

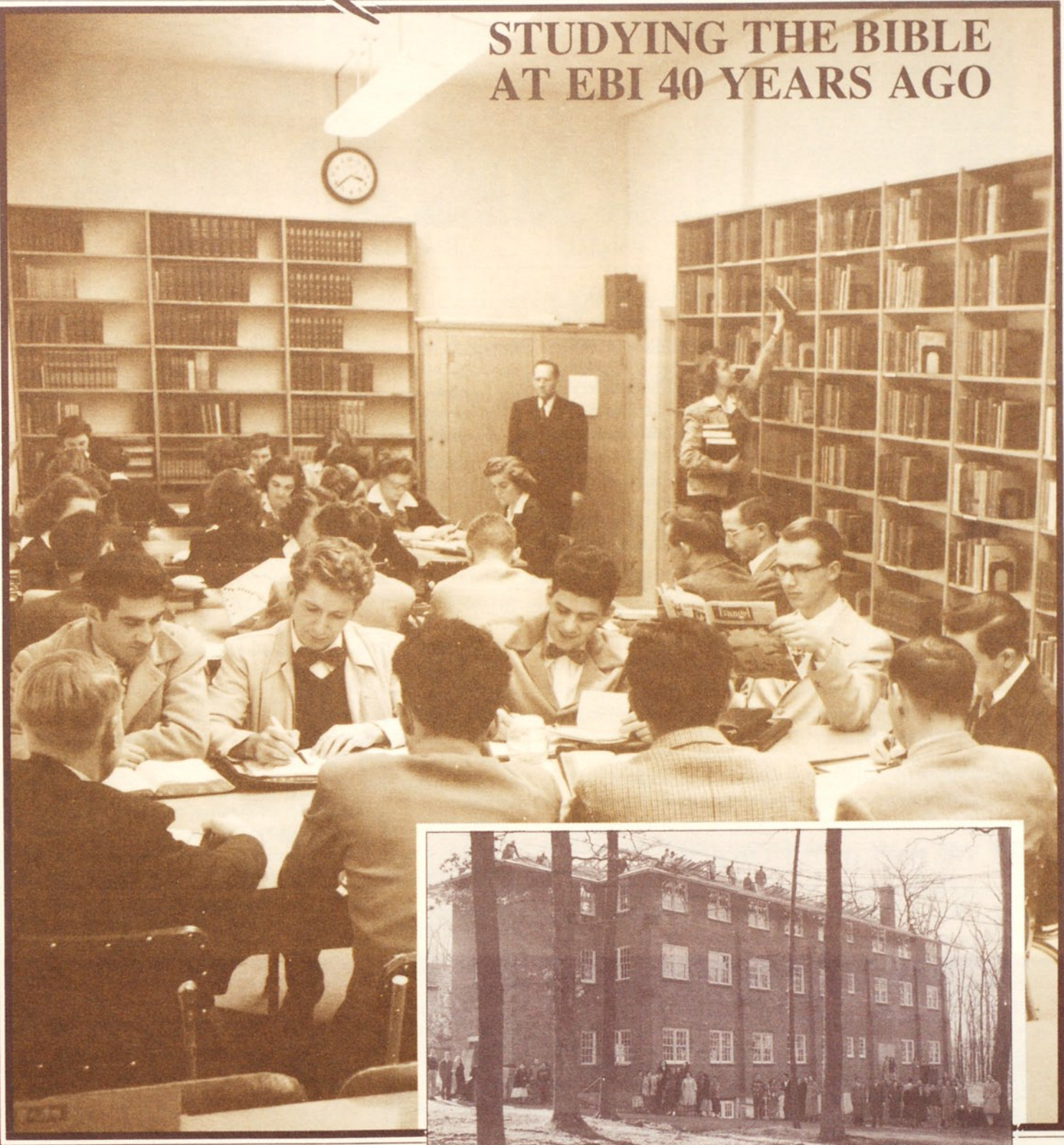
Assemblies of God

# HERITAGE™



Home of Peace  
OF OAKLAND

## STUDYING THE BIBLE AT EBI 40 YEARS AGO





# HERITAGE™

FALL 1993

VOL. 13, NO. 3



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**COVER:** Valley Forge Christian College, Phoenixville, Pennsylvania, got its start at the old Maranatha Park, Green Lane, Pennsylvania, and was first called Eastern Bible Institute. The cover shows students in the library and a wing under construction in 1952. Beginning as a summer school in 1932 under the ministry of J. Roswell and Alice Reynolds Flower, EBI became a full-time school in 1938 with Allan A. Swift as president. The school moved to the Valley Forge campus in 1976.

ARCHIVES STAFF—WAYNE E. WARNER, EDITOR AND ARCHIVES DIRECTOR; JOYCE LEE, ASSISTANT ARCHIVIST; GLENN GOHR, ARCHIVES ASSISTANT AND COPY EDITOR; JULIE SPEARS, SECRETARY. ARCHIVES ADVISORY BOARD—CHAIRMAN JOSEPH R. FLOWER, J. CALVIN HOLSINGER, GARY B. MCGEE, EVERETT STENHOUSE.

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Some things are hard to say.

And saying good-by doesn't seem to get any easier. No matter how many times we say it.

For the past few weeks we have been saying thanks to G. Raymond Carlson, Everett Stenhouse, and Joseph Flower, three of the four executive officers of the Assemblies of God.

Soon we'll have to say good-by.

In the event you have been out of the country and haven't heard, these men will be leaving the Headquarters complex within a matter of days. Even now they are packing and orienting their successors: Thomas E. Trask, general superintendent; Charles T. Crabtree, assistant general superintendent; and George O. Wood, general secretary. In addition, a fourth new executive officer, James K. Bridges, will succeed Thomas Trask as general treasurer.

The closing chapters in the Headquarters ministries of these friends will be emotional—for them, their families, and all of us who have worked closely with them. Whether you are a minister or lay person, you can identify with them and us if you think back to a time you moved to another city and another church. Or you can make the identification as you think of saying good-by to a loved one or pastor or missionary or Sunday school teacher. Someone who has contributed to your spiritual and emotional well-being.

We're making it easier on ourselves by honoring them in numerous ways. We're laughing while reminiscing about lighter times. Yes, there are tears and thoughts about saying good-by. Some of us will even avoid that final moment in person, preferring to write it in a letter or FAX or call by phone. Or maybe by sending flowers.

Two of these three Christian brothers—Carlson and Flower—were sitting in a Board of Administration meeting one day 12 years ago when I apprehensively opened the door to that third-floor conference room and walked in. For the next few minutes I told them of my dream for *Heritage* magazine.\*

It wouldn't have taken much from these two men to dash my dreams that day. Maybe a frown or a lifted eyebrow or a clearing of a throat. But they, along with the superintendent, the late Thomas F. Zimmerman, and treasurer Raymond Hudson, were convinced the idea had merit and that you would appreciate a history magazine.

When you thank us for *Heritage*—as many of you do—you might also wish to write a note to the people who have made it happen. The Archives and *Heritage* have had no

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



Newly elected A/G General Secretary Dr. George O. Wood is presented to the 45th General Council by retiring secretary Joseph R. Flower. General Superintendent-elect Thomas Trask is seated at the left.

better friends than G. Raymond Carlson, Everett Stenhouse, Joseph Flower, Thomas Trask, and the retired Raymond Hudson.

With a new slate of executive officers, the Assemblies of God moves into a new era. I look forward to working with Dr. George O. Wood, the new general secretary who will have oversight of the Archives and *Heritage*. He appreciates his heritage, which includes parents who were missionaries to China and Tibet, the late George R. and Elizabeth Wood.

As a single missionary in 1924, Elizabeth Weidman began her missionary career in China. She returned to China in 1932 where she and George R. Wood were married. Unable to return to the land of their calling during World War II, they pastored churches here until the war ended and then sailed again to China, remaining until the Communists drove missionaries out in 1949. Young George accompanied his parents on their last term in China.

Following the General Council in August, Dr. Wood left for his third trip to China where he and his cousin David Plymire visited believers in areas where their parents had ministered. It's an exciting story—but one in which the believers paid an enormous cost for their faith. You'll read more about the China story later.

The senior Woods lived long enough to see their son become a successful pastor, but unfortunately not long enough to see him elected to one of the top elected positions in the denomination in which they served for more than 50 years.

Paul Weidman, Mrs. Wood's brother, ministered as a missionary in Africa, and her sister Ruth served with her husband Victor Plymire as pioneer missionaries to China and Tibet. Second and third generation missionaries include David Plymire and Mary Plymire Hawkes; John Weidman, Faith Weidman Ferguson, and Paula Ferguson Lumadue.

With such a rich heritage, Dr. Wood should feel right at home among our collections, one area of his new ministry.

\*Everett Stenhouse, in 1985, and Thomas Trask, in 1988, became members of the Board of Administration, which is responsible for the Headquarters operations and its nearly 1,200 employees.



# The Story of a Cover

## *Surviving Missionary in Photo Is With the Lord*

By Wayne Warner

With the death of Charles Greenaway on July 31, the Archives staff recalled the accompanying photograph which was taken for the winter 1986-87 cover story, "This Gospel Shall Be Preached," by Dr. Gary B. McGee. All eight of the men who appeared on that cover are now with the Lord.

Here's how that cover was created. I wanted a photo of all former Division of Foreign Missions field directors (earlier called secretaries), and all except Henry C. Ball lived in Spring-

field. Ball could not travel from his home in San Antonio, so we worked on the Springfield seven. Because three of them lived at Maranatha Village retirement complex, we scheduled the photo there. Regrettably, George Carmichael was confined to his nursing home bed when the photo was taken and died 2 weeks later.

Photographer Jim Allen was all set up to shoot that morning, September 8, 1986, but Morris Williams was missing. When I called his home, he was just getting ready to leave, which meant waiting another 20 minutes. "Oh, no," Greenaway groaned.



"Morris is always late!" The photo was worth the wait, though, because it is doubtful whether these missionary leaders were ever together again as a group. And during the wait, Jim and I benefited from listening to these old veterans talk of faraway, exotic lands. We just knew that if they could live their lives again they would answer the call—just like they had in the 1920s, 1930s, and 1940s.

And chances are that when Charles Greenaway completed the circle in heaven (on the day his wife Mary was buried), he blurted out one of his famous sayings, "I don't look like much, but I've made it!"

Jim Allen, by the way, is pastoring the Assembly of God in Arcadia, Louisiana, and I'm still directing the Archives and editing *Heritage*. That winter 1986-87 cover is one we'll remember for a long time.

All of these former DFM field directors are with the Lord. Seated, Charles Greenaway, Eurasia; Morris Williams, Africa; standing, Everett Phillips, Africa; Maynard Ketcham, Far East; Howard Osgood, Far East; and Melvin Hodges, Latin America and the West Indies. Insets on cover above, George Carmichael, Europe and the Middle East; and Henry C. Ball, Latin America and the West Indies.





Gospel Publishing House employees and executive officers in their new Springfield facility in 1918. From the left, Walter Loomis, a Mrs. Warren, Delpha Henegar, Anna Bell Crumie, Cecil Mary Knox, Nellie Rowlands, General Chairman J. W. Welch, Editor E. N. Bell, Harry Thaw, General Secretary Stanley Frodsham; the two on the end are a Mr. Brown and his son.



# The Move to Springfield

**By Wayne Warner**

To read the *Pentecostal Evangel* report on the move the General Council of the Assemblies of God made from St. Louis to Springfield in June 1918, you would have thought that the few staff members were prisoners set free.

"So here we are in salubrious Springfield," an unsigned article reported, "right on the top of the Ozark Mountains, out from the dirt and din of a great city, enjoying the pure air of a beautiful place that seems more like country than town."<sup>1</sup>

It was obvious from this report and others that moving to Springfield 75 years ago last June was perhaps the greatest moment since the organizational meeting 4 years earlier in Hot Springs, Arkansas. They were in salubrious Springfield, the writer con-

cluded, "shouting the praises of God."<sup>2</sup>

As it turned out, the brick building at 434 Pacific Street—along with five later additions—was home for the Assemblies of God for 43 years, more than half of its 79 years.

Following the organizational meeting in April 1914, T. K. Leonard, an executive presbyter, invited the new fellowship to share facilities with his church, Bible school, and printing

**75 years ago the A/G left "the dirt and din" of St. Louis for the "salubrious" Springfield.**

plant in Findlay, Ohio. The newborn organization accepted and set up an office in Leonard's complex, which was a converted tavern.

But it was not long before the new men in Findlay realized that the situation was less than ideal and made plans to move west to St. Louis. De-

spite Leonard's crack that his brethren were "fleeing into the wilderness," the records, office furniture, and printing equipment were packed up and moved to 2838 Easton Avenue—now called Dr. Martin Luther King Boulevard—in north St. Louis.

During the next 3 years the men chosen to supervise the infant organization and run a publishing house struggled to make ends meet—made worse by the "New Issue" when 156 of the 585 ministers withdrew and formed Oneness organizations. After the Trinitarian-Oneness split, the Assemblies of God began to recover, and it was seen that the St. Louis facility was inadequate. To justify the move, the facility and area of the city were aptly described as "cramped . . . inconvenient, dingy, unhealthy quarters in one of the dirtiest parts of St. Louis."<sup>3</sup>

Continued on next page



Hardly the site for the headquarters of this growing fellowship of Pentecostal believers.

After negotiations broke down for purchasing Bethel Chapel in St. Louis<sup>4</sup>, the executives sent E. N. Bell on a property search to cities in Missouri and Iowa. One of the cities Bell chose to visit was Springfield; another city under consideration was Bell's hometown at the time, Joplin, Missouri.

It isn't known how many cities Bell visited, but Springfield, the "Queen City of the Ozarks," would have his nomination as the most desirable city in which to relocate the General Council of the Assemblies of God.

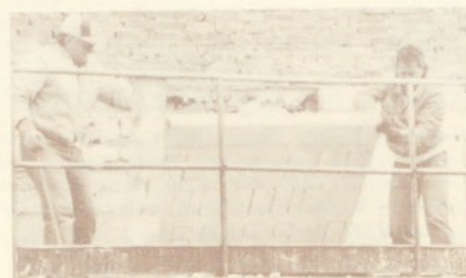
Harley A. Hinkley, a police officer walking his beat on Springfield's Commercial Street, is credited with leading Bell to a former grocery store and meat market at the corner of Lyon and Pacific. At Hinkley's death in 1949, the *Springfield Daily News* called him "one of the unsung 'builders' of Springfield" because of his chance meeting with Bell.<sup>5</sup>

A fellow police officer in 1949 told how Hinkley met Bell on Commercial Street in May 1918 and after learning of Bell's search, led him to various buildings in the area and eventually to the one at Lyon and Pacific. Bell's eyes lighted up when he inspected the 45' x 60' two-story building. With a concrete ground floor which would support the presses and other printing equipment and nine large rooms and a hall upstairs, Bell knew he had found the solution to the St. Louis problem. Going far beyond his line of duty on the north Springfield beat, officer Hinkley completed his real estate tour by referring Bell to the owner of the building, C. O. Sperry, a Realtor.

The \$3,200 selling price was \$200 more than Bell was authorized to spend, so Sperry and J. E. Cavin, then president of the Commercial Club, went up and down Commercial telling merchants of the need and how much north Springfield would profit with a denominational headquarters locating here. Soon merchants chipped in to make up the \$200 difference and the enthused Bell returned to St. Louis with the good news. J. R. Flower then

## The Pacific Avenue building was the A/G headquarters for 43 years.

The Keith Distributing Co., an auto parts company, occupied the old Headquarters building until recent years. Last summer Marvin Bontrager moved his Kent Clark Monument Co. into the building. Below, Bontrager and workers dismantle the massive concrete marquee which is being preserved by the Assemblies of God.



followed up on Bell's Springfield visit, and he too was positive about the building.

Later the assembled general presbyters learned about the recommended move and that to build a similar structure would cost \$12,000. Calling the buy a "steal" would hardly fit a religious institution's jargon for business deals, but the price was low, Bell told the presbyters, because of a depressed Springfield real estate market at the time.

The Springfield opportunity was a blessing of God, the leaders believed; and to top it off, a man who was described as an "angel unawares" lent the needed \$3,000, interest free.

It didn't take long for the presbyters to give the green light to move to Springfield. More money was needed, however, for plumbing and a heating system before winter, and that's where *Evangel* readers could help. "We rather enjoy being thrust into the place where we can continually prove the faithfulness of our God in supplying all our needs," the report continued. Then an appeal was made for the prayers and united faith of people

across the country. "We are going to count on you," the writer concluded.<sup>6</sup>

Help did come in 1918, and with the growth of the denomination, it was necessary to enlarge the facility five times before the printing plant was

## In recent years some suggested the A/G buy the building and convert it to an Archives and museum.

moved to the present Boonville site in 1949.

The old 434 Pacific Street building was vacated in 1961 when the new four-story administration building—the second phase of the complex—was added to the Boonville property.

More than a few shed tears as they left the old building, believing the Assemblies of God was abandoning an old friend and a sacred shrine. For a few years an auto parts store and wholesale office operated there. Then it was vacant until last summer when Marvin Bontrager moved his Kent

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# Taking Your Brother to Court

## Arthur Rice

### VS.

# The General Council

A typical warning notice in *Word and Witness* and the *Pentecostal Evangel* concerning the alleged waywardness of a minister became the grounds for a lawsuit.

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By Glenn Gohr

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In the formative years of the Pentecostal movement, it was not uncommon to see notices in the *Pentecostal Evangel* and other papers which reported on revivals or asked for someone to minister in a particular community. (See "Wanted: Pentecostal Preachers," *Heritage* Fall 1984.)

In a few cases, the ads were of a more personal nature such as reporting a family in need of a housekeeper or telling of songbooks or other items for sale.<sup>1</sup> Death notices and reports of healings were also common.

Some of the more peculiar notices asked the whereabouts of missing persons or warned the saints of those who were disturbers or frauds. For example, this ad appeared in the July 11, 1914 *Evangel*:

#### LOST—A HUSBAND.

Mrs. G. A. McGarity wants to know the whereabouts of her husband and her eight children. The age of K. C. McGarity is 45, weight 185 pounds, blue eyes, dark hair, complexion fair. Two fingers missing on right hand, middle finger crooked. Last heard of at Hartmon, Ark. Address Mrs. G. A. McGarity, Leflore, Okla.<sup>2</sup>

It appears that the editors of the *Evangel* and the *Word and Witness* discovered through trial and error what would best meet the needs of the readership. Learning from their mistakes, the *Evangel* staff began to establish guidelines as to what would be suitable for printing.

One of these guidelines concerned the printing of death notices:

Unless the person who has passed away is well known as a missionary or Pentecostal preacher, and it would be profitable as news to make mention of their departure, we do not consider ourselves obligated to make any mention of either the death or funeral arrangements. . . . We are not discriminating against anyone, but are simply making mention of a settled principle which we are following in the office.<sup>3</sup>

Besides the problem of people sending in too many death announcements, the *Evangel* and other papers had problems with reporting misinformation. Some notices warned of ministers having accepted the errors of the "New Issue" (also called "Jesus Only" and "Oneness"). Later it was discovered that some of these pastors had not fallen into heresy, and a correction statement had to be made.<sup>4</sup>

One of the worst cases of transmitting false information is a death notice which declared that Thomas Hezmalhalch, a veteran of the Azusa Street Mission, was with Jesus. Later this had to be corrected: "Word has been received that this is an error and that Brother Hezmalhalch is alive and happy in the Lord."

What a shock it would be to find your own death notice in the *Pentecostal Evangel*! Obviously the informant was mistaken and the statement was not verified.

Still later, a third notice appeared in the *Evangel* which included an excerpt of a letter received from Hezmalhalch. The letter stated that it was Hezmalhalch's wife who had passed away.<sup>5</sup>

The ads and notices in the early *Evangel*s were intended to inform and serve the needs of the readership. In most cases they did. However, in at least one instance, a warning notice became the grounds for a lawsuit.

The original notice appeared in the *Word and Witness*, December 20, 1913:

#### DISFELLOWSHIPED

The home church has found Arthur Rice of Columbus City, Iowa, a fanatic and disturber of the saints and missions. He



refused to hear his brethren or the church and the church has disfellowshipped him. He still goes on disturbing, hence we feel it our duty to warn the saints everywhere of him.—John Goben.<sup>6</sup>

At the time this notice was printed, the Assemblies of God was not yet organized. E. N. Bell was the editor of the *Word and Witness* then published at Malvern, Arkansas, and John Goben was a respected evangelist. This same issue of *Word and Witness* published the call to meet at Hot Springs for the organizational council which was held the following April.

More than a year later, another statement concerning Arthur Rice appeared in the *Weekly Evangel*, April 3, 1915:

#### A. A. RICE NOT ENDORSED.

The writer has before him four letters about A. A. Rice, formerly of Atlanta, Ga. H. D. Spencer, 256 Marietta St., Atlanta, can tell you why he will not renew A. A. Rice's license to preach. He is not a single man, nor a widower, but has a wife and four children at Gainesville, Ga. with her mother, Mrs. Allen. He is not endorsed by the Pentecostal movement. R. E. Massey of Hartford, Ala., can also tell why they do not endorse Price [sic]. Pray for him to turn to God.—Editor E. N. B.

By April 1915 the Assemblies of God had been established for one year. E. N. Bell was editor-in-chief of the *Weekly Evangel*; J. Roswell Flower was office editor of the *Evangel* and general secretary; Arch P. Collins was chairman; D. C. O. Opperman was assistant chairman; and Bennett F. Lawrence was assistant secretary. The Gospel Publishing House and headquarters had recently moved to St. Louis after a short period at Findlay, Ohio.

H. D. Spencer and R. E. Massey in the notice, both seem to have been associated with G. B. Cashwell, a well-known promoter of Pentecostalism in the South, as they are mentioned in the *Bridegroom's Messenger*.

At face value, the two notices are straight forward and seem to be supported by facts. They serve as a warn-

ing to the saints not to allow Rice to minister or cause a disturbance in their congregations. However, Arthur Rice maintained that he was a true minister of the gospel, and he did not take kindly to the bad publicity carried in the *Weekly Evangel*.

Undoubtedly Rice was aware of the Scripture which admonishes Christians to avoid bringing suit against a fellow Christian. All this would do is to make the church and Christians look bad in the eyes of the world.

But this did not deter Rice from filing a lawsuit against the Gospel Pub-

### An Iowa leader claimed Arthur Rice was a "fanatic and disturber" of the saints and churches.

lishing House, the General Council of the Assemblies of God, and its leaders.

J. Roswell Flower, office editor of the *Weekly Evangel*, gives the first reaction to Arthur Rice's complaint against the Gospel Publishing House:

Almost immediately after this notice appeared, Arthur A. Rice, who claims to be a Pentecostal preacher, and who claims that this statement is false, that he is endorsed by the Pentecostal movement, came to St. Louis and endeavored to bring suit against the publishing house for libel, claiming that his income had been cut off and that he was damaged to the amount of \$12,500. He has at last succeeded in getting the case into the Circuit court at St. Louis, and the trial has been called for the first Monday in June, 1916.

This is not a case of brother going to law against brother, which the Bible says should not be, but it is a case of "They shall hale you before magistrates," and of course there is nothing for the publishing house to do but to go to court, and for the sake of a clean ministry in the Pentecostal Movement tell the truth in Jesus' name. It is hard to understand why this happened, especially as the increased cost of production of the paper is draining the publishing house of its last cent, but God has let it happen, and although the

cost of the trial will have to be met, we must go through the ordeal. Pray with us that God will provide every need in this emergency, and that the cost of defense shall be more than met, and glorious victory given, for His glory.<sup>7</sup>

In another editorial, Flower stresses the urgency of the situation:

Shall the Gospel Publishing House be destroyed, and the principles for which it stands be thrown to the earth, never to rise again, in the Pentecostal Movement at least? This is the question which is now facing us as the time draws nigh for a trial in the Circuit Court in St. Louis, in which the Gospel Publishing House is being sued for libel by one Arthur A. Rice. . . .

We have no feeling against the misguided man Rice, who has instituted this suit in the hope of personal gain, we see back of this a direct drive of the enemy of our souls against the truth. It would surely delight the adversary if it were possible to overthrow the publishing house and its interests, and to stop that third of a ton of printed matter carrying the glorious gospel of peace unto all people from going into the mails and the homes of the people in all quarters of the globe. This is an attack against the truth and a clean ministry. . . .

This suit is not against us, but is instituted against the future fellowship of the whole *Evangel* family. If it succeeds, the co-operation of the people is destroyed. If it succeeds, the whole spirit of co-operative fellowship will be broken, and again the people of God must look for wars, strivings, divisions, etc., which have been so injurious in the past, and which have been slowly and surely overcome by the spirit of co-operative fellowship in which we stand. It must not be done, and we now ask for your prayers that it shall not be, but that God will raise up a standard for the people and will send in the necessary funds so that we can go ahead and get the evidence we need in order to prove the truth of the case. Are you standing with the

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J. R. Flower said the \$25,000 suit against the A/G was a case of the ungodly dragging believers before the magistrates. "This suit is not against us, but is instituted against the future fellowship of the whole Evangel family."



The Assemblies of God would have been hard pressed to come up with \$25,000, the amount Arthur Rice wanted for the alleged libel. These two photographs show the Assemblies of God Headquarters and Gospel Publishing House staffs and families during the St. Louis years (1915-18) at the time of the Rice dispute. Photo at left is at the Evangel Home, where the staff lived. On the first row was Joseph R. Flower (the present outgoing general secretary) and his mother, Alice Reynolds Flower; second row, Anna Hockelman with Adele (Flower) Dalton, a Mrs. Kelly and her son, and General Chairman J. W. Welch; third row, Zella Reynolds Mussen, Mrs. George Flower (holding George Ernest Flower), unidentified, and George Flower; standing, first two unidentified, Carl O'Guin, and Flora Welch.

Below: J. Roswell Flower is the man with the bow tie. Others are Gospel Publishing House employees.





Evangel for truth and righteousness? Then pray as you never have before, and do what God says for you to do.<sup>8</sup>

In this same article, Flower mentioned that it would be necessary to secure depositions from people in other states, which would be costly. And because of the rising costs of production, this would put a great financial burden on the publishing house. The cost of paper stock and linotype metal had more than doubled in the previous four months, and the publishing house staff was short-handed because of the financial struggles. Despite this burden, he declared, "But we do not ask you for a penny to help us. The Lord is our help, of whom shall we be afraid."<sup>9</sup>

**A.** A. Rice carried out his plan and hired two attorneys, Horace A. Taylor and George L. Vaughn, and filed a petition for damages for libel in the St. Louis circuit court. The formal charges were set to be filed at the June 1916 court term, with E. N. Bell, J. W. Welch, J. Roswell Flower, and Bennett F. Lawrence as defendants.

Because of the seriousness of this matter, the leaders of the Assemblies of God announced a day of special prayer to be held on Sunday, June 4, 1916:

We ask the pastors of the various assemblies, as well as individuals not attending meeting, to take this matter up on this day with their congregations and pray earnestly with us that God will dispose of this case Himself in His own way, and let us believe together that He will do it for His glory.<sup>10</sup>

When the June court met in session, Rice filed an amended petition against The General Council of the Assemblies of God (a corporation), and the above-mentioned defendants. The petition begins by stating the plaintiff's occupation:

Plaintiff states that he is now and was, at all the times hereinafter mentioned, a regularly ordained and licensed minister of the Gospel of the Pentecostal Movement and endorsed of said movement; that, he is now and has been, for a number of years past, engaged in preaching the Gospel

to persons of the Pentecostal Movement belief and to other persons; that he is widely known among the people of that faith as a minister of the Gospel, especially in the states of Alabama, Georgia and Missouri, and in the City of St. Louis, Missouri particularly.<sup>11</sup>

Next the petition describes the defendant, The General Council of the Assemblies of God, as a religious organization incorporated under the laws of the state of Arkansas on October 30, 1914. Rice further states that the General Council was the owner and publisher of two papers, *Word and Witness* and *Weekly Evangel*, which were widely circulated among Pentecostal believers in Alabama, Georgia, Missouri, and the city of St. Louis. He then declares the reason for his suit is that the General Council and its agents "on the third day of April, 1915 published in said *Weekly Evangel* and said *Word & Witness* certain false defamatory, malicious and libelous language of and concerning the plaintiff." The petition includes a copy of the April 3, 1915, notice which appeared in the *Evangel*.

Rice's request declares that this ad meant that "the plaintiff was an imposter, false pretender and hypocrite and had been refused a license to preach the Gospel and that the Pentecostal Movement did not endorse plaintiff and that he was unfit to be a minister of the Gospel and was pretending to be a single man or widower." He further declares that this notice tended to

expose him to public hatred, contempt and ridicule, and have deprived him of his income as a minister of the Gospel, and will deprive him of said income and earnings for a long time to come, and tend also to deprive him of the benefits of public confidence and social intercourse, and that the same were willfully, wantonly, and maliciously published and circulated among a great many persons . . . to the great damage of the plaintiff.

The plaintiff asked for a judgment against the defendants for the sum of \$12,500 for his actual and compensatory damages and another \$12,500 as punitive damages, for a total of \$25,000, plus court costs.<sup>12</sup>

Apparently Rice meant business!

After hearing Rice's formal complaint, the Assemblies of God officials asked for a period of time in order to make answer. Defendants J. Roswell Flower and J. W. Welch were permitted 15 additional days to prepare their case, and on June 20th they were granted 10 more days to plead their case. After making their reply, the trial was tentatively scheduled for October or November of 1916.<sup>13</sup>

In preparation for the trial, Rice's amended petition was filed in the St. Louis circuit court on October 6, 1916, and copies of this plea were delivered to E. N. Bell, J. W. Welch, and Bennett F. Lawrence on October 7, 1916.<sup>14</sup>

The court set the hearing for the end of January, 1917. But when January rolled around, an announcement was made to all the *Evangel* readers that the Rice case had been postponed until March "owing to the failure of the plaintiff to deposit sufficient funds to cover the costs of the case."<sup>15</sup>

After Rice secured the necessary funds and deposited them, a new hearing was scheduled for February 26, 1917. Leaders of the Assemblies of God still didn't quite know how to handle this situation, but they believed that the charges were false and that righteousness would prevail. The following notice appeared in the *Weekly Evangel* of February 24, 1917:

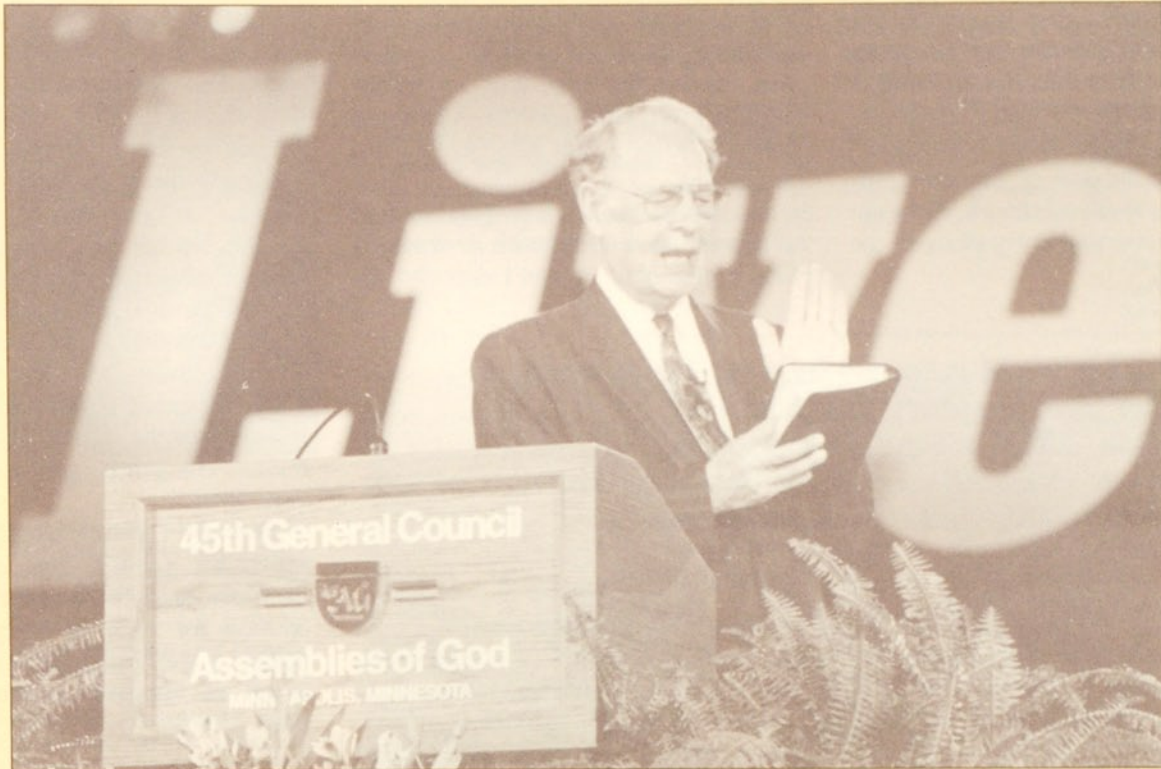
February 26th is the date set by the court for the hearing of the A. A. Rice suit against the Publishing House and its interests, for alleged libel in April 1915. We are going to as little expense as possible in preparing our defense, but we are counting mightily on the Lord to be our defense and strong tower. Will each member of the Evangel Family join with us in prayer on that date that righteousness may triumph and God's cause be vindicated?

As the case went to trial, a jury was called, but after three days, the Rice case was again put off. The Assemblies of God officials pleaded that the complaint showed no cause for action, so the court granted the plaintiff the right to amend his petition a second time. Because of certain new matters

Continued on page 29



## Concluding a Two-part Feature on the 12th A/G General Superintendent



### *The Executive Years in Springfield, 1969-93*

# G. Raymond Carlson

By Fannie Mae Hall

General Council business was not new to G. Raymond Carlson when he took his place at the Assemblies of God headquarters following the 1969 General Council. He had already served with distinction as an executive presbyter since his election to that position during the General Council that met in San

Antonio in 1959.<sup>1</sup> But instead of traveling to Springfield for executive presbytery meetings, as he had done in the past, he would be a part of the day-to-day leadership of the Fellowship as an assistant general superintendent.

Carlson shared the title of assistant general superintendent with four other men: Theodore Gannon, Charles W. H. Scott, Kermit Reneau, and J. Philip Hogan.<sup>2</sup> His first assignment was that of

serving as executive director of the Sunday School, Education, Church School Literature, and Radio departments.<sup>3</sup>

Carlson's title-sharing was to be short-lived. In 1971 the General Council that met in Kansas City voted to restructure the headquarters operation.<sup>4</sup> Instead of five assistant general superintendents, there would be only one. Carlson was selected to be that one.

From the beginning, Carlson's com-



mitment to the local church was evident. Shortly after his arrival in Springfield he and his wife Mae and son Paul began attending the newly organized Park Crest Village Assembly of God, later called Park Crest Assembly of God, pastored by A. A. Wilson.<sup>5</sup> His commitment to Park Crest Assembly has continued throughout the years.

"A few years ago, our church undertook a house-to-house canvass of our neighborhood on a Saturday morning," wrote Pastor Robert Strand. "Here was Brother and Sister Carlson going door-to-door with the rest of the crew, inviting people to attend church. They are faithful in supporting every phase of the local church."<sup>6</sup>

## Elections at general councils held in Texas opened challenging new chapters for him.

**San Antonio, 1959: executive presbyter**

**Dallas, 1969: assistant general superintendent**

**San Antonio, 1985: general superintendent**

Carlson believes strongly in regular church attendance, even on Wednesday evenings. "If he arrives in town at 6 p.m. and service is at 7, he will be at the church at 7," said Sharon Bontrager, daughter of the Carlsons.<sup>7</sup>

A prolific writer, "Carlson has authored more than 15 books and countless articles for a variety of publications. Many of his books have been translated into other languages, and he frequently meets people in other countries who have been blessed and helped through his writings."<sup>8</sup>

Gary Leggett, now editor-in-chief of the Sunday School Curriculum and Literature Department, recalled a time during the middle 1970s when he served as adult editor for the Church School Literature Department. Carlson had brought in a manuscript for one of the elective courses. Leggett was impressed by Carlson's humility in asking advice for improvement of the material he had written. "I also felt very much affirmed," said Leggett, "to think that Carlson, the assistant general superintendent, a man with such writing expertise, would ask my advice for improving his work. The incident is a memory I have treasured throughout the years."<sup>9</sup>

In August of 1985, San Antonio, Texas, was again the place where Carlson received a vote of confidence from the General Council delegates. This time he was chosen to replace longtime General Superintendent Thomas F. Zimmerman.

In recalling that day, Carlson said he went to his hotel room after the day's activities were over, retired at the regular time, and went to sleep. Some 40 years earlier the Lord had very wonderfully given him victory over carrying concerns to bed with him, so he slept peacefully.

The next morning, a Sunday, he was awakened at 4 a.m. with a sense of God's presence. "I can't describe the

awesomeness, the greatness of God's presence," he said. "God gave me a three-fold burden for the Movement: 1) a renewed sense of the holiness of God; 2) a renewed fervor to win the lost; and 3) discipleship with servanthood.

"Isaiah 6, majestic holiness, kept going over in my mind. I, like Isaiah, immediately saw my condition. One cannot see the majesty and holiness of God without seeing his own lack. The beautiful part I saw, however, was that the angel touched the coal to Isaiah's lips and Isaiah was cleansed.

"This same presence of God was there early Monday morning, again on Tuesday, and has continued for the past 8 years," Carlson concluded.<sup>10</sup>

Personal soul winning is still an integral part of Carlson's life. Once Carlson flew in on the company plane to a large city in Texas. Because of some turbulent weather he and a small delegation of other ministers arrived there late at night. At the hotel restaurant Carlson began witnessing to a young waitress who served them. He learned that she had come to the States from her native Great Britain with her military father and British mother. Later her father and mother were divorced.

"The rest of us were getting tired," admitted company pilot, John Savage, "and we wanted him to stop talking so we could retire for the night."<sup>11</sup> Carlson sensed her aloneness and began to talk to her about the Lord. He found that she was reaching out for help. It was so easy to lead her to Christ, and she found the peace she had sought.

Realizing the young woman would need help from a local church, Carlson asked her to select an Assemblies of God church from the phone directory. "Since she was somewhat shy, I feared she might be overlooked," Carlson recalled, "so I told her, 'I don't usually do this, but tell the pastor that G. Raymond Carlson referred you.'"<sup>12</sup>

"Wherever Carlson goes he witnesses. Whether a cab drive is short or long, he always asks the driver, 'Do you know Jesus?'" said Juleen Turnage, secretary of the Office of Public Relations. "His gentle spirit makes people very open."

Recently Turnage, along with Harris Jansen and Zenas Bicket, accompanied the Carlsons as guests of the Israeli government for a tour of Israel. "He witnessed at every opportunity and spoke to all of the tour guides about the Lord."<sup>13</sup>

His life exemplifies and encompasses the first few verses of Psalm 37," said Paul Markstrom, who served in a number of Division of Home Missions positions during Carlson's early days at Headquarters. "He always seemed to be able to commit things to God and then believe God for intervention."<sup>14</sup>

Once Carlson had gone to California to speak at a conference. After the conference he was scheduled to fly out of John Wayne Airport, en route back to Springfield. The person responsible for getting him to the airport made a mistake and Carlson found himself instead at the Los Angeles Airport. He knew he had missed his flight at John Wayne. He went inside the Los Angeles terminal, explained his situation to an agent, and asked what could be done to get him to Kansas City. A plane had been delayed and had one seat available. Carlson ran to board the plane and arrived in Kansas City earlier than scheduled on his previous flight. When he arrived in Kansas City, he again made good connections and got into Spring-





***“This is what ministry is all about.”***

Once a Headquarters employee had a son lying near death in the hospital across the street. One morning we learned that the young man would probably not live through the day. Later that day when the young man died, Brother Carlson came to my office and asked me to accompany him to the hospital to visit the family.

As we walked across the street and through the parking lot between Headquarters and the hospital, I wondered why the general superintendent and the assistant general superintendent should leave such pressing business when other

ministers were already attending the family.

When we arrived at the hospital waiting room, a little boy, the son of the deceased man, recognized Brother Carlson, came running toward us, wrapped his arms around Brother Carlson’s legs, and began crying. Brother Carlson picked the little boy up and they cried together.

While I have never heard an audible voice, the Holy Spirit spoke loudly to me that day through Brother Carlson’s example. “Stenhouse,” He seemed to say, “this is what ministry is all about.”

Everett Stenhouse  
Assistant General  
Superintendent

Above, G. Raymond Carlson, taken about the time he moved from Minnesota to Springfield.

Right, Board of Administration (1988-93) and their spouses: Thomas and Shirley Trask, G. Raymond and Mae Carlson, Everett and Alice Stenhouse, and Joseph and Mary Jane Flower.

Below, the Executive Presbytery looks on as G. Raymond Carlson signs Decade of Harvest Declaration in November 1987. Seated are J. Philip Hogan, Joseph R. Flower, Carlson, Everett R. Stenhouse, and Raymond H. Hudson; standing, from left, Glen Cole, Almon M. Bartholomew, Paul E. Lowenberg, R. L. Brandt, Robert Schmidgall, Herman H. Rohde, R. D. E. Smith, J. Foy Johnson, and James E. Hamill. Photo by James P. Allen





field several hours earlier than planned.<sup>15</sup>

On another occasion, Carlson had been summoned to the White House by former President Bush for a meeting of denominational leaders. The meeting had been called with only a few days' prior notice and details for entering Washington National Airport were difficult to arrange. Carlson arrived on the company plane with Pilot John Savage about a half hour before the meeting was to convene.

### **After being elected general superintendent, he returned to his hotel room and slept peacefully.**

"John, I'll help you tie the plane down," said Carlson.

"No, General," replied Savage, using his title for Carlson, "you have to be up on the hill in 20 minutes."

A man standing nearby heard the conversation, and thinking Carlson must be a high ranking military official, radioed for a limousine. Carlson got in the chauffeur-driven vehicle and was sped to the White House, arriving minutes before the meeting began.<sup>16</sup>

During Carlson's administration, the Assemblies of God faced the most difficult public days in their history when two of their best-known ministers—Jim Bakker and Jimmy Swaggart—experienced moral failure. "Carlson's commitment to scriptural principles and his gentle, Christlike spirit helped steer the Movement through those troubled days. Even the media was complimentary on the way things were handled because he had chosen to deal openly and honestly with the situations," said Juleen Turnage.<sup>17</sup>

The Assemblies of God has also ex-



The Carlsons being honored at banquet in Minneapolis, August 7, 1993.

perienced many reasons for rejoicing during Carlson's administration. When Carlson took office in 1986, there was a worldwide constituency of 15 million; today there are 25 million. At the beginning of 1986, there were 10,761 churches in the U.S.; today there are 11,689.<sup>18</sup>

Under Carlson's leadership the Assemblies of God launched the Decade of Harvest, an aggressive evangelism program that is being implemented worldwide. Major cities throughout the U.S. have been targeted with the intent of winning converts, opening new churches, and discipling the new believers. The Michael Cardone Media Center and the Assemblies of God Foundation near the Headquarters complex have also been developed.<sup>19</sup>

A strong advocate of Christian Education, from the local church level all the way through seminary, Carlson served 1 year as president of the Assemblies of God Theological Seminary and then saw the first full-time president of the school appointed.<sup>20</sup> Later in his tenure, the Division of Christian Education was restructured and the Division of Christian Higher Education was formed.

In addition to Carlson's responsibilities inside the Fellowship, he serves on the board of administration of the Pentecostal Fellowship of North America, the advisory committee of the Pentecostal World Conference, the executive committee of the board of administration of the National Association of Evangelicals, and the executive committee of the World Pentecostal Assemblies of God Fellowship. In Springfield, he serves on the boards of Cox Medical Center and the United Way. He is also involved with

the American Red Cross and the Salvation Army.<sup>21</sup>

Carlson has functioned in the role of pastor to the Fellowship and to Headquarters personnel, according to Everett Stenhouse, assistant general superintendent. "Once a Headquarters employee had a son lying near death in the hospital across the street," recalled Stenhouse. "One morning we learned that the young man would probably not live through the day. Later that day when the young man died, Carlson came to my office and asked me to accompany him to the hospital to visit the family.

"As we walked across the street and through the parking lot between Headquarters and the hospital, I wondered why the general superintendent and the assistant general superintendent should leave such pressing business when other ministers were already attending the family.

"When we arrived at the hospital waiting room, a little boy, the son of the deceased man, recognized Brother Carlson, came running toward us, wrapped his arms around Brother Carl-

### **"God gave me a three-fold burden for the Movement: A renewed sense of the holiness of God; a renewed fervor to win the lost; discipleship with servanthood."**

son's legs, and began crying. Brother Carlson picked the little boy up and they cried together.

"While I have never heard an audible voice," said Stenhouse, "the Holy Spirit spoke loudly to me that day through Brother Carlson's example. 'Stenhouse,' He seemed to say, 'this is what ministry is all about.'"<sup>22</sup>

Others throughout the Headquarters complex also appreciate Carlson's pastoral heart. Charles Owens of Buildings and Properties said, "He takes time to be kind when rudeness is rampant. He does many little things for a man as busy as he. The love of Jesus emanates from him."<sup>23</sup>

In addition to Carlson's ministry to the U.S. Assemblies of God, he travels throughout the world preaching and teaching. "He travels light, is hardly



Fannie Mae Hall is an editorial assistant for Gospel Publishing House's Sunday School Curriculum.





Above, the Carlsons opening gifts on their 50th wedding anniversary, in 1988, while assistant superintendent Everett Stenhouse looks on.

Left, G. Raymond and Mae Carlson with their three children: Gary, Paul, and Sharon.

Below, the photographer caught three generations of A/G leadership at the General Council. From the left, retired Assistant General Superintendent Bert Webb, newly elected General Superintendent Thomas Trask, and retiring General Superintendent G. Raymond Carlson.



affected by jet lag, and preaches through an interpreter with the same anointing as without," said Loren Triplett, executive director of the Division of Foreign Missions. A man with an interest in languages, he almost always has at least a word of greeting in the language of the people to whom he is speaking.

"He is a world Christian," continued Triplett. "He proudly recognizes the general superintendents of all Assemblies of God organizations on the same level as himself and is a defender of indigenous church principles. His writings, when translated into other languages, have cross-cultural value."<sup>24</sup>

Carlson is a strong family man who has lived out his philosophy of providing spiritual leadership to his family as well as to others. Every member of his immediate family, including his six grandchildren and those of his four great-grandchildren who are old enough to understand, have been saved and baptized in the Holy Spirit.<sup>25</sup> Gary, the Carlsons' oldest son, serves as a missionary to Jamaica. Sharon, their only daughter, is married to Marvin Bontrager who has served a number of years as an Assemblies of God pastor and evangelist. Paul, a joyful Christian, strong in faith, worships regularly with his parents at Park Crest Assembly of God.

In a Thanksgiving Day 1992 tribute to her father, Sharon penned these words, "I shall never forget the family altar times when God would become so very real to me, your teaching the Scriptures to your family through chapter memorization, your teaching me to trust in God in times of illness, your teaching, by example, to be faithful to God's house and to be a good steward.

"I shall never forget the time, effort, patience, and love you gave to your family. You were always there when I needed you. Thank you for your godly

Continued on page 27



# Name That Evangelist

Down through its history, the Assemblies of God has counted on the evangelist to provide a spark to win converts and stir up the saints for healing, the baptism in the Holy Spirit, and other blessings. Many churches today are in existence because itinerant men and women evangelized and then planted churches. Times have changed, and today most evangelistic meetings run only for a few days—unlike the 2-12 weeks in years gone by.

On these two pages are photos of evangelists who criss-crossed America with the Pentecostal message. Some of them are still on the field, others are pastors, retired, or deceased. How many can you name? For the answers turn to page 31.



4. \_\_\_\_\_



5. \_\_\_\_\_



6. \_\_\_\_\_



7. \_\_\_\_\_



2. \_\_\_\_\_



3. \_\_\_\_\_



1. \_\_\_\_\_





8. \_\_\_\_\_



9. \_\_\_\_\_



10. \_\_\_\_\_

**CHECK  
ANSWERS  
ON P. 31**



11. \_\_\_\_\_



12. \_\_\_\_\_



13. \_\_\_\_\_





# Home of Peace Celebrates Centennial

**George and Carrie Judd Montgomery's 1893 Home of Peace in Oakland still serves a variety of needs in the Christian community.**

**By Wayne Warner**

A para-church organization which operates a missionary assistance program and which has ties to the Assemblies of God is observing its centennial in November. Predating the Assemblies of God by 21 years, the three-story Victorian house known as Home of Peace in Oakland, California, was constructed in 1893 by George and Carrie Judd Montgomery.

It has operated at different times as a Bible training school, a faith home, an orphanage, a church, a bed and breakfast, and a missionary service agency. The organization also operated the Elim Groves campgrounds near Cazadero, California.

Mrs. Montgomery, who had operated a faith home in Buffalo, New York, before marrying businessman George Montgomery in 1890, moved to Oakland where she and her husband planned the home which would min-

ister in a variety of ways in the Christian community.

When George Montgomery met with the builder on the site, an unusual event happened that prompted the naming of the structure. "A lovely snow-white dove came . . . and circled around and around my dear husband's head," Mrs. Montgomery

## Home of Peace 100th Celebration

**A 100th anniversary open house is set for Sunday, November 7, at 2:30. Home of Peace is at 4700 Daisy Street, Oakland. Persons interested in visiting the facility then or at other times may call for directions: (510) 531-4200.**

wrote. Viewing the experience as spiritually significant, she exclaimed, "We will call it Home of Peace."<sup>1</sup>

For a hundred years the house has weathered many earthquakes, including the 1906 and 1990 San Francisco disasters. Mrs. Montgomery would never forget the night of April 18, 1906, when she was awakened with a peculiar sense of imminent danger. She believed that God wanted her to by faith put the blood of Jesus over their house and Home of Peace nearby. Then she went back to sleep. "When I again awakened, the house was rocking violently and it seemed almost as though it were lifting from its foundations."<sup>2</sup>

Across the bay San Francisco lay in ruins, and many buildings in Oakland were also damaged. The Home of Peace, which suffered no serious damage, became a refuge for people who had fled San Francisco.

Perhaps best known worldwide through her *Triumphs of Faith* magazine and her ecumenical spirit, Carrie Judd Montgomery was the first secretary for the Christian and Missionary Alliance, worked with the Salvation Army, and in 1914 became a charter member of the Assemblies of God.

Today former Assemblies of God missionary Fredolf Sondeno is director of the well-maintained Home of Peace which has changed little in ap-



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- 750-071-Spr 87 Black Ministers in A/G, Bishop C.H. Mason, Song Writer Charles P. Jones, Northwest (Part 1), Heritage Index (1981-86)
- 750-072-Sum 87 General Council Issue, 1955 Photo Section, CBC in 1937, Light Bearers Quartet, Northwest (Part 2), Trivia on Superintendents, With Donald Gee 1939
- 750-073-Fall 87 Latter Rain Movement, Sinking of *Zamzam*, 60th Ann. A/G Constitution, The A/G from *Encyclopedia of Religion in the South*
- 750-074-Win 87 Women in Ministry, Edith Mae Pennington, Marie Stephany, Jane Schaffer-Blythe, The Role of Women in the A/G
- 750-081-Spr 88 Lillian Riggs, J. Narver Gortner (Part 1), Morris Plotts in Iowa (Part 1), Old Central District, 1921 North Dakota Revival
- 750-082-Sum 88 Morris Plotts (Part 2), San Francisco's Glad Tidings, G.W. Harcastle, Sr., J. Narver Gortner (Part 2), Burton W. Pierce and Milton Rogers 1937 Evangelism Tour
- 750-083-Fall 88 Bartlett Peterson (Cover), Willis Hoover, Danzig Bible Institute (Part 1), 1906 Azusa Revival, Howard and Edith Osgood
- 750-084-Win 88 J.W. Tucker, Holiness-Pentecostal Movement, Mary Juanita Smith's Heritage, Danzig (Part 2), The Steine Sisters, "The Call" to Hot Springs
- 750-091-Spr 89 A/G 75th Ann. Issue, Philip and Virginia Hogan, George and Carrie Montgomery, Joseph and Helen Wannenmacher, Pentecost in My Soul
- 750-092-Sum 89 General Council Issue, "The Evangel" Crosses the Pacific (Part 1), Slavic Immigrants, George S. Montgomery (Part 2), The Singing Parsons, Paul Bills in Alaska, Pioneering in Sausalito, E.S. Williams' Humility
- 750-093-Fall 89 Philadelphia's Highway Tabernacle, Demetrio and Nellie Bazan, "Ambassador II" (B-17 Missions Plane), "The Evangel" (Part 2)
- 750-094-Win 89 Early Ohio Schools, Gail Winters and Mayme Williams, Myer Pearlman, Families in the Ministry, 19 Still Living Who Attended 1st Council
- 750-101-Spr 90 Northeast, Frank J. Lindquist, Fred Corum on the Ozarks, D.W. Kerr and Willard Pierce, Everette Stanley in Nebraska, C. Stanley Cooke
- 750-102-Sum 90 Ministering in World War II (Part 1), Lewis and May Wilson, Faith Homes, Midwest Bible School (Part 1)
- 750-103-Fall 90 Faith Homes (Part 2), C.T. Beem, Midwest School (Part 2), A.G. Ward's "Pilgrim Way," World War II (Part 2), Oral History Interview List
- 750-104-Win 90 T.F. Zimmerman (Part 1), W.E. Booth-Clibborn (Part 1), D.C.O. Opperman's Short-term Bible Schools (Part 1), World War II (Part 3), Esther Mae Cooper, Levi Larson's Tacoma Military Ministry
- 750-111-Spr 91 T.F. Zimmerman (Part 2), Opperman (Part 2), W.E. Booth-Clibborn (Part 2), A Heritage in Danger
- 750-112-Sum 91 44th General Council issue, Ozark Revival Roots, S. A. Jamieson, Bandon, Oregon, Fire
- 750-113-Fall 91 1940 Erie Meeting, Canadian Jerusalem (Part 1), Bert Webb (Part 1), T.F. Zimmerman (Part 3), 1941 Missions Report
- 750-114-Win 91-92 32-page World War II issue, Missionaries Caught in War, Remembering Pearl Harbor, Bert Webb (Part 2), Canadian Jerusalem (Part 2), Grace Williamson's Healing.
- 750-121-Spr 92 G. Herbert Schmidt escape from Nazis, Samuel and Leenetta Scott, Canadian Jerusalem (conclusion), A.S. Worrell's Pentecostal Defense, Video interview catalog
- 750-122-Sum 92 T.F. Zimmerman (conclusion), N.D. Davidson, Cheerbringers, Sunday School Conventions, G. Herbert Schmidt (conclusion), Missionaries in Conflict
- 750-123-Fall 92 Donald Gee, Smith Wigglesworth, A.A. Boddy, Oil Patch Prophets, William Jethro Walthall, Missionaries in Conflict (conclusion)
- 750-124-Win 92-93 Susan Easton, E. S. Williams, W. J. Mitchell, W. J. Walthall (conclusion), Smith Wigglesworth (conclusion)
- 750-131-Spr 93 Ambassador airplane found, J. P. Kolenda, healing of James Sturgeon, J. Bashford Bishop (part 1), Aimee Semple McPherson, William J. Mitchell (conclusion)
- 750-132-Sum 93 G. R. Carlson (part 1), R.D.E. and Goldie Smith, Kathryn Kuhlman, Krans family, Donald Gee excerpt (part 1), Precious Promise feature, J. Bashford Bishop (conclusion)



This 1890s Montgomery family portrait greets visitors to the Home of Peace in Oakland. In the photo are George and Carrie Judd Montgomery and their daughter Faith.

pearance since 1893. Its missionary ministry is busier than ever with more than a hundred missionary agencies having used the organization's packing and shipping services.

It's still a peaceful home despite the expansion of the city and the heavy traffic on nearby I-580. Once inside the old home overnight guests take a look at the original architecture and furniture and can roll the calendar back to the dedication day and sense what a poet wrote for that occasion:

*A place where storms are wont to cease*

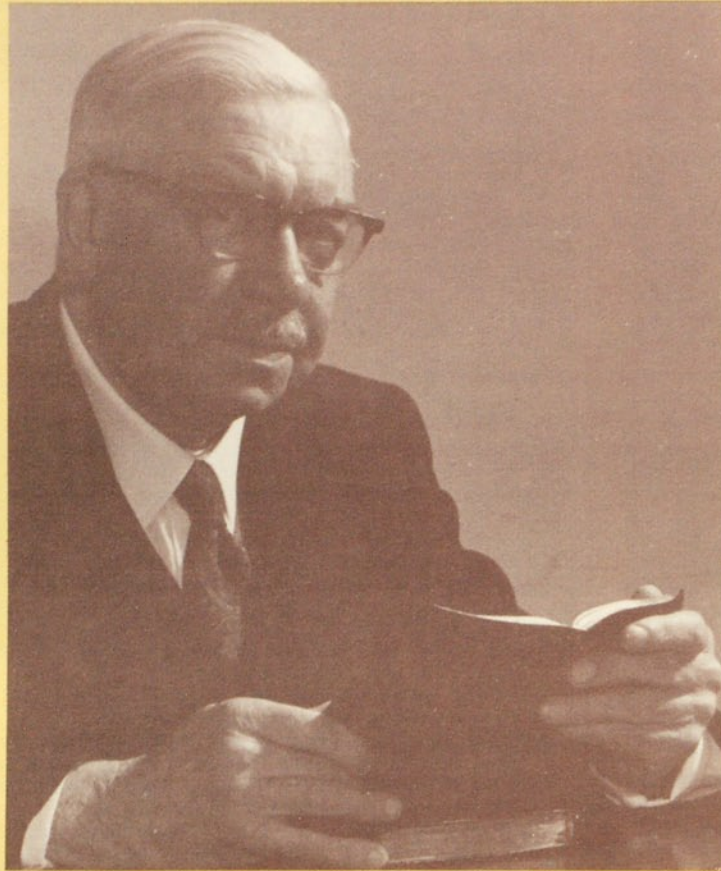
*And captives wont to find release;  
A quiet restful Home of Peace.*

And if those guests want to let their imaginations go a little farther, they can picture George and Carrie Montgomery standing just inside the front parlor greeting missionaries coming and going to their fields of service.

#### NOTES

1. Carrie Judd Montgomery, *Under His Wings* (Oakland: Triumphs of Faith, 1936), p. 149.
2. *Ibid.*, p. 150.





# Pentecostal Experience

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## The Writings of Donald Gee

Recognizing the value of the several books Donald Gee wrote on the Holy Spirit—some of which are out of print—Gospel Publishing House has produced a compilation of his works. David A. Womack is the compiler and editor of *Pentecostal Experience: The Writings of Donald Gee* (02-0454, \$11.95). The book includes Womack's introductory remarks and end notes on each chapter.

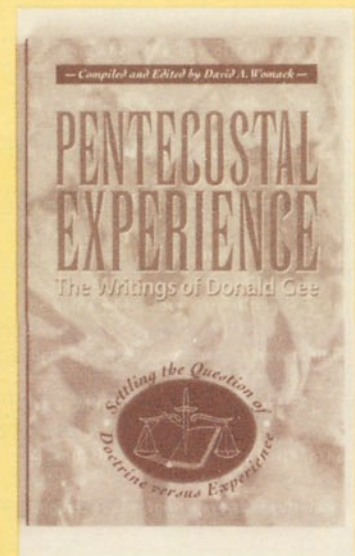
*Heritage* has divided chapter 13 into two parts; the first part was published in the summer issue, and the concluding part begins on the next page. The excerpts are from Gee's *All With One Accord*, published in 1961 by Gospel Publishing House (also published as *Toward Pentecostal Unity*, 1975).

Donald Gee (1891-1966) was a pastor, author, educator, conference speaker, editor, and ecumenist. He was known as the "Apostle of Balance," and was in demand as a conference

speaker worldwide. Son of a London sign painter, Gee was converted through the preaching of a Methodist, Seth Joshua. He became a Pentecostal in 1913 and later served Pentecostal congregations in Great Britain. Active in interdenominational Pentecostal circles, he became involved in the Pentecostal World Conference and served as editor of *Pentecost* from 1947 until his death.

The Donald Gee Center on the campus of the Assemblies of God Bible College at Mattersey Hall, United Kingdom, is a repository of materials related to the history and theology of Pentecostalism in Britain and around the world.

For a biographical look at Gee, see David Bundy's *Donald Gee, The Pentecostal Leader Who Grew in Wisdom and Stature in Heritage*, fall 1992.





# ALL WITH ONE ACCORD

## PART 2

### Attitudes Toward the Supernatural

A large part of the distinctive witness of the Pentecostal revival is that the supernatural still accompanies the Christian gospel. Among conservative theologians there is unanimity that supernatural manifestations accompanied the ministries of our Lord and His apostles. They literally healed the sick, cleansed the lepers, raised the dead, and cast out devils (Matt. 10:8). The early Christian churches enjoyed the supernatural in their meetings through manifestations of the Spirit in word and deed. Gifts made the presence of God very real (1 Cor. 14:25). Pentecostal churches of today are humbly rejoicing in the restoration in some measure of these gifts.

The Christian denominations as a whole either deny the possibility, despise the value, or deplore the lack of such supernatural elements in the work and worship of the churches. Some point to the miracle of the new birth as the present manifestation of the power of the Spirit. Others build up doctrines that affirm that the su-

pernatural has now ceased in the churches by the will of God. These critics are hard-pressed to find conclusive ground in the New Testament for their theories. It is easy to

**“Whether or not we use the time-honored words of the Apostle’s Creed, we as Pentecostal people are committed to that attitude of heart and mind that affirms belief in the Holy Spirit.”—Gee**

proclaim a bare doctrine based on wishful thinking and leave it at that, but that is hardly good enough. Therefore we salute our Pentecostal preachers, evangelists, and pastors alike who dare to pray for the sick and expect miracles of healing and other wonderful things in the name of the Lord Jesus.

There nevertheless will remain in our experience a place for wisdom and courage when the miraculous answer to prayer does not come (including honest exposition of passages in the Bible where no miracles occurred). The problem with faith-building propaganda that does not face all the facts is that it can make people more hopeless and distressed than ever. The flood of magazines propagating faith for miracles makes some steady word almost a duty. We do need plenty of literature to counteract prevalent unbelief, but it must be scrupu-

lously free from exaggeration. Let us keep steady!

To expect the supernatural obviously carries some dangers. One danger that opponents of the Pentecostal revival have constantly harped on is deception by lying signs and wonders produced by evil spirits. There are deceptive manifestations of the supernatural from Satan and not from God; we may expect their increase in the last days. But the Bible supplies us with some plain tests for the spirits. It seems almost blasphemous to refuse a testimony to the miraculous power of God when it is accompanied by a witness to the Lord Jesus Christ and holiness of life and conduct that accords with the Holy Scriptures. Fear of counterfeits has carried some good people to ridiculous lengths of prejudice against the true manifestations of the Spirit of God.

Inordinate desire for the supernatural carries other real dangers. Among some sincere adherents to the Pentecostal revival there is a tendency to run after everything that appears supernatural, whether it is or not. *Inordinate desire* is another term for lust. There can be an unhealthy lusting after signs and wonders, desiring them for their own sake rather than for the glory of God and the work of the gospel. Paul was intensely practical concerning manifestations of the Spirit. He insisted that they must serve some useful purpose—that of edification (1 Cor. 14:26). Lusting for miracles also can be an evidence of lack of faith: “Except ye see signs and wonders, ye will not believe” (John 4:48).

A favorite cliché concerning spiritual gifts is that they are “one hundred percent supernatural.” If we mean that they involve no mixture of the human with the divine, we are completely inaccurate. Ever since the beginning of the Pentecostal movement, there have arisen local difficulties when Christians who spoke in tongues have affirmed that it was only the Holy Spirit who spoke and no mixture of themselves. Yet Acts 2:4 states that “they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” In



David A. Womack was recently appointed manager of Gospel Publishing House’s Ministry Resources Development and has moved to Springfield from his San Jose, California, pastorate. He has written several books, including *Spread the Flame*, the 1994 Sunday school staff training book.



1 Corinthians 14:14, Paul says, "If I pray in an unknown tongue, my spirit prayeth." In the same chapter Paul gives directions for the orderly use of gifts of the Spirit. Such directions are obviously absurd and almost blasphemous if these gifts are totally supernatural in the sense that they involve no human element.

Our attitude toward the supernatural should be believing but sober. Zeal for a testimony to miracles must never be allowed to sweep aside that sound judgment that ensures that the Pentecostal revival will produce fruit that remains to the glory of God.

### The Pentecostal Experience

The very name by which this conference<sup>6</sup> is designated witnesses to the fact of the Pentecostal experience. Although our churches bear different denominational titles, we all accept—by the fact of our participation here—the broad designation of "Pentecostal."

### An Experience, Not Merely a Doctrine

It is possible to enjoy the experience of the baptism in the Holy Spirit, as thousands have done, with hardly any intellectual grasp of the doctrine of the Spirit. It seems to me that a weakness of most Christian churches is that the Holy Spirit has become the subject of theological dogma rather than a burning experience in the personal lives of believers.

Let me hasten to say that I am very far from despising the importance of correct theological views regarding the Third Person of the Trinity. Let us remind ourselves that from the Day of Pentecost onward the Early Church enjoyed a powerful experience of the Spirit while her doctrine concerning that experience was still taking shape.

Indeed, the very richness and variety of the experience constitutes one of the difficulties of framing a completely orderly doctrine of all that the New Testament says regarding Christians and the Holy Spirit. Sometimes He is the Spirit of the Father; sometimes He is the Spirit of Christ; and sometimes He

emerges in His own personality and power. We are bewildered by such riches. Since we are blessed with a Pentecostal revival in these days, it is small wonder that our footsteps somewhat follow the original pattern.

On the Day of Pentecost there came to the waiting company in Jerusalem an experience of the Holy Spirit that was literally an overwhelming baptism in its spiritual, intellectual, emotional, and physical reality. To deny this historical fact is to cast aside all belief in the veracity of the Book of Acts. Moreover, the essentials of that experience were repeated later in Samaria, in Caesarea, and over 20 years later in places as far away as Corinth and Ephesus.

### **"Fear of counterfeits has carried some good people to ridiculous lengths of prejudice against the true manifestations of the Spirit of God."**—Gee

In the New Testament, the Spirit sometimes is represented as guiding the movements of missionaries in a startlingly direct manner. The Spirit was undisputed Lord in the churches. Their constant experience of Him fulfilled in a satisfying manner and measure the promise of Jesus. He said that it would be better for His disciples that He should go away, because when He did, the Comforter could take His place.

Instead of nostalgic wishing for the "good old days" of Galilee or Judaea when Jesus was with them in the flesh, the disciples experienced joy that the Comforter indeed had come. His presence was real. The Pentecostal experience left a lasting deposit among them of a witness to the living Christ still working with them and confirming the Word with signs following (Mark 16:20). Yet, they constantly taught that Jesus was at the right hand of God in heaven. His presence with them was their experience of the Holy Spirit. Precisely this concept is the particular

testimony of this worldwide Pentecostal revival.

### An Analysis of the Pentecostal Experience

Only a powerful inward experience supplies an adequate reason for outward manifestations of the Spirit, such as speaking with tongues, physical shakings, or cries of ecstasy. A weakness that has dogged the Pentecostal revival has been some misguided attempts to produce evidences of the Pentecostal experience without their reality. This temptation is an inevitable consequence of our doctrine that speaking with tongues is the evidence of the baptism in the Holy Spirit. I hold that doctrine to be right, but the results of a supposed Pentecostal experience that lacks the true Baptism are worse than nothing.

It is infinitely better to wait for the real experience, if need be, than to be hastily defrauded with a worthless imitation. We seem to have become almost ashamed of the good old-fashioned "tarrying meetings" for those seeking the baptism in the Holy Spirit.<sup>7</sup> We appreciate the good desire to avoid a suggestion that long waiting is essential, but the once almost universal "tarrying meetings"<sup>8</sup> did carry a concept of deep spiritual value. Our true help to seekers consists in raising their faith for an immediate fulfillment in themselves of the promise of the Father. To that end, we surround them with a spiritual atmosphere of joy and praise.

Time should always be allowed for the searching ministry of the Spirit of Truth. He seeks to deal in faithfulness with possible hindrances in the heart of the believer who is asking for His fullness. Obedience is essential for those seeking a personal Pentecostal experience. No true disciple of the Lord Jesus can avoid the sanctification of the Spirit without his life becoming a miserable failure.

The central fact of the Pentecostal experience consists in being *filled* with the Holy Spirit. The Baptism is distinct from His previous work of regeneration and from His work of sanctification as the Spirit of Christ



and source of the fruit of the Spirit. On the Day of Pentecost the disciples "were all filled with the Holy Ghost" (Acts 2:4). This necessitates more than a partial or incomplete measure of blessing. A vessel can contain water without being filled with water. No spiritual experience, however blessed, can justly be described as truly Pentecostal that comes short of fullness.

We now come to reverently analyze what happens within the personality of the believer when baptized in the Holy Spirit. We observe first of all that the fullness is emotional. Indeed, how can it be otherwise? A weak human vessel is being filled with a divine fullness. To say that such an experience can be received without any emotional manifestation violates all sense of reality. With all due respect, we remain unconvinced that so-called Pentecostal experiences without a physical manifestation are valid according to the scriptural pattern.

Fear of emotionalism and counterfeit phenomena have so taken possession in some Christian circles that people have actually developed and encouraged an absurd panic and prejudice about Pentecostal manifestations. Such fears are a shocking reflection on these people's understanding of the faithfulness of God. Did not our Lord promise that if any of His hungry children would ask their Heavenly Father for the gift of the Holy Spirit they will most assuredly not receive a stone instead of bread, a scorpion instead of an egg, or a serpent instead of fish (Luke 11:11-13)?

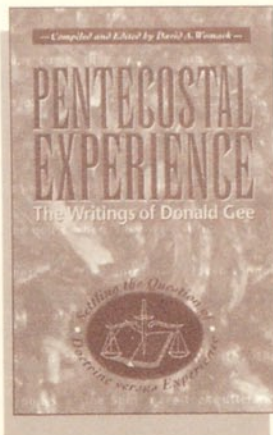
It may justly be claimed that individual emotional experiences vary, but the central fact of being filled with the Holy Spirit remains. By its very nature His fullness is overwhelming emotionally. There must be some outlet of deep feeling. Why not accept the form that God in His wisdom has ordained? Why oppose speaking with tongues?

The physical manifestations accompanying the baptism in the Holy Spirit are not the essence of the experience, but it is a mistake to regard tongues as being immaterial.

Continued on next page

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They are an integral part of the Pentecostal experience and provide the only immediate evidence to the onlooker that the Comforter has come in all His glory and power. To see the shining faces of those praising their Lord in new tongues is to see something of the very joy of heaven.

However, if the fullness of the Spirit is emotional, it is also intellectual. On the Day of Pentecost, the minds of the disciples were divinely enlightened and inspired. This is evidenced by Peter's sermon. He gained new insight into the significance of Old Testament prophecies. He gained still more by his grasp of the profound truths concerning the incarnation, life, death, resurrection, exaltation, and coming kingdom of Jesus of Nazareth.

Throughout Peter's sermon in the flood tide of his new Pentecostal experience, there is the ring of certainty of a man who *knows*, not only emotionally but also intellectually. These insights were the first installment of the fulfillment of our Lord's promise that when the Spirit of Truth had come He would guide them into all truth. Let us be quite clear that the Baptism means intellectual apprehension of truth. The risen Christ himself opened their understanding so they might understand the Scriptures (Luke 24:45).

Nevertheless, the deepest results of the baptism of the Holy Spirit are found in the spiritual realm. The promised result was that its recipients would receive power to be witnesses (Acts 1:8). We seriously impoverish the force and depth of this great promise if we regard it as meaning simply power to preach or even to work miracles. Its true significance lies in making believers witnesses of the Lord Jesus Christ. In this intimate and personal aspect, evangelism has always been the function of every believer. It is more comprehensive than the most gifted pulpit oratory, even when confirmed by a display of miracles.

Subjectively, the spiritual result of the baptism in the Holy Spirit consists in the flooding of the heart with perfect love. That love shed abroad in our hearts by the Holy

Spirit causes us to fulfill the two great commandments (Mark 12:29-31). First, it causes the happy recipients to love the Lord their God with all of the heart, mind, soul, and strength. Second, it goes on to produce love for their neighbors as themselves. No wonder that the most impressive characteristic of the early Christians was the love they had for one another. Every outpouring of the Holy Spirit in Pentecostal fullness repeats the glory of that love and unity.

### God's Pentecostal Purpose Today

The world has vastly changed since the fire fell in old Azusa Street Mission in 1906. Yet, the Pentecostal experience is unchanged and unchanging. I trust this is self-evident of all that I have said regarding the baptism in the Holy Spirit. Age cannot dim the luster of these truths for we are bowed in worship before the Eternal Spirit. Change and decay only affect the outward features of our civilizations as they rise and fall. In matters of the human spirit, our natures remain unaltered throughout the long stream of history. It is this that makes the Bible such a living Book. We are apt to forget how very, very ancient are its sacred writings. Their supreme glory, as we believe, is that they were inspired by the Holy Spirit. It is that same Spirit, and not another, that is with us here and now and wherever we go. Remembering that fact may fill us with holy awe.

Enshrined in the heart of this Pentecostal revival has been the blessed hope of the coming of the Lord. I believe that the Pentecostal experience is to brace us for the responsibilities of the hour. Whenever our Lord spoke about His personal return, it was always with a practical application and exhortation to personal holiness and faithful service. When the Master returns may He find each of us about our appointed task.

Put broadly, the hour demands from the Church two supreme things: powerful evangelism without and personal holiness within. The solemn alternative before us is

that we can live as a movement and yet die as a revival! Many thousands of Pentecostal believers all over the world are praying day and night for revival. I am sure that their one supreme prayer is that God will visit us with a new breath from heaven as we are all with one accord in one place. Our many differences sink into insignificance before this one heart cry for a renewed Pentecostal experience to be given to us all.

### NOTES

<sup>4</sup>By returning to first-century Christianity, the Pentecostal movement, probably unknowingly, aligned itself with the doctrines of the Apostles' Creed, which was written in the second century to retain first-century doctrine. Thus, although we are not a credal church, we have more in common doctrinally with Roman Catholics and other liturgical churches than with most Protestant churches who have moved away from original Christianity on diverse lines of development. We like to think that a Roman Catholic who is saved, filled with the Holy Spirit, allows some spontaneity of the Spirit in his church services, and discontinues non-biblical doctrines and practices is very close to being a Pentecostal.

<sup>5</sup>In Judges 12:6, the escaping Ephraimites who wanted to ford the Jordan held by the Gileadites were asked to say the word *shibboleth* ("floods"). Unable to make the *sh* sound, they pronounced it "sibboleth," thereby identifying themselves as Ephraimites and sealing their fate. A *shibboleth* has since come to mean that distinctive (or distinctives) that identifies an individual with or separates him from a particular group. For example, if someone abbreviates Assemblies of God "AOG," I know the person is from outside our church. We abbreviate the name of our organization "AG" or "A/G." We also seldom refer to our church as a denomination but insist that it is "a cooperative fellowship" or "movement."

<sup>6</sup>Pentecostal World Conference, 1958, Toronto. His message was entitled "The Pentecostal Experience."

<sup>7</sup>I have included this passage on tarrying meetings as an example of how Donald Gee was capable of moderating his views, at least on this subject. Earlier he had testified of the problem he had with such meetings when he was seeking the baptism in the Holy Spirit in London.

<sup>8</sup>The idea of tarrying meetings was based on Jesus' instructions to His disciples: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Although many people did receive the baptism in the Holy Spirit in such meetings, the meetings gave the false impression that one had to tarry, or wait, before receiving the experience. Retired Navy Chaplain (Captain) Stanford E. Linzey, Jr., who has had thousands of people filled with the Holy Spirit in his ministry, points out in his seminars on the Holy Spirit that (1) that instruction was given only to Jesus' original disciples; (2) they were to "tarry" because the Lord was not going to pour out His Spirit until the Day of Pentecost, ten days later; (3) once the Holy Spirit was poured out at Pentecost, no other believers were ever instructed to wait; and (4) for those who insist upon tarrying as instructed in this verse, the precise words are "tarry ye in Jerusalem."





# The Hope of the Church Christian Youth

By Charles W. H. Scott

Shortly after the turn of this century God sent a mighty revival which in a short time encompassed the earth, sweeping thousands into the Kingdom of God and filling many Christians with the blessed Holy Ghost. The experience was accompanied by the biblical evidence of speaking with other tongues as the Spirit gave utterance.

People called this mighty visitation the Tongues Movement, the Pentecostal Movement, and sundry other names. It was a revival of the supernatural. Christians were revived, the sick were healed, and the doctrine of the Second Coming of Christ came into prominence as



Charles W. H. Scott 1904-92

*This article appeared in the March 1943 Christ's Ambassadors Herald and was adapted from a message Charles W. H. Scott preached at an Eastern Michigan youth rally. Originally from Canada, Charles Scott pastored for more than 20 years, was superintendent of the Michigan District, and was an assistant general superintendent (1957-71). Following his retirement, he and his wife founded Evangel Church in Sun City, Arizona, which he pastored for 9 years. Mrs. Scott survives and makes her home at Maranatha Village, Springfield, Missouri.*

new light was shed on prophetic Scriptures.

Today this same movement is very much in evidence—no longer a child but now “grown up.” Large tabernacles and beautiful churches have taken the place of the mission halls in which we started. Where we used to touch hundreds, now we touch hundreds of thousands by means of the printed page, the radio, and a God-anointed ministry.

**“Glorious as the past has been, I believe that the future is even brighter provided that the youth of our movement, our Christ’s Ambassadors will ‘Earnestly contend for the faith’ and will stand wholeheartedly for the Bible principles upon which our movement was founded.”**

Our Assemblies of God movement is one of the fastest-growing bodies of Christians in the country. During a recent fourteen-months period our headquarters records showed an increase of 434 assemblies and 14,812 members—an average growth of one new assembly each day, 31 each month, with 1,058 members added each month during that particular period.

Yes, God has honored and blessed. “The Lord working with them” has been true among our people, as He has enlarged our coasts and increased our opportunities.

Glorious as the past has been, I believe that the future is even brighter provided that the youth of our movement, our Christ’s Ambassadors, will “Earnestly contend for the faith” and will stand wholeheartedly for the Bible principles upon which our movement was founded.

So I come to you young people because “Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” I come to you, C. A.’s, because you are our hope for the future. I call upon you to take into your hands the torch of truth, the full gospel message and to run with patience the race that is set before you.

If you fail, the cause will suffer; as Mordecai said to Esther, enlargement and deliverance will arise from another place, and another will reap the reward, but I believe that “Thou art come to the kingdom for such a time as this.”

God can make little use of cowards. Therefore, as Pentecostal youth, look the world squarely in the face and take your stand for God. Everything depends on you.

As you take your stand, remember that He who brought the world into existence, and who maintains each planet in its appointed orbit, is backing you up. And “if God be for us, who can be against us?” A little girl quoted it, “If God be for us, you’re up against it.” Stand, Christ’s Ambassadors, and go forward as representatives of a victorious King, in these last days.

Let the Roman sentry of Pompeii teach us a lesson. Told to remain at his post, he stood while the very mouth of hell opened wide to pour





Following his retirement as an assistant general superintendent in 1971, Charles W. H. Scott and his wife founded Evangel Church in Sun City, Arizona.

destruction over the city. He stood unmoved while the terrified thousands clamored down the choked streets and fled to the hills, or fell in the stifling smoke and then crawled a little further only to die. He stood while the earth reeled and staggered like a drunken man.

Eighteen centuries later he was found still standing. The first words that leaped from the lips of the excavators were, "He was true to his trust." May God help us, in the midst of these trying days of darkness, with civilization tottering, the earth reeling, and men's hearts failing them for fear, to stand true to the trust God has given us.

**O**ne thing that we need impressed on our hearts is the command of separation as given us in 2 Cor. 6: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

The separated life is not optional but obligatory. When we left our sins to come to Jesus, we had to "go forth unto Him without the camp, bearing His reproach." It involved separation from the world. We left the camp of Christ rejectors in order to get to the Cross.

The nearer we draw to Christ the farther we withdraw from the

fellowship of an evil world. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Our citizenship is in heaven. We are disfranchised by the world. The Blood not only saves but it separates; when Israel put the blood on the door posts of their houses in Egypt it symbolized separation from Egypt as well as protection from the wrath of God.

The separated life is not isolation but insulation. To be insulated is to be separated by non-conductors. Just as it is necessary for electric wires to be insulated so that we can have the benefit of light, and of communication systems, and as it is necessary for the deep sea diver to be insulated from the unnatural surroundings in which he works, so must Christian youth remain insulated from the world and its deadening influences.

How can we be lights in this world unless we live the insulated life, the separated life? How can we convey God's message to the world unless, like the telephone wire, we are insulated so that He alone can speak through us? Just as the Levites were separated for service, so God would have us, as young people, insulated from the world so that we can be of service to Him.

Separation is not desolation. The

separated life is not a doleful, melancholy existence, but a life of joy unspeakable and full of glory.

A young army officer was brought to the saving knowledge of Jesus Christ. Trusting Him as his Savior he soon became a bright, happy believer whose conduct and testimony bore out the reality of his confession.

One day a fellow-officer said, "I cannot make you out. You profess to be a Christian but you do not act like one. All the Christians I have known were so sanctimonious, miserable and stupid. You are the most cheerful fellow in the regiment. I just can't make you out."

He replied, "My dear fellow, I ought to be happy. My happiness is reasonable, whereas yours is irrational. My happiness arises from contemplating facts; yours is dependent on forgetting facts. A Christian ought to be the happiest fellow in the regiment."

Separation brings fullness of joy. We have no record of Israel singing until the nation had crossed the Red Sea. The captives of Judah had no song while in Babylon, but when the Lord turned the captivity of Zion then was their mouth filled with laughter and their tongue with singing.

And separation is not desperation. It really is not a difficult and desperate matter because it is a separation inspired by love. When a bride is united in marriage to her lover usually she is called upon to leave father, mother and home. That is not hard to do if her heart is knit to the heart of her bridegroom. I have conducted many weddings and I cannot recall ever having seen tears shed at the prospect of separation from the old life. Rebekah said, "I will go with the man...." It is not difficult for us to leave all for Christ's sake when love moves our hearts toward our heavenly Isaac.

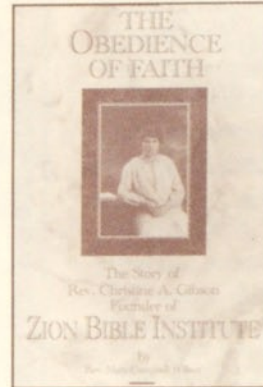
Don't be afraid of separation. It is a challenge to preparation for the heroic task which is set before us. Remember—you young people of today are the hope of the church of tomorrow.



# SEEN IN PRINT



*An Open Door, Fifty Years of Ministry in the Life of L. Wayne Pitts.* An autobiography of an Assemblies of God minister who dedicates his book to young people preparing for the ministry. Many photographs. Available for \$5, postage paid, from author at 609 Ponderosa Dr. E, Lakeland, FL 33805.



*The Obedience of Faith, the story of Christine A. Gibson,* by Mary Campbell Wilson. A biography of the founder of Zion Bible Institute, formerly of East Providence and now located at Barrington, Rhode Island. Mrs. Wilson has been associated with the school for more than 50 years. The book is available for \$10.95, postage paid, from Zion Bible Institute, 27 Middle Highway, Barrington, RI 02806.

## □ G. R. Carlson/ from page 15

influence on my life. Through my earthly father I saw more clearly the love of my Heavenly Father. For this heritage I am forever grateful.”

When Carlson leaves Assemblies of God headquarters, he plans to continue his ministry of writing. He, along with his brother Orville, will likely break a few colts so that he and Mrs. Carlson can spend time horseback riding. He won't need to enroll in a health club because loading and unloading hay for the horses should keep him physically fit.<sup>26</sup>

**H**ow does G. Raymond Carlson want to be remembered when he leaves office? “That I was a decent man, that I fulfilled a leadership that pointed man to Christ, and set an example of Christian conduct and commitment.”<sup>27</sup>

How *will* G. Raymond Carlson be remembered? Lloyd Jorgenson, former district superintendent of North Dakota District Council, said, “He is still so much of what he has always been, open, friendly, impartial, a dear brother in the Lord.”<sup>28</sup>

Thomas Trask, general treasurer and general superintendent elect, who knew Carlson as district superintendent and Bible college instructor, paid this trib-

ute: “His gentle Christ-like spirit has always served as an inspiration and a model in my life.”<sup>29</sup>

Robert L. Brandt, a man who served side by side with Carlson for the past 53 years, first as a fellow pastor, then as a fellow district superintendent, and more recently as a colleague on the Ex-

**“His gentle Christlike spirit has always served as an inspiration and a model in my life.”**

**Thomas E. Trask, General Superintendent Elect**

ecutive Presbytery, sums up what seems to be the sentiment of the entire Fellowship: “I can say with all honesty that in all of my years of ministry, I have never met a man with a gentler, kinder spirit than G. Raymond Carlson. He is a man of high integrity, total honesty, and most exemplary dedication to our Lord.”<sup>30</sup>

### NOTES

1. Juleen Turnage, “G. Raymond Carlson, a servant of Jesus Christ,” *Pentecostal Evangel*, August 1, 1993, p. 7.
2. Joseph R. Flower, interview, June 24, 1993.
3. Turnage, “G. Raymond Carlson,” p. 7.

4. *Ibid.*
5. Phone conversations with Sharon Bontrager, July 30, 1993, and Pat Matheny, Southern Missouri District Office, July 30, 1993.
6. Robert Strand, correspondence, May 1993.
7. Sharon Bontrager, phone interview, July 30, 1993.
8. Turnage, “G. Raymond Carlson,” p. 7.
9. Gary Leggett, interview, July 9, 1993.
10. G. Raymond Carlson, interview, July 19, 1993.
11. John Savage, interview, May 1993.
12. G. Raymond Carlson, interview, July 19, 1993.
13. Juleen Turnage, interview, July 1993.
14. Paul Markstrom, phone interview, July 9, 1993.
15. G. Raymond Carlson, interview, July 19, 1993.
16. John Savage, interview, May 1993.
17. Juleen Turnage, interview, July 1993.
18. Sherri Doty, statistician, phone interview, August 2, 1993.
19. Turnage, “G. Raymond Carlson,” p. 9.
20. *Ibid.*
21. Information compiled from Juleen Turnage, “G. Raymond Carlson, servant of Jesus Christ,” *Pentecostal Evangel*, August 1, 1993; interview with G. Raymond Carlson, July 19, 1993; and interview with Loren Triplett, July 27, 1993.
22. Everett Stenhouse, interview, July 13, 1993.
23. Charles Owens, interview, July 1993.
24. Loren Triplett, interview, July 27, 1993.
25. G. Raymond Carlson, interview, November 30, 1992.
26. G. Raymond Carlson, interview, July 19, 1993.
27. Traci Bauer, “Assemblies of God helmsman to retire,” *News-Leader* (Springfield, MO), April 9, 1993, p. 1A.
28. Lloyd Jorgenson, phone interview, July 1993.
29. Thomas Trask, correspondence, May 1993.
30. Robert L. Brandt, correspondence, May 1993.





# ARCHIVES ACTIVITIES

The Assemblies of God Archives is responsible for collecting, preserving, and making available historical materials to researchers. This includes photographs, diaries, books, periodicals, interviews, missionary letters, minutes, revival posters, recordings (wire, tape, records), scrapbooks, correspondence, etc. Donors can write to the Archives at 1445 Boonville, Springfield, MO 65802, or call (417) 862-1447, ext. 4403.

The items below have been received during the past quarter.

**Richard M. Stephens:** A. C. Bates recording, songs, testimony, and sermon. **Paul C. Taylor:** video taken in Findlay, Ohio, 1984. **Wayne Warner:** 3-part video, "Mine Eyes Have Seen the Glory"; books purchased from used bookstores. **Talmadge McNabb:** video, "The Hallelujah House"; a historical documentary on Church of God. **Reginald Barney:** 21 song books, 1885-1933. **William E. McGuire:** books by Otto Lunsford and Kathryn Kuhlman. **Patricia Pickard:** yearbook Faith School of Theology. **Ed Catron:** Sunday school lesson posters. **AGTS:** photos of Melvin Hodges, tapes of David Irwin's funeral. **L. Wayne Pitts:** autobiography, *An Open Door*. **Evangel Church, Sun City, AZ:** photo and invitation card.

**Ernie Jones:** bound notes from Southwestern Bible School (Southwestern Assemblies of God College). **Jim Corum:** Azusa Street Mission photo, *Word and Work* magazine, and other periodicals and tracts. **Elmer Shaw:** *Peace Pathways* (newsletter from World War II conscientious objectors camp); *Assembly of God News* (Magnolia, AR), 1941-42. **Joseph**

Lummer revival poster from 1955

**Spikard:** material on O. L. and Velma Jaggers. **Lakeview Temple, Indianapolis:** 75th Anniversary book, *Touching Our World With His Hands*, by Troy Paino; "Songs From the Past," anniversary poster.

**Sherri Doty:** M.A. Thesis by Stephen C. Few, "Ministry in Transition: An Historical Examination of A/G Ministers as a Reflection of the General Development of the Denomination." **Burton Janes:** 18 books and booklets on the Pentecostal movement. **Alice**

**Kirsch:** news clips from the files of her father, W. E. Wood. **Betty Jo Kenney:** material on the Thayer, Missouri, revival and the ministry of Ralph McMakin. **Kenneth and Jessie Meyer:** August 26, 1923, take-home paper, "Our Pentecostal Boys and Girls." **William E. McGuire:** April 1, 1925, lesson leaflet. **Virginia Rigdon, United Pentecostal Church Archives:** "I Have Set Before Thee an Open Door," by Mrs. Mae O'Connor.

**Edith Miles:** obituary and tribute to Leon L. Miles. **Joseph Flower:** notes from Leon Miles' funeral. **Leland DeSpain:** early *Pentecostal Evangel*s; Sunday school paper; West Central District papers; General Council Ministers Letter from 1940s. **Benevolences Department:** *Hillcrest's 50 Remarkable Years*, by Owen Wilke. **Church School Literature:** History of Children's Church file. **Frank Lummer:** nine scrapbooks on Lummer Evangelistic Party (1937-64). **Gary Flokstra (Asia Pacific Theological Seminary):** miscellaneous books, periodicals, cassette tapes.

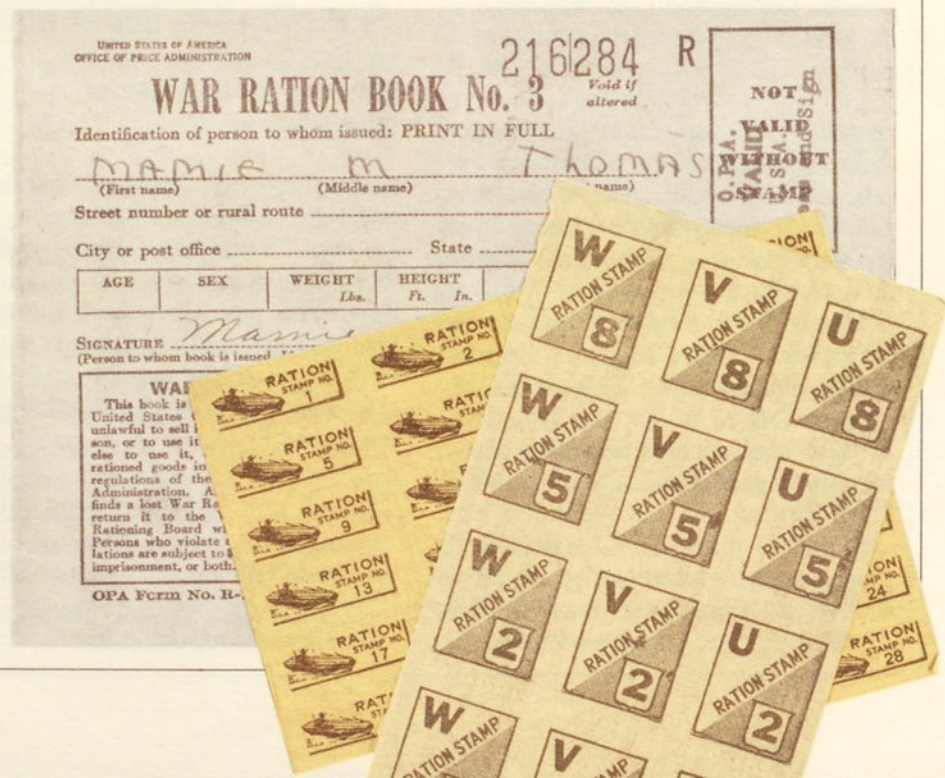
**Mrs. Jimmy R. Loftis:** Dallas First Assembly 80th Anniversary materials. **Wanda Keller:** news clips on her husband John's death in Romania. **Gary B. McGee:** Ioan Ceuta's dissertation, "The History of the Pentecostal Apostolic Church of God in Romania." **Phil Taylor:** book, *The Person and Work of the Holy Spirit*. **Hart Armstrong:** *That Challenging Question, Why Not? The Life and Ministry of Frank J. Lindquist*. **Lloyd Page:** "Her Name Was Love," unpublished biography of his mother, Lou Page, missionary to Fiji, by Olive P. DeLano.

**Peter F. Althouse:** dissertation, "The Ideological Development of Power in Early Pentecostalism." **Adele Dalton:** materials from the collections of the late J. Roswell and Alice R. Flower. **Fred Smolchuck:** "Fa-Ho-Lo 50th Anniversary" (Michigan District camp grounds). **Merian Zeller:** materials from the collection of Ralph Riggs.

A World War II ration book used by the late Mamie M. Thomas who lived in Winton (now Archbald), Pennsylvania. Donated by David Jayne.

## World War II Memories

Perhaps thought by some to be a part of the system that ushered in the Antichrist, this War Ration Book was essential 50 years ago during World War II for the purchase of scarce consumer goods. The program was designed to give a fair distribution to scarce items such as meats, butter, sugar, oils, coffee, canned foods, shoes, tires, and gasoline. The national Office of Price Administration (OPA) also set price controls to combat inflation during the war.





## □ Rice vs. the General Council/ from page 10

which were incorporated into the new version of the complaint, a continuance was asked for and immediately granted by the court.<sup>16</sup>

So after 2 years of this lawsuit looming over the heads of the Assemblies of God officials and the constituency, once again the suit was postponed for an indefinite period of time. In April, Rice filed an application to sue as a poor person, but this was overruled by the court, and he was required to deposit an additional \$100 security to cover court costs.<sup>17</sup> Nothing more was done with the case until April 1918, when depositions were filed in behalf of the defendants.

**Was the General Council guilty of libel? Yes, but A. A. Rice's judgment would hardly make him rich nor force the General Council out of business. Look for the concluding part in the winter issue.**

### Notes

1. Some other unusual personal ads include: "Subscriber's Address Lost" (*Word and Witness*, July 20, 1914, p. 2); "Florida Farm For Sale" (*Christian Evangel*, August 1, 1914, p. 3); "He Wants a Wife" (*Christian Evangel*, October 17, 1914, p. 2); "Do You Want to Farm?" (*Pentecostal Evangel*, January 8, 1921, p. 10); "Wanted—A middle aged Pentecostal sister to keep house . . ." (*Pentecostal Evangel*, December 9, 1922, p. 16); "Wanted—Someone to buy my double-barreled hammerless bird gun . . ." (*Pentecostal Evangel*, February 3, 1923, p. 16); "Farm Work Wanted" (*Pentecostal Evangel*, February 17, 1923, p. 14); "Farm For Sale" (*Pentecostal Evangel*, January 19, 1924, p. 15).

2. Other notices concerning missing persons include: "Do You Know?" (*Word and Witness*, March 20, 1914, p. 2); "Where is Elder S. B. Davis?" (*Christian Evangel*, July 25, 1914, p. 4); "Where is Rudolph Kunasz?" (*Word and Witness*, June 20, 1915, p. 5); and "Information Wanted" (*Pentecostal Evangel*, December 9, 1922, p. 16).

3. "Pertaining to Death Notices," *Weekly Evangel*, July 3, 1915, p. 2.

4. Two correction statements concerning people in the "New Issue" include: "A Correction" (*Word*

and *Witness*, October 20, 1915, p. 8) and "Notice" (*Pentecostal Evangel*, March 19, 1921, p. 13).

5. "Thos. Hezmalhalch With Jesus," *Pentecostal Evangel*, March 19, 1921, p. 15; "A Correction," *Pentecostal Evangel*, April 2, 1921, p. 13; "A Further Correction," *Pentecostal Evangel*, April 16, 1921, p. 12.

6. Some other examples which warned of frauds or disturbers include: "Warning to the Saints" (*Word and Witness*, March 20, 1914, p. 2); "Cheeseman's Work Harmful" (*Word and Witness*, June 20, 1915, p. 5); "Warnings" (*Weekly Evangel*, July 3, 1915, p. 2); "John Andrews Heresy" (*Weekly Evangel*, July 3, 1915, p. 2); "No Money to Bell at Panama" (*Word and Witness*, July 20, 1915, p. 4); "A Double Warning" (*Pentecostal Evangel*, June 12, 1920, p. 11); "A Further Word of Warning" (*Pentecostal Evangel*, May 24, 1924, p. 13); "Not Endorsed by the Pentecostal Assemblies of Canada, Ltd." (*Pentecostal Evangel*, March 13, 1926, p. 13).

7. J. Roswell Flower, "Little Talks With the Of-

fice Editor," *Weekly Evangel*, April 29, 1916, p. 2.

8. J. Roswell Flower, "Little Talks With the Office Editor," *Weekly Evangel*, May 6, 1916, p. 2.

9. *Ibid.*

10. "The Rice Case," *Weekly Evangel*, June 3, 1916, p. 9.

11. *Court Case: Arthur Rice vs. General Council of the Assemblies of God.*

12. *Ibid.*

13. *Ibid.*; J. Roswell Flower, "Little Talks With the Office Editor," *Weekly Evangel*, July 15, 1916, p. 2.

14. *Rice vs. General Council of the Assemblies of God.*

15. "Rice Case Postponed," *Weekly Evangel*, January 20, 1917, p. 6.

16. "Rice Case Continued," *Weekly Evangel*, March 10, 1917, p. 7; "Minutes of Proceedings," *Rice vs. General Council of the Assemblies of God.*

17. "Minutes of Proceedings," *Rice vs. General Council of the Assemblies of God.*



Assemblies of God camp meetings were conducted in the Eureka Springs City Auditorium. These men and women posed for the photographer in about 1934. Kneeling, from left, E. J. Bruton, Arkansas pastor; Stanley H. Frodsham, *Pentecostal Evangel* editor; Fred Vogler, Kansas District superintendent; Howard Carter, Bible teacher from Great Britain; unidentified. Standing, in center, Carl Barnes, pastor; others unidentified. Readers able to identify others are asked to write to the Archives.

## WANTED: Eureka Springs Photos

During the late 1920s Pentecostals gathering in Eureka Springs, Arkansas, for the annual Assemblies of God Interstate Camp Meeting attracted so many people that the city built an auditorium in 1929. Now this popular resort city is restoring the building to its original condition.

To help in the restoration project, the Assemblies of God Archives has provided camp meeting photographs that show various parts of the building. But more are needed.

Anyone having Interstate Camp Meeting photos, especially those which show any part of the auditorium, is asked to contact the Archives at 1445 Boonville, Springfield, Missouri 65802.



Glenn Gohr is archives assistant at the A/G Archives and Heritage copy editor.



# FROM OUR READERS

## They Read Every Word of *Heritage*

Your summer issue is, as the British say, a smash. I read every word of it in one sitting.

The feature on G. Raymond Carlson is so much appreciated. He is a prince of a man. I first met him in 1938 when I spoke at his home church in Crosby, North Dakota. . . . Concerning Kathryn Kuhlman, I first saw her in 1933 at the River-Lake Tabernacle in Minneapolis. She was conducting services for pastor Luke Rader (younger brother of the famed Evangelist Paul Rader). She was very young then, and was very dramatic like Uldine Utley. . . . In 1975, she agreed to speak at Bethany Church in Wyckoff, New Jersey, when I pastored there. But she passed away in 1976. . . . Truly God used her.

Lloyd Christiansen  
Tulsa, Oklahoma

Recently I returned from the West Coast where I visited with my 88-year-old mother. I wanted to send this note of thanks to you for sharing *Heritage* with her. I believe she reads every single word.

The article "Aimee Semple McPherson and the Decisive Wichita Meeting" by Edith Blumhofer (Spring 1993) was outstanding. Blessings.

Don Argue, President  
North Central Bible College  
Minneapolis

Many of our readers know that Dr. Argue's mother is Hazel Argue, widow of the long-time pastor and evangelist Watson Argue, Sr. They are pictured on page 16 in the *Evangelist Photo Quiz*. Can you identify them?

## From South Africa

Your magazine is very valuable to me. I wish I had known in such detail the history of G. Raymond Carlson as given in the summer issue. We place these magazines in the library of our Theological College to assist the students in their research. Thank you for your ministry. En Agape.

Justus du Plessis  
Faerie Glen, South Africa  
*Friends of Justus du Plessis will be*



Justus du Plessis

*saddened to learn of Mrs. DuPlessis' recent death. Justus underwent heart surgery in January and later spinal surgery because of an injury suffered while in the hospital. In his more than 50 years in the ministry he served as a pastor, missionary, and executive with the Apostolic Faith Mission. Since 1974 he has participated in the Roman Catholic/Classical Pentecostal Dialogue, serving as co-chairman (1982-92).*

## From PAOC Archives

*Heritage* is so much appreciated here in our office. Not only do you include information about Canadians which interest us, but we also find a common bond and interest in the roots and history of this great Pentecostal fellowship.

We have been receiving copies from one of our very senior ministers. However, we would like to subscribe for the National Office Archives of the Pentecostal Assemblies of Canada.

Douglas Rudd  
Archives Director  
PAOC  
Mississauga, Ontario

## Gordon Lindsay's 1933 Poem

Just wanted to let you know how much I appreciate the poem you sent which Gordon wrote for the *C.A. Herald* in June 1933.

I appreciate the wonderful talent God gave Gordon in the writing of

poetry, which has been a blessing to many along with the 250 books he wrote. They have been translated into 75 languages and are used as textbooks around the world.

Freda Lindsay  
Chairman of the Board  
Christ for the Nations  
Dallas, Texas

## 88-Year-Old New Subscriber

I just want you to know I sure enjoyed the *Heritage* magazine a niece gave me. I was baptized in the Holy Ghost February 17, 1939, in St. Louis. Later I moved back to my old hometown of Kennett. I was 88 this past February and am still praising the Lord. I'm a member of Abundant Life Assembly of God.

Pearle Ing  
Kennett, Missouri

## Aimee Semple McPherson Article

I did want to commend you for the excellent article pertaining to my mother, "Aimee Semple McPherson and the Decisive Wichita Meeting" by Edith Blumhofer (Spring 1993). We are indeed grateful for the coverage, and it would seem in this hour the Lord is endeavoring to honor one whose image and ministry was so terribly discredited by the press. I was happy to learn that you are a relative of the late [Andrew and Jenny Mitchell]. We certainly hold fond memories of their ministries in our midst.

Rolf K. McPherson, D.D.  
President Emeritus  
International Church of the  
Foursquare Gospel  
Los Angeles

## New Subscriber in Chile

Greetings from Chile!

Thank you for sending *Heritage* magazine. It is very interesting. John grabbed it up and read it before I had a chance to read it.

I am writing to my friend Helen Davis to thank her for the subscription.

John and Lucille Mazurek  
Missionaries to Chile



## □ Move to Springfield in 1918/ from page 6

Clark Monument Co. into the building.

In recent years several people suggested that the Assemblies of God convert the building into a visitors center and Archives. The owner even offered to give the building to the General Council. But its poor location and distance from the Headquarters complex, the cost to renovate it, and lack of parking were simply too many strikes against the old building to make it feasible. The concrete marquee, "Gospel Publishing House, General Council of the Assemblies of God," which was added in 1927, has been removed and preserved with the idea it can be used in a future visitors center-archives.

## Answers to "Name That Evangelist"

1. Tommy Barnett (pastor, First Assembly, Phoenix)
2. Wesley P. and Earline Steelberg (deceased), Gary and Kenneth
3. Watson, Sr. (deceased) and Hazel Argue (retired, Windsor, California)
4. Lela B. Haycook (retired, Springfield, Missouri)
5. E. T. Quanabush (retired, Laguna Hills, California)
6. John H. Bostrom (deceased)
7. Robert (active evangelist, Germany) and Lillian (deceased) Watters
8. Little David Walker (active evangelist, Mount Jackson Virginia)
9. Meyer and Alice Tan-Ditter (deceased)
10. Don and Darlene Mallough (deceased)
11. James Brown (deceased)
12. Lowell and Connie Lundstrom (Active evangelists, Sisseton, South Dakota)
13. Andrew S. Teuber (retired, Springfield, Missouri)

## Significant Places in A/G History

- April 1914:** Organize General Council, Hot Springs, Arkansas  
**1914:** Headquarters and Gospel Publishing House in Converted Saloon, Findlay, Ohio  
**1915-18:** Headquarters and Gospel Publishing House in St. Louis  
**May 1918:** E. N. Bell Tours Iowa and Missouri in Search of New A/G Home  
**June 1918:** Purchase Former Grocery and Meat Market, Springfield, for \$3,200  
**1949:** Open New Printing Plant at 1445 Boonville  
**1961:** Occupy Administration Building on Boonville

Wanting to preserve memories of the former headquarters building on video, the Archives took three former employees and photographer Todd Trask through the structure before the Kent Clark renovation began. Accompanying Wayne Warner and Glenn Gohr were Dorothy Morris, former editor with Church School Literature; Ralph Harris, the first national youth director; and Marvin Knott, a former plant supervisor.

The three told of historic moments when important decisions were made for the Assemblies of God. Time has a way of dimming memories, and the three didn't always agree as to where certain offices were located. But what they did agree on was that despite the

## Three retired A/G workers took a video tour of the building and recorded their memories.

pleasant memories of the old building, it was a great day in 1961 when they moved into the shiny new facility 3 blocks away.

Recognizing the Assemblies of God contribution to Springfield, a 1948 editorial writer for the *Springfield News Leader* called it "one of Springfield's greatest industries—if you call a church an industry—just as important

to Springfield commercially as a great factory."

"Its product is in constant demand," the editorial continued, "and there is no evidence that its market will ever be exhausted."<sup>7</sup>

Now, 45 years after that editorial was written, the product is more in demand than ever, and the market continues to grow. And the General Council of the Assemblies of God continues to make a significant contribution to the city's economy.<sup>8</sup>

It all started 75 years ago when a handful of people moved a mismatched collection of office and printing equipment from St. Louis to the old brick building in salubrious Springfield.

### NOTES

1. "The Gospel Publishing House Moves to Springfield, MO.," *The Christian Evangel*, June 1, 1918, p. 1. The name of the periodical was changed to *The Pentecostal Evangel* in 1919.

2. *Ibid.*

3. *Ibid.*

4. *Ibid.*

5. "Unsung 'Builder' of City Reaches End of Long Trail," *Springfield Daily News*, June 19, 1949, D-1. The article reported that Officer Hinkley met E. N. Bell and "a Mr. Welch" searching for the property. J. W. Welch, general chairman at the time, could very well have been with Bell, but the A/G accounts mention only Bell.

6. "The Gospel Publishing House Moves to Springfield, MO."

7. Editorial, *Springfield News Leader*, March 7, 1948, as quoted by Carl Brumback, *Suddenly From Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 212.

8. The Assemblies of God Office of Public Relations furnished the following which impacts the Springfield economy: this year the General Council payroll will be \$27.8 million; purchased goods (paper, equipment, food, and other supplies), \$2.3 million; utilities, \$484,000; and shipping (trucking, U.S. Mail, Federal Express, UPS, etc.), \$5 million. ♦





Hear the Texas Evangelist  
**GUY SHIELDS**  
 AT THE  
**Full Gospel Tabernacle**  
 North Capitol and K Sts.  
 7.45 Nightly, Beginning February 5th

His "Heart Touching Messages" are exceptionally practical, inspirational, spiritual and...  
 He has a special ministry...

**PENTECOSTAL  
 EVANGELISTS**

See Pages 16-17



You are invited to attend a series of  
**Revival Services**  
 beginning  
**Mar. 1st to Mar. 29th, inc.**  
 Every night except Saturdays,  
 at 7:30  
**DR. OTTO J. KLINK**  
 of Miami, Fla.  
 at  
**The Pentecostal Church**  
 ... Ave. and E. 55th St.

**STOP!**  
**JESUS SAVES**

Pentecostal revival meetings every evening at 7:30 o'clock on 7th St. & Center Ave.

Healing for the body according to James 5:14. Everybody welcome.

W. S. PEARSON, Pastor. KELLEY CAMPBELL, Evangelist.



Springfield, Missouri, tent revival, 1959. Standing, Evangelist J. Herman Alexander, with Bible, and Jack West, pastor.