a call into the ministry and received Assemblies of God credentials.

WW: Were you still in the home when your father began preaching?

JKB: No, by that time I was attending Southwestern Assemblies of God College.

WW: Before we continue with your parents' ministry, let's go back to the Airline Assembly and its pastor James Sterling. I know you appreciate that heritage.

JKB: One experience I'll never forget is a sickness with which I was afflicted, and the praying people at Brother Sterling's church. During the Christmas holidays when I was about 17, I took a job in a Houston department store. I thought I had a cold in my head. It turned out to be an inner ear infection, and the infection drained inwardly. Driving home from work, I don't remember ever arriving

As a teenager, James preached revivals, but offerings were not always in money. He'll never forget the banty chickens that escaped before he got home from East Texas.

James and Joyce Bridges, young A/G evangelists in 1955.



home or going to bed. My parents came in and found me in kind of a subconscious state, and they called the doctor.

But, in the meantime, my parents called Pastor Sterling and a number of friends, and they prayed through the night. I remember hearing them pray when I began to regain consciousness. "Now Lord, this boy has been called of God, and we're not going to let the devil defeat the purpose You have for him." And they held on, and I had a wonderful healing over that. It was just a marvelous thing. The doctor was most pleased at my recovery. When he tested me, he felt that it was far more severe than probably what we had thought. But the Lord just brought a marvelous healing into my life.

WW: You won't forget that experience.

JKB: You just can't forget. Not only the touch of the Lord, but you can't forget parents that will hold onto God for you and see you through it.

WW: And I believe you had more than a casual interest in the Sterling family.

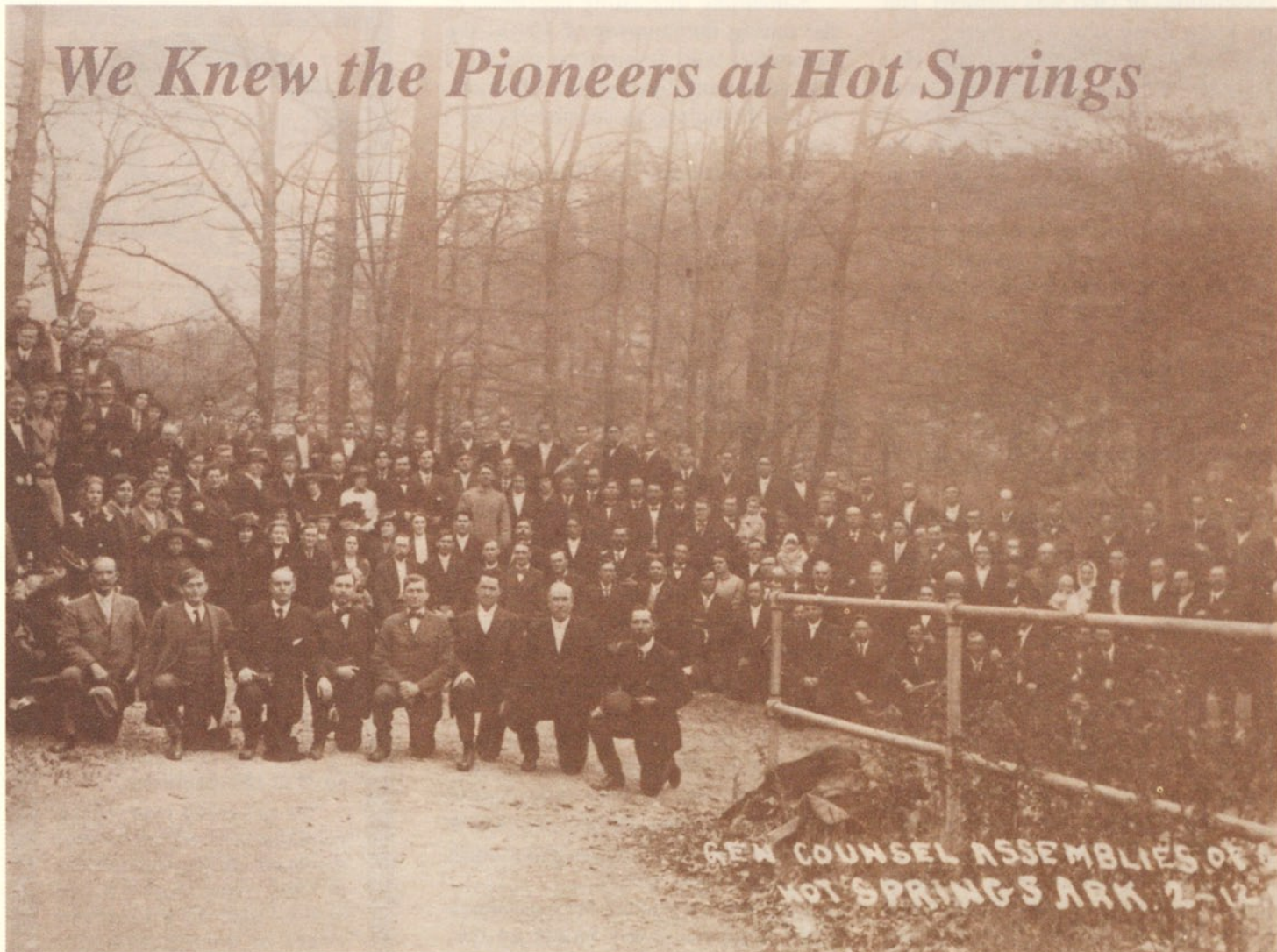
JKB: Yes, that's right. His daughter Joyce and I fell in love and we were married between the time I finished high school at Southwestern and returned to Waxahachie for Bible college. And, by the way, both her mother and dad were also ordained ministers with the Assemblies. So, we have had preachers credentialed with the Assemblies of God on both sides of our family. I've been surrounded by my parents, my wife's parents, and then two of our three sons have been credentialed.

WW: Your own call to the ministry came at an early age. Tell us about that.

JKB: I had personally felt the call of the Lord early in life. I don't know at just what age, but it seems to me I felt real strong movings of the Lord when I was 10 and 11. And I remember in our services that my dad never did try to persuade me to be a preacher, but there was always the

Continued on page 27

We Knew the Pioneers at Hot Springs



Appreciation and a Challenge From a 50-Year Minister □ By Fred J. Greve

Fred J. Greve spoke for ministers in Southern California who received the 50-year awards at the 1993 District Council. The *Heritage* editor adapted his speech for this issue with the belief that Greve spoke for hundreds of other credential holders who have ministered for at least 50 years. Greve directed his closing comments to his own pastor Gary Archer—a challenge that perhaps other senior ministers would like to adapt for their own pastors today.

Greve earned an Ed.D. in counseling psychology from the University of the Pacific, Stockton, California. His college teaching career included 20 years at Bethany College, Scotts Valley, California, and 9 years at Southern California College in Costa Mesa. He also pastored for 14 years in Kansas and has written numerous articles and two textbooks for International Correspondence Institute.

We 50-Year-Certificate people want to say, “Thank you. Thank you, Assemblies of God for everything you’ve done for us.”

Allow me to name a few of the things for which we give thanks:

1. For 50 years you’ve given us a pulpit from which to speak.

2. For 50 years you’ve been a family to us—and I can say, “I’m so glad I can say I’m a part of the family of God.”

3. For 50 years you’ve given us counselors to whom we could turn in times of distress and need.

4. For 50 years you’ve set before us godly elders who were examples

and role models whom we could follow.

5. For 50 years you have had a great missionary mechanism so we could reach out and effectively touch our wide world.

One of the reasons scholars study the church fathers (particularly Apostolic Fathers) is because they had lived so close to when it happened. Their writings—still extant—can support and validate apostolic truth because they knew those who were there.

So look at us—we veterans who are here tonight. We were not at Hot Springs in 1914 [when the

Assemblies of God was formed). But we knew those who were there!

It was only 12 years after Hot Springs that my family came "into Pentecost"—into the Assemblies of God. I was only a little kid at the time. Those guys from Hot Springs were still around and still going strong. And believe me, those pioneer men and women spread out—and as Ralph Riggs was fond of saying—"filled Jerusalem with their doctrine."

When I was 7, I was very, very sick. I was dying with double pneumonia. The doctor said, "Fred won't last until tomorrow." But John W.

"When Fred Vogler laid his hands on me, he shook me. When he prayed, it was like thunder."

Welch (Daddy Welch) was in our town of Okmulgee, Oklahoma, and he came by and prayed for little Fred Greve, and that Hot Springs power came over me. I was healed and was out in the yard playing when the doctor came by the next day.

I didn't know E.N. Bell nor Arch P. Collins [first two chairmen], but I knew John W. Welch, W.T. Gaston, Ernest Williams, Wesley Steelberg, Gayle Lewis, and Ralph M. Riggs [others who served as chairmen and superintendent]. I knew other pioneers including Noel Perkin, J. Roswell Flower, Stanley Frodsham, P.C. Nelson, William Burton McCafferty, Smith Wigglesworth, Donald Gee, Charles Price, and Walter J. Higgins. Brother Higgins made a great impact on my life, and his son Joe is with us in this service.



Fred J. Greve

Something interesting happened to me during the summer of 1940—the summer I was licensed to preach. I had gone from Springfield, Missouri, to San Francisco to see the World's Fair.

While attending the "Cavalcade of the West" pageant with 50,000 other people, I happened to sit by a handsome, dignified man. He began to talk to me and asked me where I lived. When I told him Springfield, Missouri, he asked if I attended college there. "I go to a school you've probably never heard about—it's called Central Bible Institute," I answered.


"Why," said he, "I'm Leland R. Keys, president of Glad Tidings Bible Institute." Imagine that. Of the 50,000 people there, I happened to sit by that great pioneer. And 15 years later, I was honored to become a member of his faculty [then called Bethany Bible College and located at Santa Cruz].

All of those pioneers had a message for us. At camp meetings, ministers institutes, revivals, and district councils: "Young people, we know what happened to us in those early days. Don't you lose it."

I remember when I was ordained, Fred Vogler laid his hands on me. When he prayed, it was like thunder. When he laid hands on me, he shook me. And something which I really had not expected happened to me: I was stronger and more anointed and more powerful. This transfer of power is not apostolic succession. It is Pentecostal continuity.

I won't be laying hands on anyone tonight. But I'd like symbolically to lay hands on a special friend of mine, a former student, now my pastor, Gary Archer. Gary, if I laid hands on you tonight, you'd really feel it. I'd shake you good. I'd shout it out. Because I want to put one hand in the hand of John Welch or Fred Vogler and take you by the other hand. Let the Hot Springs fire flow from them, through me, and into you.

And Gary, while I'm sitting there next Sunday, I'm going to be a blessing to you because I'm one of the people who personally knew the pioneers who were at Hot Springs! ❖



DON'T THROW IT AWAY!

A lot of things can be thrown away or recycled as soon as they are used.

But not the things we save at the Archives.

We preserve everything relating to the Pentecostal movement and the Assemblies of God. And that's a big order—almost a hundred years of documents and memorabilia.

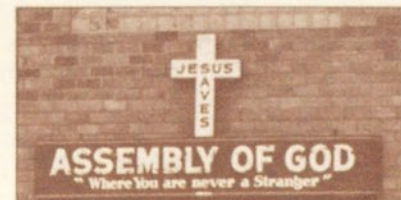
You can help us by searching through closets and attics for photos, movies, videos, diaries, books, audio tapes, magazines, correspondence, and anything else connected with our history.

So, before you throw away those old camp meeting photos or revival posters, please call or write. They could be just what we need to fill gaps in our collections.

Thanks for helping us preserve our great heritage.

Assemblies of God Archives
1445 Boonville
Springfield, Mo. 65802

The Assemblies of God



“A Good Name”

By Glenn Gohr

The *Word and Witness*, when it issued the call for a general convention at Hot Springs, stated several goals for the meeting. The first of these was

that we may set a better understanding of what God would have us teach, that we may do away with so many divisions, both in doctrines and in the various names under which our Pentecostal people are working and incorporating.¹

Unity was the chief aim of these early Pentecostals who met in 1914. And although there was considerable opposition because of the thought of forming a new denomination, the prevailing mindset of these early leaders was to organize the bulk of the Pentecostal movement, so that the mission of the church could more efficiently be carried out. To do this, the Pentecostals needed to have some semblance of organization and establish some primary goals of ministry and doctrine. Tied in with these aims was the need for a consistent name for the group of believers who were in like fellowship.

Before this time, the Pentecostal movement had gone by several names. At the turn of the century, Charles Parham had established the Apostolic Faith Movement. This term was later used by followers of William Seymour of the Azusa Street

Mission and by Florence Crawford who left Azusa Street to establish a work in Portland, Oregon. Several early periodicals of these and other groups used the title *Apostolic Faith* and the term became a synonym for Pentecostal.

In 1909, a number of Parham's followers rejected his leadership and loosely began to use the term "Pentecostal" to clearly distinguish themselves.² These Pentecostals maintained fairly close fellowship through a publication called

Most of the delegates at the 1914 organizational meeting believed they had chosen a scriptural and fitting name for the movement they had formed.

Apostolic Faith (later called *Word and Witness*), which was edited by E.N. Bell in Fort Worth and later in Malvern, Arkansas. This group of ministers and believers became a nucleus for the later organization of the Assemblies of God.³

By the early teens, other Pentecostal groups were organized under the name "Church of God in Christ." Like the term *Apostolic Faith*, this name also became confusing.

A black Pentecostal denomination was chartered by C.H. Mason and

called the Church of God in Christ. Its headquarters were in Memphis, Tennessee. And in 1911 when he was approached by Howard Goss and some of his associates (who were formerly associated with Parham's Apostolic Faith Movement), Mason gave permission for them to issue credentials separately under the name, "Church of God in Christ."⁴ This allowed these believers to have ministerial privileges in local communities to perform sacramental ordinances and also to obtain clergy permits for use of railroad transportation.

To distinguish between these white believers and Mason's group, the ordination certificates were issued in the name of the "Church of God in Christ and in unity with the Apostolic Faith Movement." This was a temporary solution to the problem of a name for this group of early Pentecostals who later banded together to form the Assemblies of God, and it helped them to keep their identity separate from Parham's following and others who used the term "Apostolic Faith."

Still another "Church of God in Christ" was located in Memphis, Tennessee, with L.P. Adams as overseer. He and William B. Holt cooperated with C.H. Mason and organized another white group using the Church of God in Christ name.

Adams published *The Present Truth* and *Grace and Truth* and was pastor of a church which eventually became First Assembly of God in Memphis.

In the Southeast, H.G. Rodgers, J.W. Ledbetter, and others organized a similar group in the fall of 1909 which used the term "Church of God" and was centered in Alabama. In addition, a church body in Anderson, Indiana, and a Pentecostal group in Cleveland, Tennessee, had previously adopted "Church of God" as their names. In 1912, Rodgers' group adopted the equally confusing "Church of God in Christ" appellation.⁵ It did not take long for the names "Church of God" and "Church of God in Christ" to become confusing, not only to members of these various groups, but also to outsiders.

The confusion of names likely led to exploratory discussions between Rodgers' Alabama-Mississippi group and Goss' fellowship in Texas and Arkansas. Early in 1913 there was a merger between these two groups. The January 20, 1913, issue of *Word and Witness* invited members of both groups to attend a meeting at Dothan, Alabama, in February. Another meeting was held in June 1913. When a list of 352 clergy for the "Church of God in Christ" was published in December 1913, members from both church bodies were included. Howard Goss, E.N. Bell, D.C.O. Opperman, and A.P. Collins were listed as the clergy reference committee.

According to Howard Goss, this was merely an association of ministers. "We had no organization beyond that of a 'gentleman's agreement,' which included an understanding that we would withdraw our fellowship from the untrustworthy."⁶

This was a step in the right direction, but it soon became apparent that the association was inadequate not only because of a confusion in names, but because of a lack of organization. Goss shares more insight concerning the need to organize.

The cohesiveness which God had given us in the baptism of the Holy Ghost through love was rapidly being lost through our lack of

cooperation and the spirit then abroad in the land was endeavoring to separate us.⁷

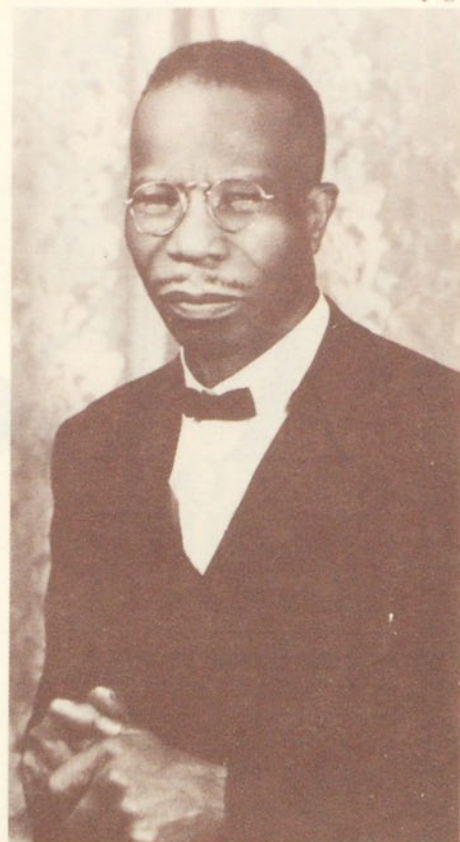
Just as a good horse still needs a harness to produce worthwhile results, the movement needed a legal form of written cooperative fellowship. An organizational effort had to be made in which every man helped his brother. It was the will of God, and imperative, that only those who would agree to such cooperative efforts be allowed to join.⁸

As there was no apparent way to gather up the reins of the different cliques, each of which seemed in danger of galloping off in its own direction, Brother Bell and I worked privately together on some type of solution. We later found that Brother Opperman saw this need, too, as did a few other leaders.

We realized that great care was needed at this stage, as we had been strictly taught against any form of organization. Irresponsible brethren, if they heard too much, might immediately use the opportunity to poison the saints against us before we could explain, and call us "compromisers!"—a serious charge in those days.

Of necessity, we secretly dis-

cussed calling a conference to organize the work. So, in
Continued on next page



Charles H. Mason permitted a group of white ministers to use The Church of God in Christ name, the church he headed in Memphis.

Executive presbyter Thomas K. Leonard, seated on left, a pastor in Findlay, Ohio, was a strong supporter of the "Bible name" at the 1914 organizational meeting and later when some wanted a change. Other executive presbyters below are E.N. Bell, next to Leonard, and Cyrus B. Fockler; standing are J.W. Welch, J. Roswell Flower, D.C.O. Opperman, H.A. Goss, and M.M. Pinson.



November of 1913, Brother Bell and I ventured to announce a conference at Hot Springs, Arkansas, from April 2 to 12, 1914. We signed the original call ourselves.⁹

Bell and Goss knew they would face serious opposition to the thought of organizing unless God intervened. But they felt He was leading, and soon other leaders took their stand and added their names to the call.

Ultimately, five of the men on the 1913 list of ministers with the Church of God in Christ—M.M. Pinson, A.P. Collins, H.A. Goss, D.C.O. Opperman, and E.N. Bell—prepared and published “The Call” to what became the organizational meeting of the Assemblies of God.¹⁰ Other ministers readily supported this plan as the time grew nearer for the convention.

In the call to organize at Hot Springs, it was stated: “...many assemblies have already chartered under different names, as a local work, in both home and foreign

lands. Why not charter under one Bible name?”¹¹

Dollie Simms, who was ordained at the first general council, had fond remembrances of the organizational meeting, noting a “sweet unity and one-accordness” in all the sessions. Concerning the name, she confides

In one of the evening services, the leader of the meeting, Brother E.N. Bell, asked three of the brethren to go to the basement of the building and seek the Lord, beseeching Him to give us the name of the movement which we were about to organize. They were asked not to come out of that basement until the Lord gave them the answer.

About 2:00 the next morning one of them cried out, “Brethren, I have it, I have it. I have our name and it is found in Hebrews 12:23, ‘General Assembly and Church of the First Born, whose names are written in heaven.’”¹²

This was actually a self-appointed committee, headed by T.K. Leonard of Findlay, Ohio, which was opposed to strong organization and met in secret to formulate some guidelines

for the Council. The secret committee formulated a constitutional preamble which established the term Assemblies of God as a name for the fellowship. T.K. Leonard brought their findings to the floor of the business meeting the next morning, and the delegates voted to take the name, “General Council of the Assemblies of God,” based on Hebrews 12:23.¹³

This was a simple name; it did not honor a man or a specific form of church government and there was no

Several local churches were already using the name Assembly of God before the Hot Springs meeting.

prior claim to it. It reflected the impersonal and unsectarian nature of this cooperative fellowship. It also expressed the emphasis upon believers assembling together for worship, prayer, fellowship, preaching, and evangelism. The name stuck.

T.K. Leonard was already using “Assembly of God” to refer to his local congregation, and he had been issuing credentials under that name for 2 years prior to 1914.

After his baptism in the Spirit in 1907, Leonard had purchased an old saloon which he converted into a church. He first called it “The Apostolic Temple.” Then in 1912, he renamed the work “The Assembly of God.” He also had begun a print shop where presses turned out Christian literature. He called it the “Gospel Publishing House.” And he had a Bible training school upstairs in his print shop which he called the “Gospel School.”

At the 1916 General Council in St. Louis, Leonard was on the committee which drew up a statement of fundamental truths which later was incorporated into the Constitution and Bylaws.

Leonard gave the Assemblies of God its first constitutional preamble and resolution, its official name, and the name of its publishing house.¹⁴

Other Pentecostal congregations were also using “Assembly” or “Assembly of God” before the 1914 Council. In fact, E.N. Bell had earlier

How to Identify Your Church

Correct Use of the Organizational Name

The legal corporate name of the entire Assemblies of God constituency and church is: The General Council of the Assemblies of God.

This complete title should only be used when referring to the denomination as a whole.

Each of the districts in the United States uses a variation of this name when referring to all ministers and churches making up a district’s constituency. For example, the legal and corporate name for the churches and ministers that make up the Minnesota District is: Minnesota

District Council of the Assemblies of God.

In common usage, The General Council of the Assemblies of God is often referred to as the General Council. It is important when using this term to avoid confusion over whether the denomination, or its biennial meeting, is the subject.

A second term in common usage for the entire denomination is Assemblies of God. This term is collective and takes a singular verb form. One could say, “The Assemblies of God has many missionaries,” or, “The Assemblies of God is a growing fellowship.”

It would be wrong, however, when referring only to a local church to say, “The Assemblies of God is a growing church.”

In speaking of a local church, it is correct to say that it is “an Assemblies of God church.”

When the word “assembly” is used in the singular, for a local congregation, it is redundant to add “church.” Thus to say “Calvary Assembly of God church” is incorrect.

More information on the proper use of the name of The General Council of the Assemblies of God and local churches is available in the brochure “Your Church and the A/G Name.” Write to the Office of Public Relations, 1445 Boonville, Springfield, MO 65802.

suggested that William Durham charter his work as the "Full Gospel Assembly" rather than the "Full Gospel Mission" as it had previously been called. That was more than 5 years prior to the organizational meeting at Hot Springs.¹⁵

Bell had opposed using a non-biblical name for the organization meeting at Hot Springs, and in March 1914 proposed using "Church of God in Christ" or "Assembly of God" as a name. He mentioned that the Pentecostal Assemblies of the World had recently been chartered at Portland, Oregon, using "assembly" in its name.

But we cannot adopt the denominational principle of going outside the Bible for a church name and tacking on some adjective descriptive of some sectarian doctrine. God's children are called by many names and one is just as good as another so long as it is found in the Bible.¹⁶

Contingent upon choosing a name for the organization, at the first council, the delegates agreed that the General Council of the Assemblies of God should be incorporated. They also approved credentials in the name of the General Council of the Assemblies of God for "worthy ministers within the Pentecostal, Apostolic Faith and Church of God in Christ groups" who requested them. Howard Goss of Hot Springs, Arkansas, was to issue the credentials to ministers in the South and West; T.K. Leonard would dispense credentials in the North and East.¹⁷

The preamble outlined the name for the Assemblies of God, and stated that the group who met at Hot Springs to unite under this name were "Pentecostal (Spirit baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and

Churches, and Full Gospel Pentecostal Missions, and assemblies of like faith in various states in the United States of America and Foreign Lands."¹⁸

A report of the Hot Springs Convention and the choice of name says that "nothing was more approved of God." After much prayer the committee and the voting constituency each unanimously approved the name.

Then as all stood before God in consent, the power fell and the glory of God came down, praises, thanks and shouts went up as the sound of many waters unto God. When things were quiet enough to hear, a message in the Spirit came and the interpretation followed and

"Just as a good horse still needs a harness to produce worthwhile results, the movement needed a legal form of written cooperative fellowship."—H. A. Goss

the approving voice said "I have guided in all this, and my approval rests upon it."¹⁹

After this, C.H. Mason (who had earlier given permission for these believers to grant credentials using the name "Church of God in Christ") "in the power of the Spirit blessed the council in its action for God."²⁰

To aid people in understanding the term "Assembly of God," Bennett F. Lawrence, one of the executive presbyters, developed a Bible study to explain the scriptural background of the name and gave a detailed outline of the New Testament church or assembly in all of its aspects. This was printed in the *Christian Evangel* and the *Word and Witness* in May 1914.²¹

The Hot Springs council most definitely put a stamp of approval on the name "Assemblies of God," but this name was not to be a source of contention. In an editorial in the *Christian Evangel*, it was stated

while one general name of the "Assemblies of God" would make easier all business matters, yet perfect freedom in names should be allowed all local assemblies, and

that one Bible name was not to be contended for or exalted above any other name found in the Scriptures.²²

In 1915 E.N. Bell was asked, "Have you not dropped the Church of God in Christ and don't you require all to go under the one name of 'Assembly of God'?" He answered, "No indeed." He said that Pentecostal people of any of the various names who desired fellowship were welcome and that "Assemblies of God" was a general term to describe all of the churches which had organized at Hot Springs.²³

Although "Assemblies of God" was the name chosen in 1914, there was a time when this name was challenged. At the 1927 General Council, a formal constitution was set in order, and ground rules were laid for almost every facet of the Assemblies of God ministry. In the course of discussion, some dissatisfaction was voiced over the term "Assemblies of God," and a more suitable name was discussed.

A number of the brethren, some of them executives, sought to change the name to "The Pentecostal Evangelical Church." It was a pleasant, euphonious, and fully descriptive name, and it included the word "church."

J. Narver Gortner began the discussion, explaining that the new name would better indicate the true character of the denomination. "We are Pentecostal people. Then we are evangelical too, we believe in evangelization."²⁴ One of Gortner's main objections was that he felt that we are only part of "the assemblies of God" or church of Jesus Christ.

Strong pleas in support of this name were given, but T.K. Leonard, the man who had offered the original name to the first General Council, was too persuasive.²⁵

Leonard reminded the people how God had blessed at the first general council. After days of meditation and trying to get an undenominational and nonsectarian name, God "revealed to us this constitution and God-given name; and when it was

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

50 Years Ago—1944

Aimee Semple McPherson With the Lord

After preaching to 10,000 people in the Oakland (California) Auditorium, legendary evangelist Aimee Semple McPherson, 53, died in her sleep from an accidental overdose of prescription drugs. Affectionately known by thousands as "Sister," she had participated in the dedication of a new Foursquare church in Oakland on September 26 and then preached a sermon on "The Foursquare Gospel." The next morning her son Rolph found her unconscious, and she died a short time later.

Newspapers around the world carried tributes; *Newsweek* wrote, "In an era of waning revivalism Aimee McPherson was a glamorous recessionist." Some 50,000 people filed past her coffin on October 8 in the church she built, Angelus Temple, Los Angeles. She was buried the next day on her 54th birthday. Before founding the International Church of the Foursquare Gospel, Sister held credentials with the Assemblies of God (1918-21). (*Aimee Semple McPherson, Everybody's Sister*, by Edith L. Blumhofer, 1993.)



40 Years Ago—1954

Revivaltime Crisis

An emergency appeal is being made for *Revivaltime*, the Assemblies of God radio program heard each Sunday night over the ABC Network. General Superintendent Ralph M. Riggs, in his *Pentecostal Evangel* column, spoke of the crisis that the program faces less than a year after going on the network. "The income averages around \$5,000 per week," he wrote. "But the cost is around \$10,000 per week." The net deficit has grown to more than \$200,000. Unless listeners respond to the appeal, plans are to discontinue the program on the network in December. An accompanying photograph of C.M. Ward, radio speaker, asks, "Shall his voice be silenced?" [Listeners did respond, and *Revivaltime* stayed on the network until 1968 when it began mailing tapes to the stations.]

51 New Churches in South Florida

The South Florida District reports that 51 churches have been planted during the past 3 years—22 in 1954. Most of the new churches were started under the Pioneer Worker Plan. "A worker goes into a community with the approval of the District but with no promised support. He uses his own ingenuity to support himself, secure a church building, and finance the work." Nearly every pioneer worker reports

many souls saved, many believers filled with the Holy Spirit, and numbers healed by the power of God.

Eskelins Stir Indianapolis Church

Pastor Ted Vibbert, Central Assembly, Indianapolis, reports that a 2-week meeting with the Musical Eskelin Family was extended to 3 weeks because of the great interest. "To accommodate the crowds," Vibbert wrote to the *Pentecostal Evangel*, "we rented chairs, placed them on the lawn, and put loud speakers in the windows." He added that they lost count of the number who were saved during the meeting. A new record of 475 was set in the Sunday school on the last Sunday of the meetings. Sixteen months earlier the Sunday school was running 46.

30 Years Ago—1964

Boston Area Opens Teen Challenge Center

Teen Challenge now has a center in the Boston area. Despite the claim that it could not happen in that great city, the Boston Teen Challenge Center has opened at 414 Jamaica Way in suburban Jamaica Way. Stirred by the city's spiritual need, businessmen and pastors visited Teen Challenge in New York City and returned with a desire to launch the center. Teams spent the summer invading the ghetto sections and the plush suburban neighborhoods, distributing *Chicken* booklets and conducting street rallies. Now converted addicts and gang leaders are standing on the street corners singing and preaching. The *Pentecostal Evangel* reported that the greatest impact is being demonstrated by spiritual awakening that has taken place in a number of denominational churches. [The Teen Challenge Center is now located in nearby Brockton, Massachusetts, and directed by James Vitale.]

Ministers With the Lord

Among several reports of ministers who have died recently are the names of C. Richard Jones, Ira Shakley, and Nicholas Nikoloff.

Jones, 55, a pastor in Marysville, Michigan, drowned while with his Royal Rangers group on an outing. He is survived by his wife and eight children.

Noel Perkin, retired director of Foreign Missions, remembers Ira Shakley, former missionary to Sierra Leone: "He was always cheerful." He and his wife went to Africa in 1916 and then were under appointment with the Assemblies of God from 1920-39.

Nikoloff, 64, was a well-known missionary and educator. A native of Bulgaria, he came to the U.S. in 1920 and then returned to his country as a Pentecostal pastor. He later became principal of the Danzig Biblical Institute. His later ministry in this country included service in three Bible institutes, pastoring, and as secretary-treasurer for the New York-New Jersey District. [His widow Martha, 92, makes her home at Maranatha Village, Springfield, Missouri.]

THE ROAD BACK



One of Charles Ramsay's cartoons which appeared in the *Pentecostal Evangel* in the 1940s.



Ramsay

Christian Cartoonist's Last Deadline

By Wayne Warner

A friend told us recently of the death of a man who was known to millions as simply "Ramsay."

Maybe you didn't know Charlie Ramsay, but it might seem as if you did because of the weekly cartoons he created for the *Pentecostal Evangel* and the *Adult Sunday School Quarterly*. Beginning in 1935 it was Ramsay's responsibility at the Gospel Publishing House to create cartoons with stimulating messages for a readership that circled the globe. And once his talents were discovered, he was in demand for other types of artwork besides cartoons.

"Brothers E. S. Williams and Stanley Frodsham gave Charlie the

opportunity to work his way through Central Bible Institute," his widow Dorothea recalled recently. "It was at CBI with its fine teachers who taught under the anointing of the Holy Spirit that God's Word became real to him."*

"Every one of his cartoons is equivalent to a sermon."

—Vaughn Shoemaker

In 1949 Vaughn Shoemaker, chief cartoonist for the *Chicago Daily News* and a Pulitzer Prize winner, called Ramsay the leading Christian cartoonist. "Every one of his cartoons," Shoemaker wrote, "is equivalent to a sermon. It will never be known in this world just how far his cartoons have gone in extending the Kingdom of our Lord."

Ramsay left the Gospel Publishing House in 1955 to head the art department at the Oral Roberts Evangelistic Association in Tulsa. But he continued to create cartoons for the *Pentecostal Evangel* until 1978. The summer 1986 issue of *Heritage* carried a selection of his cartoons, and the accompanying text stated that at 75 years of age he kept busy painting and exhibiting his work. He was a member of Central Assembly of God, Tulsa.

Now Charlie's ink pens have been laid aside. He has autographed his last creative work. He has met his last deadline. Few will remember his preaching or writing but multitudes remember his distinctive ink drawings and paintings that in the words of Vaughn Shoemaker were "equivalent to a sermon."

*Central Bible Institute, Springfield, Missouri, is now Central Bible College.

Seattle Church Displays Handwritten Bible at Sunday School Convention

More than a thousand People Enlisted in 1950 for Ambitious Project

The invitation, "Come and bring your Bible to the 8th National Sunday School Convention," has resulted in an unusual display item. A handwritten Bible, recently completed by the Fremont Tabernacle Sunday School of Seattle, is to be brought by Pastor Ralph W. Harris. It will be on display during the Convention, to be held in Springfield, Missouri, March 15-19 [1950].

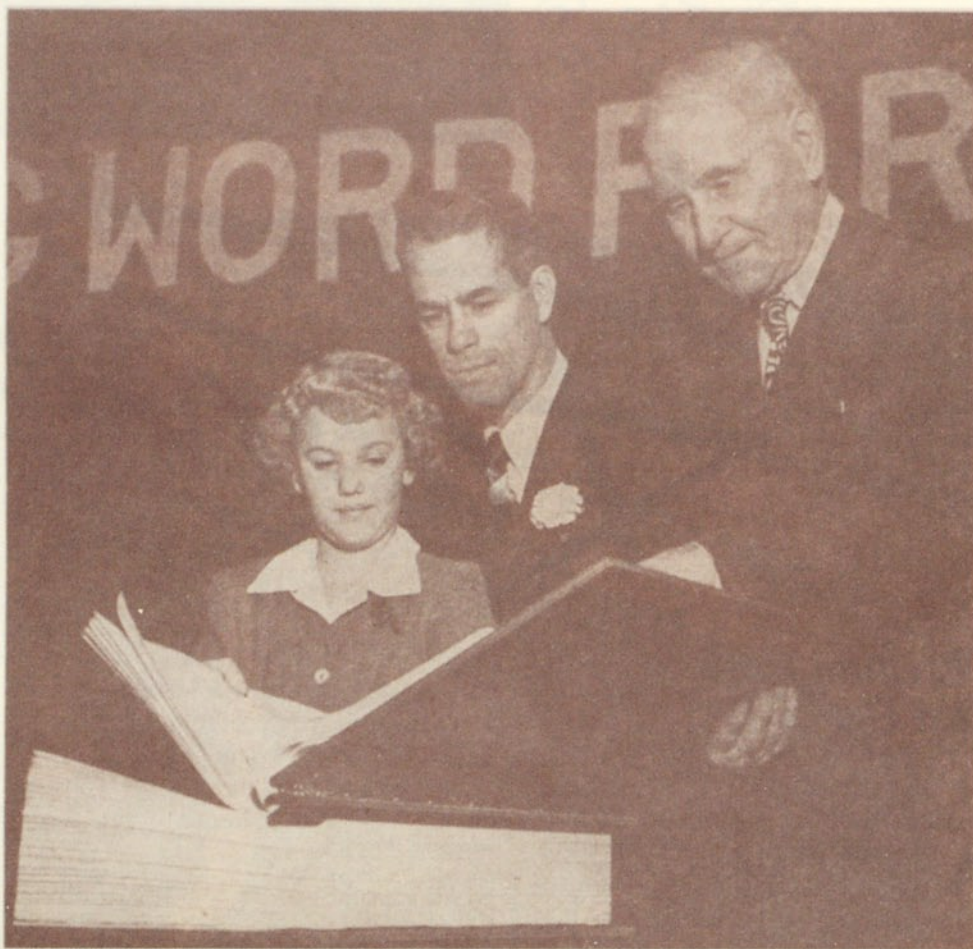
The story about the writing of the Bible is as interesting as the huge volume itself.

You see, Fremont Tabernacle won second prize last year in the Attendance Increase Contest sponsored by *Christian Life* magazine of Chicago. "Various methods were used," Brother Harris reports, "most of them totally unrelated. This year, in entering the contest, we tried to find a method, which would have a permanent value in itself—apart from the increase through the contest."

The handwritten Bible was the plan that Fremont Tabernacle decided upon. From then on, "Handwritten Bible," was spelled with four letters, W-O-R-K!

Nearly 150 people had some definite work to do. There were 825 house-to-house calls made by "Scribe Solicitors." The Phone Committee made a total of 975 calls. The "Pick-up and Delivery Squad" had 336 house calls to their credit. The plan was for 1,189 Scribes to each write one chapter of the Bible.

This article is a reprint from the March 1950 magazine *Our Sunday School Counselor*. Ralph W. Harris, the organizer of the project, is now 82 and lives in Springfield, Missouri.



Pictured in 1950 with the handwritten Bible are Gloria Gray, 8 years old, the youngest "scribe," granddaughter of Frank Gray, Northwest District superintendent at the time; Ralph W. Harris, project director and pastor of Fremont Tabernacle (now Westminster Assembly); and Gustav Johnson, 85 years old, oldest "scribe."—Photo by *Seattle Times*, used by permission.

After getting all the chapters assigned, more than 100 had to be re-assigned. It is estimated that there were, at least, 900 hours of work involved. Add to that 1,500 hours spent by Scribes in writing the chapters. Count that work at the rate of \$1.00 an hour, and the value of the Bible is close to \$2,500.00 from the standpoint of work alone. [Based on

minimum wage today, the value would be \$12,500.]

As the writing of the Bible was primarily to help increase Sunday school attendance, Fremont Tabernacle worked out a system which would be an incentive for the Scribes to attend Sunday school and church. It also encouraged neatness in writing the chapters. Those Scribes

who wrote the most attractive chapters were to have their names listed in the front of the Bible. Each week the 25 most attractive chapters were displayed at the church. From these the five most attractive were placed aside for the final choice—IF the Scribes of these five had been present either at the Fremont Tabernacle Sunday school or their own. Each week everyone present was given a ballot to be used on “S-ELECTION DAY.” On that day the ballots were cast and the most attractive were selected.

The winner was a teacher in junior high, the son of a Lutheran minister. His chapter was written in Old English. The Second Place winner was a young lady from Rome, Italy, a student at one of the colleges in the city. Another one of the five winners, was a young Catholic woman, who with her chapter drew a picture of a prophet, holding the Ten Commandments (which were written in tiny characters but legible).

About 30 different denominations were represented by the Scribes. Many of these people have attended Sunday school and church at Fremont, since writing their chapter.

The whole city seemed to be stirred over the project. A district paper which reaches 30,000 people in the community of the church each week, went all-out to assist.

On D-Day, “Dedication Day,” Fremont Tabernacle had the greatest Sunday school attendance in its history—525. Representatives from Christian schools and such organizations as the Gideons, Youth for Christ, and Christian Business Men’s Committee, as well as the Northwest District Council of the Assemblies of God, were present and assisted in the service.

Two papers sent photographers that day. The church editor of the largest paper in Seattle, the *Seattle Times*, said, “This is the hottest religious news story in town.” They printed a large picture the next day.

Earlier in the effort, they had printed a picture of the pastor standing by Fred Henry, a blind member of the church, while he wrote his chapter in Braille. [See cover story on Fred Henry in spring 1994 *Heritage*.]

Outstanding civic and religious leaders have written testimonials concerning the Bible, which will appear in their own handwriting in the front of the Bible. These men are:

Mayor William Devin of Seattle, Governor Arthur B. Langlie of Washington, J. Edgar Hoover of the F.B.I., R.G. LeTourneau, Wesley R. Steelberg and E.S. Williams.

“Come and bring your Bible to the 8th National Sunday School Convention.” Also—come and see the astounding handwritten Bible which will be on display. ✦

A Seattle newspaper carried the news about the Big Bible campaign early in 1950 with several stories and advertisements. The *Seattle Times* described the campaign as “the hottest religious story in town.”

Local Residents Sought As ‘Scribes’ To Help Copy 1,189 Bible Chapters

On Sunday afternoon between 60 and 70 workers from Fremont Tabernacle will visit homes in this district to enlist support of the church’s endeavor to prepare a “Handwritten Bible.” They will be seeking people to enlist as “Scribes,” by promising to copy a chapter of the Bible by hand. 1,189 chapters will be needed.

WE INVITE YOU

● TO SEE OUR BIBLE EXHIBIT

We have Bibles more than 300 years old; some which have traveled around the world; large ones, tiny ones; those in different languages.

● TO HELP US WRITE THE BIBLE

We need 1,189 modern-day Scribes, who will each copy one chapter by hand. Most of them have been assigned. This may be your last opportunity. Call VERmont 8848.

● TO SEE OUR CHAPTER DISPLAY

Each week the 25 most attractive chapters turned in are displayed. You’ll enjoy seeing them.

● TO ATTEND OUR SUNDAY SCHOOL

Next Sunday is the second week of the International Sunday School Contest. We need your help. Next Sunday is “Occupations Day.” We want the “butcher, the baker, the candle-stick maker,” and all the other occupations represented.

Please Accept Our Invitation

You’ve been thinking of coming to our church haven’t you? Now is a good time to do so.

SUNDAY SERVICES

Sunday School 9:45; Morning Worship 11:00, Evening 7:30 p.m.

FREMONT Tabernacle

753 N. 35th St.

Rev. R. W. Harris, Pastor

missions in Chicago that by 1920 it was called "the greatest Pentecostal center in the world."³ According to Robert Mapes Anderson, in 1928 there were at least 45 black Pentecostal churches in the city.⁴ There were also churches among Italian, Scandinavian, German, Persian, and other ethnic groups.⁵

Chicago's role was also enhanced by two prominent Pentecostal periodicals, *The Latter Rain Evangel* and *The Pentecostal Herald*. Pastor William Piper and the Stone Church began publishing *The Latter Rain Evangel* in 1908.

The Pentecostal Herald was published by George C. and Clara Brinkman from April 1915 until the late 1920s. At one time *The Herald* was the most widely circulated independent Pentecostal paper.⁶ In October 1919, Brinkman boasted the circulation was "now about 45,000 copies per month, about 25,000 of which go into the homes of the unsaved and church members outside of Pentecost."⁷ In February 1922 he said that "we were putting the paper into forty thousand homes of unsaved people and the church members outside of Pentecost each month . . ."⁷ This would suggest a peak circulation of 60,000 or more. In contrast, *The Pentecostal Evangel* had a circulation of 12,000 in 1919.⁸

Brinkman sold subscriptions to his newspaper for as little as 25 cents a



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year. A roll of 100 could be purchased for a dollar.⁹ And the editor printed church announcements without charge. In October 1919, he advertised the services of over 190 churches in 32 states and Canada. This is another clue to the prestige of the paper.¹⁰

In 1919, Brinkman had 4 associate editors, 8 contributing editors and 19 field representatives throughout the United States and in Canada. One of the contributors was Etta Reckley, an Assemblies of God evangelist and church planter. Reckley was George Brinkman's sister. According to historian Edith Blumhofer, the "remarkable woman from Cumberland, Maryland, named Etta Reckley estab-

Brinkman's paper, *The Pentecostal Herald*, at one time boasted 60,000 circulation compared with the *Pentecostal Evangel's* 12,000.

lished assemblies in North Dakota and Montana."¹¹

Despite their meaningful role, the Brinkmans and their paper are usually ignored by Pentecostal historians. After decades of neglect, a record of the life and ministry of this couple is long overdue.

George Cecil Brinkman was born in Little Orleans, Maryland, on July 17, 1879.¹² As a young man he was employed by the railroad as a stenographer. It was this job that brought Brinkman to Chicago and birthed his interest in printing.¹³

When William Piper, a former follower of John Alexander Dowie, arrived in Chicago to preach the message of Zion in 1906, Brinkman eagerly embraced his message. And when Piper organized the Stone Church, Brinkman became a charter member.¹⁴ At first Piper resisted the Pentecostal message, but in 1907 he invited a small group of Pentecostals to enlighten the congregation on Pentecostal truths. A great revival resulted and the Stone Church was "swept into the Pentecostal movement."¹⁵

Brinkman, along with his pastor and fellow church members, enthusiastically accepted the Pentecostal theology. There is no evidence, however, that Brinkman ever received the baptism in the Holy Ghost with the evidence of speaking in tongues, the most important Pentecostal distinctive.¹⁶ Although this seems unusual today, it was not uncommon in the earlier days of the Pentecostal revival.

On May 11, 1913, Brinkman married Klazien "Clara" Balkema in the original building of the Stone Church.¹⁷

Clara was born in Loppersum, The Netherlands, on February 7, 1883.¹⁸ She immigrated to the United States at the age of 16 and worked as a "house girl."¹⁹ It has been suggested that Clara, also a charter member of the Stone Church, was the first woman in Chicago to receive the baptism in the Holy Ghost.²⁰

According to *The Pentecostal Herald*, the Brinkmans pastored The Pentecostal Herald Mission, located at 6646 South Halsted Street in Chicago.²¹ Although several historians, have reported that Brinkman was only a layman, he declares that he was an "ordained" minister in the October 1919 edition of *The Herald*.²² His name also appears in the 1922 list of "Ministers, Evangelists, and Missionaries" credentialed by the Pentecostal Church of God.²³ His ordination has also been confirmed by family members and colleagues.²⁴

Clara Brinkman's son, Samuel, describes her as a "testifier" who traveled and shared the Pentecostal message.²⁵ Clara, like her husband, was devoted to spreading the gospel. In a letter written in the summer of 1919, Alpha D. McClure describes the Brinkmans:

We found Brother and Sister Brinkman very precious people, with their lives wholly given to this work. It was an inspiration to us to see their faithfulness, and how Sister Brinkman goes to the office every day with their nine months old baby, sacrificing the comforts of her home, to help spread this gospel of the kingdom.²⁶

McClure, in his portrait of Clara's devotion to both the work and her infant, was making reference to the

Brinkmans' second child, Sarah. Unfortunately little Sarah contracted pneumonia when her parents took her out into the severe cold trying to do the mission work.²⁷ As was common at the time, she succumbed to the fatal disease.

The Brinkmans did not let this, or other setbacks deter them. They industriously plodded forward, publishing the full gospel. Often the couple worked 7 days a week, 15 to 18 hours a day. Probably because of Clara's tedious schedule, another child was stillborn.²⁸ The other three Brinkman children (Samuel, David, and Ruth) assisted in the printing and mailing of the paper.

Although Brinkman was never credentialed by the Assemblies of God, he had numerous ties with the denomination. Assemblies of God ministers advertised their meetings in *The Herald* and sent testimonials for Brinkman to publish. Many of Brinkman's subscribers were Assemblies of God ministers and adherents. According to Brinkman, he referred over 200 ministers to the Assemblies of God between 1915 and 1919.²⁹

By the fall of 1919, however, a rift between the Assemblies of God and *The Herald* was widening. At the first General Council in 1914, the Assemblies of God had adopted *The Christian Evangel* (now *The Pentecostal Evangel*), published by J. R. Flower in Plainfield, Indiana, as its weekly paper and *The Word and Witness* published monthly by E. N. Bell in Malvern, Arkansas, as its official organs.³⁰

It seems only natural that the Assemblies of God, still in infancy, would want to promote its officially sanctioned publications. However, Brinkman felt the organization was doing so at his expense. According to his account, the Assemblies of God was trying to diminish the circulation of *The Herald*. Chairman John W. Welch was telling camp meeting and convention audiences that "*The Pentecostal Herald* is a private paper owned and controlled by one man, and you people are boosting that paper, while our paper is owned by

the Council and you ought to support it instead of *The Pentecostal Herald*."³¹

On September 17, 1919, Brinkman sent out a circular letter to his associate editors and field representatives. In a bold step, sure to create controversy, Brinkman proposed the formation of a new organization to stand behind his publication and give credentials to ministers.³²

One week later, on September 25, the General Council of the Assemblies of God convened at the Stone Church in Chicago.³³ Brinkman petitioned the Council for an opportunity to speak to the Executive Committee and offered a proposition to place *The Pentecostal Herald* on equal basis with *The Weekly Evangel*,

Brinkman exchanged barbed editorials with E. N. Bell and J. Roswell Flower over publication policies for the early A/G.

except that Brinkman's paper would be directed to "homes outside of Pentecost."³⁴

In two separate meetings that lasted "some hours," the brethren wrangled over the future of the publication. Council members accused Brinkman of soliciting contributions for the Lord's work and then appropriating those funds to his own use by operating a privately owned printing company. Brinkman offered to place his business in a trust, managed by five trustees for whom he would work on a salaried basis. He refused however to relinquish control to the Assemblies of God.

Brinkman quoted the example of a local paper which had been operated by Thomas K. Leonard in Findlay, Ohio. The Council "ate up" the paper according to Brinkman.³⁵ Leonard had offered the service of his small printing business to the Assemblies of God after their formation in 1914. E. N. Bell and J. R. Flower combined their "limited printing equipment" with Leonard's to establish a publishing house in Findlay. The second General Council decided to raise \$5,000 for more equipment and move the plant to St. Louis in 1915.³⁶

Brinkman said that Leonard was left with nothing but an empty building.³⁷

In spite of all the difficulties, Brinkman still hoped to comply with the wishes of the Council. On October 1, he sent a written proposition to the group, still in session. Brinkman offered to advertise all Council meetings, give space to missionaries, forward all applications for credentials, establish the above mentioned trust with five Chicago pastors serving as trustees. He refused, however, to surrender control stating that "the managing editor is to have full control and management of the paper."³⁸

The Council was still unhappy that Brinkman had appropriated contributions for the purpose of financing his privately owned business. And, as one would expect, Brinkman's threat to start a competing organization was also poorly received.

There were two other points of contention between Brinkman and the Assemblies of God Presbytery that must have had an impact on their decision concerning the periodical. Brinkman had used the floor of the convention to bring accusations against a former co-worker, Rose Miller. The Presbytery rebuked Brinkman for indulging in personalities.³⁹ Brinkman was also vocal with his complaints that Assemblies of God ministers were discouraged from speaking at his mission during the Council meeting.⁴⁰

In a written reply from E. N. Bell, Joseph Tunmore, and J. W. Welch, the Council agreed to endorse *The Pentecostal Herald* only if Brinkman would relinquish his hold on all properties that had been accrued through the solicitation of funds. The Council agreed to select trustees for the operation of the paper and would appoint Brinkman as the first managing editor, but his continued employment would be subject to review by the trustees and Council.⁴¹

Brinkman was offended by the reply. He had hoped for a conference with the brethren and criticized the response which he said had "every evidence of being written for publication." The man who had sacrificed

so much for the spread of the gospel was hurt that he would, by his definition, be falsely accused of inappropriate financial dealings.⁴²

Many in the Assemblies of God wanted to accept Brinkman's proposition. When he asked his subscribers to petition the Council to accept his written proposal, 2,500 readers mailed in their response. Brinkman's supporters hoped to have the matter brought to the floor of the General Council where they felt an endorsement was sure, but this privilege was not granted.⁴³

On November 5, 1919, Brinkman called a meeting at the Pentecostal Herald Mission to elect trustees and turn the business of the paper over to them. He further stated, "We want it understood by one and all that this meeting is not called to start something in order to fight the General Council. . . ."⁴⁴

The Assemblies of God was quick to respond to Brinkman. E. N. Bell accused him of failing to demonstrate a cooperative spirit. In one article, he said, "The Council is not yet ready to commit suicide by letting its foes tie its hands, while they keep theirs free, and are even then threatening to draw their swords."⁴⁵

In a cautionary article in the same issue, J. Roswell Flower said, "We have tried to co-operate with Brother Brinkman in a number of ways in the past and have failed utterly to secure this, either in a business or spiritual sense." He accused Brinkman of trying to start a fight that would create division in the Assemblies of God. Realizing that a parting of ways was imminent, he closed his comments, "Brethren, let us refuse to fall out over Brother Brinkman."⁴⁶

The sharp rhetoric continued with the December issue of *The Pentecostal Herald*. Brinkman not only answered Bell and Flower, but added some new accusations of his own. The tone of his article can be discerned from this paragraph:

No ungodly trust ever played freeze-out more cleverly than this. It is certainly only unity where everything is surrendered to be governed by the dictates of the General Council, of which the balance of power rests with a clique and they are carefully holding



Pentecostal publisher George Brinkman with his wife Clara, holding their son David, daughter Ruth in front, and an unknown woman who provided childcare and help with household duties.

onto it. Anything outside of the General Council is effectively boycotted.⁴⁷

The die was now cast. The debate was so heated that neither side could back down and save face. Brinkman called for a meeting to organize a new fellowship.

On December 29 and 30, a group of ministers from six states and

The Pentecostal Cooperative Store Brinkman opened in Chicago in 1920, stocked everything from shoes to flannel underwear. Ministers were given discounts.

Canada met at the Pentecostal Herald Mission and formed the Pentecostal Assemblies of the United States. John C. Sinclair was elected the first chairman of the group and Brinkman served as secretary. In 1922, the group reorganized under the name Pentecostal Church of God. Except for a brief period of "personal discouragement" when his wife held the office, Brinkman continued as the denomination's secretary until 1927.⁴⁸ His association with the denomination ended when the headquarters were moved to Ottumwa, Iowa, in 1928.

Almost 75 years have passed since Brinkman and the Assemblies of God came to a parting of ways. Was

George Brinkman an uncooperative rebel who was intent on personal gain? Did the Assemblies of God wrongfully accuse Brinkman to stymie a competitive enterprise?

With few surviving participants to interview and sparse documentation of the event, these questions may never be answered to our satisfaction. No doubt there were contributing factors on both sides.

For example, Brinkman was often less than charitable in his rhetoric. When a group of disgruntles split the church he was pastoring, he used *The Pentecostal Herald* as a forum to call them crooked, hypocrites, and liars. On another occasion, he accused E. N. Bell, chairman of the Assemblies of God, of writing "bare-faced lies."⁴⁹ On one occasion he admitted going against the advice of his associates and even his wife when he printed accusations against the Assemblies of God.⁵⁰ No doubt, Brinkman was an industrious laborer, but his communications did not always foster harmony.

On the other hand, the early Assemblies of God were not completely free from narrow denominationalism. Although a stronger central government has evolved over the decades, the group was never the loosely organized fellowship that some have romantically envisioned.

As previously stated, when the organization was chartered in 1914, the delegates recommended the *Christan Evangel* as the official weekly Council organ. However, they also commended "all other safe and reliable Pentecostal papers everywhere."⁵¹ By the time the 1919 General Council was held in Chicago, there was a noticeable shift in policy. Describing the merits of the *Evangel*, Bell said, "In every denomination the people are loyal to their own publication, and there is a real necessity for all the people in the Pentecostal fellowship to be loyal to their own publication."⁵²

Some years later in 1927, John G. Lake lambasted the sectarianism of the Assemblies of God by saying, the group was "becoming more and more a little bigoted denomination."⁵³ This is not to say that denominationalism

is wrong, it is merely a statement of the facts essential to a better understanding of the conflict being considered. One could easily reach the conclusion that the Assemblies of God did not do everything that it could to cooperate with Brinkman and *The Pentecostal Herald*.

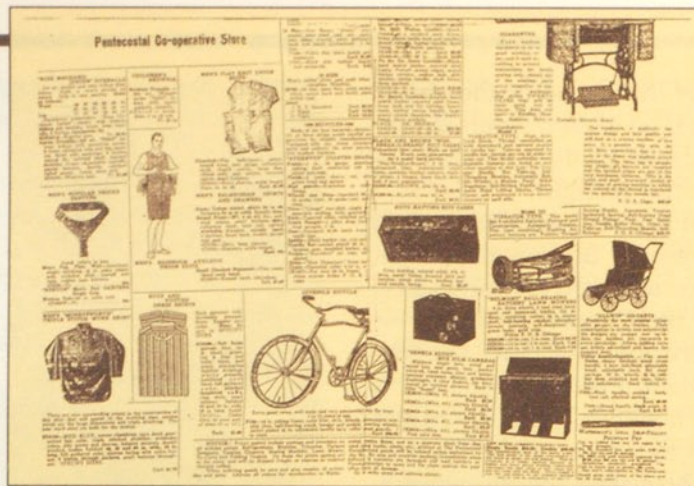
In any event, time heals many wounds. Today, the Assemblies of God and the Pentecostal Church of God, that Brinkman founded, work together in harmony. Each is a member of the National Association of Evangelicals and the Pentecostal Fellowship of North America. Each remains distinct in organization, but they cooperate wherever possible to advance the Pentecostal message.

Throughout the years of publication, Brinkman's efforts were hindered by severe financial shortages. The difficulties with the Assemblies of God were especially injurious. Less than 2 years after the division, Brinkman says that Assemblies of God opposition had cost him 43,000 readers.⁵⁴

Brinkman tried other enterprises to keep his Herald Publishing Company afloat. He printed tracts, Scripture calendars, and even books.

Still trying to keep the proverbial wolf away from the door, in 1920, Brinkman opened The Pentecostal Cooperative Store to provide additional income. The store, located near the printing shop, was stocked with everything from shoes to flannel underwear. Clergy were given a discount on purchases. The failure of the enterprise was not only an embarrassment to Brinkman, but a further drain on his dwindling resources.⁵⁵

The financial setbacks caused Brinkman to relocate the business on more than one occasion. He and his family were forced to live in a small apartment over the business.⁵⁶ The couple used second-hand furniture and wore second-hand clothes that sometimes made Clara feel ashamed. The struggling printer routinely endured rain, snow and heat to carry as much as 350 pounds of mail to the post office in a wheelbarrow. Both of the Brinkmans' deceased children were buried in a potter's field.⁵⁷ Life



In the early 1920s Brinkman operated a short-lived Pentecostal Cooperative Store. Reducing the high cost of living and earning money for the ministry was Brinkman's motive in starting the store. This display advertisement in *The Pentecostal Herald* offered everything from men's union suits (\$1.25) to Liberty Folding Organs (\$36).

was never easy for the Brinkmans.

By 1923, it seems that Brinkman had given up his pastoral duties, choosing to serve as secretary of the Salem Church located at 226 West 25th in Chicago. Twice Brinkman

“The struggling printer routinely endured rain, snow, and heat to carry as much as 350 pounds of mail to the post office in a wheelbarrow.”

participated in Unity Conferences in St. Louis and Chicago, hoping to bring the splintered Pentecostal family back together.⁵⁸ Although the attempts were sponsored by some of the best known names in the movement, like so many of Brinkman's adventures, they were largely unsuccessful.

In later years, Clara returned to the Stone Church (now affiliated with the Assemblies of God) where she was a faithful worker. Her positive attitude earned her the nickname, “Happy Clara.” Until her death she lived a life of faith, never seeing a doctor nor taking any medications. Unfortunately, a life of bitter disappointments took a greater toll on George. Troubled by the toils of life and discouraged that he never received the Holy Spirit baptism, he attended church only occasionally in his sunset years.

Clara Brinkman was called to her heavenly home on March 11, 1955.

The last words she spoke to her husband were, “Dad, I have to go now.” She was buried in Chapel Hills South Cemetery in Worth, Illinois.⁵⁹ George soon followed Clara, receiving the reward of his labor on July 10, 1960.⁶⁰ He died in his son David's arms as they both recited the Twenty-Third Psalm.⁶¹ He was interred beside his faithful companion. Even as they worked together for so many years their earthly remains now rest side by side awaiting the imminent return of their Lord and Savior, Jesus Christ.

NOTES

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5. *Ibid.*, 129.

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7. George C. Brinkman, “Some Explanations Regarding the Above Reply,” *The Pentecostal Herald*, October 1919, 2.

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9. *The Pentecostal Herald*, July 1915, 2.

10. *The Pentecostal Herald*, October 1919, 4.

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12. Anita Gomez, personal interview, November 25, 1993.

13. Samuel Brinkman, personal interview.

14. Lois Ephraim, *The Stone Church, 1906-1981* (Worth, IL: Charles E. Brinkman, Publisher, 1981), 9c.

15. Blumhofer, 127.

16. Samuel Brinkman interview; David Brinkman, personal interview.

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The Inspiration and Model for Missionettes

17. Gomez interview; Ephraim interview.
18. Gomez interview.
19. David Brinkman interview.
20. Mrs. David Brinkman, personal interview; Ephraim, 9c.
21. Brinkman, "Some Explanations," 2.
22. *Ibid.*
23. *Pentecostal Church of God Minutes*, 1922, 14.
24. David Brinkman interview; Carl O'Guin, personal interview.
25. Samuel Brinkman interview.
26. "To the Readers of the Herald," *The Pentecostal Herald*, August 1919, 1.
27. Brinkman, "Some Explanations," 2; Samuel Brinkman interview.
28. Brinkman, "Some Explanations," 2.
29. George C. Brinkman, "A Statement of Transactions Which, We Believe, Everyone of Our Readers Should Know," *The Pentecostal Herald*, October 1919, 2.
30. Blumhofer, 204.
31. Brinkman, "A Statement," 1.
32. *Ibid.*, 2.
33. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), 396.
34. George C. Brinkman, "Our Proposition to the General Council," *The Pentecostal Herald*, October 1919, 2. In 1915 *The Word and Witness* was discontinued.
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37. Brinkman, "A Statement," 2.
38. Brinkman, "Our Proposition," 2.
39. O'Guin interview.
40. Brinkman, "Some Explanations," 2.
41. "Reply to Brother George Brinkman as to the Pentecostal Herald Proposition," *The Pentecostal Herald*, October 1919, 2.
42. Brinkman, "Some Explanations," 2.
43. George C. Brinkman, "Minutes of Special Meeting," *The Pentecostal Herald*, December 1919, 2-3.
44. *Ibid.*
45. E. N. Bell, "The Council Position on the Rights of Others," *The Pentecostal Evangel*, November 15, 1919, 7.
46. J. Roswell Flower, "Concerning the Pentecostal Herald," *The Pentecostal Evangel*, November 15, 1919, 7.
47. George C. Brinkman, "Answer to Our Friends and Critics," *The Pentecostal Herald*, December 1919, 2.
48. Moon, 25.
49. George C. Brinkman, "General Council Still At It," *The Pentecostal Herald*, February 1921, 1.
50. Brinkman, "A Statement," 1.
51. *General Council Minutes*, April 1914, 7.
52. "The Seventh General Council Meeting," *The Pentecostal Evangel*, October 18, 1919, 3.
53. Blumhofer, 257.
54. Brinkman, "General Council Still At It," 1.
55. "Pentecostal Co-Operative Store," *The Pentecostal Herald*, June 1920, 1.
56. Helen Ask, personal interview.
57. Brinkman, "Some Explanations," 2.
58. "A Great Unity Conference of the Pentecostal Movement of North America," *The Pentecostal Herald*, September 15, 1922, 4; "A Call to Unity," *The Pentecostal Herald*, October 1, 1923, 1-2.
59. David Brinkman interview.
60. Gomez interview.
61. David Brinkman interview.

Directed Steps: An Autobiography, by Goldie E. Olson with Ferne Murray, paper, 222 pages. Copies can be ordered from Goldie Olson, 210 Buena Vista, Santa Cruz, CA 95060, for \$6.00 plus \$2.50 postage and handling.

Although Goldie Olson never was a great evangelist or in the public eye, she has made her mark in the Kingdom of God. Writing with honesty and insight, she does a remarkable job of "telling it like it is." And it is obvious, even before she knew Him, that God was directing her steps.

Born into a poor family in Sweden, she was an unwanted child, born out of wedlock. She was raised by her aunt and her grandmother. Then at 15 she came to America to live with her parents, whom she hardly knew.

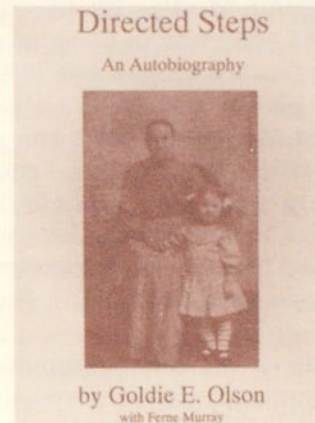
After a struggle to learn English, she attended night school in Seattle, and found work as a housekeeper. Then came the Great Depression.

Despite adverse circumstances, she became a dedicated Christian and maintained her faith in God. In her youth she preached in a Seattle mission and for a time went on the evangelistic field. She taught Sunday school for all ages and worked with youth and singles.

In the midst of all this, she developed a goiter. God healed in answer to prayer. Later she began losing her eyesight. Again through prayer God intervened and she was healed.

An additional physical problem developed when she became afflicted with dizzy spells. She traveled to Santa Cruz, California, for a better climate. Her health improved, but she continued to have the dizziness for several years. She found work as a receptionist in a medical center and later worked as a credit manager for a dental firm, sold Avon, and counseled young people in a juvenile hall.

Because of 11 years' experience with youth in Seattle, the pastor in Santa Cruz asked her to take over a



girls group, and she proved to be an ideal leader. Committing her health to God, she said, "As long as the Lord gives me strength, I will try."

One night while in bed, Goldie had a dream of girls dressed in yellow and black uniforms, going around to lonely people, singing and talking to them about the love of God. That was the beginning of Cheerbringers, a girls group in Santa Cruz which was to become the model for the national Missionettes program of the Assemblies of God. (See story on Cheerbringers in *Heritage*, summer 1992.)

Interspersed with her jobs and ministry endeavors, Goldie shares personal incidents which demonstrate God's love and faithfulness to herself and others. And she shares about her travels to many countries of the world, including attendance at the Pentecostal World Conference in Helsinki in 1964 and visiting her hometown in Sweden after being gone for more than 40 years.

Although "Grandma Goldie," as many of her students now call her, never had biological children, she mothered a vast number of boys and girls through the years. Calvary Christian Center in Santa Cruz named her "Mother of the Year" in 1984.

Her brother Oscar once remarked, "Sis, you are just so filled with love that it flows out to everyone." And no doubt in reading Goldie's life story, you will agree with this statement.

Glenn Gohr

FROM OUR READERS

Ohio Camp Meeting Photo

In the collection of camp meeting photos (summer issue), you included a tent photo of the Ohio District camp at Medina with date unknown. It was 1938, 1939, or 1940. These are the only years that we held camp meetings at the Medina County Fair Grounds. Since 1941 the camp meetings have been held at Big Prairie, Ohio.

I was on the camp committee at that time and was involved in the purchase of the Big Prairie property in 1941.

Thomas E. Hartshorn
Lakeland, Florida

Thomas Hartshorn, 83, is the visitation minister at Victory Assembly of God, Lakeland. He began his ministry in Kentucky in 1933 and then pastored in Michigan and Ohio. He served as the Ohio District assistant superintendent and secretary-treasurer.

Remembering Anna B. Lock

We enjoyed the summer issue of *Heritage*. Evangelist Anna B. Lock conducted a crusade in Glad Tidings, San Francisco, about 1949. Many students of the Bible Institute were influenced by her ministry.

The announcement that the fall issue would feature "The Big Bible" brought back memories of my time as pastor of Westminster Assembly [Seattle]. Pastor Ralph Harris, who supervised the handwritten copy of "The Big Bible," served as pastor of Fremont Tabernacle—later Westminster Assembly. During my 18 years as pastor, "The Big Book" was prominently displayed in the Chapel.

Ruben A. Wilson, Jr.
Calvary Temple
Seattle, Washington

Thank you for the wonderful presentation regarding the life of my grandmother, Anna B. Lock.

Her daughter Jean has been living in our home for the past 14 months. Your magazine arrived just 2 days

before she was to move to a nursing facility, and she was delighted to see her mother's story in print and to know that she could still be an influence in some way. Just to think that the Lord has brought our family from the gutters of San Francisco to such a glorious honor, to be featured in a publication of the Assemblies of God. We are thrilled and grateful to God, and we give Him all the glory.

Thank you for this wonderful magazine and the joy that it is bringing to so many.

Jane Shoults, Director
Women's Ministries
Northern Missouri District

Summer Issue Appreciated

Allow me to congratulate you on your summer issue. It is one of the best that I have received. It is just wonderful to read the histories of some of your leaders and pioneers. The article on Brother Charles Crabtree was outstanding.

Thank you so much for the love and care you extended to me when I was privileged to be in Springfield last April. That visit was a highlight in my visit to America. I pray that God will richly reward you.

Justus du Plessis
Secretary for Ecumenical
Affairs
The Apostolic Faith Mission
Fairie Glen, South Africa

I was especially interested in the article about Clifford and Helen Crabtree (summer 1994) with reference to Moody Wright and Charles S. Flewelling. They were good friends of my husband Marshall. Wright and Flewelling would stop at the Christian Workers Union in Framingham, Massachusetts, when they were in the area. My husband was working at CWU at the time and always spoke highly of the two men.

When I was reading the article, I recalled a picture in one of our albums. I am quite sure this is Wright and Flewelling. The car is quite pos-



sibly the one mentioned on page 12.

Note the message on the car. At that time, Christians often painted the gospel message on their cars as a witness. I guess that was a forerunner of our current bumper stickers.

Thank you for a good job of documenting the history of our Movement.

Alice M. Shedd
Springfield, Missouri

Latin America Pentecostalism

Thank you so much for sending the valuable bibliography on Pentecostalism in Latin America.

It was a joy for me to meet you [Wayne Warner] and Gary McGee, because I feel an affinity with you two—our common interest in the glorious history of the modern Pentecostal movement. I owe much to you for making possible the research work for my coming book on Pentecostalism of the 20th century. Your interest and help made my research in the Archives a rich and productive 4 days.

Also, I am most grateful for the fascinating and inspiring book you gave me [*Kathryn Kuhlman, The Woman Behind the Miracles*]. I had heard of her and had met people who were influenced by her ministry but knew little of her. Once I started reading your book, I could not put it down. The Lord has given you a great gift for writing, and I hope that you will continue to write the story of great servants of the Lord.

Edith Blumhofer's book *Aimee Semple McPherson, Everybody's Sister*, is everything you said it was [spring 1994]. I read it when I was in the Billy Graham Center in Wheaton

continued on page 29

□ James K. Bridges/ from page 8

great encouragement to do what the Lord tells you to do. And he and my mother strongly encouraged me to attend Bible college. Back at that time, Southwestern had a high school, and they encouraged me to finish my senior year at Southwestern. And so that's what I did.

WW: Tell me about that experience, getting away from home and being thrown into a high school, maybe a couple hundred miles away.

JKB: It was not a traumatic experience because of the tremendous spiritual influence that the Southwestern college students had on the high school. I did not find it to be a frightening experience. I'd already felt the call of the Lord on my life, so to me it seemed to be kind of a step toward reaching that goal. I had some grand experiences.

WW: Your family was not wealthy, so you probably had little extra money.

JKB: Money was not plentiful in churches either. When I started preaching as a teenager, I would spend summers preaching revivals between the school terms. For instance, I held a revival over in East Texas, and they paid me in potatoes, sweet potatoes, and banty chickens. And on the way home, I had a flat; and while I was trying to get the tire out, some of my chickens got loose. I had to chase them down.

WW: Where was that?

JKB: This was in a little town called Magnolia Hill over in the sandy soils of East Texas.

WW: What did you do with the banties?

JKB: Took them home and gave them to my mother. I had a rooster and three or four hens, so my parents raised banties for a while. However, Dad said that the banty rooster crowed so loud he had to get rid of him. They woke up the neighbors.

WW: How about being away from home there, did you still sense the encouragement of your parents?

JKB: Yes, I did. They didn't have



James K. Bridges' parents, Forrest and Esteline Bridges in later life.

lot of funds, but I could always count on them to help me if they could, especially when I went back to Bible college. I had saved up some money working, but they were always doing everything they could to help me stay in college.

WW: Your parents were hard workers, and apparently you picked up that work ethic.

JKB: I worked in a cotton compress in Waxahachie while I was going to college. And in those days it was work pushing cotton bales for 60 cents an hour.

WW: You built up some muscles?

JKB: Yes, you can. And you'd better know how to roll a bale of cotton because they weigh 500-600 pounds. If you didn't know how to balance them on a dolly, well, you could be in real trouble. But you learned those things. And those are great experiences to look back on.

WW: Did you ever pick cotton?

JKB: No, I never did. And from what I hear about it, I thank the Lord that I didn't have to. Both my parents talked about their days of cotton picking, and it was a very difficult and laborious job.

WW: When you went on to college at Waxahachie, who were some

those people who were teaching—instructors who really made an impression on you?

JKB: I was under the influence of William Burton McCafferty, Josephine Kaye Williams, M. E. Collins, Raymond Brock, and Klaude Kendrick. And while he was not on the faculty, A. C. Bates—who lived in Waxahachie—influenced me. He spoke at the college quite often. Great people of God.

WW: Yes. The Archives has materials on these people—photos and even a recording of Brother Bates' preaching and singing. You had to look up to A. C. Bates, didn't you?

JKB: He always enjoyed saying that he was 5 feet 18 inches tall. Brumback, in his book *Suddenly ... From Heaven*, missed it one inch: he said 5 feet 17, but actually Brother Bates always said he was 5 feet 18 inches. I had the joy in later years to return to Waxahachie and pastor University Assembly, which is right next to the college. And I pastored Brother Bates in his later years and officiated at his funeral. So, I had some very wonderful and close fellowship with he and Sister Bates.

WW: I often reflect on the dedication of those people who started churches back in the 20s and 30s. They dedicated their lives to the cause. Brother Bates is another pioneer who paid the price.

JKB: Oh, my, that is so true.

WW: I hope we always keep this in mind.

JKB: And it cost them. It was a cost to start a church.

WW: After you got out of school, did you go right into a pastorate?

JKB: I began to preach revivals in Texas and Louisiana. While I was in Laredo, Texas, I kidded some of the brethren that I was able to preach Texas out in about 8 months because I went from Dallas to Laredo. I said there was no other place to go but across the Rio Grande. Then the Lisbon Assembly in Dallas called us. I had held a revival at the church while I was in college. They called and asked if I would consider coming. And I said, "Well, you do not need for me to try out. I've already preached for you. You know what

I'm like; and if you want to vote on me, you're free to do so." Well, they elected us. And we moved. This was in 1958. We became pastor at Lisbon Assembly in Dallas, and from there in 1960 moved to Greenville, which is 50 miles northeast of Dallas. I pastored in Greenville for 5 years and was presbyter of the Greenville section during the time I was there. And then I sojourned in Kansas for 2 years.

WW: Oh, you went to Wichita?

JKB: Yes, Wichita. Today the church's name is Colonial Heights. A beautiful, great church. And we had the joy of serving those great people for 2 years. Then University Assembly in Waxahachie called me to pastor there, and I guess I'd always had that strong feeling to want to help the college and to help the church there. And so, I felt it was the Lord leading us back, so we took the University Assembly. A year later D.R. Guynes left Southwestern as vice president of academic affairs, and they invited me to take that position.

WW: That was a full-time position, and you left University Assembly?

JKB: Left the church. And after 3 years at the college, I went back to pastor University and was there for a total of 7 great years, when I was elected assistant superintendent.

WW: Who was the superintendent then?

JKB: E.R. Anderson.

WW: Oh, yes.

JKB: So, in 1977 I became assistant superintendent of the North Texas District, which is a full-time position. Then in 1981 when Brother Anderson retired, I was elected superintendent.

WW: What did your parents think about your going into an administrative position rather than the pastorate? Did they ever comment on that?

JKB: My parents were always proud of anything that their children accomplished. I was elected in June 1981. My mother passed away the previous April, but I never will forget my dad saying, "Now I just have a feeling that the Lord will let her see



James and Joyce Bridges' three sons and their wives listen to James preach at the 1993 General Council in Minneapolis. From the left, Keenan and Vanessa; Kermit and Jan; Kendall and Starla.

this, because she was always proud of you."

I was with Dad a few days before Christmas 1992. I told him, "I'm so glad I can spend these days with you. I want you to go to Minneapolis with me...."

WW: For the General Council?

JKB: Yes, the upcoming General

When he knew his son was to speak at the 1993 General Council, Forrest Bridges said, "If I don't get to come, you know that I'm going to be praying for you." The elder Bridges never lived to see that day, dying on Christmas Day 1992.

Council. We talked a lot about this...the message that I was to preach. And I said to Dad, "I need you." You see, he was 84 at that time. And he was getting very weak. He had heart failure; he was on a medication that kept his heart regulated. He said, "Let's play it by ear." He said, "I want to go, but I don't want to go if I'm going to be a problem to you." I said, "Dad, you won't be a problem." He said, "Yeah, but if I get there and my heart begins to act up, you couldn't be your best. You'd be worrying about me." He said, "I don't want you to be worried." So I said, "Okay, we'll just play it by ear."

One of the things he said to me during that time was, "If I don't get

to come, you know that I'm going to be praying for you."

WW: You must have appreciated his encouragement and prayers.

JKB: Oh, my, yes! He added, "When you get up to preach, don't you have any weak knees, and you give it your best." I said, "I'll do it, but I sure would like you to be there." "Well," he said, "we'll pray about it."

But on Christmas morning 1992, he got up and went into his bath to start his usual day. He walked back into the bedroom and fell by his bed. And by the time his body hit the floor, he'd already made his entrance into glory.

WW: He must have been proud to know that you were going to speak at a General Council?

JKB: He was extremely proud. Although my father did not make it to the General Council, my sisters did attend. One is a schoolteacher and the other works in graphics for Compaq Computer. After the service, the oldest one said to me, "I just know Dad has got a chance to listen to you tonight." But the interesting thing about that service happened before I went to the platform. I was in the speaker's room back of the platform, and someone said to me, "There's someone at the door who wants to see you." I walked out, and there were my three sons. They said, "Dad, we've come to pray for you." And so those three boys prayed over me, laid hands on me, and blessed me.

WW: That's wonderful. By the way, did you have weak knees while speaking at the General Council?

JKB: I must tell you, I had them until I started. After I started, they left me.

WW: I heard some wonderful comments about that sermon. That message came anointed by the Holy Spirit. As you went to Minneapolis, was there any idea that you might be elected to an executive office?

JKB: Brother Warner, I was never so surprised in all my life. All of us who have any level of responsibility, which allows for high profile, might expect to have our name put on a nominating list. But there was no thought about an election. I was convinced that that was not to be the case. I'll tell you how sure I was. When we went into the General Presbytery meeting, four men were nominated for the position. The process is, anyone receiving 15 or more votes, that name goes up as one of the nominees. My name was one of the four. One of our general presbyters stood and asked that his name be withdrawn. That left three of us. I started to do the same. I was ready to withdraw my name when the thought occurred to me that the brethren needed names from which to choose and that I shouldn't worry; the other two men were such outstanding brethren that there was no question

but what one of them would be elected.

WW: You felt pretty safe then?

JKB: I walked out of that GP meeting and slept like a baby. And to be very honest with you, when I looked up as the first electoral ballot

If his parents were alive and could see their son in his present office, they would be proud. "My mother would tell me to live the code of ethics that I've been taught; Dad would put his hands on me and pray for the anointing. We'd all cry a little."

came out, I thought they had made a serious mistake. I expected them to announce the mistake before they went on. That's the honest feeling in my heart. I've often told people, "I went to Minneapolis to preach; I didn't go there to move." I had told my wife en route to Minneapolis, "Joyce, when we get home, things are going to be different. I'm going to take more time for this, and more

time for you, and more time..." And so, en route back home, she said, "Well, we can scratch all those promises you made, can't we?"

WW: We've hit only the high points in your life and the influence of your parents, grandparents, and Joyce's parents. Let me ask a closing question here about your mother and father. What would they think of you sitting in this chair right here? If they were alive, could walk in that door, what would they say?

JKB: They would be so proud. In the right sort of way. They would express their joy and gratitude to God, and then they'd say, "Let's thank God. Let's praise the Lord, and let's thank Him for using you here, and let's pray." My mother would have some very strong admonitions, telling me to live godly and be fair-minded. She'd be very strong about that.

WW: She'd remind you of those?

JKB: She would be very forthright. Dad would be emotionally moved and would put his hands on me and pray for the anointing. And we'd all cry a little bit.

WW: You have a wonderful heritage—and it's easy to see that you appreciate a lot of wonderful people who influenced you along the way. ❖

ARCHIVES ACTIVITIES

Charles T. Crabtree: book, *Voices of Pentecost in Bangor, Maine*, by Patricia P. Pickard (70th Anniversary of Glad Tidings Church (1923-1993)). **Don Price:** materials on Monte Vista Christian School. **Adele Dalton:** "It's a Great Life" (Central Assembly, Springfield). **Robert J. Lecocq** (via Sherri Doty, statistician): M.A. thesis, 1989, "Communication Factors and Associates' Longevity Among Assemblies of God Ministries." **North Carolina District:** *Never Let Go* (50th Anniversary, 1994). **Craig Tavani:** Italian District ledger, check stubs; Northeast Bible Institute report to board of directors, March 1975.

Walter Hoving Home: *One Lady at a Time*, 25th Anniversary book. **Bessie Bixler:** commemorative plate, Hurley, MS Campground. **C.A. and Madonna Herring:** news clipping from *St. Louis Inquirer*, May 1916. **Middle Georgia Archives:** material on J. R. Moseley. **James K. Bridges:** "One Man's Vision," by U.S. Grant, founder of Lakeview [retirement] Village; 50th Anniversary booklet for First Assembly, Columbia, MO. **Roger and Marie Dissmore:** dedication, Assembly of God, Bloomer, WI. **George Edgerly:** videos, 1992 National Sunday School Convention.

Greg Crouch: tracts, photos, and miscellaneous

material on the Crouch family. **Sunday School Promotions and Training:** four boxes of materials on Workers Training, BGMC, NSSD staff notes, charts, reports, brochures, slides, etc. **Mr. and Mrs. Douglas Henderson** (via Thomas Trask): three volumes of *Pentecostal Evangel* (1920s and 1930s). **Mary Lennox:** photos of Marguerite Flint and Rochester Bible Training School (from estate of Grace Walther). **Loren Triplett:** photos of Glad Tidings Bible Institute. **Joanna Lee:** article, "Old Folks Far From Home" (music of W. W. Simpson in his China ministry), published in *Institute for Studies in American Music* (spring 1994). **Lena Randolph and Roelina Sennese:** scrapbook from the Stone Church, Chicago. **Smith Haley:** material on Carro and Susie Davis. **Mr. and Mrs. Homer Fritsch:** 1931 newspaper clipping regarding E. May Law and a hospital in China named in her honor.

Stanley Horton: 1962 letter from Canadian missionary May Aikenhead Burnside. **Philip and Ruth Egert:** material on guided missile destroyer named in honor of Robert Stethem. **Oklahoma District:** District history *Like a Prairie Fire* by Bob Burke. **Paul F. Feller:** miscellaneous materials produced by Church of God, Pentecostal Workers of the A/G

Central District, GPH tracts, Findlay (Ohio) Assembly of God, and missionary prayer cards. **Del Burry:** District Council ribbons from 1930s and 40s. **Gary Flokstra** (Asia Pacific Theological Seminary): book *My Dad: C. J. Greer*, by Twyla Greer Menzies; several lectureship series and other materials presented at Asia Pacific Theological Seminary (APTS); miscellaneous books and cassettes. **John Carver:** *The ABC's of God*, videos of A.A. Allen, William Branham, and Jack Coe.

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researching for the book on revivals and great evangelists.

Again, thank you for your part in making possible a book in Spanish on Pentecostalism. Keep up the good work of the Archives and *Heritage*.

Paul B. Hoff
Instituto Biblico Pentecostal
Santiago, Chile

“A Good Name”/ from page 14

read to the audience, by one standing vote, unanimously, the whole body stood there and sang ‘Praise God from whom all blessings flow,’ and the whole house was filled with the power of God.” He even appealed to the Greek term *ecclesia* which he said was used 115 times in the New Testament and was best translated as “assembly” rather than “church.” He closed his remarks by saying, “This movement, begotten of God, has developed more rapidly than any denomination in the world; and it is named after its owner—Assemblies of God.”²⁶

Others spoke up to voice their objections. In the preceding 13 years, the name “Assemblies of God” had become familiar to the world at large. It seemed known to people. In addition, a number of local congregations were registered under the name “Assembly of God.” Changing the name of the organization to some other name would involve changing church charters and property deeds, which would be expensive and time consuming.

E.S. Williams, as a member of the Revision Committee, supported a change in name, but he tried to retain a balance of thought:

Are we worshipping God or are we worshipping a title? Are we worshipping the Assemblies of God or are we worshipping the Lord Jesus



E.S. Williams (left) and J. Narver Gorter, shown in a 1946 photo, led a move in 1927 to change the name of the Assemblies of God to The Pentecostal Evangelical Church.

When the A/G was only 13 years old, Ernest Williams, J. Narver Gortner, and others argued for changing the name to The Pentecostal Evangelical Church.

Christ? I did not come into this fellowship because I was fond of the name but because of the principles that were taught. I have enjoyed the fellowship, but throughout all these thirteen years that we have been an organization I have felt the title was a mistaken title.²⁷

Like Gortner, Williams felt it was presumptuous “to dub ourselves the Assemblies of God.” He also felt that most outsiders did not know what “assembly” meant as there are politi-

cal and other assemblies outside of the Christian world. He felt that “church” would be less sectarian and more easily accepted by all concerned.

Since a decision concerning the suggested name change could not quickly be settled, the matter was tabled until the next council. With very little further discussion, the name “Assemblies of God” was retained by the 1929 Council. This was the only serious attempt to change the name, and in all probability will be the last.²⁸

Indeed, “a good name” was chosen by the delegates at the first General Council. Not only is it a scriptural name, but through sacrifice and commitment, the Assemblies of God constituency for 80 years now has carried out a strong gospel witness and has earned a good reputation in the world today as it carries out the threefold mission to evangelize the world, worship God, and build up the body of Christ.

Notes

1. “General Convention of Pentecostal Saints and Churches of God in Christ,” *Word and Witness*, December 20, 1913, 1.

2. Ethel E. Goss, *The Winds of God: The Story of the Early Pentecostal Movement (1901-1914) in the Life of Howard A. Goss*. 2nd ed. (Hazelwood, MO: Word Aflame Press, 1977), 269.

3. Grant Wacker in his article, “Assemblies of God,” *Encyclopedia of Religion in the South*, edited by Samuel S. Hill (Macon, GA: Mercer University Press, 1984), 72-75, outlines 5 cluster groups who were involved in organizing the Assemblies of God. He says, “The most substantial was the core of Parham’s followers in Texas and Arkansas known as the Apostolic Faith.” This was the same group of white ministers which for a time used the term “Church of God in Christ” to identify themselves.

4. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), 91; Carl Brumback, *Suddenly...From Heaven: A History of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1961), 154. J. Roswell Flower, in his class notes for a church orientation class at Central Bible Institute in 1950, lists the date of Goss’ meeting with Mason as 1907, but this is more than likely too early. Goss gives the date as 1910, but ordination certificates for the Apostolic Faith were still being issued as late as December 1910. Ordination certificates issued by the white Church of God in Christ have been located for 1911 but no earlier.

5. Gary Don McElhany, *Fire in the Pines: A History of the Assemblies of God in Mississippi, 1900-1936* (M.A. Thesis—Mississippi State University, 1992), 70.

6. Goss, 262.

7. *Ibid.*, 267.

8. *Ibid.*, 276.

These missionaries attending the 1927 General Council heard arguments on changing the name of the Assemblies of God to The Pentecostal Evangelical Church. The proposal was tabled and rejected in 1929.



9. *Ibid.*, 279-280.
10. Brumback, 168-169.
11. "General Convention," 1.
12. Dollie Simms, interviewed by Sam Witt, June 3, 1981.
13. Brumback, 172, 174-175.
14. Wayne E. Warner, "Church of God in Christ (White)," *Dictionary of Pentecostal and Charismatic Movements*. Stanley M. Burgess and Gary B. McGee, eds. (Grand Rapids, MI: Zondervan, 1988), 203.
15. E.N. Bell, "Bible Order Versus Fanaticism," *Word and Witness*, March 20, 1914, 3.
16. *Ibid.*
17. Brumback, 177-178.
18. "Hot Springs Assembly; God's Glory Present," *Word and Witness*, April 20, 1914, 1; *General Council Minutes*, April 1914, 4.
19. *Ibid.*
20. *Ibid.*
21. Bennett F. Lawrence, "The Assembly of God," *Christian Evangel*, May 9, 1914, 5-6; *Word and Witness*, May 20, 1914, 3.
22. "No Sectarianism," *The Christian Evangel*, September 12, 1914, 1.
23. E.N. Bell, "Churches in Christ," *Christian Evangel*, February 13, 1915, 2.
24. "A Suggested Change of Name," *Pentecostal Evangel*, October 8, 1927, 6.
25. Brumback, 184.
26. "A Suggested Change of Name," 6.
27. *Ibid.*, 7.
28. *Ibid.*



Zion, Illinois, Identification Needed

This Archives photograph is marked, "Zion City Assembly orchestra, 1918." Readers who can help identify this group are asked to write to the Archives. Tentative identifications from the left are as follows: first two unidentified, William Kirkpatrick, unidentified, Fred A. Graves, Irene Graves (later Mrs. Myer Pearlman), Vina (Mrs. F.A.) Graves, C. W. Walkem, and next three unidentified. Graves was the composer of "He Was Nailed to the Cross for Me" and "Honey in the Rock." Zion City, Illinois, founded by John Alexander Dowie, is now called Zion.

A Call for Love, Tolerance, and Cooperation / from page 4

but his own COGIC certificate is dated four months later. They knew they were ordained, the issuing of a certificate being only a matter of formality and expediency.

Bell became the editor of *The Apostolic Faith* (after Parham was charged), which was published in Texas and Arkansas, and then it was combined with M. M. Pinson's *Word and Witness* and used that name. The paper was given to the Assemblies of God in April 1914 and became the official publication (the *Evangel* was given to the A/G after the April meeting).

At the white COGIC meeting in June 1913, Goss, E. N. Bell, D. C. O. Opperman, and A. P. Collins were listed as the Clergy Reference Committee. These men were all ordained before 1911—not by Mason—and discarded their Apostolic Faith credentials because of the charges against Parham (who no later than 1912 was again operating his Apostolic Faith Movement and publishing the *Apostolic Faith*).

It is doubtful whether Bishop Mason ordained any of the white COGIC ministers (about 350 on the list in 1913). For our study, my staff and I have examined nearly 100 ministerial files of men and women who belonged to the white organization and who later came into the Assemblies of God; we cannot find any who were ordained by Mason.

Your argument that black and white COGIC groups were integrated is probably more true in Memphis than any other place. There two white men—L. P. Adams and William B. Holt—worked with Mason and organized another white group using the COGIC name. Evidence indicates that they cooperated despite Jim Crow laws. And this group continued to function after the Assemblies of God was formed. The church Adams pastored from 1906-19 later became First Assembly of God, but Adams was never a member of the A/G, according to our records.

A third white group, formerly an independent Church of God in Alabama, also used the COGIC name and united with the larger white group and others to form the Assemblies of God. We have a copy of credentials which the Alabama group issued to a

Mississippi white man in 1913 and which H. G. Rodgers and J. W. Dean signed. Again, no reference to Bishop Mason or Memphis is on this certificate. Like the Goss and Bell certificate, it states that the man was ordained in the "CHURCH OF GOD IN CHRIST and in unity with the Apostolic Faith Movement."

"I believe [Bishop Mason] would question a common belief [today] that the early Pentecostal movement was 'totally integrated' and that the Assemblies of God is an offshoot of his organization."

I am in no way trying to take away from Bishop Mason's tremendous contribution to the Pentecostal movement. But if he were here today, I believe he too would question a common belief that the early Pentecostal movement was "totally integrated" and that the Assemblies of God is an offshoot of his organization.

I welcome your response and further documentation that will help clarify the relationship of these two groups prior to 1914.

And to my *Heritage* readers, I welcome your response and any help you can give us in sorting out fact from fiction on the origin, legal standing, and goals of the white Church of God in Christ from about 1910-1914.

In the meantime, let us all pray that the meetings in Memphis will—as Stephen Strang writes—give hope "toward healing the wounds of racism in the church." ❀



Upper left, new arrivals on the farm are always a source of great interest; here two boys enjoy twin calves. Upper right, girls hearing a Bible story at bedtime. Lower left, aerial view of the campus in 1981. Lower right, Christmas brought a special doll to this Hillcrest girl in 1970.



Hillcrest Children's Home Turns 50.

Gladys Hinson's dream was to start a children's home in China. World War II changed all of that, so she approached the Assemblies of God concerning a home in the United States. Her dream became reality in July 1944 when the Hot Springs, Arkansas, home was started with the arrival of the three little Davis brothers. Gladys Hinson died of cancer in 1949 at the age of 36. But the small beginning 50 years ago has seen tremendous growth, with some 1,500 boys and girls receiving love and attention from dedicated men and women. Congratulations, Hillcrest, on your 50th Anniversary!