

Vol. 24, No. 1, Spring 2004

Assemblies of God

HERITAGE



90TH ANNIVERSARY
OF THE ASSEMBLIES OF GOD



Flower Pentecostal Heritage Center



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of the Spirit? Here is an excerpt from the long-
awaited new Assemblies of God history.

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LOOKING BACK, LOOKING AHEAD

His editorials were always signed with his initials:
R.C.C. He was the late Robert C. Cunningham,
editor of the *Pentecostal Evangel*, 1949-84. Here is
his reflecting Headquarters chapel talk in 1984.
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MINNIE LEE ALLEN AND HER PUMP ORGAN

The Flower Pentecostal Heritage Center's Bell
Chapel now boasts a restored pump organ, thanks to
the descendants of the late Minnie Lee Allen.

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Cover: A portion of the crowd who attended the founding convention of the
Assemblies of God 90 years ago at Hot Springs, Arkansas, April 2-12, 1914.
(See page 8 for complete photograph.)

Visiting Our Historical Sites

By Wayne Warner

As the Assemblies of God observes its 90th Anniversary this spring, *Heritage* is updating and adapting a column from previous issues. Early in 1983 I visited two Arkansas cities—Hot Springs and Malvern—that hold a lot of Assemblies of God history. This column first appeared in the summer 1983 issue, and another version appeared in the spring 2001 issue.—Wayne Warner

It was a thrill for me to stand on Central Avenue in Hot Springs, reflecting on the origin of the Assemblies of God.

The Methodist would go to Aldersgate for what I was feeling on this April afternoon. The Lutheran would have to visit Wittenberg. The Presbyterian would trek to Edinburgh.

I could almost see that excited band of pioneers scurrying around the old opera house. I could imagine a few shouts of greeting. Can't you hear it now? "Praise the Lord, Brother, Sister." "Glory!" "Praise God!" and "Hallelujah." I could almost pick out familiar faces, men who had called the meeting or who had contributed to its success. There were Bell, Pinson, Flower, Leonard, Opperman, Collins, Welch, Fockler, Gaston, Goss, Goben, Lake, and a host of others. And then there was David Lee Floyd trying to find accommodations for people just arriving. I can hear Willie Millsaps and other young men saying that they would be satisfied just to sleep on the stage of the opera house. Food? "Well, we've got some bananas and Cracker Jacks®," Millsaps would tell Floyd.

I could even imagine Bishop Charles Mason arriving with his exuberant singers from the Church of God in Christ. I also wondered how

the segregated Hot Springs viewed blacks and whites mixing in the opera house and Brother Mason preaching to a largely white audience.

They are all gone now, but for a moment I imagined them back in the opera house fellowshiping, singing, worshiping, preaching, and taking steps to launch the General Council of the Assemblies of God.

Anchored in the sidewalk at 200 Central Avenue is a plaque bearing the testimony that on this spot the General Council was organized in April 1914.

The old opera house is no longer standing, having fallen victim to old age and eventually in 1962 the wrecking ball. Now on the site, sandwiched between Central Avenue and a typical Hot Springs bluff, is a 3-level parking lot—hardly a memorial for the ornate opera house.

But the testimony remains on the sidewalk that the most important event in the opera house's 80-year history was a 10-day period during which one of today's fastest-growing church groups in America was born.

True, Hot Springs never became the headquarters for the Assemblies of God, nor did it ever host another

General Council. Its role, however, was to furnish a building, a gathering place for early Pentecostals who wanted to conserve the efforts of a mighty revival and unite for the future. And for this reason Hot Springs remains as a hallowed spot in our history. It's our Aldersgate, our Wittenberg, and our Edinburgh.

Today, some 90 years and more than 12,000 churches later, we can look back to the opera house and recognize what a monumental meeting this was for the kingdom of God. We thank God for the vision these pioneers shared here at 200 Central Avenue. That vision has made—and continues to make—a tremendous difference in the world.

If you're planning to visit Hot Springs, I suggest you also spend some time at the highly regarded Hillcrest Children's Home. This beautiful complex is an outreach of the Assemblies of God Benevolences Department. Hot Springs also has six Assemblies of God congregations.

Down the Road to Malvern

While you're in the area, you should also visit the city of Malvern,

It was in the back of this general store in Malvern, Arkansas, that E. N. Bell printed the *Word and Witness* paper that issued the "Call to Hot Springs."



another important place on the Assemblies of God historical sites map.

In 1909 Evangelist and Mrs. Howard A. Goss put up a tent in Malvern and a mighty revival resulted. This dedicated couple had been persecuted in other cities, so they decided not to advertise their Malvern meetings. Goss explained that they wanted to "get in our work for God before the devil himself knew we were in town."

Persecution did come in Malvern, but so did eternal results. Hundreds were converted, healed, and filled with the Spirit in this 3-month campaign. It resulted in the calling of 75 men and women into the ministry. The most visible result is Malvern's First Assembly, which now has ministered for 95 years in this key central Arkansas area.

For five years prior to the 1909 revival, a woman in Malvern had prayed for a great revival. Goss gives her credit for preparing the way for the revival with her intercessory prayer. Those prayers were answered in 1909 and in the years that followed.

When Howard and Millicent Goss moved on to other ministries, E. N. Bell became the pastor of Malvern's thriving new Pentecostal church. It was in the back of Mart Phelps' grocery store that the influential *Word and Witness* was printed and which Bell edited. Mrs. Carmela Phelps told me in 1983 how she would often help fold the papers after they were printed. Mrs. Phelps' father-in-law, Mart Phelps, was converted in the early revival meeting and was a staunch member of the church until his death in 1934.

When the Assemblies of God chose E. N. Bell as the first chairman (now general superintendent), A. P. Collins assumed the pastorate of the Malvern congregation. You might remember that your history records A.



Marker designating site of the Assemblies of God founding convention, presented to the city of Hot Springs on the 60th anniversary in 1974. It is anchored in the sidewalk at 200 Central Avenue.

P. Collins following Bell as chairman. Other early pastors at Malvern included Fred Lohmann, E. R. Fitzgerald, H. E. Simms, Joe Higgins, Sr., W. J. Walthall, Lafayette Romines, P. F. Ramsey, and Claude H. Asher.

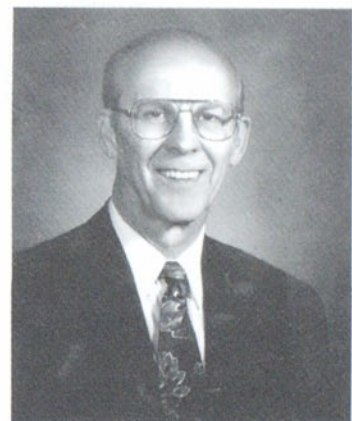
Some of the later pastors included L. O. Waldon, John J. Paproski, John C. Dickinson, David Hastie, Gene Thompson, Larry Moore, Raymond Phillips, Don Nordin, J. Warren Richardson, and the present leader, Tony D. Burrow.

At the invitation of Pastor Phillips back in 1983, I was in Malvern to preach at a Sunday morning service. After the service we visited with senior members of the church around a potluck dinner. Some of these dear pioneers were saved or came into the Pentecostal movement during that 1909 revival, and it was my joy to interview them on tape for our oral history program.

Ever since the day Howard and Millicent Goss put up a gospel tent in Malvern, this central Arkansas area has had a strong Pentecostal witness. Goss and his wife might have started the

meetings before the devil knew they were in town, but you can rest assured that the devil knows it now.

The Assemblies of God will observe its centennial in 2014. Pastor Mark Haston and First Assembly, Hot Springs, hosted a special evening service on April 18 to commemorate the 90th anniversary. General Superintendent Thomas Trask spoke at the event held in the city's convention center. Robert Solomon, a product of missions in India, was the guest soloist.



Wayne Warner is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.

This article is excerpted from chapter 6 of Dr. Gary B. McGee's new book, *People of the Spirit, The Assemblies of God*. The book is the new official history of the Fellowship and will be released in June. Using a biographical format, with hundreds of photographs and sidebar features, Dr. McGee brings to life everyday men and women who became people of the Spirit.

First Executive
Presbytery of the
Assemblies of God,
April 1914. Front (l-r):
T. K. Leonard, E. N.
Bell, and Cyrus
Fockler. Back (l-r): J.
W. Welch, J. Roswell
Flower, D. C. O.
Opperman, Howard
Goss, and M. M.
Pinson.



THE SAINTS JOIN HANDS

LAYING A FOUNDATION FOR THE ASSEMBLIES OF GOD

BY GARY B. MCGEE

People walking by the Grand Opera House in Hot Springs, Arkansas, in April 1914 must have wondered about the goings-on in the loud, exuberant meetings. Over three hundred Pentecostal believers had gathered to consider moving beyond just spiritual unity to a limited measure of organizational unity, a church organization with legal standing. They hoped this would do a number of things: contribute to a greater unity among their churches, conserve the work at home and abroad, lead to a better system for supporting missionaries, encourage local congregations to charter with a biblical name, and start a new Bible training school.

Everyone attended—pastors, evangelists, missionaries, laypersons. Some had come long distances. Traveling by faith and with little cash, however, could challenge a person's digestive system. Young Willie T. Millsaps from Tennessee suffered a personal martyrdom, having only enough money to eat bananas and Cracker Jacks® during the conference.

Although the delegates were Caucasian, at least one featured group was African American. The respected Bishop Charles H. Mason of the Church of God in Christ, formed not quite twenty years earlier, brought a small choir from Memphis to sing.





Mason preached in an evening service and graciously prayed God's blessings on the new General Council of the Assemblies of God.

The Road to Hot Springs

While several existing holiness organizations in the South had become Pentecostal, most independent Pentecostals prized their freedom. Still, they cherished fellowship with other Spirit-filled believers in the many Pentecostal networks of conventions and camp meetings. Such networks provided a measure of unity for the Movement, and Pentecostal periodicals kept the faithful informed about coming events. The representatives of the churches who went to Hot Springs came from various backgrounds: Churches of God in Christ (white) from Alabama, Arkansas, Mississippi, and Texas; believers from Zion City, Illinois; Pentecostal missions in Chicago; Association of Christian Assemblies in Indiana; and former members of the Christian and Missionary Alliance, among others.

Like other early Pentecostals, they came from a cross section of American society, in contrast to the stereotype that has portrayed them as coming primarily from the impoverished and deprived segments of the population. Historian Grant Wacker notes that Pentecostal leaders lived in "modestly comfortable circumstances, generally a notch above the stable working class standing of the Pentecostal rank and file."¹ The believers who gathered at Hot Springs carried with them industriousness and determination that forged the success of their new endeavor.

Networking

Pentecostal networking laid the basis for the founding of the Assemblies of God. One influential group came from an association formed in Alabama and Mississippi by Henry G. Rodgers, Mack M. Pinson, and others who were products of the Cashwell revivals in the South. For membership, one simply needed to demonstrate the fruit of the Spirit. However, when they took the name Church of God, people easily confused them with the already existing Church of God that had headquarters in Cleveland, Tennessee.²

On another front, Howard Goss, representing a number of Charles F. Parham's former Apostolic Faith followers, gained permission in 1911 from Bishop Mason to ordain white ministers. This arrangement permitted them to issue credentials under the name "Church of God in Christ and in unity with the Apostolic Faith Movement." Rodgers's and Goss's groups later consolidated in 1912 at a convention in Eureka Springs, Arkansas. Three hundred and sixty-one ministers, including eighty-four women, joined in the merger. There the faithful traded opinions about forming an even broader association of Pentecostals.³

The vague relationship, however, with Mason's Church of God in Christ and the shakiness of the association

Some early Pentecostal publications read by many Assemblies of God people. The *Latter Rain Evangel* was published by the Stone Church in Chicago where the second General Council convened. *Word and Witness*, published by E. N. Bell, and the *Christian Evangel*, published by J. Roswell Flower, were both designated as official organs at the Hot Springs meeting.



led some of the more perceptive leaders to think of a bolder solution to the growing needs of the Pentecostal movement. *Word and Witness*, published by E. N. Bell in Malvern, Arkansas, carried the formal call for a "General Convention of Pentecostal Saints and Churches of God in Christ" in its December 20, 1913, issue. It was signed by Bell, Pinson, Goss, Arch P. Collins, and Daniel C. O. Opperman.

Some wondered if they would be called compromisers for participating in an organizational meeting. Goss, however, remarked, "From the Book of Acts, as well as from our own experiences, I was led to see that even Spirit-filled people needed some restraint. Just as a good horse still needs a harness to produce worthwhile results, the movement needed a legal form of written cooperative fellowship."⁴

The First General Council

Of the three hundred attendees of the first General Council on April 2-12, 1914, one hundred and twenty-eight registered as ministers and missionaries.⁵ However, before the Council took any formal action, four days were devoted to prayer and fellowship. Walter Higgins remembered a "halo of glory that rested over the sessions from day to day." This came as "God saw fit to bless this meeting with a visitation of His Holy Ghost. The praises rose from those gathered in the service, seemingly, like a mighty sea."⁶ This spiritual uplift created a deep sense of unity and allayed the fears of some about creating an authoritarian denomination. Mack Pinson preached the keynote sermon on the "Finished Work of Calvary," clearly identifying the posture of these believers on the issue of sanctification.



The delegates closed ranks and approved the “Preamble and Resolution on Constitution” and incorporated under the name General Council of the Assemblies of God. The preamble explained the doctrinal basis for the new fellowship of churches. It further set forth principles underlying the unity and relationship of believers and the sovereignty of local churches. Until 1927, when a constitution and bylaws gained approval, the preamble provided the basis for cooperation among the growing number of believers, pastors, evangelists, missionaries, and churches in the Council. Delegates also adopted the name “Assemblies of God” (Hebrews 12:23, KJV), a familiar term in the holiness tradition that emphasized Christian unity. Thus, from the beginning, the concept of “voluntary cooperation” among the churches has been a hallmark of the Assemblies of God.

Incorporation had many benefits. Ministers there were particularly interested in qualifying for clergy discounts on the railways. At a time when many could not afford cars or the expenses of long-distance travel, the inexpensive access to passenger trains aided evangelists and other church workers in their travels.

In addition to their other decisions, the delegates elected a twelve-member Executive Presbytery to conduct the business of the Council between meetings—distributing funds to missionaries, overseeing publications, serving as corporate legal custodians, and providing continuity between the annual conferences, as well as planning them. They chose E. N. Bell as general chairman and the much younger J. Roswell Flower (he was only twenty-six) as secretary-treasurer. For ministerial training, R. B. Chisolm’s

Neshoba Holiness School in Neshoba County, Mississippi, and Thomas K. Leonard’s Gospel School in Findlay, Ohio, won recommendation. The General Council later set up the short-lived Midwest Bible School in Auburn, Nebraska (1920–1921). More permanent schools would follow.

Curiously, the Council restricted the role of women in ministry to that of “helpers in the gospel.”⁷ This carried the blessing of Bell and reflected his Southern Baptist upbringing. Even though early Pentecostalism produced many capable and successful women who served as evangelists, missionaries, pastors, and mission or school administrators, the delegates chose to limit their activities. However, they were too late.

Women who had been converted, baptized in the Spirit, and called to the ministry chose to believe that in the outpouring of the Spirit, women would prophesy as stated by Joel (Joel 2:28–29; Acts 2:16–18). With this in mind, they had already become engaged in various kinds of ministry and planted churches across the nation. Ordination of women as missionaries and evangelists was approved in 1914, but ordination as pastors was over two decades away. By the 1930s, women’s involvement in professional ministry had begun to decline. Sizable numbers of women, however, continued to serve as evangelists and in foreign missions, but with little access to formal decision-making processes.

In regard to marriage and divorce, the Council recommended that divorced persons remain single. It also refused to give ministerial credentials to people who had remarried while their previous partner was still living.⁸ That decision has proven to be controversial especially in the present time.

Whether within a few months or several years, ministers and churches began to form District Councils that usually spanned several states. Among them, the Tri-State District (Texas, New Mexico, Arizona), Northwest District (Washington, Oregon, Idaho, western Montana, and Alaska), North Central District (Wisconsin, Minnesota, North Dakota, South Dakota, and eastern Montana), Southeastern District (Alabama, Florida, Georgia, and Mississippi), and the Eastern District (New York, New Jersey, Pennsylvania, and Delaware).

The early development of the West Central District Council (Iowa and northern Missouri) reveals the challenges that districts faced. Formed in August 1914 at the annual camp meeting in Davis City, Iowa, it grew steadily, but with many weak and unstable churches.⁹ “Most of the ministers were inexperienced and not capable of holding meetings too long in one place,” remembered Eugene Hastie. “One who later became a very capable and prominent minister said that when he began to preach he had only 14 sermons; when these were used he would look for another place.” This meant that few stayed long enough to mature new congregations; instead, they preferred to

GROUP PHOTO





Visitors and delegates at the organizational meeting of the General Council of the Assemblies of God, April 2-12, 1914, Hot Springs, Arkansas. This photograph was taken on the last day of the Council. Kneeling in front row are members of first executive presbytery (l-r): J. W. Welch, M. M. Pinson, T. K. Leonard, J. Roswell Flower, Cyrus B. Fockler, Howard A. Goss, E. N. Bell, and D. C. O. Opperman.

move on to another community for their next evangelistic campaign. "Consequently, all too often a good work would be started, and then left alone, or at the best in charge of a novice," he added. "In view of these facts it is no wonder that ... fanaticism developed in places."¹⁰

In 1916, the General Council established the General Presbytery to provide a more representative body than the Executive Presbytery to handle the judicial and executive needs of the organization between gatherings of the General Council. With limits placed on its authority, the General Presbytery—comprised of leaders from each district—could not replace the ultimate authority of the General Council, made up of ordained ministers and lay delegates, when in session. Through the years the composition and size of both the Executive and General Presbyteries have changed, while their functions have remained essentially the same.¹¹

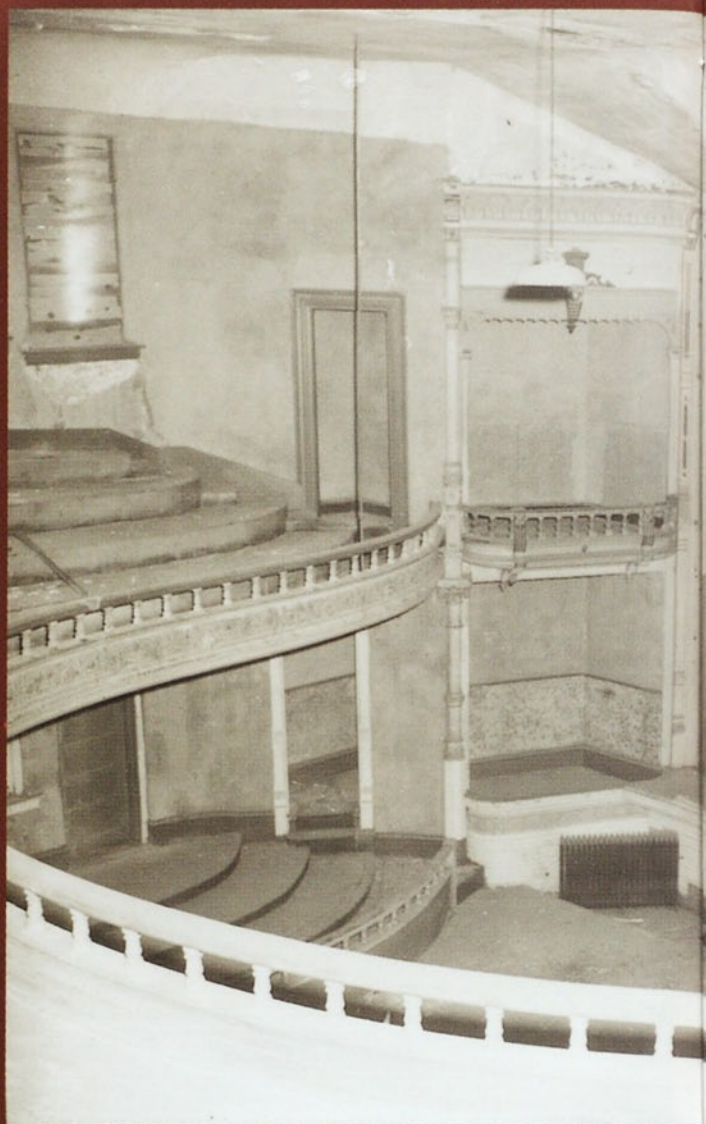
Council Leaders

To some extent, the two leaders of the new organization were a study in contrasts. Bell had studied at Stetson University in Florida; Southern Baptist Theological Seminary in Louisville, Kentucky; and the University of Chicago Divinity School. Flower had immigrated to the United States from Canada with his parents to join John Alexander Dowie's community at Zion City, Illinois. Disillusionment, however, had led the family to move to Indianapolis where they joined a local branch of the Christian and Missionary Alliance. Having had no formal training above public school in Canada, he had begun to read law under the guidance of a local attorney to prepare for a career in law before he was called to the ministry. In contrast to the younger and shorter Flower, Bell stood a head taller and was his senior by twenty-two years. What brought them together? Pentecost and the need for "divine order"—as Bell liked to say—among the churches.

Bell was a forty-five-year-old bachelor when he joined the Pentecostal movement and was one of its best-educated leaders in the early years. While pastoring a Baptist church in Fort Worth, Texas, he heard about the Pentecostal revival at William Durham's North Avenue Mission in Chicago. Taking a leave of absence from his congregation in 1907, he went eagerly seeking for Holy Spirit baptism, which he received eleven months later on July 18, 1908.

Returning to Texas, he found that many in the congregation had received the same experience, and he decided to stay at the church for another year. Before long, he joined with former followers of Charles Parham (Howard Goss, L. C. Hall, D. C. O. Opperman, and A. G. Canada) to save what they could of the Apostolic Faith movement. In the years that followed, he married a widow from Fort Worth, preached in various camp meetings and short-term Bible schools, and edited the Movement's periodical *The Apostolic Faith*, which later merged with

INSIDE THE HOT SPRINGS OPERA HOUSE



The stage and interior of the Hot Springs Opera House. A fence was built on the stage after the building fell into disuse. The site is now a parking lot.



Mack Pinson's *Word and Witness*. Settling down to pastor his first Pentecostal congregation in Malvern, Arkansas, he continued editing *Word and Witness* and became increasingly respected as a Pentecostal leader.

After the organizational meeting of the General Council in 1914, Bell served two nonsuccessive terms as general chairman (renamed general superintendent in 1927): 1914 and from 1920 until his death in 1923. He influenced the Assemblies of God in many ways, from his perspective on the place of women in ministry, to his advocacy of tongues as initial evidence, to his insightful "Questions and Answers" column in the *Pentecostal Evangel*.

J. Roswell Flower made an even greater impact on the Assemblies of God by cofounding with his wife the *Christian Evangel*, which later became the *Pentecostal Evangel*, and working in several influential denominational posts of leadership—especially as general secretary of the Council. He also played a major role in the early years in steadfastly upholding the doctrinal teachings of the Assemblies of God.

Called the "saintly peacemaker" by his friends, Arch P. Collins followed Bell as general superintendent (at Bell's request) at the second General Council gathering in Chicago in November 1914. Another former Southern Baptist, Collins had prepared for the ministry at Baylor University. While pastoring in Fort Worth, he and his wife received the baptism in the Holy Spirit. When he left the church to join the Pentecostal movement without any guaranteed salary, his denominational friends asked, "What will become of your family?"

"Social ostracism was to be [our] lot," Collins recalled. "But I committed all to God. One after another the children would receive the blessed Holy Spirit, until all nine of them, seven girls and two boys, had received. Then we were the happiest family in the land."¹²

During the heat of controversy over the nature of the Godhead that began to fracture the unity of the organization in 1915, Council delegates chose John W. Welch to serve as general superintendent. A long-time pastor in the Christian and Missionary Alliance, he had received the Pentecostal baptism in 1910 while ministering in Oklahoma. Welch served in many capacities: twice as superintendent (1915–1920 and 1923–1925); as general secretary; as teacher at Glad Tidings Bible Institute in San Francisco; and as president of Central Bible Institute in Springfield, Missouri. Former members of the Alliance, including Welch, Flower, and Daniel W. Kerr, soon replaced those leaders who had come from the Apostolic Faith movement. In one way or another, each one protected and shaped the development of Assemblies of God beliefs.

Flower recalled that in 1923, Bell had been sent to meet with the Southern California district officers on a matter of business. Suffering physically, but without



T. K. Leonard offered this storefront building in Findlay, Ohio, for the first headquarters of the General Council of the Assemblies of God.



Gospel Publishing House staff at the second headquarters facility in St. Louis, Missouri, about 1916. J. Roswell Flower is in the back, center. The man on the right was a frequent headquarters visitor.

understanding the cause, he cut short his trip and returned home. "Filled with concern," John Welch visited him to inquire about his health. "While they were sitting in conversation, in the front room of Brother Bell's home, suddenly Brother Bell was stricken with a heart attack and slumped to the floor. Brother Welch tenderly gathered him in his arms and there the spirit of Brother Bell slipped away to be with Christ," Flower remembered. "A short time later, I arrived on the scene. I shall never forget the expression on Brother Welch's face and the tone of his breaking voice as he told of Brother Bell breathing his last in his arms."¹³ Ministers in the Council had revered him as a model Pentecostal leader and as a "brother beloved."

Not all transitions in leadership passed smoothly. When Welch and Flower proposed a constitution in 1925, the incensed delegates at the General Council meeting in Eureka Springs, Arkansas, voted them out of office. Welch went to pastor a church in Modesto, California, and Flower traveled eastward to pastor in Scranton, Pennsylvania. (Ironically, after tempers calmed down, the 1927 General Council unanimously adopted a constitution.) The Council then elected William T. Gaston to succeed Welch as general superintendent. He served until 1929.¹⁴

Moving the Headquarters

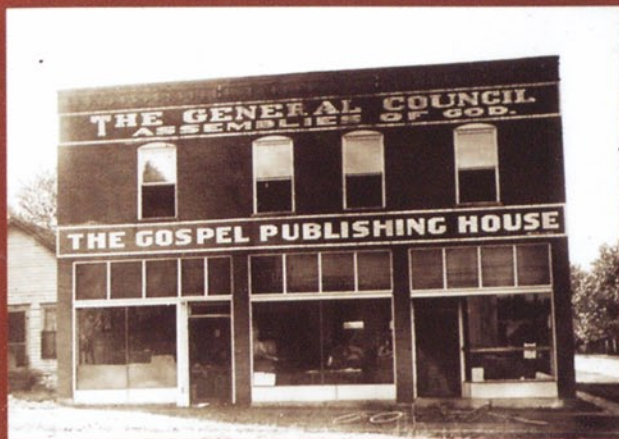
Today over a thousand people work in multiple ministries at the Assemblies of God headquarters—making it hard to imagine the simplicity of its operation in the early years. After the Hot Springs Council in 1914, Bell and Flower accepted T. K. Leonard's offer of his church and Bible school property in Findlay, Ohio, as a headquarters. He also offered the use of his small printing press for

publishing the *Word and Witness* and the *Christian Evangel*. (*Word and Witness* soon merged into the *Christian Evangel*. For a short time, the name was changed to *Weekly Evangel* before becoming the *Pentecostal Evangel* in 1919. The name was changed again in 2002, this time to *Today's Pentecostal Evangel*.)

In Findlay, Bell and Flower got five dollars a week for living expenses. "Beyond this," remembered Alice Reynolds Flower, "God took care of whatever was lacking to meet our simple needs....Those first six months were wonderful days of proving God."¹⁵ A year later, the Council authorized moving the offices and printing equipment to St. Louis, Missouri. Situated on the Mississippi (and being forty times larger than Findlay), it offered a better location for publishing.

But a bigger city also meant greater expenses. Unable to afford larger quarters in the city, even with someone's personal loan of sixty-five hundred dollars to the Council, Bell scouted several Missouri and Iowa towns for a relocation site. That's when he learned that real estate values in Springfield, Missouri, were depressed and several buildings offering good possibilities for expansion were available. They could also be purchased without the Council going into serious debt.

Flower then visited the city and confirmed Bell's recommendation. Consequently, the headquarters moved to Springfield in 1918 and took over what had been a grocery and meat market, putting the heavy printing equipment on the first floor and the editorial and executive offices on the second. Few if any realized how effectively the new home would shield church leaders from the urban decay and ethnic and social tensions that would later rack the country.



The Gospel Publishing House in Springfield, Missouri, at the corner of Lyon and Pacific. The Assemblies of God headquarters moved to Springfield in 1918.



Inside the Gospel Publishing House, Springfield, Missouri, 1918. (L-r): Walter Loomis, Mrs. Warren, Delpha Henegar, Anna Crumbie, Cecile Knox, Nellie Rowlands, J. W. Welch, E. N. Bell, Harry Thaw, Stanley Frodsham, Mr. Brown (son), and Mr. Brown.

Notes

1. Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2001), 205.

2. J. Roswell Flower, "History of the Assemblies of God" (mimeographed, 1949), 19.

3. Questions remain about this loose-knit association since there are no existing minutes, and it is unclear when it was organized or even how often it met. The Flower Pentecostal Heritage Center holds nearly one hundred ordination certificates of individuals in this network who joined the Assemblies of God. None of them were signed by Mason or even mention the city of Memphis, the location of the Church of God in Christ headquarters. For information, see Wayne E. Warner, "A Call for Love, Tolerance, and Cooperation," *Assemblies of God Heritage* 14 (Fall 1994): 3–4, 31.

4. Ethel E. Goss, *The Winds of God*, rev. ed. (Hazelwood, MO: Word Aflame Press, 1977), 272.

5. *General Council Minutes*, April 1914, 8.

6. Walter J. Higgins, as told to Dalton E. Webber, *Pioneering in Pentecost: My Experiences of 46 Years in the Ministry* (Bostonia, CA: the author, 1958), 42.

7. E. N. Bell, "Some Complaints," *Word and Witness* (20 January 1914): 2.

8. *General Council Minutes*, April 1914, 8.

9. Eugene N. Hastie, *History of the West Central District of the Assemblies of God* (Fort Dodge, IA: Walterick Publishing Co., 1948), 59.

10. *Ibid.*, 61, 63.

11. William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, Mo.: Gospel Publishing House, 1971), 121.

12. A. P. Collins, "A Baptized Baptist Preacher," *Christian Evangel* (23 January 1915): 1.

13. J. Roswell Flower quoted in Fred T. Corum and Hazel E.

Bakewell, *The Sparkling Fountain* (Windsor, OH: Corum and Associates, 1983), 216–217.

14. Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism* (Springfield, MO: Gospel Publishing House, 1989), 1:258–259.

15. Alice Reynolds Flower, *Grace for Grace* (Springfield, MO: the author, 1961), 60–61.



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WE KNEW THE PIONEERS AT HOT SPRINGS

AN APPRECIATION AND A CHALLENGE
FROM A 50-YEAR MINISTER, FRED J. GREVE



John G. Lake
(left) and Cyrus
B. Fockler both
attended the Hot
Springs meeting.

The late Fred J. Greve spoke for ministers in Southern California who received the 50-year awards at the 1993 District Council. The *Heritage* editor adapted his speech for the Fall 1994 issue of *Heritage*. Now after about 10 years we are reprinting it for the benefit of those who did not see it then and for those who want to read and think about it again. Greve directed closing remarks to his own pastor at the time, Gary Archer—a challenge that perhaps other senior ministers would like to adopt for their own pastors today.

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

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

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

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

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

3. For 50 years you've given us

counselors to whom we could turn in times of distress and need.

4. For 50 years you've set before us godly elders who were examples and role models whom we could follow.

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

One of the reasons scholars study the church fathers (particularly Apostolic Fathers) is because they had lived so close to when it happened.

Their writings—still extant—can support and validate apostolic truth because they knew those who were there.

So look at us—we veterans who are here tonight. We were not at Hot Springs in 1914 [when the Assemblies of God was formed]. But we knew those who were there!

It was only 12 years after Hot Springs that my family came "into Pentecost"—into the Assemblies of God. I was only a little kid at the time.

Those guys from Hot Springs were still around and still going strong. And believe me, those pioneer men and women spread out—and as Ralph Riggs was fond of saying—“filled Jerusalem with their doctrine.”

When I was 7, I was very, very sick. I was dying with double pneumonia. The doctor said, “Fred won’t last until tomorrow.” But John W. Welch (Daddy Welch) was in our town of Okmulgee, Oklahoma, and he came by and prayed for little Fred Greve, and that Hot Springs power came over me. I was healed and was out in the yard playing when the doctor came by the next day.

I didn’t know E. N. Bell nor Arch P Collins [first two chairmen], but I knew John W. Welch, W. T. Gaston, Ernest Williams, Wesley Steelberg, Gayle Lewis, and Ralph M. Riggs [others who served as chairmen and superintendent]. I knew other pioneers including Noel Perkin, J. Roswell Flower, Stanley Frodsham, P. C. Nelson, William Burton McCafferty, Smith Wigglesworth, Donald Gee, Charles Price, and Walter J. Higgins. Brother Higgins made a great impact on my life, and his son Joe is with us in this service.¹

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

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

“Why,” said he, “I’m Leland R. Keys, president of Glad Tidings Bible Institute.” Imagine that. Of the 50,000 people there, I happened to sit by that great pioneer. And 15 years later, I was honored to become a member of his faculty.²

All of those pioneers had a message

for us. At camp meetings, ministers institutes, revivals, and district councils: “Young people, we know what happened to us in those early days. Don’t you lose it.”

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

I won’t be laying hands on anyone tonight. But I’d like symbolically to lay hands on a special friend of mine, a former student, now my pastor, Gary Archer.³ Gary, if I laid hands on you tonight, you’d really feel it. I’d shake you good. I’d shout it out. Because I want to put one hand in the hand of John Welch or Fred Vogler and take you by the other hand. Let the Hot Springs fire flow from them, through me, and into you.

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



1. Joe Higgins, age 82, still preaches occasionally and now lives in Lawrenceville, Georgia.

2. When Greve taught at the school it was called Bethany Bible College, located at Santa Cruz. Today Bethany College of the Assemblies of God is in Scotts Valley, California.

3. Gary Archer is a minister now living in Laguna Hills, California.



J. Roswell Flower (left) and E. N. Bell, offered their papers, the *Christian Evangel and the Word and Witness*, to the new Assemblies of God fellowship.



Fred J. Greve

REFLECTIONS OF HOT SPRINGS



DOLLIE SIMMS WAS THERE . . .

BY GLENN GOHR

Take a step back in time. Imagine the simple lifestyle common to America in the opening years of the 20th Century. Prior to World War I, much of society was rural. No electricity, no running water, no television, etc. Horses, wagons, and trains were the preferred mode of travel. News spread by newspaper, letters, and word of mouth. Life was much slower. Anticipation of revival and a new move of God brought Pentecostal believers from many states together to form a fellowship to better further the cause of Christ. This was the backdrop for the Hot Springs convention.

It is estimated that around 300 people attended the founding meeting of the Assemblies of God at Hot Springs, Arkansas, in April 1914. Now, 90 years later, those founding fathers and mothers have all passed on to glory. Dollie Simms, reported to be the first woman ordained as a minister in the Assemblies of God, was ordained on the last day of that council at age 15. Although she served in many places as an evangelist and pastor, she often liked to recount the beginnings of her ministry and events surrounding the Hot Springs convention. She was one of the last of those founders, passing away in 1991

at the age of 92.

Born December 21, 1898, Dollie Anne (Drain) Simms grew up on a farm near Paris, Arkansas, about 40 miles east of Fort Smith. She attended a one-room school through the fourth grade, and was living with her parents and a sister when she began to attend brush arbor meetings conducted by a holiness preacher and his wife, Dean and Lillie Smith, who had moved into the neighborhood.¹ She was saved and baptized in 1912 and received the baptism in the Holy Spirit the next year.

Dollie had a special place of prayer in a thicket below the family farm. She would spend hours communing with God, and there she received the call to preach. "As I prayed, I could see crowds of people before whom I was standing delivering God's message." Then she would hear the Lord speak to her heart, saying "Will you preach My Word?" Her response would be: "Oh, Lord, I could never preach! How could I? I'm just a little farm girl who has never traveled or been educated as a minister." The answer would be: "My presence will go with you."²

About this time, she felt called to go with an evangelistic team out West and participate in the Apostolic Faith

World-Wide Camp Meeting in Los Angeles where Maria Woodworth-Etter was the speaker. Although she was young, her unsaved father, who had little to do with organized religion, consented to let her go. He reported that he had a vision where Jesus appeared to him and said that he should give his daughter up to God's service and to let her go.³ This was a step of faith for all concerned.

Arriving in Los Angeles in April 1913, Dollie was overjoyed to take part in the World-Wide Camp Meeting, a place where 3,000 Pentecostal ministers, missionaries, and lay persons from all over the world gathered. The power of God was abundantly manifested in the saving of souls, baptisms in the Holy Spirit, and the healing of many bodies. She remembers that the meetings were held in a set of large tents. It was named the tent city. There was "Hallelujah Street," "Praise Avenue," and "Glory Corner."⁴

During the night services, the entire congregation many times became a heavenly choir. "All 3,000 saints of God would be singing in the Spirit. The heavenly harmony and pure spirit of worship is simply indescribable." It was at this same meeting that Dollie yielded completely



Dollie Drain Simms (right) is pictured here with Dean and Lillie Smith, the couple instrumental in leading her to the Lord.

to the call of God to preach the gospel.⁵

She preached her first sermon on that trip west on July 4, 1913. She was sitting in the audience during a prayer meeting in Santa Ana, California, when she felt a touch of the Holy Spirit and ran to the pulpit. The minister there just let her speak, because he knew God had inspired her.⁶

Another time, at a street meeting in Phoenix, a great crowd had gathered. Dollie said, "I stepped out to testify, and all of a sudden I began to speak in the heavenly language, in tongues, and there was a man in the congregation that understood it in Spanish." She continued: "And he told us later that I told him of his sinful life and mentioned sins that he had committed, and he knew nobody in the world knew about." Later the man was saved.⁷

After returning to Arkansas, Dollie was ministering at a revival in Havana and spotted a religious magazine article inviting all Pentecostal people to Hot Springs to discuss organizing.⁸ The general purpose was to rally together to be more able to send out missionaries and own property legally. She went with the family of the young preacher who had baptized her. "I went to Hot Springs on the train in the company of Brother and Sister Luther Riley. I was not yet 16 years of age, but God had filled me with the Holy Spirit and called me to preach His Word. I had been preaching for about a year."⁹ Going down on the train, she said she heard people talking about not wanting organization. They would say things like, "We don't want to go back into an old, dead organization like we came

out of." Although some people went to Hot Springs with that mindset, Dollie says, "The Spirit of the Lord was so great and the leadings of the Lord was so real that everyone saw that it was in the will of God that we form a fellowship."¹⁰

Upon arriving at Hot Springs, she recounts her impressions of the meetings.

"The old Opera House on Central Avenue where the General Council was to meet was a 3-story building with a basement and a balcony. I think it would hold about a thousand people."¹⁰

Dollie remembered that the first three days of the Council were devoted to messages from the Word and to worship. "The preaching was good," she says, "but what I remember most was the worship. It was the most wonderful worship experience I have ever known. We all just praised the Lord and worshiped freely in the Spirit. It was heavenly."¹¹

Another thing that impressed her was the street rallies conducted in Hot Springs. They began with a march down Main Street, six abreast, waving the Christian flag and the American flag. People began to gather around and to poke their heads out windows as the Pentecostals sang, "Wave the banner high, wave it to the sky, Jesus saves, Jesus saves!"¹²

Another day the whole group secured the streetcars of the city and went all over town witnessing, testifying, and preaching. Throngs of people stopped in the streets to listen, while others crowded doorways and upstairs windows to see and hear.¹³

"One night there was a preacher preaching, and he came to a Scripture that he couldn't handle, and he confessed he couldn't," Simms recalled. "And a brother just behind him ... got up quietly and stepped to his side. And this brother took that Scripture and made a wonderful message of it. And the whole house stood with praise and worship and shouts of glory. Some were dancing,



Delegates of the Assemblies of God 50th Anniversary Convention, Springfield, Missouri, April 20-23, 1964, who had also attended the organizational meeting in 1914, gather for a group shot in the lobby of the A/G Headquarters building. Front row (L-r): J. Roswell Flower and Ralph M. Riggs. Second row (L-r): Vera Riley, Dollie Drain Simms, Phil Darner, and Willie T. Millsaps, Third row (L-r): LeRoy Jacob Miller, Lafayette Romines, Gertrude Marshall Holloway, and Nellie Shepherd. Fourth row (L-r): Forrest G. Barker, Mary and Hugh Cadwalder, J. E. Wilhite, I. M. Glanville, and William H. Boyles.

some were shouting ... and, oh, it was mighty. It was glorious. I can't explain how it was. The best I know how to explain it is just to say it was heaven."¹⁴

"Throughout the whole ten days, the power of the Lord fell. We were swept up in the power of worship."

Dollie also recalled that "three of the brethren were sent to the basement to seek the Lord until they were given the name by which we were to be called. These men prayed all night long."

Just before daybreak one of them jumped up shouting, "Brethren, I have

it! I have our name! It is found in Hebrews 12:23!" The first part of that verse reads: "To the general assembly and church of the first born." According to Dollie, that is the origin of the name "General Council of the Assemblies of God."¹⁵

"Some people were afraid of organizing. They wanted to be free to follow God's leading. They said they didn't want to be tied down by a new denomination like the old ones they had come out of. But as the meetings went on, they saw that God was in this. There were prophecies in the Spirit and messages in tongues with interpre-

tation that convinced us all that we were there in the will of God and that He wanted us to be united in a Pentecostal fellowship."

After the General Council, Dollie assisted E. R. Fitzgerald and L. L. Riley in a revival meeting at Russellville, Arkansas. Although it is reported that 4,000 people attended, for three weeks there were no big results. Then Dollie preached one night, using the text of Colossians 3:1-4. Her sermon was called, "Hid With Christ in God." As she repeated those five words over and over again, suddenly she was caught up in the

Spirit. Her hands went up, and she couldn't put them down. A holy awe and quietness settled on the crowd. No one moved ... no one spoke. Fitzgerald made an altar call. Methodists, Presbyterians, and people from all walks of life came. Over 100 came forward to be saved, and scores were filled with the Holy Spirit. This was the first "break" of the revival—a revival which lasted three months and in which over 500 were saved.¹⁶

Afterwards, as Dollie stepped up her evangelistic work, people would attend her meetings to hear "the little girl preacher," she recounted. She grew up, got married, and raised three daughters, yet continued to work in the Assemblies of God ministry with her husband, Herbert E. Simms, pastoring churches and evangelizing. After their marriage in 1919, and for the next 45 years, together they established 28 churches in Arkansas. They pastored in small places such as Havana, Warren (First Assembly), Eldorado (First Assembly and Morning Star), Blytheville, Benton, London (First Assembly), Smackover (First Assembly), and Crossett, Arkansas.¹⁷ During the 1940s the Simmses had a 1,000-watt radio station at Blytheville, Arkansas, which broadcast to parts of Tennessee, Missouri, Illinois, Kentucky, Mississippi, and most of Arkansas.¹⁸ Dollie also pioneered Women's Ministries in Arkansas and Louisiana.

The Simmses pastored briefly in Illinois and Louisiana and established three churches in Oklahoma, and one in Texas. While her husband pastored the churches, Dollie evangelized the area around the church. Herbert E. Simms also served as Arkansas assistant superintendent (1931-1934) and as an executive presbyter for the Arkansas District for 16 years. He passed away on February 9, 1964.¹⁹

Dollie Simms was present for the 50th anniversary convention held in Springfield, Missouri, April 20-23, 1964. In 1989 it was her honor, along with another Hot Springs attendee—

Vera Riley—to ride in a horse-drawn carriage for festivities of the Arkansas District as it celebrated its 75th anniversary convention.

Dollie Simms passed away in Springfield, Missouri, on March 24, 1991 at the age of 92. She was one of the last of that Hot Springs crowd to pass the torch to the next generation of believers.

Reflecting on the past, Simms in an interview shared that preachers in the early days depended on self-study of the Bible and divine inspiration. In the days before churches hired pastors and paid a salary, she and her fellow evangelists did not have a regular income, nor did they worry about it. In faith God always provided food, clothing and shelter by having people give. The same is true today. Simms declared, "We must depend on the Holy Spirit and the supernatural if we want to see results. That's the only way."²⁰

The Assemblies of God has come a long way since 1914. That rugged beginning was a far-cry from the technologically advanced post-modern society of today, yet the power of God that motivated those first believers, such as Dollie Simms, is evident in the forward move of God that we see. The same principles that brought our founders to Hot Springs can guide us today.



Notes

1. Steve Cortez, "Her Life Has Been Devoted to Ministry," *Centralite* [Central Bible College], October 2, 1987, 5.

2. Dollie Anne Drain Simms, "An Eye Witness—1914 Revival." In Geneva Taylor Booher, *Builders Together With God* (Russellville, AR: N.p., 1972), 7.

3. *Ibid.*, 8.

4. Sam Witt, interview with Dollie A. Simms, June 3, 1981 [transcription], 10.

5. Simms, "An Eye Witness—1914 Revival," 8.

6. Robert Edwards, "Preacher Recalls Founding of Church," *The News-Leader* (Springfield, MO), August 6, 1989, 11A.

7. *Ibid.*

8. The "Call to Hot Springs" was first

announced in the *Word and Witness* paper in December 1913.

9. Robert C. Cunningham, "3 Who Were There," *Pentecostal Evangel* April 2, 1989, 13.

10. Edwards, "Preacher Recalls Founding of Church," 11A.

11. Robert C. Cunningham, "3 Who Were There," *Pentecostal Evangel* April 2, 1989, 13; "I Was There in 1914 at the First General Council of the Assemblies of God," *Pentecostal Evangel*, January 9, 2000, 12.

12. Cortez, "Her Life Has Been Devoted to Ministry," 5.

13. Witt, interview with Dollie A. Simms, 2.

14. Edwards, "Preacher Recalls Founding of Church," 11A.

15. Simms, "An Eye Witness—1914 Revival," 8. According to official histories of the Assemblies of God, the main person who recommended the name "Assemblies of God" was T. K. Leonard. He was already using the term as the name for his church in Findlay, Ohio as early as 1912. See also "The Assemblies of God: A Good Name," *A/G Heritage*, Fall 1994, 11-14, 30.

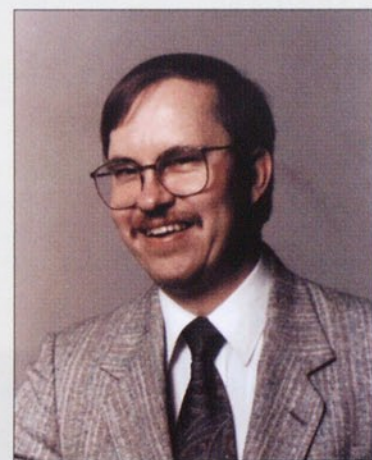
16. Simms, "An Eye Witness—1914 Revival," 9.

17. Herbert E. Simms, ministerial file.

18. H. E. Simms, letter to Ernest S. Williams, July 7, 1943.

19. Herbert E. Simms, ministerial file.

20. Edwards, "Preacher Recalls Founding of Church," 11A.



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

KNOWN PERSONS WHO WERE AT HOT SPRINGS

Compiled by Glenn Gohr

A list of pastors and elders who registered to vote in the business sessions at Hot Springs is on file, but others came just to see what was taking place or to participate in the worship services. A group photograph taken on the last day of the meeting gives some idea of the estimated 300 people who attended that historic gathering on April 2-12, 1914. Several in the Hot Springs photo are still unidentified. Using references housed in the Flower Pentecostal Heritage Center, names for most of the attendees have been collected. Perhaps you remember one of these pioneers of the faith or know of a descendant. Please send any related information to the editor.

*Identified in A/G organizational photograph, April 1914.

A

*Abbott, James Rosemand (layperson)
Adams, Arthur (evangelist), Malvern, AR
Adams, L. P. (pastor), Memphis, TN
*Allred, John (pastor), Arkansas
Anderson, Bess D. (Mrs. Frank R.)
(evangelist), McFee, KY
*Anderson, Frank Raney (evangelist),
McFee, KY
Andrews, Myrtle M. (delegate), Madfud,
Canada
Armstrong, E. W. (Edward W.),
Indianapolis, IN
*Arthur, Mary Anna "Mother" (Mrs. E.
L.) (pastor), Galena, KS
*Ashmore, Grace (later Mrs. David A.
Reed) (evangelist), Arkansas
*Aughinbaugh, Sarah Louise (later Mrs.
J. Otis Harrell) (child—daughter of
Georgia Lawson & stepdaughter of
George Lawson), Essex, MO

B

*Banta, Ellis Lafayette (evangelist),
Yellville, AR
*Barker, Forrest Grady (pastor) (brother
of Willie Barker Miller), Shawnee,
OK
*Barnes, "Mother" Leonore O. (Mrs.
Victor A.) (pastor), Thayer, MO
*Bell, E. N. (Eudorus Neander) (pastor),
Malvern, AR
*Birdsall, Elias G. (evangelist), Dallas,
TX
Booth, Anna (Cozad) (Mrs. James Curtis
Booth), (layperson), Kansas City,
MO
*Bosworth, F. F. (Fred Francis) (pastor),

Dallas, TX

*Bowlen, Thomas J. (evangelist),
Jacksboro, TX
*Bowley, Ethel Mae (later Mrs. Ralph
Jordan) (child—daughter of Rev. &
Mrs. Harry E. Bowley), Broken
Arrow, OK
*Bowley, Harry Edward (pastor), Broken
Arrow, OK
*Bowley, Lilly Hardman (Mrs. Harry E.)
(home missionary), Broken Arrow,
OK
Boyles, William H., Missouri
Brann, O. P. (Oliver P.) (pastor),
Cumberland, MD
Broom, Buck (pastor), Hartford, AR
Bryan, A. P. (Auther Preston) (pastor),
Oklahoma
Bryan, Mrs. A. P. (pastor's wife),
Oklahoma
Bryan, Lola (later married Stockton)
(child—daughter of A.P. Bryan),
Oklahoma
Burns, Sarah (layperson) (mother of
Georgia Lawson), Essex, MO

C

*Cadwalder, Hugh Maurice (home
missionary), Des Moines, IA
*Cadwalder, Mary B. Crouch (Mrs. Hugh
M.) (home missionary), Des Moines,
IA
*Carriger, George H. (evangelist)
Casey, Alph
Chapman, Mary W. (layperson),
Rochester, NY
*Childers, W. W. (pastor), Puxico, MO
Cleek, W. D. (pastor), Copper Springs
and Sear City, AR

Click, Luttie E. (Mrs. William) (home
missionary), Caddo, OK
Click, William (pastor), Caddo, OK
Clopine, George W. (pastor), Dallas, TX
*Collins, A. P. (Archibald P.) (pastor),
Fort Worth, TX
*Cooper, W. R. (William Rufus) (pastor),
Genesco, KS
*Corbell, J. A. (evangelist), Oklahoma
City, OK
Cossoman, Nicholas (evangelist), Benton,
KS
Cotshell, W. N. (pastor), Little Rock, AR
*Cox, A. B. (Arthur Blaine) (pastor),
Cumberland, MD
Cox, Dora (Mrs. A. B.) (evangelist),
Cumberland, MD
Craine, Clarence (pastor), Hot Springs,
AR
*Crouch, Andrew Franklin (pastor),
Mercer, MO
*Crouch, John (pastor), Princeton, MO
Crymes, J. D. (pastor—Methodist
Episcopal Church), Meridian, MS
Cullifer, J. A. (pastor), Geneva, AL

D

Darner, Philip A. (layman), Iowa
DeForest, W. V. (pastor), Osborne, KS
*(?) Dial, Lee (layperson), Woodville, IL
Dill, John (evangelist), Warren, TX
*Drain, Dollie Anne (later Mrs. H. E.
Simms) (evangelist), Paris, AR
Dunlap, H. (pastor), Alumna, OK

E

*Edwards, O. W. (Oather W.)
(evangelist), Greenville, TX
Eichwurz, J. W. (evangelist), Splendor,
TX
Eidson, Edward F. (pastor), Wellston, OK
Emery, E. J. (evangelist), Pine Island, MN
Erdman, R. E. (pastor), Buffalo, NY
Erickson, R. L. (pastor), Chicago, IL

F

Ferguson, Crettie (Mrs. Morton) (pastor),
Chaffee, MO
Ferguson, Mrs. Mary Bernice, Oklahoma
Ferguson, Morton (pastor), Chaffee, MO
Ferrell, Mollie (Mrs. Willis)
Ferrell, Willis

*Fitzgerald, E. R. (pastor), Russellville, AR
 *Flower, J. Roswell (evangelist), Plainfield and Indianapolis, IN
 Floyd, David Lee (evangelist), Nursery, TX
 *Fockler, Cyrus Barnett (pastor), Milwaukee, WI

G

*Gambles, Homer
 *Gaston, W. T. (William Theodore) (pastor), Tulsa, OK
 *Giles, Blanche (Mrs. William E.) (layperson), Copeland, AR
 *Giles, Mary Pauline (later Mrs. Pauline Geisel-Jenkins) (child—daughter of Rev. & Mrs. William E. Giles), Copeland, AR
 *Giles, William E. (evangelist), Copeland, AR
 Glanville, I. M., Dawson, IA
 *Goben, John (evangelist), Lucas, IA
 Goben, Sophronia (Mrs. John) (layperson), Lucas, IA
 Goodman, Edward (evangelist), Dallas, TX
 Goodwin, Louis (layman), Hot Springs, AR
 Goodwin, Mrs. Louis (layperson), Hot Springs, AR
 *Goss, Ethel Elizabeth (Wright) (Mrs. Howard A.) (pastor), Hot Springs, AR
 *Goss, Howard Archibald (pastor), Hot Springs, AR

H

Hall, Walter Webster
 Hampton, W. H. (evangelist), New Castle, TX
 Hansford, E. L. (pastor), Hot Springs, AR
 *Hardwick, William F. (pastor), Ariton, AL
 Hargis, V. A. (pastor), Tahlequah, OK
 Hargis, Vache A. (child—son of V. A. Hargis), Tahlequah, OK
 Harris, Alice (Mrs. Joe J.) (home missionary), Stuttgart, AR
 Harris, Joe J. (pastor), Stuttgart, AR
 *Harrison, Elam Preston “Uncle Pres” (pastor), New Blaine, AR
 *Harrison, William M. “Billy” (evangelist), Warren, TX
 Hartman, Mrs. Anna (evangelist), Broken Arrow, OK
 Hastie, D. A. (David Arthur) (child—son of Rev. & Mrs. Arthur Hastie), Perry, IA
 Hastie, Victoria (Mrs. Arthur) (layperson),

Perry, IA
 Hastie, William Arthur (evangelist), Perry, IA
 Haymaker, Charles O., Oklahoma
 Higgins, Erin (Mrs. Walter J.) (layperson), Essex, MO
 Higgins, Walter J. (pastor), Essex, MO
 *Hite, Charles
 Horn, Alonzo (evangelist), Chandler, OK
 *Hornbuckle, Charlotte Putnam (lay delegate), Springfield, MO
 *Hudson, John W. (pastor), Beverly, AR
 Hughes, Allie Jane (Grooms) (evangelist), Wellston, OK
 Hulse, Alice E. (Mrs. Martin S.) (layperson), Hot Springs, AR
 Hulse, Clenna (child—son of Martin & Alice), Hot Springs, AR
 Hulse, Martin Salathiel (layperson), Hot Springs, AR
 Hulse, Maybelle (child—daughter of Martin & Alice), Hot Springs, AR
 Hulse, Myrtle (later Mrs. Aaron Wilson) (child—daughter of Martin & Alice), Hot Springs, AR
 *Humbard, A. E. (Alfa Emanuel) (father of Rex Humbard) (pastor), Pangburn, AR
 (?) Hunter, Julia (raised by Aunt Mary Arthur) (layperson), Galena, KS
 Hutsell, James S., Oklahoma

J

Jackson, Carrie E. (evangelist), Huntsville, TX
 *James, John H. (evangelist), Faulkner, KS
 Jamieson, S. A. (Samuel A.) (pastor), Portland, OR
 Jay, Lee (lay preacher), Delaware, AR
 *Jessup, Walter B. (pastor), Meridian, MS
 Johnston, J. H. (pastor), Wynne, AR
 Jones, David Leslie (child—son of Frank L. & Dolly Jones), Texas
 *Jones, Frank Leslie, Texas
 Jones, Josie Susannah “Dolly” (Mrs. Frank Leslie) (sister of Fred Lohmann), Texas
 Jones, Linnie Easter (child—daughter of Frank L. & Dolly Jones), Texas
 Jones, Mildred Ariel (child—daughter of Frank L. & Dolly Jones), Texas
 *Jones, Oscar (pastor), Jacksboro, TX
 Jones, Selma Julia (child—daughter of Frank L. & Dolly Jones), Texas
 Jones, Willie (pastor), Davenport, OK
 Jones, Zona Emily (child—daughter of Frank L. & Dolly Jones)
 Juliff, Mrs. Georgia C. (home missionary), Round Rock, TX

K

Kelly, Gus (child—son of John L. Kelly), Arkansas
 Kelly, John Louis (layperson), Arkansas
 King, Miss Ruth (pastor), Richburg, MS
 Kirkland, C. C. (layperson)
 Kitchen, J. T. (evangelist), Houston, TX
 Kneisley, W. V. (pastor), West Plains, MO
 *Knell, John (lay preacher), Cincinnati, OH
 Kugler, Alice Sarah (later Mrs. Daniel Sheets) (missionary to China), Abilene, AR

L

LaFleur, Robert (evangelist), DeRidder, LA
 *Lake, John Graham (missionary to South Africa), Milwaukee, WI
 *Lankston, W. F. (pastor), Perks, IL
 LaRue, John P. (deacon and delegate), Essex, MO
 *Lasater, C. A. (Claybourn A.) (pastor), Thayer, MO
 *Lawrence, Bennett Freeman (pastor), Thayer, MO
 *Lawson, George W. (evangelist), Essex, MO
 Lawson, Georgia (Mrs. George W.) (evangelist's wife), Essex, MO
 Layne, N. E. (home missionary), Houston, TX
 Lee, Valeria C. (later Mrs. Hammond) (home missionary), Sulligent, AL
 *Leonard, T. K. (Thomas King) (pastor), Findlay, OH
 Linkswiler, Jerome (pastor), Hugo, OK
 Linkswiler, Cynthia (Mrs. Jerome) (layperson), Hugo, OK
 Linkswiler, Rachel (later Mrs. Rachel Cline) (child—daughter of Jerome Linkswiler), Hugo, OK
 *Lohmann, Fred (brother of Susannah “Dolly” Jones) (evangelist), Fort Worth, TX
 Lout, G. C. (pastor), Noble, Louisiana
 Lout, Lydia Ruth (Mrs. G. C.), (copastor), Noble, Louisiana
 *Lowther, Miss Willa B. (home missionary) (later missionary to China), Oklahoma

M

*Mangum, G. C. (Grover Cleveland) (evangelist), Overton, TX
 *Mangum, Jesse B. (child—son of G. C. Mangum), Terrell, TX
 *Mangum, Sarah Caroline “Carrie” (Mrs. G. C.) (home missionary), Terrell, TX

Marshall, Gertrude (later Mrs. Gertrude Holloway) (home missionary), Pelahatchie, MS
Mason, Charles Harrison (general overseer of Church of God in Christ), Memphis, TN

*Matthews, J. Stanley (Baptist pastor), Cincinnati, OH

*McCafferty, W. B. "Burt" (William Burton) (evangelist), Terrell, TX

McCaslin, Elva (later Mrs. Elva McDowell-May) (child—attended with aunt & uncle, Mr. & Mrs. Louis Goodwin), Hot Springs, AR

McClain, S. C. (pastor), Hot Springs, AR

*McConnell, Hattie L. (Mrs. John W.) (evangelist), Shannon, TX

*McConnell, John W. (evangelist), Shannon, TX

*McKenzie, Emma (child—daughter of Mrs. & Mrs. Robert McKenzie)

*McKenzie, Grace (Mrs. Robert) (layperson)

*McKenzie, Robert (layperson)

Mercer, William Addison, Sr. (pastor), Angleton, TX

*Miller, Gurtha Mae (child—daughter of Joshua & Willie Miller; later Mrs. Gurtha Grant), Oklahoma

*Miller, "Uncle" Jacob (pastor), Fort Smith, AR

*Miller, Joshua Franklin (layperson), Oklahoma

Miller, LeRoy Jacob (son of "Uncle" Jacob Miller) (layperson), Fort Smith, AR

Miller, Susie M. (Mrs. Jacob) (evangelist), Fort Smith, AR

*Miller, Willie (Barker) (Mrs. Joshua) (layperson) (sister of Forrest G. Barker), Oklahoma

Mills, W. N. (evangelist), Jackson, TN

Mills, W. S. (delegate), Tupelo, MS

*Millsaps, Willie T. (evangelist), Copeland, AR

Morris, D. K. (evangelist), Hornbuck, LA

*Morwood, William (evangelist), Houston, TX

Mullicane, Jephthah "Squire" (layperson), Van Buren, AR

Murphy, D. K. (pastor), Panama, OK

O

Oliver, Walter (layperson).

*Opperman, D. C. O. (Daniel Charles Owen) (pastor), Houston, TX

Opperman, Esther (later Mrs. Esther Rea) (child—daughter of D. C. O. Opperman), Houston, TX

Opperman, Hattie Ruth (Allen) (Mrs. D.

C. O.) (layperson), Houston, TX

Opperman, John (child—son of D. C. O. Opperman), Houston, TX

Opperman, Paul (child—son of D. C. O. Opperman), Houston, TX

Opperman, Ruth (later Mrs. Ruth Ringle) (child—daughter of D. C. O. Opperman), Houston, TX

P

*Pinson, M. M. (Mack M.) (pastor), Phoenix, AZ

Pitcher, Fred

Pitcher, John W. (evangelist), Baltimore, MD

Pope, Fannie (Hughes) (Mrs. Willard H.), Broken Arrow, OK

*Pope, Willard H. (evangelist), Broken Arrow, OK

Preston, Daniel (layperson), Findlay, OH

R

Reckley, Ettie E. (Mrs. Sam) (evangelist), Cumberland, MD

Reckley, Sam (evangelist), Cumberland, MD

Reed, H. E. (pastor), Corning, AR

*Richey, E. N. "Dad" (Eli Noble) (pastor), Fort Worth, TX

Rickard, Daniel B. (pastor), Evansville, IN

Riggs, Calvin Mumford (pastor), Arkansas

*Riggs, Ralph Meredith (evangelist), Memphis, TN

Riley, H. A.

Riley, Josie (Mrs. L. L.) (layperson), Havana, AR

*Riley, L. L. (Luther Lee) (pastor), Havana, AR

Riley, Opal May (later Mrs. Lawrence Hampton) (child—daughter of Rev. & Mrs. L. L. Riley), Havana, AR

Riley, Mrs. S. B. (home missionary), Meridian, MS

Riley, Miss Vera H. (child—daughter of Rev. & Mrs. L. L. Riley), Havana, AR

Roberts, Preston, Oklahoma

*Robinson, Charles G. (pastor), Paris, AR

Robinson, Mrs. Charles G., Paris, AR

Robinson, Otis H. (child—son of Charles G. Robinson), Paris, AR

*Rodgers, H. G. (pastor), Jackson, TN

Romines, Lafayette (pastor), Hartford, AR

Rosselli, Joseph, (pastor), Texas

Ruckman, Mr. (layperson), Joplin, MO

Ruckman, Mrs. (layperson), Joplin, MO

Ruckman, Daisy (later Mrs. Daisy Myers) (child—attended with parents),

Joplin, MO

Russell, Effie Estella (Baker) (Mrs. Joseph R.) (layperson), Ft. Smith, AR

Russell, Jessie Addene (child—daughter of Joseph & Effie), Ft. Smith, AR

Russell, Joseph Richard (layperson), Ft. Smith, AR

Russell, Thelma Eufaula (child—daughter of Joseph & Effie), Ft. Smith, AR

Russell, Versie Estella (Russell) (child—daughter of Joseph & Effie), Ft. Smith, AR

S

Sappington, John W. (pastor), Mammoth Spring, AR

*Scott, Roy E. (evangelist), Missouri

Shearer, Harvey (evangelist) Liberty Hill, TX

*Shepherd, George (evangelist), Mercer, MO

*Shepherd, Nellie (Mrs. George) (evangelist), Mercer, MO

Sinclair, John C. (pastor), Chicago, IL

Smith, Charles A. (evangelist), Remlig, TX

Smith, Robert (pastor), Panama, OK

*Spence, James Elijah (evangelist), Whistler, AL

Stovall, Harry E. (evangelist), Houston, TX

Sweazy, Gilbert C. (pastor), Essex, MO
Sweazy, Nellie (Mrs. G. C.) (evangelist), Essex, MO

T

Terrill, William (pastor), Eureka Springs, AR

Todd, Bert L. (pastor), Memphis, TN

U

*Utiger, Louise (later Mrs. J. Kelley Campbell) (evangelist), Arkansas

W

*Welch, J. W. (John William) (pastor), Baxter Springs, KS

*Wiley, Efton M. (evangelist), Joplin, MO

*Wiley, Jo Ellen (later Mrs. E. R. Foster) (child—daughter of Efton Wiley), Joplin, MO

*Wiley, Opal C. (Stauffer) (Mrs. Efton M.) (pastor), Joplin, MO

Wiley, Philip (child—son of Efton Wiley), Joplin, MO

*Willhite, J. E. (James Edward), Oklahoma

*Wilson, Fred (evangelist), Cassville, AR

(?) Wray, H. H. (Hugh Henry) (evangelist), Harlingen, TX



Willie Millsaps and David Lee Floyd in the A/G Headquarters cafeteria, 1981. First meeting of the ministers since 1915.

Y

Young, G. W. (pastor), Mangrum, AR

Unidentified woman in wheelchair (layperson), Hot Springs, AR

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Editors want to make certain printed pages are free of glitches. Here Cunningham, standing next to a Mann Press, is examining pages of the *Pentecostal Evangel* as pressmen Orville McGee (left) and Chuck Mears (right) are on the job.



LOOKING BACK, LOOKING AHEAD

Pentecostal Evangel Editor Robert Cunningham Says Farewell in 1984 Chapel Talk

By Robert C. Cunningham This article is a chapel talk Robert C. Cunningham (1914-2000) gave at the Assemblies of God Headquarters, Springfield, Missouri, April 24, 1984. When he retired that year, Cunningham had served at Headquarters for 47 years. He reminisces about those years in this article. *Heritage* editor Wayne Warner also wrote "The Man Whose Pulpit Has Movable Type," Cunningham's farewell article for the *Evangel* (Aug. 5, 1984, and reprinted in the Fall-Winter 1999-2000 *Heritage*). After retiring, Cunningham traveled overseas, assisting missionaries in developing gospel literature. His first wife Marian died in 1993. His second wife, Frances (Steinberg), lives in Springfield, Missouri. Cunningham died January 7, 2000, and his obituary was published in the *Evangel*, February 20, 2000, pages 23, 24.

The Lord has been very good to me. For the past 47 years He has given me the privilege of doing the kind of work I love to do, and of being paid to do it. If I were independently wealthy, I think I would have paid for the privilege. For this is as fine a Fellowship as can be found anywhere this side of heaven. I have always felt the work of the Assemblies of God deserved the very best I could give it, and I am only sorry I could not make a greater contribution.

I believe this Fellowship offers young people a tremendous challenge and a virtually unlimited opportunity to develop their talents and invest their lives in the greatest cause on earth.

Over the years there were a few times I wondered if I should leave the Gospel Publishing House and join some other gospel organization. There were invitations, but there was only once I was really tempted. Money had nothing to do with it. Just at that time there were circumstances that tempted me to move for my family's sake. But when it came right down to making a decision, do you know what stopped me? I realized I just could not be happy working in that other organization, even though it was a fine organization. I couldn't put my heart in it and take pride in it the way I could in my own church, the Assemblies of God. And



L-r: Richard Champion (editor of *C.A. Herald*), Mark Phillips (engraver), Les Smith (layout editor), and editor Robert Cunningham carefully checking positives before plates are made for a new *Evangel* edition.

the older you get, the more you will realize that nothing is as important or as rewarding as being a part of a program you believe in, a program that is important in God's sight, and one in which you can have pride and confidence, and never be ashamed.

I began in 1937 after graduating from Bible college,¹ which means 47 years have passed. I can hardly believe it. You remember what the Bible says about Jacob. He served seven years for Rachel and they seemed unto him but a few days, for the love he had to her. Time goes fast when you love your work. My wife has accused me of having a mistress; she felt she had to compete with my job, and sometimes I did put it ahead of my wife and family. I plead guilty to the love affair, and I only hope you get as much enjoyment and satisfaction out of your work as I get out of mine.

The Assemblies of God was only 23 years old when I joined the Gospel Publishing House staff, and now it's 70, so I've been involved in two-thirds of its life span. I've seen many changes in the size of the organization, in its

leadership, in the publication work, in the development of departments and programs. There were no departments in 1937 except Foreign Missions; but one program after another has been added until we have a wonderfully complete and balanced program to serve our churches.

In 1937 there were less than 75 employees at Headquarters, I believe, and we all used to gather in the business office each morning over at Pacific and Lyon for devotions. Our manager Brother Kamerer sometimes used to ask, "What is our business?" and one of the printers would reply, "Making impressions." Then he would exhort us to make good impressions in the churches and in the community.

The entire editorial staff had about a dozen members. Stanley Frodsham was Editor-in-Chief. His wife Marjorie edited the take-home papers. Delpha Henegar edited the quarterlies, which were all written in-house except for one done by Alice Luce in California.² The *Evangel* was edited by Brother Frodsham, Charles E. Robinson, and Myer Pearlman.

One of Brother Pearlman's responsibilities was to prepare a page of current events each week, with appropriate comments. For many years that page was called "The Passing and the Permanent." Then it was changed to "The Outlook and the Uplook." Later it was renamed "The Living Word and the Dying World"; but that title was too gloomy to last very long, and it went back to "The Passing and the Permanent." Well, that page was turned over to me, and I had the privilege of skimming a big pile of magazines each week looking for items that seemed to have some prophetic significance.

Reading all those magazines I felt like Peter Rabbit in Mr. McGregor's bed of carrots. It seemed just too good to be true that I could be having such a good time and getting \$17 or \$17.50 a week for my work. Later on, I got a nice increase at the time of my marriage. I was raised to \$25 a week which was a living wage as long as you didn't have a car and other luxuries.

Some of my duties in the editorial department were to write a story for *Junior Trails* each month (then called *Our Pentecostal Boys and Girls*) and a story for *Hi Call* (then called *Our Intermediate Young People*), besides a discussion topic for youth meetings which was published in *Live* (then called *Gospel Gleaners*). We had an interesting way of writing those stories.

There was no art department, not until Charles Ramsay came and started drawing his cartoons and designs and pictures. But Brother Frodsham would send to England and buy hundreds of used cuts, which were metal etchings mounted on wood blocks. These cuts had been used to illustrate story papers in England. I believe Adele Dalton

took care of these cuts for our editorial department. She would get them all numbered, and get proofs run off; then she would pin these proofs in some big loose-leaf notebooks; and when we had a story to write we would leaf through the books until we found a picture that caught our fancy; then we would write a story to fit the picture. It was something like harnessing a horse backwards, to push the cart instead of pulling it. But the cart did get moved.

I had never written a children's story in my life, and when I turned in my first effort it was rejected. But Mrs. Frodsham told me I had a good idea, at least; I just needed to learn the techniques. So she gave my story to Adele and asked her to re-write it. Then she published the rewritten story with my byline. Thanks, Adele.³ That was my crash course in story writing. That taught me the technique, and from then on there were no more rejections.

We got a lot of our *Evangel* articles those days by recording sermons and missionary talks, and transcribing them. Dorothy Morris had been doing this before I joined the staff, and when some of those assignments were turned over to me, I think Dorothy felt greatly relieved. I would take my notebook and fountain pen to Central Assembly or Central Bible Institute, or some convention or Council meeting, and I would take the sermon down in shorthand. I was permitted to sleep in the next morning for compensation, and come to work two hours late. I would type up the sermon or missionary talk, and it would be published in the *Evangel*.

Then World War II came, and it brought some great inventions, one of which was the wire recorder. Instead of using shorthand I used a wire recorder, and we had some great adventures with it, especially when that fine, fine wire

started to unwind from the spool and got all tangled up. We lost some good points out of the sermon when that happened. Later someone sold us a Soundsciber that recorded on floppy discs. Finally we moved up to tape recorders, and you just can't appreciate tape recorders unless you've reported a lot of sermons by shorthand or by wire.

All our printing was black and white when I started. It was not until the Foreign Missions Department began publishing a magazine called *The Missionary Challenge* and the editor, Kenneth Short, began making new requests of the printing department, that glossy paper came into use, and such things as tint blocks began to appear behind areas of type. Gradually we moved to better paper and more art, and got into offset printing, and began using more color in all the publications. We were so desperate for color in the *Evangel* that we printed some issues on colored stock. I remember one Thanksgiving issue we ran all in brown ink, and an Independence Day issue we ran all in blue ink. Then we found a place in Kansas City where they used rubber blocks to add colored art work at the end of a one-color press. Our printers had some fun times, and some unfun times, using those rubber stamps, but they did give us a touch of color.

We were very thankful when we could move to two-color printing, and later to four-color. The printers had their problems with four-color printing at first. I remember there was a big drawing of a hamburger on page two of the *Evangel*. That hamburger came off the press in all stages of cooking, from extremely rare to so well done it looked like charcoal. When you picked an *Evangel* off a stack that week, you never knew whether the hamburger

Former *Evangel* editor Robert Cunningham (center) and his successor, Richard Champion, examine a color key before going to press in 1975. Others on staff are (L-r): Helen Stauffer, Juleen Turnage, Kathy Wrinkle, and Almeda Elliott.



would turn out to be pink, or red, or brown, or very black. That hamburger gave the printers a bad case of indigestion; but they soon got over it, and before long the color printing that was coming off the press was something the Assemblies of God could be proud of.

I don't know where you can find more beautiful religious magazines today than here at the Gospel Publishing House, and we can be thankful for our printers. One of the happiest aspects of my own years has been my association with our Ministers of Production, as I call them. They certainly have made my work pleasant, and I have always appreciated their fellowship and their cooperation. They have shown wonderful patience with this poor editor, and they have always been a strong support.

I call them Ministers of Production, and I think that's a good term. I remember when a friend of mine graduated from Bible college and joined the staff here. A good sister said she was very disappointed because my friend decided to work at the Gospel Publishing House instead of "going into the ministry," as she put it. Well, we know what she meant. She was thinking of a pulpit ministry. If the Lord wants a man in the pulpit, that's where he ought to be; but I think the Lord calls people into the publication ministry also. Maybe it's writing or editing. Maybe it's typesetting or proofreading. Maybe it's engraving or press work, art work, clerical work, or carrying some other responsibility. Each of us here has an important part in ministering to people through the printed page, and as we devote ourselves to our job, prayerfully and carefully, the Lord is using us to extend His Kingdom.

I think the bottom line is ministry.

It's this that makes life worth living. I was talking with a man last week who loves the Lord and for years he has been engaged in a very successful business. He has earned good money and he has been a faithful worker in the church, but he said: "You know, I'm now 60 years of age, and a lot of things I used to consider important really aren't important any more. I have a fine family. My children are grown and they are all serving the Lord. That's good and that's important. But money and the things money can buy really don't satisfy. I'd like to retire early and devote all my time to some gospel work, so that I can feel I am really accomplishing something for eternity." He said, "After all, that's the only thing that counts. I want God to get more out of my life."

Friends, as workers here at the Gospel Publishing House, we have the privilege of investing all our efforts in the gospel work. We are greatly privileged people. We have opportunities here to use every talent we can bring. The Lord has given us marvelous facilities. Where can you find better working conditions? Where can you find better printing equipment? Look at the engraving paraphernalia we have.

I remember when we couldn't do our own engraving. We had to mail a drawing or photo off to St. Louis in order to get a cut made so we could print it. We thought it was wonderful when Phillips Engraving Company started their business so we could get our engravings made right here in Springfield. We used to go up to Commercial Street each week and check the brown proofs at the Phillips engraving shop. Now we have color separators and scanners and other devices right here in our building that seem to work like magic, giving us



almost limitless capabilities for quality printing.

So I am thankful for the past and thankful for all the good friends with whom we work here at the Gospel Publishing House. I'm thankful for the executive brethren who are always kind and helpful in our publication efforts. I'm especially grateful for the great fellowship of pastors and churches whom we serve, not only our Assemblies of God churches, but all the non-Assembly people who read our literature. I understand there are more non-Assembly churches who order Sunday school materials from Gospel Publishing House than Assembly churches. I know we have readers of the *Pentecostal Evangel* in almost every denomination.

Not only am I thankful for the past, but I am very hopeful for the



Cunningham began working with his mentor, Stanley Frodsham, in 1937, and then followed him as editor of the *Pentecostal Evangel* in 1949. Frodsham called Cunningham "a born editor." Here is the Gospel Publishing House editorial staff in 1945. Front (l-r): Marjorie Finch, Zella Lindsey, Marjorie Frodsham, Stanley Frodsham (editor-in-chief), Dorothy Morris, Mary Virginia Bryant. Back (l-r): Vernon Hale, Art Omans, Margaret McKinney, Clara Brooks, Helen Applequist, Blanche Koon, Alice Crowder, Robert Cunningham, and Harold McKinney.

future. We have a great message to give, and there are multitudes of people who hunger for this message. I remember when I was saved as a teenager and began studying my quarterly and reading my Sunday school paper that was published away off there in Springfield 1,200 miles away. I loved the *Gospel Gleaners*, as it was called then. I would devour the articles and stories each Sunday, and I would memorize the poems. Once I wrote a letter to Springfield and asked if I could buy some back copies, for I wanted to read more of them. I was disappointed when I received a reply from Stella Tucker, wife of Chauncey Tucker who used to direct the church and Bible college orchestras, saying no back copies were available.

As a young Christian I found the publications gave me meat I hungered

for. It's important that our publications be attractive so they will catch people's attention, but it's the message that counts. We don't want our publications to be like one religious magazine of which someone said, "It's very beautiful, but when I read it I find it's like a meal of sawdust served up on a silver platter." People appreciate beautiful printing but they are hungry for the message of Christ and His love. They want to know of His healing power, His baptizing power, and about the Blessed Hope of His return.

We used to have a prayer meeting in the editorial department at the end of each day, and I remember Brother Frodsham often used to pray: "Lord, give us stories of the work of the Holy Spirit. Let each issue of the *Evangel* read like another chapter in the Book of Acts."

We can have that kind of ministry if we dedicate ourselves and are anointed the way Frank Reynolds described in chapel yesterday.⁴ The Holy Spirit can use us to feed the children and the young people, the men and the women, with the Word of Life, and we can have a life-changing ministry through our publications.

I am hopeful of the future because God has placed the Assemblies of God in a strategic position to minister to people's needs. We have the message they need. And we have their confidence. People look on us as a Movement that has integrity and spiritual experience. They have a high opinion of us from reading our publications. We have a solid reputation to build on. And we have programs that serve people of all kinds, all ages. Our programs are unexcelled. I pray the Lord will help us to take advantage of all these great opportunities and go forward to a wider and more effective ministry than ever through our publications.



Notes

1. Central Bible Institute (now College), Springfield, Missouri.

2. Alice Luce (1873-1955) was a missionary to India and then began working with Latinos along the Mexican border. She founded what is now Latin American Bible Institute, La Puente, California.

3. Adele Flower Dalton, 89, lives at Maranatha Village, Springfield, Missouri. The research room in the Flower Pentecostal Heritage Center is named in her honor.

4. At the time Cunningham spoke, Frank Reynolds was the national director of Teen Challenge. Although now retired, he remains active as a volunteer minister at the Greene County Jail, Springfield, Missouri.

Society for Pentecostal Studies Meeting in Milwaukee, Wisconsin March 11-13, 2004

SPS President Steven Land (left) presents plaque to outgoing secretary William Faupel.



Clockwise from left:
Baylor University professor Roger Olson and FPHC director Wayne Warner; Darrin Rodgers, a Fuller Theological Seminary librarian, and AGTS professor Gary McGee listen as FPHC digital coordinator and *Heritage* designer Brett Pavia makes a point; Enjoying breakfast and fellowship (L-r) are David Watson, Glen Menzies, John Davenport, and Don Smeeton; Russell Spittler, interim provost at Vanguard University, and his wife Bobbie.



Robert F. Cook Meets Maria Woodworth-Etter

Dear Brother Wayne [Warner]:

Thanks for the fine Fall 2003 edition of *A/G Heritage*. You folks are doing a splendid job, and Miriam and I are proud of you. We are so proud of our heritage—even though some of it harkens back to the Cleveland, Tennessee Church of God.

The old L. C. Smith typewriter on the inside front cover reminds me of the relic that I had to use as Secretary-Treasurer for the Church of God in West Virginia back in 1947 under dear old Paul H. Walker. I finally told Brother Walker that I couldn't get enough speed out of the old antique, so the State Board bought me a brand new Royal manual typewriter. They all really laughed at the "not enough speed bit." Those were the days along with wax Ediphone cylinders for dictation.

Your article in the above-mentioned Fall 2003 issue of *Heritage* concerning Brother A. A. Wilson's experience with Sister Maria Woodworth-Etter prompted me to tell you about my Father, Robert F. Cook's encounter with her in 1913. This is recorded in my Dad's book, "Half a Century of Divine Leading in South India."

Before I quote from Papa's book, let me give you a little background concerning Robert F. Cook. He went to India in October 1913 as an independent faith missionary with no mission board or church backing at all. He affiliated with the Assemblies of God in 1917, and continued with them until 1929. For various reasons he unfortunately severed his connections with the Assemblies of God, and was independent once again from 1930 until 1936 when he affiliated with the

Church of God of Cleveland, Tennessee. He was with the Church of God until his death in Cleveland in January 1958.

And now for the extract from Robert F. Cook's book:

Encountering some bitter experiences along the "faith line" on our visits to the churches in the East, and not being able to stand the test, I took up a job at my trade again to support my family. However, it was not

a feeling that I was about to make a strange decision involving a lifetime work. While fervently engaged in prayer at the camp, the Lord revealed to my wife and me that He wanted us to go to India. It also happened that on the last day of the camp a missionary from India gave a talk on that land and the opportunities. This stirred us all the more to go, and besides, we were convinced that we should go with that missionary.

One night during the healing campaign at the world-wide camp, I was standing on the platform with a group of ministers. Sister Woodworth-Etter who had charge of these healing services, came up to me and said, "Brother, I believe you have faith. Come and help me, pray for the sick." I then related to her my call to India. She remarked, "Isn't that wonderful!" So at the close of the divine healing service, she with other ministers laid hands on me, setting me aside unto the Lord's work according to Luke 4:18.

Well, I think that about covers Papa's encounter with Sister Woodworth-Etter. We thought you might be happy to have the matter drawn to your attention.

May the Lord continue to bless you as you bless us with *Heritage* every quarter. May the Lord ever shine on the Assemblies of God organization.

Have a wonderful Christmas and may the New Year be filled with peace and tranquility.

Sincerely yours,

George & Miriam Cook

George and Miriam Cook are parents of Rocky Mountain District Superintendent G. Robert Cook, Jr.

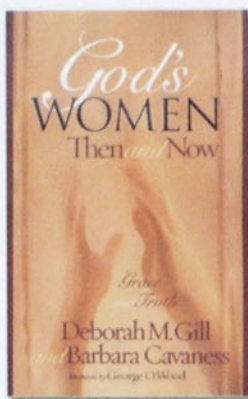


Missionary Robert F. Cook and family in Kotarakara, Travancore State, South India.

many months after that, that I received a letter from my home city, Los Angeles, California with an enclosed notice of the First World-Wide Pentecostal Camp Meeting to be held in the spring of 1913.

A great yearning arose in my heart to attend this meeting. I made it a matter of prayer, putting out a fleece as to the Lord's will about going. When the time came for us to leave Chicago, Illinois for the camp, I had the railroad fare and eighty dollars left over!

"Can I doubt His tender mercies, who through life has been my Guide?" While at this world-wide camp meeting, I was greatly burdened; I had



More Support for Women in Ministry

Based on the great number of endorsements by key leaders in the Assemblies of God, one would have to think that *God's Women, Then and Now* has arrived "for such a time as this." Even though the Assemblies of God gives possibly more freedom and encouragement for women to minister than any other denomination, anointed and called women often feel the resistance to their being in the pulpit and the prophetic voice they could contribute.

Maybe that will change.

Introduced at the Assemblies of God Women's Conference in March, this book appears to be, as Dr. Robert Cooley writes, "the indispensable guide to readers who want to deepen their knowledge of the effective place for women in life and ministry."

The authors divide the 13 chapters into five units for personal or group study: 1) A Biblical Approach, 2) Old Testament Foundation, 3) New Testament Foundation, 4) Specific issues in Local Churches, and 5) Practical Applications for Today.

In his foreword, General Secretary George O. Wood writes, "Now, at last, we have a work by women ministers and scholars...that undergirds our historic stance on women in ministry by a masterful exegetical and hermeneutical approach to Scripture."

"This book will challenge uninformed assumptions, long-held prejudices, and limiting traditions,"

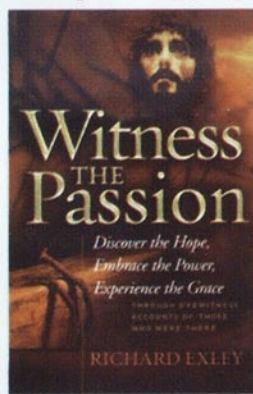
wrote Executive Presbyter Richard L. Dresselhaus.

Don Argue, past president of the National Association of Evangelicals and president of Northwest College of the Assemblies of God, believes the book "can keep us from overreacting to secular feminism."

The book will benefit both men and women, writes Peggy Musgrove, former director of the national Women's Ministries Department of the Assemblies of God. Readers will "gain understanding of the propriety and value of releasing women for ministry," she adds.

Deborah Menken Gill has taught college level courses for 20 years, ministered in missions and the pastorate, and now serves as the National Director of Christian Education and Commissioner on Discipleship for the Assemblies of God. Barbara Cavaness teaches at the Assemblies of God Theological Seminary, Springfield, Missouri. For 20 years she served as a missionary, primarily in countries of Southeast Asia.

God's Women, Then and Now, by Deborah M. Gill and Barbara Cavaness. Published by Grace & Truth, Springfield, Missouri. Available from Gospel Publishing House, \$11.95 plus shipping.



A Timely Book for the Movie, *The Passion of the Christ*

"In a dozen vignettes, Richard Exley sketches a revealing and intimate

portrait of Jesus as he was seen through the eyes of the people he touched during his final days.

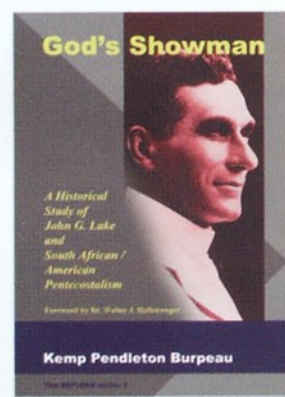
"Drawing from the canvases of Scripture, history, and tradition, Exley carefully paints these real-life eyewitness accounts in colors so vivid you'll feel you're right there with them.

"You'll see Jesus changing the lives of ordinary people. More importantly, you'll see how he can change you."—*from the cover*

Each chapter is followed by "Life Lessons" for personal or group study and as a witnessing tool. An opportunity in the back is given to readers who wish to become Christians.

The author has served as a pastor, counselor, radio host, conference and retreat speaker, and is a best-selling author of more than 25 books. He now devotes full-time to writing and speaking.

Witness the Passion, by Richard Exley. Published by White Stone Books, Lakeland Florida. Paperback, 200 pages. \$9.99 plus \$2.50 shipping. Order online: www.whitestonebooks.com or call toll free 866-253-8622.



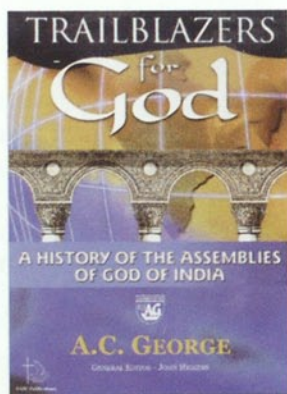
John G. Lake, Early Evangelist-Missionary, Profiled in Biography

When the name of John G. Lake is mentioned, people who have studied Pentecostal lore will think of his tales of miracles along with his work in South Africa; others will think of his legendary healing homes in Portland

and Spokane—now imitated across the country. *God's Showman* is “a first-class analysis,” in Walter J. Hollenweger’s view. Hollenweger’s successor at Birmingham University, UK, Allan Anderson, writes, “This book contributes considerably more knowledge of this enigmatic and controversial figure than has previously been known.” And American scholar Stanley M. Burgess writes that the biography “presents multiple perspectives on Lake, ranging from those who claim that Lake was a saintly charismatic missionary to those who insist that he was an Elmer Gantry charlatan.”

The author is a history professor and local government attorney in North Carolina. He is a graduate of the University of North Carolina, University of South Africa, and Rhodes University.

God's Showman, A Historical Study of John G. Lake and South African/American Pentecostalism, by Kemp Pendleton Burpeau. Refleks Publishing, Oslo, Norway. Paper, 283 pages. \$35.99. Available from American distributor, Brett Pavia, 5028 W. Tarkio St., Springfield, MO 65802 or email: bpavia@juno.com



New History of the Assemblies of God of India

When A. C. George visited the Flower Pentecostal Heritage Center, he was on a mission to research and write the history of the Assemblies of God in

India. After many long months and even years, that project is complete with the publishing of *Trailblazers for God*.

Dr. George is professor emeritus at Southern Asia Bible College, where he taught for more than 40 years and served as principal-president from 1983-98. He has taught and mentored some of the key Pentecostal leaders within and outside the Assemblies of God.

The endorsements below are taken from the book.

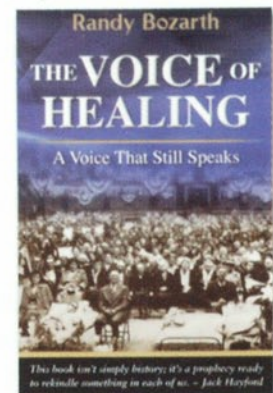
“The spiritual heritage of the Assemblies of God in India is a tapestry filled with larger-than-life reflections of men and women God used to lay foundations for His Church on that subcontinent. By researching and recording this history, Dr. A. C. George has done a masterful service for today’s Church and for future generations.”—*Jerry L. Parsley, Eurasia Regional Director, U.S. Assemblies of God World Missions*

“Until recently, the history of the Pentecostal Movement in India has not received the attention that it richly deserves. The work of the respected historian, Professor A. C. George, on the development of the Assemblies of God now helps to correct that lack. In a well-researched and lucidly written volume, Dr. George provides a significant chapter in the study of Indian Pentecostalism by introducing the reader to the formative leaders and institutions of the organizations. An important milestone in the study of global Pentecostalism, this book serves both scholars, students, pastors, and laypersons alike.”—*Dr. Gary B. McGee, Professor of Church History and Pentecostal Studies, Assemblies of God Theological Seminary, Springfield, Missouri*

“Those of us who have had the privilege of knowing Dr. A. C. George and the leadership of the Church in India will be challenged as we reflect upon the testimonies and victories of those who have preceded us. We are

reminded in these pages of the tremendous sacrifices that our pioneer missionaries made to impact this region of the world. I am extremely grateful for each one who has labored diligently, preparing the way for the harvest we are experiencing today.”—*David Grant, Area Director for Southern Asia, U.S. Assemblies of God World Missions*

Trailblazers for God, A History of the Assemblies of God of India, by A. C. George, Southern Asia Bible College. Hardback, \$25.00 postage paid. Available from SABC Publications, P.O. Kothanur, Bangalore, India 560-077.



Taking a New Look at the Voice of Healing

If you lived through the two decades of the so-called salvation-healing movement beginning in the late 1940s, you more than likely knew of the Voice of Healing (VOH), the forerunner of Christ For The Nations. Now you can relive some of those tent meetings, prayer for the sick, and unparalleled excitement with this new book, *The Voice of Healing: A Voice That Still Speaks*, by Randy Bozarth.

You might remember evangelists of that movement whose names blazed in the limelight from coast to coast and into countries outside the western hemisphere. Everyone knew of Oral Roberts, William Branham, Gordon Lindsay, T. L. Osborn, Jack Coe, and A. A. Allen. But how about the scores of others who were also on the road with huge gospel tents? We remember the names of Paul Cain, Clifton

Erickson, William Freeman, Velmer Gardner, W. V. Grant, Tommy Hicks, Gayle Jackson, Olive Kellner, Michael Mastro, Jack Moore, Louise Nankivell, David Nunn, A .C. Valdez, Paul Wells, and many others.

When the modern salvation-healing movement was birthed, many during the time recognized Gordon and Freda Lindsay's contribution when they formed the Voice of Healing, organizing evangelists and publishing a magazine by the same name (now called *Christ For The Nations*). Bozarth recognizes that contribution and uses the Lindsays' story to recount that period in the Christian church.

Jack Hayford observed, "The global influence of ministers which rose in the mid-century revival of the 1950s deserve our study. This book isn't simply history. It's a prophecy ready to rekindle something in each of us."

The Voice of Healing: A Voice That Still Speaks, by Randy Bozarth. Published by World Missions Advance, 2151 Blue Ridge Drive, Duncanville, Texas 75139.

Photographs, 220 pages, paperback, \$13.35, postpaid. Readers of this book will also have an interest in *All Things Are Possible*, by David Edwin Harrell, Jr.



36 Women Contribute to New Devotional Book for Women

Here is a new devotional book that is designed to give you "moments to replenish your soul." *A Quiet Escape* is designed to help women in their various challenges and ministries and features 36 women, writing from personal experiences and thoughts on the Scripture. Each chapter has a Scripture theme and is completed with

Moments to Reflect, Refresh, Refocus, and Respond. The book's compilers and editors are Peggy Horn, wife of Ken Horn, managing editor of *Today's Pentecostal Evangel*; and Lillian Sparks, former national director for Women's Ministries of the Assemblies of God.

Huldah Buntain wrote, "If you are looking for a book that is honest and forthright, one that plumbs the depths of life and shows how other women of faith have come to grips with the same kind of challenges you face, this book is for you."

Many *Heritage* readers will recognize the names of the contributors, including Bonnie Argue, Nancy Cawston, Rosalyn Goodall, Doris Johnson, Gloria Lundstrom, Priscilla Wilson Taylor, and Marjie Tourville.

A Quiet Escape, Moments to Replenish Your Soul, compiled and edited by Peggy Horn and Lillian Sparks. Published by Onward Books, 4848 S. Landon Court, Springfield, MO 65810. Paperback, \$14.95 plus \$1.75 shipping.

PHOTOS FROM OUR PAST



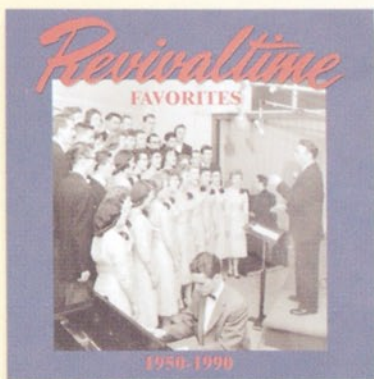
These executive presbytery members were all reelected at the 37th General Council, Oklahoma City, August 1977. Seated, from the left, Raymond Hudson, general treasurer; T. F. Zimmerman*, general superintendent; G. Raymond Carlson*, assistant general superintendent; Joseph Flower, general secretary. Standing, James Hamill*, Paul Lowenberg, N. D. Davidson*, Roy Wead*, J. Philip Hogan*, Dwight McLaughlin*, R. D. E. Smith*, J. Foy Johnson, and Richard Dortch.

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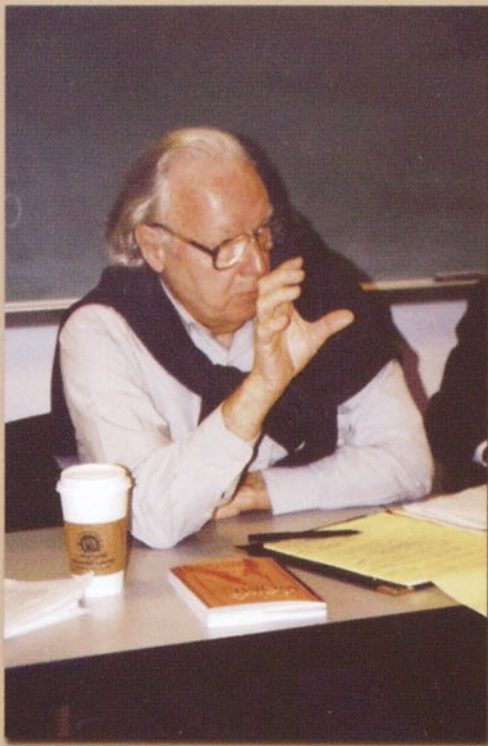
www.AGHeritage.org/shop/revivaltime.cfm

Toll Free: 877-840-5200

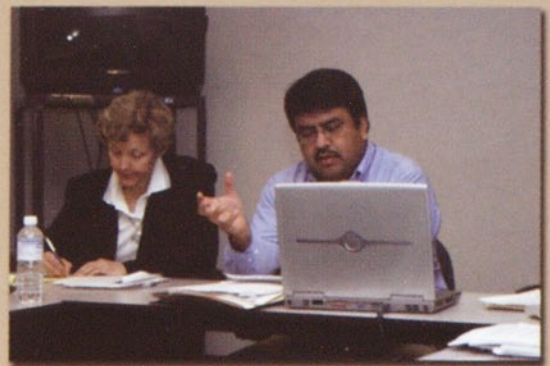
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Conference participants at the Assemblies of God Theological Seminary.



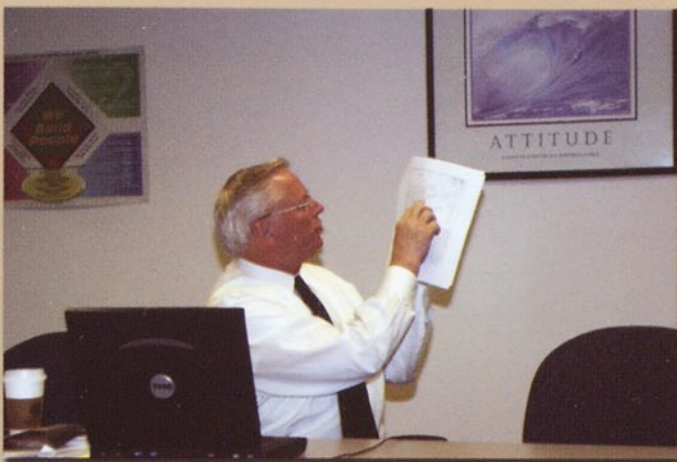
Longtime Assemblies of God scholar Russell Spittler makes a point.



Deborah Gill takes notes as Daniel Ramirez presents a paper on "Filling the Void: Constructing Memory Through Video Documentation."



Anthea Butler is presenting a paper, "Pentecostalism and African American Religion," while David Roebuck listens.



Insurance maps can help a researcher reconstruct an area of the city, as Cecil M. Robeck, Jr., shows for his forthcoming book on the Azusa Street revival of 1906.



Edith Blumhofer summing up the conference.

Where do college and university teachers of religious studies obtain resources to adequately and factually present the story of the Pentecostal movement? Where can they get ideas for students' participation? Those questions troubled Edith Blumhofer and Grant Wacker and prompted their planning a mini-conference they called "Resources for Advancing Pentecostal Studies." The Lilly Endowment funded the April 16-17 conference through the cooperation of the Center for Teaching and Learning, Wabash College, Crawfordsville, Indiana. The Assemblies of God Theological

Seminary (AGTS), Springfield, Missouri, hosted the conference.

Blumhofer is director of the Institute for the Study of American Evangelicals and professor at Wheaton College, Wheaton, Illinois; Wacker is professor of American church history, Duke University Divinity School, Durham, North Carolina. Both are authors of books and articles on Pentecostalism.

A second part of the conference was a dinner in honor of Wayne Warner for his service as director of the Flower Pentecostal Heritage Center (FPHC) since 1980. George Wood,

general secretary, Assemblies of God, and executive director of the FPHC, said, "By your labor and leadership you have assembled the materials that generations to come will look and know 'What is the meaning of these stones?' (Joshua 4:6)."

Presenting papers for discussion in addition to Blumhofer and Wacker were 16 educators and archivists representing ten institutions and three A/G Headquarters departments. Scholars from out of state were Anthea Butler, president, Society for Pentecostal Studies and professor, Loyola Marymount University, Los



Edith Blumhofer and Grant Wacker served as co-chairpersons of the conference and dinner.



Archivist Joyce Lee presenting a humorous writing.



FPHC director Wayne Warner responds to the dinner program.



The Warner family in attendance. From left, Tim and Avonna Schirman; Lolisa Collins; Lori Mentze; Wayne and Pat Warner; Gena Creek; in front, Ethan Mentze.



Russell Spittler, George O. Wood, and Cecil M. Robeck, Jr.

...CONCLUDING BANQUET.

Angeles, California; David Cole, president Eugene Bible College, Eugene, Oregon; Douglas Jacobsen, professor, Messiah College, Grantham, Pennsylvania; Daniel Ramirez, professor, Arizona State University; Cecil M. Robeck, Jr., professor, Fuller Theological Seminary, Pasadena, California; David Roebuck, director, Hal Bernard Dixon, Jr. Pentecostal Research Center, Cleveland, Tennessee; and Russell P. Spittler, provost, Vanguard University, Costa Mesa, California.

Springfield, Missouri, partici-

pants included Barbara Cavaness, professor, AGTS; Glen Ellard, book editor, Gospel Publishing House; Deborah Gill, national director, Christian Education/Commissioner on Discipleship, Assemblies of God; Glenn Gohr, assistant archivist, FPHC; Byron D. Klaus, president, AGTS; Joyce Lee, archivist, FPHC; Gary McGee, professor, AGTS; Brett Pavia, coordinator of special projects, FPHC; and Wayne Warner, director, FPHC.

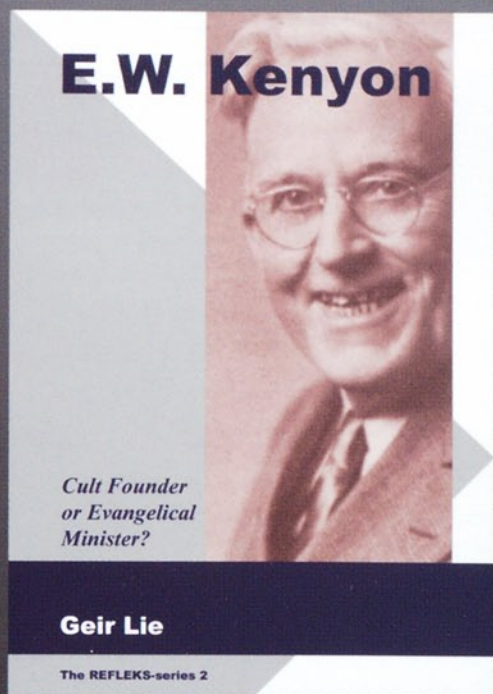
Participants at the dinner included co-chairpersons, Edith Blumhofer and Grant Wacker; Anthea Butler; Byron

D. Klaus; Cecil M. Robeck, Jr.; David Roebuck; Thomas Trask, general superintendent, Assemblies of God; George O. Wood, general secretary, Assemblies of God; and three staff members of FPHC, Glenn Gohr, Joyce Lee, and Brett Pavia.

The Saturday evening banquet to honor Wayne Warner had 55 people in attendance. Warner family members included Wayne's wife Pat and her daughter Gena Creek; daughters, Avonna and husband Tim Schirman; Lolisa Collins; Lori Mentze, and her son Ethan.



Explore the lives of two men who helped shape the Faith Healing Movement



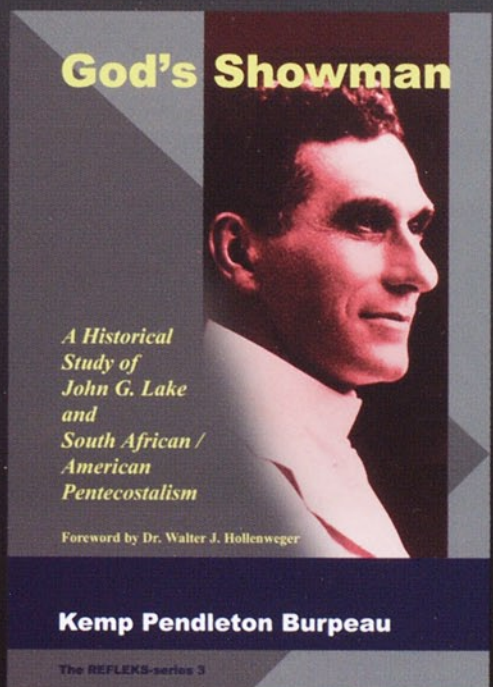
E.W. Kenyon

Cult Founder or Evangelical Minister?

\$25.99

“For many years Geir Lie has researched the life and ministry of E.W. Kenyon and his influence on the modern faith movement. His book, *E.W. Kenyon: Cult Founder or Evangelical Minister?* will be of great value to scholars and laymen alike who are interested in the progress and development of worldwide Pentecostalism. I highly recommend it.”

Dr. Vinson Synan, Regent University



God's Showman

A Historical Study of John G. Lake and South African/American Pentecostalism

\$35.99

“*God's Showman* is a first-class analysis of one of the early Pentecostal missionaries to South Africa, the American John G. Lake. I am deeply thankful for this thought-provoking book. Because of its high intellectual qualities and the excellent backing-up with sources this book raises a number of important theological questions with which contemporary Pentecostalism has to wrestle.”

Dr. Walter J. Hollenweger, Switzerland

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90TH ANNIVERSARY OF THE ASSEMBLIES OF GOD

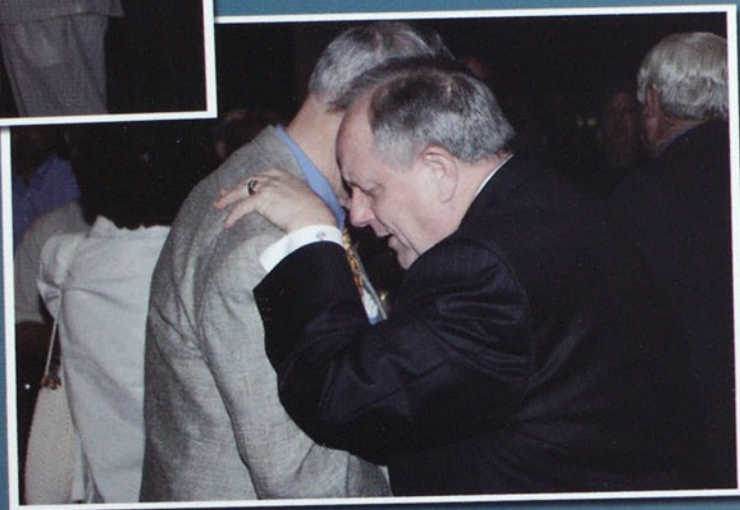


When local churches in Hot Springs, Arkansas, decided they should get together for a 90th anniversary of the Assemblies of God, they invited General Superintendent Thomas Trask to speak. They met Sunday, April 18, in the city convention center, a few blocks from the old Opera House site, which hosted the gathering in 1914.



General Superintendent Trask preaching at the anniversary.

Local pastors receiving plaques from Superintendent Trask: from the left, J. Mark Haston, First Assembly; Michael E. Sanders, Lakeview Assembly; and Wesley J. Bennett, Pleasant Hill Assembly.



Arkansas District Superintendent L. Alton Garrison ministering at the close of the anniversary service.

FROM OUR READERS

Appreciates Homer Brooks Story

Sharon [Rasnake], I want to let you know ASAP that the *Heritage* copies arrived. Thank you for the great letter you sent about using my Dad's life story. He is indeed an extraordinary man, and I am so pleased that we would get this done before he goes on to the eternal resting place.

Glenn [Gohr], it is Sunday night, and I still haven't decided what words to use to thank you for such a great article on my Dad. He was literally ecstatic with happiness. I just want you



Homer Brooks in 1940s.

to know that I am so appreciative. You were so easy to work with, changes, etc., and your compassion to get all the dates, etc. accurate. And, yes, I rechecked all the facts and cannot complain. You simply did a great job, and I and my family are so appreciative.

Everyone claimed they could not find anything "ever" in the archives, etc., to give my Dad credit for the acquisition of the property. Now there is a plaque and a story to document this.

I must say the *Heritage* magazine has really improved in professionalism. The last copy I

have—late 1990s—looks like it was done on recycled paper with mostly black and white photos. Wow, this issue is beautiful and so professional.

Well, thanks again. I could keep the compliments coming—they are well deserved.

God bless all of you there in HIS work!!

Sybil Brooks Evans
Silver Spring, Maryland

From the Headricks

Thank you for the *Heritage* magazine we received, and thank you for the nice article you wrote about Harold Headrick and his ministry for the Lord in Hawaii and the Pacific islands. ["Harold Headrick, a Builder of People and Buildings," by Wayne Warner, Winter 2003-04.]

As we always say, "To God be the glory."

We are also thankful that the Lord is restoring Harold's health after the 7-bypass heart surgery he had last August, at 90 years of age.

Many prayed for him, and many of the people call him their "spiritual dad." Twelve different nationalities worshiped in our Honolulu Assembly of God, the last church we pastored.

The song, "He's Coming Soon," is the same music for the song, "Aloha," so with joy we are waiting for His returning. May we all be ready for Him.

God Bless you.
Harold and Helen Headrick
Honolulu, Hawaii

She Has Encounter with the Holy Spirit in Bell Chapel

I feel I should share with you just how much I appreciated the privilege to walk through the Flower Center this past week while in town for the Women In Ministry conference.

As we entered the chapel, accompanied by two ladies from my local church, I had an encounter with the Holy Spirit like I have never had in my life! It was so strong and so overpowering that I had to step back out of the room—but only for a moment, because I didn't want to miss the presence! It was indescribable! All I could say to the ladies with me was "don't you feel it?" It was just "joy unspeakable."

I've had a burden for about two years to teach the ladies at our church, Calvary/Naperville, Illinois, about our Pentecostal heritage, and I frequently share about my own heritage. I had looked forward to touring the center ever since I learned of the WM conference—but I was certainly not prepared for what the Holy Spirit had laying in wait for me!

I thank you so much for the facility—for the access—for the way it's laid out and organized—it was just purely wonderful, and I can't wait until I get the opportunity to share it with the ladies at our church! I will encourage them all to go—take their families—learn about our rich history!

Warmest regard,
Anita Brueck
Naperville, IL



Harold and Helen Headrick

MINNIE LEE ALLEN'S PUMP ORGAN

NOW A PART OF THE FPHC'S BELL CHAPEL



Ray Janway (with back to camera), grandson of Minnie Lee Allen, and his nephew Tom Janway installing the organ in the E. N. Bell Chapel.



FPHC archivist Joyce Lee tries the newly restored organ in the chapel.

By Wayne Warner

Have you visited the E. N. Bell Chapel in the Flower Pentecostal Heritage Center? Lately? If you have been here since last November, you probably noticed the staff's new pride and joy: a restored 1917 pump organ.

Yes, joining the 80-year-old player piano in the recreated storefront church is an organ, of about the same vintage. Senior *Heritage* readers will remember that pump, or reed, organs used to grace our ancestors' parlors. Maybe some of our readers own, or owned, one these old organs, perhaps handed down by their parents or grandparents. (It would be interesting to survey our readers to determine how many pump organs are still in their homes.)

The Flower Pentecostal Heritage Center organ has a storied history, which was donated by one of the well-known Assemblies of God families of the Mid-South.

W. O. Allen bought the organ for his wife Minnie Lee Allen about 1917. Their granddaughter Ercil Janway Culbreth has fond memories of her Wesson, Arkansas, childhood around Grandmother Allen's organ, to which they had "unrestricted access."

"Her love and patience with us had no limits," Ercil remembers of those childhood days and Grandmother Allen's love for her grandchildren. "Our practicing was not always pretty, but never did she request a little peace and quiet for herself while we were learning."

Although they would seldom play a pump organ besides Grandmother Allen's, the practice was not wasted,

according to Ercil. "What we learned at her pump organ would benefit us through our lifetime. We could transfer what we had learned at the pump organ to the piano and to our accordions."

Minnie Allen often regaled her children and grandchildren about her experiences as a child riding horseback with her Methodist circuit-riding father. But more than that, her strong faith in Jesus Christ and godly example made such a deep impression on her descendants that her entire family responded to the Savior's love. Two of her children, Oather and James, were ordained Assemblies of God ministers. James Allen, the only surviving child, has been an Assemblies of God minister for almost 70 years and continues to minister on a regular basis. The other children, Jessie Allen Foster, Carrie Bell Janway, and Preston Allen were dedicated lay people.

The next generation served as pastors, missionaries, Teen Challenge directors, Bible college teachers, and lay people. Following in their footsteps are third and fourth generations, making it a well-known Assemblies of God family. In all, Minnie Allen's descendants have served a combined 500 years in the ministry.

Cecil Thomas Janway was Minnie Allen's first grandson to enter the ministry when he was licensed in the Louisiana District in 1941 and ordained in 1943. He was a pastor and evangelist and could be counted on to furnish music with his accordion. In



Grandmother Minnie Lee Allen in the early 1930s. Her husband gave the organ to her over 85 years ago.

later years he was best known as the superintendent of the Louisiana District of the Assemblies of God. Owen Wilkie told Cecil's story in "Ministering in Louisiana: Cecil Janway as Preacher and Administrator," in the summer 1999 issue of *Heritage*.

What about the restoration of the family pump organ, which is the first thing visitors see as they enter the old storefront church?

After the organ had been in the family since 1917, it was in need of some tender loving care. That job fell to Ray Janway, Ruston, Louisiana, grandson of Minnie Allen and brother of Cecil, Ercil, Dorothy, Jan, Frances, and Margie. Ray rebuilt the bellows, pedals, and straps. And then he refinished it, bringing out the beauty of the 87-year-old oak. "The cabinet finish was stripped down to bare wood," Ray explained, "and three coats of rubbed tongue oil applied." Helping Ray deliver the treasured heirloom to the Center from Louisiana was Cecil's son Tom.

Ercil and Ray wrote about the gift: "It is with joy, we her offspring, offer to the Flower Pentecostal Heritage Center, her pump organ as a memorial to her. We arise to call her blessed."

Visitors see a brass plaque mounted above the keys, which gives tribute to two godly examples who have gone ahead:

*In loving memory of
Grandmother Minnie Allen
And Grandson Cecil Janway*



ARCHIVES ACTIVITIES

Edwin P. Anderson: Photographs. **Tonya Bresee, in honor of Gerard Cole, Jr.:** Record album of Central Assembly's Orchestra (Springfield, MO); Cassettes of various services at Central Assembly; Miscellaneous other cassettes. **Harold Calkins:** Missionary photographs. **Christian Higher Education:** Video from 1983 General Council introducing College Commitment Day. **Marge Compton:** Materials on Charles W. H. and Gertrude Scott. **Charles Crabtree:** Photograph of Carro and Susie Davis. **Division of Publication:** Slides, films, photographs, etc. **Gary Garrett:** Digital photographs of Pauline Parham memorial service. **Larry Griswold:** Video: "T. C. Cunningham Memorial." **Gay Hardesty:** Photographs of Norfolk (VA) Gospel Tabernacle.

Jacie Hedlun: Reel-to-reel tape of a *Revivaltime* program. **Lois Hodges:** Lesson plans which were the basis of the long-term Bible

school training system in Central America begun in the 1930s by Ralph Williams and Melvin Hodges; 2 long play record albums: *EL / Conjunto Emmanuel* (autographed by singers and presented to Melvin Hodges); *Harvest is Passing / Viola Engelgau* (Missionary to UpperVolta); Book: *Where Love is Waiting: A Collection from the Works and Life of Melvin L. Hodges* / comp. by L. Miriam Jackson-Haynes, 1999; Greek textbook belonging to Melvin Hodges when he was 15 years old and attending Colorado College, *Eight Books of Homer's Odyssey*, 1897; Manuscript: "Crisis in la Teologia Contemporanea" / por Carlos Jimenez Ramirez y Melvin L. Hodges. Instituto de Superacion Ministerial, Segundo Seminario 1982; 1 folder of miscellaneous letters, flyers, etc.; Slides from El Salvador.

Ernest Kalapathy: Photographs of Maranatha Campground and Eastern District. **John J. Lyon:** M.A. thesis: "The Christ Miracle

Healing Center and Church: Racial Crisis in Arizona, 1980-1982, Arizona State University, 2002. **Marketing Department:** Photographs of A/G field reps, Radiant Life displays, etc. **Larry Martin:** Cassette: "When God Crossed His Arms." **Michael Cardone Media Center:** Digital photographs of 2003 General Council. **Leona Nunn:** Photographs of evangelist David O. Nunn. **Office of Public Relations:** Digital photographs taken in 2003 of A/G Headquarters chapel speakers and events. **Patricia Pickard:** Photocopy of revival poster for Meyer and Alice Tan Ditter. **John Sandifer:** Photographs of the Stone Church, Yakima, Washington. **Lee and Regina Shultz:** Cassette tape series from Ministerial Development Resources produced by Revivaltime Media Ministries. **Thomas Trask:** Video of Dr. Robert Spence as 2004 Springfieldian.

RECENT VISTORS



Australian educators from Southern Cross College, Sydney, on a recent visit through the Flower Pentecostal Heritage Center. Director Wayne Warner is showing files of a missionary to Australia from the U.S. From the left, Mark Hutchinson, dean; Stephen Fogarty, principal; John Luliano, president; and Warner.



John Luliano playing a Southern Gospel song on the old player piano in the Bell Chapel. From the left are Stephen Fogarty and Mark Hutchinson

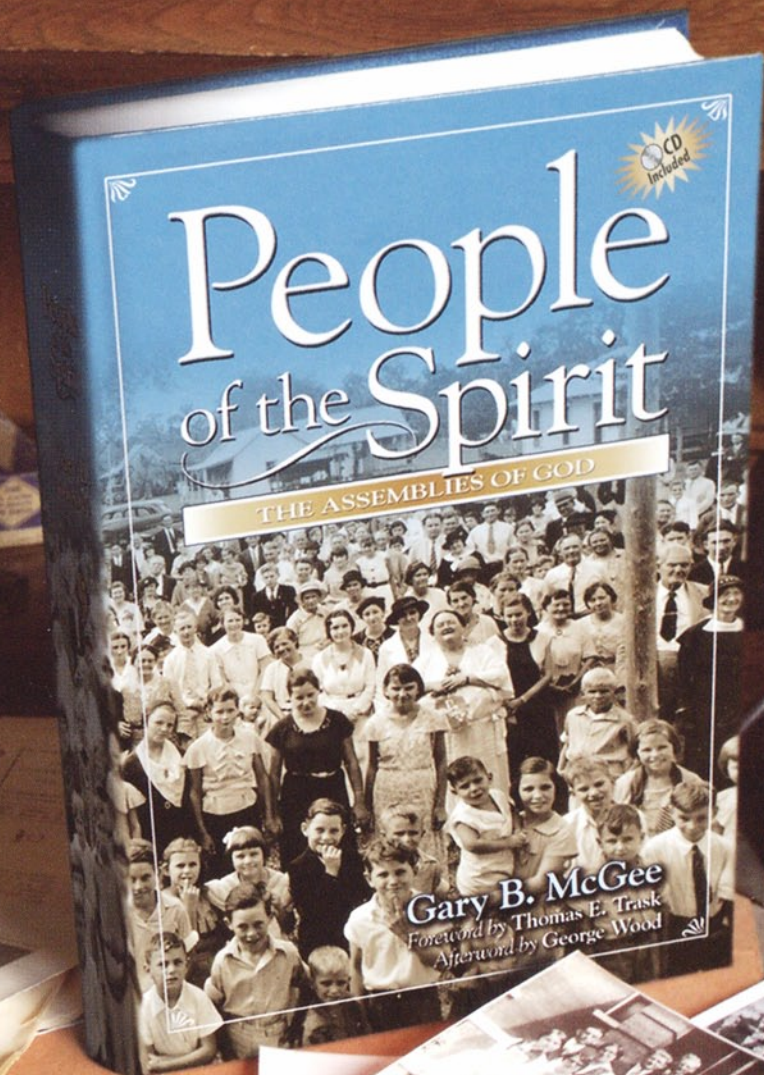
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by Gary B. McGee

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STAFF PHOTO



The Flower Pentecostal Heritage staff gathers at the old organ for a spring 2004 portrait. From the left, Corey Fields, Brett Pavia, Sharon Rasnake, Tina Kyler, Joyce Lee, Wayne Warner, Heather Kellermeier, and Glenn Gohr.

