

At the turn of the century when the Holy Spirit was first outpoured on the student body of Bethel Bible College in Topeka, there came an urge to publish abroad the good news of the Latter Rain.

The first publication to appear was the *Apostolic Faith*, edited by Charles F. Parham. This publication could hardly be called a periodical, for it was published only as funds were available and was distributed on a free-will basis.

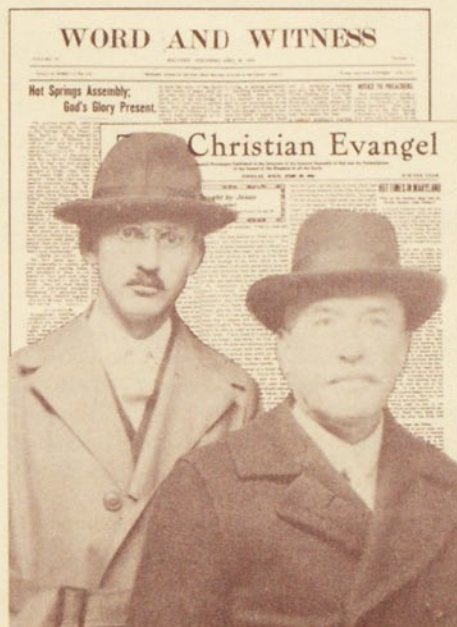
Taking a cue from the midwestern Pentecostals, William J. Seymour and his Azusa Street Mission workers began to publish a paper in 1906, a few months after the outpouring of the Spirit in Los Angeles.

The Los Angeles paper also used the name *Apostolic Faith*, but its influence was far greater worldwide than the first paper issued in the midwest. This second paper was to be mightily used of God for the propagation of the Latter Rain message to the ends of the earth. (Editor's note: Reprints of the first issues of Seymour's *Apostolic Faith* are now available under the title *Like As of Fire*.)

Soon other papers were springing up around the country, each telling the news that the Holy Spirit was being poured out as in the Book of Acts. J. M. Pike, a Holiness minister in Columbia, South Carolina, accepted the Pentecostal message and used his magazine *The Way of Faith* to spread the Pentecostal message.

Mrs. E. A. Sexton, Atlanta, followed Pike's lead and her paper, *The Bridegroom's Messenger*, became a Pentecostal publication. And so did the *Word and Work* which was published by S. G. Otis and the Christian Workers Union in Framingham, Massachusetts.

New papers which came on the scene during the early years of the Pentecostal outpouring included *The New Acts*, Alliance, Ohio; *Latter Rain Evangel*, published by William H. Piper and his Stone Church in Chicago; *The Pentecostal Testimony*, also published in Chicago by William H. Durham. M. M. Pinson and E. N. Bell combined their *Word and Witness* and *Apostolic Faith*, continuing a publica-



J. Roswell Flower and E. N. Bell. In the background are two papers they published.

Publishing the Pentecostal Message

A Pioneer Editor Tells How Early Papers Published the Story
By J. Roswell Flower

tion using the name of *Word and Witness*; The Church of God began the *Church of God Evangel*; the Pentecostal Holiness Church introduced the *Pentecostal Holiness Advocate*.

None of these publications reached children or supported Sunday schools since Sunday schools were thought to be of the old order and therefore taboo. Children did, however, come under the influence of the Latter Rain outpouring and many of them received beautiful baptisms, thus confirming the Word that the promise is "unto you and to your children." But the ritual of Sunday school organization was

looked upon as being contrary to the work of the Spirit; and sad to say, many of the children were woefully neglected while the parents were having a wonderful spiritual feast at the altars of our missions and churches.

But such a condition could not continue forever. Some of the parents were burdened for their children, and efforts were made to gather them in for Sunday school training, using literature from the David C. Cook company.

And here is where my story begins.

The Pentecostal message was brought to Indianapolis from Los Angeles in the month of January 1907. Soon after I received my personal baptism in the Holy Spirit I took a venture of faith by publishing an 8-page monthly, *The Pentecost*. The first issue was published in the fall of 1908. In the spring of 1910 I moved to Kansas City where I ministered with A. S. Copley. Later Fred Vogler joined with me to conduct tent meetings during the summer of 1910. When I returned to Indianapolis in the fall, I turned *The Pentecost* over to Brother Copley who changed the name to *Grace and Glory*.

On June 1, 1911, I married Alice Reynolds, and we moved to Plainfield, Indiana, where we were associated with David Wesley Myland, Flem Van Meter, and Fred Vogler in the Gibeah Bible School.

It was at Plainfield that our weekly periodical, *The Christian Evangel*, was born (June 1913). As far as I know, this was the first weekly magazine published in the Pentecostal movement. A subscription price was placed on the *Evangel*, but in the beginning the circulation was small — and so was the income. Our capital store was diminishing fast, but we determined to keep the *Evangel* going.

It was a school of faith for both Mrs. Flower and myself. We trusted God from day to day for our own needs. We were the entire staff: editors, proofreaders, mailers, everything. In between times Mrs. Flower attended to her housework and I to other family chores.

I had learned how to cut costs in previous publishing ventures, so we employed some of these cost-saving practices

(Continued on p. 8)

Editor's Note. The late J. Roswell Flower presented this material to a Sunday school convention in Springfield, Missouri. Part 2 will be published in the next issue.

The Pentecostal Explosion

How the Fire Fell in 1906 and Spread

By Dr. Stanley M. Horton

My earliest recollections take me back to songs of joy, shouts of "Hallelujah!" and much prayer in an upstairs hall on Los Angeles Street. There a group of people met as the direct result of a Pentecostal explosion that took place in a mission at 312 Azusa Street in Los Angeles, California.

In June 1905, a number of years before I came on the scene, Dr. Joseph Smale, pastor of the First Baptist Church of Los Angeles, returned from Wales deeply stirred by the revival there. He began to preach the need for a similar revival in Los Angeles. The majority of his deacons were against the idea, and Dr. Smale was forced to leave. He took the part of his congregation that wanted revival and started the New Testament Church in Burbank Hall at

"A consciousness that this was the Holy Spirit's revival permeated the very atmosphere."

Sixth and Main Streets, where they continued to seek God fervently.

In the meantime W. J. Seymour, a black holiness preacher, came from Texas preaching a baptism according to Acts 2:4. A holiness mission on Santa Fe Street locked him out for teaching that "sanctification" and the "baptism in the Holy Ghost" were not identical. Brother Seymour then began cottage meetings at 214 N. Bonnie Brae Street. There, on April 9, 1906, seven were baptized in the Holy Spirit, speaking with other tongues. The next Sunday morning (Easter Sunday, April 15) Mrs. Seymour came to Dr. Smale's New Testament Church and told them God was baptizing people in His Spirit as on the Day of Pentecost.

Crowds soon forced Brother Seymour to move to a frame building on Azusa Street where planks on top of empty nail kegs provided seating space for two or three hundred people. A board walk around the building provided standing room for others who crowded to look in at the low windows. Multitudes came from every denomination to see what God was

doing. Meetings continued every night, and the dawn often found a crowd still there praying for those seeking the Baptism.

About this time my grandfather, E. K. Fisher, pastor of the First Baptist Church in neighboring Glendale, preached a series of sermons on the Holy Spirit and the need of revival. He often went to his church and prayed all night. His deacons told him they enjoyed a previous series on the courage of Daniel and other heroes, but they did not want this type of preaching. Brother Fisher resigned at once. In June 1906, he visited Dr. Smale's church. On his second visit he glorified God in other tongues.

The "wholly sanctified" doctrine prevailed in the Azusa Street mission and in most of the other similar groups springing up at the time. People were told they must experience sanctification (a second definite work of grace) before they could seek for the baptism in the Holy Spirit. My grandmother had a wonderful experience some years before when she spoke in tongues and prophesied. They told her that could not have been the Pentecostal baptism, because as a good Baptist she had not sought an experience of sanctification first. She was comforted, however, when my mother knelt down to seek to be "sanctified" and began immediately to speak in other tongues, even though she had not seen anyone receive the Baptism before. This happened to so many that the majority of those who spread out from the Azusa Street Mission soon dropped the doctrine of "sanctification" as a "second definite work". One act of dedication is never enough but neither are two. We must continue with daily and repeated consecrations.

In the summer of 1907 my grandfather and others who had started their own services in various halls and storefronts closed up to join the Azusa Street Mission in a camp meeting in the Arroyo Seco between Los Angeles and Pasadena. Three or four hundred persons lived in tents on the grounds. No special speakers were advertised, but ministers from all denominations spoke as the Lord led. By this time about two thirds of the congregation were white, but there was no segregation problem in those days. People were so hungry for God they paid no attention to the person sitting next to them. White people who attended the camp meeting often talked of the transports of glory that lifted them into the heavenlies while the black people

sang, "In Perfect Peace I'll Keep Him."

Children's meetings out on the hillside filled the air with choruses such as: "Lo, He Comes"; "On Sunday I Am Happy"; and "All Right, All Right, Jesus Has Made It All Right."

Bad water brought hardship to the 1907



A Typical Day

You could count on something new and different happening at the old frame building on Azusa Street in Los Angeles during the years 1906 to 1908. For a sample let us look in on an all-day meeting on a certain Thursday in 1908.

Like most of those who come, we arrive by streetcar. We shall talk on the way home tonight, but now we have been holding our hearts steady in silent preparation for God's moving during the day. We have not forgotten the Spirit's exhortation of the night before: "Prepare yourselves in outward silence, for it favors an inward silence and promotes interior spiritual rest. It is a cessation from inordinate and grasping activity, a resting in the perfect will of God. The Holy Spirit is calling the people

Editor's Note. We are pleased to reprint these two articles which were originally published in Team in 1962.

at the Azusa Street Mission

Throughout the Religious World

camp, but God was gracious and the people rallied to help one another. When my grandmother contracted typhoid fever, Brother and Sister Doak, perfect strangers, took care of her in their beautiful home in Pasadena.

After the camp meeting, nightly ser-

vices resumed in the Azusa Street Mission. Brother Seymour left at times to take the message to other places. My grandfather, Brother A. H. Post (another Baptist minister), and others carried the burden of the work. Men like "Professor" Carpenter, head of the mathematics department at the Los Angeles High School, and that fiery, converted Roman Catholic, "Irish" Lee, provided colorful and enthusiastic support by their testimonies and faithful labors.

People came to Azusa Street from all walks of life. Sinners were saved and filled with the Holy Spirit. The sick were healed and filled with the Holy Spirit. Cold church members found new dedication and zeal and were filled with the Holy Spirit. Hundreds from every denomination, from practically every state, and from every continent came and sought God.

Three years of continuous revival filled the Azusa Street mission night after night with men, women, and young people who were hungry for God. Many ministers from practically all denominations came to see what God was doing. But no one man ever dominated the scene. A consciousness that this was the Holy Spirit's revival permeated the very atmosphere.

Three churches in the area had a real move in their own congregations but definitely rejected the full-gospel message and the Pentecostal experience. As far as this writer knows, not one of these churches has ever had a genuine move of the Holy Spirit from that day to this. They have grown in numbers and prestige, but all three are worldly, modernistic, liberal. One of them now advertises smoking rooms in its basement.

Nothing stopped the move of God at Azusa Street, however. The altars were always filled. Many were saved and healed. Not until late in 1908 did the crowds begin to diminish.

The multitudes who came to Azusa Street did not stay long. The power they received sent them out. From the very beginning people began gathering back in their home communities. My grandfather left the Azusa Street Mission in 1908 to start a new work in an upstairs hall at 327½ South Spring Street. This was soon filled with about 350 people. By 1908 hundreds of storefronts, upstairs halls, and gospel tents became new centers for the spread of

the full gospel of salvation, divine healing, the baptism in the Holy Spirit, and the second coming of Christ.

"People came to Azusa Street from all walks of life. Sinners were saved and filled with the Holy Spirit. The sick were healed and filled with the Holy Spirit."

In 1906 my father, Harry Horton, heard about the Azusa Street revival as he passed a street meeting in Oakland, Calif. He was on his way home to Winnipeg, Canada. When he reached Winnipeg his first desire was to find someone who could tell him more about this experience. Soon he found a home where someone had brought the good news and had started cottage meetings. There my father received a mighty baptism, and he became another link in the chain that was spreading the message in every direction.

Azusa Street was not the only place that saw Pentecostal revival in this period, nor was it the first. God moved in many places all over the world, beginning about the turn of the century. But Azusa Street was the first to become the center of worldwide revival.

The Azusa Street Mission was soon in contact with believers all over the world. Workers and encouragement flowed from it in all directions. Unquestionably, the millions of Pentecostal believers all over the world have received a heritage that comes in part from the little group of believers that first gathered on Bonnie Brae Street and then in Azusa Street. They made Azusa Street a Jerusalem from which waves of glory encircled the globe.



at Azusa Street

to this interior stillness that they may have a deeper understanding of the mystery of God in Christ, now being revealed, and to know the signs of the times as they go forth at His call."

Once in the mission we find a place on one of the backless benches. One of the leaders, Brother Fisher, commits the meeting to the Holy Spirit and says, "We have no planned program, nor are we afraid of anarchy or crooked spirits. God the Holy Spirit is able to control and protect His own work. If strange manifestations come, trust the Holy Spirit, keep in prayer, and you will see the word of wisdom go forth, a rebuke, an exhortation that

(Continued on p. 6)



Dr. Stanley M. Horton is a professor at the Assemblies of God Graduate School.

THE HERITAGE LETTER Wayne Warner

This is a brief story about a saint who was involved in my spiritual heritage. You will no doubt think of your own spiritual heritage as you read about mine.

As far back as I can remember, he was old. He was active, rugged, and compassionate, but he was always old in my memory. When he prayed in public or in private, you could easily think of yourself in the presence of an Old Testament prophet. Others would come on the scene, minister for their allotted time, and then die. But it seemed he would live forever even though we knew that would never happen.

In June Fred Hornshuh died at the age of 98. Now he is enjoying the life that knows no aging, no pain, no sorrow, no parting, no death. He is with the Lord.

Indirectly I can trace my Pentecostal heritage to Brother Hornshuh because he founded a Pentecostal church in Eugene, Oregon, in 1913 which later sent workers to our small lumbering town some 20 miles away. My mother, who also went to be with the Lord this year at the age of 88, became an active member of the small Pentecostal church that was started in our town.

Fred didn't start the work at Wendling, but he would stop by occasionally just to see how his disciples were doing. I have an idea he was proud of their progress.

Like several of our Pentecostal forefathers, Fred Hornshuh was associated with John Alexander Dowie and attended the college in Zion, Illinois, beginning in 1905. In 1908, after he returned to his home in Oregon, Fred received the Pentecostal experience under the ministry of Florence Crawford and the Apostolic Faith in Portland (the same church in which E. S. Williams ministered). From that point until he died in June, Fred's burden was to establish churches and win souls. The record shows that he succeeded in both.

Many cities in the northwest heard the Pentecostal message for the first time from Brother Hornshuh and his associates — one of whom was Joseph Conlee of the "Cabin on the Forty-Mile" fame.

In the 1920s Fred had the faith to build a 3,000-seat auditorium when the average Pentecostal church was still housed in missions or storefronts. In size it was second only to Angelus Temple among U.S. Pentecostal churches.

But Fred didn't stay in one place very long — he had to move on to other cities, he had to reach others who knew nothing about the saving grace of God. And he built several churches using this Pauline plan and spirit.

Without the ministry he started in Oregon some 70 years ago, I doubt whether I

would be directing the Archives today and editing this paper.

I am glad to claim this blessed heritage.

Our heritage . . . that's what this paper is all about. And I hope you read each of the stories in this issue because they deal with our Pentecostal heritage.

It was our privilege to meet several of our readers at the Conference on the Holy Spirit here in Springfield. And some of you who stopped by our exhibit are receiving your first issue of *Heritage*. Welcome to the Heritage Society. We appreciate your interest and participation.

And speaking of memberships, please look for the Christmas advertisement in this issue. It is so easy to present a gift membership to a friend or relative. Simply fill out the coupon or — better yet — pick up your phone right now and use our 800 toll-free number (September and October) to place your order. And we'll bill you later for your gift membership.

Of course, if you live in the Springfield area you can save us some money by calling 862-2781, Ext. 5501. If you live in Alaska, Hawaii, or a foreign country you can drop your order in the mail.

If your 1-year membership expires this fall, you'll soon receive a renewal notice along with information on how you can receive a unique gift — simply by renewing your membership for the next year. That's all I can say about the gift except to urge you to watch your mailbox.

And by the way, if you are a lifetime member of the Heritage Society, you will automatically receive this same unique gift.

Thank you for your time. If we can be helpful in a research project or in any other way, please don't hesitate to write or call.

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



LETTERS FROM OUR READERS

Thayer Revival Like Book of Acts

I've really appreciated receiving *Heritage*. It inspires me to read of the early days of the great Pentecostal revival. Brother Bowley's article on "How the Holy Spirit Shook Thayer, Missouri" reads like an addition to the Book of Acts in a more recent setting. I hope and pray that we can see God move in such a way again, to His glory.

Mark S. Hewitt, Editor
The Full Armour Express
Gaithersburg, Maryland



Attended Azusa Street Mission

I was at Azusa Street Mission once. The meetings were so unorganized. They didn't do much for children in those days; in 1906 I was eight years old. At school I was called "Holy Roller" and tormented. I had received the Baptism and spoke in tongues when I attended a children's meeting at a camp meeting. My parents [Jose and Rachel Sizelove] moved to Oakland when I was ten, and I did go with them to Pentecostal meetings held in big upstairs rooms over stores. I can't remember much attention was ever given to the children

even then — although I have always felt the presence of my dear Lord, and am grateful for my Christian parents.

Sincerely,
Mrs. Blanche Magee
Claremont, California

Corum Family Donates Tapes

The family of Fred T. Corum is happy to present to the Archives three video tapes, interviews with Fred T. Corum, Hazel Bakewell, and Alice Reynolds Flower.

The first two tapes are the chronicles of the arrival of the Pentecostal message from Azusa Street Mission carried by Rachel Sizelove to her sister, Lillie Harper Corum, in the latter part of May 1907.

On June 1, 1907, Lillie Harper Corum received the baptism in the Holy Spirit and spoke in other tongues (Acts 2:4). She immediately started meetings in their home [on East Division near the present site of Evangel College], then camp meetings, then store buildings and halls, then a small church — where they called Brother Bennett Lawrence to be their pastor. In 1914 Brother Lawrence was sent by the church to Hot Springs, Arkansas, to join the newly formed General Council of the Assemblies of God.

The third tape is an interview with Sister Alice Reynolds Flower of her memories of

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TIME FRAME

A QUICK LOOK INTO THE PAST

10 Years Ago — 1972

The central office of the International Correspondence Institute (ICI) has moved from Springfield, Missouri to Brussels, Belgium.

More than 7,500 people attended the Council on Spiritual Life in Minneapolis during August. Also meeting in Minneapolis was the first Lutheran Conference on the Holy Spirit.

20 Years Ago — 1962

The September 23rd issue of the *Pentecostal Evangel* features several pages devoted to Royal Rangers, the boy's program recently launched. Johnnie Barnes is the national supervisor.

In what was described as the best camp meeting "since the days of Charles S. Price," C. M. Ward and D. V. Hurst ministered at Sunnyside Camp in Alberta, Canada. It was recalled that Brother Ward's father, A. G. Ward, had been a Methodist circuit rider in the Sunnyside area.

30 Years Ago — 1952

The annual convention of the Pentecostal Fellowship of North America was held in Angelus Temple, Los Angeles. Speakers for the 3-day meeting were R. O. Corvin, J. A. Synan, H. L. Chesser, Harold Jeffries, T. A. Melton, E. J. Fulton, Luther Gibson, and E. Elsworth

Krogstad.

Hurricane "Fox" struck the Assemblies of God Bible School in Cuba destroying the chapel and other buildings. Noel Perkin has asked U.S.A. churches to help in rebuilding the campus.

40 Years Ago — 1942

Missionaries to South China arrived in New York aboard the *Gripsholm* after months of internment by Japanese soldiers. Included were Mr. and Mrs. Harland Park and their two children; Mr. and Mrs. Walker Hall and their two children; John Perdue; and Lula Bell Hough.

P. C. Nelson, president of Southwestern Bible Institute, died October 24 at the age of 74. He had preached the gospel for 51 years and had written several books.

50 Years Ago — 1932

The 10th Illinois District Council was held at Granite City with a record number of ministers being licensed and ordained. Speakers were E. S. Williams, G. F. Lewis, and J. W. Welch.

60 Years Ago — 1922

More than 50 persons received the Pentecostal baptism at the Alton, Kansas, camp meeting. Evangelist Maria B. Woodworth-Etter was the camp speaker.

William J. Seymour, well-known leader of the Azusa Street Mission in Los Angeles, died in the mission September 28.



Delegates to the Conference on the Holy Spirit meeting in Springfield, Missouri, in August, visit the Archives booth.

ARCHIVES ACTIVITIES

Recent Acquisitions

Oral history interviews: Eugene N. Hastie, Benson Compton, and A. L. Worth, Iowa; Lloyd A. Sappington, California; Mary Ramsey Woodbury, Missouri; Hattie Hammond, Maryland; E. R. Foster, Virginia; George and Clara Harrison, Louisiana.

Photographs and slides: donated by John F. Hall, Lloyd A. Sappington, John Richards, Mary Ramsey Woodbury, and Herman Rose.

Books and tapes: donated by Full Gospel Business Men's Fellowship, International, Santa Ana, California; Marvin Gorman, New Orleans; Ralph Wilkerson, Melodyland, Anaheim, California; Ken Krivohlavek, Springfield, Missouri; James Brown, Springfield, Missouri (taped sermons preached by late A. L. Shell, Sr.).

Correspondence and other documents: donated by Herman Rose and J. R. Flower family. The Flower collection has correspondence J. R. Flower exchanged with M. M. Pinson regarding the origin of the Pentecostal movement in the south, early preachers, periodicals, beliefs, and controversies.

Sermon notes: M. M. Pinson's "Finished Work," which was preached Sunday, April 5, 1914, at organizational meeting of Assemblies of God.

Organizational records: Pentecostal Fellowship of North America.

A/G District Records: Potomac District.

Periodicals: *The Gospel Call of Russia* (1926-1942).

New Brochure

"Your Historical Materials are Valuable" is now available on request. Our first brochure, "A Grand Heritage and How It Is Being Preserved," is also available.

ASSEMBLIES OF GOD HERITAGE

Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, MO 65802. Phone (417) 862-2781. This paper is free to members of the Assemblies of God Heritage Society. Information on membership is available on request.

Wayne E. Warner, Editor
Pam Eastlake, Assistant Editor

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GOSPEL PUBLISHING HOUSE

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50 Years Ago — 1932

The 1932-33 Gospel Publishing House catalog features a wide selection of Sunday school materials for every age. (Readers wishing to donate copies of old literature are asked to contact the Archives, listing titles and dates of the items.)

A Typical Day at Azusa Street

(Continued from p. 3)

will close the door on the enemy and show the victory won. God can use any member of the body, and He often gives the more abundant honor to the weaker members."

Someone starts a song: "Higher Ground." Next we sing "Tis Burning in My Soul." The glory comes down. We sing the song over and over. Brother Seymour calls us to prayer and we kneel at our seats crying out to God.

One of the leaders reads part of a letter from George S. and Carry Judd Montgomery who are visiting the mission fields. It tells of the thrilling revival at Pandita Ramabai's school in Mukti, India.

Others have heard from all parts of the world. From T. B. Barratt in London comes news of an Ignatian monk saved and seeking Pentecost. From D. E. Evans in Swansea, Wales, comes the report of 15 or 20 receiving the Baptism with the Bible sign of tongues. From Brother Berntsen in North China comes news of "Quite a stir." From Sisters A. Moomau and L. Phillips in Shanghai comes word that four Chinese are filled and a few missionaries pressing in. Others have heard from South America, South Africa, and Germany.

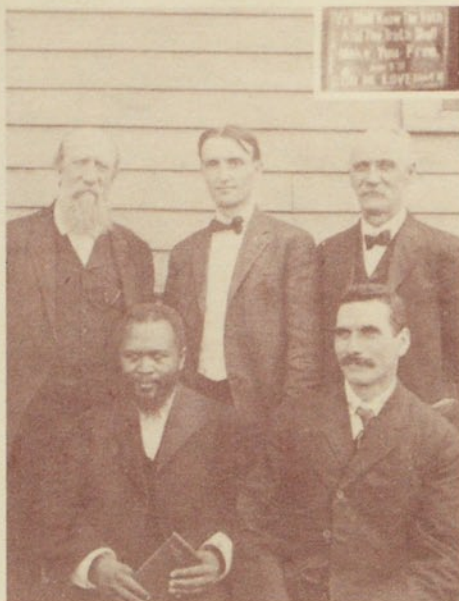
The reports bring an outbreak of praise. Then for 15 minutes the whole congregation sings in the Spirit. It comes over us as a wave of sound (not tongues, but in English), a harmony with never a harsh note, a praise in the unity of the Spirit until we are all broken up and lifted into the heavenlies.

At the noon hour some leave, but about 200 stay for the observance of the Lord's Supper. Again the glory falls. Praise, testimony, singing in the Spirit continue into the afternoon.

Gerard Bailly, missionary to Venezuela comes to the pulpit and tells us how intimately and inseparably the Cross is connected with Pentecost. "In seeking the baptism with the Holy Ghost the deepest crucifixion of heart is experienced as a preparation for His coming. The Cross enters more deeply into the soul in this preparation than in any previous experience. The deepest saints seem to die the deepest death to get Pentecost."

Nothing could better express the response to such a message in the eyes of this congregation than a ceremony of foot-washing. Preparations are made and all enjoy a glorious time.

Meanwhile, about 25 young people slip out and go upstairs to a big room where they pray over a stack of the monthly papers which they will fold and mail out to all parts of the world. For their encouragement someone reads a letter from Canada from Harry Horton (my father),



Five early Pentecostal leaders pose for this photo at the Azusa Street Mission. In the front are William J. Seymour and John G. Lake. Standing are a Brother Adams, F. F. Bosworth, and Tom Hezmalchal (photo courtesy of Gertrude Lake Reidt). Inset is Scripture sign on front of building (photo courtesy of Alton Smith).

telling how he and his parents feel the Spirit as they read the paper.

The evening service continues with praise, prayer, and many testimonies in which many tell how quickly and how wonderfully they have received the baptism in the Holy Spirit. Elmer Fisher (my grandfather) gives a few pointers on how to receive the baptism of the Holy Ghost and fire.

"1. Believe the truth concerning it. Jesus commanded the disciples not to depart from Jerusalem, but to tarry until they were endued with power from on high. Luke 24:29. Be assured that when the early disciples received they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance. Acts 2:4.

"2. You must feel your need. Is your life barren of power? Ye shall receive power. Acts 1:8.

"3. Tarry until — cease from your own works and fix your eyes on the exalted Christ. Abandon yourself to God and cut every tie that binds you to the world.

"4. Be sure your heart has been cleansed by the Blood.

"5. Obey quickly every little commandment the Lord gives you (Acts 5:32), with your prejudice given up, your theology submitted, and Christ will be all in all to you."

(Note — not all the things mentioned actually happened on the same day, though all are truly typical of "A Day at Azusa Street.")

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PRESERVING YOUR CHURCH HISTORY

Accessioning and Cataloging Your Records

Pam Eastlake

As you identify and accumulate records to be preserved in your church archives, you should also develop a method of accessioning the materials, marking the records, and then cataloging the materials. A basic accessions register includes the number assigned to the records to be preserved, a brief description, name of the donor, and volume of the records. If you wish, you may also include the record group number and a number or series of letters indicating the location of the records in the storage area.

The accession number should be marked on all records as they arrive in the archives. The accession number may be assigned in a strict numerical sequence or any logical system you may devise. At the Assemblies of God Archives the accession number reflects the month and year the records were accessioned. The number 0782-024 indicates the records were the 24th item accessioned in July 1982.

The accession number should be stamped on all the records of that group. You may order a specially designed ink from the Library of Congress to apply the accession number. The ink is noneradicable and will not contribute to the deterioration of the paper. The number should be stamped in the lower right hand corner of the record.

In the last issue of *Heritage* I discussed the various levels of archival arrangement: record groups, subgroups, series, file units, and documents. Once you have organized and identified these divisions, the next step is to develop a system for locating the records stored in your archives. One simple method is to use a card catalog. In our archives we use 3" x 5" cards which contain the necessary information to identify a series of records by title, record group number, and the location of the records. On the example below, the numbers in the upper left-hand corner indicate the record group and subgroup number. The number in the upper right-hand corner is the location (stack 9, shelf 1). The publication, *Youth Alive!* is assigned a series number (12-54-02) and beneath the title is listed the inclusive

dates. You should also indicate previous titles, title changes, or list issues that are missing from your collection.

I suggest you use library catalog cards since they are manufactured with a hole;

12-54 Youth Dept. (Publications)	9/1
<u>Youth Alive!</u> 12-54-02	
November 1970 - February 1979 (final issue)	
Title changed to <u>Light 'n' Heavy.</u>	
See also: <u>C. A. Herald.</u>	

when filed in card catalog cabinets, the rod in the drawer will prevent the cards from being accidentally spilled. Listed below are the addresses of companies where you may purchase library supplies. The special ink I mentioned above may be obtained by writing to the Library of Congress; it is supplied free of charge to libraries and archival institutions. The address for the Library of Congress is also given below.

Demco
Box 7488
Madison, WI 53707

Gaylord Bros., Inc.
Box 4901
Syracuse, NY 13221
(315) 457-5070

The Highsmith Co., Inc.
P.O. Box 800
Highway 106 East
Fort Atkinson, WI 53538

Library of Congress
Washington, D.C. 20540

LETTERS

(Continued from p. 4)

people in the early years in Springfield.

It is the sincere desire of Fred T. Corum and Hazel Corum Bakewell that this addition to the Assemblies of God Archives will bring only glory to God as they are reviewed and studied.

Sincerely,
Lily E. Corum and the Family
of Fred T. Corum

Editor's Note. Fred T. Corum went to be with the Lord last June.

Justus du Plessis Writes From South Africa

On a recent visit to the U.S.A. I saw one of your pastors with a beautiful file of A/G *Heritage* from Vol. 1, No. 1 up to

the present. I made a photocopy of the enrollment form and am attaching it to this letter with \$100 for Lifetime Membership and a \$20 donation. I am thrilled at the way that you are beginning to keep record of the history of the Pentecostal Movement and especially the A/G. For some years already we have established proper archives for the movement in South Africa. Your methods are unique and could serve as an inspiration and incentive to our denomination.

Justus du Plessis
Retired General Secretary
The Apostolic Faith Mission
of South Africa

Contributions From Newfoundland

Allow me to comment on your Archives publication, *Heritage*. I am more impressed with it each time I receive an issue. If and when an archives is established here, I can see it being modeled after the Assemblies of God system.

Enclosed please find a number of old publications from the Gospel Publishing House. My father, who has been a minister (PAON) for years, had these items around his home.

Yours in Christ,
Burton K. Janes
Pentecostal Assemblies of
Newfoundland (PAON)

Gulf Latin Forms Historical Society

I am a lifetime member of the A/G Heritage Society, and just last year I presented a motion at our convention to nominate a District Historian; and the mantle fell upon me.

Last February we formed the Historical Society in our District, and we have three main projects. First, to restore, move, and preserve the very first church building among the Latin Americans. This building was built by Rev. H. C. Ball for the very first Spanish Assembly in Kingsville, Texas. It was in use from 1916 through 1959. We are going to move it to San Antonio, our District headquarters. Second, I will write the history of the Gulf Latin American District Council, beginning with the old Latin American District Council. Thirdly, we will start a museum where we can display all materials pertaining to our district.

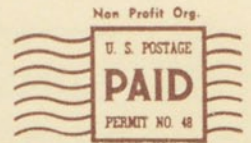
God bless you Brother Warner, and I thank you for any help you can give me.

Alejandro Vargas, President
Sociedad Historica del
Gulf Latin American District

Editor's Note. Congratulations to Gulf Latin American District Council on this decision. If you have materials that will assist the district in their efforts, please contact President Vargas.



Pam Eastlake is
Assistant Archivist,
A/G Archives



Publishing the Pentecostal Message

(Continued from p. 1)

for the *Evangel*. We sent the typesetting job to a commercial linotype firm and then took the set type to a newspaper. This was a very satisfactory arrangement, but there was plenty of work to get out an issue. I can assure you that we burned the midnight oil many nights in succession.

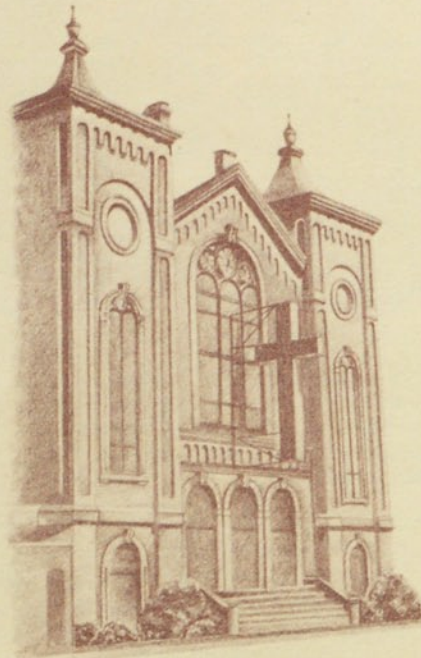
After we had published the *Evangel* for several months, the *Church of God Evangel* began to appear as a weekly. Perhaps our success as a weekly encouraged the editors and publishers of that periodical to increase their frequency.

Joseph, our first son, was born March 1, 1913, about three months before the first *Evangel* was published. Giving our children spiritual training and promoting Sunday schools were two priority concerns my wife shared with me. Since there was no Pentecostal literature available for Pentecostal congregations, my wife volunteered to write comments on the International Sunday School Lessons. Many times she would rock the cradle with the toe of her shoe while she concentrated on writing the lesson for the next Sunday. This ministry continued for Mrs. Flower for several years. The small Sunday schools which began to appear in the Pentecostal movement used these notes. As far as we knew, no other Pentecostal papers were offering this service. We were therefore pioneers in this field.

The local newspaper which was printing the *Evangel* liked our Sunday school notes and requested that we give them permission to use the type in their paper. We were happy to give them permission, thus giving Sunday school lessons written from a Pentecostal viewpoint to the local subscribers.

End of Part 1

Editor's Note: In the next issue J. Roswell Flower will tell about the role The Christian Evangel and The Word and Witness played in the early years of the Assemblies of God. It is a story of struggles and sacrifices during hard times. Yet it is a story of triumph and a period of expansion as the Pentecostal message is published around the world.



Glad Tidings Tabernacle, New York

Churches Celebrate 75 Years of Ministry

What do New York, Findlay, and Tulsa have in common?

Perhaps several things, but the most important as far as Assemblies of God history is concerned is that each of these cities has a church that is observing its 75th anniversary in 1982.

Glad Tidings, New York. In January 1907 Marie Burgess (later Mrs. Robert Brown) and Jessie Brown took the Pentecostal message to a Holiness mission in New York. A few months later they opened their own mission at 416 West 42nd Street. Marie Burgess married Robert Brown and together they ministered in New York for 38 years. Mrs. Brown continued her ministry at Glad Tidings after her husband's death, serving the same church for 64 years.

The congregation purchased an empty Baptist church building on 33rd Street in 1921 and have been meeting here ever since.

Glad Tidings observed its 75th anniversary in May. R. Stanley Berg is the pastor.

Central Assembly, Tulsa, Oklahoma. This congregation traces its history to Bible studies and prayer meetings Mrs. Vandalia Fry conducted in her home. Mrs. Fry had accepted the Pentecostal message during Charles Parham's 1903 meetings in Galena, Kansas, and had later moved to Tulsa. In 1908 she invited Parham to Tulsa for a tent meeting. It was this tent meeting which helped establish Central Assembly as a permanent church.

Present pastor B. P. Bell follows a host of well-known pastors and assistant pastors, including W. T. Gaston, S. A. Jamieson, Harry E. Bowley, G. W. Hardcastle, Sr., Glenn E. Millard, J. L. McQueen, U. S. Grant, and D. V. and Wesley Hurst.

Central Assembly marked its milestone with a week of special activities in May.

First Assembly, Findlay, Ohio. A revival meeting C. A. McKinney conducted in 1906 was the starting point for this church. Thomas K. Leonard attended the meetings and received the Pentecostal experience. A short time later Leonard sold his farm and with the help of two other men bought an old tavern. They renovated the tavern and transformed it into a mission in 1907, using the name, "The Assembly of God" — which was seven years before the General Council of the Assemblies of God was formed. Old-timers recall that the old tavern bar rail was converted too. It became an altar rail in the new mission.

First Assembly served as a Bible training school (1911-28). It was here also that the General Council located its first headquarters and printing facilities. The founding pastor, T. K. Leonard, was elected to the first executive presbytery in 1914.

Jerry Lambert, the current pastor, has announced that the congregation will observe its 75th anniversary October 1-3.

Heritage salutes these three splendid congregations on their outstanding ministries for the past 75 years. May their future ministries even be greater than the past.

Editor's Note: The Assembly of God, Galena, Kansas, celebrated its 75th anniversary in 1978. If you know of other assemblies which have been in existence for at least 75 years, please tell us about them.