

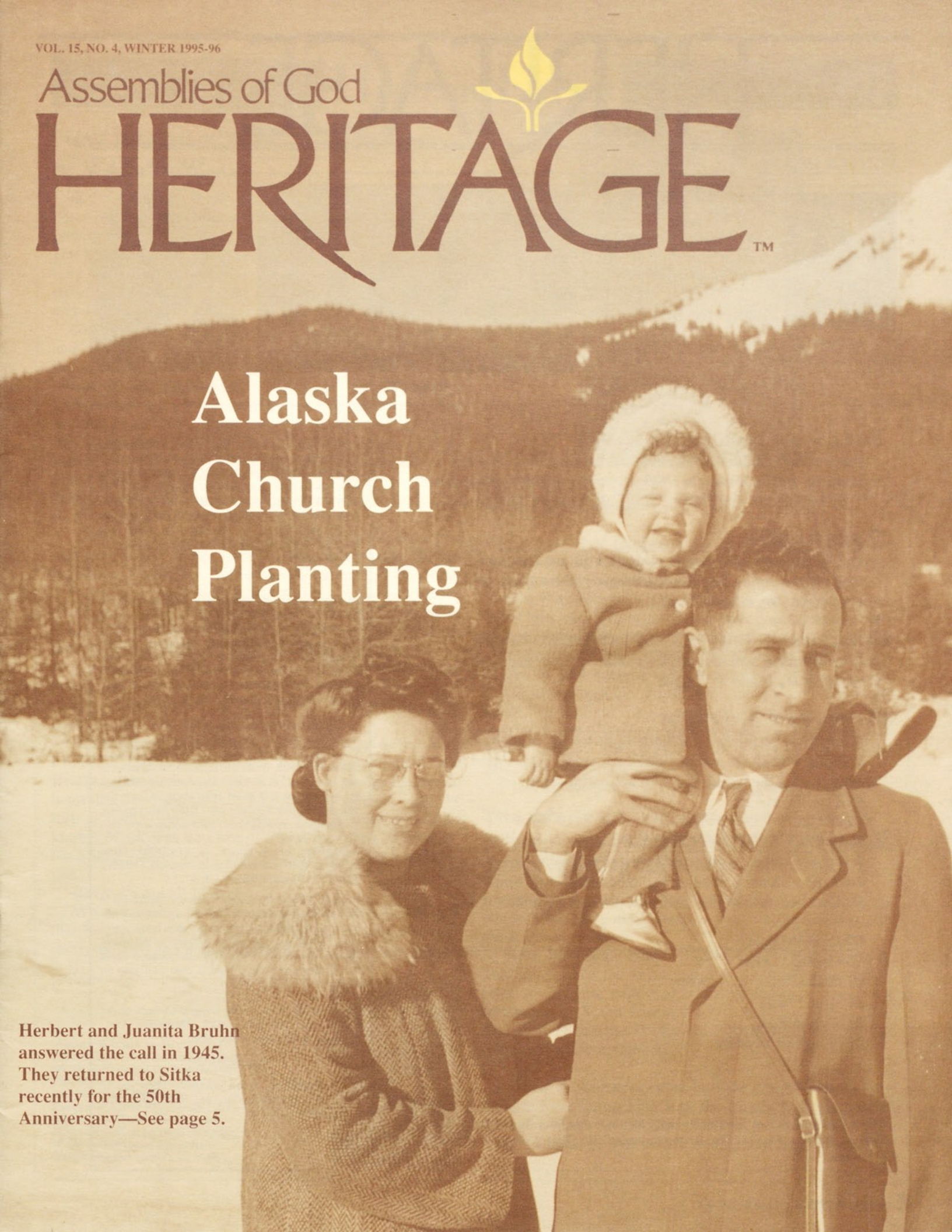
VOL. 15, NO. 4, WINTER 1995-96

Assemblies of God

HERITAGE™

Alaska Church Planting

Herbert and Juanita Bruhn answered the call in 1945. They returned to Sitka recently for the 50th Anniversary—See page 5.



HERITAGE™

WINTER 1995-96

VOL. 15, NO. 4



REVIVAL

AT THE
FULL GOSPEL TABERNACLE
Cor. 5th St. and Peoria Ave. Tulsa, Okla.

Special Musical Numbers by
FAY WILLIAMSON AND WIFE
W. FRED HENRY of KVOO fame at the piano

Evangelist Ben Hardin
of Chicago

"THE LITTLE MAN WITH A BIG MESSAGE"
EVERY NIGHT EXCEPT SATURDAY 7:30 BEGINNING NOV. 1ST.

PAGE 7



PAGE 12



PAGE 26

5 PLANTING A CHURCH IN ALASKA

Herbert and Juanita Bruhn tell of leaving their church in St. Louis for Sitka, Alaska, in 1945 where they planted a church. They returned in 1995 for the 50th anniversary celebration.

7 BEN HARDIN

Old-timers who talk of early evangelists in the Assemblies of God often mention Ben Hardin, the man with a heart for evangelism. By Glenn Gohr

12 BRUSH ARBOR TO MULTI-PURPOSE COMPLEX

A study on the evolution of Assemblies of God places of Worship. By Mario M. Duque

18 POWER FROM ON HIGH

A historical perspective on the radical strategy in missions. Looking at healings and miracles early missionaries used in evangelizing the world. Part 1 of a 2-part feature. By Gary B. McGee

26 E. N. BELL'S 1908 EXPERIENCE

A recently obtained copy of Baptist pastor E. N. Bell's dramatic testimony of being baptized in the Holy Spirit. He later became the first chairman of the Assemblies of God.

DEPARTMENTS

- 3 Heritage Letter
- 17 Photos From Our Readers
- 24 Time Frame
- 25 Seen in Print
- 29 From Our Readers

ARCHIVES STAFF—WAYNE E. WARNER, EDITOR AND ARCHIVES DIRECTOR; JOYCE LEE, ASSISTANT ARCHIVIST; GLENN GOHR, ARCHIVES ASSISTANT AND COPY EDITOR; CINDY GRAY, SECRETARY. ARCHIVES ADVISORY BOARD—CHAIRMAN GEORGE O. WOOD, J. CALVIN HOLSINGER, GARY B. MCGEE, CHARLES CRABTREE.

Assemblies of God Heritage is published quarterly by the Assemblies of God Archives, 1445 Boonville Ave., Springfield, Missouri 65802-1894. This magazine is free to members of the Assemblies of God Heritage Society. Yearly memberships are available for \$10; lifetime memberships are \$100. Membership fees are used to publish the magazine and support the Archives.

Assemblies of God Heritage is indexed in *Religion Index One: Periodicals*, published by the American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201. This index is part of the ATLA Religion Database, available on the WilsonDisc CD-ROM from H. W. Wilson Co. and online via WilsonLine, BRS Information Technologies, and DIALOG Information Services.

Microfilm of *Heritage* is available from Theological Research Exchange Network (TREN), 5420 N.E. Glisan, Portland, OR 97213.

Persons wishing to donate historical materials to the Archives—such as correspondence, photographs, recordings, films, magazines, books, minutes, diaries, etc., are urged to write to the above address or call (417) 862-2781. Information about the Archives Building Fund is also available on request.

Copyright © 1996 by The General Council of the Assemblies of God, 1445 Boonville Ave., Springfield, Missouri 65802-1894.

ISSN 0896-4395

POSTMASTER: Send address changes to *Heritage*, 1445 Boonville Ave., Springfield, MO 65802-1894.

COVER: Herbert and Juanita Bruhn with their daughter Judith in the fall of 1946 at Juneau, Alaska. The Bruhns planted the Sitka Assembly of God 50 years ago.

New Information on 1945 Rescue

By Wayne Warner

In the 58 issues of *Heritage* we have produced, it has been my delight to publish features on some of God's choice servants and their ministries around the world. If you have read the back issues of this magazine (maybe you have ordered the popular 2-volume *Heritage* Reprints), you rejoiced with the staff in the accounts of bravery, sacrifice, and dedication.

Some of those stories focus on the nine missionaries—and their children—whom the Japanese military interned during World War II (1941-45). My story of the military rescue of our missionaries in Manila is "1945 Philippine Liberation Creates Emotional Scenes" (spring 1985). That account is about a "flying column" of about a thousand men of the 1st Cavalry that was ordered to fight its way into Manila to rescue civilian internees and army nurses at Santo Tomas College—which was converted to a prison. Some of the 3,700 men and women had been in the prison there for more than 3 years.

Unknown to U. S. Army intelligence, the Japanese had also imprisoned nearly 1,300 POWs and civilians, including seven Assemblies of God missionaries and their children, in the dreadful Old Bilibid Prison. After discovering these sick and dying men and women and children 24 hours after the Santo Tomas rescue, the army moved them into a safe area while the battle of Manila continued.

Just recently I learned something about the Santo Tomas rescue that I did not know 10 years ago when I wrote that story. And it took a visit to a hospital to get the information.

While having some tests run at a local hospital last May, I roomed with an acquaintance, retired Assemblies of God Headquarters electrician, Mack Thomson. I was amazed to learn that Thomson had driven a Colonel Edward Lobit by jeep as part of the 1st Cavalry's "flying column." Had I known Mack was so close, I could have had more firsthand information about that dramatic and dangerous rescue.

But that's not all I learned.

When the army pulled up outside the Santo Tomas gate that February 3, 1945, evening, they used a tank to knock down the gate and then overwhelmed the Japanese guards.

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



Mack Thomson drove Colonel Edward Lobit's jeep to Manila with the "flying column" to rescue POWs and internees. He is a retired Assemblies of God Headquarters employee.

This is how I told *Heritage* readers: "The first scene of the drama began as a medium tank opened the gate without the benefit of a key or password!"

Last May Thomson told me that the man at the controls of the tank was Don Johnson, a former construction worker for the Assemblies of God Headquarters. Again, I missed an opportunity for firsthand information. Recently I caught up with Johnson in his motor home in South Texas. "I had been a medic in other battles, but they needed a tank driver," he told me. "Because I had experience at the controls of the M-7 tank, I was ordered to make the raid on Santo Tomas." Three tanks actually blasted through the gate, but Johnson's led the way.

I had no information about Johnson's and Thomson's

Two former A/G Headquarters employees helped rescue missionaries in the Philippines during lightning raid on Manila in 1945.

involvement in the rescue, and neither did they know of my research and story until 10 years after it was published. So close, yet so far away.

Now, how about personal experiences from Robert B. Tangen, one of the missionaries who were rescued in Manila. Tangen, who died while preparing to leave as a missionary to South Africa in 1975, wrote an article, "Did You Pray?" for the *Pentecostal Evangel*, (January 12, 1946). It is excerpted here.

"When the Japanese came into the city of Baguio they brought us to Camp John Hay, the American Army post of that city. There we entered upon three years of mental tension, uncertainty, and deliberate starvation. For drinking

water we depended on the rain. There were five hundred internees in our camp and ordinarily one hundred fifty soldiers were quartered there. Therefore, the normal water supply was greatly overtaxed during the dry seasons of the year. We turned to God to meet this need. There is no concentration camp sufficiently well-guarded to prevent communion with our Father, and no barbed wire manufactured that is strong enough to keep out God. Old timers of the Baguio region marveled at the unprecedented rains that fell in answer to prayer, and even non-Christians realized that it pays to pray!

"Many times the rumor circulated that the men would be taken to a different camp. We prayed much about this, for we felt that we could stand much more if the husbands and wives could be together. God was good to us. Although for the last eight months we lived in very crowded quarters, we were allowed to stay in the same camp throughout our internment, and we always knew the other one was safe....

General MacArthur sent troops to rescue prisoners when it was learned that they were to be executed within a few days. And another month in the Old Bilibid Prison would have killed many of the internees.

"On December 28 and 29, 1944, our entire camp was moved to filthy Bilibid Prison [Manila]. We had the benefits of a cool climate for most of our internment and were moved in time to take advantage of the Yank invasion of Manila. Had we remained in Baguio it is difficult to say what would have happened to our camp, as Baguio was not liberated until almost three months after the fall of Manila....

"About 5:30 on the night of February 3, 1945, eight tanks and seven hundred men arrived in Manila as an answer to prayer. MacArthur had been informed of the intention of the Japanese to kill all Americans on February

8. Consequently, he called for the first Cavalry division, which left Lingayan Gulf on the first of February and arrived in Manila on the evening of the third—just five days before we were all to have been executed! This initial spearhead of seven hundred men and eight tanks took northern Manila against an estimated twelve to twenty thousand Japs! It sounds like Gideon of old, doesn't it?

"The American doctors said that had we remained in our camp another month we would have had several deaths due to starvation and malnutrition. As it was, many of us had aching bones, swollen limbs, and other forms of deficiency disease. The other camps had deaths due to starvation almost daily towards the last. The reason ours was in better condition as far as general health was concerned was that we had spent most of our three years in the cooler mountain regions; and our stay there, we are sure, was in answer to prayer.

"Upon our arrival in the United States, the government requested a thorough check-up of our little Bobby who was born in the prison camp five months after we were interned. Although we had repeated outbreaks of dysentery through the three years of our internment, God was good to Bobby, and he was one of a very few who never contracted this disease. The check-up by a prominent child specialist showed only a slight retard in bone growth. After this check-up, the physician remarked over and over again, 'If that is all that is wrong with your boy, and apparently it is, surely that's a miracle! I can't understand it when I consider the diet he had for the two and one half years of his little life. Surely Someone was with you in that camp besides a human being.' And, friends, there was! Our God and Savior, our prayer-answering Father was faithful unto us as we called upon Him for help. Did you pray?"

And some people might consider working in an Archives as boring! ❖



The Assemblies of God missionaries after they were rescued from the Old Bilibid Prison, Manila, February 1945. From the left, Robert Tangen, holding Robert, Jr.; Mildred Tangen; Elizabeth Galley; Doris Carlson (behind Elizabeth); Gladys Knowles; Helen Johnson; and Leland Johnson. In front, Sonny and Constance Johnson.

Planting a Church in Alaska

Herbert and Juanita Bruhn's Vision for Sitka

Sitka, Alaska, called in 1945, and this Missouri couple left their St. Louis church and headed north to plant a new church. Recently they returned for the 50th anniversary.

After pastoring Southside Assembly of God in St. Louis, Missouri for 6 years, we resigned in 1945 to await God's further orders. The congregation had experienced continual growth during the time we were there and was in a position to move forward, having just bought and moved into new property.

But we knew God was preparing us for something new, and we simultaneously felt a call to pursue a missions assignment in Alaska. So after much prayer we decided to accept invitations for evangelistic meetings until the way was open to go north.

The opening came much sooner than we anticipated. The national Home Missions Department wanted us to become evangelists on a mission boat, *Fairtide II*. We knew this was not God's will for our lives, so we sent a reply stating that this was not what we felt we should do. That very same day a second message came saying that a pastor was needed in Sitka. When we read the message we both began to weep, knowing that this was God's will.

The general superintendent of the Assemblies of God, Ralph Riggs, told us that we had a much greater mission field in St. Louis than we would ever have in Sitka. (We were well acquainted with Brother Riggs, as he had spent many nights in our home when he had been the Southern Missouri District superintendent.)

But the Holy Spirit was drawing us toward Alaska.

We immediately began to make plans to leave and be in Seattle in time to go to Alaska on the *Fairtide*, thus avoiding extra transportation costs. On June 4, 1945, we bade farewell to our families and friends and began the long car trip to Seattle where we were met by Byron and Marjorie Personeus, Alvin Capener and two young people who were going to work in one of the Alaska churches during the summer months. We spent several days in Seattle and sold our car to Benny Birkline, the C. A. president of the Northwest District.

While we were in Seattle we were invited to speak at the Fremont Tabernacle. After the service, the pastor felt led to ask the congregation to give money toward the purchase of an accordion so that we would have a

The Canadians fired a round over the A/G boat after it sailed into restricted waters. To make matters worse, the A/G captain had to pay for the round that nearly hit his boat.

musical instrument to aid in the worship at the Sitka church.

Our sailing day was June 12th. Alvin Capener, a very able seaman, was the pilot for the trip to Ketchikan. It proved to be an exciting voyage as World War II was still being waged. In running from a severe storm, the ship roamed into restricted waters outside Canada. As a result, a Canadian Coast Guard boat fired on the *Fairtide*. One large shell went right over the bow. To make matters worse, the command-

COVER
STORY



Herbert and Juanita Bruhn with their daughter Judith in the fall of 1946 at Juneau, Alaska. The Bruhns planted the Sitka Assembly of God that year.

ing officer on the Canadian vessel made Capener pay for the shell that narrowly missed us. We were very thankful, though, that all were spared the ravages of the storm because it was the next day we learned two fishermen had died battling the waves.

Upon our arrival in the Ketchikan harbor, Charles and Florence Personeus welcomed us to Alaska. This couple were the first Assemblies of God missionaries to Alaska. We had planned to proceed to Sitka on the *Northland*, but there wasn't any room left for passengers. They did agree to take our luggage if we would consent to boarding the boat in Juneau on Tuesday of the following week. So, on Saturday we flew to Juneau where the Bakers, pastors there at the time, met and entertained us over the next 3 days.

Finally, we were on the last leg of our trip. Upon arriving in Sitka we saw a dock filled with people. Due to a strike, the boat was the first to arrive for several days, so everyone was at the pier. We wondered if some friends of ours, Harry and Gloria Netrower, with whom we had been corresponding, might be among the crowds of people. We were the last passengers to leave the *Northland* and, yes, the Netrowers were there and immediately took us to our small apartment. Harry and Gloria

contributed much in getting the church started.

Our apartment consisted of three rooms: living room, bedroom, and kitchen. There was a small bathroom. The living room was furnished with three pieces of old lawn furniture made of crude boards. Quickly it was announced that we would be having our first service the following Sunday morning. Fifteen people crowded into our living room, and even now we aren't sure where everyone sat, but we made do as best we could.

Household items that we shipped from the States did not arrive for several months, but we were content and happy to be in Alaska.

In one of our very first services, during a time of testimony, a young native man, Charlie Bailey, stood and in limited English said, "I no Christian but I want to be Christian." Everyone immediately went to prayer with him. Early the following morning the young man knocked on our door and said, "Now I a Christian. I want to be baptized in water." We told Charlie that a baptismal service would be arranged as soon as there were other converts. He replied, "You don't understand. I want to be baptized today!" So, we had our first Alaskan convert and baptismal ser-

In 1945 the Sitka church occupied the property where the first U.S. flag went up in 1867.

vice in a very short time after arriving at Sitka's shores.

Very soon we outgrew our little living room and we began to look for a larger meeting place. But where would we find something large enough to handle our growing congregation? Unknown to us, Baranof Castle, one of Alaska's historical buildings, was just waiting for us as a parsonage and church.

It was in the castle's front yard in 1867 that the Russian flag was lowered and the Stars and Stripes began to fly over Alaska. A large monument is here to commemorate the sale of Alaska to the United States.



Herbert and Juanita Bruhn, seated on the right, with others who have ministered in the Sitka, Alaska, Assembly. Others who gathered for this 50th anniversary photo are (seated from the left), Judy Lindsay (Mrs. Norman), Paula Melin (Mrs. Bo), Evelyn Miller (Mrs. Ralph); standing, from the left, the present pastor Norman Lindsay, Elwood Grissom, Lola Grissom (Mrs. Elwood), Bo Melin, Ralph Miller, Marjorie Personeous (Mrs. Byron), Byron Personeous, and Wes Hanson. Charles and Florence Personeous, Byron's parents, were the first A/G missionaries to Alaska, going there in 1917. The others in this photo are either pastors or former pastors of the Sitka church.

We had visited Baranof Castle and knew that it was vacant; but after climbing 56 steps from the street level to the front porch, we wondered, *Who would climb that many steps to go to church?* Then as Herbert walked by the castle one day, he realized that the structure was identical to one that the Lord had shown him in a dream about a year before. We inquired about leasing the property and learned that since the building was government property we could rent it for a dollar a year! (A monument on the castle site now tells the story of the Alaskan purchase.)

We immediately made plans to convert the ground floor into living quarters. The second floor (more steps!) had a large room that had been used for dances. It could easily seat about 150 people. Besides, this area had a rest room and two rooms that could be used for Sunday school facilities.

But, our biggest assignment was furnishing the large building. It would take a miracle! Stoves were needed for heating and the war had made materials next to impossible to obtain. Most of the citizens of Sitka

heated with oil burning stoves at that time. You can imagine our joy and amazement when we discovered that God had every stove we needed just waiting to be claimed. It seems that several stoves had been purchased and then discarded because they were malfunctioning. What was so astonishing was that they worked perfectly well for us.

A headboard and bed legs were made at Harry Netrower's boat shop. Two orange crates and some plywood with a colorful curtain made a nice vanity. Our living room had a makeshift divan. We also found a chest of drawers and an old table that appeared to be antique and would have brought a good price if sold.

One morning a truck drove up to our front porch and men started to unload furniture. We told them they were at the wrong house, for we had not ordered anything. We found out that Ray McGraw, the city manager and chief of police, had arranged for the extra furniture, which was no longer needed at the jail, to be delivered to us. Now all we needed was a coffee table for the living room. One

Continued on page 31



BEN HARDIN

A Man With a Heart for Evangelism

by Glenn Gohr

Ben Hardin was one of the foremost evangelists in the early years of the Assemblies of God. Carl Brumback says, "His anointed preaching, wry humor, and extraordinary number of conversions and baptisms made him a highly popular evangelist."¹

During the course of his life, Hardin held meetings in many large cities in the U.S. and Canada, including New York City, Buffalo, Philadelphia, Cleveland, Chicago, Minneapolis, St. Paul, Dallas, and Washington, D.C. He spoke at General Councils and preached in most of the large camp meetings throughout the Midwest and in California. He also pastored in Gary, Indiana; Chicago; Norfolk, Virginia; Washington, D.C.; San Bernardino,

San Diego, and Santa Ana, California. He pastored Calvary Gospel Church in Washington, D.C., twice and pastored First Assembly in San Diego three times. And for 5 years he was superintendent of the Southern California District. He also

Ben Hardin's Motto:
"The will of God—nothing more—nothing less—nothing else."

—Written in his Bible

had a dynamic ministry among servicemen during World War II.

Wherever he traveled, whatever he did, he always had a heart for evangelism—to win the lost at

any cost and to preach revival meetings wherever he was needed. He stayed true to the motto that he lived by. It was written in his Bible, and he often declared it to others: "The will of God—nothing more—nothing less—nothing else!"

Thomas Bennett Hardin (who always went by Ben) was born December 10, 1893, at McKeesport, Pennsylvania.² He was the son of Sherman and LaRue (Brewer) Hardin, who brought him up in the Methodist Church. In later years, after two of the children went into the ministry, his parents became members of the Christian and Missionary Alliance.

As a young man, he worked as a clerk in the offices of the U.S. Steel Corporation along with Ben Mahan,

who became his lifelong friend and his brother-in-law.³ In 1914, at Mahan's invitation, Hardin attended a revival in Glassport, Pennsylvania, conducted by the United Free Gospel and Missionary Society. He made a commitment to Christ and soon afterwards was filled with the Holy Spirit. His family was furious with him for affiliating with such "strange" people, and they made life difficult for him in many ways. They gave the same treatment to his sister, Nelle Hardin, who later became the wife of Ben Mahan.

Ben Hardin was ordained with the United Free Gospel and Missionary Society, headed by Frank and Will Casley, on May 30, 1917.⁴ He viewed 1917 as a banner year in another way, for that was the year he married Ethel Elizabeth Toms of Pittsburgh, Pennsylvania. Joseph Tunmore was Ethel's pastor in Pittsburgh, and he performed the ceremony.

Ethel was working as a secretary when the couple met at a camp meeting at Homestead Park near Pittsburgh a couple years earlier. She was the daughter of Charles and Carrie Toms. Her father was a carpenter on a riverboat. Having been saved as a young girl, her background was thoroughly Pentecostal. Her uncle and grandmother had been members of the Christian and Missionary Alliance denomination, but they left that group after receiving the baptism in the Holy Spirit. The grandmother began holding Pentecostal meetings in her home. Later the family became associated with the Assemblies of God.

After their marriage, Hardin pastored a small church at Pittsburgh and helped his brother-in-law, Ben Mahan, establish a church at Jeannette, Pennsylvania. It was during this period that the church members started calling the two Bens "Big Ben" and "Little Ben" because Hardin was not as tall as Ben Mahan. These nicknames remained with them for the rest of their lives.

By May 1918 Hardin and his wife were approved as missionaries under appointment by the Assemblies of God, and he and his wife were mak-

ing plans to go to Africa.⁵ The next year he requested that his credentials be issued as an evangelist, as he no longer felt inclined to foreign missions. He wrote to Chairman J. W. Welch: "Enclosed I am returning to you our certificates of appointment and certificates of fellowship as missionaries, as prospects at this time are such that we have very poor prospects of reaching Africa. I am very cautious about proceeding out of God's will."⁶

New credentials were issued for pastor and evangelist status on July 11, 1919.⁷ While living at Jeannette, Pennsylvania, a son, Thomas, was born on December 20, 1919.

Hardin was an evangelist first of all. But he was always moved to compassion when he saw a church



Ben Hardin and W. T. Gaston, 1920s.

in need of a pastor. He would agree to stay for a while until the church was settled again with a new pastor. Once or twice he stayed as long as 5 years, but he always went back to the field as soon as the church was strong enough. Money was never a criterion.

His early days in the ministry were busy ones. Hardin went on the evangelistic field and preached many places including Minnesota and North Dakota. This prompted him later, in 1921, to take two young men from his hometown of McKeesport, Pennsylvania, and get them started in gospel work in Minnesota where they both had a great ministry. The two men were Frank Lindquist and James Menzie.⁸

In the fall of 1922, when Ben Hardin was holding meetings in Chicago, a group from Gary, Indiana, approached him about starting a church there. He decided to go. The church at Gary had problems with the "Jesus Only" people who tried to

proselyte Hardin's flock and who attended services just for that reason. But he was able to control that problem.

In his congregation, he also had a group known as "the Persians." This was a group of Assyrians who had come to the United States to escape the atrocities and terrorism in their homeland. They spoke English because several of them had been educated in a Presbyterian college in Persia (now Iran). Philip Shabaz was directing the Persian believers when Ben Hardin came as pastor of the Gary Gospel Tabernacle (also called the Full Gospel Tabernacle) where they began attending. (This church has moved and now is First Assembly of God, Merrillville, Indiana.)

Several of these Persian believers went into the ministry. Philip Shabaz became a missionary to Iran, Iraq, and in later years, Ceylon; his daughter and son-in-law, Mildred and Darrel McKeel, pastored in the Michigan District; a grandson, Mark McKeel, is campus pastor at Michigan State University in Lansing. Wilson Shabaz pastored four Assemblies of God congregations in Indiana and now is retired. Paul and Dee (Shabaz) Goodwin became missionaries to Jamaica and also pastored in Jacksonville, Florida. William and Esther (Shabaz) Ilnisky were missionaries to Lebanon and Jamaica, and currently pastor in West Palm Beach, Florida. Jonathan Nader pastored the Assyrian Pentecostal Church (A/G) in Chicago for a number of years. The most well-known minister from this group of Persians was Andrew Urshan, who joined the Assemblies of God and later affiliated with the Oneness movement. His son, Nathaniel Urshan, is currently the general superintendent of the United Pentecostal Church, International. Several others of the Urshan family also entered the ministry.

While the Hardins lived at Gary, a second son, James, was born on September 10, 1926.

During the winter of 1927-28, Hardin conducted several evangelistic meetings. His meetings at this

time had their ups and downs. In a letter from Taft, California, addressed to General Secretary J. R. Evans, he wrote: "Have had meetings at Tulsa, Breckenridge, Texas, Colorado Springs, and Taft, since my good visit to Springfield. The meetings were good at Tulsa, fair at Breckenridge, poor at Colorado Springs. The meetings here at Taft are real good. God is blessing and many souls are getting to God."

In the spring of 1928, Hardin conducted meetings at the Stone Church in Chicago. Their pastor resigned in April, so he agreed to fill in for a while. He anticipated only being there temporarily, but he stayed for 2 years.

Hardin must have done OK financially during this period of his life, for in August 1928 he wrote to General Secretary J. R. Evans, "Bought a new Willys Knight Six Light Six." In a kind of tongue-in-cheek remark, he added, "Just had to do it in order to keep pace with the rest of you Dignitaries." Evans responded with: "I note that you have entered the class of Willys Knight aristocrats, and I trust that you will keep the old boat well oiled, for that is one of the principal things in connection with a Willys Knight car. Put the oil in the cylinders and the gas in the tank and step on the accelerator and away you go!"⁹

By November the Chicago congregation felt he should continue at the church, and he was voted in as pastor. It was understood that Ethel would take his place when he would need to be away in evangelistic meetings. She had done this previously at the Full Gospel Tabernacle in Gary. But at no time in her ministry did Ethel consider herself the assistant pastor. She never would preach when her husband was at home.

During the time he was at the Stone Church, he held meetings for Ernest Williams at Highway Tabernacle in Philadelphia and for Harry Collier at the Full Gospel Tabernacle in Washington, D.C.

Harry Collier reported the meeting Hardin held for him in February 1930: "We are writing to let you know of the marvelous outpouring of



Eleanor Parry

"Ethel Hardin was very influential with the young people of the church and had a Bible study for people like Carl and Harold Brumback, Richard Bishop, Eunice (Collier) Brumback, myself, and others."—Eleanor Parry, who was a youth at Washington's Full Gospel Tabernacle in the 1930s.

the Holy Spirit upon us here in the Full Gospel Tabernacle in the campaign being conducted by Brother Ben Hardin. It has been a veritable tidal wave of Pentecostal power. From the first Sunday until the present time there has been a downpour of the Spirit."¹⁰ The meeting lasted for more than a month, and large numbers were saved and baptized in the Spirit. Others came forward for healing. One of the healings reported was that of a lawyer's wife from Pennsylvania who was healed of tuberculosis and was baptized in the Spirit.

During the Al Capone era in the late 1920s, when Hardin was serving as pastor of the Stone Church, crime of all sorts was rampant. One time Ethel drove downtown to go shopping

and parked the car. She completed her shopping and came back to find that the car had been jacked up and all four wheels had been stolen.¹¹

Again feeling a strong pull toward evangelistic work, Hardin resigned from the Stone Church in October 1930. During the next few years he held meetings in such places as Washington, D.C.; Elizabeth, New Jersey; New Kensington, Pennsylvania; Canton, Ohio; Chambersburg, Pennsylvania; Tampa, Florida; and Houston, Texas.¹²

From 1931-1935, he lived in the Washington, D.C., area; and for a short time (spring of 1933), he took over the Norfolk Tabernacle in Norfolk, Virginia, when their pastor resigned. While her husband was busy in evangelistic meetings, Ethel Hardin stayed at home with their two boys, Thomas and James, and was active in the Full Gospel Tabernacle. Eleanor Parry, a former member of the Tabernacle, remembers that "she worked in the church and did a lot of visitation for the pastor." Parry also says, "She was very influential with the young people of the church and had a Bible study for people like Carl and Harold Brumback, Richard Bishop, Eunice (Collier) Brumback, myself, and others who attended."¹³

Harry Collier, pastor of the Full Gospel Tabernacle, passed away on April 7, 1934, and the congregation began seriously looking for a new pastor. In June they issued an invitation for Ben Mahan to come there to pastor, but he did not arrive until November.

In the meantime, Ben Hardin had been filling in at the church for a while and was a candidate to become pastor. Some of the congregation

Ben and Ethel Hardin, an effective gospel team.



became restive and wanted Hardin as pastor instead. There was a split. One group left to form Calvary Gospel Church and asked Ben Hardin to be their pastor. He accepted, and they began meeting in an Episcopal church on H Street, N.W. in Washington, D.C. Then for a while they worshiped on Wisconsin Avenue, N.W. No doubt the two Bens felt that the city of Washington was large enough for both churches and more.

Leland Despain, a retired Bible college instructor, remembers Ben Hardin's evangelistic ministry in Washington, D.C. "My wife and I received the Baptism in February 1930, two nights apart, at a meeting conducted by Ben Hardin. It was his third time to come to the Full Gospel Tabernacle. We really liked Ben Hardin especially because we received the Baptism under his ministry."

When Hardin and some church members left to establish Calvary Gospel Church, Leland and Avis Despain stayed at Full Gospel Tabernacle. Even so, Avis went with Mrs. Hardin on visitation to area hospitals. Avis adds, "Mrs. Hardin was a very lovely, spiritual woman. I sure liked her. She used to pick me up in her car and we'd go visit people. We enjoyed each other's company very much."¹⁴

One interesting item from Hardin's life was that he liked antiques. He had a curiosity about older furniture, and in his quest for antiques, one day he was driving around Washington near the U.S. Capitol. Some workmen were tearing out part of the original capitol building and tossing old handmade bricks in a pile. When Hardin asked a workman what they were going to do with these old bricks from such a historic

building, the workman answered that they were going to take them to the dump. He asked if he could have them, and inquired of the architect, and they were happy to give them to him.

He had been thinking of building a home and had close friends in the building business (the Brumback brothers). They built a home for him in Arlington, Virginia, out of the antique bricks. Later the Arlington County Historical Society was so pleased with his use of the historic bricks that it registered the house as a historic home. From time to time the historical society has conducted tours through the house at designated times with the permission of the present owners. It was a great testimony

Highly respected in the Assemblies of God, Hardin was chosen as a delegate to the NAE constitutional convention.

when the *Northern Virginia Sun* newspaper printed the story of the house in detail and stated that Ben Hardin had come to Arlington many years ago as an evangelist. The article related that he "held revival services that so inspired the community that they built a house for Hardin using bricks from the U.S. Capitol. Later a church was founded."¹⁵

Hardin moved to San Bernardino, California, in 1936 and became an executive presbyter of the Southern California District. In 1939 he was elected to succeed A. G. Osterberg as district superintendent, and he served until 1944. He also was a member of the board for Southern California College, Costa Mesa.

There was some disharmony in the Southern California District when he took over the office. In a letter to J. Roswell Flower, he declared, "I need your prayers as I do not feel qualified for this job but some one had to do it, and I guess it was all included in my early consecration, when I said 'anything Lord.' Have had to stop and take stock many times since." He continued by saying, "Pray for me as the job is bigger than the man. I will

try to cooperate with you brethren in any way I can for the advancement of the work both here and throughout the land."¹⁶

Even though Hardin may have been somewhat overwhelmed at first, he continued as district superintendent for 5 years. One important aspect of his leadership role as superintendent was that he was a delegate to the 1943 constitutional convention of the National Association of Evangelicals.¹⁷

He described this as "one of the finest of conventions" and said, "It was with many questions and mental reservation that I attended, wondering if all those Christian leaders, from all over the nation, were pliable enough in the hand of God to be used in this hour of crisis; fearful regarding our doctrinal statement, lest some well-meaning individual, as in the days of Elisha, would shred a wild gourd into the potage."¹⁸

The final outcome was good. Denominational barriers were removed and "the Lord's presence melted us together." The delegates sang, prayed, testified, and worshiped together and, according to Hardin, all came to the same conclusion: "We be brethren." He felt that truly God was there.

After this meeting, Hardin served on a committee which made recommendation to the 1943 General Council that the Assemblies of God affiliate with the new association. The resolution was adopted, and the Assemblies of God has been vitally involved in NAE ever since.

Being an administrator was not his first calling, and after helping the Southern California District through a rough period, Hardin chose not to run for reelection.

From the district office he left to pastor the Assembly of God Tabernacle at San Diego from 1944-1948, where he had a powerful ministry with servicemen. Hundreds of naval and marine servicemen came to the servicemen's center at the church, and many were saved. Today they are scattered all around the world. Among those who went into the ministry were missionaries Paul Klahr



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

and Calvin Zeissler, also Larry Hudlow and chaplains Elton Curnutt and Earl Waugh.

Larry Hudlow has fond memories of the servicemen's ministry at San Diego. He drove buses to pick up servicemen and bring them to rallies held in the church basement on Saturday nights. The servicemen's work had been started under E. E. Fullerton, and then Hardin continued the work when he came in May 1944.

Hudlow recalls, "Ben Hardin was very interested in lost humanity. He was full of the Holy Spirit, enjoyed the Lord, and took an interest in servicemen. He was really loved by people. He wanted me to go and hold street meetings and invite servicemen to a rally on Saturday nights. Every week the altars were lined with servicemen." Hudlow estimates that about 6,000 servicemen came to the Lord in the 6-year span that the servicemen's center operated under Fullerton's and Hardin's ministries.¹⁹

Hardin pastored in Santa Ana from 1948-1953. He helped it through some struggles and oversaw the building of a 400-seat facility which was dedicated in 1950. Then he went back to Washington, D.C., from 1953-1956.

He returned to California and was living at Santa Ana when he went to be with the Lord on March 28, 1958. For several months he had suffered from a rare bone disease, mutiple myeloma, and then he had a slight stroke a few days before his death at age 64.²⁰ His widow, Ethel Hardin, continued to live in Santa Ana until 1974 when she moved to the Bethel Towers retirement center at Costa Mesa. She passed away there on September 26, 1990, at the age of 92. She was still active in ministry until shortly before she died. The Hardins are both buried at Fairhaven Memorial Park, Orange, California. They are survived by two sons who live in Southern California—Thomas Hardin of Palm Springs, and James R. Hardin of Los Osos.

Two important pastors that Hardin influenced are Lloyd Christiansen



Ethel Hardin, second from the right, in front of the Hardin house in Washington, D.C. The house was built from discarded bricks out of the original U. S. Capitol building. Others above are George "Pete" Brumback, one of the builders; Ruth Mahan Spence; and June Brumback Verzi.

and Curtis Ringness. Christiansen first heard Hardin preach in about 1928 or 1929. This was at a revival for Frank Lindquist at Minneapolis Gospel Tabernacle. He remembers the meetings were very successful. He also remembers Hardin as one of the night speakers at the 1941 General Council in Minneapolis. Another time, while serving as Southern California District superintendent, Hardin spoke at a joint C. A. convention sponsored by the Northern California-Nevada and Southern California districts. Christiansen remembers, "Hardin had a winsome smile and was a very solid man of faith and the Word. He lived a great Christian testimony. He had a dynamic ministry."²¹

According to Christiansen and others, Hardin was more of a topical preacher. He liked to use Old Testament characters in his illustrations. He often taught on lessons learned through the lives of the great men and women of faith such as Elijah and Elisha, Joshua, Moses, Samuel, Daniel, Ruth, and Rebekah. One businessman was so thrilled with Hardin's sermon "The Lost Axehead" that he offered him \$1,000 to come to his city for just one night and preach it there. Not one to be

hired, Hardin declined.²² But he did preach this sermon in a number of other places with good results.

Curtis Ringness, former national secretary of Stewardship and Benevolences, and the Division of Home Missions, was healed in one of Hardin's early campaigns. He shares, "I was about to lose sight of my right eye. I was 10 years old at the time." His mother said if he would go to a healing service which Hardin was holding, that the Lord would heal him. He went to the meeting and was instantly healed.

He went to school the next day, and his teacher asked him where his glasses were. Ringness replied, "I don't need them anymore." The teacher said, "That's a lot of nonsense. You can't even see the blackboard. This afternoon, after lunch, you bring your glasses back." He brought his glasses back, but he set them down on the desk and refused to wear them. The teacher thought he was being difficult and called for the school nurse. The nurse checked his eyes, and both of them were perfect!

Ringness further recalls that Hardin "was an outstanding evange-

Continued on page 23



Green Ridge Church, Flintstone, Maryland, 1923

From Brush Arbor to Multi-Purpose Complex *The Evolution of Assemblies of God Places of Worship*

By Mario M. Duque

Introduction

The Assemblies of God has come a long way from its humble beginnings. In the early 1900s, small groups of Pentecostal believers met wherever they could. Today, Pentecostals meet wherever they want to. Assemblies of God churches are among the largest and most beautiful in the country. More than a few are multimillion dollar complexes.

This brief sketch will give an overview of how a number of Assemblies of God churches have changed the structure of their buildings as the congregations changed. Most of the research for this endeavor involved an investigation of individual church histories. Some of these histories were written by

founding pastors or members; others were collected from documents or interviews; and some were the result of oral traditions. For some of the

Early Pentecostal churches often began in tents and brush arbors and then moved into vacant churches and store buildings.

later years, statistics compiled by the General Council statistician were utilized.

The architectural history of these churches is divided into four periods. The first period, "The Founding Years," covers before 1920. Next are

the 1920s and 1930s, or "The Early Years." The period spanning from the 1940s through the 1960s is classified as "The Middle Years." And "The Modern Years" covers the period from 1970 to the present.

Each section discusses the acquisition of new property and structures and the enhancement of existing facilities. Comments about how such changes were financed and accomplished will also be related, as well as whether the trend was one of new churches being formed or of existing churches evolving.

The Founding Years (1900-1919)

Pentecostal churches typically began in one of two ways. Sometimes a Pentecostal revival came to town and a group of believ-

ers was established. The congregation would initially meet in a tent or in a grove of trees. Often, the members would build a brush arbor for the occasion. At other times, a member of the community would return after having believed in the Pentecostal message that was preached in another town. This believer would then organize a home Bible study group.

Inevitably, circumstances would force the group to move into a building. Sometimes the weather, the growing number of believers, or complaints about the noise, would necessitate the change. Initially, the group would often meet in public buildings. Schools and courthouses were sometimes made available, especially if one of the authorities was connected with the group.¹ Other churches would sometimes allow the Pentecostals to meet on their premises. But soon, the Pentecostal group would seek a more permanent location.

Churches would look for inexpensive buildings with large rooms suitable for their meetings. Some congregations would buy or, more commonly, rent stores which had become vacant due to poor business. Theaters or opera houses were also available. Depending on the neighborhood, the church might acquire a house and turn it into a church.

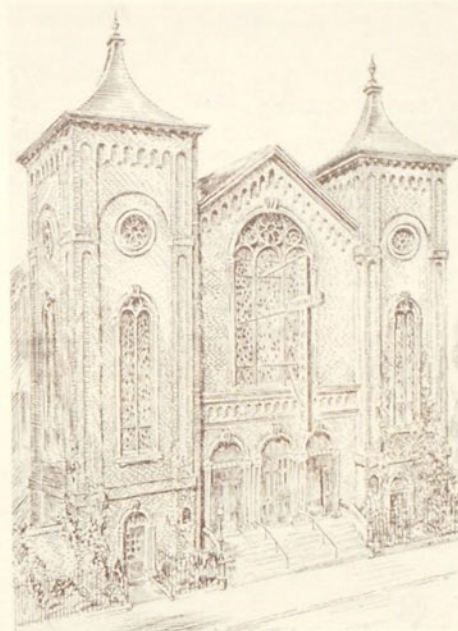
The members would then make these facilities as suitable as possible for the congregation. They would tear down dividing walls to make larger rooms, construct additions and, as the need arose, rent space in adjoining buildings. A church in Ohio provides a prime example of early Pentecostals' adaptability and practicality.

In 1907, a leader of the Pentecostal group sold his farm and bought an old tavern. This tavern was renovated to become a church. The card tables became Communion tables; collection baskets were made using the billiard sticks; one slot machine was turned into the pulpit and the other became a container for offerings. The front room became an office, the largest room became the sanctuary, the back room was used for printing,

and the pastor and a Bible school were housed upstairs.²

Since Pentecostal groups did not have much money with which to pay their pastor, it was customary for the minister to live in the church. Separate rooms were sometimes set aside for him and his family. But more often, the home and the church boundary overlapped. As the group grew, the pastor was ordinarily forced to find other living quarters.³

By the late 1910s some of the more established congregations (as compared with the average Pentecostal group, not with churches



Glad Tidings Tabernacle, New York City

In the early 1920s, Glad Tidings in New York City bought a vacant Baptist church for what seemed like a lot of money: \$105,000. They are still in the same building.

at large) began to buy property and erect their own buildings. They often purchased cheap property that nobody else wanted. The funds were often donated by a member of the church. It was common for the church to buy an old house that would have been demolished other-

wise and to use the materials for the church. Churches would consider the donation of lumber or trees for lumber a great blessing.⁴ The pastor and church members would do all the work.

The Early Years (1920-1939)

During this period, congregations basically started as tent revivals, often in the fairgrounds. As the automobile gained popularity, old harness shops and carriage houses became available. Most often, the church would respond to growth by enlarging or renovating these facilities. Members would often borrow against their homes or automobiles to finance the expansion. The environment was not very conducive for acquiring the audience's attention. It was cold in the winter, hot in the summer, and at times insects and bats would find their way in.⁵

Perhaps the two biggest changes during this period were the parsonage and the Sunday school classrooms. Although many pastors still lived in the church itself or in their own homes, some churches began to build houses on the grounds for the pastor to live in. These were simple buildings, but they were usually furnished. Even though the parsonage was the pastor's home, it often doubled as space for Sunday school classrooms.⁶

As churches began dividing their services to include different grades in Sunday school, the need for separate rooms arose. Often, the church would add a basement or a second story to its building for this purpose.

Some of the churches began to make considerable investments. The congregation that would eventually become Glad Tidings Tabernacle in New York City bought a vacant Baptist church for \$105,000 and paid \$35,000 down on it.⁷ Minutes from Assemblies of God General Council meetings illustrate further evidence that church property was gaining value. In 1931, the General Council passed a resolution stating that all church-supported property should be owned by an organized body, not by any one individual.⁸ Then at the 1935 General Council, church building

plans were made available and interested ministers were invited to meet with a committee to discuss these plans, the features, and the costs.⁹

The Middle Years (1940-1969)

The early 1940s was a difficult time for church facilities, because the war made it hard to obtain building materials. But construction, often by members who made their own bricks, went on.¹⁰ The end of the war facilitated construction and expansion. Churches bought army barracks and used all or parts of them. As the economy grew, the churches benefited by receiving direct contributions and by purchasing "hand-me-downs" such as theater seats.

By the 1950s, Pentecostals were moving into the economic mainstream. Pastors were buying their own homes. Churches that continued to provide parsonages had bigger and more modern ones. A new pattern emerged as a congregation would often provide a parsonage some distance away from the church.

Church buildings were no longer adding just another classroom. Congregations built whole wings that included classrooms, nurseries, rest rooms, choir areas, and offices. These were well-heated and air-conditioned. Independent contractors performed much of the work.

New churches no longer met in tents. During this period, it was more common for a church to start as a home group or in a church that would allow it to use part of its building. Often, established churches would, independently or through the Fellowship, provide funds for new churches to rent houses or storefronts to use as meeting places.

The 1960s was typically a time of growth and expansion. Luxuries, such as central air-conditioning and paved parking lots became more common. Although some churches still used volunteer labor, hiring out the work to professionals was common. Some churches sought out leading architects to design their buildings.¹¹ Banks were willing to finance large amounts of money to older



A typical Assembly of God building, this one in Sandy Point, North Carolina. The Potomac District Council met here in 1935. Elizabeth Sarah Snow was the pastor. This church is now Windsor Assembly of God.



The new Assembly of God building at Newcastle, Wyoming, in 1955.



Under Pastor O. E. Nash's ministry, Cincinnati's First Christian Assembly of God moved into this building at 1224 Race Street in 1932. The congregation worshiped here until 1952.



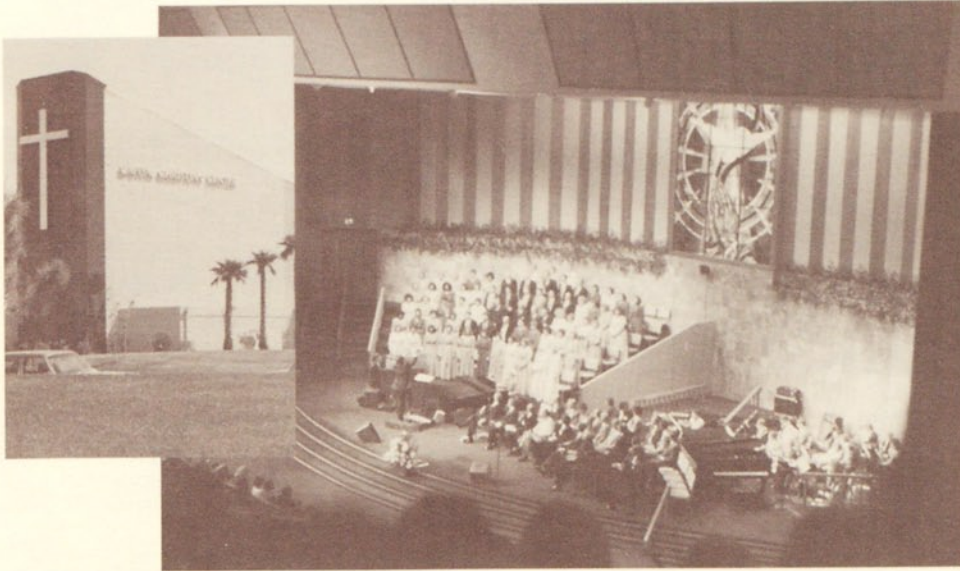
Lorraine Munger leads the singing at Elwood Assembly of God, near Springfield, Missouri, in 1953.

churches, who took advantage of this opportunity.

The Internal Revenue Service noticed the value of Assemblies of God properties. And it demanded that the Assemblies of God insert a dissolution clause into the constitution and bylaws of local churches.¹² This eventually led the General Council to send a letter to all churches suggesting a dissolution clause which called for all properties to revert to the District or General Council if the church ceases to exist according to its stated purpose.¹³

The Modern Years (1970-PRESENT)

The pattern of growing attendance followed by enlargement of church buildings has not changed much. Only during this era, the churches are getting bigger. Multi-wing complexes with educational facilities, kitchens, fellowship halls, various chapels, and staff offices, as well as auditoriums which seat 500 or more, are common. As more churches follow the move to the suburbs, more land is acquired. Churches often provide picnic areas or softball fields. Volunteers perform little, if any, of the work.



Several large congregations have built multi-million dollar complexes in recent years. Here is Capital Christian Center, Sacramento, California.

The Magnolia Springs Assembly of God, Hurley, Mississippi, constructed this modern complex on the former District Camp Grounds. Hurley is a community of 700 about 20 miles west of Mobile, Alabama.



The common pattern now is for churches to build all new facilities. Sometimes they remodel old buildings for auxiliary purposes.¹⁴ But more often,

By the 1970s many city churches moved to the suburbs and built new multi-wing buildings.

the church appoints a committee to design a building that meets the needs of the congregation. There is a church in

Galena, Kansas, that was started in one of Charles Parham's revivals. Some consider this the oldest Pentecostal church, with a long rich tradition of memorable pastors including E. N. Bell. After 77 years, it built its first all-new facility in 1980.¹⁵ This demonstrates modern-day Pentecostals' acceptance of the need to invest in church buildings for the future.

Since 1972, reporting practices in the Assemblies of God have provided figures showing the value of church properties. In Appendix 1, the dollar amounts do not necessarily represent the

denomination as a whole. But since the same individual churches were followed through the time studied, the percentage change in church building values can be held as demonstrative.

Appendix 3 shows that church values increased at almost the same rate as real estate prices. Furthermore, the churches reported values for their parsonages increasing at twice the rate of church building values and considerably more than the market as a whole. By 1981, the value of the average parsonage in our sample was almost equal to the national average for a one-family home.

In 1978, the Assemblies of God began reporting each church's total property value (see Appendix 3). The percentage change was close to the market change. But, it is astonishing to think that the average Assemblies of God church in 1991 had assets in excess of half a million dollars.

Conclusion

There obviously has been some give-and-take in this evolution of Assemblies of God buildings. The negative products of this development will be presented first, and then the positive ones.

Perhaps the biggest downside of these changes is that, since the members are generally no longer involved in the construction, some of the attachment to the church is gone. Instead of being "my church," it too often becomes "the church that I attend."

The congregation no longer meets as a whole, except on some occasions.

Churches today face both positive and negative factors when they go into long-term debt for a new building.

Separate groups have developed within the church, especially in larger churches. The pastor is now separated from the immediate neighborhood, and sometimes the entire congregation separates itself by moving to better neighborhoods in the suburbs.

Another negative factor is that many churches are going into debt for longer periods of time. The administration,

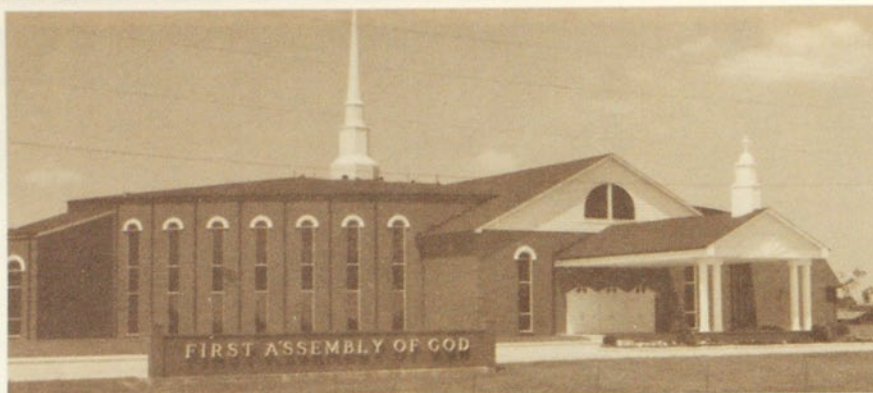
both locally and in the denomination, must now concern itself with earthly possessions. As the buildings modernize, a comfort zone grows which allows for people who do not believe in the Pentecostal message to be in the assembly without having to face the call of the gospel.

But there have been positive aspects of this development as well. Members no longer have to mortgage private property to pay for essential building supplies. This allows churches to emphasize missions and help provide suitable worship places for new churches.

Buildings have been adapted to meet specialized needs within the church, especially youth and educational work. The individual congregations can select better locations that will reach more people. Individuals from various walks of life are more willing today to accept an invitation to an Assemblies of God church.

The overall effectiveness of pastors has increased. Since the minister's home life is more comfortable, he has better conditions in which to pray, counsel, visit, and prepare sermons in his study.

Surely the Assemblies of God has come a long way from the days of meeting in storefronts and funeral parlors with whitewashed walls¹⁶ to today when all church property values in the denomination combined exceed \$5 billion.¹⁷ This increase can be used for God, and



First Assembly of God, Lawton, Oklahoma.

with some faith and wisdom, the negative consequences can be eliminated.

Notes

1. Jean Rausch, "It All Started in a Brush Arbor Only Sixty-Two Years Ago," *The Opp News* (Opine, Alabama), 2 August 1978, pp. 10-11.
2. Anne Baumlein, "Traveling Preacher Turns Tavern into a Church," *The Courier* (Findlay, Ohio), 1 October 1982, p. A-8.
3. *Ibid.*
4. Earl Teeter, "The Dove Descended on Crow Mountain," as told to Clynelde Aldridge, unpublished, n.d., pp. 6-7.
5. *Fifty Years with Christ, 1932-1982* (St. Paul, MN: Summit Avenue Assembly of God, 1982), pp. 1-2.
6. Loren W. Adams, ed., *Springs of Living Water* (Siloam Springs, AR: Siloam Springs Printing, 1977), p. 38.
7. Marie E. Brown, "What Hath God Wrought!" [25th Anniversary booklet] (New York: Glad Tidings Tabernacle, 1932).
8. *General Council Minutes*, 1931, p. 40.
9. *General Council Minutes*, 1935, p. 92.
10. Peggy Thaut, "Church History," in *Golden Jubilee Celebration* (Hastings, NE: First Assembly of God, 1981).
11. Adams, 70.
12. *Executive Presbytery Minutes*, 21 July 1964.
13. General Secretary of the Assemblies of God,

letter sent to all churches, 28 May 1969.

14. *Glad Tidings Assembly of God: A Half Century ... Going on Eternity* (Springfield, MO: Glad Tidings Assembly, 1981).

15. "Kansas Assembly Designates November as Dedication Month," *Pentecostal Evangel*, 26 October 1980, p. 25.

16. Velma L. Davis, letter to Joyce Lee, Assemblies of God Archives, 27 February 1993.

17. *Assemblies of God Church Finances*, Office of the Statistician, General Council of the Assemblies of God.



Mario M. Duque is pastor of the Assembly of God at Monett, Missouri. He earned an M.A. in Christian Education degree from the Assemblies of God Theological Seminary in 1993.

APPENDIX 1

VALUE OF SELECTED CHURCHES

Year	Average	Percent Change
1972	\$177,600	_____
1977	\$452,500	154%
1981	\$666,000	47%

APPENDIX 2

VALUE OF SELECTED PARSONAGES

1972	\$15,700	(\$27,150)*	_____
1977	\$32,000	(\$45,850)*	103% (69%)**
1981	\$61,000	(\$67,650)*	90% (48%)**

Source: 28 randomly selected General Council copies of the "Annual Church Ministries Report." Parsonage values based on 17 samples.

(*)Average sales price of new and existing one-family houses.
 (**)Percent change. Source: *U.S. Bureau of the Census, Statistical Abstract of the United States: 1992* (112th edition). Washington, D.C.: Bernan Press, 1992.

APPENDIX 3

ANNUAL VALUE OF CHURCH REPORTING

1978	\$238,227	(\$52,200)*	_____
1985	\$397,655	(\$79,900)*	67% (53%)**
1991	\$546,677	(\$110,150)*	37% (38%)**

Source: "Annual Church Ministries Report: National Profile," Assemblies of God Office of Statistician.

(*)Average sales price of new and existing one-family houses.
 (**)Percent change. Source: *U.S. Bureau of the Census, Statistical Abstract of the United States: 1992* (112th edition). Washington, D.C.: Bernan Press, 1992.

PHOTOS FROM OUR READERS



Above, Longtime *Heritage* subscribers will recognize this converted World War II B-17 as the Assemblies of God *Ambassador II*. *Heritage* has published several stories on this plane and *Ambassador I*. John Glen Roberts, a retired Assemblies of God minister of Santa Maria, California, recently donated this photograph to the Archives.

The story of the *Ambassadors* planes goes back to 1948 when the Assemblies of God Speed-the-Light project was to purchase a war surplus C-46 to fly missionaries to and from foreign fields. The twin-engine cargo plane was converted to passenger service; and after circling the globe for a year, DFM traded the plane on the four-engine B-17. The B-17 was used until 1951 and is now restored and in the Imperial War Museum, Cambridge, England. (It is now called *Mary Alice*.)

During the time the DFM used the planes, John Glen Roberts attended Central Bible College in Springfield, Missouri. Here he was employed in servicing the B-17 at the Springfield Airport and can be seen in the photograph standing by the ladder. The other man is Arnold Swearingen.

For articles on the *Ambassadors*, see *Heritage* winter 1985; spring 1986; summer and fall 1989; spring 1993.

Right, music played a big part in early revivals Evangelist A. C. and Mrs. McGaugh conducted during the 1940s. Mrs. McGaugh played 12 instruments, and Evangelist McGaugh played four. Since August 1947, the McGaughs have pastored Central Assembly in Texarkana, Arkansas. The *Heritage* staff wonders if any other active pastors have been in the same church for as many years.



PART 1

POWER

FROM ON

HIGH

A Historical Perspective on the
Radical Strategy in Missions

By Gary B. McGee

During a prayer meeting at an obscure mission school in South India in the early 1860s, a young student arose and queried, "God, by Joel, promised to pour out His Spirit in the latter days; these are the latter days. Has not the Spirit come?"¹ Regrettably, the record of the account fails to mention the missionary's answer. Today, the same question burns in the hearts of millions of Christians who long for manifestations of divine power: Are the "signs and wonders" performed by Jesus and the apostles (Acts 2:22; 5:12) and promised to all (John 14:12) available for the life and mission of the churches?

In the last two centuries, Christianity has undergone several dramatic shifts, including the extraordinary attention currently placed on the ministry of the Holy Spirit. Just as the 19th-century missions movement paved the way for the ecumenical movement, so the rush to evangelize the non-Christian world contributed to the development of modern Pentecostalism in its various forms. In fact, the Pentecostal movement cannot be properly understood

apart from its eschatological and mission ethos. This study examines (1) the linkage that Christians have made between paranormal phenomena and evangelism and missions, particularly in the last 200 years; (2) the emergence and significance of the "radical strategy" in missions; and (3) the impact of this new paradigm in shaping the Pentecostal movement, its mission enterprise, and later charismatic mission endeavors.

Miracles After the Apostles

Expectation of supernatural phenomena, notably miracles as well as the "charismata" (gifts of the Holy Spirit [1 Corinthians 12:8-10]), continued in sectors of Christianity long after the time of the apostles. The fourth-century "desert father" Antony of Egypt became legendary for his orthodox (Nicene) Christology which enabled him to engage in "spiritual warfare" with demons.² At about the same time, Nino, a slave girl taken captive to the Caucasus region of Georgia, prayed for the healing of a member of the royal family. The miracle then led to the conversion of the nation.³ While much can be said

for the story's reliability, later writers clouded her legacy with fantastic tales. Medieval accounts reflect the same problem. In Britain, the Venerable Bede recorded miracles that occurred during the evangelization of England in the sixth and seventh centuries. In one instance, a heavenly light appeared over the site where the Christian king Oswald had been martyred and buried; afterward, pilgrims visiting the shrine reported healings and exorcisms.⁴ And ironically, reputed signs in the heavens and miracles inspired the first Crusaders in their quest to conquer the Holy Land and slaughter its Muslim inhabitants.⁵

With the coming of the Protestant Reformation (1500-1650), Protestant and Catholic theologians rattled their sabers over such issues as the nature of sin, justification by faith, the sacraments, and the authority of Scripture. By teaching the priesthood of all believers, Martin Luther, Huldrych Zwingli, and John Calvin disavowed the Catholic doctrine of the communion of Mary and the saints, thereby dismissing the value set on the saints, holy relics, shrines,

pilgrimages, and the miracle stories that developed around them. Luther faced a more immediate challenge from charismatic prophets who insisted that God had given them new revelations which they viewed as superior to Scripture and contributed to social disorder.⁶

Later in the 16th and 17th centuries, Lutheran and Reformed theologians returned to the late medieval procedure of using philosophical reasoning, chiefly the form of logic cultivated by Aristotle, to assist in the building of doctrine. The fruits of their labors can be seen in conservative Protestant theology today and visibly in large tomes of dogmatic theology whose chapters probe every conceivable crevice of doctrine. Nonetheless, the arid discussions of "Protestant orthodoxy" took place at the very time when piety had declined in the churches.⁷ Defending doctrine in part led theologians to fear that subjective religious experience would scuttle the Bible's authority; hence, they nurtured the religion of the head more than the religion of the heart.

Doubts Vs. Heartfelt Salvation

The great bombardment of reason against Scripture and doctrine commenced in the 18th century, the same period in which evangelical awakenings flourished in Germany, England, and the United States. The "Enlightenment" or "Age of Reason," aimed its fusillades of skepticism at anything considered miraculous. Humankind had only now come of age thanks to the liberation of rational thinking from superstition. Though much Enlightenment philosophy negatively impacted traditional Christian beliefs, the value set on scientific experimentation influenced the theology of evangelical revivalists. Experimentation, better described in this context as "experience," when related to "heartfelt" conversion, brushed aside the nagging question of whether one had been predestined to salvation.⁸ John and Charles Wesley in England and the later American revivalist Charles G. Finney, along with others, highlighted the personal assurance of redemption. Moreover, this provided

a simple and comforting assurance of the truthfulness of Christian faith in an atmosphere of skepticism.

Experiential piety, however, unintentionally encouraged what many viewed as bizarre physical manifestations in revival services and camp meetings: believers falling down, laughing, weeping, shouting, barking, and dancing. The popular piety of most American Christians included the possibility of miracles, although theologians contended they had ended with the apostolic period in practice if not in theory.⁹ Evangelists who daringly prayed for the sick felt the sting of ridicule, despite reports of healings in their services. Because seekers often fell prostrate in her meetings, critics dubbed the itinerant preacher, Maria

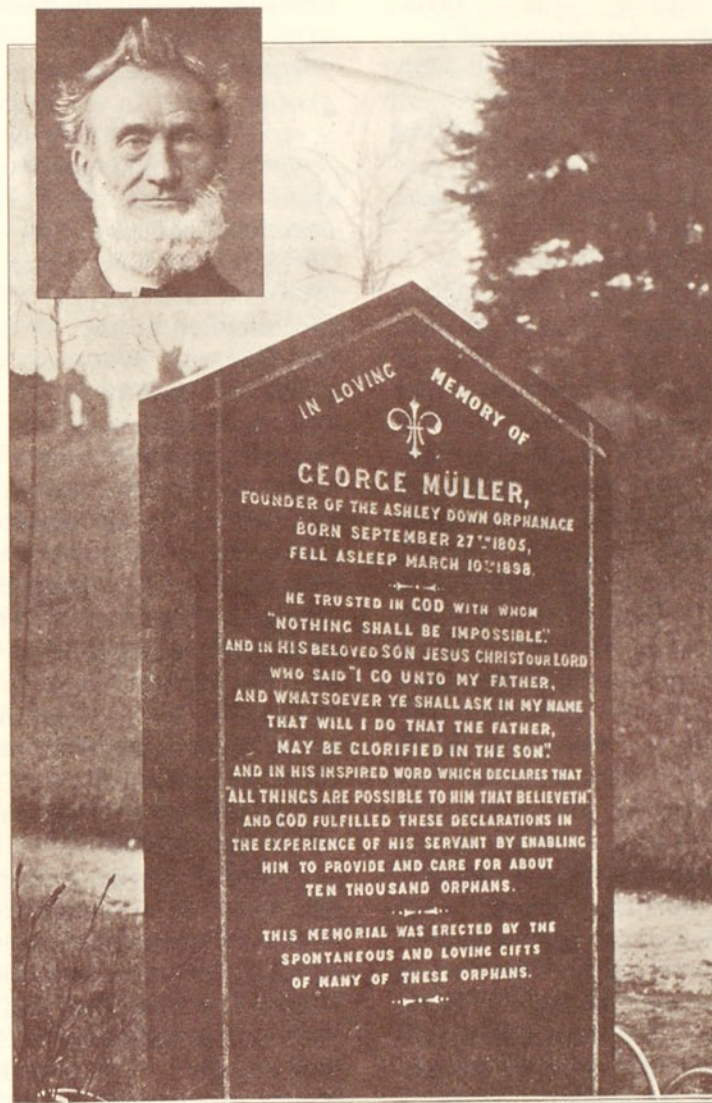
B. Woodworth-Etter, the "Trance Evangelist."¹⁰

It presently appears that as a rule, missionaries, both Protestants and Roman Catholics, doubted the availability of miracles.¹¹ Alexander Duff, the noted missionary educator to India, defended the sending of missionaries by writing in 1839:

Missionaries of the Church of Scotland have been sent forth with a special commission to prosecute the only means within their reach, *in the absence of miracles*, towards rearing a superior race of "native" teachers and preachers of the everlasting Gospel; they have been sent forth with an equally special commission to preach as they have opportunity.¹² (my emphasis)

This qualification also surfaced at the 1860 international missions con-

George Müller inspired generations to pray and believe God for every need. He is buried in Arno's Vale Cemetery, Bristol, England.



ference in Liverpool, England. When comparing modern missionaries to the apostles, the Reverend Frederick Trestrail, secretary of the Baptist Missionary Society, fluttering above the constraints of logic, triumphantly sounded this note: "Divest the Apostles of miraculous power . . . and you have the *modern missionary*, a true successor of the Apostles" (Trestrail's emphasis).¹³ In place of supernatural demonstrations of power, Western missionaries confidently shared the blessings of their "higher" civilization to further the gospel.¹⁴ For most Christians, the postmillennial calendar with its optimism of Christianizing society nurtured the hope that after a lengthy period of progress, Christ would return. Therefore, mission schools "civilized" and educated "heathen" students so they would see the superiority of Christianity and embrace the faith. Nevertheless, the number of converts seemed meager indeed (only 3.6 million communicants and adherents by 1906) when compared to the enormous investment in personnel and monies made by Western mission agencies.¹⁵

The Radical Strategy

The 19th century introduced an age of awakenings. One of the most significant, the great "Prayer Revival," started just before the American Civil War in 1858.¹⁶ It soon spread to Canada, Northern Ireland (Ulster), Wales, England, South Africa, and South India. Startled Presbyterians in Northern Ireland noted unusual happenings, especially hundreds of people falling to the ground—"stricken" or "prostrated" by God's power under intense conviction of sin.¹⁷ Even more surprising, followers of the South Indian Christian, John Christian Aroolappen, spoke in tongues, prophesied, recounted visions, fell prostrate, prayed for the sick, helped the poor, and evangelized non-Christians. The revival there also gave prominence to women, a notable feature in Pentecostal renewals (Joel 2:28-29; Acts 21:9).¹⁸ Anglican missionary Ashton Dibb (Church Missionary Society) declared the impact to be

unprecedented in the history of Indian missions: "It certainly does seem to have at least the merit of being the *first entirely indigenous effort of the native church at self-extension.*"¹⁹ Another missionary reported,

There is little doubt . . . but that the Spirit of the Lord is in an extraordinary manner at work in portions of our South India Missions. Church-of-England (sic) clergy are backward in accepting such movements as these; but the testimony is now pretty decided and unanimous. It is indeed a new era in Indian Missions—that of lay converts going forth without purse or scrip to preach the Gospel of Christ to their fellow-country-men (sic), and that with a zeal and life we had hardly thought them capable of.²⁰

Years later, in another part of the world and unrelated to the Prayer Revival, missionary Johannes Warneck recorded that the Indonesian Christian community had increased after the appearance of similar "Pentecostal" phenomena: dreams, visions, signs in the heavens, and several instances where missionaries unwittingly drank poison given by their enemies and remained unharmed (Joel 2:28-31; Mark 16:18).²¹ Convinced that they had "fulfilled their purpose of pointing the stupefied heathen to the gift of the Gospel," Warneck saw "the power of working signs and wonders" as temporary, just as they had been in early Christianity.²²

Believers who contended that supernatural "signs" should normally follow the preaching of the gospel (Mark 16:17-18) helped set the stage for the RADICAL STRATEGY—an apocalyptic scenario of divine intervention in signs and wonders to ensure that every tribe and nation would hear the gospel before the close of human history (Matthew 24:14; Acts 1:8). Those who reflected on the availability of miracles included Anthony Norris Groves (Brethren missionary to India); Thomas Erskine (Scottish lay theologian); Edward Irving (leader of a Pentecostal movement in England); and Horace Bushnell (an American theologian).²³ This list, however, would be incomplete without the

name of George Müller, a well-known philanthropist whose expectant faith for God's provision at his orphan homes in Bristol, England, modeled the idealized "faith life" for many Christians.²⁴ Although not remembered for advocacy of signs and wonders, his perspective on faith helped lay the theoretical basis.

Why did Christians become interested in miraculous power? To begin with, a wide spectrum of Protestants, both at home and on the mission fields, prayed throughout the century for the outpouring of the Spirit as predicted by the prophet Joel (2:28-32). After all, Jesus told His disciples that He would send "the promise of the Father," but in the meantime they needed to "tarry" in prayer in Jerusalem "until ye be endued with power from on high" (Luke 24:49 [AV]).²⁵ Effective evangelism and reforming society of its evils (e.g., slavery, drunkenness, political corruption) required divine empowerment.²⁶ Nonetheless, ministers, missionaries, and church leaders supposed that an outpouring would enliven but not change conventional (Western) forms of preaching, worship, and church structure.

The slow advance of medical science and the cries of the terminally ill also prompted Christians (usually those with ties to the holiness movement) to examine scriptural promises of healing (e.g., Isaiah 53:4-5; James 5:13-16).²⁷ Testimonies of healing from the ministries of Dorothea Trudel (Switzerland) and Johann Christoph Blumhardt (Germany) influenced the American healing movement whose leading lights included Charles C. Cullis (Boston), A. B. Simpson (New York City), A. J. Gordon (Boston), John Alexander Dowie (Zion City, Ill.), and Maria B. Woodworth-Etter.²⁸ Emphasis on healing opened the door wider to miracles since all of the charismatic gifts might too be restored (e.g., "the working of miracles" [1 Corinthians 12:10]).

Finally, after the Civil War a small but growing cadre of premillennialists began to negatively assess human progress. On their scorecard, the

world would go from bad to worse before Christ's return.²⁹ With the end of the century nearing, an arms race heating up between the major powers, increasing political and military tensions ("wars and rumors of wars"), and Zionists calling for a Jewish homeland in Palestine, numerous believers speculated that Christ would return by 1900 or thereabouts.³⁰ With deepening concern, keen observers of the missions scene wondered how the Great Commission could be accomplished in such a short time.

From Theory to Praxis

More than anyone else after mid-century, A. B. Simpson, the former Presbyterian minister who founded the Christian and Missionary Alliance, put theory into action by encouraging the faithful to trust God for miracles. Along with others, he believed that God would heal the sick and even considered it possible that the Spirit might confer known languages (i.e., speaking in tongues) to expedite preaching to every tribe and nation (Matthew 24:14).³¹ Opponents scorned such notions as absurd and irresponsible. Fanny Guinness, editor of a missionary monthly, *The Regions Beyond*, sniffed that for the heathen, "miracles cannot enlighten their dark minds, or soften their hard hearts. . . . Our aim is to enlighten, not to astonish."³²



Dr. Gary B. McGee is professor of church history at the Assemblies of God Theological Seminary, Springfield, Missouri. He holds master degrees in religion and history and a Ph.D. from Saint Louis University. He is the author of numerous magazine and journal articles; the two-volume *This Gospel... Shall Be Preached* (Gospel Publishing House); *Initial Evidence* (Hendrickson); and is an editor for the *Dictionary of Pentecostal and Charismatic Movements* (Zondervan). Currently he is working on a new popular history of the Assemblies of God.

She didn't foresee the impact that healings and "power encounters" (exorcisms, etc.) would have in capturing the attention of non-Christians in Third World countries. To Simpson, "the plan of the Lord [is] to pour out His Spirit not only in the ordinary, but also in the extraordinary gifts and operations of His power . . . as His people press forward to claim the evangelization of the entire world."³³

The praxis of the radical strategy, however, brought mixed results. John Condit, one of the first Alliance missionaries to the Belgian Congo (present-day Zaire), died from a fever in 1885, just months after his arrival.³⁴ Five years later, missionaries from Topeka, Kansas, influenced by Simpson arrived in Sierra Leone confident of biblical promises of healing and Pentecostal tongues.³⁵ After discovering their need to learn the native dialect, they persevered, but three died from malaria, having refused to take quinine.³⁶

Enlarging the Strategy

Clearly this revolutionary concept emerged from those few like Simpson, the Kansas missionaries, and others who believed that God would provide supernatural assistance. One radical, Frank W. Sandford, founded a community and the Holy Ghost and Us Bible School at Shiloh, Maine, to prepare an elite band of end-times missionaries. Affirming the importance of signs and wonders, he called his organization, "The World's Evangelization Crusade on Apostolic Principles."³⁷ Although he apparently did not speak in tongues himself, others did. In accentuating the cosmic dimension of spiritual warfare in confronting the powers of darkness on mission fields, Sandford later purchased a schooner and barkentine and led his followers on a cruise in which they sailed off the coasts of Africa and South America, praying that God would release His power in each country for its conversion.³⁸ Nearly a century later, charismatic mission enthusiasts proposed a slightly similar approach to bringing the nations

under the dominion of God.³⁹

With connections to Sandford's enterprise, Walter S. and Frances Black and Jennie Glassey testified to Spirit baptism and receiving new languages during an 1895 revival in St. Louis, Missouri.⁴⁰ In view of their newfound abilities, Walter Black, a Canadian Baptist minister, looked at contemporary mission endeavors and crowed that neither "20,000 nor 100,000 missionaries of the common sanctified type will [ever] evangelize this globe." Instead, God's Church needed to operate "with purely Holy Ghost machinery." A year after receiving a vision in which she was called to Africa and promised an African language (March 23, 1894), Glassey received a "wonderful language lesson" on July 8-9, 1895. Black reported that

the Spirit . . . came in a vision and unrolled before her eyes a long scroll covered with strange characters. These were in the Croo language. The Spirit read them most rapidly, and she read them after Him. First the Psalms, for she was reared a Psalm-singer, a Scotch Presbyterian; and then the Bible. So rapid was the reading that she feared that she would not remember all, but has done so; and speaks the Croo language WITH GREAT FLUENCY. She was also taught several native tunes, which have been recognized by travellers from Sierra Leone with whom she has conversed. (Black's emphasis)

She allegedly spoke in several African dialects: "Housa" (Hausa), "Croo" (Kru), "Khoominar" (?), and later the "Chinese language."⁴¹ The Blacks too received languages, but through the "laying on of hands" by members of their church in St. Louis and claiming the promise of Mark 16:17: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

Before long, they too headed for Sierra Leone led by "signs, wonders, miracles, healings, tongues and prophecy."⁴² On their way in 1897, they stayed in Liverpool where Glassey spoke to an old sailor acquainted with the Khoominar language. Upon hearing her speak in the dialect, "the power of God settled upon him, and then and there he broke down, confessed his sins, and

became a Christian."⁴³ In view of this, Black remarked, "The same power that drove the arrow of convic-

Walter and Frances Black and Jennie Glassey believed they could speak African languages without studying. They hoped to use it to evangelize.

tion into the hardened heart of an old sailor as he listened to a young girl speaking a language she had never heard in the power of the Holy Ghost, that same power will convict unconverted people, even as it did on the day of Pentecost." In looking to the future, he predicted that "God Almighty is raising up such a movement, and the last mighty billow that is to sweep over this globe and prepare the way for the coming of the Son of Man, is the movement that will 'Tarry Until.'"⁴⁴ Little did he know that 4 years later such a movement would appear and shortly after become international in scope. While it remains uncertain how he later viewed the Pentecostal movement, one can easily see that the contours of Pentecostals' adaptation of the radical strategy had already begun to take shape by the mid-1890s.

A Midwestern holiness preacher, Charles F. Parham, took special interest in Sandford's teachings and the missionary implications of Glassey's testimony, printing her account in his own *Apostolic Faith* (Topeka, Kan.) newspaper in 1899.⁴⁵ In April 1900, he announced that a "Bro. and Sister Hamaker" resided at his faith home in Topeka, Kansas, "to labor for Jesus until He gives them an heathen tongue, and then they will proceed to the missionary field."⁴⁶ During the summer, Parham visited Shiloh where he heard speaking in tongues for the first time. Convinced that the "gift of languages" offered the key for unlocking Spirit-empowered ministry in signs and wonders, Parham and his students at Bethel Bible School prayed in January 1901 for the fulfillment of Joel's prophecy.

Participants testified, as others did at the later Azusa Street Revival (1906-1909) in Los Angeles, California, and elsewhere, that God had given them the languages of the world.⁴⁷ Indeed, one report from Los Angeles announced, "God is solving the missionary problem, sending out new-tongued missionaries on the apostolic faith line, without purse or scrip, and the Lord is going before them preparing the way."⁴⁸ In regard to Jesus' statement in Mark 16:15 ("Go ye into all the world, and preach the gospel to every creature"), an Ohio Pentecostal added, "Without this gift one cannot fulfill the great commission to preach the Gospel to every creature he comes in contact with."⁴⁹ Hence, missionaries could now

"The Pentecostal movement cannot be properly understood apart from its eschatological and mission ethos."

bypass language school and leave immediately for the mission fields.⁵⁰

The origins of Pentecostalism (also known as the "Apostolic Faith" or "Latter Rain" movement) naturally include more factors than the quest to fulfill the Great Commission.⁵¹ For example, speaking in tongues ostensibly resolved for Pentecostals the longstanding theological question in holiness circles about the evidence of Spirit baptism. Social and cultural factors also played major roles in shaping the various strands of Pentecostalism whether in North America, Europe, or on the mission fields.⁵²

TO BE CONTINUED

NOTES

1. Horace E. Scudder, *Life and Letters of David Coit Scudder* (New York: Hurd and Houghton, 1964), 225.
2. See Athanasius, *The Life of St. Antony*, trans. Robert T. Meyer (New York: Newman Press, 1978).
3. David Marshall Lang, ed., *Lives and Legends of the Georgian Saints*, 2d ed. (Crestwood, NY: St. Vladimir's Seminary Press, 1976), 13-19.
4. Bede, *A History of the English Church and People*, trans. Leo Sherley-Price (New York: Penguin Books, 1968), 156-160.
5. Fulcher of Chartres, *A History of the Expedition to Jerusalem, 1095-1127*, ed. Harold S.

Coming in Next Issue

"Power From on High"

- * Radical Beyond Reason
- * Expecting Miracles
- * Crisis and Controversy
- * Limits to the Strategy

Fink (New York: W. W. Norton & Co., 1973), 76-77, 102, 219-221.

6. Martin Luther, "Against the Heavenly Prophets in the Matter of Images and Sacraments," in *Selected Writings of Martin Luther*, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1967), 3:157-301; also, George Huntston Williams, *The Radical Reformation* (Philadelphia: Westminster Press, 1962), 38-58.

7. For insights into the development of Protestant scholasticism, see Richard A. Muller, *Post-Reformation Reformed Dogmatics: Vol. 1: Prolegomena to Theology* (Grand Rapids: Baker Book House, 1987), and Robert D. Preus, *The Theology of Post-Reformation Lutheranism, Vol. 1: A Study of Theological Prolegomena* (St. Louis: Concordia Publishing House, 1970). Concern over the decline of piety in the Lutheran churches in the 17th century found expression in two seminal works from the period: Johann Arndt, *True Christianity*, trans. Peter Erb (New York: Paulist Press, 1979), and Philip Jacob Spener, *Pia Desideria*, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1964).

8. D. W. Bebbington, "Evangelical Christianity and the Enlightenment," in *The Gospel in the Modern World*, ed. Martyn Eden and David F. Wells (Downers Grove, IL: InterVarsity Press, 1991), 66-78.

9. Nathan O. Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989), 30-46.

10. See Wayne E. Warner, *The Woman Evangelist: The Life and Times of Charismatic Evangelist Maria B. Woodworth-Etter* (Metuchen, NJ: Scarecrow Press, 1986).

11. A Catholic perspective on miracles and missions may be found in Joseph Schmidlin, *Catholic Mission Theology* (Techy, IL: Mission Press, S.V.D., 1931), 341-353.

12. Alexander Duff, *India, and India Missions* (Edinburgh: John Johnstone, Hunter Square, 1839), xiii.

13. Frederick Trestrail, "On Native Churches," *Conference on Missions Held in 1860 at Liverpool* (London: James Nisbet & Co., 1860), 279.

14. E.g., Duff, *India, and India Missions*, 25-26.

15. Harlan P. Beach, *A Geography and Atlas of Protestant Missions, Vol. II: Statistics and Atlas* (New York: Student Volunteer Movement for Foreign Missions, 1906), 19; cf., William R. Hutchison, *Errand to the World: American Protestant Thought and Foreign Missions* (Chicago: University of Chicago Press, 1987), 99-100.

16. For a survey of the revival, see J. Edwin Orr, *The Ferocious Prayer: The Worldwide Impact of the Great Awakening of 1858* (Chicago: Moody Press, 1974).

17. Many such accounts appear in William Reid, *Authentic Records of Revival, Now in Progress in the United Kingdom* (London: James Nisbet & Co., 1860).

18. See G. H. Lang, ed., *The History and Diaries of an Indian Christian* (London: Thynne & Co., 1939).

19. Ashton Dibb, "The Revival in North

Tinnevely," *Church Missionary Record*, V, New Series (August 1860): 178.

20. *Ibid.*, 185.

21. Joh. Warneck, *The Living Christ and Dying Heathenism*, 3d ed. (New York: Fleming H. Revell Co., n.d.), 175-182.

22. *Ibid.*, 182, 165.

23. G. H. Lang, *Anthony Norris Groves* (London: Thynne & Co., 1939); C. Gordon Strachan, *The Pentecostal Theology of Edward Irving* (London: Darton, Longman & Todd, 1973); Thomas Erskine, *The Supernatural Gifts of the Spirit*, ed. R. Kelso Carter (Philadelphia: Office of "Words of Faith," 1883); Horace Bushnell, *Nature and The Supernatural* (New York: Charles Scribner, 1858), 446-528.

24. See Arthur T. Pierson, *George Müller of Bristol* (New York: Baker and Taylor Co., 1899).

25. All Scripture quotations are taken from the Authorized Version.

26. Timothy L. Smith, *Revivalism and Social Concern: American Protestantism on the Eve of the Civil War* (New York: Harper & Row, Publishers, 1957), 114-162.

27. Leonard I. Sweet, *Health and Medicine in the Evangelical Tradition* (Valley Forge, PA: Trinity Press International, 1994), 135-161.

28. For a survey of the healing movement, see Paul Gale Chappell, "The Divine Healing Movement in America," Ph.D. diss., Drew University, 1983.

29. For an analysis of millennial perspectives held by evangelical Christians, see Millard J. Erickson, *Contemporary Options in Eschatology: A Study of the Millennium* (Grand Rapids: Baker Book House, 1977).

30. See Timothy P. Weber, *Living in the Shadow of the Second Coming, 1875-1982* (Chicago: University of Chicago Press, 1987).

31. A. B. Simpson, "The Gift of Tongues," *Christian Alliance and Missionary Weekly*, February 12, 1892, 98-99.

32. Mrs. H. Grattin [Fanny] Guinness, "Missionaries According to Matt. X. A Critique," *Regions Beyond* (April 1889): 110.

33. A. B. Simpson, "Connection Between Supernatural Gifts and the World's Evangelization," *Christian Alliance and Missionary Weekly*, October 7 & 14, 1892, 226.

34. G. P. Pardington, *Twenty-five Wonderful Years, 1889-1914* (New York: Christian Alliance Publishing Co., 1914), 129, 193-194.

35. The Kansas missionaries' expectation of Pentecostal tongues caught the attention of the noted Anglican missionary linguist, Robert Needham Cust; see his *Evangelization of the Non-Christian World* (London: Luzac & Co., 1894), 106-107.

36. Mrs. H. Grattin Guinness, "Faith-Healing and Missions," *The Regions Beyond*, January 1891, 31.

37. Frank W. Sandford, *Seven Years with God* (Mount Vernon, NH: The Kingdom Press, 1957), 111-132.

38. Frank S. Murray, *The Sublimity of Faith: The Life and Work of Frank W. Sandford* (Amherst, NH: Kingdom Press, 1981), 360ff.

39. C. Peter Wagner, "Territorial Spirits and World Missions," *Evangelical Missions Quarterly* 25 (July 1989): 278-288; David Shibley, *A Force in the Earth: The Charismatic Renewal and World Evangelism* (Altamonte Springs, FL: Creation House, 1989), 67-86.

40. This may be the same revival that Maria B. Woodworth-Etter refers to in her *Marvels and Miracles* (Indianapolis, By the author, 1922), 68-70.

41. "Tongues of Fire," "Other Tongues," *Tongues of Fire*, April 15, 1896, 58-59.

42. "Commit Thy Way," *Tongues of Fire*, June 15, 1898, 93. It is presently unclear whether they left Liverpool for Sierra Leone or returned to North America.

43. "Tarry Until," *Tongues of Fire*, March 1, 1897, 38.

44. *Ibid.*

45. "The Gift of Tongues," *Apostolic Faith*, May 3, 1899, 5.

46. Untitled news note, *Apostolic Faith* (Topeka, Kan.), April 1, 1900, 7, col. 2.

47. "A Queer Faith," *Topeka Daily Capital*, January 6, 1901, 2; also, James R. Goff, Jr., *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville, AR: University of Arkansas Press, 1988), 62-86.

48. *Apostolic Faith* (Los Angeles), November 1906, 2, col. 4.

49. "Utility of Tongues," *The New Acts*, July and August 1907, 9.

50. "Parham's New Religion Practiced at 'Stone's Folly,'" *Kansas City Times*, January 27, 1901, 55.

51. For further examinations of the origins of Pentecostalism, see Robert Mapes Anderson, *Vision of the Disinherited: The Making of American*

Pentecostalism (New York: Oxford University Press, 1979); Donald W. Dayton, *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987; repr., Peabody, MA: Hendrickson Publishers, 1994); Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana: University of Illinois Press, 1993); cf., Walter J. Hollenweger, *The Pentecostals* (London: SCM Press, 1972; repr., Peabody, MA: Hendrickson Publishers, 1988); Iain MacRobert, *The Black Roots and White Racism of Early Pentecostalism in the USA* (New York: St. Martin's Press, 1988).

52. For a study of the reception of Pentecostal teachings in Central America, see Everett A. Wilson, "Passion and Power: A Profile of Emergent Latin American Pentecostalism," in *Called and Empowered: Global Mission in Pentecostal Perspective*, ed. Murray W. Dempster, Byron D. Klaus, Douglas Petersen (Peabody, MA: Hendrickson Publishers, 1991), 67-97; also, my "Pentecostal Phenomena and Revivals in India: Implications for Indigenous Church Leadership," *International Bulletin of Missionary Research* (forthcoming).

Ben Hardin/ from page 11

list and preacher. He was an artist in words. He was very spiritual and had a delightful sense of humor.²³

In an interview with Stephen Rexroat, Ethel Hardin shared an important aspect of her husband's ministry as a preacher and evangelist. He prayed fervently before each sermon that he preached.

One time he was sharing the pulpit with another evangelist. During the service, the other evangelist declared, "I have no problem. I can get right off the train and come and stand on the pulpit and preach." On the other hand, he said, "Hardin, here, he's got to cry and pray and all of that before he comes to the service." She felt this made the difference in her husband being a gifted pulpiteer. He prayed and sought the Lord before each message.²⁴

Notes

1. Carl Brumback, *Suddenly ... From Heaven* (Springfield, MO: Gospel Publishing House, 1961), p. 272.

2. Ruth Mahan Spence, *Facts Concerning the Life of Ben Hardin* [unpublished manuscript], April 1993, p. 1.

3. Ben Mahan married Ben Hardin's sister, Nelle Hardin. See *Heritage*, Winter 1994-95, for article on Ben Mahan.

4. Ben Hardin, ordination certificate, United Free Gospel and Missionary Society.

5. Ben Hardin, certificate of fellowship as missionary under appointment, May 5, 1918.

6. Thomas Bennett Hardin, ministerial file.

7. *Ibid.*

8. See *Heritage*, Spring 1990, for article on Frank Lindquist.

9. Hardin, ministerial file.

10. "Revival Campaign," *The Latter Rain Evangel*, March 1930, p. 2.

11. Spence, p. 3.

12. Hardin, ministerial file.

13. Eleanor Parry, telephone interview, October 7, 1994.

14. Leland and Avis Despain, personal interview, October 10, 1994.

15. Spence, p. 3.

16. Hardin, ministerial file.

17. The National Association of Evangelicals had first met in St. Louis in 1942 with 150 delegates. At this second meeting, a constitutional convention was held which included several hundred Christian leaders from 40 states and Canada. They met at the La Salle Hotel in Chicago on May 3-6, 1943, and a statement of faith was adopted. Some of the other Assemblies of God delegates included J. Roswell Flower, E. S. Williams, Noel Perkin, Ralph Riggs, Bert Webb, Thomas F. Zimmerman, Frank Gray, and Raymond T. Richey.

18. "United We Stand: A Report of the Constitutional Convention of the National Association of Evangelicals, May 3-6, 1943," p. 58. Collection 20: Papers of Herbert J. Taylor, Box 65, folder 20. Billy Graham Center Archives.

19. Larry Hudlow, telephone interview, October 5, 1995. An excellent report of Hardin's ministry among servicemen at San Diego may be found in "The Gospel Among Servicemen," *Pentecostal Evangel*, October 7, 1944, p. 2.

20. "Ben Hardin With Christ," *Pentecostal Evangel*, May 4, 1958, p. 27.

21. Lloyd Christiansen, telephone interview, October 5, 1995.

22. Brumback, p. 272.

23. Curtis Ringness, telephone interview, October 10, 1995.

24. Ethel Hardin, interview by Stephen Rexroat, April 28, 1983.

1946—50 Years Ago

Following the end of World War II in August 1945, missionaries who had been interned in enemy prison camps were able to tell their stories of mental and physical hardships, some of which was for the duration of the war. *The Pentecostal Evangel* in its January 12, 1946, issue reported on several missionaries who had been home for a few months. The articles are excerpted below.

Jessie Wengler—Japan: “Five years have elapsed since I corresponded with you. Lonely, dark, and dangerous days and nights, yet days and nights revealing His faithfulness, His presence, His marvelous provision, His miraculous preservation. I was not interned during the time of the war but my movements were restricted.

“For two and a half years I was permitted to live in my own house in Mitaka Tokyo. Then the Metropolitan Police advised me to move in with some Baptist



Jessie Wengler, Japan

missionaries who were also free. I was privileged to live with these dear children of God during the terrible days of Tokyo’s destruction, and until I left Japan. On October 15 I came to Manila by plane. My health is good and I am now in the Replacement Center, waiting for Repatriation to the United States.”

Margaret E. Jay—Hong Kong: “How wonderful it is to return to the loving welcome of home, and find that in the hearts of relatives and friends we have never been forgotten throughout the nearly four weary years of captivity and complete isolation. Looking back over all the years of service in China and internment in



Margaret E. Jay, Hong Kong

Hong Kong, my heart is awed in humility and grateful love, as I see how our God has never failed.

“Will you please convey to friends in the United States my gratitude for their loving regard and loyal remembrance in prayer. This surely brought us through many desperate times. Thank you also for the donations sent—may God Himself repay all who have sacrificed to give.”

Mrs. Leonard G. Bolton also writes about Margaret Jay: “We are thanking and praising God every day for delivering and bringing Margaret Jay back in answer to prayer. On many occasions she thought her time had come as the prisoners were led out and told to prostrate themselves with their heads between their knees, expecting to be shot. After a moment or more of this mental agony, they were told to get up again.

“One day when it was raining, her rubber soled shoes caused her to slip and fall two flights of steps, landing on her neck and head. She was picked up unconscious. Her bruised elbow became septic, which kept her in the hospital for some time.”

Mr. and Mrs. George Slager, China: “After almost three years of internment by the Japanese, we arrived in Tsingtao on September 25, being a part of the first group released from Weihsien camp by the American Military representatives. There were 580 internees in this group. Almost 900 are still in Weihsien, but will likely be brought to Tsingtao also in a few days. (Written October 6, 1945.)

“The Chinese of all classes gave us a tremendous ovation upon our arrival here. Students and others stood by the track waving flags and clapping their hands as our train passed several towns. But the climax came when the train pulled into Tsingtao station.

“First, the British Navy band



Mr. and Mrs. George Slager, China

played welcome numbers while arrangements were being made for our detraining. Chinese, thousands of them, packed every available place of observation, even massing on roofs of buildings several stories

high. As we were driven to the hotel in buses, Chinese lined the sides of the streets, welcoming us with band music, clapping of hands and flag waving. The flags of the allied nations were in evidence with the Chinese National flag. Posters with words of welcome to the Allied Forces printed in both Chinese and English were pasted in many places. Notable Chinese, the Mayor and generals for example, have given presents of food and money to the

internees, both at Weihsien and Tsingtao. Some of the Chinese Christians also have treated us very generously. We have never during our almost thirty-five years in this country seen anything like this reception.

"We praise God for the evidences of His constant care and presence during the varied experiences of these years of war. Our hardships, we imagine, have been small in comparison with those of many others in the world during the terrible conflict. We

are sure we have been remembered in prayer by the folks in the homeland.

"Although we are certainly thankful to be free once more, we believe it is God's will for us to carry on here again, for a time at any rate. We have had little opportunity for visiting stations so far, as conditions here are not yet normal by any means. But there is hope that they will be better soon. Our new address is 49 Shao Kuan Road, Tsingtao, China."

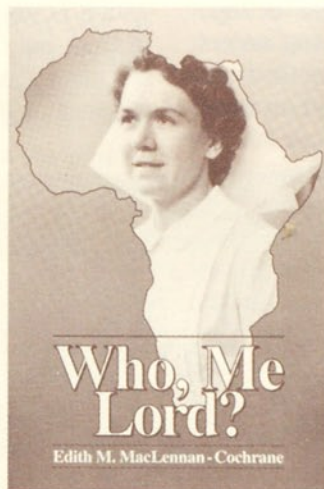


SEEN IN PRINT

God's Work Goes Forward in Zaire Despite Dangers

Who, Me Lord? by Edith M. MacLennan-Cochrane. Available from the author at 109 W. Pauline Drive, Clearfield, PA 16802. Cost, \$8.95 plus \$2 for shipping.

"And I will not deliver you unto the will of your enemies" (Psalm 41:2b). As they are being held by rebel soldiers outside of the border town of Aru, Zaire [1964], the Cochrane family staunchly holds to its belief that the Word of God is true. And through God, Edith's 4-month-old baby (a one-in-a-million child) provides this courageous family of missionaries a



"It is my privilege as the Pennsylvania-Delaware District WM Director to highly recommend this book. I have known the author and her husband for many years and have found this couple 'with a heart after God.' They are an inspiration to many. The book is exciting and heartwarming, teaching of the protection and faithfulness of God."—Jayne Grove

means to free themselves from the murderous militants.

This unique turn of events perfectly encapsulates the nature of Edith Cochrane's compelling life experiences as presented in *Who, Me Lord?*

The book starts in 1942 when, during a Nazi air raid, she receives the Lord's word to become a missionary

in Africa. Operating clinics and leprosy villages, they train their own staff of nurses and pastors. They also teach the Bible in high schools and establish new churches.

In this inspiring autobiography, we discover how a modest woman forges her own path to do the Lord's work. Through exotic locales and danger-filled, life-threatening situations, Edith reveals how her trust in God has granted her the strength to overcome nearly insurmountable odds and provides a shining example to us all.

Born in England, Edith May MacLennan Cochrane followed a unique path toward completing her work as a missionary in Africa. She is a registered nurse and also holds diplomas in infectious diseases and tropical medicine, and is a fully qualified midwife. She is ordained with the Assemblies of God.

After completing 23 years of missionary service in Africa, Edith is now active in Women's Ministries and as a pastor's wife. She and her husband make their home in Clearfield, Pennsylvania, where they pastor Glad Tidings Assembly of God. They are parents of five children and grandparents of six.—From the cover.

REVIVAL NOW!

A Call for Presence, Power, and Prophetic Witness

MARCH 4-7, 1996
SPRINGFIELD, MISSOURI

Sponsored by the Assemblies of God Theological Seminary, Revival Now! features anointed worship, powerful preaching, inspired teaching, informative workshops and discussion panels.

Special speakers include:



Jim Cymbala



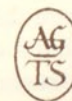
Thomas Trask



Jack Hayford



Bishop Charles Blake



For more information
call 800/467-AGTS

E. N. Bell's 1908 Experience

The Assemblies of God Archives recently received the accompanying article from Douglas Rudd, archivist for the Pentecostal Assemblies of Canada. The article was published in an undated section of the *Pentecostal Testimony*, probably about 1910.

E. N. Bell's higher education came from Stetson University, Southern Baptist Theological Seminary, and the University of Chicago. In 1907-08 he took a leave from his North Fort Worth Baptist Church and returned to Chicago in search of the Pentecostal experience. Becoming a leading Pentecostal preacher and editor, Bell was elected as the first general chairman (now superintendent) of the Assemblies of God.

Though I received the Holy Spirit about five months ago, this will be the first time my testimony has ever appeared in print. I gladly respond to the request for it now, because I have had sufficient time to test the experience and to speak from tested knowledge, and not mere feeling.

I was over a whole year behind God's marching orders, and so did not learn from reliable sources what God was doing in these last days till in the summer of 1907. I arranged

as soon as possible to take a vacation from my Church in Fort Worth, Texas, and make a personal investigation of the new appearance on earth of the old Apostolic experience of receiving the Holy Spirit, accompanied now, as then, with speaking in supernatural tongues as the Spirit gave utterance. In August, 1907, I reached Chicago, finding such phenomena in over a half dozen different places in that city. (It is more than twice that now.) Several things impressed me. 1. The people who had this experience exalted and magnified Jesus Christ and His atoning Blood as I had never heard it done on the face of the earth. 2. Their shining faces convinced me beyond all doubt that what they had, came down from the blessed God of Heaven. Their praises seemed to come from God and to go back to God. They truly worshipped God in the Spirit. 3. The testimony of each one revealed the fact that each had had such an emptying out of every even suspicious thing within, and such a separation from sin, and such a getting right with God, as I never saw before, even with those professing blessed experiences of sanctification, and that this cleaning up had preceded the experience of receiving the Comforter. I knew the Devil never did such things as these. 4. I heard both Jews and Gentiles, reliable men and women, some of whom neither had the experience nor were a part of the movement, rise up and tell what they heard spoken in their

own tongues, wherein they were born through those speaking in tongues.

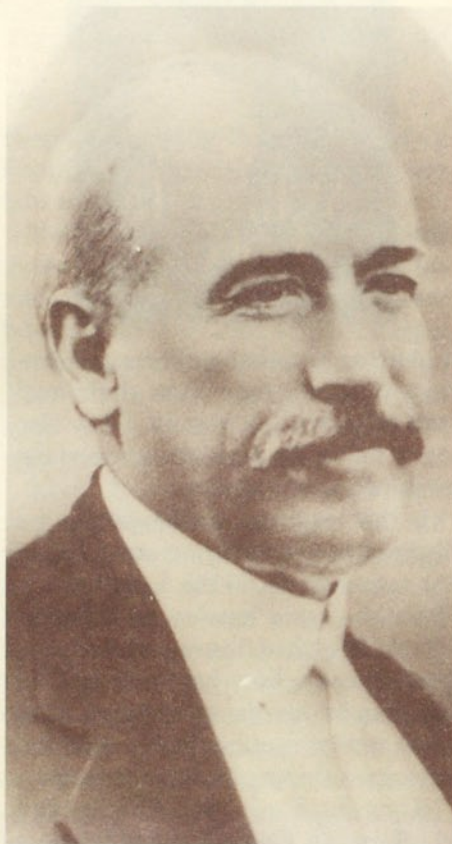
Two other things impressed me. One was the unmistakable parallel of the experiences with the Word of God as seen in the same experiences in Acts. For the first time in my life I saw with my own eyes experiences that exactly tallied with the Bible. The other was God's direct testimony to my own heart and conscience that I was in the presence of a work of God. In all my life God had never failed me when I had such direct witness from above, and did not this time.

Well, I began to get hungry for myself, sure enough. The awful thirst created by God within me for the "rivers" promised in the Spirit seemed to dry up the "well of water" which is unto eternal life in regeneration. I felt I must get to God, but God's face seemed utterly hidden from me. For six days I was as cold as a sinner who had never had a whisper of His love. I asked God what was the matter. By

His word He showed me I had lost my "first love" and must "repent" of this condition, whence I was "fallen," before He could smile on me. I was glad of a chance to repent and tried my best to do it, but found myself helpless. I could only call on God to give it to me. At the end of these six days in my helpless estate, God had mercy on me. Christ came without a word of reproach, and by His goodness broke my hard heart, and by His love thawed out the coldness. As I sat in a chair before Him for over two hours, He washed me afresh in His cleansing Blood and bathed my soul with His heavenly love.

Immediately after this for a day and a half I could rest only on His Word, every internal assurance was as completely gone as if I had never been saved. Again He came to me while alone in my room and filled me with the sweetest joy I had ever had. I could talk to Him as to a friend face to face. His glory was so great that I could not sleep a wink till nearly daylight, though I came in tired and worn out. Tiredness and sleep took wings; I felt I could lie

awake in such glory forever. It seemed I might get of God anything I should ask in that moment of His grace. He seemed to say to me, yet without the sound of a voice, "My child, you may have your baptism now, if you *insist* on it, but could you not leave the time to me?" But I could not "insist" against this, even slight indication, that He willed a



better way for me. I felt I had rather obey His will than have all His gifts. I said, "No, Lord, I cannot insist. I choose rather Thy way for me. I know it is best."

Next morning the heavenly joy was still within, and I walked the whole day in the glory of His presence. Though always a very quiet and unemotional person, yet at times I could scarce restrain myself from breaking out, right on the streets or in crowded cars, in praises to my Heavenly Guest. This continued for some weeks. My cleansing in the blood was as sure as it seemed God could make it. When in testimony a person would speak the name "Jesus," two darts seemed to fall on my shoulders and pass down through my body in heavenly thrills, not only giving joy to my soul, but literally delighting the very flesh. When the word "Blood" was pronounced in testimony to Jesus, the Spirit sent the same two heavenly darts through my whole being.

About this time I went to a meeting and heard a man speak who did not have the baptism, but thought he had "received the Spirit." In his address he cried out, "Don't tell me I have not received the Holy Spirit. It's a lie; I have, but I have not received the baptism." The Spirit of God, as a grieved or insulted person, seemed at once to withdraw both from me and from the entire building. I learned a lesson from this. If a seeker wants the Spirit soon, he must keep away from the contention of those who disbelieve, and insult in their speeches the Heavenly Paraclete. He will not bless us nor approve of us at such a meeting.

As I continued to wait before God for His Spirit, He began to make me in the Spirit as one drunk. At times my body would become limber and limp. I seemed loaded down with the power of God, the body feeling as if it might weigh four or five hundred pounds. At all such times, unlike other kinds of drunkenness, my mind was both calm and as clear as a bell. A time or two in such condition I would know what others present filled with the Spirit were about to do. In these days I sometimes had a real burden of prayer; at others I could not pray at all. I became so dry I could neither pray nor testify. I despised the empty sound of my voice, which seemed only a hollow mockery before God.

One day an awful cry began in my soul to be "emptied out" and to go to the "bottom with my Lord." All inside

"All within [me] was broken up, and I felt empty as a barrel with both ends knocked out. I was hungry for God."

seemed hard, but every cry seemed to loosen up things inside and clear out and bring out some difficulty. My cries before God lasted about one hour, at the end of which time, though a strong man, my strength was so nearly gone I could barely walk. All within was broken up, and I felt empty as a barrel with both ends knocked out. I was hungry for God, and for food.

In December, 1907, in my room I began to read the thirty-fourth Psalm. As I said, "I will bless Jehovah at all



E. N. Bell, center, with J. W. Welch, right, and an unidentified man by the Assemblies of God Headquarters in about 1920. Bell died in 1923 while serving as general chairman. Welch replaced him.

times; His praise shall continually be in my mouth," heavenly joy rolled up from within as something physically as large as my fist, and holy laughter filled my mouth. After this held up a little, I read another verse with the same effect in holy laughter. This continued verse by verse. The Word seemed to be made alive within me, and for the first time in my life I realized what it meant to "live by every word that proceedeth out of the mouth of God." I could not understand why God should bless me so, and how He could make that whole Psalm as a promise from God direct to me, especially as I had always understood "He keepeth all his bones, not one of them is broken," as applying only to Christ. But all unasked God made them mine, and I can only praise Him for it. If joy were set forth as the certain evidence of having received the Holy Spirit, I could have witnessed to the baptism in the face of every demon in hell. But I knew Luke said after the ascension and before Pentecost, the Apostles had "great joy" just such as I now had, and that the converts at Samaria, in Acts 8, had "much joy" before a single one of them had "received the Holy Spirit."

In January, 1908, I was taken with a heavy attack of pneumonia and was pronounced "beyond all earthly help." But God had whispered to me, "This sickness is not unto death, but for the glory of God." and I was as sure of recovery, as I was that I was sick. When friends thought I was passing down into the "dark valley," to come out only in the other world, I was in the sunshine of His presence, and my soul was singing to itself, "There'll be no dark valley when Jesus comes to gather His loved ones home." This seemed in words and music like the blessed memory of a loved hymn, but even now I am not certain I ever heard such a song or whether there is such a one. When the heart could no longer send the blood to my skin, the breathing was over twice as fast as normal and getting shorter every minute, and deadly gas rapidly accumulating within, the saints prayed for me. God heard and raised me up.

While I was sick the power of God, which had been on me before, continued for a while, making my jaws tremble, but the nurses did not understand, thinking I was very "nervous," and God removed this quivering under His power

until I was well again. Sometimes I had joy and sometimes I was dry in those days. Once I was so low down that the Devil walked up to me and declared that, after all I had had, I had "blasphemed the Spirit," Whom I was seeking, and would never even get to Heaven, much less receive Him. I anchored on Jesus and the Word, bade him in His name "get hence," and, bless God, he had to depart. On May 21 there was an unexpected cry in my very bones to praise God, but the Devil said it would be egotistical to call attention to myself by praising Him out loud, that it would be a total disregard of the other seekers to disturb them with such noise, that it would be a very silly and weak

"On July 18, 1908, God baptized me in His Spirit. Wave after wave fell on me from heaven, striking me in the forehead like electric currents and passing over and through my whole being."

thing to make a fool of myself by doing that before everybody. But I told God, while I would do nothing of myself, I would yield to Him in spite of the Devil. Then God filled my lungs with air and began to work them like a bellows, at the same time by His own power opening my mouth. Only one word was given me to say; that was "glory." I began quietly to yield to its utterance. As I yielded, God increased the air in the lungs and the physical operation of them that sent it out in a rush with such power that it seemed the shout of "Glory" would almost lift the roof. Instead of its being, as the Devil said, an injury to others, God made it a blessing. The power fell like rain on the people, and the glory was so great over the whole assembling and assembled audience that no one dared sing, testify or preach. God, by His Spirit, took possession of things. Many spoke in tongues. The Spirit fell on four or five of the seekers, and soon two of them were giving praise to God in other tongues. While I did not get the baptism myself that night, as did others, from that hour the glory in my soul has never departed.

On July 18, 1908, God baptized me in His Spirit. Wave after wave fell on me from heaven, striking me in the forehead like electric currents and passing over and through my whole being. After some physical working of the jaws, lips and tongue by the power of God, He began to speak through me in a tongue I never heard before and continued for two hours. This was in the Full Gospel Mission, at 943 West North Avenue, Chicago, Illinois.

Since that experience the Comforter has been consciously within. That was when I received the Holy Spirit as a person, not merely His presence, not merely His blessing, not merely His gracious influence; and since then I can clearly distinguish His present indwelling from all other previous blessings which so many mistakenly call the receiving of the Spirit.

I not only never sought tongues a minute in my life, only Christ Himself to give me the Spirit, but I asked God not to let me speak in tongues unless such always went with the finished experience in receiving the Spirit Himself in the baptism. I did not fight tongues. But when the work was

finished the Spirit bore witness Himself as to His personal intelligence within, by speaking a language I knew not, which has been interpreted, and God's witness is no little satisfaction to me. Hardly a day since that the Spirit does not speak in prayer. When I have no language adequate to the overflowing praise to Jesus within, He takes my tongue into another language wherein the soul finds vent in praise to God. Often He pours forth various songs with new words and music that takes the spirit into the joys and victories of Heaven before the throne of God. Now, after three months of testing, I can say before God, the experience is as fresh and sweet as ever. Ever new and glorious things from God are not surprises. The danger seems rather that heavenly things and supernatural things may become common, which may God forbid.

Since receiving the Spirit, it has been my privilege to witness for Jesus in six cities, and in every one of these God has set His seal to the truth preached, by bestowing upon others the Spirit, and in every instance accompanied by the sign of speaking in other tongues as the Spirit gives utterance. Some have feared this experience would not



E. N. Bell, about 1920

stand the hard tests of a preacher's hard tasks for God, but this Omnipotent Spirit is the only power that can sustain with victory in conflicts with Satan. I never had such fights as since receiving Him. In one city howling mobs followed with threats of hanging me to a telegraph pole. Women even cursed and swore at me, all for no other reason than that the power of God fell on the people under the preaching and shook them. But in the hardest of fights He most sweetly keeps. We are beginning work in Fort Worth, our old home. Some are receiving. A small band are out in the Spirit. This will be my headquarters in the work. Pray for us.

FROM OUR READERS

Ordering *Heritage* Reprints

Please find enclosed my check for the 2-volume set of *Heritage* Reprints.

I became a member of Mt. Zion A/G, Sulphur Springs, Florida, in 1937, attended North Central Bible Institute, and was ordained in 1941. I was the founding pastor of First Assembly, Jasper, Texas, and First



Vergil Griner with a new convert at a nursing home in Tomball, Texas. Griner continues his nursing home ministry at 80 years of age.

Assembly, Newton, Texas. Since 1982 my wife and I have ministered in two nursing homes. I was 80 on December 19. My wife will be 75 in January. We feel very fulfilled in our ministry.

Vergil M. Griner
Tomball, Texas

Brother Griner told the editor on the phone that before his conversion, he was under such strong conviction that he was determined to get saved on a certain night in a meeting that Dr. M. R. DeHaan was conducting in Tampa. During the sermon, Griner said, DeHaan stopped and said someone came that night to be saved. When Griner acknowledged that he had come for that reason, DeHaan invited him to the altar where he prayed with him.

I want to thank you for making the *Heritage* Reprint offer possible and want to let you also know what a blessing the magazine is to me. Enclosed is my check for the *Heritage* Reprints.

I would like to see some information on F. J. Lindquist and ministers such as T. J. Jones, Ivan O. Miller, and others who were so used of God in the early half of this century in Minnesota.

Mrs. Connie Center
Irving, Texas

See "Harvest in Minnesota, Story of A/G Pioneer Frank J. Lindquist," by Glenn Gohr, spring 1990; also "When Pentecost Came to the Upper Midwest," by G. Raymond Carlson, spring 1984.

The fall issue of *Heritage* reached me in time to remind me of the *Heritage* Reprint deadline savings. I plan to donate a set of the Reprints to the library of Buffalo School of the Bible, sponsored by the congregation I belong to (Full Gospel Tabernacle whose pastor is Tommy Reid).

It might be a good idea to suggest in future issues of *Heritage* that others might want to sponsor a subscription and the Reprints for other church-sponsored Bible schools. Thanks. God bless.

Ray Knutsen
Buffalo, New York

Thank you for your support and the suggestion to donate the unique two-volume Heritage Reprint to libraries. You can be assured that it is a great gift idea and will be used for many years to come.

Heritage Getting Better

Our Assemblies of God *Heritage* just gets better and better! I hope it becomes a monthly!

The article by J. Roswell Flower ("An Evaluation of the Pentecostal Movement," fall 1995) is so timely; it seems to impact me more now than it did in 1945. God has given us great leaders.

I especially enjoyed "Carl Stewart, the Fiddler Who Changed His Tune" (by Glenn Gohr). Soon after Brother Stewart became pastor in Olney [Texas], he invited me (the Burkburnett "boy preacher") for some services. I must have been really involved in my sermon one night

because I did not know until afterwards that while I was preaching, Pastor Stewart was called outside to marry a couple on the church porch!

Years later, I visited the Stewarts in Ft. Worth, and he suggested I check to see if I might teach Spanish in the Shield of Faith Bible Institute. Guy Shields started the school in Amarillo and then moved it to Ft. Worth. When I was quite young, Brother Shields had been my pastor. Many years later he had preached several services in Mountainair, New Mexico, where I was then pastor. So it was no problem at all to become a teacher in his high school department. This began several years of most enjoyable fellowship with some great men and women of God, including service under P. C. Nelson. (Students in the Bible School Department included such men as Raymond Hudson, Lawrence Green, and Jack Coe. The young ladies in the Bible Department, who would marry these three men, were in my Spanish class.)

The fall issue of *Heritage* mentions that Sister Nellie Bazan had recently died. Her husband, Demetrio Bazan, Sr., while pastoring in Denver, had come to Mountainair in 1934 to bring us a pastor for the new Spanish Assembly. I returned with him to hold a revival, but north of Colorado Springs we hit a snow storm, a regular blizzard. Brother Bazan and the driver had to open the front windows of the car to see the edges of the highway. I shivered and shook in the backseat! It was awfully cold in Denver, and one night after the service, Brother Bazan went to the home of a church member to get coal for the parsonage heater. Meanwhile, I went back to the parsonage with the family. On arriving, Sister Bazan began to count her children. "One is missing," she cried. She counted again, to find that the missing one was in her arms! What a noble lady. She never missed a service in their church, and neither did her 10 children.

Brother Bazan later became super-

intendent of the Spanish work and lived near the Latin American Bible Institute at Ysleta, Texas. We enjoyed our fellowship with them, and their guidance in the Lord's work.

Keep *Heritage* coming!

Kenzy Savage
Honorary General Presbyterian
Rio Rancho, New Mexico

Appreciates *Heritage*

We truly enjoy the magazine and have one suggestion. Could there be an ad for *Heritage* put in the *Pentecostal Evangel* (perhaps on a monthly basis) near the "Looking Back" section? Maybe people's appetites will be whetted by the "Looking Back" section enough to receive *Heritage*. We hope that "Looking Back" is not intended to eventually replace *Heritage*. We feel that *Heritage* is a very, very necessary publication. We tell others (particularly fellow pastors) about it whenever the opportunity arises.

Thank you for your dedication and hard work. We appreciate it!

Jeff and Carol Green
Lebanon, New Hampshire

Thank you for your kind words and suggestions. We know of no plans to replace Heritage with the "Looking Back" column in the Pentecostal Evangel.

Old Central District

What a delight to turn to read about the old Central District (by Roger L. Culbertson, fall 1995). Formerly of the Kentucky and Illinois districts (I was born in Illinois), I came to the Central District in 1942. The following year at the Lima, Ohio, District Council I was among those who received ordination on April 29.

My wife and I attended the District Council meeting at Bloomington, Indiana, in 1946 and stood for the photo as *Heritage* magazine shows on page 17.

So many memories come to mind as we remembered so many. Some have gone to their reward; some still with us. I have always appreciated the leadership of the great Central District. I feel I have survived as a

minister due to their patience and concern for this country boy. Though we have ministered in the west, we have since ministered in the Michigan District since 1953. The same kind of leadership has prevailed from that time to this.

I was amazed to see so many old-timers still living, way up in the 90s ("Assemblies of God Longevity," by Wayne Warner). I'm just a kid, 79 years young! And what a pleasant cover picture of Sister Daphne Brann at 105 years of age and still going strong for the glory of God.

Brother Warner, we appreciate *Heritage* and the work you put into it.

Ken Hardin
Farwell, Michigan

I have thoroughly enjoyed copies of *Heritage* that a friend recently loaned me. Some time ago you published an article about my home church in Canton, Ohio [for a recent article see "Happy Memories of a Pentecostal Ministry," by Daphne Brann, fall 1995 issue].

When I was 8 years old, A. H. Argue and his daughter Zelma held extended revival meetings in Canton. I enjoyed the children's meetings Zelma conducted. I recall very vividly the Rev. and Mrs. A. N. Trotter stopping by for a service while on their way as missionaries to Africa. Florence Marker, the teacher of our 5th grade Sunday school class, felt a call to the mission field and encouraged us to support a baby in an orphanage in India. We named the baby Faith and sent \$3 a month.

I was baptized in water at the church dedication, Easter Sunday, 1924. During the next 3 years many ministers and missionaries visited the church and were always guests in our home. I recall E. S. Williams, Claude McKinney, David McDowell, Bert Williams, D. W. "Daddy" Kerr, Marie Stephanie, and Mrs. Bendickson.

My family moved to California, and I had no contact with anyone in Canton until 1990 when my daughter and I went back for a visit. Edith Goughenour arranged for 13 of us, who were children in the church

during those early years, to meet for lunch.

June Most Knowles
Bakersfield, California

Mrs. Knowles furnished two photographs that were used in the article Daphne Brann wrote.

HOW YOU CAN BEAT THE SUBSCRIPTION INCREASE APRIL 1!

For the first time since *Heritage* was introduced in 1981, subscription rates will increase April 1, 1996. The present and new rates are given below.

	Present Rates	New Rates
1 Year	\$10	\$12.50
2 Years	\$20	\$25
Lifetime	\$100	\$150

Want to Save Money?

Present or new subscribers can beat the rate increase by subscribing or renewing before the April 1 deadline. Simply use the coupon below and indicate whether you want to subscribe for 1 year, 2 years, or Lifetime. Gift subscriptions will be accepted under the same rates until April 1.

Want to Save Time Too?

Call 1-800-641-4310

Yes, I want to save money on my *Heritage* subscription as shown:

new 1 Year \$10
 renewal 2 Years \$20
 Lifetime \$100

Name _____

Address _____

City _____ State _____

Zip _____

Payment enclosed Send statement

Mail to: Assemblies of God Heritage

1445 Boonville

Springfield, MO 65802

□ Pioneering in Sitka/ from page 6

day while exploring the attic we found two unopened boxes. On opening them we found not one, but two beautiful maple coffee tables!

We had some promise of financial assistance which failed to materialize the very first month we were in Sitka, but God never failed us. We had gone to Alaska in obedience to His call and He provided all our needs, making it possible for Herbert to work when special needs arose. "My God shall supply!" And He did!

Not long after we arrived in Sitka we learned that after 11 years of longing for a child, Juanita was pregnant. We had been praying for a child and had even tried to adopt. On May 16, 1946, our baby girl Judith was born. We thanked God over and over for sending Judy to us. She has always been and still is a great joy to us. Friends in the native village were so thrilled about her birth and told us that she was and is to this day, the only child ever to have been born in the castle. They brought her gifts which she still cherishes. Eddie Marshall and his wife had a special dinner in honor of our daughter's birth. Presents came from close friends: Captain and Mrs. Deats of The Salvation Army, the Netrower family, and others. Eddie Marshall gave her an Indian name and we were thrilled when we learned that it meant "Little Princess." Mrs. Marshall gave her beads that she had traded with a Russian trader years before.

Once we expressed the desire to have a piano. Ray and Bessie McGraw had become interested in the work being done at the castle, and Bessie said that she would give the first \$100 toward the purchase of a piano if we could find one. Soon thereafter, someone told us that there was a new piano in the village. It seems that a man had bought it for his wife, and she had suddenly died shortly after. We approached him to see if he would consider selling it to us. It was in mint condition and he

said he would sell it to us for \$100. How marvelous are His provisions!

It is not possible to name all who first made up the congregation at Sitka. After nearly 50 years we are bound to omit some names. We'll never forget the day Adelaide Jacobs, a lovely young woman, visited us at the castle. She was a student at the Sheldon Jackson School and became involved in the church. She is still a faithful member and has a ministry in music. The Browns lost a baby girl during our time in Sitka, and we helped Harry Netrower make a casket. For some unknown reason we had packed some white satin and brought it with us. We used it to line the casket in which Baby Agnes was laid to rest. When our daughter was born, Ida Brown came each morning to bathe her and care for the house. The Ed and Gordon Netrower families were very active and helpful in establishing the work of the Lord in Sitka.

The Frank Prices, though members of another church in town, loved to worship with us. And we must not forget Grace McNicol who worked as a nurse at the Pioneer Home. We corresponded with her through the years and she just recently passed away at the age of 98 years.

We are so thankful that God gave us the opportunity to have a part in the very beginning of Sitka Assembly of God. Many happy memories are ours when we think of the 2 years there. A good foundation was laid for the fine church that exists today.

Herbert and Juanita Bruhn are retired Assemblies of God pastors who live in Cape Girardeau, Missouri. After serving the Sitka, Alaska, congregation, they moved to Fairbanks where they pastored 6 years. In 1953, Brother Bruhn became the first field representative for the Division of Home Missions, a position he held for 4 years. Then he served 10 years as administrator for Hillcrest Children's Home, Hot Springs, Arkansas. From there he went into a nursing home ministry and eventually back into the pastorate. At 84, he still preaches occasionally. ❖

Heritage is available in book form?

Yes, we've copied and bound the first 54 issues of *Heritage* (1981-94) into two big books. Here's more than a thousand pages with features on people who helped form the A/G and the ones God sent later to develop churches, missions, and ministries. If you like well-researched stories with variety in your reading, you'll love these *Heritage* reprints. Scores of rare photographs make this a collector's dream.

Readers have discovered how difficult it is to put down this *Heritage* reprint once they crack its covers. Now, you can order your own 2-vol. set and enjoy hours of reading pleasure. Or, this gold mine of Pentecostal history is ideal for birthday and anniversary gifts and should be in every church library.

Order by mail or phone today!

\$59.95

Plus shipping and handling charges.
Order No. 750-155.

ASSEMBLIES OF GOD ARCHIVES

1445 Boonville Avenue
Springfield, MO 65802-1894
Or Call Toll Free (800) 641-4310

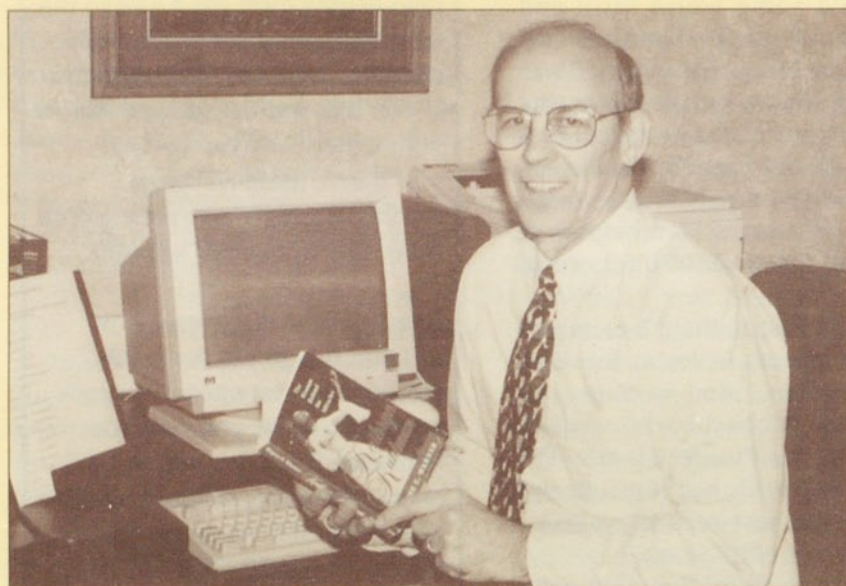


15 Years of *Heritage*

“For we are God’s fellow workers” (1 Corinthians 3:9, NIV).

The 4-page introductory issue of *Heritage*, Fall 1981.

The staff of the Assemblies of God Archives and *Heritage* magazine take this opportunity to thank you for your faithful support.



Wayne Warner, Director and Editor



Joyce Lee, Assistant Archivist

Cindy Gray, Secretary



Glenn Gohr, Archives Assistant and Copy Editor

