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Assemblies of God

# HERITAGE™



Dr. Vinson Synan, right, dean of the Regent University School of Divinity, spotted his father in this 1961 photo of Pentecostal Fellowship of North America leaders. From the left are R. Bryant Mitchell, J. A. Synan, James A. Cross, T. F. Zimmerman, and Carlton Spencer.

## Visitors to the Flower Pentecostal Heritage Center

Below, former Revivaltime soloist Lil Sundberg and her husband R. Duane Anderson visited the Center in June. Here they are enjoying a video of the late Charles Greenaway at the Foreign Missions kiosk.



Assemblies of God  
**HERITAGE**<sup>TM</sup>

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*William Parry, a One-Man Light for the Lost*

## A Layman Who Made a Difference

This is a story of a layman who made a difference in the lives of those who were not only close to him, but also countless people he would never see--those who struggled on the other side of the globe in an effort to make life more bearable and bring others closer to the God whom he served.

May it challenge other able-bodied men and women who are yet to find a niche in which to live out their retirement years productively for the kingdom.

It all began with pain and hardships that William Parry saw on a 1949 trip to Great Britain. Here his heart reached out to relatives who were still suffering the effects of World II,

**He retired from a U. S. Government career in 1940, but by 1949 at the age of 70 he began a new career that kept him busy in the Kingdom for the next 23 years.**

and he returned to his home in Washington, D.C., determined to do something about it. His daughter, Eleanor Parry, Springfield, Missouri, remembers that life-changing trip: "He began sending them clothing and food items that were scarce, and thus expensive."

The ministry that began in 1949 would keep this retired U. S. Government worker busy for the rest of his life.

In the early years of his retirement ministry, he sent mostly clothing that people gave to him and shirts that he bought as unclaimed laundry. Years later when he moved to Springfield, Missouri, he discovered that Gospel Publishing House had surplus literature that was available for ministries like his. So in the move to Springfield, his overseas ministry changed from clothing to literature--a sort of one-man forerunner to today's Light for the Lost literature program.

**He built shelves in the basement where He sorted literature for mailing, and he kept records of what he sent and to whom.**

Wayne Warner is director of the Assemblies of God Archives and editor of *Heritage*. He is author of *The Woman Evangelist* (Maria B. Woodworth-Etter); *Kathryn Kuhlman: The Woman Behind the Miracles*; and compiler of two books on Smith Wigglesworth's sermons: *The Anointing of His Spirit* and *Only Believe*.



William and Mary Parry in the late 1930s.

It seems only fair, as we look back to 1949, that at the age of 70 and a widower, William Parry deserved a relaxing retirement. But people were in need. He knew he could make a difference. And for the next 23 years, until his death in October 1972, he shipped clothing and Christian literature to appreciative nationals around the world, prompting thousands to rise and call him blessed.

Looking back on her father's missionary career, Eleanor believes she has a clue to this interest. "Mother wanted to be a missionary," she recalled. "But she never realized that desire as she took care of her invalid mother."

Now a retired librarian from Central Bible College and Evangel University, Eleanor speculates, "I just wonder if perhaps it was her missionary vision that was responsible for [his] interest in missions."

Life for William Parry began 120 years ago next October in Morris Run, Tioga County, Pennsylvania, as the third child of Edward and Rachel Parry.

From the time he was almost 12 years of age until he passed his 16th birthday, William worked during the summer in the coal mines--following in his father's footsteps. Quickly building a muscular body from the hard work, he increased his productivity with his growth and soon could shovel 20 tons of coal a day.

But, fortunately, the coal mine was not to be his life's work. The door out of the mines was through his 1899 training at DuBois Business College in DuBois, Pennsylvania. From here he was able to pick up work in offices, which prepared him for a 35-year career with the U. S. Government in Washington and elsewhere. Twenty-four of those years were with the Bureau of Standards which



Literature being distributed in India.



A pastor in Abak, Nigeria, wrote his appreciation to William Parry with this photo showing literature Parry had sent.



A Nigerian pastor, Micah N. Eze, left, sharing literature in 1972 with other pastors. William Parry sent thousands of pieces of literature and clothing around the world.



In a long letter with this Sunday school photo, an English pastor in Armborough Hants expressed his thanks to "Uncle William" for his kindness in sending clothing and offering to lend him money in 1966.

secured for him in 1932 a free-lance editorial position with the Merriam Company's *Webster's New International Dictionary*.

As a teenager Eleanor remembers her father's disciplined work with the dictionary: "He did this work in the evenings and on Saturdays at his office in the Bureau of Standards or at the Library of Congress." His credits include a "Table of Measures" of about 4 pages; a "Table of Weights" of about 2 pages; "Metric Tables" under Metric System; as well as definitions scattered alphabetically throughout the dictionary. And his photo was included with the other special editors in the early printings of the 2nd Edition.

William had come a long way from the coal mines of Tioga County.

Following Parry's death in 1972, Leland Despain—who traced his friendship with this Good Samaritan back to the Washington, D. C., days during the Great Depression—wrote a tribute to his old friend. Excerpts are selected here.

"Perhaps five feet three or four inches tall, he was a little man, with large, light-blue eyes and rather unruly gray-white hair. There was nothing special about his physical makeup, his mode of dress, or his usual stance to call one's attention to him. And the relatively few in Springfield, Missouri, who came to know him hardly realized, I am sure, that this was a person singularly blessed and used of God. We who had known Brother William Parry for better than 40 years knew him to be a repository of wisdom and benevolence, of kindness and compassion, of faith and devotion.

"During his early years in government service, he man-

*continued on page 27*

# MINISTERING IN LOUISIANA

By Owen Wilkie

A pioneer preacher with many interesting stories to tell of his early days of ministry is Cecil Janway. Young Cecil started preaching in 1938 as a tall, skinny 17-year-old Arkansas country boy. The following year he received his exhorters papers from the newly-formed Louisiana District of the Assemblies of God.

During his ministry of more than 60 years he became an evangelist, pastor, district Christ's Ambassadors president, assistant district superintendent, district superintendent, and presbyter.

Today he is recognized as one of the premier preachers and administrators who helped bring the Assemblies of God into the great movement it is today.

God's hand was on Cecil Janway even before his birth. "Two or 3 months before I was born," Janway recalls, "my mother was seeking to be filled with the Holy Spirit. She was Spirit-filled while she was still carrying me."

He was born in El Dorado, Arkansas, on May 14, 1921, to Henry Thomas and Carrie Bell Janway. From his birth his mother felt he would be a preacher. She taught him to read the Bible from the book of Psalms because she felt preachers needed to know how to read well. He started to school at age 5.

She began taking him as a child to the district councils of the Arkansas-Louisiana District of the Assemblies of

God. Janway recalls first attending a district council when he was 8.

**"My mother was seeking to be filled with the Holy Spirit. She was Spirit-filled while she was still carrying me."**

As a small boy his maternal grandmother, Minnie Lee Evans, told him stories of her circuit-riding preacher father, William Evans. She said sometimes her father would set her behind him on the saddle as he went to his preaching appointments, often two or three on Sundays. Janway later learned his grandfather's father, grandfather, and great-grandfather had also been preachers.

His home church in Wesson, Arkansas—along the Arkansas-Louisiana border—was a small tabernacle with a tin roof and shavings on the floor hauled in from the sawmill in town where his father worked. Janway recalls as a boy of 5 going to the altar in that tabernacle and asking Jesus to save him. Riding home that night in the back seat of an old Model T, his uncles in the front seat were naming those who had gotten saved. Not hearing his name, young Cecil spoke up. "You didn't count me."

"We counted you last night," they replied. This young boy had such a tender heart toward the Lord he sat

near the front of the church and repeatedly went forward for salvation.

When he was 17 their rural church needed a pastor. The presbyter, A. W. Tanner, said his son would preach until they got a regular pastor. At that time Janway, while still not declaring himself as "called to preach," was the youth president, a deacon, and played the piano in the services. Tanner told Janway if his son didn't show up some Sunday he was to fill the pulpit. "I think I filled the pulpit most of the time," Janway recalls.

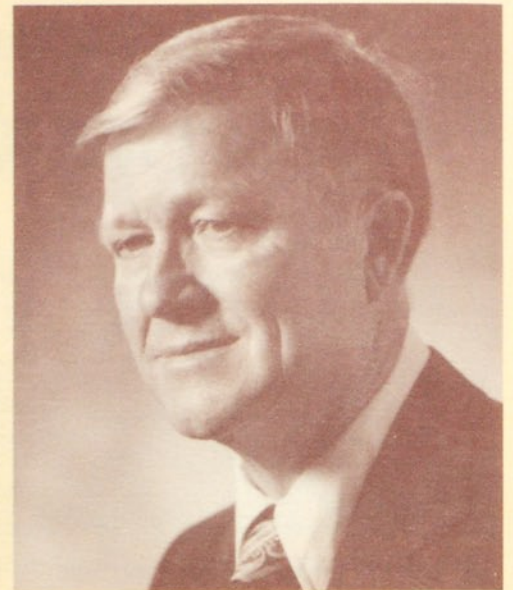
The next year Emory Calaway became their pastor. "He was a wonderful pastor and he came into my life just when I needed him. I surrendered to preach during a 4th of July [1939] revival and started immediately."

His first assignment, at the age of 18, was to travel that summer in revival meetings with his uncle, J. E. Allen, only 4 years his senior. Raised near each other, the two were "closer than brothers." Allen preached and Janway led the singing and sang specials. Even though the evangelists were from Arkansas, most of their revival meetings were in Louisiana. In the fall of that year when Allen returned to Bible college and got married, Janway continued in meetings on his own.

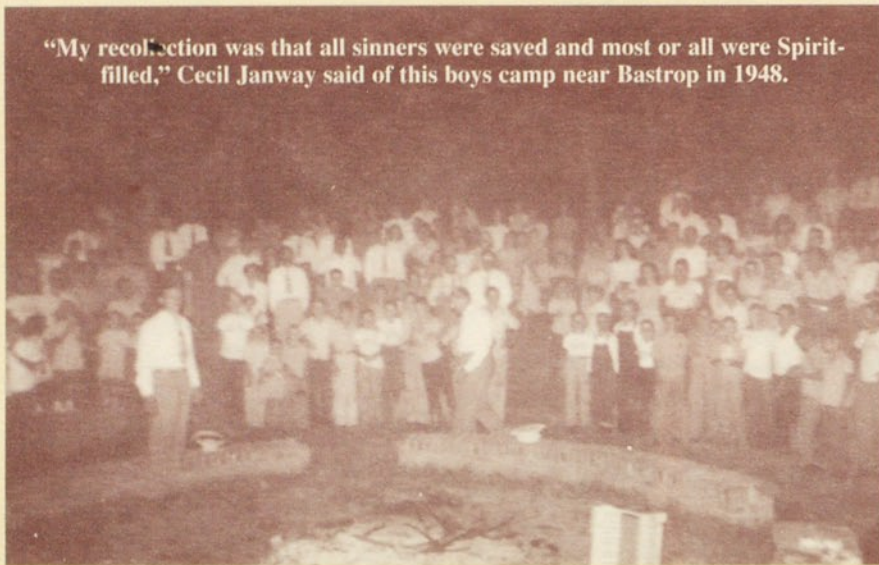
In 1939 he attended the Louisiana District Council in Crowley. Louisiana had been a part of the Louisiana-Arkansas District, but both districts



Cecil Janway ministering in a nursing home. "Nursing homes and the accordion went together," he discovered.



A familiar figure in the Louisiana District Council of the Assemblies of God, Cecil Janway was an evangelist, pastor, church builder, and administrator.



"My recollection was that all sinners were saved and most or all were Spirit-filled," Cecil Janway said of this boys camp near Bastrop in 1948.



Evangelist Janway used this tent in 1955 to open three churches. Here is the nucleus for the Des Allemands church.

grew to the point that in 1937 Louisiana became a district of its own. At Crowley, the 2-year-old district gave Janway his exhorters papers, although he was only 18. He continued on the evangelistic field, and 2 years later, in 1941, in the district council held in Westwego, Louisiana, received his license to preach.

In the early 1940s, while World War II raged, there was a shortage of pastors since many of them had left their churches to help in the war effort. During that time Janway pastored Antioch and Coldwater at the same time. He preached on Sundays at Antioch, then every Thursday preached in Coldwater. He didn't have a car, so each Thursday he walked about 5 miles to the "little bitty tabernacle with a sawdust floor." He conducted the service, spent the night with a church family, and walked back home to Antioch the next day.

While pastoring in Antioch, the military held maneuvers nearby. "The Kisatchie National Forest was the proving ground for nearly everyone that was in World War II," Janway recalls. "Generals George Patton and Dwight Eisenhower came there. At night we could hear tanks without lights moving about in the woods. I would lay in bed and think about how a tank could miss the fence and come in my bedroom."

Janway remembers about the church: "Time and time again all I could see were servicemen in the meetings. Every seat was filled with servicemen and others listening through the open windows and doors."

He later pastored the church in Winnfield where one summer he conducted a revival. One of the Sunday school teachers in his church brought her 19-year-old niece, Ollie Jenkins, to the services, who was visiting from Winnsboro.

Ollie accepted the Lord and was baptized in the Holy Spirit during the revival meetings. Twenty-one-year-old Cecil baptized her in water along with the other converts and remembers

her as the "most beautiful blond I have ever seen in my life."

A short time later Ollie enrolled at Southwestern Assemblies of God Bible College in Waxahachie, Texas, where she received a Bible degree.

In 1943, at the age of 22, Janway was ordained at the district council in Jennings, Louisiana. "Here is a humorous sidelight to my ordination," Janway remembers. "In 1943 a female had to be 25 years old to be ordained, but they would ordain a male at age 22. I don't know how long the General Council followed that policy, but it wasn't too much longer."

In his early years of ministry, Janway spent much of his time in the evangelistic field, preaching in established churches, as well as pioneering new ones. He recalls in 1944 a "country-shaking" revival at Hart Assembly of God in Sikes, where LeRoy King was pastor. Word got around about what God was doing at that church. People kept coming until there was standing room only on the inside and people crowded around the doors and windows outside to listen.

### **After he founded a church in Sulphur, Louisiana, the congregation was able to buy a city block for \$1,800.**

Janway often used tents for his revival meetings. One of the towns in which he held a tent meeting was in Sulphur, Louisiana. People got saved, a congregation was born, and Janway decided to establish a church. The tent was set up on a vacant city lot. Janway inquired about purchasing a portion of the block to put up a church building. The owners said they would only sell the entire block. When Janway asked the price they told him \$1,800. He said he didn't have that much, but would \$20 down hold the land? The deal was struck, so from a 7-week tent crusade a church was born. The church is still in the same location today, occupying half the original city block.

During the war years he went to Leesville, near a military base, for a revival at First Assembly, where Hudnell T. Greer was pastor. Janway remembers, "I preached in the church and they put up a tent nearby where I preached for 4 weeks. Only God knows the good that was done there." Buses brought soldiers from Fort Polk to town and many attended the services. Some of those soldiers went to the war zone in North Africa after leaving the camp. "I remember one of those men," Janway recalls, "who was involved in the revival, volunteered as a medic and was sent overseas. In trying to rescue a soldier he crawled over a land mine and was killed."

In 1947, when Janway was 26, he was elected the Louisiana District Christ's Ambassadors president (D-CAP).

The following year Janway rented a state park near Bastrop. There he held a boys' camp, the first children's or youth camp in the young district. The next summer he held two camps: one for boys and one for girls. Those summer camps have continued since then.

In 1949 the church in Monticello, Arkansas, was looking for a pastor and decided to ask Janway if they could vote on him. No one knew where he was at that moment, but his uncle, J. E. Allen, told the church to go ahead and vote on him anyway. Janway soon found out he had been voted in as their pastor with 70 out of 72 votes.

Having pastored before as a single man, Janway decided he didn't want to return to pastoring alone again. Now 28, he had known Ollie Jenkins and her family for several years. In fact, she had been one of the staff members in his summer camps. After thinking the matter over and praying for direction from God, he wrote Ollie a letter asking for her hand in marriage.

He mailed the letter, but instead of waiting for a reply, drove to her home in Winnsboro a couple days later.

Ollie, who had spent that morning picking cotton, received his letter at 1 p.m. Janway drove up an hour later.

He recalls: "She had read the letter and her little brother was there giggling, so I said to her, 'Why don't we go get some ice cream.' We got in the car and discussed it going and coming." Janway had just purchased a 1949 Ford with overdrive, a luxury few cars had back then. He told Ollie if she would marry him he would take her to the General Council in Seattle in his new car for their honeymoon.

"On the way going home," Janway remembers, "we met her father, Wilford Jenkins, in a wagon. I pulled off the road and said, 'With your permission Ollie and I are going to get married Sunday. Then we're heading to Seattle, Washington, to General Council. I've been elected as pastor at Monticello.'"

Mr. Jenkins said, "I have no objection. All I ask is that you be good to her."

This was Wednesday. Janway called Robert S. King, the pastor from Alexandria, Louisiana, who agreed to perform the marriage ceremony on Sunday afternoon. The next night they sent out 200 wedding invitations to friends and relatives. Only a few family members came, Janway recalls, because of such short notice.

They were married on Sunday, September 4, 1949, and left the same day driving cross-country to Seattle. Cecil was 28. Ollie turned 27 just 2 weeks after the wedding.

The young couple pastored in Monticello, Arkansas, for 4 years where Janway also served as sectional presbyter.

As was true with many other preachers from that era, he never took time out from his ministry to get a Bible school degree, but while pastoring in Monticello he took college classes from Arkansas A & M, and attended a short-term Bible school in Hot Springs, Arkansas.

During the summer of 1953 Janway experienced what he considers



Cecil Janway in 1991

the most critical few seconds of his life. He explains:

"I got a call from Brother Joe Higgins who at that time was the D-CAP of Arkansas. He said his district was having its first youth camp. 'I understand you have had three successful camps,' he said. When I said we had, he asked if I could come and work for him during his first camp.

"I said I could and that I could bring some boys and girls from the church in Monticello, where I was pastoring at the time. So we went to camp.

"A little river came down out of those Ozark mountains right across the campground. Brother Higgins marked off where the different groups could swim. This one time Brother Higgins told the boys who could swim to go with me to the deep swimming hole. In the group were twin 16-year-old boys from Hillcrest Children's Home. They followed me and the other boys. I knew they were deaf, but it never entered my mind that they might not have been aware of the announcement made several times that only the boys who could swim were to go with me.

"We got to the river and don't you know one of those twins got right in

the middle and went under at the deepest hole. There wasn't a man around; no one but teenage boys. It came to my mind just like the snap of your finger; my wife is home with two of our children. They're young, and we just found out she was pregnant again.

"So I had to make the decision of a lifetime for me. I went down after the boy. I found him on the bottom. He was still alive. I lifted him up, and as I was lifting him he was trying to climb up my body. I was under the water all the way standing up and I got his feet on my shoulders. It wasn't too long until some of the boys pulled him off my shoulders and dragged him to shore.

"When I crawled out of the water I was so oxygen starved I couldn't stand up. I laid on the bank until I got my breath back."

**I**n the fall of 1953 the Janways returned to Louisiana to pastor the church at Westwego.

In the years that followed, Janway continued his tent crusades throughout Louisiana. The third Sunday in February of 1955, Janway started meetings in a tent he had set up in Des Allemands. He held meetings for several weeks, then erected a church building, and remained as pastor there for the next 21 years.

During his stay as pastor of Des Allemands Assembly of God, he was elected in 1960 as assistant superintendent.

Since there were many French Catholics in that part of the country, Janway bought a French Bible, studied the language, and one Sunday preached from the French Bible. He also bought a Catholic Bible and preached from it on several occasions. He was proud to say he could preach anything from the Catholic Bible that he could preach from the King James Version.

In January of 1976, Louisiana District Superintendent L. O. Waldon passed away while in office. Janway recalls receiving a telephone call from General Superintendent Thomas F.



Zimmerman telling him he was now the new Louisiana district superintendent.

The same year he became a general presbyter of the General Council, began serving on the Board of Regents at Southwestern Assemblies of God College (now University) in Waxahachie, Texas, and was appointed as a board member of Hillcrest Children's Home in Hot Springs, Arkansas.

During his 18 1/2 years as superintendent, the district developed and prospered in many ways. The churches grew in number from 176 to 237. Church membership more than doubled from 13,000 in 1976 to more than 33,000 in 1994. The number of ministers in the district increased from 454 to 700. The current district office was built in 1980 under his supervision. On the negative side, during his tenure in office, he had to deal with the failures of two nationally-known TV preachers in his district—Jimmy Swaggart and Marvin Gorman—that received much media attention.

Janway was district superintendent until his retirement in 1994. Now, nearing 80, he continues active in ministry. Many of his weekends are spent preaching in churches across the state, ministering to people he led to the Lord decades ago, and to their children and grandchildren.



Cecil and Ollie Janway ministering at the 1998 staff retreat, Hillcrest Children's Home.

**Their music brings back fond memories to the old-timers in the congregation and gives the younger generation a taste of what the early Pentecostals sang in our churches long ago.**

The Janways have four children. Cecilia Ruth Howard, the oldest, now living in Texas, is a former school-teacher who currently homeschools her two children. Their second child, Cecil Thomas Janway, Jr., works for the state of Louisiana as a parish administrator, with over 500 employees under him. Their third child, Mary Elizabeth Dykes, also works for the state. Their youngest son, John Mark, currently works overseas for an oil company.

Janway had the privilege of baptizing in water all four of his children and several of his eight grandchildren. In September 1999, Cecil and Ollie will take time out from their busy schedule to celebrate their 50th wedding anniversary, officiated by Robert S. King, the same minister who married them back in 1949.

Often, before he opens his Bible, he straps on his accordion and he and Ollie will sing an old hymn or two. Their music brings back fond memories to the old-timers in the congregation and gives the younger generation a taste of what the early Pentecostals sang in our churches long ago.

Upon his retirement he was made an honorary member of the General Presbytery.



Owen Wilkie is the editor/promotions coordinator for the National Benevolences Department, Springfield, Missouri.





*Howard Carter in 1926*

ALFRED HOWARD CARTER

# PENTECOSTAL WARRIOR

BY DAVID BUNDY

Alfred Howard Carter (3 January 1891-22 January 1971) was one of the second generation of European Pentecostal leaders. By the time Carter was recognized as a leader, the initial novelty and excitement of the early revivals had produced a need for the more tedious and life

## **Examining the Life and Ministry of a Second-generation British Pentecostal**

consuming effort of building a community of faith. Howard Carter was one of those builders who created congregations for the daily living of the Pentecostal faith and who endeavored to provide these scattered groups with informed leadership and a framework for self-understanding. He was in many ways an unlikely person for that leadership role, or so it seems as one peruses the records of his life and ministry. In earlier photos he is always sternly serious. His writings are always straightforward and pointed. Being Pentecostal, before being Pentecostal was cool (to paraphrase a Country song), was difficult and demanding.

After his death, obituary writers and biographers attempted to summarize his legacy. An unsigned notice published in the British Assemblies of God periodical, *Redemption Tidings* described him as a "veteran warrior" who "cared for God's people."<sup>1</sup> He was described by his fellow world traveler, Lester Sumrall, as "A Statesman and A Warrior."<sup>2</sup> Historian William Kay described him as "a man of remarkable faith whose character included the contradictory traits of meticulous tidiness and unpredictability."<sup>3</sup> Colin Whittaker anointed him, "teacher with the prophetic touch."<sup>4</sup> Alfred Missen portrayed Carter as being inventive and driven: "capable of great industry, he expected to see this in others."<sup>5</sup> On his passport, Carter inscribed soberly, "British subject by birth."<sup>6</sup> Carter's brother John stated:

Howard Carter was a man of vision, yet he was far from being visionary. When convinced of the will of God, he allowed nothing to deter him from carrying it into effect. The motto he received from the Lord one evening when he was in the depths of despair, and which became the axiom of the Bible School, was the guiding principle of his whole life. The words are these: Lord Jesus Christ, Let me never lose the all-important truth that to be in Thy will is better than success, and grant that I may ever love Thyself more than Thy service.<sup>7</sup>

It is the image of "warrior" that best seems to describe the pilgrimage of this middle child<sup>8</sup> who began life with a speech impediment and less than adequate marks at school.<sup>9</sup> His brother remarked with apparent understatement that he "was not an outstanding success academically."<sup>10</sup> Nothing came easily. But when Howard Carter decided he wanted something, he could focus fiercely. He studied and improved his grades sufficiently to allow him to become a recognized portrait artist and draftsman.<sup>11</sup>

Howard and John Carter began services with a Church of Christ congregation, but soon joined with a group of Methodists who had established a para-church Holiness chapel. One of the participants mentioned a Pentecostal chapel and the brothers began attending those meetings as well.<sup>12</sup> Their mother became Pentecostal and received the Baptism of the Holy Spirit with glossolalia immediately.<sup>13</sup> The brothers had to struggle for this experience. They attended the International Pentecostal Conference led by Anglican pastor and Pentecostal pioneer A. A. Boddy at Sunderland from 1912 and annually thereafter. Finally in 1915 they received the Pentecostal Baptism,<sup>14</sup> and Howard Carter recorded in his diary for Thursday 5 August 1915 that "I spoke with tongues as the Spirit gave utterance."<sup>15</sup> The brothers founded a Pentecostal chapel in Birmingham. A diary depicts a frenetic but disciplined life of work, study (the Bible and Greek) and ministry from 14 February 1914

to 15 March 1917.<sup>16</sup> However, Howard Carter's pastoral role would be interrupted by the advent of World War I.

### **Imprisoned Conscientious Objector**

Like many other Pentecostals, John and Howard Carter and Donald Gee refused to fight in World War I.<sup>17</sup> At some point following the passage of the Military Service Act in early 1916, Carter must have registered as a conscientious objector, although he does not note the occasion in his diary. On Thursday, 9 March 1916, he was called before a tribunal. He reported his less than diplomatic stance before the panel:

9 March 1916. I received a notice to be at the Council House Birmingham by 3:30 & arrived at that time. After waiting till it was past 5 o'clock, I heard my name called so I took my place before the table round which was gathered a number of men and also a woman. After sundry enquiries concerning the Pentecostal movement by the President, I was asked by a man on his left if I would help a wounded soldier if I saw one—to which I answered after hesitating a while that I could not help him recover, to the end that he should destroy life. The man then said, "By that do you mean you would let him die?" To which I answered in a rather doubtful tone, "Yes." He advised me in a friendly way to reconsider what I had said as a Christian, for he was sure I would change views. It came into my mind to say that I could not nurse a viper to health again as I should but be reviving him to sting again, but through fear of being misunderstood, I kept silence.<sup>18</sup>

The result was that Carter was exempted from combat service only, but it was allowed that he could appeal the decision.<sup>19</sup> Appeal was made on Friday 4 April 1916. He reported:

After explaining that nursing the sick was in one way the same as nursing vipers, I was asked if I called every soldier a viper to which I replied, "No, save in the sense that he has a sting in his hand." I further explained that I was responsible for the Duddleston Gospel Hall. My case was dismissed.<sup>20</sup>

After the unsuccessful appeal, he noted, in his diary, on Friday 12 April 1916 that he should have reported that day for military service, and that he was "awaiting arrest." The diary records continued work and ministry in Birmingham with no mention of the military. Then on Saturday, 2 December 1916, Carter received a card asking him to submit his registration card for a change of occupation. He

### **He was arrested during World War I because of his pacifist views and ordered into conscript labor.**

returned the card on Tuesday 5 December and waited. He visited and prayed with already imprisoned conscientious objectors (Friday 15 December 1916) at Warwick Prison and reported that "the Spirit of God came upon us & we

sang in the Spirit."

On Wednesday 24 January 1917 he received notice to report for military service on 6 February. He went (Monday 31 January) to the Conscription Office and took with him his draft card with the profession listed as "Gospel Hall pastor," but "was ignored" and "told to present myself at the appointed time." His diary entry for 6 February was to the point: "According to the Military Papers I should have presented myself this morning." On 15 March 1917 Carter was "taken by the military to Curson Hall" where he "refused...to sign." He was declared "not a minister." After promising to return voluntarily, he was "let out for one night on honor" to attend a prayer meeting at the mission.<sup>21</sup>

The newspaper reported the final decision under the headline: "Not a Minister of Religion: Interesting Point in Birmingham." After noting the sequence of notices for reporting and the appeal, it continued: "Lieutenant Malins suggested that the appearance of this religious body sequenced with the passing of the Military Service Act, and observed that up to that time its minister got his living as a draughtsman." The article concluded: "The Stipendary held that Carter did not come within the definition of a regular minister of religion and committed him to await an escort."<sup>22</sup>

On the 16<sup>th</sup> of March the military took him to Wormwood Scrubbs Prison<sup>23</sup> and "ordered" him "to put on a khaki uniform."<sup>24</sup> Carter "refused" and "was sentenced to 112 days hard labor."<sup>25</sup> He was locked in solitary confinement in a small cell where he experienced overwhelming claustrophobia. The diet was bread and water. Beside him, in the next cell, was a man who had a complete mental breakdown because of the treatment. Dripping water and ticking clocks accented his anguish. Then he prayed and found silence and peace in his cell.<sup>26</sup>

Despite the difficulties and privations, Carter used the time to continue his studies. His brother John was initially granted a deferment because of his employment at a bank, but that was changed to conscript service. Thanks to his brother and others, Howard Carter maintained some contact with other Pentecostal revivalists during his time in prison. At the end of the war the conscientious objectors were released from prison and conscript labor, and the Carter brothers returned to ministry in Birmingham and later London.<sup>27</sup> This story is important in that it is exemplary of the response of many European Pentecostals to the problem of War, but also as a "gesture" that reveals the character of Howard Carter. For Carter, God's will was final and he was willing to follow it irrespective of the consequences. He was a Pentecostal warrior!

### **Principal of the Bible College**

Aaron Linford remarked, "Howard Carter has left a legacy of teaching still shaping the church today."<sup>28</sup> It happened quite against Carter's will! The Pentecostal Missionary Union was founded in 1909 and in October

Howard Carter is the man with the beard, seventh from the left in the second row, seen here in the mid-1930s at the Danzig Institute of the Bible, Danzig, Poland. Others identified in the second row, from the left, Gustave and Liuba Kinderman, Vera Nitsch, Martha and Nicholas Nikoloff, Lester Sumrall, Carter, Arthur Bergholz, unidentified, Margaret Schmidt, next two unidentified. The man in the center of the front row is missionary Paul Williscroft.



Howard Carter and his traveling companion Lester Sumrall are flanked by Nicholas Nikoloff and Arthur Bergholz, left, and Paul Williscroft and Gustave Kinderman, right. Photo was taken in the mid-1930s at the Danzig Institute of the Bible, Danzig, Poland.

It was June 1955 when these four Pentecostals met in Berlin, Germany. From the left, American missionary evangelist Hal Herman, English Bible teacher Howard Carter, American evangelist Tommy Hicks, and American missionary Ben Kummerfeld.



1909 its leaders founded a "Men's Training Home" to educate missionaries. Among the first students were the future missionary leader W. F. P. Burton and future Elim evangelist George Jeffreys. In March 1919 a permanent location was obtained at Hampstead. Three years later, after a series of administrative transitions, T. H. Munhall, Secretary of the Pentecostal Missionary Union, asked Howard Carter to assume the position of Superintendent (Principal). Carter agreed only to an interim role, beginning 14 February 1921.<sup>29</sup>

During the second year of his tenure, the Pentecostal Missionary Union experienced financial problems and decided to close the school.<sup>30</sup> Carter remembered: "Convinced that the work of God in Great Britain should not be deprived of its only Bible School, I asked the students to unite with me in prayer that the Lord would allow the work to continue without a council, or an association, or any humanly guaranteed support. The spirit of laughter took possession of us and we felt conscious that God heard our cry."<sup>31</sup> From the Pentecostal Missionary Union, he received promises of student referrals and permission to use the furniture in the school for a year free of charge! As of 1 October 1922, Carter shouldered the burden of maintaining a Bible School for a movement that was quite ambivalent about its value.

Part of the success of the Hampstead Bible School was that the Principal shared in the lives of the students. He lived in a small top floor room, shared common meals, and studied with the students as well as serving as their mentor. There was no doubt that he worked as hard and suffered as much as the students. There was no doubt that he depended upon God to supply his and their needs. And they prospered!

January 1925 brought additional opportunity and responsibility. Carter assumed leadership of the Friday evening Pentecostal meetings at Sion College, Blackfriars, London. Sion College was not an educational institution, but a hall which was used by various groups for meetings. The Pentecostal meetings had been initiated by Cecil Polhill in March 1909. They were initially very popular, but, as the years went on, fewer and fewer attended. Polhill decided to discontinue the effort. However, Munhall, the Pentecostal Missionary Union secretary, suggested Carter. Carter agreed. He and the Bible School students took on the expensive rent, and the meetings became popular as Pentecostal speakers from all over the world were offered opportunities to speak. It was a struggle, but the Pentecostal warrior kept it going!<sup>32</sup>

In order to serve those unable to move to London, a distance education program was initiated in 1923. Correspondence study became quite popular, and the project enrolled and served thousands of students from throughout Europe.<sup>33</sup> A lay education program at the College soon followed. Carter also developed experimental

processes of education. Donald Gee described them: "One unique principle... was the insistence of teaching *methods* of Bible study, rather than inculcating dogmatic fixed views of interpretation. A determined effort was made to make the students think for themselves, and so form personal convictions of their own."<sup>34</sup>

In July 1926 a revolutionary project, the Bible School Evangelistic Society (B.S.E.S.), was inaugurated. This was started as an organization to channel the energy of Bible school students. Howard and John Carter, along with the students, conducted revival meetings and attempted to find congregations for their converts. There were not enough in the right locations and halls were very expensive to rent, so Howard Carter "conceived the idea of acquiring empty church buildings by purchase, and installing in these properties the campaign converts with all interested people."<sup>35</sup> The B.S.E.S. received rent for the use of the facilities, repaid the purchase price, and used the modest profits to purchase additional sites. Bible school graduates, often suspect in the larger movement, were appointed first as student and then as full-time pastors.

The project was quite successful. New congregations were formed throughout the country, but concern arose among the Assemblies of God clergy and leaders. In the *Bible School Review* (1929) Carter attempted to diffuse the fear:

It is feared in the minds of some of our brethren there exists a slight misunderstanding regarding the aim and purpose of the B.S.E.S. There is a feeling that the Society is engaged in forming an organization separate and distinct from the Assemblies of God and opposed to its principles.

The B.S.E.S. is not working in opposition to their brethren nor is it a competitive work.... The principles of the B.S.E.S. are those of the Assemblies of God and pastors must subscribe to the A.O.G. Fundamentals. Each assembly of the Society becomes one of the Assemblies of God.... As soon as the assembly has discharged its financial obligations, it is perfectly free to sever all its connections with the School if so desired....<sup>36</sup>

Complicating the situation for many was the fact that the Carter brothers decided to accept women students and then institute a college for women in 1927 at Louth. These women also became evangelists, church planters, and revivalists. Donald Gee succeeded John Carter as principal and the school eventually moved into London at Hampstead.<sup>37</sup>

The *Bible School Review* (1923-19??, title varies) edited by John Carter was an important periodical.<sup>38</sup> In it were published theological essays by Howard Carter, Bible studies, news about the Hampstead Bible School, as well as advertisements for lay education forums and the correspondence courses. In addition, extracts from a number of

Wesleyan/Holiness and Keswick Holiness writers were published, including W. E. Boardman, A. Bonar, S. D. Gordon, A. J. Gordon, Reader Harris, A. T. Pierson, A. B. Simpson, and D. L. Moody.

However it was the theological contribution of Howard Carter that distinguished the paper. His essays reflected his commitments and lifestyle. Among the headlines: "We are living in the days of the greatest of all revivals;"<sup>39</sup> and "Commercialising the Work of God."<sup>40</sup> In an essay on the "call to poverty," he argued that it is natural to desire riches because money offers "pleasure, protection and vanity." If the Pentecostal movement covets riches, he insisted, it will lose its spiritual power.<sup>41</sup> Another essay insisted that dying churches can be revived only by attention to spiritual issues; external concerns are distractions from the need for spiritual gifts and graces.<sup>42</sup> He exhorted fidelity to the "first principles of the doctrine of Christ," insisted that proper worship is characterized by spontaneous praise that is not contrived, warned against being ashamed of the Spirit's manifestations, urged a life led in self-denial, warned against "degeneration" in the Pentecostal movement, and cautioned against defining the relative value of congregations on size alone.<sup>43</sup> He affirmed the value of "speaking in tongues" for his spirituality and that of the Pentecostal movement.<sup>44</sup>

Attention was also given to ecumenical concerns, particularly the image of Pentecostalism among the other churches. He argued that, since, "The Pentecostal believers are Scriptural in teaching, united in the great fundamentals, Missionary in outlook, and claims the old time power of Pentecost," they should not be opposed by the other churches.<sup>45</sup> He lamented that Pentecostals were "outside" the various forums of Christian reflection and not "wanted in any sphere of Christendom."<sup>46</sup> He suggested that this "antagonism will always remain." The churches, he argued, are "bitterly opposed" because "'speaking in tongues' is supernatural...cannot be merited by virtuous living...[and] cannot be 'learned' or ...received by vote."<sup>47</sup> It was clear to Carter that the most effective ecumenical witness was to be true to the calling of God for the Pentecostal churches and true to the heritage given to the believers. As a Pentecostal warrior he could do no other!

World War II brought more problems to the Bible School. One building was destroyed in the London Blitz, but without loss of life or injury to the students. Carter slept in his top floor room throughout the bombing, in faith believing that God would care for him. He survived, and after 27 ½ years as principal, resigned in July 1948.<sup>48</sup> During those years, Carter was involved in the development of the Assemblies of God of Great Britain and Ireland as well as in the activities discussed above. It is to this aspect of his work that we now turn.



At the age of 65 in 1956, Howard Carter and Ruth Steelberg were married. They are shown here in 1965. Mrs. Steelberg was the widow of Wesley Steelberg, former general superintendent of the U. S. Assemblies of God.

### Chairman of the Assemblies of God of Great Britain and Ireland

After World War I, it was clear that some organizational structure was needed in Britain if the Pentecostal movement was to remain healthy and grow. The first leader, Alexander A. Boddy, was old and somewhat discredited among Pentecostals because of his support of the war. The evangelists, including the Jeffreys brothers, were prospering. What was needed was a framework for caring for the converts of the revival that brought them into fellowship with others of shared faith—and also to stop the inroads of separatist groups such as the Apostolic Church of Wales.

Howard Carter joined thirteen other persons at a meeting (1 February 1924), called by J. Nelson Parr, in a modest room over a garage in Birmingham, where they signed the initial protocol that created the Assemblies of God of Great Britain and Ireland. There was a second meeting at London in May 1924. Carter was elected to the seven person Executive Presbytery.<sup>49</sup> The Assemblies of God periodical, *Redemption Tidings* (a name suggested by Howard Carter), began publication in July 1924.

Carter was elected vice-chairman of the Assemblies of God on 24 May 1929, and was elected chairman exactly five years later on 24 May 1934.<sup>50</sup> However he took the position under a cloud since he had forced the resignation of the first chairman, J. Nelson Parr, because Parr accepted a small honorarium for his work as editor of *Redemption Tidings*.<sup>51</sup>

Historians have generally been quite restrained in their evaluation of Carter's chairmanship which continued for eleven years. His brother observed that "he faced his responsibilities as chairman with his customary conscientiousness."<sup>52</sup> Donald Gee seldom mentions Carter's administrative roles. Historians of Pentecostalism such as Nils Bloch-Hoell and Walter Hollenweger do not discuss his

contributions. William Kay observed that “before he had the chance to pick up the threads in Britain, he felt constrained to go abroad to encourage missionaries.”<sup>53</sup>

**During the time he was superintendent of The Assemblies of God in Great Britain and Ireland, he made a 2-year trip around the world with Lester Sumrall.**

Carter left England on 8 July 1934 and did not return until June 1936. He traveled most of the time with the American evangelist Lester Sumrall.<sup>54</sup> Carter wrote frequently for *Redemption Tidings* and sent more than 300 circular letters to churches and pastors. The good thing was that, just prior to the tragedy of World War II, Pentecostals throughout the world were made aware of their global connections as a faith community. The difficulty for the Assemblies in Britain and Ireland was that during a time when consolidation of the work of the revivalists was necessary, they were being led by an absentee leader. The fault, if there was one, was not entirely Carter's. Certainly the congregational polity and fear of dominating leadership among the clergy made the position of chairman a difficult one in the best of circumstances.

Carter remained chairman of the Assemblies until 1945. The polity of the Assemblies did not provide tools for resolving differences. Many decisions were made on the basis of emotional concerns rather than a more reasoned institutional approach. Thus, in 1936, the Assemblies forbade the wearing of ecclesiastical garb. This ruling was issued against Fred Squire and his colleagues who wore such clothing in the pulpits and neighborhoods and whose churches prospered. Squire was already at odds with Carter about the size of his churches. This decision led to his resignation from the Assemblies shortly after the annual conference. Another departure was J. Nelson Parr, arguably the founder of the Assemblies and its first chairman.

Kay observes that “overall the British Pentecostal churches came through the 1930s in better shape and size than might have been expected.”<sup>55</sup> However, the general fear of being dominated by an individual kept strong denominational figures with national standing from devel-

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Howard Carter and his wife Ruth were living in Springfield, Missouri, when he died in 1971. He is buried in Greenlawn Cemetery.

oping effective patterns of leadership during this period. What Carter was able to do with the Bible School and the Bible School Evangelistic Society, he could not do for the denomination. But through it all, he continued to fight for what he considered the will of God in the circumstances. He was more concerned to be in what he considered God's will than to be successful.

### Conclusion and Epilogue

“A slight thing,” insisted Plutarch [*Parallel Lives* 7: 1-1-2], “like a phrase or gesture often makes a greater revelation of character than battles where thousands fall.” These “gestures” reveal much about Howard Carter. His accomplishments were significant. He pioneered churches, developed an effective church planting program, and above all, maintained a Bible school for 27 ½ years, tenaciously, against terrifying odds. In the midst of this struggle, this self-educated theologian wrote carefully of his vision of Pentecostal theology. This Pentecostal warrior through his dogged determined dedication to the Assemblies of God of Great Britain and Ireland helped insure a base from which Pentecostalism, in later generations, has grown around the world. His commitment to missions outside the British Isles had a significant impact on the development of indigenous churches in the so-called “Third World.” He deserves more fulsome treatment by historians of the Pentecostal tradition.

After his retirement from Hampstead Bible School in 1948, Carter continued to travel and preach in Europe and North America. At age 65, he married Ruth Steelberg, widow of Wesley Steelberg, former general superintendent of the Assemblies of God, USA. After the 1956 wedding at Glad Tidings Tabernacle in New York, they began a two-year tour around the world teaching and preaching. There was also a four-month stint in 1965 as “Acting Principal” of the Assemblies of God Bible College, then in Kenley, London. He died at home in Springfield, Missouri and is buried there.<sup>56</sup> Not bad for one who prayed, “Lord Jesus Christ, Let me never lose the all-important truth that to be in



Thy will is better than success, and grant that I may ever love Thyself more than Thy service.”<sup>57</sup>

## NOTES

<sup>1</sup> Anonymous, “Two Warriors with the Lord,” *Redemption Tidings* (25 March 1971), 3-4. W. F. P. Burton, longtime maverick British Pentecostal missionary and ethnographer in Africa, sent out under the aegis of the Pentecostal Missionary Union died the same day as Carter. Note that the original spelling has been maintained in quotes used in this essay.

<sup>2</sup> Lester Sumrall, “A Statesman and A Warrior Receives Reward,” *World Harvest* (March 1971), 13.

<sup>3</sup> William K. Kay, *Inside Story: A History of the British Assemblies of God* (Mattersey Hall: Mattersey Hall Publishing, 1990), 54.

<sup>4</sup> Colin C. Whittaker, *Seven Pentecostal Pioneers* (Basingstoke: Marshall-Pickering, 1983), 100.

<sup>5</sup> Alfred F. Missen, *Sound of a Going: The Story of the Assemblies of God* (Nottingham: Assemblies of God Publishing House, 1973), 36.

<sup>6</sup> Howard Carter Collection, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>7</sup> John Carter, *Howard Carter—Man of the Spirit* (Nottingham: Assemblies of God Publishing House, 1971), 4.

<sup>8</sup> Howard Carter, “My Mother,” 2b. Unpublished manuscript, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>9</sup> Carter, *Howard Carter*, 9-11.

<sup>10</sup> *Ibid.*, 11.

<sup>11</sup> *Ibid.*, 24.

<sup>12</sup> *Ibid.*, 18-20.

<sup>13</sup> Howard Carter, “My Mother,” 6a. Unpublished manuscript, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>14</sup> Howard Carter, “Biographical Sketch,” 1. Unpublished manuscript, Flower Pentecostal Heritage Center, Springfield, MO; Carter, *Howard Carter*, 21-28.

<sup>15</sup> Alfred H. Carter, “Diary,” dated 1 January 1915-15 March 1917. Unpublished manuscript, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>16</sup> A. H. Carter, “Diary,” 5 August 1915.

<sup>17</sup> On Gee’s life as a conscientious objector, see D. Bundy, “Donald Gee: The Pentecostal Leader Who Grew in Wisdom and Stature,” *Assemblies of God Heritage* 12.3 (Fall 1992), 10. Gee discusses his experience in detail in the still unpublished *Pentecostal Pilgrimage: World Travels of a Bible Teacher*, 2: 4-10, preserved at the Donald Gee Center, Mattersey Hall, Mattersey, United Kingdom. On Carter’s brother John’s experience, see Carter, *Howard Carter*, 39, and especially, John Carter, *A Full Life: The Autobiography of a Pentecostal Pioneer* (London: Evangel Press, 1979), 36-39.

<sup>18</sup> A. H. Carter, “Diary,” 9 March 1916.

<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*, 7 April 1916.

<sup>21</sup> All data and quotes in this paragraph are from A. H. Carter, “Diary,” for the dates indicated.

<sup>22</sup> Undated, unidentified newspaper article preserved in Howard Carter Collection, Paste Book, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>23</sup> Carter, *Howard Carter*, 40.

<sup>24</sup> Howard Carter, “My War Experiences,” 2. Unpublished manuscript, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>25</sup> *Ibid.*

<sup>26</sup> *Ibid.*, 2-5. On these experiences, see Carter, *Howard Carter*, 40-49.

<sup>27</sup> On John Carter’s experience and the brothers’ resumption of ministry at the end of the war, see Carter, *Howard Carter*, 39, 47-49 and Carter, *A Full Life*, 36-44.

<sup>28</sup> Aaron Linford, “Howard Carter, Man of Faith,” *Joy* (November 1994), 36.

<sup>29</sup> These details about the early period of the school are contained in a letter from T. H. Munhall to Howard Carter, 3 March 1926, Howard Carter Collection, Flower Pentecostal Heritage Center, Springfield, MO.

<sup>30</sup> The narrative of the appointment of Carter is found in Carter, *Howard Carter*, 55-57, 60-63.

<sup>31</sup> Carter, *Howard Carter*, 63.

<sup>32</sup> *Ibid.*, 91-98.

<sup>33</sup> *Ibid.*, 102.

<sup>34</sup> Donald Gee, *Wind and Flame* (Croyden: Heath Press, 1967), 151.

<sup>35</sup> Carter, *Howard Carter*, 99.

<sup>36</sup> Cited in Carter, *Howard Carter*, 100-101.

<sup>37</sup> Carter, *Howard Carter*, 101; John Carter, *A Full Life*, 117.

<sup>38</sup> John Carter, *A Full Life*, 104 states that the periodical began in 1928 and was discontinued in 1933 when he became co-editor, with Donald Gee, of *Redemption Tidings*. However, I have sporadic copies of and/or from the periodical dating up to 1938 and similarly back to 1928 which is listed as volume six. The frequency of publication also apparently varied.

<sup>39</sup> Howard Carter, “We are living in the days of the greatest of all revivals,” *The Bible School and Missionary Association Review* 10.6 (15 April 1932), 1.

<sup>40</sup> Howard Carter, “Commercialising the Work of God: The Spirit of Commerce is ‘Profit,’ the Spirit of Christianity is ‘Loss,’” *The Bible School and Missionary Association Review* 11.3 (15 October 1932), 1.

<sup>41</sup> Howard Carter, “The Call to Poverty,” *The Bible School and Missionary Association Review* 11.11 (1 December 1932), 1. This essay may have been written against J. Nelson Parr, Chairman of the Assemblies of God, whose resignation was forced by Carter (see below).

<sup>42</sup> Howard Carter, “All True Revivals are ‘Heaven Born,’” *The Bible School and Missionary Association Review* 12.12 (15 December 1932), 1. Howard Carter, “We are living in the days of the greatest of all revivals,” *The Bible School and Missionary Association Review* 10.6 (15 April 1932), 1.

<sup>43</sup> Howard Carter, “Leaving the First Principles,” *The Bible School and Missionary Association Review* 12.3 (1 February 1933), 1; *idem*, “Spontaneous Praise,” *The Bible School and Missionary Association Review* 12.4 (15 February 1933), 1; *idem*, “Spiritual Backsliding,” *The Bible School and Missionary Association Review* 12.6 (15 March 1933), 1; *idem*, “‘Self-Imposed Denial’: A Subject of Paramount Importance to the Pentecostal Movement,” *The Bible School and Missionary Association Review* 12.9 (1 May 1933), 1; *idem*, “The Spoiling of a Movement,” *The Bible School and Missionary Association Review* 12.12 (15 June 1933), 1; and, *idem*, “The Numerical Value of the People of God,” *The Bible School and Missionary Association Review* 13.4 (15 August 1933), 1. This last article may have evolved because of his conflict with Fred Squire who saw nothing wrong with large churches, and who refused to allow them to be split into smaller units as was the practice of Carter. See below.

<sup>44</sup> Howard Carter, “After Seventeen Years’ Experience,” *The Bible School and Missionary Association Review* 10.6 (15 April 1932), 1.

<sup>45</sup> Howard Carter, “The Unreasonable Attitude of those Believers who Oppose the Pentecostal Movement,” *The Bible School and Missionary Association Review* 10.4 (15 February 1932), 1.

<sup>46</sup> Howard Carter, “The Place which the Pentecostal Movement holds among the denominations of Christendom,” *The Bible School and Missionary Association Review* 11.3 (1 August 1932), 1.

<sup>47</sup> Howard Carter, “A Reason for the Strong Opposition against the Pentecostal Movement,” *The Bible School and Missionary Association Review* 11.4 (15 August 1932), 1.

<sup>48</sup> Carter, *Howard Carter*, 158.

<sup>49</sup> Gee, *Wind and Flame*, 126-129.

<sup>50</sup> Carter, *Howard Carter*, 80.

<sup>51</sup> Accounts of this conflict can be found in Missen, *Sound of a Going*, 29 and William Kay, *Inside Story*, 133-141.

<sup>52</sup> Carter, *Howard Carter*, 81.

<sup>53</sup> Kay, *Inside Story*, 143.

<sup>54</sup> Howard Carter, *When Time Flew By, or, Adventures in Many Lands: Being the experiences of Howard Carter and his travelling-companions in various parts of the world* (London: Assemblies of God Publishing House; Los Angeles: Howard Carter’s Publications, [1957]); Lester F. Sumrall, *Adventuring with Christ: the Triumphant Experiences of Two Men of God around the World* (London, Edinburgh: Marshall, Morgan and Scott, 1939); Carter, *Howard Carter*, 122-149.

<sup>55</sup> Kay, *Inside Story*, 154.

<sup>56</sup> Carter, *Howard Carter*, 163-184.

<sup>57</sup> *Ibid.*, 4.



80 Years Ago From the *Toronto Daily Star*

## Toronto's Most Joyous Religious Sect Is the Pentecostal Assembly

**Which Meets in the Old Y.M.C.A. Building. They Claim to  
"Speak in Tongues" and Cure Diseases by the Laying on of  
Hands—Extraordinary Storms of Emotion.**

If the sincerity of a Christian's faith may be gauged by the exuberance of his joy when at church, the good folks who assemble at Trinity Pentecostal Assembly in the old Y. M. C. A. building at the corner of Yonge and McGill have got most of their other sects beaten. With Isaac Watts they believe that:

"Religion never was designed

To make our pleasure less,"

and they live up to their belief with an almost riotous overflow of spirit.

A congregation of the Assembly offers striking contrasts. A number of pale, pinch-faced invalids may be noticed. Their eyes have a wistful, longing look. They are the sick folks lured by what they have heard of miracles of "divine healing," and hoping against hope that prayer; and the laying on of hands will be efficacious in their case. For the Assembly claims on scriptural grounds to heal all manner of disease through faith and prayer.

The contrast to those seeking health is seen in the big, stalwart men; buxom, smiling women, and clear-eyed strong-limbed children, many of whom claim to have been raised from the beds of pain through the laying on of hands. A proud and grateful father pointed to a son and daughter who had been cured almost instantaneously of scarlet fever.

### "Speaking in Tongues"

Having arrived somewhat early we found a vociferous prayer meeting in process in the basement. "The speaking in tongues" in full blast came hurtling up the staircase from below where a score or more of worshippers some on their knees, others standing and kneeling, and a few almost prostrate, were pouring out ejaculations coherent and otherwise.

**This *Toronto Daily Star* newspaper article was reprinted in the August 1919 issue of an early U. S. Pentecostal paper, *The Pentecostal Herald*.**



J. R. Evans

**The absent pastor mentioned in the story, J. R. Evans, later served as the general secretary of the Assemblies of God. At this time 80 years ago, several Canadian assemblies were affiliated with the U. S. Assemblies of God. The Pentecostal Assemblies of Canada came into existence in 1925. Used by permission.**

In the large auditorium groups of those who did not wish to attend the devotions downstairs, or who had babies to care for, sat and discussed the latest story of divine healing. A sunny little maid of three or four summers or so made a tour of several pews, slamming down the folding seats with great gusto. As events below appeared to reach a climax, a bevy of young girls mounted the platform and gathered around the piano where, led by one of their number, they sang several numbers from the Pentecostal hymn book.

At half-past seven a move was made to begin the regular service. One by one the cries from the prayer meeting died away as the worshippers came aloft, some wearing a broad smile, and others with the rapturous look of the devotee.

### Unconventional Singing

In the absence of the pastor, Mr. J. R. Evans, the proceedings were opened by Mr. William Legg, who, hymn book in hand, led the praise. The opening hymn contained six verses with chorus, the latter repeated twice, so that by the time the number was concluded the meeting might be said to have been well under way. Another hymn followed, and another, and the song service was as hearty as the one in the basement that had preceded it. There was a large choir, but every body

appeared to sing in unison, a method which is conducive to good congregational singing. Like everything else, the singing was unconventional, and we all beat time with our feet. Hymns likewise were off the beaten track, one of them containing the pointed appeal,

“Don’t exalt the preacher, don’t exalt the pew,

Preach the gospel simple, full and free.”

Following the singing came a session for prayer, and again the people were swept with an extraordinary storm of emotion. Prayers for the recovery of a soldier undergoing an operation in France, for a husband sick in Belgium, and others, were asked for and the Assembly prayed unitedly and vociferously for these sick and absent ones. To a stranger accustomed to more decorous devotions it was a strange and incongruous scene. A lady on the platform fell on her knees and in a voice that far o’er-topped the general babel, called down a blessing on the absent Pastor. “Give Mr. Evans liberty where he is tonight,” she cried. “Give the brother who speaks to us to-night liberty!” urged-another vehemently.

Three handkerchiefs were laid on a table on the platform, and three men laid hands on them. There was another burst of vehement prayer from all sides. By the laying on of hands those handkerchiefs became charged with Divine power, and when they are slipped beneath the pillow of the sufferers to whom they belong the patients will be cured or at least relieved of their maladies. That is the teaching of the Trinity Pentecostal Assembly, and they declare they have not only New Testament warrant for the practice, but also ample evidence in their own experience that it is efficacious.

### **Terrible Days at Hand**

The address was delivered by Mr. F. M. Moffatt, who declared that the Church of Christ knows nothing experimentally of the baptism of the Holy Ghost, and without which it was impossible to receive and exercise the



The Pentecostal movement came to Toronto as early as 1906. James and Ellen Hebden conducted Pentecostal services in this building at 651 Queen Street, Toronto. The photographer added the East End Mission lettering to the window to give it a 1906 appearance. Courtesy of Pentecostal Assemblies of Canada Archives.

gifts of healing. The direct result of the vague understanding of the Holy Ghost was that the Church was void of power and that professing Christians had no joy in their Christian life. “Sad Christians” are those who do not know the indwelling power of the Spirit. Mr. Moffatt maintained that the failure of the Church to appropriate this teaching had led to the loss of joy and power and to a return of deadening formality. These things could only return as the Church became “simple enough to believe” the Scriptures.

The address which was long, was delivered quietly and without demonstration by the hearers. Following it the leader spoke words of warning concerning the pending break-up of civilization, evidence of which, he said

was seen in the spread of Bolshevism. In his opinion terrible days were at hand. A manifestation of anti-Christ was imminent, but it would be destroyed by the coming of Christ Himself in the air when the faithful would be “caught up.”

An after meeting was announced, many wended their way to the basement. Seekers after health of body or soul, or both, waited behind and eagerly sought counsel of those qualified to advise. The visitor passed out into the familiar world of Yonge street with the sensation of having visited another planet, but with the impression that behind those folding doors he had left the strangest and at the same time the happiest sect he has yet encountered. J.L.L.



# PHOTOS FROM OUR READERS

## Remembering Happy Scenes Around Kansas

Amy Farley Strang, Longwood, Florida, widow of A. Edward Strang, who grew up in Kansas parsonages, donated these photos to the Flower Pentecostal Heritage Center. A. R. and Alice Kersey Farley, Mrs. Strang's parents, pioneered churches and evangelized throughout the state.



Two longtime Kansas ministers, Charles Sheall and A. R. Farley, Wichita.

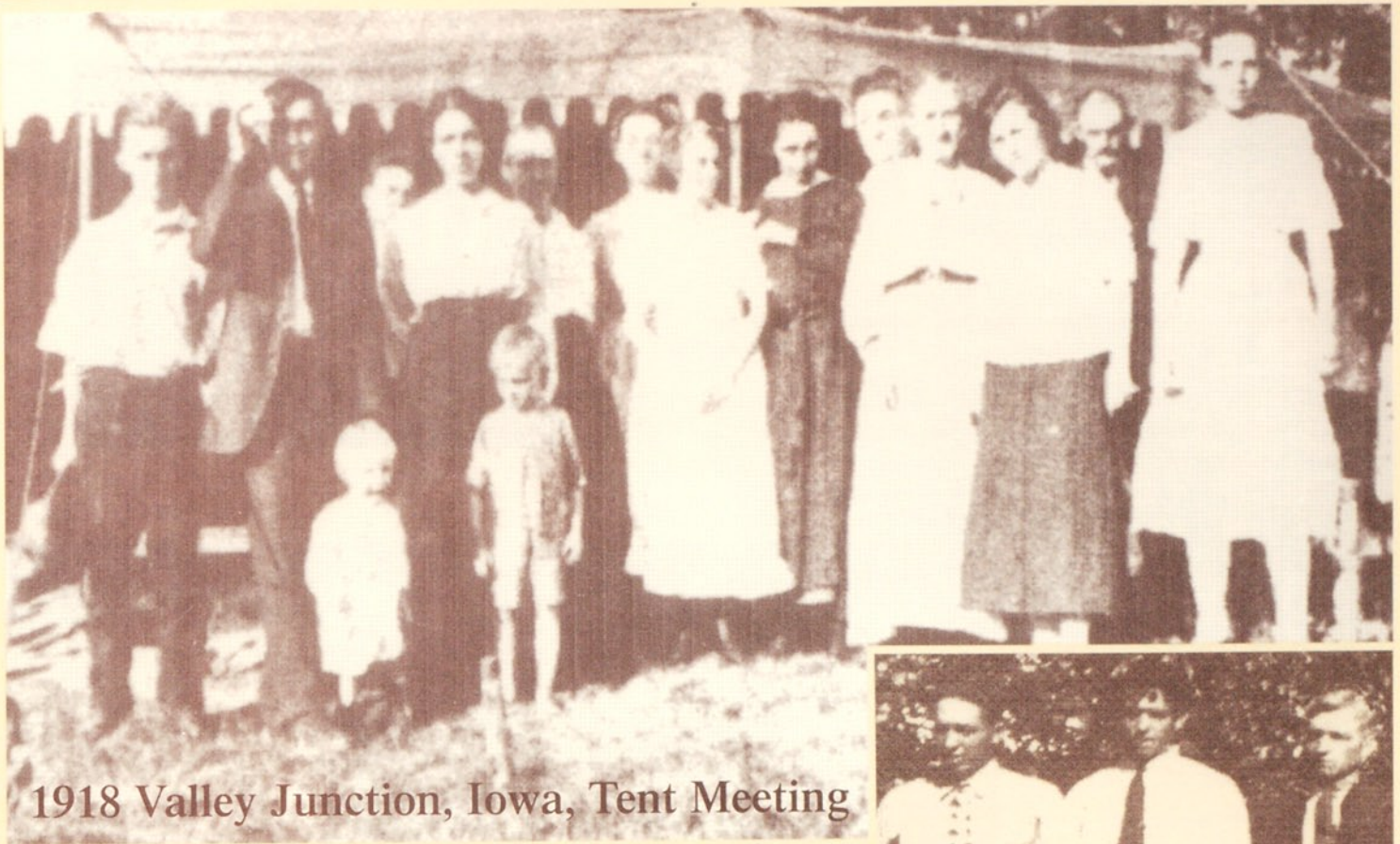
Another scene around a meal at the 1948 Woodston-Alton Camp. In the foreground is one of the speakers, T. J. Jones. The couple in the center is Assistant General Superintendent Wesley and Ruth Steelberg; on Steelberg's left is Paul Samuelson, secretary-treasurer of the Kansas District. The woman on the right is unidentified.



District Superintendent V. G. Greisen, left, is eating with Mrs. Greisen, Fred Vogler, and possibly Vivan Smith, missionary to Africa. Snapshot was taken at the 1948 Woodston-Alton Camp.

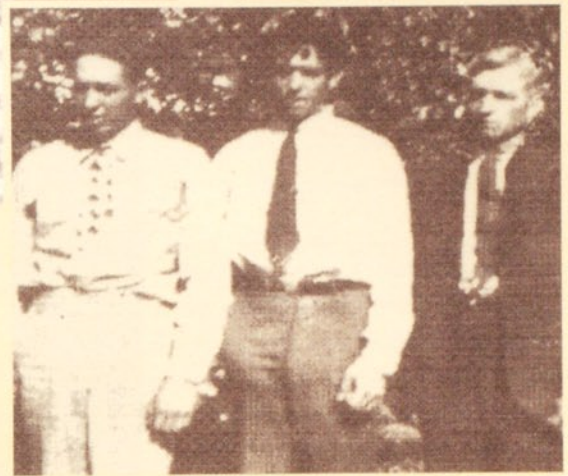
This photo was taken at the Woodston-Alton Camp and is marked "(1949?)". From the left, Bob Hirschberg, Billy Bray, Jackie Bray, Coleen Harrell, and Oliver Johnson.





## 1918 Valley Junction, Iowa, Tent Meeting

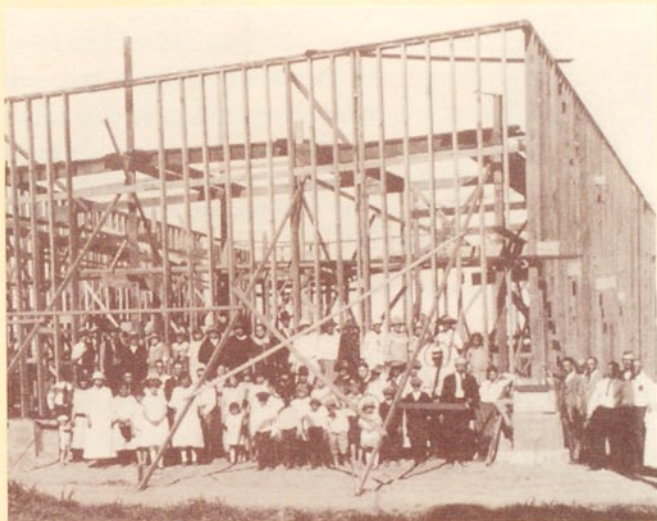
This tent revival dates back to about 1918 and was conducted by Otto E. LaPoint, second from the left, and probably in Iowa. Viva Adele Ruthroff (Mrs. Otto E.) LaPoint is on her husband's left, and their two children, Philip and Paul, are in front. Marilyn LaPoint McLaughlin, Gladstone, Missouri, donated these photos to the Flower Pentecostal Heritage Center. She notes that Otto has his foot over Philip's foot to keep him still. Inset shows a 1940 photo of Otto, right, with his grown sons, Philip and Paul.



## Phoenix First Assembly 75 Years Ago

The event on the left, ca. 1924-25, is titled "Blessing the Cornerstone" at 11th and Garfield, Phoenix, Arizona, at what is now First Assembly of God. And on the right, the congregation celebrates the stucco job on the new building. Virginia Shaver Kendrick (Mrs.

Frank), Scottsdale, Arizona, who grew up in the church, along with her brother-in-law Klaude Kendrick, donated these photos to the Flower Pentecostal Heritage Center.





As a young pastor in  
Metropolitan Boston, 1959.

# Hugh MacLeod Corey



Hugh Corey with his first  
grandchild, Anders MacLeod  
Corey, Barry's son, 1994.



Hugh and Esther Corey with their son  
Barry as he receives his PhD at Boston  
College, 1992.

# A Father's Day Tribute

## Seven Lessons from a Father

By Barry Hugh Corey

Last year Barry Corey and his sister Bonnie experienced their first Father's Day without their father, Hugh MacLeod Corey, former superintendent of the Southern New England District. Dr. Barry Corey, who is vice president of Development for Gordon-Conwell Seminary and an ordained Assemblies of God minister, wrote and shared this letter with his father before his death January 11, 1998, and then read it at the memorial service. The full text is also on the Gordon-Conwell web site (<http://www.gcts.edu/contact/98w/lessons.html>). A condensed version of the letter appeared in the winter 1998 *Contact*, published by the Gordon-Conwell Theological Seminary.

After pastoring in Canada and in Northern and Southern New England Districts, Hugh Corey served as secretary and secretary-treasurer of the Southern New England District. In 1978 he succeeded Rayder O. Jacobson as superintendent, holding this position until 1990. In his retirement years he served the famous Park Street Church as Minister of Pastoral Care. He is survived by his wife Esther, daughter and son-in-law Bonnie and Ossie, son and daughter-in-law Barry and Paula, and five grandchildren.

What follows is the original, unexcerpted letter, "The Receiver," on the occasion of Hugh Corey's 75th birthday June 27, 1997, and updated at his bedside January 11, 1998 at 2 o'clock in the morning.

Dear Dad, Tonight as I listen to you breathe and hear in your gasping that your hours are short, your presence in my life still gives me comfort. It always has. I spent my life, especially in recent years, studying you and learning from your love, and standing in your shadow, and sitting at your feet. I know my life has been imprinted by your huge heart, Hugh Corey. As years pass I will continue to grow from the lessons of life that you, my teacher, have taught me. I want to thank you for these lessons. Your life has been one of making yourself receivable to others. Through the thirty-six years our lives have overlapped, you have taught me the words of your Lord that we can receive nothing except it be given us from heaven. You have shared that likewise others must receive the love of Christ from us, regular people who live and work in the world you have called us to. Of the thousands of teaching moments you have given me, this has been my greatest lesson. But there have been many lessons.

### ONE

**Thank you for the lesson on the importance of writing to your children.**

As I return to them again and again, I will always learn from your chronicles of love to me, each line woven with your unshakable devotion to the cause of Christ. In my files are more than one hundred letters you have composed over the years. Someday, generations from now, these aging pieces



With his first grandchild and Barry's son, Anders MacLeod Corey, 1994.

of paper will no doubt make one of our descendants pause, knowing little about me or about you, and that soul will be heartened by reading from these yellowed pages of a humble man named Hugh who lived a remarkable life and had a gripping love for a girl named Bonnie and a boy named Barry . . . who even wrote letters to Anders, Nick, Alex and Ella Grace, his children's children. My hope is that I will pass on the same written expressions to my own.

### TWO

**Thank you for the lesson of compassion your life has demonstrated to me.** You held the world in your heart. On visiting the sick, you did this because it was something you wanted to do. It was inseparable from your faith. You did not do this as part of your professional responsibility. Hugh Corey, you visited the sick, even in *your* sickest moments, even calling on people much less ill than you were, because you wanted to be there. I have watched you live out a ministry of mercy to so many from among the marginalized of society, loving with great compassion the criminal and the AIDS sufferer, the addict and the homeless, the abused and the lonely.

I remember one winter morning this past year when you stood alone by an open grave and conducted a funeral for a woman who had no mourners, who died by herself, and you were honored to be the one to remember her. Your eternal

hope has sustained me, and it always will. As a young preacher, you have shared with me your mantra that all you were able to do that is good had been given you by God, quoting the prophet Daniel, "that they who know their God will be strong and do great exploits." Dad, your great exploits were done not with a scepter but with a hoe.

## THREE

**Thank you for the lesson of being impressed by the spirit of people and not by their stature.** I remember so many stories that you have told from the depths of your soul which have kept me focused on what God defines as righteous character. The people that impressed you most were anonymous to the rest of the world. Like the story of how over fifty years ago, you attended a church in Montreal and after the morning service went to a dark room of the building where you could pray and be alone, allowing God to speak and availing yourself to listen.

There also in that room was an older woman who you could hear but could not see. As you paused to listen to her pray, you could hear her cry out at length and with great passion for every child in her Sunday school class, praying for each by name. So moved, you told me that you were unable to pray as you knelt there in the room, profoundly impacted by the piety of this old saint, pouring herself out on the altar of God for the handful of boys and girls He had entrusted to her care for that one hour each week. I heard you share this story with me some time ago, and you recounted this woman's groanings and intercession for those children, this woman whose face you never saw.

So impacted by her prayer, you told me this: "Ever since that day over fifty years ago, I knew that when I reach heaven, I will recognize that voice. I will finally see her face. And I will thank her."

## FOUR

**Thank you for the lesson of staying above the political maneuverings within human institutions, even those religious.** I have always seen you as one commissioned not by a church but by a Galilean preacher. I am proud of this legacy. You are my champion.

Thank you for the lesson of modeling private yet audible prayer. Like you, with the woman's voice you once heard in that church in Montreal, I will always know your voice, a voice that prays with great earnest. Your devotion and servanthood to your God was obvious even to me as a young boy as I would stand outside your office door at home and listen to you when on your knees you would cry out to your Lord, saying over and over, "Master, Master, Master." I knew you believed to the depths of your heart and in the breadth of your life that God was to you what you called Him to be: your Master. Indeed that Master was the

zeal of our household, as you often said.

## FIVE

**Thank you for the lesson you have given me on finding eternity in the temporal.** I know your physical heart was tired from bypass surgery five years ago and there are grave ailing indications in your blood today, yet never has there been a man with a larger heart for God or a better understanding of the eternal blood of Christ. After your PSA blood count went up from 9 to 27 earlier this year, indicating that your cancer treatment had stopped working, I remember you telephoned me at work. It was January 14, 1997, a discouraging time for you as it was for our family. As you told me the disappointing news, you went on to tell me what you had resolved amidst this battle and rising blood count. This is what you said, "Barry, whose blood should I really be concerned about? The blood of Hugh Corey should not be my concern. My concern must be on the blood of Christ." As you said this to me, I thought of the very familiar words of that great hymn which you proclaimed:

*There is a fountain filled with blood  
drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
lose all their guilty stains.*

This is what you were talking about. I had trouble working the rest of the day. I closed my office door and wept at the thought that such a profound man was also my father. I made a commitment again that day to stand on the shoulders of this great saint and try to carry on the remarkable model you have shown your world.

As I write today, on January 11, 1998, I sit in the silence of the night in a Boston hospice center and look at you, nurses coming and going. I shake my head at the cruelty of cancer. After three years of powerful drugs and radiation, wheelchairs and epidurals, and horrible pain that drove you to weeping on many occasions, you never asked, "Why me?" No one has heard bitterness in your voice nor despair. You have believed all along what you proclaimed every day. There is no sting in death for those who love God and know Christ. Your resolve to believe unswervingly in heaven has touched me deeply and made me a stronger father and husband, a stronger man of faith. Your dying has made all who have known you more courageous, more willing to love, serve and care. Thank you for the lessons through *your* death that have taught me more about *my* life.

## SIX

**Thank you for the lesson on being so confident in your faith that you could not be silent around others.** I referred earlier to your being the great receivable one. By



this I mean you have lived your life to be received by others, giving of yourself without any need for recognition. You have hugged an Islamic man who serviced your car at a gas station. You have asked an Eastern Orthodox cobbler to pray for you across the counter of his little Malden store, and you held his hand as in silence he prayed. You have looked a Jewish furniture merchant in the eyes and said, "I love you." I have stood there as you wept before your health care providers, telling them how grateful you were for them and how much you loved your wife Esther.

I was amazed in June when a couple who you had not seen in thirty years drove to your 75th celebration just to thank you for leading them to Christ. Scores more of stories like these I will never hear. Wherever you have been and traveled, lives have been made better by your bold witness. Your eagerness to be Christlike is a testimony to all who know you. You have made your lasting mark on me which I will carry to my own death.

## SEVEN

### **Thank you for the lesson about how to select friends.**

Countless times you told me that any friend of mine would be a friend of yours. "Choose not your friends for outward show," you would frequently cite, "For feathers float while pearls lie low." From the day I was a child you proved that to be true. You don't know how carefully I chose and cultivated my friendships knowing they would be your friends too, and how proud I was for my friends to meet you. I can say that God has given me the greatest and truest of friends in large part because of your words and your deeds. One of the most meaningful things a father can do for his children is to embrace their friends. I was joyfully reminded of this by two recent testimonies to your genuine care for my friends from letters written you this June.

My friend Diane Musgrove Awbrey wrote that her most treasured memory of you comes from 1985 when, she writes, "My friend and I visited your home on our summer wanderings in New England. The last morning when we carried our luggage to load it in the van, you were just heading back into the garage with your mini-vac in hand. You had spent some time in the early morning, before we were up and moving, cleaning out the interior of our car, vacuuming away 1,500 miles of accumulated crumbs and mud. I'll never forget how special that act of kindness made me feel. You took care of me and my friend, who was a total stranger to you, as if we were family."

And this is what another friend wrote. "Way back in my college days, one of the finest images in my mind is associated with you. I was your house guest one summer week while visiting Barry. I was experiencing New England for the first time, and each evening before I went to bed, you fluffed my pillow. A strange but wonderful piece of hospitality. Upon investigation, I was informed that you fluffed

everybody's pillow every night. My head was met each night by a fluffed pillow. Imagine it! Small act. Large impact. Never before had anyone cared enough to fluff the place where a third of my day was spent. You cared about my sleep. You cared about me. Hugh, you always leave me feeling a bit better about who I am. You make me think a little higher of myself. I rest easier. I encounter peace. I have a sense of being with Jesus. And I sleep better. Hugh, you are my dear, pillow fluffing friend." The words of Doug Green.

**T**hank you, Dad, for being my friend, and for loving my friends with your gentle acts of kindness. Thank you for loving my choice of a wife in Paula, and Bonnie's choice of a husband in Ossie. It must have been the way Jesus was around the family and friends of his disciples.

There is no guarantee to any of us that the Church will be here for another generation. You have fulfilled one of the highest responsibilities of any man, assuring that another generation has understood through the model of your life, the limitless love of God and the need for our redemption in his son Jesus Christ. Let me share one profound moment when your mantle began to fall on me. This one moment is the greatest lesson you have given me, a lesson on how to be receivable.

Outside of crises, we live out our days in the routine of life which becomes our pilgrimage. Yet occasional moments surface, imprinting our souls with a truth that transforms us. One somewhat uneventful conversation with you stands out in my life as that illuminate moment.

This is how I remember it. It was January 1991, and I went for a walk with you. The streets of Dhaka, Bangladesh that morning were still quiet. We had walked together many different times in many different countries. But that morning it was a walk that began in me something eternal.

It was that morning, that walk, when you wove into the fabric of my being a part of your life. I did not fully understand then, and am only beginning to grasp today, the full meaning of the early morning walk through the streets of Bangladesh.

I had been studying in that country for several months of my year-long assignment when you and Mom paid me a visit. Each morning before breakfast you and I would walk together, catching up on all that was happening in each other's lives.

This particular morning it was different. As our walk began you started to share with me that in the fifty-three years since you began your pilgrimage with God, so much remained that you did not know about His wisdom and ways. You held no seminary degree. You never completed college. But as we walked, Hugh Corey—the man of God—began to share with me what his life in Christ had taught him.

"And he that taketh not his cross and followeth after

me,” you continued, recounting with me the words of Christ, “is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”

**“If the lives God intersects with mine do not have the opportunity to receive me, how will they ever know the infinite love the Father has for them? I must live my life in a way that strangers, friends, aching, lonely, family . . . they receive me and receive through me the amazing love God alone has authored.”**

Then you stopped talking for a few minutes and I replayed the words of Christ you had just spoken. “He who receives you receives me, and he who receives me receives the one who sent me.”

Knowing I was the student that moment, I waited for you the teacher to continue. You said, “Barry, I don’t fully understand what Jesus meant when he said, ‘He who receives you receives me, and he who receives me receives the one who sent me.’ But this I do know. In everything I do I must make myself receivable to the people God places in my life. If the lives God intersects with mine do not have the opportunity to receive me, how will they ever know the infinite love the Father has for them? I must live my life in a way that strangers, friends, aching, lonely, family . . . they receive me and receive through me the amazing love God alone has authored.”

We finished our walk in silence. I knew that although you wanted only to share your heart with me as you have done so many times before and since, this thought was different. Maybe it was different because I had not heard your voice for many months. Maybe it was different because I was trying to make sense of my life in Christ while I lived among some of the world’s poorest people. Maybe it was different because I was ready to hear what you had to say.

As I have gone back to that walk many times over these past seven years, I have come to understand that moment as one ordained by God when I would receive my most cherished gift. On the fetid streets of Bangladesh, the bedrock of your faith was being passed on to me, your son.

It was as if you had traveled halfway around the world to find me and pass on a truth to your son. And two days after you spoke, I witnessed you demonstrate the profound power of this simple truth of Christ: “He who receives you receives me, and he who receives me receives the one who sent me.”

Shamsul was a poor Bangladeshi man of 21 who lived in the servant’s quarters behind the house where I was stay-

ing. He spoke little English and, like many others, had left his family in the villages to seek out work as a day laborer in Dhaka, the nation’s largest city.

I had noticed you had begun to build a relationship with Shamsul in the few days you and Mom were with me. This was nothing new. All my life I have seen you show your love to gas station attendants, cobblers, dentists, tailors, attorneys and on and on. But it was not until after our walk earlier in the week that I had focused closely on the transforming power of Christ’s words, “He who receives you receives me, and he who receives me receives the one who sent me.”

You and Shamsul had been struggling to communicate, but managed to become friends nonetheless, laughing and talking during those few days you had known each other. I was even a bit envious that you had become closer to him than I had in the months I had been living there. Then one afternoon it happened. The reception moment occurred between Hugh Corey and Shamsul when the words of Christ, as they had so often before, called you to act. “He who receives you receives me, and he who receives me receives the one who sent me.”

I was transfixed as you, a 68-year old Canadian preacher, reached out your hands in a moment of outpouring compassion and held the face of this poor man Shamsul, looking into his dark eyes. “Shamsul, my friend,” you said, “I love you.” Then pulling your face to his, Shamsul leaned forward and kissed you, Hugh Corey, right on the mouth. You both fought back tears. “He who receives you receives me, and he who receives me receives the one who sent me.” On one day in Bangladesh you told me. And a few days later you showed me. And my life has been changed from those words and that deed. I know I am not alone in saying this.

Hugh Corey, you received this stranger named Shamsul. Jesus said, “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” I have no doubt that because you have demonstrated the love of Christ and have been well-received in this world, you will soon be well-received by your Father in heaven.

Hugh Corey, you were epic in life because you were epic in love. I will end with these words of the apostle Peter, words that you have lived to the fullest.

To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, ‘God opposes the proud but gives grace to the humble.’ Humble yourselves, therefore, under God’s mighty

hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you. Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. And the God of all grace, who

called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. Amen. (1 Peter 5:1-11)

Hugh MacLeod Corey, you are the greatest receiver I have ever known. And I love you. Barry



## □ Heritage Letter / from page 4

aged, by the hard way, to earn two college degrees—a

**“He did not have to practice humility—he was humble with a humility that blossomed in meekness.”**

Bachelor of Arts from George Washington University and a Bachelor of Laws from the National School of Law, George Washington University.

“It was to a large degree his drive for understanding and enlightenment that was responsible for the air of culture and refinement which always pervaded his home.

“It was always a joy for the young people of the Full Gospel Tabernacle in Washington to gather in that home for entertainment, fellowship, and refreshments. The family was comprised of the mother [Mary] and father and three daughters [Louise, widow of Lyman B. Richardson, Orlando, Florida; Eleanor Parry, Springfield, Missouri; and Ruth, widow of Alfred J. Tucker, Houghton, New York].

“For many, many years, Brother Parry was a member of the Full Gospel Tabernacle [now Christ Church, Washington, D. C.] official board, where his sage council was always highly respected. As an indication of the esteem in which he was held, the church favored him with a special gathering on his 70th birthday and again on his 80th.

“Besides caring for himself and his own, he had the joy of helping many of his Christian brothers and sisters in need. To many he lent in both small and large amounts

**“It was his habit of mind to think of ways in which he could be of help to others; and hardly a week went by without his doing some good deed for somebody.”**

without interest; to many others he gave money for specific needs or causes, totaling perhaps thousands of dollars....He was able to help many people, especially the elderly, in the preparation of their income tax reports and in making application for Social Security benefits.

“After moving to Springfield in December 1970, he was overjoyed to be able to add to this ministry of mailing out, in well-wrapped bundles, thousands upon thousands of surplus pieces of Gospel literature—mailing them ‘to the ends of the earth.’ Time and time again the postage for these mailings would amount to more than forty or fifty dollars. So it was that at the time of his homegoing, he had some literature and clothing on hand to go out--some of it already packaged and labeled, some not. What a beautiful mind was this!

“A patriarch in Israel he was among us, but all too many knew it not. But his three daughters, his seven grandchildren, his seven great-grandchildren and their families, together with those lives he touched, are reaping, and will continue to reap, manifold blessings in the memory of this good man whose life was bent on doing the will of his Father.”

This story would be incomplete without relating some of the high points of William Parry’s walk with Christ that we might learn from his life’s example—a life that led him into an active role as a church board member, Sunday school teacher, and Good Samaritan. But it started earlier than that, back when he was only 14 and shoveling coal during those long summer days.

“I had been going to Sunday school from childhood,” he wrote to a friend in Wales, “but when I was 14 years old I realized that I needed the Lord’s salvation....I have been following the life of a Christian ever since. And what a great joy and satisfaction it is to know that one is saved to be with God after this life is ended, and to be with God is heaven throughout eternity.”

He added a line about his particular ministry in his retirement years: “I have great joy in sending out the Christian literature and clothing, and thus helping the cause of Christ.”

And to that Leland Despain adds, “Peace and tranquility marked his path, faith and trust, his every step. The remembrance of him comes as a benediction to the soul.”

Indeed, William Parry was a layman who made a difference and is an example for the rest of us.



# The Wiley Family

## AND THE BEGINNINGS OF PENTECOST IN SOUTHWEST MISSOURI AND NORTHWEST ARKANSAS

by Glenn Gohr

The Wiley family of Cassville, Monett, and Joplin, Missouri, was very influential in spreading the full gospel message through Southwest Missouri and Northwest Arkansas. Frank and Yreka (Lee) Wiley were the parents of 9 children who all came into Pentecost and witnessed many mighty things of God. Many of the family members were involved in the mining industry. Consequently, most of the family members died young of tuberculosis, sometimes called miner's consumption. Frank Wiley died of tuberculosis on December 17, 1917, and all of his eight children, except Fred, died of TB during a 6-year period from 1912-1918. Still the impact of their ministry and involvement in the Pentecostal movement in Missouri and Arkansas is noteworthy.

Two of the best remembered Wiley children were Everett and Efton. Everett Wiley was a pioneer evangelist in the Ozarks and other areas. He worked closely with evangelist Hardy Mitchell, evangelizing in Joplin, Crane, and Springfield, Missouri. On one series of meetings around 1909-

10, the pair left Joplin and held meetings in Tulsa, Oklahoma; Fort Worth, Texas; Louisiana; Hattiesburg, Mississippi, where an outstanding revival took place; and Yellville and Flippin, Arkansas.<sup>1</sup> The Wiley family has post cards from him relating the meetings and their results. Everett died of tuberculosis on August 1, 1912, contracted after working in the mines at Joplin with little or no safety precautions.

Efton was married to Opal Stauffer, who had attended Charles Parham's Bible school at Topeka, Kansas. Efton and Opal Wiley founded the Assemblies of God church at Joplin, Missouri and attended the organizational meeting of the Assemblies of God in April 1914. Opal also had a niece, Dorothy Dobbins, who married Finis Jennings Dake, the well-known Bible teacher. Others of Opal's extended family, the Stauffers, have also been involved in ministry.

Talmadge B. Ashley was a paper hanger and painter from Des Moines, Iowa. It appears that he came into Pentecost at least by 1908, for it seems

he was influenced by the preaching of Emma Ladd, the wife of Judge Ladd of Des Moines. In a scrapbook that he kept, there is a newspaper clipping from 1908 telling of Mrs. Ladd's Pentecostal Mission in Des Moines.<sup>2</sup> In 1910 he married Hannah Wiley, a sister of Everett and Efton Wiley. They had one son, Austin Wiley Ashley, who was born in 1912. T. B. Ashley traveled as a musician and singer with the Wiley evangelistic party. In later years he was a preacher. His wife, Hannah, died of tuberculosis in 1914. During the summer of 1917 he was asked to take charge of the Northwest Kansas camp meeting near Woodston, Kansas, which was held August 16-26, 1917. The featured speaker, A. P. Collins, had notified the local contact person that he probably would not be able to make it to that camp, so Ashley was asked to fill in. It is assumed that he agreed and went.<sup>3</sup>

Fred Wiley, the oldest of the Wiley siblings, was saved and received the baptism of the Holy Spirit while attending a 9-month revival at Monett, Missouri, which was conducted by



Hannah Wiley being baptized near Joplin, Missouri, about 1910.

The Frank Wiley family. Back row, from left, Efton, Hannah, Everett, Lunda, and Fred; front row, from left, Clifford, Opal, Frank, Yreka, Cora, and Neb.



Arthur Moyer. His wife, Effie, also was saved and filled with the Spirit at this same revival meeting. Moyer and his assistant stayed in a store building in downtown Monett and slept on benches. Fred said, "It was easy for them to fast and pray. They didn't have any food anyway." This was around 1906. Soon afterwards the Wileys began attending the Evening Light Holiness Church in Monett. "Daddy" Shipley, who was pastor of that church, his wife, and the whole congregation had accepted the Pentecostal message through Moyer's preaching. Fred Wiley worked for a time in the freight yards for the railroad and later was a rural mail carrier at McDowell, Missouri. He died in 1943.<sup>4</sup>

### **The Wiley Connection to Charles F. Parham**

In 1900, Charles Parham, who was the founder of the Apostolic Faith movement, established a Bible school in Topeka, Kansas, in a mansion which the locals called "Stone's Folly" because its builder, Erastus Stone, had never completed the structure. Students had gathered from the surrounding areas, and one of them was a young schoolteacher from Joplin, Missouri, named Opal Cleora Stauffer. She later would become the wife of Efton Wiley.

Opal, now at age 19, wanted to study the Bible and pray for revival. On New Year's Eve, Opal, along with Agnes Ozman, and others, met for a historic prayer meeting which helped to usher in the 20th Century. On New Year's Day, January 1, 1901, Agnes Ozman was the first of the students to receive the Pentecostal baptism when Charles Parham prayed and laid hands on her. Opal and others received in the hours and days that followed.<sup>5</sup>

The revival in Topeka continued for several months, and Parham's students began to evangelize in various town in Kansas, Nebraska, Missouri, and Texas. Kansas City was one of the first places that Parham's followers decided to evangelize. The Parham

band conducted meetings in parks, on street corners, and in rented halls such as the Academy of Music. Crowds at the meetings ran as high as 100, and it was reported that a crippled woman named Mrs. Jennie Caine was healed in the Kansas City meetings.<sup>6</sup>

By 1903 Parham's band was holding meetings and praying for the sick in El Dorado Springs, Missouri, where the mineral springs attracted scores of sick people. There Parham conducted street meetings in the park across from the local springs and invited people to cottage prayer meetings.

A Methodist woman from Galena, Kansas, was at the springs one morning and heard a member of the Parham band invite the sick to come to the cottage meeting for prayer. Her name was Mary Arthur. She was blind in one eye, the other eye was failing, and she had dyspepsia (indigestion), hemorrhoids, and paralysis of the bowels. The story of Mary Arthur's healing is full of interesting details, but the essentials are that a few days after receiving prayer at the cottage meeting, she was instantly and permanently healed of both ailments. She could see perfectly and her dyspepsia was gone.<sup>7</sup>

As a result, she invited Parham to Galena, where he spent several months promoting the "Apostolic Faith" during the fall of 1903. Untold numbers received salvation, healing, and the baptism of the Holy Spirit in these meetings.

Those services in Galena, just across the state line from Joplin, became a catalyst for spreading Pentecostalism to Southwest Missouri.

### **The Wileys in Southwest Missouri**

Opal Stauffer was one of the workers in Galena, Kansas, and through her the Parham band gained a burden for her home town of Joplin. Although Parham had conducted a brief campaign in Nevada, Missouri, prior to the revival in Galena, the success there was accompanied by the problem of fanaticism. Therefore the distinction of the first permanent Pentecostal work

in Missouri seems to go to Joplin.<sup>8</sup> Thus Opal became one of the primary apostles of Pentecostalism in Southwest Missouri.

In the fall of 1904, Parham brought his tent revival to Joplin at 15th and Joplin streets. Many were saved, "sanctified," and healed. Even blind eyes were reportedly opened. A Mrs. Belle Deorge, who had been in a wheelchair for many years, was healed. A Mrs. Rosana Trapp was the first to receive the Acts 2:4 experience in the Joplin meetings. During this time both Parham and his young son Claude became very sick. In both cases the saints prayed long and hard and saw recovery.<sup>9</sup>

Opal continued to travel with Charles Parham's band of workers. She helped conduct meetings in Carthage, Missouri, in June 1905, and later that year traveled with Parham to Houston, Texas. She is included in a picture of the Bryan Hall meeting in Houston which was held July 6 to August 10, 1905.

While at Houston, Parham conducted a short-term Bible school in December 1905. One of those who attended this school was William J. Seymour. Family tradition says that Opal prayed with Seymour to receive the baptism of the Holy Spirit before he left for California in 1906 to preach in a Holiness church pastored by Julia W. Hutchins.<sup>10</sup> After arriving in Los Angeles, Seymour began preaching on Acts 2:4 and was barred from Hutchins' church. He found refuge for a time in the home of Richard and Ruth Asberry on Bonnie Brae Avenue, where services continued, and a few weeks later Seymour and others received the sought-after baptism of the Holy Spirit. With Holy Ghost zeal, Seymour continued preaching and found larger quarters in an old building at 312 Azusa Street which had been used as a livery stable and warehouse. This became the home of the renowned Azusa Street Revival which had repercussions felt around the world.

By the fall of 1906, Opal had

returned to her home town of Joplin and was one of those in charge of the mission which had been established there. One of the church members, a Joplin miner named Efton Wiley, was to marry Opal Stauffer on November 23, 1906.<sup>11</sup> Efton continued to mine and Opal gave birth to three children, one born in 1907, one in 1908, and another child that died in infancy. They continued to be involved in the fledgling congregation at Joplin.

Efton Wiley is reported to be the first full-time pastor of the church at Joplin. The original name of the church was "Christ Church Association." While pastoring in



This evangelistic party, about 1910, included Opal Wiley, left, back row. Front row, Talmadge Ashley, musician and singer; Hannah (Wiley) Ashley, and Everett Wiley.

Joplin, Efton, Opal, and their two children, Jo Ellen, and Philip Wiley attended the first general council at Hot Springs in April 1914. Efton died of consumption in his home at 1505 Moffet, in Joplin, on March 10, 1916. He is buried in the Fairview Cemetery.<sup>12</sup> Other prominent pastors who followed Efton Wiley in Joplin include E. N. Bell, J. H. Law (an early superintendent of the Southern Missouri District), and J. R. Evans.

In the 1920s Opal Wiley, as a widow, became the pastor of the Joplin church (now known as First Assembly of God) and remained in that position from 1922 to 1930. She was ordained March 30, 1923 by the Southern Missouri District. S. K. Biffle succeeded her as pastor. In later years,

with a co-worker, she went on to pioneer a church in Lincoln, Nebraska, and pastored at San Jon and Capulin, New Mexico. She died at Amarillo, Texas, on October 20, 1939.<sup>13</sup>

### Revival in Yellville, Arkansas

One of the most remarkable converts to come out of the great Thayer, Missouri, revival of 1909 (see "The Great Ozark Mountains Revival," *Heritage*, Summer 1982) was John Davis, a former fiddler and dance caller from Arkansas. He had been a drunkard with cravings so great, that he had to sleep with a jug of whisky beside him at night. Hearing the commotion of Mother Barnes' tent meeting one evening, he came to "see the show." Coming under conviction, he was marvelously delivered from alcohol, saved, and filled with the Spirit. He felt a calling to preach. In faith he left that meeting and just started preaching. He relied on the Holy Spirit to show him what to say.<sup>14</sup>

John Davis held tent meetings all over Arkansas. One of his best-known revivals was held in a brush arbor which he built at Yellville, Arkansas, in about 1910. He would go out in the woods and pray all night before he preached, and then ministered in the power of the Spirit. People began to get saved, healed, and filled with the Holy Ghost. Then opposition began to arise.

A group of local preachers

Two sons of Frank Wiley: left, Fred Wiley and Efton Wiley.



Opal (Stauffer)Wiley

announced that they were going to come in and take over the meeting to hold a debate with John Davis to show him all this Pentecostal preaching was error. Davis didn't know what to do. He wasn't a debater. He had very little education and no formal Bible training.

Carl Brumback tells about this incident in his book:

Davis was distressed, for though a firm believer and preacher of the message, he did not consider himself able to defend it against these sharpshooters. He went to prayer, lying all night before the rough altar (just a few years before, he had spent many nights lying dead drunk in the road before a saloon). The next night, even before the meetings was formally opened the Lord baptized twenty in the Spirit, and the slain of the Lord were many.<sup>15</sup>

People were praying all over the place as the fire of the Holy Spirit fell on that place. Davis was busy ministering at the altar when the ministers came in dressed in long-tailed black coats and sat on some of the benches near the back of the brush arbor. They were waiting for the opportune time to interrupt and start the debate. That time never came. The power of God fell with great demonstration and intensity as the evening progressed. Toward the end of the night Davis looked up from the altar and saw the last of those preachers slip away into the bushes outside the brush arbor.

About the same time, Everett

Wiley and Hardy Mitchell held a tent meeting at Yellville. One of the convert families was the Jones family. They named one of their sons Everett Wiley Jones who later became a Pentecostal preacher.<sup>16</sup>

Later a group of workers from Joplin, Missouri, went over to Springfield to hold meetings for the assembly there. This group included Efton and Opal Wiley and Cora Wiley of Joplin; T. B. and Hannah Ashley of Des Moines, Iowa; Homer Wilson of Liberal, Missouri; and Ethel Wright of Malvern, Arkansas (who later became the wife of Howard Goss, who was one of the five ministers who issued the call for the first General Council at Hot Springs in 1914). This band of workers had attended D. C. O. Opperman's short-term Bible school at Joplin, held October 14 - December 10, 1910, and they felt a burden to evangelize wherever the Lord would lead.<sup>17</sup>

Fred Corum, who was a member of the local church at that time, says, "They believed that God had called them to Springfield, but it seemed like all of their efforts were in vain. A message came in tongues one night, 'Your work in Springfield is finished. You have preached with foolish jesting and I could not use you. Go to Yellville, and there I will use you.'<sup>18</sup>

No doubt with a lot of soul-searching, the party went from Springfield to Yellville, Arkansas, where John Davis had been preaching a few months earlier. God used these workers from Joplin to lead a mighty revival there. Because of cold weather they started holding meetings at the courthouse in Yellville, beginning January 12, 1911.<sup>19</sup> Glowing reports appeared in the Yellville paper as the meetings lasted nightly for at least 10 weeks.

During the third week of the revival the paper reported: "There is a shakeup among people, both old and young, that might be termed a spiritual quake; such as Yellville has been needing for many years; and if a continued recurrence [sic] of the shock can be maintained for a few more weeks with



A 1984 reunion in Bellevue, Washington. In the center is Phil Wiley, son of Efton and Opal Wiley; on the right is E. R. Foster, son-in-law of Efton and Opal Wiley; and on the left is Galen Foster, son of E. R. Foster. E. R. Foster was the pastor of First Assembly in Amarillo, Texas, for 38 years.

even greater force in the future, it is not unlikely that the shell of some old case hardened sinners will be jarred open." By that time a court case was in session, and the meetings had moved to the Masonic hall with reports of overflow crowds.<sup>20</sup>

By the fourth week, the Masonic hall was "packed to its utmost capacity, with even standing room at a premium, while many are unable to gain admittance." The paper also reported that the hall was crowded before the services began, and the building would fill up from the pulpit and then back to the door "instead of the reverse which has been the rule in the past."<sup>21</sup> Since court had adjourned, it was suggested that the services move back to the courthouse, which was a larger facility. But this did not work out because by then a picture show was being featured at the courthouse.

At nine weeks the paper reported, "The interest now seems to be greater than at any previous time and near a hundred professions have followed their work here."<sup>22</sup> Fifteen converts were baptized in the old "Crooked creek" at the edge of town on the previous Sunday. A number of others were scheduled to be baptized at a later date. A Sunday school had been organized with J. B. Tatum as superintendent and was meeting in the Masonic

hall each Sunday at 10:00 a.m.

The editor of the paper stated: "Nothing under divine power can hold such an unbroken interest with the same crowd every day for two months. Barnum's circus with its aggregation [sic] of animals, skilled performers, freaks and other attractions that appeal to the curiosity and intelligence of the world could not hold such crowds so long in Yellville, even if they should herald every performance with brass bands and give out free admission tickets to the people on arrival."<sup>23</sup> It was obvious that the editor had a high regard for these evangelists and the message they brought. It was announced that the meetings would continue "as long as good can be accomplished."

Later someone told Fred Corum's dad, "All you have to do is shake a bush in Yellville, and out will pop a bunch of holy rollers."<sup>24</sup>

### Healings in the Wiley Family

An impressive healing which took place in the Wiley family occurred in the spring of 1912. Raye Wiley, daughter of Fred Wiley, was less than two years old when she contracted whooping cough, and the infection got into her eyes, making her blind. Her parents took her and her older brother to the Evening Light Holiness Church



near Monett to be prayed for. Afterwards there was dinner on the grounds in the pastor's front yard. The parents stood their daughter up on the end of a dining table under some trees, and three young women in white blouses and black skirts prayed for her. Now, more than 87 years later, Raye still remembers what happened next: "I saw the whitest white and the darkest black I'd ever seen. It was iridescent. Suddenly I could see them!" Within a couple of days her eyes were clear and bright.<sup>25</sup>

Another time, Philip Wiley, son of Efton and Opal, contracted diphtheria. Opal was a mighty prayer warrior, and she was behind a door praying, when the baby died in her husband's arms. Family members were gathered around, and Efton declared, "He's gone. He's dead!" Everyone quit praying, but Opal kept on praying and praying anyway. Efton held Philip for awhile and then put him in Fred Wiley's lap. Finally the baby sat up and said, "Papa." After this Opal put him in a high chair and fed him oatmeal. Her prayers had been answered and he was well.<sup>26</sup>

Jo Ellen Wiley, daughter of Efton and Opal, was born with a clubfoot. As a child she wore braces. When the General Council was held in Springfield in 1920, one of the featured speakers was Aimee Semple McPherson, who at that time was a member of the Assemblies of God. The Wileys traveled from Joplin to attend the meetings in Springfield. Aimee Semple McPherson prayed for thirteen-year-old Jo Ellen Wiley, and she was instantly healed. For many years the family kept the brace as a reminder of the tremendous miracle which had taken place in Jo Ellen's

life.<sup>27</sup>

### Some Descendants in the Ministry

A number of Wiley family members, both living and deceased, have been involved in full-time ministry. In addition to Efton and Opal (Stauffer) Wiley, Everett Wiley, T. B. and Hannah (Wiley) Ashley, and Cora Wiley, who were part of the Wiley evangelistic teams, several of the grandchildren and great-grandchildren have served in ministry.

Jo Ellen Wiley, daughter of Efton and Opal, married the late E. R. (Ralph) Foster, long-time pastor of the First Assembly of God (38 years) in Amarillo, Texas. She was an ordained Assemblies of God minister and was the first Women's Ministries president in the West Texas District. Jo Ellen as a child attended the first General Council in 1914 with her parents and brother Philip Wiley. Her husband, Ralph, was the assistant district superintendent of the West Texas District and served on the general presbytery.

Jo Ellen's daughter, Kathleen Foster, married Glenn D. Stafford, and is a licensed minister with the West Texas District. Kathleen and her husband served 34 years as A/G missionaries to Southeast Asia. Currently Glenn Stafford is serving as associate pastor of senior citizens at San Jacinto Assembly of God in Amarillo. Jo Ellen's son, Darrell Lee Foster, is a Pentecostal preacher living in Amarillo.

In the fourth generation from Efton and Opal is Sondra Kay Stafford who married John Bocchieri, Jr. Sondra carries specialized license. She and her husband are missionaries serving with ICI University, having previously served two terms in Germany. Darla, another daughter of Glenn and Kathleen Stafford, is married to Dwayne Stephens, ordained minister in the Potomac District.<sup>28</sup> Also in the fourth generation is Ray Lee Dodge, great-grandson of Fred Wiley, who is an A/G pastor at Campo, Colorado. He has three daughters who are involved

in music ministry, which would make the fifth generation.

Without a doubt, the Wiley family of Southwest Missouri and their descendants have made a mark on the Assemblies of God and the Pentecostal movement at large. Whether it was in small communities in Missouri, out of the way places in Arkansas, far off locations in Texas and Mississippi, or points beyond, their early efforts at evangelism, the hardships and victories they encountered, and the notable people they ministered with, are a testimony to the blessing of God upon this hard-working, faith inspired family who answered the call to spread the gospel wherever God would lead.

### Notes

1 Raye Wiley Batson, telephone interview, January 3, 1999.

2 "Gift of Tongues Are At It Again," Des Moines, Iowa newspaper, April 10, 1908, T. B. Ashley scrapbook.

3 J. E. Simms, letter to T. B. Ashley, July 29, 1917, T. B. Ashley scrapbook.

4 Raye Wiley Batson, telephone interview, January 3, 1999.

5 Agnes LaBerge, "History of the Pentecostal Movement from Jan. 1, 1901," unpublished manuscript, Feb. 1922 gives a good eye witness account of Agnes Ozman's experience and the influence of others at Bethel College. Also see: Agnes N. O. LaBerge, "Topeka, Kansas, Bible School." In: *What God Hath Wrought* (Chicago, IL: Herald Publishing Co. Press, n.d.), pp. 28-39.

6 Stanley Wayne, "Early Revivals," *Perpetuating Pentecost* (Springfield, MO: Southern Missouri District of the Assemblies of God, 1989), p. 5.

7 Sarah E. Parham, *The Life of Charles F. Parham* (Baxter Springs, KS: the author, 1930), pp. 88-90.

8 Wayne, p. 7.

9 Sarah E. Parham, *The Life of Charles F. Parham*, pp. 101-105.

10 David & Kathy Walker, *Spanning the Tide* (Mt. Jackson, VA: David D. Walker, n.d.), p. 49.

11 Kathleen Stafford, telephone interview, January 3, 1999. Family records of Efton and Opal's descendants list the marriage date as November 23, 1906; however, in the Frank Wiley family Bible now in the possession of Raye Wiley Batson of Cassville, Missouri, the date is November 23, 1905 instead of 1906. No marriage record could be located in Jasper or Newton County, Missouri to verify the date. The marriage date is important in interpreting when it was that Opal would have prayed with William Seymour. Was she a single woman or a married lady when she prayed for Seymour? And if so, did she pray for him in the summer



Glenn Gohr is the assistant archivist of the Flower Pentecostal Heritage Center.

or fall of 1905 or was it later? Family tradition relates that she did pray for Seymour to receive the Holy Spirit sometime before he went to Azusa Street. We do know that Opal was in Houston at Bryan Hall with Charles Parham in July and August of 1905. We also know that William Seymour was in Houston in 1905 and early 1906 before going to Los Angeles. Seymour formerly had charge of a small church in the suburbs of Houston. Agnes Ozman's writings also confirm that Seymour was in Houston and spoke at Bruner Tabernacle at about the time that we know that Opal Stauffer Wiley was there.

12 Obituary, *The Joplin Globe*, March 11, 1916, p. 9.

13 Opal C. Wiley, ministerial file.

14 Fred T. Corum and Hazel E. Bakewell, *The Sparkling Fountain* (Windsor, OH: Corum & Associates, Inc., 1983), Corum, p. 141.

15 Carl Brumback, *Suddenly From Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 283.

16 Raye Wiley Batson interview, spring 1989.

17 "Interest in the Meetings Continues to Grow," Yellville, Arkansas, newspaper, February 10, 1911, from T. B. Ashley scrapbook; undated article [probably from the *Joplin News Herald*, Jan. 1911], from T. B. Ashley scrapbook. One of these articles mentions a "Dona" Wiley as part of the evangelistic party. Family members believe this is Cora Wiley, who was a sister of Efton Wiley. The writings of Agnes Ozman also mention a Frances or "Fannie" Dobson who was from Joplin and attended the Bible school in Topeka and then later was in Yellville, Arkansas. She must have been closely associated with the Wileys and others who evangelized in Yellville in the early days.

18 Corum, 143. According to a report in the Joplin newspaper from January 1911, the meeting in Springfield was not a total failure. The article reports "Three saved, two sanctified and three Pentecosts there."

19 T. B. Ashley scrapbook.

20 "Great Revival in Yellville," Yellville, Arkansas, newspaper, February 3, 1911, from T. B. Ashley scrapbook.

21 "Interest in the Meetings Continues to Grow," Yellville, Arkansas, newspaper, February 10, 1911, from T. B. Ashley scrapbook.

22 "Many Are Buried in the Baptismal Fount," Yellville, Arkansas, newspaper, [March 1911], from T. B. Ashley scrapbook.

23 Ibid.

24 Corum, p. 143.

25 Raye Wiley Batson interview, spring 1989. Raye Wiley Batson age 88, is now married to a retired minister, R. G. Batson, and lives at Cassville, Missouri.

26 Ibid.

27 Kathleen Stafford, telephone interview, January 3, 1999.

28 Kathleen Joan Foster Stafford, "Pentecostal Pioneer—Opal Stauffer Wiley," typed manuscript [1995]



## PHOTOS FROM OUR READERS

Myer Pearlman (1898-1943), a Jew who found his Messiah and who became a well-known writer and instructor at Central Bible Institute, Springfield, Missouri, is shown dressed as a Jewish high priest. Glenn Forsee, pastor of First Assembly of God, Shelbyville, Tennessee, donated this photo to the Flower Pentecostal Heritage Center. He wrote, "This picture was taken in Springfield at CBC sometime between 1932-34 by a student named Marion Aylor, Dalton, New York. A young man in our church was a close friend of Mrs. Aylor before her passing. He has the original picture of Rev. Pearlman." The Flower Pentecostal Heritage Center has several photos of Myer Pearlman but not until Pastor Forsee's gift have we seen one like this. Do any of our readers remember Myer Pearlman dressed like this?



# Time Frame

## IN THE NAME OF THE LORD WE LIFT OUR BANNERS

Brother Tom Liddicoat  
*Founder Midnight Mission.*

Brother Frank Bartleman.

Mother Trainor  
*House of Prayer*

Louis and Josephine Turnbull  
*Pastor Bethel Temple.*

Elder Henry Cotton.

Cornelia Jones Robinson  
*Pastor Emmanuel Pentecostal  
Church, San Francisco.*

A. G. Osterberg  
*Superintendent Assemblys of God  
Southern California.*

Aimee Semple McPherson  
*Founder and Pastor Angelus Temple.*

Elmer T. Draper  
*Pastor Pentecostal Assembly of God.*

Brother and Sister Franklin  
*Pastor Franklin Mission*

Pastor and Sister Bomar  
*Church of the Pebbles*

Judge and Sarah King  
*Pastor Pentecostal Church,  
Oakland, California.*

Brother and Sister Karp  
*Missionary.*

Brother and Sister Drake  
*Pastor Pentecostal Church,  
Bakersfield, California.*

Brother and Sister Schotanus  
*Pastors This is That Mission.*

Brother and Sister Davis  
*Pastors Pentecostal Mission  
89th and Main Sts.*

Pastor Warren Fisher, Victoria Hall



Bishop E. R. Driver  
*Pastor of Saints' Home Church.*

Brother and Sister Frimark  
*Pastor Upperroom Mission,  
San Jose, California.*

Samuel Crouch  
*Pastor and Overseer Church of God in Christ.*

Ora D. Hurley  
*Pastor.*

Brother Ralph Phillips  
*Missionary of China.*

Brother Studod  
*Superintendent Penial Mission.*

Brother Geo. Plankenhorn  
*Missionary to Panama Canal.*

Roy Ogan  
*Pastor Pentecostal Church,  
Bakersfield, California.*

Will Opie  
*Pentecostal Church, Fresno.*

S. Ellard and M. Dugatt  
*Pentecostal Church, West Fresno.*

Brother and Sister Dell  
*Pastor Foursquare Mission,  
Bell, California.*

Carrie Cration  
*Missionary.*

Brother Arthur Miller  
*Minister.*

William Harris and Edna Ellis  
*Pastors Pentecostal Church.*

Sister Culbertson  
*Foursquare Church,  
Southgate, California.*

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### A CALL FOR A SOLEMN ASSEMBLY

Gather the Elders, and the inhabitants of the land into the house of the Lord your God and cry unto the Lord. For the day of the Lord is at hand, Joel 1:14. Let the people bring their request before the Lord, and the great host of saints go down to prayer on the 30th year which is a memorial day, the 9th of April. Have your request in the house of the Lord for we are expecting great things from the Lord. Let the saints come praying. Write or telegraph request.

## GREAT ANNIVERSARY

The anniversary of Old Azusa will be celebrated Thursday, April 9th, at the Saints Home Church, 20th and Hooper Avenue. Meeting will be day and night from the 9th to the 19th. From the 20th to the 26th we will hold the meeting at Angelus Temple, day and night. This call is from the Lord for his people to assemble themselves together, in one accord, in one place and pray that the mighty outpouring of the Holy Ghost come on us, that we will be revived again. That we may go from this meeting endued with the power from on high, to do service for the Lord, let the saints come praying that the Lord will send a mighty revival.

Please help us secure a tent or a large place that these meetings may continue until a great revival come to this city, and souls be swept into the kingdom of our God. If you wish to donate to this great cause then forward your offering to the Old Azusa fund.

April 19th at 2:00 p.m. we hope to have a memorial service for all the saints that have gone to be with the Lord these 30 years. Let every pastor make a list of the departed saints from his congregation.

This poster announces the 30<sup>th</sup> Anniversary of the Azusa Street Revival observed in April 1936.

# FROM OUR READERS

## Remembering Bruce Gibson

*Heritage* is always happy to hear from seniors who recall people and events of years past. Lloyd Christiansen, Tulsa, Oklahoma, is a regular contributor in this area. In a recent letter he recalls Bruce Gibson, one of the few African-Americans who ministered with the Assemblies of God prior to the Civil Rights Movement of the 1960s. Gibson—who began his ministry in the Northwest District at Winlock, Washington, in 1933—is mentioned in Howard S. Kenyon's article, "Black Ministers in the Assemblies of God" (*Heritage*, Spring 1987, p. 10). Readers having more information on Gibson and his ministry are asked to write to the editor.

Of a sudden this morning a certain name crossed my mind. I hadn't thought of him for many years. The name: Bruce Gibson.

Brother Gibson was one of the greatest pulpit men I have ever heard or known. His peak years of ministry were between 1930 and 1950. I heard him for the first time in the fall of 1936 when I was a student at Glad Tidings Bible Institute in San Francisco [now Bethany College of the Assemblies of God, Scotts Valley, California]. At that time Glad Tidings Temple, adjacent to the Institute, was full every Sunday (2,000 seating capacity).

I got to know Brother Gibson because he spoke on the radio program which I directed each afternoon from 3 to 3:30 [Glad Tidings owned and operated its own radio station]. He was made for radio. If I remember correctly, his meetings at Glad Tidings Temple continued for 3 weeks....One of his favorite songs was "Deeper in Thy Love, O Jesus."

Brother Gibson had credentials with the Assemblies of God, a rarity in those years. Black preachers back in the 1930s and 40s were never guest speakers at conferences, councils, and institutes that were sponsored by whites. However, Pastor Robert Craig did invite black preachers occasionally to Glad Tidings Temple.

I must emphasize again that

Brother Gibson was a superior pulpit man. In retirement he lived in the Bronx borough of New York City.

Lloyd Christiansen  
Tulsa, OK

P.S. I think it is so appropriate that the new facility is named the Flower Pentecostal Heritage Center. What a blessing the Flower family has been to the Assemblies of God.

## Maria Woodworth-Etter Article

What a surprise to receive *Heritage* (Fall-Winter 1998-99) with my article ("The Evangelist Who Brought Signs and Wonders to Meridian"). Thank you for your help in supplying information on Mrs. Woodworth-Etter. And thank you for



sending it to me. I was impressed with the magazine and the new Flower Pentecostal Heritage Center. I know you all are excited about having such a facility. It is so encouraging to be able to look back and see the faith and courage of those who went before us. I'm glad the Assemblies of God seeks to preserve their history.

I share an interest in preserving the religious history, but mine concerns more of the religious heritage of Meridian. I have discovered many interesting things and that many famous preachers have held meetings here. It all goes to show that the Lord is still working!



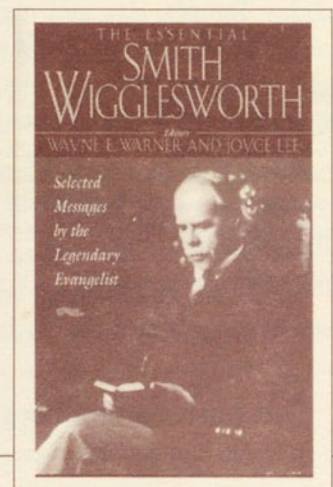
A corner of the camp meeting exhibit in the Flower Pentecostal Heritage Center.

Recently I bought the book *The Anointing of His Spirit* by Smith Wigglesworth. I discovered that [Wayne Warner] had compiled and edited these sermons. What a man of faith Smith Wigglesworth was. I find it hard to believe the many healings. No wonder so many recommend his books. Thank you for producing such a work.

I pray that the Center will be a help to many.

Carol James  
Meridian, Mississippi

Readers interested in Smith Wigglesworth will be pleased to learn that Wayne Warner and Joyce Lee have recently compiled *The Essential Wigglesworth*, another book of sermons, healings, anecdotes, and photos of Smith Wigglesworth. (Servant Publications, 405 pages.)



# FROM OUR READERS

## Identifications From Japan

Greetings in the name of the Lord! I am a subscriber to *Heritage* from the beginning and enjoying it very much.

In the summer 1998 issue, I noticed a rare picture on page 33. There was an explanation that Sam Bard was pictured with his parents. But it says the missionary standing above Bro. Bard is unidentified. I know who he is. He is the late Art Ahlberg. The Ahlbergs and the Bards came to Japan together from China when the communist took over that land.

The Rev. Dr. Akiei Ito, Japan, has identified two more of the people in this photo which ran in the summer 1998 *Heritage*. *Heritage* identified Sam Bard as the GI at the foot of the ship stairway; his parents B. T. and Ruth Bard are above him. Brother Ito has identified the missionary at the top as Art Ahlberg, and the woman at the bottom as his own mother, Mrs. Tomino Ito.



The Japanese lady at the bottom is my mother, Mrs. Tomino Ito, who was pastoring a church in Yokohama. She helped those missionaries who came to Japan. She was led to the Lord by the Munroes, the Canadian missionaries, and later taught them the Japanese language. (Mrs. Huldah Buntain is the Monroes' daughter.)

Mrs. Ito is now 91 and lives with us. Her late husband, Chirukichi Ito, worked with Norman Barth before World War II. He was ordained by Bro. Fred Vogler, former assistant gen-



Missionaries to Japan, Mr. and Mrs. Arthur Ahlberg, with their Speed-the-Light car.

eral superintendent, who visited the Barths in Japan.

God bless you and your good work!

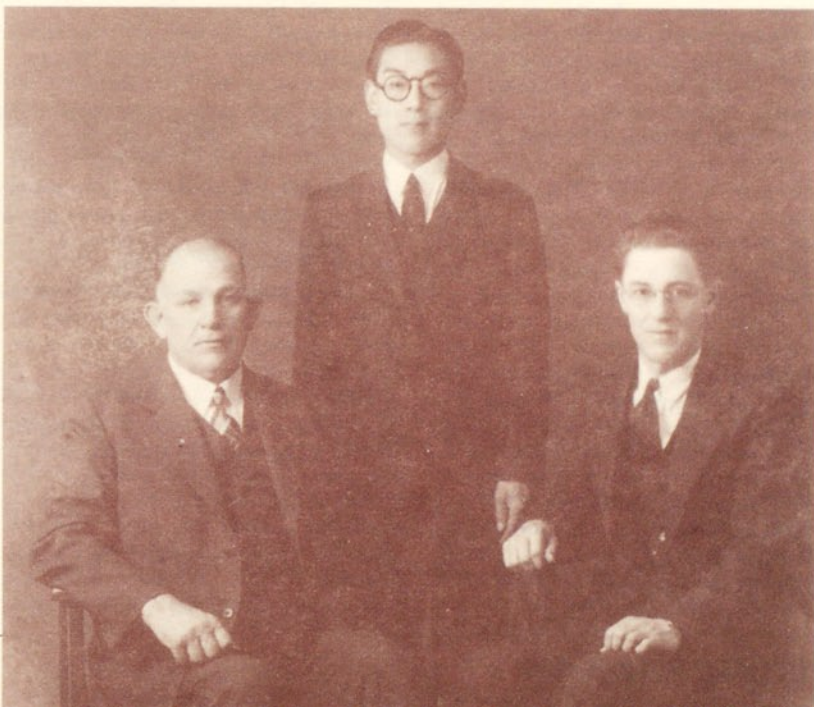
Rev. Dr. Akiei Ito  
Shinohara Church  
The Japan Assemblies of God

PHOTOS COURTESY OF REV. DR. AKIEI ITO



Mrs. Tomino Ito on her 90th birthday in 1997.

Chirukichi Ito at his ordination service in 1936. Seated are Assistant General Superintendent Fred Vogler and missionary Norman H. Barth.



# ARCHIVES ACTIVITIES

**AGTS Library:** Papers and sermon notes of Cordas C. Burnett. **M.D. Anderson:** Photographs of Edna Jacks, J. Claude Moss, Raymond T. Richey, Roy Scott, and others. **Don Argue:** 16 mm. films taken by his father, Watson Argue. **Arizona District Council:** Materials on J.K. Gressett. **Scott Bailey:** Tract: *Why Some Fail to Receive Healing from the Lord* / F.F. Bosworth. **Henry C. Barstow:** Two 1918 calendars. **Jerry Barton:** Photo of Bond P. Bowman. **Bethel Church, Modesto, CA:** 1916 General Council Minutes (Duplicate copy). **Richard W. Bishop:** Photos and obituary of Agnes Hammarberg, missionary to the Congo, 1931-1944. **Curry Blake:** Book: *John G. Lake: His Life, His Sermons, His Boldness of Faith* / Gloria Copeland. **Delinda Boyett:** Cassettes of David Wilkerson preaching; music tapes of the Happy Goodman Family and Gold City. **Dale Brown:** Reel-to-reel tapes of the Bible in the Kukuya and Swahili languages. **Martin Busse:** Article "Germany's Summer Tent Meetings" (*Pentecostal Evangel*, Nov. 2, 1958, p. 8).

**E.M. Clark:** Book: *How to be happy giving your money away* / E.M. Clark, 1996. **Esther Cimino:** Personal narratives of several missionaries. **Lloyd Colbaugh:** Musical score "The Hallelujah Chorus" / written down by Benjamin Baur (given in the Spirit, in England). **Ruth Collins:** Memorial pamphlet and biographical information on Elizabeth Galley Wilson. **Troy & Marjorie Compton:** Record albums: *Sermons in Song, Revivaltime*, the Couriers, Jack Holcomb, Ira Stanphill, Dan Betzer, and others. **Fred Cottriel:** Book: *The Repairman from Nazareth*, 1998. **Mrs. Lyle Curtis:** Book: *When Dreams Come True* / Lyle E. Curtis. **Denver Crandall:** Books: *Dowie: Anointed of the Lord* / Arthur Newcomb. London, 1930; *The Personal Letters of John Alexander Dowie* / Comp. by Edna Sheldrake. Zion, IL, 1912. **Robert C. Cunningham:** Notes from a talk given by J. Roswell Flower, Central Bible Institute, 1937; Photograph of International Pentecostal Press Association; *Looking Back* / E.H. Toliver. **Adele Dalton:** Genealogical materials on the Flower and Reynolds families.

**Division of Foreign Missions:** Memorial booklet: Willard T. Cantelon. **Bill Eastlake:** Video tape collection "Signature Series" of Willard Cantelon. **Timothy Paul Erdel:** Book: *History of the United Missionary Church* / Everek Richard Storms, 1958 (Contains references to Solomon Eby). **Gary Flokstra:** Videos and misc. items. **David Flower:** Photo of Roy & Mildred Smuland. **Eric A. Forsgren:** Arvid Ohmell newsletter: "Echoes from Your Prison Evangelist," 1940. **Don Franklin:** Record albums, posters, photographs. **Gard Gabrielsen:** Periodical: *Byposten* (Oslo, Norway) 1904-09 (M-film) [purchased]. **Glenn Gohr:** Birth announcement: Jacob George Zorehkey, grandson of George O. Wood. **E. Granholm:** Yearbooks: Metropolitan Bible Institute, 1948, 1949, 1950; misc. photos, etc. **Vergil M. Griner:** Books: *The Last Great Conflict* / A.J. Tomlinson, Cleveland, TN: Walter E. Rodgers Press, 1913; *That Old-Time Religion*. Kansas City, MO: Hallmark, 1972; *Wrested Scriptures Made Plain* / W.E. Shepard. Louisville, KY: Pentecostal Herald Press, 1900; cassettes. **Hilton Griswold:** *West Central District News*, 1953-65; *Iowa District News*, July 1965-89. **Mary Hamby:** Books: (Misc. to be added to our collection); *Treasures*, June, Oct 1951, Mar. 1952 ;



Three visitors to the Flower Pentecostal Heritage Center during the annual meeting of the Society for Pentecostal Studies in March. From the left, Louis F. Morgan, archivist, Dixon Pentecostal Research Center, Cleveland, Tennessee; Lee Grady, editor of Charisma Magazine; and Dr. Vinson Synan, dean of Regent University School of Divinity.

Newsletter from Louise Walker; *Southwestern Scroll*, Dec. 1947.

**William C. Harper:** Photograph of CBI class of 1932. **Stan Ingersol:** Poster: "The Road to Armageddon" (Featuring David Wilkerson) [1975]. **Leon N. Johnston:** News clip: "Assemblies of God elect Carlson as superintendent"; "13,000 gather for 2-hour religious telecast," *San Antonio Light*, Aug. 13, 1985. **Raymond Jolliff:** Extensive materials on his ministry at Hillcrest Children's Home. **Ruth E. Kent:** Video: *The CBC Pulpit*. Features messages by Loren Triplett, Glen Cole, Ernie Moen, Robert Schmidgall, Jeanne Mayo, H. Maurice Lednicki. **Paul Kittleman:** News clip: re. Lucille Rogers, *Herald-Free Press* (Bolivar, MO). **Alice Kirsch:** Photo of Everett and Dorothy Phillips in Nigeria. **Sylvia Lee:** Article, "I Was a Hobo Kid," *Reader's Digest*, Apr. 1953 (via a donor in Panama City, FL). **Gary Leggett:** Decals: Christ's Ambassadors; Revivaltime Clergy. **Elisabeth Lemp:** "Clyde King's story of an early Nebraska revival" taken from *The Nebraska Fellowship*. **Ralph Leverett:** Song books: *Herald of Praise* Chicago: Glad Tidings Publishing Co., n.d.; *Golden Gospel Bells*. Lawrenceburg, TN, James D. Vaughan, 1916; *Sunrise in Glory*. Lawrenceburg, TN: James D. Vaughan, 1935. **Lillian Maracle:** Biographical information on her husband Andrew C. Maracle, Sr.

**Larry Martin:** Photograph of G.B. Cashwell; Books: *The Gifts of Tongues* / Alexander Mackie; *In the Days of the Latter Rain* / T.B. Barratt, rev., 1928; *Speaking in Tongues* / H.J. Stolee; Tracts: "The Gifts of Tongues" / G.A. McLaughlin; "A Brief History of the 'Tongues'" / I.G. Martin; "Tongues Shall Cease, Love Never Fails" / Daniel Steele; various newspaper articles on early Pentecostalism; articles on Ella Ozman, sister of Agnes Ozman; copies of *The Evangelist* (Jimmy Swaggart), 1970-1977; A.G. Osterberg, ordination certificate from the Full Gospel Assembly, Chicago, IL, 1909; typed information from the personal writings of A.G. Osterberg; article

on John G. Lake from *The Pentecostal Outlook*; Misc. articles on William J. Seymour and Pentecostalism. **Alice Medina:** English translation of chapter on Demetrio Bazan, Sr. from the book, *Pioneers of Pentecost*; program folder from Bazan Ministries Family Retreat, Nov. 1998. **Adele Moffitt:** Misc. typed sermons of John G. Lake (most are duplicates). **Lillie Belle Mundt:** Photograph of tent revival in Dallas, Texas. **Melissa Ollendieck:** Information on Hickory Grove Camp Meeting, Galva, IL. [not Pentecostal].

**David Roebuck:** Dissertation: "Limiting Liberty: The Church of God and Women Ministers, 1886-1996" / David G. Roebuck, Ph.D., Vanderbilt, 1997. **W.W. Simpson family:** Various biographical materials on W.W. and Mrs. Simpson. **Larry B. Smith:** Church history: *a Pentecostal Legacy: The History of Christian Center Assembly of God, Ashland, Oregon, 1972*. **Alvin Sprecher:** *Tell-Me-Some-More Stories* / by Clara B. Clark. **Phil Stovall:** Photographs of John Ashcroft and Central Assembly of God, Springfield, MO. **Mack Thomson:** *The Gospel Harvester* (Springfield, MO section) newsletter, May 1949. **Guy Trower:** Tract: "Where are we drifting?" / Frank J. Lindquist; Tract: "If Christ had not come?", Northern Gospel Pub. House; Mailing label, Northern Gospel Pub. House; Songbook: *Full Gospel Choruses* (words only): Atlanta, MI: Atlanta Full Gospel Church, 1942, J.E. Engelhardt, pastor.; *High-School Christian*, GPH, Nov. 1947. **Dick & Frances Ungemach:** Letter from Noel Perkin to H.P. Eustace re. The death of missionary, Jessie Eustace, Sept. 11, 1929; Misc. information on Jessie Eustace. **Edwin Waldvogel:** Cassette recording of Marie Brown. **Betty Wannemacher:** *Seventy-five Years in Moorhead*, Minnesota (History of Evangelical Free Church); Photographs. **Otto Wegner:** Misc. materials from Bethany Church, Paterson, NJ, Lillian Trasher Orphanage, E.T. Quanabush. **Mark S. Wilhoite:** Photograph of T.E. Gannon family.



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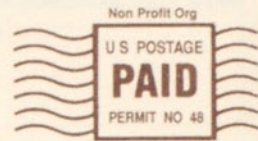
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## Visitors to the FPHC Museum

While visiting the Flower Pentecostal Heritage Center museum, these three Hispanic pastors from San Antonio, Texas, pause in front of a photo with the first three superintendents of the Latin American District. From the left, Jacob Rodriguez, David Segovia, and Joe Anguiano. The superintendents in the wall photo are, from the right, Henry C. Ball, Demetrio Bazan, and Jose Giron. On the left is Juan Maestas, a deacon in the Chama, New Mexico, church where the photo was taken in March 1939.

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